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November 12, 2014

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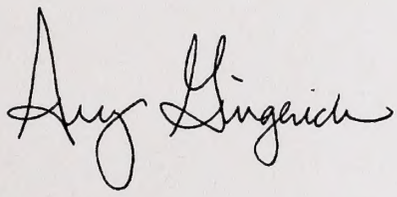
Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

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Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APR. 7, 1932 (Herald of Truth Established 1864) No. 1

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

"By this shall all men know that ye are my disciples, if ye have love one for another."

The wonders of love are not only plainly set forth in the Bible, but also impressively evident in the lives of all in whose hearts the love of God is shed forth by the Holy Ghost.

Love draws, hatred repels. Millions of souls will bless the name of God in eternity because God so loved them to the extent that He gave His only begotten Son for them. It was the testimony of our Lord that "If I be lifted up from the earth I will draw all men unto me."

Ventilation.—It used to be that some congregations suffered for want of ventilation. People began to discuss the effects of such suffocation, until a reaction set in against it. In some places the reaction set in so hard, and ill-advised "health officials" ventilated so fiercely that they gave the doctors a job helping victims get over a severe cold. There are times when it is all right to throw open both windows and doors while the congregation rises to sing. But before that is done there ought to be some thought given as to the difference in temperature between the inside and outside, and which way and how vigorously the wind is blowing. Also, in letting down windows there should be some thought given as to which side of the house is opposite the direction of the wind, and whether such window-opening might let a stream of cold air fall on the back of somebody's neck. Ventilation, like many other good things, should be intelligently and humanely handled if you would get best results from it.

While thinking of making proper use of good things, there are a number of other things besides ventilation that might be considered in this connection.

Money is a good thing; but so great has been the abuse and misuse of it that Christ admonishes us to "beware of covetousness" and Paul reminds us that "the love of money is the root of all evil" and that in this way many have "pierced themselves through with many sorrows."

Tobacco is a good thing—as an insecticide and remedy for certain kinds of skin diseases; but taken into people's mouths it is expensive, filthy, a breeder of disease, enslaves its victims, is detrimental to body, soul, and spirit.

Recreation is a good thing—needed by all hard-working people, especially those bearing heavy responsibilities; yet coupled with the sporting idea it has become one of the world's great curses.

In a similar manner you might mention a score of other good things, and make a similar speech about every one of them. While "blessings in disguise" seem to be the principal way in which good is brought to man, yet blessings undisguised, when used as God would have us use them, bring richer returns in the way of accomplishing great things for God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

GOSPEL HERALD

G o ye into all the world, and preach the Gospel to every creature.
O pen thy mouth, judge righteously, and plead the Cause.
S hine: for thy Light is come . . . the Lord is risen.
P ut ye on the Lord Jesus Christ . . . make not provision for the flesh.
E specially unto them who are of the household of faith.
L ift up your eyes, and look on the fields; for they are white already to harvest . . . that both he that soweth and he that reapeth may rejoice together.
H erald cried aloud, To you it is commanded, O people.
E nter into his gates with thanksgiving . . . with praise.
R evive us again: that Thy people may rejoice in Thee.
A nd ye shall be witnesses . . . unto the uttermost part of the earth.
L ift up a standard for the people. Behold, the Lord hath proclaimed.
D eclare ye among the nations, and publish, and set up a standard; publish, and conceal not.

Gospel Herald, Volume XXV.—Twenty-seven years ago we began the work of publishing Mennonite literature at Scottdale, Pa. The first number of the Gospel Witness was dated April 5, 1905. Three years later it was merged with the Herald of Truth, which had previously been published at Elkhart, Ind., by the Mennonite Publishing Company, and the new paper was named the Gospel Herald. Last week we completed the twenty-fourth year of its history, and this week we are beginning on the twenty-fifth.

What God has in store for us during the present year He alone is able to tell. But we hope, under His directing care and by your united coöperation and prayers, to do the best we can. As an idea of the scope of ground covered in the course of a year, we suggest that you take another look at the table of contents found in last week's Gospel Herald, the last four pages. Also notice the page number on the last page. Then think of what may be in store for this present year, and call the attention of your neighbors who are not yet subscribers to the paper what their opportunity is by joining the Gospel Herald family. Though the financial depression has compelled some of our subscribers to discontinue their patronage for the time being, new names are being added, and by the close of the present year we want the subscription list to contain at least a thousand more names than it has at present. We are quite sure that will be the case if **dur**

ing the year a thousand of you will send in the names of one or more new subscribers.

But we are more interested in what appears in this paper than we are in the number of people that read it—important as the latter point is. Our aim is to fill each number of the paper with reading matter that is scripturally sound, interesting and edifying, adapted to the needs of every member of the Church and of each home into which the paper is sent, keeping its readers informed as to the activities and conditions in the Church, in the course of the year covering the entire range of Christian doctrine, and turning the Gospel light upon the issues of the times. How near we will be able to reach our ideal will depend largely upon the faithfulness or unfaithfulness of those having the Gospel Herald in charge and upon how well we will be supported by our constituency. We dedicate ourselves anew to the cause of Christ and the Church, and hope that in the future we will have the same sympathetic coöperation from our constituency that we have enjoyed in the past.

THRILLING EVENTS IN THE EARTHLY LIFE OF JESUS

By Silvanus Yoder

For the Gospel Herald.

VII. The God-man on the Cross

Twenty-one years previous to the crucifixion, we find Christ in the temple with the doctors and lawyers asking and answering questions. With Christ the real meaning and teaching of the paschal solemnities was the issue. On the former occasion it was the observance of the shadow of things to come. On the latter it was the actual fulfilling of this oft-repeated typical prophecy. The lamb without spot or blemish which had been chosen for this purpose, was set apart for four days after which it was slain. With Christ on the cross we have fulfilled in minute detail the observance of the passover which for so many centuries had been the outstanding ceremony in which every true Israelite participated. It is not strange to us who admire the beauty and precise order of Holy Writ that Jesus was crucified on the mountain where Abraham was contemplating the offering of Isaac, at the time of the feast of the Passover.

From the judgment hall of Pilate, Jesus is led to Calvary bearing His own cross. The Bible tells us that a large multitude followed. The place of crucifixion was very public, for it was nigh unto the city, and many who came to Jerusalem on this occasion were passing by. There were no efforts made whatever for a private execution. The accusation itself was written in the three great prominent languages of that time—Hebrew, Greek, and Latin. The Jews in their loud clamor for Jesus' life said, "His blood be upon us and our children." This brazen attitude which they in a defiant manner expressed to Pilate, was now made a public exposition. The crucifixion was witnessed by a large multitude. The superscription was read by many.

As we ply our imaginations, and behold the thronging mass we at once can readily see this throng made up of three distinct groups. First, there are the Roman soldiers who, being hardened by the scenes of bloodshed and vulgarity common to army life, are entirely indifferent. No thought of justice, whatever, occupies their mind. No sympathy, but instead the most cruel contempt. Their business was to obey orders, regardless of sympathy or conviction. They were a ready tool at any time for any occasion. Was the crucifixion a mark of justice on the part of the authorities? To them it made no difference, and as instruments of cruelty, they nail Jesus to the cross, and stand as guards. Second, and next to the soldiers, we see the priests, the scribes, and the Jews, who for a long time had sought His life, and are now gloating over their success. No better picture of the suffering Messiah could be given than that given by Isaiah when he said, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth." In His bitter anguish, He hears the insulting taunts of this ecclesiastical part of the throng. All the insults which the devilish-minded man that sat in Moses' seat could devise, were hurled at the lowly Man of Sorrows. Surely Christ has trodden the wine press alone. However, there was in the rear, the third part of this vast multitude who with tearstained faces, and with hearts overflowing with sympathy, beheld with bitter anguish all the cruelty imposed upon their best and most trusted Friend. No doubt many also upon whom Jesus had performed miracles of healing, were among those who, with bitter pangs, beheld the entire procedure.

As we behold the Lamb of God on the cross bearing our reproaches, our minds are taken back to a number of incidents of Old Testament types which so clearly and so definitely point to this one central theme, the atonement for sin. The cross has become the central object of the entire Word around which every incident and prophecy and ceremony of Sacred Writ has gathered. At every turn and upon every opportune occasion, the Father reminds us of His proposed plan of redemption. To Eve was this plan of atonement first revealed. Abraham who nearly twenty centuries before this time came to this mountain to offer Isaac, offered as a substitute the ram that was caught in the thicket. Moses, according to the pattern that was given him in the mount, made the Tabernacle and instituted all its ceremonies in a manner which pointed to this one coming event, the death of Christ on the cross as an atonement for sin. No human device could have brought to so perfect a conclusion a plan so effective as this plan of atonement devised by Divine Wisdom. The stream which Ezekiel beheld in a vision as it issued from under the threshold of the house flowed past the altar of sacrifice. Its healing virtues were aptly illustrated by its abundant life giving power which was made manifest. Jeremiah in beholding the dire calamities that had befallen his people as a consequence for their continual indulgence in sin asks, "Is there no balm in Gilead?" Isaiah answers the lamentable wail. "Though your sins be as scarlet, they shall be as white as snow."

Have you ever considered the man who gave a mortgage on his beautiful home which he received as an inheritance from his father? He had a modest and loving wife. There were born to them innocent, promising children. There was no want. The hearts that beat in unison were made happy by the prattle of the children, and the prosperous condition of affairs in general made their impression. The fatal step was taken when he yielded to the enticing lure of pleasure and a life of luxury. In order to obtain his desired object, he gives as security a mortgage upon his bequeathed inheritance. The life of pleasure which he anticipated was of short duration. Times have changed. Depression has made its inroad on every hand. Banks have closed, and on every turn there was that ringing demand of the mortgage for the accrued interest. The dire necessities of life were even sacrificed to satisfy the claims of interest. The appearance of the home lost its attractiveness. The children were denied many privileges which rightfully belonged to them. Things grew worse as time rolled on. Despair and misery at last stared them in the face. The interest for some time has not been paid. A foreclosure of the mortgage is the only thing which will satisfy the mortgagee.

But there is a mortgage which Satan has on our souls far more ruinous than any mortgage ever given on a

home. This mortgage was first given in the garden of Eden when our first parents disobeyed God. We have all subscribed to this indenture when we likewise yielded to the luring vanities of a sinful life. This debt, though seemingly small at the onset, has become an enormous burden. All the payments that have ever been made upon it have not even satisfied the demands of interest alone. As a result the interest has been compounded again and again. The old serpent who holds the mortgage beholds from his stony crags the misery and dire calamities which have again and again befallen the human race in the form of remorse, shame, disgrace, war, famine, pestilence, and exclaims, "I see you are paying interest on your debt!" There is no mercy with the old serpent. A speedy foreclosure is imminent, and well might he gloat over his success; but for one act on the part of our loving Savior who upon the cross has made an atonement for sin, and by the shedding of His blood, redeemed us and made us to be heirs with Him. "Thanks be to God for His unspeakable gift." The Balm of Gilead is a sure remedy for all putrefying sores.

(To be continued)

Goshen, Ind.

SEPARATION UNTO GOD

By Elmer Schmucker

For the Gospel Herald.

> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.—II Cor. 6:17.

We have reason to believe that God is here speaking to a class of people that should have their standard set high, separate unto Him through Jesus Christ our Lord. Therefore He has called out a body of people for His own, which is the Church—a people that are born again, not of corrupted seed, but of uncorrupted seed. It is to this people that He is speaking when He says, "Come ye out from among the world to be a shining light to this wicked and sinful people." Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you." Therefore He says in I Pet. 1:15, 16: "Be ye holy, for I am holy."

We often sing, "Christ Liveth In Me." Well and good! Now then, if Christ liveth in every one that has named His name, He should manifest Himself through His people which He has called. We must live pure and holy lives. Let us as Christians remember that Jesus whom we serve is not pleased with sin in our lives. He is not the author of sin or confusion, but of peace and purity. He says, "And every one that hath this hope in him purifieth himself, even as he is pure." Therefore, it is necessary that we read God's Word and find out what God requires of us as Christian sons and daughters, that we may do the will of our father who has done so much for us in setting us free. Eph. 5:1 says, "Be ye therefore followers of God, as dear children." He commands us to walk in love, for love is of God. We should love our enemies, for Christ loved them unto the end, and said, "Father, forgive them, for they know not what they do." Eph. 5:3, 4 says: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." How often do we hear from those who profess to be Christians, things that are not becoming for a Christian to say in the presence of an ungodly man, when the Word teaches us that we should reprove them instead! Eph. 6:12-14 says: "For it is a shame even to speak of those things which are done of them in secret. . . . Wherefore he saith, Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light." Christ is always ready to give us as Christians more light if we are only willing to search His Word, and He wants us to walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Therefore it is His will that we should shine more and more unto that perfect day.

Louisville, Ohio.

JUDAS ISCARIOT AND THE FIRST COMMUNION

By N. M. Slabaugh

For the Gospel Herald.

The question is often raised by well-meaning people as to whether Judas Iscariot partook of the first communion when it was instituted on the night before Christ was crucified. Several times the writer has heard the expression made that since Christ communed with Judas and that since unfaithful brethren are no worse than Judas, which no doubt is true, we should not be so particular as to who communes, thus giving way to laxity of keeping the sacred ordinance.

Were nothing more involved than the question whether Judas communed we would not consider it worth while to discuss this subject but on account of the principle involved we think it worth while to view it from a Scriptural standpoint. We want it understood that we do not discuss the subject for the sake of controversy but rather out of a deep sense of what the communion should mean to us as Christians.

We should always remember that the Bible is a wonderful book of harmony. Nowhere to our knowledge does the Bible say in plain words that Judas did or that he did not commune, but it does say that he ate the Jewish passover. So we want to look at some references regarding the ordinance.

Paul says in I Cor. 11:1, "Be ye followers of me, even as I also am of Christ." So we must believe that what Paul teaches was first taught and practiced by Christ Himself. Neither do we find anywhere that Christ taught and practiced one thing and commanded His disciples to teach and practice something different. Then in I Cor. 10:20, 21, where Paul is speaking about the communion, he says, "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils." Since Christ knew all things and knew that Judas was a devil we cannot see how anyone can conceive of the thought that Judas partook of the communion, which should be the most sacred fellowship.

Too often the stress is laid on, "Let a man examine himself" (I Cor. 11:28), with very little heed given to, "I would not that ye should have fellowship with devils" (I Cor. 10:20). While there is a responsibility on the individual, we should remember that there is also a responsibility on the Church in order that she may be kept pure.

Dear reader, what kind of a common union would there be if the responsibility were all placed on the individual?

Some say that Judas was present when the communion was instituted; but even if he had been, it would still be no evidence that he communed. While there should always be much charity exercised at the communion table towards weak and erring brethren, yet according to I Cor. 10:17 ("For we being many are one bread and one body") brethren and sisters who are knowingly guilty of gross sins or out of order in other ways should be refused to participate in the sacred communion. Since the Bible calls it "the Lord's table" every effort should be made to keep it pure from the pollutions of the world so that it might mean much to the believer to have a part in the sacred ordinance.

Kokomo, Ind.

When it comes to changing a man's heart; when it comes to putting new life into a man's soul; there is no one who is able to bring that about but the Lord Himself.—J. W. Hess.

The Lord came to reign in our hearts; and we ought to open the door of our hearts and give Him a hearty reception.—J. S. Shoemaker.

There is plenty of work for each one of us in the Sunday school—in prayer. —J. I. Lehman.

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PREACHERS' PAGE

SERMON OUTLINES

DEVOTION TO THE CAUSE OF CHRIST

Text.—**She hath done what she could.**—Mark 14:8.

I. **Introductory**
1. Devotion to a cause.
   a. Causes of great men.
   b. World movements.
   c. Temporal affairs.
   d. Personal matters.
2. What honors does Christ receive?
   a. How much worship?
   b. How much service?
   c. How much sacrifice of time? Of money? Of treasure? Of reputation? Of convenience? Of bodily ease?

II. **What Mary Did.**
1. As a learner at Jesus' feet.
2. At His feet in sorrows.
3. At His feet in worship.
4. Her box of ointment.

III. **Doing What We Can.**
1. How Martha served.
2. How Lazarus served.
3. How Mary served.
4. Our service.
   a. Praise and thanksgiving.—Heb. 13:15.
   b. Good deeds to others.—Heb. 13:16.
   c. Gifts for His cause.—Phil. 4:18.
   d. Consider one another.—Heb. 10:24.
   e. Meet together.—Heb. 10:25.
5. Worship is above mere humanitarian causes.
   a. Mary's expense for worship.
   b. As valued by Judas.
   c. Some present-day comparisons—Time for worship, expense for missions, etc.

—J. R. Shank.

NONCONFORMITY IN ATTIRE

Text.—Whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.—I Pet. 3:3, 4.

I. **True Christians will be Separated from the World.**
1. In their business relations.
2. In their social relations.
3. In manner of dress and equipage.

II. **Nonconformity in Dress Needs Special Emphasis.**
1. Sin and fig-leaf aprons are twin sisters.
2. Simplicity in attire sadly neglected.
3. Vain and immodest apparel a common thing among Christian professors.

III. **Display in Attire Denounced by—**
1. God.—Ex. 33:4-6; Isa. 3:18-24.
2. Christ.—Matt. 23:5; Luke 20:46.
3. Paul.—I Tim. 2:9,10.
4. Peter.—I Pet. 1:14; 3:3, 4.

IV. **"What Saith the Scriptures?"**
1. "That which is highly esteemed among men is abomination in the sight of God."—Luke 16:15.
2. "Ye are not of the world."—Jno. 17:14, 16.
3. "Come out from among them."—II Cor. 6:17.
4. "Be not conformed to this world."—Rom. 12:2.
5. "Friendship with the world is enmity against God."—Jas. 4:4.
6. "Not fashioning yourselves."—I Pet. 1:14.
7. "A peculiar people, zealous of good works."—Tit. 2:14.
8. "A chosen generation . . . a peculiar people."—I Pet. 2:9.
9. "If any man love the world, the love of the Father is not in him."—I Jno. 2:15.

V. **Display in Attire a Positive Evidence of—**
1. Worldliness in the heart.
2. Pride and vanity in mind and heart.
3. Disobedience to God's Word.
4. A lack of consecration to God.
5. Carnality rather than spirituality.

—J. S. Shoemaker.

THE SERVANT MEETING HIS LORD

(Extracts from an address, by S. E. Allgyer, before the Eastern Ohio Ministers' Meeting, held at the Walnut Creek Church, Holmes Co., Ohio, March 4 and 5, 1932. Reported by D. M. Friedt.)

This meeting of the servant with his Lord is the greatest and most important meeting the believer has to look forward to. This meeting we refer to is not the meeting in the air, spoken of in I Thess. 4, but the meeting in judgment referred to in II Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But only those who are caught up in the first group, to meet the Lord in the air, will ever have the privilege of meeting Him in this judgment we are referring to; this judgment is not a judgment of sins, "our sins have already been sent on before," but a judgment of works, or in other words a time of receiving our rewards. If our work has been in harmony with the word of truth—or compared to "gold, silver, or precious stones—we shall receive a reward; if "hay, wood, or stubble," there is no reward promised, but the individual may be saved so as by fire, provided the right conception of salvation has been maintained.

Paul says, "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known."

Just a few years ago a certain man gave his experience, in facing death. He had often wondered how it would feel to be nearing death's door. When the doctor came he told him he only had a very short time to remain here. Then he wondered more than ever, How will it feel when I stand face to face with Jesus Christ? What will He say to me; and what will I say to Him? This is the meeting we are talking about. It is coming to each one of us, and is of the greatest importance.

I very keenly remember my own experience along this line, a few years ago, while in Canada, and on my way to the hospital in Toronto, with a ruptured appendix, not knowing what the next hour would bring forth. But this one text, that I quote so many times, was a great comfort to me in that trying hour. It is found in Psa. 17:15: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." In this connection I think of the aged couple who were conversing with each other regarding the future. She said, "Father, do you think we will know each other over there?" "Oh yes," he replied, "but for the first thousand years I do not expect to see you over there." This was a bit discouraging to her, but he went on to say that for the first thousand years "I do not expect to take my eyes off Jesus Christ." He thought the privilege of beholding His face would be so glorious and so wonderful that he would not even think of his dearest friend.

This subject does not only refer to ministers, missionaries, and Christian workers, but to every believer. God does not only save folks to go to heaven when they die, but for service while they live. In Eph. 2:10 we are told that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Christ says, "Let your light so shine that men, may see your good works, and glorify your Father which is in heaven." And again (Jno. 15:2): "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." Therefore beloved, unless we are actually bearing fruit we have no connection with heaven.

This brings a tremendous responsibility to every soul. And this question comes to us: Am I doing what I can to help the work of the Church along? Am I doing my utmost in helping to save souls; and especially my own soul, for which I am directly responsible? Am I representing Jesus Christ aright to the world? Or, in other words, Am I a sermon in shoes? In the parable of the talents Jesus proves the faithfulness of the servants. He said to all of them: **"Occupy till I come."** We never can expect to hear the "Well done, good and faithful servant," unless we get busy, and do the work of the Master. The command to "occupy" is as definite to the one-talented servant as to those who have received more. In a frame house there are more two-by-fours than any other kind of material; so the Lord has a place for every individual that has accepted Jesus Christ as his Savior. Have I been faithful to Him to whom I must give an account?

The story is told of a minister who had the privilege of leading a young man to the Savior on his death-bed. A few days later he returned to see him again, and he asked him this question: Are you quite sure you are saved? The

young man replied, "Oh yes, I am sure I am saved; my sins are forgiven: I am not afraid to die, but **I am ashamed to die.**" In I Jno. 2:28 we read: "And now, little children, abide in him; that when he shall appear, we may have confidence and not be ashamed before him at his coming." In Rev. 3:8 we have a wonderful promise given to those who render faithful service: "Behold, I set before you an open door, and no man can shut it." While this is true for every faithful servant, there is a possibility of us closing the door against ourselves.

In connection with the responsibility that comes to all of God's children, there is a special responsibility that comes to many—first, to parents, to whom have been entrusted jewels, with the command to bring them up in the nurture and fear of the Lord. This means more than simply supplying food and clothing, and furnishing shelter, but it means a Christian atmosphere in the home, with proper instructions, and the boys and girls getting to church and Sunday school regularly.

Second, the Sunday school superintendents and teachers have a responsibility, not only in teaching sound doctrine, which is needful, but also exemplifying the Christ life, and upholding the standards of the Church. Unfaithful workers in the Sunday school can scatter more than ministers can build up.

Third, the greater responsibility comes to ministers and bishops. I for one tremble in thinking of this responsibility. Let us notice a few scriptures: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Let us notice that men of this position are not self appointed, but chosen by the Church and the Holy Ghost.

Heb. 13:17 says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." This message is intended for the laity, to submit, which is profitable. But let us also consider that the Lord is not satisfied with us when we simply submit, but He also demands that we "earnestly contend for the faith once delivered unto the saints." II Tim. 4:2, 3 has a very explicit command to "preach the word; be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine." Even though penitentiaries, reformatories, and other similar institutions are crowded beyond their limit, yet some say, "Don't preach against sin." Like the chauffeur in the city street, go through and not hit a thing, so many preachers can preach sermon after sermon and never hit sin. But the fact remains that sin is just as destructive, as deceptive, and as powerful as it was 1900 years ago. It's SIN that blasts characters, ruins homes, and robs boys and girls of their purity, self-respect, and of their souls. In view of these facts, shall the minister keep quiet on the Sin question?

A minister cannot always be judged, as to what he believes, by what he says; but many times by what he fails to say. For instance, I heard a very prominent man take for his text; "And he took a towel and girded himself." I supposed he would at least say something with reference to the washing of the saints' feet; but he sailed through and never mentioned the ordinance.

Listen: in Isa. 58:1, the prophet says, "Cry aloud and spare not, lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

In the third epistle of John (vv. 9-11), we have a picture of a domineering character, not called of the Lord to take charge of the work, but loved to have the preëminence. Permit me to say that the devil does not want to break up churches, but he does want his hand in helping to run them.

In conclusion, let me ask the question, Have we been careless, or lukewarm, or indifferent, with reference to our own standing, or our own dealings with souls, disregarding our responsibilities, and the fact that we shall give account to Him that is ready to judge the quick and the dead. If so, let us turn to Ezek. 3:17, 18 and read the responsibility of the watchman.

West Liberty, Ohio.

THE THORN IN THE FLESH

It is a happy circumstance that the precise nature of Paul's thorn was left indefinite, for now any one of us can apply it to ourselves, and have the comfort of supposing that it may have been the very thing that is trying us. Whatever it was, one thing is certain, it did not

Disable Paul for His Work

If you want to get any comfort out of it for that invalid's chair, the ward in the hospital, or the furlough on sick leave, you will have a hard time, because it is quite certain that Paul was not in any sense disabled by it, for he tells us in the next paragraph that the "signs of an apostle were wrought" in him "in all patience, in signs, and wonders, and mighty deeds," and in this very chapter he tells us that this thorn was the occasion of his receiving greater strength and power in Christ than if it were removed; so that he rejoiced in it, gloried in it, and found that when weak, then was he strong.

We learn from this an important lesson about prayer. How often should we pray for a thing? Paul prayed three times about this thorn. In fact, he prayed until he got an answer and assurance from God.

Probably this is the best rule about prayer, to pray until we understand the mind of the Lord about it, and get sufficient light, direction and comfort to satisfy our hearts.

There is such a thing as vain repetition, and there is such a thing as supplication and continuance in prayer. The Spirit must guide rightly in each case, but a Heaven-taught heart will pray until it cannot pray any more. As soon as the assurance comes, we should stop praying, and henceforth, everything should be praise.

Sometimes we get that assurance in a moment, and sometimes it is not only asking, but seeking and knocking. All these are supplicational forms of prayer.

The answer that Paul got was not the removal of the thorn, but a substitute much better than if it had been removed—a strength which really enabled him to do more than if the irritant had been extracted.

There are two ways of overcoming a difficulty. One is to have it removed, and the other, to

Get Double Strength

through it and over it. The enemy may retire from our front, and leave us free, or the commander may send us double reinforcements, and enable us to gain a glorious victory. The rocks and snags may be taken from the bottom of the river on which our ship is running aground, and the channel deepened, or the water may be raised by a flood-tide, and the boat lifted far above the obstacles.

That is what God did for Paul. He deepened the flood and lifted him above his trial, and in all these things He made him more than conqueror.—A. B. Simpson.

ESTABLISHED

There is an old story of a deacon whose Christian life had stagnated, and who yet sturdily maintained the dignity of his Christian standing and experience. "Yes, brethren," was his testimony, "I'm not making much progress, but **I'm established.**" One day in the spring when the frost was coming out of the ground the deacon set off to town with a heavy load and became mired. He did his best to get out, but horses and wagon were stuck. A neighbor coming by stopped to help him, but could not forbear first a cheerful shaft. "Well, deacon," said he, "I see you are not making much progress, but you are established." It is better to get on a bit.—Publisher Unknown.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

LONGINGS

I long to live like Jesus,
A life of truth and right,
To have my record written
On pages fair and white.
To draw my spirit nobly
From haughtiness and pelf—
I long to live for others,
And die unto myself.

I long to work like Jesus,
Amid earth's guile and din,
To move with tender pity
Into the haunts of sin;
To gently lift the fallen,
Unchain them from death's hold,
And lead them to the Shepherd
Up in the heavenly fold.

I long to love like Jesus,
With purpose pure and good,
To hold the vast creation
As one dear brotherhood;
To pray for those that hate me,
To bless both foe and friend
And strew along life's pathway
Affection without end.

I long to BE like Jesus,—
Submissive, meek, and mild;
A model of perfection;
A blessed, holy child.
And when I fly to heaven
And stand in courts of day,
I long to kneel in rapture
And praise His name for aye.

—Selected.

THE GOAL OF LIFE

By Maude McFee Edwards

What is life, and does it pay,
When we travel the Narrow Way?
When the days are wrapped in gloom,
'Till we reach the silent tomb?
When the hours pass slowly by;
And the nights bring but a sigh?
When heavily the heart doth beat
Longing for its last retreat,
Yes, bound unto a life of pain;
Suffering much yet oft in vain?
When earthly promises have perished,
Hopes destroyed, once fondly cherished;
Worn and weary, weak and sad;
Can we, ought we, to be glad?

Yes, if we His life of sorrow share,
A crown of thorns we'll have to wear.
Christian friends, 'tis not for me
Censor stern or harsh to be.
Every heart a sorrow knows,
Every bosom its own woes;
Yet there is a balm for each
Which the lowliest may reach.
There is One who knows our fears,
Feels our sorrows, counts our tears;
One who watches o'er our bed
When our earthly friends have fled.

Trust thou then, my friends so dear,
In His promise sweet and clear;
And if o'er your trembling soul
Thoughts of deep despair should roll,
Listen to His pleading voice
Whispering still; Rejoice! Rejoice!
Joy that He by promise sure
Counts you worthy to endure.
O trust the guidance of the Unseen Hand,
'Twill lead you into the Promised Land.

Colorado Springs, Colo.

"I believe God, that it shall be even as it was told me" (Acts 27:25).

"Through many tribulations we must enter the kingdom of God" (Acts 14:22).

"What I do thou knowest not now, but thou shalt know hereafter" (Jno. 13:7).

A LETTER TO SHUT-INS

Elizabethtown, Pa.,
Feb. 5, 1932.

Dear Shut-in Friends:

"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19).

I have not been well the last few months, and have not been able to write many letters. So I will use this way in writing to the dear invalids or crippled friends that I have been sending personal letters and in this way I may reach many more that I have not reached by personal letters. By the time this reaches its readers I may be able again to take up my letter writing, the Lord willing.

We may wonder why the Lord brings afflictions upon our bodies; why we must suffer all this pain? But we know that all He does is for our good; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

In the storm the tree strikes deeper roots in the soil. In the hurricane the inhabitants of the house abide within, and rejoice in its shelter. So by suffering the Father would lead us to enter more deeply into the love of Christ. Our hearts are continually prone to wander from Him. Prosperity and enjoyment all too easily satisfy us, which may keep us from having the full communion with Himself. It is an unspeakable mercy that the Father comes with His chastisement although it may seem hard to bear. He does it to the end that when we have found our rest in Christ in time of trouble, we shall learn to choose abiding in Him as our only portion; and when the affliction is removed, have so grown more firmly into Him, that in prosperity or whatever it may be He still shall be our only joy. He indeed has no pleasure in afflicting us, but He will not keep back even the most painful chastisement if He can thereby draw His beloved child into closer fellowship with the Savior. We may pass through much affliction and unless we abide in Christ we secure little blessing and will not secure all that the Father meant the chastisement to bring us.

With the afflicted, comfort is often first and the profit of the affliction second. God surely has sent us a wonderful Comforter when He sent His Holy Spirit. May we remember one another at the throne of grace, that our lives may ever be open channels through which the Holy Spirit may have free course. How hard it would be to bear our afflictions alone without such a precious friend as Jesus to send us comfort. We may lay down our weary bodies for rest which are aching with pain. Sleep may be taken from us, but still Jesus is a very precious friend and comforting in the stillness of the night just to spend a short time in sweet communion with our Lord. Unspeakable comfort He sends through His Holy Spirit, and as the days go by He still seems nearer and more precious.

"I need never have a fear,
Jesus is so very near;
I can ask and He will hear,
Oft a whisper in my ear;
From the Comforter, so dear,
Leads me safely; gives me cheer."

God's grace is sufficient for us, no matter what we may have to pass through. Some may suffer great pain, others less pain; but still God's grace is sufficient. Grace for strength for every duty, courage for every struggle, a blessing in every cross, and the joy of life eternal in death itself. May the Lord give us grace to suffer gladly for Him who has suffered so much for us. How comforting to think that He has gone to prepare a home for us and will come to receive us unto Himself where all suffering will be over. Our bodies will be transformed, we shall find rest for our souls, and there will be joy for evermore.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

"Some days are dark and dreary,
And some are warm and bright;
And oft we feel so weary
We're glad when comes the night;
Our rest will soon be given
By Him who has control;
There's rest, sweet rest, in heaven,
Rest for the weary soul."

Wishing you the rich blessings of God, may we remember one another at the throne of grace that as we go through this life that we may be a true witness and let the Christ-life shine in us.

Yours for Christ's Cause,
Dorothy L. Heisey.

SUNDAY SCHOOL LESSON

Lesson for April 17, 1932—Gen. 12:1-9

THE CALL OF ABRAM

Golden Text.—Thou shalt be a blessing.—Gen. 12:2.

Introductory.—More than nineteen centuries elapsed between the time of last lesson and this one. In this length of time the sinfulness of man had manifested itself in very decided form. The first child born to Adam and Eve turned out to be a murderer. Although the curse of God rested upon him and he became a fugitive and an outcast, yet in course of time his descendants outstripped the descendants of Seth, and sin increased to such an alarming extent that God saw fit to destroy man from off the face of the earth, in the great and terrible deluge that covered the face of the whole earth. But Noah had found grace in the eyes of the Lord, and through his seed mankind had another chance. But no sooner had Noah's posterity become numerous than they conceived the idea of getting ahead of God and began building the Tower of Babel. The wrath of God was enkindled against them. He sent them a confusion of tongues and they were scattered in various lands. But even this was not sufficient to turn mankind permanently away from sin, so God chose Abram, in the land of Ur, as the one to head a favored nation; leaving the promise, "In thy seed shall all the nations of the earth be blessed." Abram obeyed the voice of the Lord, and the lesson before us gives us a few details of this beginning of the favored nation.

The Call of Abram (1-3).—Several things impress us as we read this description of the divine call of this "father of the faithful." In the first place, he was chosen out of an idolatrous environment and commanded to "Get thee out of thy country." No man can live true to God and continue in his former sinful environments. This does not necessarily take us out of this world, but it does mean an abstinence from sin, a divine keeping of us from the power of sin, "from the evil." But Abram, being called of God to start a new nation, was called upon to journey to the land which God had promised to him. Abram leaving Ur to find a home in the land of promise typifies the people of God who are referred to as a "chosen generation, a royal priesthood, an holy nation, a peculiar people." His obedience to the call of God reminds us of the noble example of the apostles who upon the call of the Master "forsook all and followed him." Another thing which impresses us is the promise of God: "I will make of thee a great nation." In connection with this we see the evidence of Abram's faith who "staggered not at the promises of God" but took Him at His Word, left home and kindred, leaving it to the Lord as to the time and manner of the fulfillment of the promises of God.

Abram's Migrations (4-6).—When Abram first heard the call of the Lord he accompanied his father as far as the land of Haran. Here, evidently, his father died, after which Abram resumed his journey to the land of promise. Taking with him his wife Sarai, and his nephew, Lot, he traveled on until they reached the land of Canaan. He found the land occupied by the Canaanites, but we do not read that he staggered at that fact. He took the promise of God as a matter of faith, even though in his lifetime he lived in tents and wandered from place to place. But God was with him. He prospered greatly, gave manifestations of the power of God with him, and in a ripe old age he closed his eyes in peace, dying in faith, and went home to the Land of Promise in store for all the faithful.

The Promise Renewed (7-9).—When Abram and his company came to Palestine, he pitched his tent at Sichem, in the land of Moreh. Here God appeared to him and confirmed His previous promises. Though the land was occupied by a strange people he was cheered with the promise: "Unto thy seed will I give this land." Notice the significant words, "Unto thy seed." As for himself, he was content to leave it at that, while he continued the tent life. The promise was afterwards fulfilled, when the children of Israel came into possession of the land. By the mountain side east of Bethel he pitched his tent and built an altar to the Lord; indication that worship was a prominent part of his makeup and giving us an idea of what God saw in the man when He chose him to be the father of the faithful. The altar being established, Abram continued his journeyings to the south.

This lesson is a fitting introduction to the life of this man of faith. In our next lesson we have an illustration of his breadth of character, standing out in marked contrast with that of Lot whom he befriended. But in these few brief lessons we get only slight glimpses into his wonderful life. We recommend that you read the entire record of his life, as recorded in the book of Genesis and referred to in other scriptures; not to glorify the man but to profit by his worthy example. The climax, in the fulfillment of the promises of God to him is recognized in the fact that through our Lord Jesus Christ was brought about the promised blessing, He being the SEED through whom all the nations of the earth are blessed.—K.

Bible Meeting Topic

THE GOSPEL FOR ARGENTINA.—Acts 14

Topic for April 17

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

OUTLINE STUDY

I. Argentina's People.

1. Nationalities.
2. Languages.
3. Political conditions.
4. Economic conditions.
5. Ignorance.
6. Morals.
7. Religious bondage.

II. The Sufficiency of Christ's Gospel.

1. It is the power of God unto salvation.—Rom. 1:16, 17.
2. It turns men from darkness to light.—Acts 26:18.
3. It delivers them from the power of sin.—Col. 1:13.
4. It liberates men from false religion.—Gal. 5:1; Jno. 8:31-36.
5. It fills the soul with all the fullness of God.—Eph. 3:14-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Sorrows of Argentina:
   a. The Poor.
   b. The Ignorant.
   c. The Sinful.
2. How to Help Argentina:
   a. Tell Them of Jesus.
   b. Teach them Jesus' Way.
   c. Show Them Jesus' Love.

For Seniors.

1. The Condition of Argentina's People.
2. How the Gospel of Jesus Christ Satisfies.
3. A Saved People As the Salt of the Earth.

PERSONAL THOUGHT

Is the Holy Spirit the moving power in the work of our missions? Does the Holy Spirit send, and move the sent, and continue to bless the home church?

SEED THOUGHTS

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with lights.—A Missionary.

Throw out the life-line across the dark wave,
There is a brother whom some one should save;
Somebody's brother! Oh, who then will dare
To throw out the life-line, his peril to share?
—E. S. Ufford.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?
—Grace E. Ulhler.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Associate Editors ..... J. A. Ressler, John L. Horst
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John W. Weaver, Union Grove, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, APRIL 7, 1932

Field Notes

The Lord willing baptismal services will be held at the Mill Run Chapel, Altoona, Pa., on Sunday afternoon, April 17.

The ministerial meeting for the district west of Goshen, Ind., was held at the Yellow Creek Church on Saturday, March 26.

If previous arrangements were carried out Bro. Milo Kauffman of Chicago, Ill., began a series of meetings with the brotherhood at Alpha, Minn., on Sunday, April 3.

Bro. S. E. Allgyer was present at Lima, O., Mission Thursday evening, March 24, and received into church fellowship by water baptism 8 precious souls, one a grandmother of 71 years of age who never had before confessed Christ. Pray for these.

The workers at the Norristown, Pa., Mission state that they have a strong, honest, orphan boy, fifteen years of age, whom they would like to place on a farm. Any one having a place for such a boy will please communicate with Bro. Lewellyn Groff, 21 Marshall St., Norristown, Pa.

Following are a few of the appointments filled in Mennonite churches in Elkhart Co., Ind., on Sunday evening, March 27:

Yellow Creek, D. A. Yoder.
Salem, J. S. Shoemaker.
Holdemans, A. B. Christophel.

In a recent Field Note it was stated that Bro. Nevin Bender of Greenwood, Del., was on his way west on a preaching trip. This was a mistake. Our informant evidently intended this information to refer to Bro. P. A. Friesen, who had attended the recent meeting of the Eastern Mennonite Board of Missions and Charities.

An impressive singing was held at the Olive Church near Elkhart, Ind., on Good Friday evening. Members of the following congregations were present and took part in the service: Olive, Goshen, Elkhart, Salem, Yellow Creek, Nappanee, Holdemans. The meeting closed with a baptismal service at which two were received into fellowship.

Bro. Levi Blauch, of Johnstown, Pa., well known to many of our readers and for many years a faithful contributor to our church papers, was called to his eternal home on March 29. May the Lord comfort the bereaved ones and raise up younger men to carry on His work as these aged pillars of the Church pass on to the better land.

Communion services will be held, the Lord willing, in bishop district of Bro. John S. Burkholder of Chambersburg, Pa., as follows:

Row, April 24.
Strasburg, May 1.
Chambersburg, May 15.
Pleasant View, May 22.
Williamson, May 29.
Marion, June 5.
Pond Bank, June 12.

On Sunday afternoon, April 10, a service will be held at Goshen College in memory of Bro. John F. Funk, one of the most prominent leaders of the Mennonite Church in the nineteenth century. He died on Jan. 8, 1930, at the age of 94 years. The service is sponsored by the Historical Society of Goshen College. Many of the brethren of the community will take part in the service. The main address will be given by Bro. Aaron C. Kolb, Kitchener, Ont.

Correspondence

Protection, Kans.

Greetings in the Master's name:—Bro. D. D. Miller has been away for three Sundays. He was engaged in a series of meetings in Berlin and other congregations in Ohio, and we trust the Lord has been richly blessing the work there.

Last Sunday, March 20, Bro. H. J. King of Harper, Kans., and Bro. Simon Hershberger of Jet, Okla., were here for services. Bro. King preached in the morning and Bro. Hershberger in the evening. We were indeed glad for the service of both and wish God's blessings upon them in their work. On Monday following we had a severe equinoctial storm. The roads were drifted, so Bro. Hershberger and family found it difficult to return to their home.

March 27, 1932. S. Enos Miller.

Nappanee, Ind.

(Salem congregation)

"What shall I render unto the Lord for all his benefits toward me?" was the text used by Bro. J. S. Shoemaker on Sunday, March 27, at this place. Surely we have much to be thankful for, both spiritually and temporally. We were made to wonder as the brother talked to us, if we are worthy of all that we are receiving from His bountiful hand. And yet we are so apt to murmur if we cannot have all the luxuries we like. Are we rendering to the Lord as we should in extending a helping hand to those who are not in good circumstances?

Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

There is a class of twelve young converts under instruction, and before long they will be received into church fellowship.

Bro. S. E. Weaver and wife from the Olive congregation worshiped with us Mar. 27. Bro. Weaver conducted the review of the quarter.

We are always glad for these visits, and ask an interest in the prayers of God's people for His work at this place.

Mar. 28, 1932. Saloma Welty.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The members of the Goshen College Chorus worshiped with us at this place, on Sunday morning March 20, and in the evening they rendered a program of sacred songs, which was much enjoyed by the large crowd present. All available space was occupied, and some could not get inside the building. The next day they went to Vineland and from there on to Pennsylvania and other points.

The twelve weeks term of the Ontario Mennonite Bible School closed on Thursday March 24. The attendance this term was the best in the school's history. One hundred sixty-six students had enrolled and the daily average attendance was very good. Pupils were present from Michigan, Indiana, Ohio, New York, Alberta, and from various sections of Ontario. Closing exercises were held on the evening of March 23, when twelve students who have finished their full course, received their diplomas. Bro. C. F. Derstine delivered the commencement address.

Preparatory services were held at this place on Sunday, March 20, and communion services on Easter day. Three persons were received into church fellowship, one by letter and two by confession.

Brethren J. W. Birky of Lancaster, N. Y., and L. D. Wambold of Mark-

ham, Ont., were in our midst recently to attend a meeting of the Bible School Board.

March 28, 1932. Geo. A. Weber.

Bowdil, Ohio

(Pleasant View congregation)

Greetings to Herald Readers:—"I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

On Jan. 17, Bro. O. N. Johns of near Canton, Ohio, was with us. At this time two young souls were received by water baptism.

On the evening of Feb. 24 instead of the regular Y. P. M. Bro. J. S. Gerig gave a talk on his recent travels in Europe, telling mostly of his visits in homes and places of worship among Mennonites in those countries, also touching on the educational and economic conditions. His message was enjoyed by an appreciative audience.

There has been much sickness in our midst and a few are still afflicted at this writing. An aged brother was laid to rest. The Word of God was sweet to him in his declining days and he enjoyed the fellowship of God's people.

At our union meeting held at the Martins church, Mar. 3, Bro. Stanford Mumaw brought us an evangelistic message following the Y. P. M. program. One soul confessed Christ as her personal Savior.

Sunday, Mar. 20, our minister, Bro. I. J. Buckwalter was called to take part at a funeral. Bro. Aaron Eberly preached for us, using as a text, Eph. 1:3.

In our service yesterday our minds were drawn to our risen Christ. He said, "Because I live, ye shall live also" and again, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Bro. Buckwalter based his sermon on I Cor. 15:35-44. Remember the work in this part of God's vineyard.

March 28, 1932. Cor.

Markham, Ont.

(Wideman congregation)

Dear Herald Readers, Greetings:—"But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20). Our hearts rejoice when we think of that first glad Easter when Christ arose.

The York County Mission Meeting was held at Wideman's church on Good Friday, March 25. In the morning Bro. Aaron D. Grove gave a stirring message on the "Cross of Calvary." We were again reminded of the great sacrifice, the Savior of the world.

The afternoon speakers were: Bro. John E. Coffman—"The Moral Force of Christianity in the Community;" Bro. William Wright—"The Gospel, a Spiritual Power;" Bro. Harold Groh, Toronto—"The Missionary Outlook."

In the evening Sister Henrietta Lehman read an essay on I Peter 1:7, and Bro. L. W. Hoover brought us a helpful message. His subject was, "What doth the Lord require of thee?"

We were glad for the bus load that came out from the Toronto Mennonite Mission for the occasion. Good interest was shown, and we had a very good attendance.

Quite a number of our young people have returned home after spending the winter at the Kitchener Bible School. We need more efficient workers for the Lord's cause.

A Sunday school was opened recently at Cedar Grove. It has been thought a needy field for some time. The workers solicit the prayers of all God's people.

March 29, 1932. Cor.

Halifax, Va.

(Ebenezer)

The dedication services for our new church were well attended. Visiting friends from Harrisonburg, Va., Fentress, Va., and Elida, O., were twenty-six, then there were friends from the city of South Boston and the community.

Bro. John F. Garber had the opening of the service; he read II Chron. 6:14-21 (I wish everyone would read this chapter) and talked to us of the dedication of Solomon's temple.

Bro. David Garber preached from Heb. 3:4: "He that built all things is God." Bro. Garber said we should be more concerned about dedicating ourselves to God.

Bro. B. B. King preached from Josh. 4:5-7. "What mean ye by these stones?" Bro. King talked to us about the spiritual building. Jesus must be the keystone in the arch or we have a flat failure.

The dedication services were followed by a beginning of revival meetings by Bro. King. Great interest was aroused in the community. Our dear brother was taken sick, and the meetings had to be closed. We were very sorry. We can't understand why, but we pray there may be a preparing of hearts to receive the Gospel message, when Bro. King returns, which will be next June, the Lord willing.

We believe the Lord overrules all things to our good and His glory. He sees the future and knows that it will be better to have these services later.

There was a business meeting held on March 22. Church officers were appointed. We feel now, that we are a fully organized congregation. Pray for us that there may continue to be peace, unity and power, that much may be done for the Lord.

Bro. Alfred Brenneman and family of Denbigh, Va., have located with us.

Mar. 29, 1932. Cor.

Minot, N. Dak.

(Fairview congregation)

Dear Herald Readers, Greetings:—On March 20 our Sunday school was reorganized as follows: Bros. S. K. Zook, Floyd Kauffman, supts.; Bro. Ernest Kauffman, Sec-treas.; Bro. Herbert Kauffman chor.

The mission Sunday school at Logan was reorganized at the same time as follows: Bros. Andrew Glick, Herbert Kauffman, supts.; Sister Ruby Martin, Sec-treas. The work at Logan has been carried on now for one year without missing a Sunday. The interest is good. Pray for this work.

On the evening of March 27 we held the third quarterly Sunday school meeting at the Fairview Church. The theme of this program was "The Practical Christian Life." Bro. D. H. Bender was moderator of the meeting.

There has been some sickness among the brotherhood, but we are glad to report much improvement.

We are looking forward to a district mission meeting to be held here on April 10. We also expect Bro. Paul Erb and family from Hesston to stop here on their way to Alberta.

March 29, 1932. A. L. Glick.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Last Sunday evening it began to snow, and the following days brought us a very deep snow, drifting roads, tearing down telephone and telegraph lines, and making traffic difficult and dangerous. Present indications are that the snow will soon be gone.

On Tuesday forenoon Bro. Levi Blauch, known to many of the Herald readers, passed away very suddenly in the home of Bro. Ammon Kaufman while engaged in conversation. This certainly is a shock to the community, he having attended a service at the Stahl Church on Saturday evening.

At the time stated the Stahl Sunday school rendered an Easter program. There had been much sickness in the community, which hindered the practicing, but only two placed on the program were absent. We felt happy over the hearty response of the pupils in rendering this program.

On Tuesday evening the semiannual business meeting was held, with some less than a normal attendance on account of sickness and drifted roads. The following officers and committees were elected: Ushers, John Sala and Walter S. Mishler; Offering Holders, Clarence Miller and Paul Kniss; Church Chorister, Sanford G. Shetler; Mission Board Member, Levi Thomas; Summer Bible School Committee, W. C. Hershberger, S. G. Shetler, and Loransa Kaufman; Member of Bible School Board, Joe Miller; Trustee, John A. Thomas; Y. P. M. Committee,

(Continued on page 12)

Miscellaneous

IF I CAN LIVE

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye:
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain;
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine;
And 'twill be well
If on the Day of days the angels tell
Of me: "She did her best for one of Thine."

—Helen Hunt Jackson.

SPIRITUAL DECLENSION

By C. Z. Mast

For the Gospel Herald.

In delving through many dusty church records of the Conestoga Valley with its eighteen congregations (two have become extinct) representing eight popular denominations, we herewith, for the benefit of the reader, submit the following as delivered in the closing remarks of a historical sermon by a presiding elder in one of these churches on its one hundredth anniversary on Sunday, Nov. 4, 1900.

This congregation is affiliated with the largest Protestant denomination in America. We are glad to note that they are at present manifesting considerable spiritual enthusiasm. Their staunch members are admitting with the same opinion as their Mennonite neighbors, that worldliness and sin has become more evident in our beloved Mennonite Church than was found a quarter of a century ago.

The time fixed for special services was announced weeks in advance, and the very announcement was hailed with delight and expectation. The people began to consecrate themselves to the great work upon which they were about to enter; for they knew that God called for holy and consecrated lives in the task of saving immortal souls. Then, as never before, they began to pray for the unconverted members of their families; for they felt that in a large degree God held them responsible for the conversion of their children. Not a few of those who were especially burdened would ask their godly neighbors and friends to join them in prayer for the salvation of those for whom they were so much concerned. The spirit of prayer in the Church increased as the time for the revival services approached. In their private devotions, at the family altar, in the class meeting, in the prayer meeting and in the public congregation the anxious, beseeching cry of the people went up to God in behalf of those who were in the wretchedness of sin.

During the progress of the meetings the people prayed particularly for the preaching, for they believed that God spoke to the congregation through the sermon. Before they left home they prayed for the Word, as also on their way to church, and as the preacher arose to deliver his warning and invitation a subdued prayer was heard in different parts of the house: "Lord bless the message." It would have been a poor preacher that would have found no inspiration under such circumstances. The preacher preached plainly, earnestly, often tearfully. He preached the Gospel and the law, telling the people of the love of Christ and of the penalty of sin, and sinners were made to feel that it was an awful thing to slight such infinite mercy and to live under the wrath of a justly offended God, and many of them cried for mercy and found it. How piteously they prayed God to break the chains of sin from their souls and save them from eternal death. Even now I can hear some of the prayers at that old altar, for some very remarkable and precious scenes were witnessed in that old sanctuary.

Quarterly Meeting

The quarterly meeting in the days of large circuits was an event of much importance. It was a periodical rallying season. The official members of the various churches and preaching places of the circuit, as well as many others, were in attendance. Preaching at the several appointments of the charge was at long intervals, and an occasion of this kind attracted the people from a wide distance. The quarterly meeting lasted two days, and many of the people from the different appointments remained the entire time. The presiding elder preached on Saturday morning; the quarterly conference followed in the afternoon, and all who were considered worthy of official relation in the church were expected to be present. The junior preacher, or one of the junior preachers of the circuit, was called upon to preach at night. The services of the Sabbath were commenced with a love feast, after which the presiding elder preached again. A sermon was then preached in the afternoon and another at night. Such an occasion served an excellent mission in those days of infrequent preaching. The mingling of the people from the different places in these extensive services helped in their quickening and upbuilding, and the quarterly gatherings proved to be an inspiration to the whole circuit. The large quarterly meeting is necessarily a thing of the past. Circuits have been divided into stations so that it is impracticable to bring the people together, as in those days, without disturbing surrounding charges, which would be unjustifiable.

Love Feasts

The love feast was an interesting feature of the former quarterly meeting. The doors of the place were guarded, and only members or seekers of religion were admitted. Women with hats ornamented, even with ribbons, were excluded; persons wearing veils were requested to remove them, and one appearing at the door having on a finger ring would be required to take it off before being admitted. They prized this means of grace, and if necessary made sacrifices in order to be present. The testimonies of the remarkable experiences of the people made it a meeting of great enjoyment and power. The story of the marvelous conversions, as related by one after another, and the triumphs of sustaining grace, as told by those who had been delivered from the thraldom of sin, made the love feast a time of great edification and profit to the church. God must have been well pleased with those exercises, for He often favored them with wonderful manifestations of His power.

Family Religion

Family religion was the order in those former days. Almost every home had a family altar, and incense from it ascended to God every day—in some cases, more than once a day. It would have been regarded as an indifferent home that was without family worship. The old itinerants taught that a home without a family altar was like a house without a roof. The convert, whatever may have been his past life, was expected to erect a family altar on the very day of his conversion, and if he failed to do this the genuineness of the conversion was seriously suspected. It was rightly believed that if a man had really entered into a new life he should give his family the advantage of it. The people were busy in those days, for generally they were employed more hours daily than are the people of our generation; but they would have regarded it as ignoble to have dispensed with family worship for lack of time. They took time to be holy and never thought it possible that the success of a day could be less because part of it had been spent in family prayer.

Intelligent Piety

The members of that period were diligent and intelligent students of the Bible and the doctrines of the Church. The typical family in our denomination of forty or fifty years ago read an excellent class of books, standard doctrinal works and the best type of biographies. The early preachers were not only enjoined by the discipline to see that families of the church were supplied with wholesome religious literature, but believed that it was necessary to the permanency of the results of their labors in a community, to prevail upon the people to read those works which would develop the intellect on religious lines and tend to the stability of Christian character.

My prayer is that your new century may begin with the blazing fires of revival that shall exceed any experience in the history of the church. The time of Pentecost is not past. The day of the Omnipotence of God revealed in the awakening of sinners is not gone forever. The baptism of the Holy Ghost upon a consecrated church accounts for the revivals of the past, and "Behold, the Lord's hand is not shortened, that he cannot save, neither his ear heavy that he cannot hear." He speaks to you this morning out of the past, out of those glorious revivals; out of those most marvelous conversions; out of those indescribable manifestations of His glory, saying, "I am the Lord, the God of all flesh; is there anything too hard for me?"

Elverson, Pa.

AFFLICTION Vs. SUFFERING

By Ezra Baer

For the Gospel Herald.

Matt. 20:22 says: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

The disciples at this time evidently did not realize what this meant to them in their later years, to drink Christ's cup of suffering. When they accepted Christ's call to follow Him they expected to be appointed rulers in His kingdom, as can be seen in Matt. 20:21. But instead, this rulership dwindled to nothing, and they had to face some of the most severe trials that man has known, which were unexpected and unknown to them when they said, "We are able."

This is similar to our experiences in life. What we have depended on dwindles down to nothing, and we are obliged to face conditions which we never heard or dreamed of. After all, it turns out to be for our good at the

end. Affliction can be borne in different ways—physically, financially, mentally, religiously.

A person may be born into this world with a disease that is inherited. He has to endure pain for which he cannot account. This affliction brings him suffering which he has to suffer for (in part) the iniquity of the father or mother. Ex. 20:5.

Another person may be born into the world healthy, strongly built, and well off financially in his younger years, due largely, to inheritance or having a good start in life financially after marriage. But even in this, one is not sure as to the future. A certain case came to light some time ago which brings out the fact that "God is no respecter of persons;" also that some day our sins will be found out. A certain Mennonite brother that had a position behind the pulpit, after paying for his own farm, started one of his sons in farming. This son farmed for eight or nine years, and one day this father took action and forced his son to leave the farm by a sale, leaving the son practically penniless. Nothing was said about it. I don't believe many people knew it. To-day there are six of his children who have missed a bankrupt or bailiff sale by a hair's breadth. This father lost large sums of money before his death—besides he never had much use for missions. In other words, these children have had to suffer (in part) for the iniquity of the father, but at the same time they have seen the chastisement of the Lord. See Heb. 12:6, 7, 12.

We sometimes hear people speak of "hard times." If we knew some of the things which are done in secret, it might unfold some reasons for these conditions. Cases could be stated where Mennonite ministers have cast in their vote with the election parties, attached a poor man's wages, practically foreclosed a mortgage on a young man, or at least, sold his equity to a party whom he knew would take law into his hands, leaving this young man at the law's mercy. Cases could also be stated where lay members have taken the bailiff and seized another man's chattels as security for their equity in a certain property. These conditions are existing (secretly) but the day will come when God's judgment will come in fulfillment as in David's case (II Sam. 12:12) and also its fulfillment (II Sam. 16:22). The iniquity of the fathers will be visited upon the children. What suffering! Some of these members have not made any known public confession and are taking communion at the Lord's table.

It has oftentimes surprised me that while the Church has done much to retain a few rules and regulations which our forefathers have laid down —such as the bonnet, head-covering, feet-washing, etc.—yet it is powerless to keep out other conditions of the world. For instance, a 25c hat or a $1.00 hat is condemned, but a brother may buy a $2000-car, use it for pleasure only, and nothing is laid against him. He is allowed to commune at the Lord's table.

A certain man once said that years ago, a man could see at a distance a man who was a Mennonite because of his apparel, his mode of travel, his way of doing business, and his speech. But nowadays things have reversed. Members using the most expensive cars on the market, displaying pride and wealth, and even at times needing a lawyer's attention to correct things, are common. They practically forget their Maker and the Church will not listen to His Word. God is taking another way to correct conditions that those who have erred, may see their mistakes while it is yet day.

It is true that the Mennonite Church still stands out as a monument for simplicity, etc. But how long would she keep her place, were it not for the efforts of some of our aged, faithful fathers and mothers striving to keep out evil from the Church? When the Israelites had a religious leader, they served God; and when they had a wicked leader, they served Baal. In other words, "like priest, like people." To-day Mennonites can have luxuries to the limit—musical instruments, fashionable homes, radios, expensive cars, and other luxuries. How long will it be until the bonnet and simplicity will be forgotten? Not long, unless God intervenes and brings forth depressions, famines, etc., to warn His people of their mistakes.

How well could the Church of today be compared with the Jewish Church in Christ's time! Largely because they keep the form of God's worship and commandments, and have lost the Spirit of His teachings. A body with a form only and no Spirit, is dead; of no use whatever. So a church clinging to the form without Spirit is useless to the world in general. May we rejoice when we are counted worthy to suffer for His Name's sake in whatever form it may be. Rom. 8:35-39.

Petersburg, Ont.

THE NECESSITY OF PRAYER

By Mary C. Kauffman

For the Gospel Herald.

Think—what is the flower without incense? a bird without a song? a lamb without a bleat? a chick without a peep? a babe without a cry? a person without a means or a desire to communicate with the outside world?

A prayerless life is all this and more. It is a soul, deaf and dumb and blind, without desire, without feeling or sensation or appetite. Do you know any one like that? You will say a person like that is impossible—he is dead.

A prayerless person is spiritually dead. Prayer is to the soul what the wire is between the power-house and the light; what that pipe is between the reservoir and the hydrant; what the winds are to carry the clouds to water the thirsty land. It is the outcry of the soul to God, the connecting link between God and His creatures.

As the soul can not live without some connection with the outside universe, no more can a soul live spiritually without some connection with its God. To the soul thus "dead in trespasses and sins," the cry of "God, be merciful to me, a sinner" brings the first ray of hope. When once the Spirit has been given room in the heart, the breath of prayer established in the once dead soul, the line of communion between himself and God opened, then the soul feels the need of prayer. There is no entrance into the kingdom without it. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

It is no more a matter of deciding, What shall I do? Where shall I go? What shall I say? but the question now is, "Lord, what wilt thou have me to do?" It is henceforth "no more I that live, but Christ liveth in me."

It is impossible for this life to continue without prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7).

The human mind can not fathom its own needs and problems. God alone, who is omnipotent, can see ahead and prepare the heart and mind and body for the conflicts of life against Satan, the arch enemy of the soul. The Spirit of God gives the soul the consciousness of the need. Feeling the need brings a desire, and desire brings the call to the source of life and light and love. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

While we speak of the necessity of prayer, let not our minds follow this route: A necessity is a duty; a duty, a compulsion or requirement. When prayer has thus become irksome, it is no more prayer but form. Would you interpret the bleat of the lamb, or the cry of the child, for its mother thus? or consider the communion of friend with friend a compulsion? Oh, no; it may be a necessity and a duty, but moreover it is a great privilege, an impelling desire that drives us to the throne of His grace. With this privilege we can face the uncertainties of life without fear, knowing that God, to whom we have committed all things, will not lead us into any situation He can not give us grace to meet. The enemies of the cross may plot and lay snares for our feet, sorrow may cast its dark shadow over us, testing may make

us tremble in the balance; but in close communion and fellowship with God in prayer, we can conquer through Him who loves us. The only fear we could entertain would be that we forget to call on Him, and replace His strength with our own. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Scottdale, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Continued from last week)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

The Unique Spiritual Character of All True Pray-ers

"Come Spirit, come, with light divine,
Descend, O heavenly Dove;
Shine in until this heart of mine
Is all aglow with love."

If it is true therefore that only "sons of God" can pray "Our Father," and if only those who are "led by the Spirit of God" are "sons of God," then the fact is established absolutely that all who would pray must obey the voice of the Holy Spirit. And in order to do this habitually there must be a definite knowledge of the Holy Spirit and of His character. The child of God who would be an intercessor for God and for the cause of His kingdom must have a distinct knowledge of the Deity, of the personality, and of the work of the Holy Spirit.

If we therefore would pray we cannot be ignorant of the Holy Spirit. If we would pray we dare not hide behind the Satanic delusion that it is not essential nor expedient to study the doctrine of the Holy Spirit as it is taught and revealed in the Holy Scriptures. While it is true that many a saint has been a power for God through prayer who has little theological knowledge of the Holy Spirit and His holy character, nevertheless such have known the voice of the Spirit and have been consciously obedient to His voice. The great test of the Holy Spirit in the life of the individual who would pray to God, is the practical knowledge of His call and leading, regardless of the theological knowledge acquired.

Certainly it is needful, too, that we study the doctrine of the Holy Spirit and acquire all the information that is possible, as it is revealed and given to us in the divine encyclopedia, the eternal Word of God. There is a vast contrast and a great gap between the individual who wilfully ignores the doctrine and teaching of the Scriptures concerning the Holy Spirit and the one who wields the mighty weapon of effective prayer. The latter can perform real effectual service for God and for the cause of His kingdom, while he or she who endeavors to perform service for God, especially prayer, without a knowledge of the Holy Spirit is doomed to failure.

Knowledge of the Holy Spirit implies that we have experimentally learned to reverence the Holy Spirit as God and that therefore our will is surrendered to His divine will in all things. Knowledge of the Holy Spirit means a true conception of His deity and of His relationship to God the Father and to the Son Jesus Christ. We must know Him as God's vicegerent or representative on earth. We must know His holy character and peculiar nature so as to be conscious and fully aware of the crimes that we may commit against Him and thus hinder or make impossible His true relationship with us the children of God who desire to please Him.

We must realize that as children of God we are begotten of Him and the Word of God, "born of water and of the Spirit" (Jno. 3:5). "According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). "Ye have received the Spirit of adoption, whereby we cry Abba, Father" (Rom. 8:15).

We are to be the constant temple of the Holy Spirit and therefore are ever to be worthy of this Holy Guest who desires to make His abode with us. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). "Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak" (Jno. 15:13). We must definitely know the Holy Spirit if we are to pray effectively.

Furthermore, a definite knowledge of the Holy Spirit is absolutely necessary for effective prayer because the Spirit must help us in our prayers. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercessions for us with groanings which cannot be uttered" (Rom. 9:26).

In this Scripture we have revealed the secret of the vital relationship between the Spirit-filled and Spirit-led life and the practice or work of effective prayer as God has ordained it for His children.

We are first told here that "we know not what we should pray for as we ought," and that therefore the Spirit is our helper. We are therefore helpless to pray effectively without the knowledge and aid of the Holy Spirit. More than this, the Holy Spirit prays for us also, with groanings which we cannot utter. That the Spirit definitely intercedes for the believer, is plainly taught in this Scripture.

True prayer is born by the Holy Spirit. In the account of the administration of the Holy Spirit in the Church at Antioch, as recorded in Acts 13:1-5, we notice that the Holy Spirit first moved upon the Church to pray, then He began to send forth workers for His work. The modern or present missionary movement was begun after the Dark Ages started with the Holy Spirit burdening consecrated souls for the welfare of the lost heathen. Later the Lord opened the way and sent forth multitudes of workers. Truly the Holy Spirit to-day is still seeking consecrated and yielded hearts upon whom He can lay the burden of lost souls both at home and abroad. A more definite study and knowledge of the Holy Spirit will certainly open the way for more hearts to surrender whole-heartedly to His divine call.

(To be continued)

Aurora, Oreg.

CORRESPONDENCE

(Continued from page 9)

John A. Thomas, S. G. Shetler and Sanford G. Shetler; S. S. Nominating Committee, Joe Miller, Paul Kniss, Romanus Alwine, W. C. Hershberger, and S. G. Shetler; Chairman, W. C. Hershberger; Secretary, Loransa Kaufman; Treasurer, Levi Thomas. The usual reports were given and accepted and new business was transacted in a peaceful manner.

On Ascension day the Sunday schools of the Johnstown District will hold an all-day S. S. Meeting to which interested workers are invited. Bro. Harvey E. Shank of Pond Bank, Pa., has been secured as one of the speak-

ers. Home talent will constitute the other participants on the program.

Four of the six churches in the Johnstown District will conduct Summer Bible Schools during the early part of the coming summer. We trust that our own children and many others may receive the Gospel story with permanent results.

Preparatory services will be held at the Stahl Church on Saturday, May 14, at ten o'clock and communion services on Sunday morning, beginning at 9:30. It is not yet known what visiting minister will be with the congregation at that time. A hearty invitation is extended for visitors to be with us.

March 30, 1932. S. G. Shetler.

Philadelphia, Pa.

"Weeping may last for a night but joy cometh in the morning," "He is risen," "He is risen indeed," were some of the thoughts as we arose early on Easter morning to attend the Sunrise Service at the Philadelphia Mennonite Mission. Does it pay, some may ask, and is it worth while to get up so early and go six miles for a short service? We would say with the disciple, "Come and see." For over twenty years it has been our privilege to thus meet in early worship and always it has brought joy to our own heart and others say they have the same experience. Is it not worth while to rejoice on this glad morning over the fact that our blessed Lord was victorious over death and the grave? And what is more fitting than to meet in our respective meeting places and with those of like precious faith lift our voices in joyful song and praise at Sunrise.

We noticed on the way an unusual number this year on the street at this early hour evidently out with the same object as our own and some report that an unusual number gathered in some of the churches at their Sunrise Service this year. A goodly number again met with us. Our opening service was conducted by Bro. Graybill and then Bro. John Bressler conducted the service, dwelling on the "Infallible Proofs of His Resurrection," Prophetic Proofs, Scriptural Proofs, Historical Proofs. Truly it has been said no fact in history is more authentically substantiated. His very enemies helped to this in setting a guard and sealing the tomb and fulfilling prophecy. It is the old, old story but is it not glorious? Bro. Bressler asked for testimonies and a number responded. So we again found a Sunrise Service worth while.

Bro. Graybill left for Weaverland following this service. Bro. Bressler concluded the preaching services throughout the day.

Sunday school at 10 o'clock was a repetition of the morning hour. The scholars seemed glad and interested in the resurrection story.

March 30, 1932. J. W. Hershey.

Scottdale, Pa.

Dear Herald Readers, Greetings:—At this writing we are nearing the close of the second week of evangelistic meetings with Bro. J. W. Hess in charge. All through the meetings both attendance and interest have been very good. To date fourteen souls have come out on the Lord's side, either for the first time or to renew their spiritual covenant. On Sunday, March 27, Bro. and Sister Clayton Graybill of Martinsburg, Pa., worshiped with us. Bro. Graybill took part in the morning service. A number of other visitors were also with us over the Easter season.

On Easter Day both our Sunday schools gave special programs in commemoration of the great event of the Lord's resurrection. In the afternoon the Male Chorus of Goshen College gave a program of sacred song at the Church.

Other visitors during the week were Bro. and Sister John L. Shank, Bro. and Sister Harvey E. Shank of Chambersburg, Pa.; Bro. Milo Kauffman, Chicago, Ill.; Bro. J. C. Fretz, Baden, Ont. These brethren and sisters came at this time because of the annual meeting of the Young People's Bible Meeting Topics Committee at Scottdale on March 29 and 30. Bros. H. E. Shank, Milo Kauffman, and J. C. Fretz, with Bros. J. R. Shank and John L. Horst of Scottdale constitute this committee. Bros. Kauffman and H. E. Shank took part in the meetings on Tuesday evening.

Bro. Daniel Kauffman of this office has been in Hesston, Kans., and points intervening, for nearly a week.

During the week Bro. David Alderfer and his newly acquired bride returned to Scottdale where they expect to make their future home. During the week Bro. David Honsaker of Martinsburg, Pa., and Sister Ella Paul of this place were united in marriage at the Paul home in Scottdale. We wish these young people God's richest blessings as they go through life.

We ask an interest in the prayers of all God's people in behalf of the work here. We especially feel the need of your support in this way.

April 2, 1932. Cor.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers, Greetings:—We have many reasons to bring special thanksgiving to God. As we close another year, and note the wonderful way in which we have been cared for by the kind heavenly Father, we are humiliated, and also brought to a new realization that God answers prayer.

We want to express our keen appreciation to all the parents as well as boys and girls who have done such a noble work with the quarter fund opportunities, for all that you have contributed and directed to the Mennonite Orphans' Home. This was certainly a great help in the support of the work here. We also thank you for the contributions directed to this work through the "Savings Boxes." Certainly you have realized a pleasure in this, and we assure you that we appreciated the help you have given. May the Lord bless you in your undertakings for the needy throughout this summer season.

There are forty-six boys and girls here at present, and a number are planning to go out into private homes soon. There are still a number of larger boys here, as well as girls, who should have the advantage of private home-life instead of institutional life. We are hopeful that a number of other homes will respond to the opportunity of blessing the homeless by opening their homes to them.

On Sunday, March 27, we celebrated the thirty-second anniversary of the Orphans' Home by attending two sessions of public worship at the Bethel Church. The two sessions were devoted to talks given by various workers, exercises given by children, and such other statements and testimonies that brought out the value of missionary work of this kind. The meetings were well attended, both afternoon and evening, and good interest was manifest. A number of boys and girls from a distance who were formerly in the Home, attended the meeting. The following day, March 28, eighty-eight people visited the Home, as we had a special "Open Day."

We feel that the work in the Home has a definite place. We are certain that many souls can be helped if we consecrate our lives to God, and if the church continues her faithful support, and kind coöperation. Five new wards were admitted during the month of March, and two were placed in private homes. We thank you again for your support in every way. The following provisions were sent in during the months of February and march:

Amos King, W. Liberty, Eatables (Meat)	$2.00
Reid S. C., Hagerstown, Md., Clothing	8.20
A Bro. & Sister, W. Liberty, O., Meat	15.50
Ever Ready S. C., Louisville, O., Clothing	3.00
D. S. Yoder, W. Liberty, O., Meat	1.25
Bro. & Sister, W. Liberty, O., Beef	4.50
A Sister, Wayne Co., O., Eatables	.50
New Castle S. C., New Castle, Pa., Clothing	8.00
J. Y. King, W. Liberty, O., Lard	3.00

Gratefully yours,
L. L. Swartzentruber.

"A new creature" in Christ Jesus does not swear.—J. W. Hess.

ALONE WITH GOD

By Ella H. Glick

For the Gospel Herald.

Alone with God. What sacred companionship. It exceeds more than all the pleasures the world can ever afford or offer.

If we draw nigh to God, He will also draw nigh to us, and oh the blessedness and sublimity of such seasons of sweet fellowship with our dear Master. We can feel His immediate presence in our midst in the Spirit.

It is beyond comprehension to those dear souls out on the barren mountains of sin, away from God. The psalmist says, "O, taste and see that the Lord is good."

God is longing for you to come home and have a talk alone with Him. Fanny Crosby said:

"Be silent, breathe humbly our prayer,
A foretaste of Eden this moment we share;
Tread softly, the Master is here,
He bids us draw near."

"He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty" (Psa. 91:1). So in order to obtain the promises we are to comply with the conditions. How refreshing to the body to get into a cool, shady place when the sun has reached its zenith. So in the spiritual sense, our souls find refuge under the shadow of the Almighty, when the days are weary and we are longing for rest from our earthly conflicts.

All through the Bible we read of those who won great victories for God, by being alone with Him in prayer. The same is true to-day of individuals who are willing to be used to God's glory, and are often alone with Him in sweet fellowship, pleading for strength and guidance to carry on His work.

If Jesus had need to be alone with God to fulfill His work, how much more we poor mortals. To do His Father's will was meat and drink for Him.

No doubt He missed many a meal and many a night's sleep for you and for me. Did you ever lose a night's sleep because of some unsaved soul? There is power in secret prayer, and we are commanded not to neglect it.

It surpasses the mysterious radio system, whose news encircles the globe in a short space of time, but cannot reach God's throne in our behalf.

May we enjoy many more blessings by being alone with God.

"Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And, when weary find sweet rest.
Sitting at the feet of Jesus,
There I love to weep and pray,
While I from His fulness gather
Grace and comfort every day."

Picayune, Miss.

GIVEN TO SUFFER

Paul to the Philippians writes: "Unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake" (Phil. 1:29).

Suffering is a most dreaded thing, from a mere human standpoint. No one likes suffering. All hate it. All would rather live without suffering. Accepted in any form in which it may come, suffering is the portion of mankind. It is the special portion of those who are called of God. Believing is one thing, but believing and suffering is quite another. It is only as we abide in Christ that we can suffer in the spirit, where there is much suffering. Unless deeply spiritual, there is inclined to be self-pity—all the more so when several get together who are suffering. Unless Christ has full control there will be a bass tune to all that comes in the life of certain ones who do not know the divine privilege of meekly and patiently suffering with and for Him who has called them.

It is not at all unusual to be inclined to murmur and to complain when tests and trials come. It is the usual rather than the unusual, unless Christ has complete control of the heart and life.

Peter says, "Now for a season if need be, ye are in heaviness through manifold temptations" (I Pet. 1:6). Actually in heaviness? Yes, all suffering brings heaviness if there is not perfect resignation to God's will. Suffering is not at all conducive to lightheartedness.

The suffering the Christian is called upon to go through has a divine purpose in view. "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." There is a three-fold reason for the believer's suffering—praise, honor, and glory, not in the present time, but when Jesus appears, when He returns to receive unto Himself those who have been willing to be tried by suffering. Oh, what glory that will be for the faithful!—Sel. by Peter Zehr.

SPRING

As Christ rose from the dreary grave
On that glad Easter day,
So every spring, the wild flowers bright
Leap from the earth so gray.

The daisies and the buttercups
Are found on every side,
They greet the little children dear,
And in their love abide.

The robin and the jenny wren
Are singing to us here,
From lawn and from the treetop high,
Their happy songs of cheer.

The trees and shrubs are budding out,
The lawns are getting green;
And all around on every side
The signs of Spring are seen.

—Evelyn Wilson.

Married

Mellinger—Witmer.—Bro. William G. Mellinger of Lampeter, Pa., and Sister Mabel Witmer of Martieville, Pa., were married March 26, 1932, at the home of Bro. John H. Mosemann, who officiated. May the Lord abundantly bless them in their new relations.

Brenneman—Showalter.—On Jan. 17, 1932, Bro. Amos Brenneman of Denbigh, Va., and Sister Maggie F. Showalter of Broadway, Va., were united in marriage at the home of the officiating bishop, Bro. Lewis Shank. May God bless and direct them through life.

Brunk—Harmon.—On March 22, 1932, Bro. Menno S. Brunk of Denbigh, Va., and Sister Sebe E. Harmon of Halifax, Va., were united in marriage at the home of the officiating bishop, Bro. Lewis Shank. May God bless and direct them throughout life's journey.

Birky—Kauffman.—Bro. Chauncey Birky of the Kouts, Ind., congregation and Sister Lelah Kauffman of the Howard-Miami congregation were united in marriage at Kouts, Ind., on Feb. 27, 1932, Bro. Dean Birky officiating. May the blessing of God be with them through life.

Witmer—Horst.—At the home of Bro. J. S. Burkholder, who performed the ceremony, Bro. Clarence S. Witmer and Sister Mildred E. Horst, both of the Row congregation near Shippensburg, Pa., were recently united in holy matrimony. May the Lord richly bless them in their married life.

Kauffman—Zook.—On Feb. 18, 1932 Bro. Alvin Kauffman of Dover, Del., and Sister Annie C. Zook, formerly of Salisbury, Pa., were united in the bonds of holy matrimony by Bishop Henry E. Lapp of Ronks, Pa., at East Dover congregation. May their wedded life be blessed of the Lord.

Honsaker—Paul.—On March 28, 1932, at the home of the bride's parents, Scottdale, Pa., occurred the marriage of Bro. David M. Honsaker of the Martinsburg, Pa., congregation and Sister Ella Dorothea Paul. Bro. J. A. Ressler of Scottdale officiated. May God abundantly bless this new home.

Martin—Geiser.—On Sunday, March 27, 1932, at the home of the officiating bishop, Bro. D. A. Yoder of Elkhart, Ind., occurred the marriage of Bro. Ellis Martin to Sister Clyda Geiser, both members of the Olive congregation near Elkhart. May God's richest blessings accompany them through life.

Mellinger—Mellinger.—Bro. Amos K. Mellinger of Lampeter, Pa., and Sister Mary Mellinger of Rohrerstown, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Jacob Mellinger, March 26, 1932, in the presence of a large number of invited guests. May the Lord bless them abundantly on their journey through life.

Jantzie—Brubacher.—On Feb. 9, 1932, at the home of the bride's parents, Bro. Rudolph Jantzie of Baden, Ont., and Sister Susanna Brubacher of St. Jacobs, Ont., were united in the bonds of holy matrimony by Bro. Moses M. Brubacher. The young couple will reside at Jordan Station, Ont., after April 4. May God's richest blessings attend them through life.

Alderfer — Histand. — On Easter Sunday, March 27, at the home of the bride's parents at Doylestown, Pa., Bro. David Alderfer, of Scottdale, Pa., and Sister Mary L. Histand were united in the bonds of holy matrimony, Bro. A. O. Histand officiating. The groom is a worker in the Mennonite Publishing House, and the bride is a graduate of the Nurses' Training School of the Mennonite Hospital at La Junta, Colo.

The workers of the Publishing House join their many friends in wishing them God's choicest blessings in their new relationship.

Obituary

Hollinger.—Aaron H. Hollinger was born Aug. 7, 1865; died May 19, 1930; aged 64 y. 9 m. 12 d. He was a faithful member of the Mennonite Church.

"Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartache,
That is hidden all the while."

By the Widow.

Teets.—Violet Williams Teets of Scottdale, Pa., was born Jan. 5, 1892; died, as a result of serious burns received when her clothing caught fire from an open grate, March 27, 1932; aged 39 y. 9 m. 22 d. She was a member of the Baptist Church, but had been an attendant at the services of the Mennonite Church for a number of years. Services were held at the Mennonite Church, with Bros. J. L. Horst, J. R. Shank, and J. W. Hess participating. Interment was made in the Scottdale cemetery.

Siegrist.—Ruth L. Siegrist of Chambersburg, Pa., was born Sept. 23, 1905; died March 9, 1932; aged 26 y. 5 m. 16 d. She was not in strong health for a number of years, but her death came as a result of a two weeks' illness. She is survived by one brother, J. Harvey Siegrist, Upland, Calif.; and two sisters, Mrs. Irvin Diller and Mrs. Norman Frey of Chambersburg. She was a member of the Mennonite Church since early youth. Services were held at her late home and at the Chambersburg Mennonite Church on March 15 by Bros. Harvey E. Shank and J. C. Clemens. Interment was made in the adjoining cemetery.

Hershey.—John F. Hershey was born Oct. 25, 1845; died May 20, 1930; aged 84 y. 5 m. 25 d. His wife, Susan Hershey, was born Jan. 19, 1846; died Mar. 11, 1932; aged 86 y. 1 m. 22 d. The following survive: 3 sons (Jacob, Charles, and Allen), 4 granddaughters, and 11 great-grandchildren. This aged couple is missed in our beloved church at Gerbers. Sister Hershey had been deprived of her hearing for many years, but she seemed cheerful and had her place in the church whenever health permitted. The home minister, H. H. Loose, had charge of a short service at the house March 15, and at the Gerber church. Burial in adjoining cemetery.

Lantz.—Ammon and Harvey Lantz died of complications of scarlet fever. They were sons of Benjamin and Mary Lantz of Atglen, Pa. Ammon was born July 18, 1929; died Jan. 19, 1932; aged 2 y. 6 m. 1 d. He was sick only 3 days. Harvey was born Sept. 15, 1930; died Feb. 19, 1932; aged 1 y. 5 m. 4 d. He was sick 5 weeks. The following brothers and sisters survive: Minerva, Marion, Melvin, and Ernest. A brother and sister departed this world 4 years ago. They blossomed on earth to bloom in heaven. All was done that loving hands could do, so we humbly bow to God's will, and say, "Thy will be done."

"Dear little blossoms, too tender to stay;
God, in His love, took our darlings away.
Not from our memory and not from our love,
But to dwell with the angels in heaven above."

By an Aunt.

Hollinger.—Benjamin Allan Hollinger, son of Mahlon S. and Katie Leaman Hollinger, was born near Lampeter, Lancaster Co., Pa., April 20, 1931; died at his home March 8, 1932, after a brief illness of pneumonia; aged 10 m. 18 d. He leaves to mourn his early departure, parents, 3 brothers, and 3 sisters (Elma, Melvin, Lloyd, Mary, Grace, and J. Clair). One little sister, Verna, preceded him in death. Little Allan contracted measles when only a few weeks old, and was never very strong. He is sadly missed in the home, but we humbly submit to His will. Brief services were held in the home March 10 by Bro. Elmer Martin, with further services at Mellinger's Mennonite Church by Bro. David Landis. His little body was laid to rest in the adjoining cemetery.

"Sweet little flower, too tender to stay,
God in His mercy took our darling away;
Not from our memory, not from our love.
But to dwell with the angels in heaven above."

Rhodes.—Mattie L. Rhodes, wife of Robert Rhodes, and daughter of John W. and the late Kathryn Lindamood, was born Feb. 21, 1899, near Timberville, Va. She died at her home near Broadway, Va., Jan. 30, 1932; aged 32 y. 11 m. 9 d. She was afflicted with tuberculosis for almost 3 years. During the early part of her illness she spent some months at Catawba Sanatorium. Her health since seemed much improved until about Christmas time when she took pleurisy. From that time on she grew steadily weaker. She was of a cheerful disposition, always had a ready smile, and bore her afflictions without complaint. Previous to her going to the Sanatorium, she expressed her desire to become a Christian, and together with her husband, united with the Mennonite Church. Besides her husband, she is survived by 4 small children: Robert, Charles, Donald, and Nancy; her father; 3 sisters, and 3 brothers. Funeral services were conducted Feb. 1 in the home by Bro. Lewis Shank, and at the Zion Church by Bro. P. E. Shank. Interment in the adjoining cemetery.

Showalter.—Mary J. Showalter, daughter of the late David G. Heatwole, was born Jan. 3, 1842; died Feb. 6, 1932; aged 90 y. 1 m. 3 d. She was united in marriage with Daniel Showalter who preceded her in death almost 45 years. Nine children were born to this union, four of whom survive: Albert, Minnie, Ollie (Mrs. David Eimen of Wellman, Iowa), and Howard, with whom she made her home. All through the early years of her widowhood she struggled bravely and courageously, managing the farm and rearing her family until the youngest child became of age, and took over the home farm, where she continued to live until her death. She is also survived by 24 grandchildren, 26 great-grandchildren, and 1 half-sister, Mrs. John Shank. She was a consistent member of the Mennonite Church, and was highly respected by all who knew her. She was very active for a woman of her age. She was able to be about until 48 hours before her departure. Funeral services were conducted Feb. 8 at Trissels Church by Bros. A. D. Wenger and P. E. Shank. Text, Heb. 11:16. Interment in the adjoining cemetery.

Short.—John C. Short, son of Christian and Anna Short, was born near Archbold, O., Oct. 28, 1857; died at his home in the same locality Thursday morning, March 17, 1932; aged 74 y. 4 m. 19 d. He was the last of a family of 9 children to answer to the death call. He was united in marriage with Lydia Short, Jan. 20, 1881. They shared the joys and sorrows of life together for a little over 51 years. This union was blessed with 11 children—4 sons, and 7 daughters. He leaves to mourn his sudden departure, his deeply bereaved wife, 3 sons, and 5 daughters: Adam, Clinton, Mrs. Oliver Short of Stryker, Ohio, Eddie, Mrs. Eli King of West Liberty, Ohio, Mrs. Jefferson Wyse, Mrs. Clarence Leu, and Mrs. Verden Grieser of Archbold, Ohio. Also 27 grandchildren and a large number of relatives and friends. Three children preceded him in death. Bro. Short accepted Christ as his Savior in his youth, and united with the Amish Mennonite Church. He remained true to that faith until the end. Bro. Short was a faithful, devoted husband, father, and member of the church. He always took a deep interest in the welfare of the church and his family.

"Father dear, we all do miss thee;
Thou hast gone from us away,
To rejoice with thy dear Savior.
In the realms of endless day."

The Family.

Culp.—Nancy Culp, daughter of John and Nancy Brenneman, was born in Fairfield Co., Ohio, Sept. 3, 1841; departed this life March 15, 1932; aged 90 y. 6 m. 12 d. She moved with her parents to Allen Co., Ohio, when she was but a child. She lived here the remainder of her life. She was ill for two months. On June 20, 1861, she was married to David Culp who departed this life Sept. 20, 1911. To this union were born 11 children, 2 daughters preceding their parents in death. She leaves to mourn their loss, 2 sons, 7 daughters, 28 grandchildren, 45 great-grandchildren, and a host of other relatives and friends. She with her husband united with the Mennonite Church in her early married life, in which faith she remained to the end. Her quiet, peaceful life won for her the admiration of all who knew her. Through her death, the church has lost one who was always faithful in attendance when health permitted, and the children have been bereft of a kind, loving mother. Our loss is her eternal gain. Funeral services were conducted at the home, and at the Central Mennonite Church in Elida, O., by M. L. Troyer and Andrew Brenneman. Text, Psa. 90:9. A large concourse of people assembled to pay a last tribute of respect to the departed sister.

Hollinger.—Mable Elmira Hollinger, 16-year-old daughter, and only child of Wayne S. and Susan Hertzler Hollinger of Guthriesville, Pa., died March 9, 1932, after an illness of 10 days of a nervous breakdown. She confessed Christ lately, and was a teacher in the Bible School of the East Brandywine Baptist Church. She was loved by all who knew her. God had sent her to brighten the home of her parents, but yet how soon has He taken her away. It is indeed hard to give her up, but may we humbly submit to the Lord's will and say, "Thy will be done." She leaves her heart-broken parents, her maternal grandparents (Mr. and Mrs. Amos Hertzler of Honeybrook), her paternal grandmother (Mrs. Elizabeth Hollinger of Goodville), and a number of aunts and uncles. Services were held at her home March 12, and at the Frazer Mennonite Church by the pastor of the Baptist church and Bro. Swanenburg. Burial in adjoining cemetery.

"Through all pain at times she'd smile,
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger,
Where our sainted Mable sleeps."

By her Grandmother.

Ranck.—Edwin Guy Ranck of Paradise, Pa., died Feb. 3, 1932, after a two weeks' illness of pneumonia; aged 30 y. 9 d. He leaves to mourn their loss, his sorrowing companion (Sister Helen Hershey), 4 sons (Lester, Arthur, Donald, and Frederick), his mother, 2 sisters, and 2 brothers. Baby Raymond preceded him in death 18 months before. He was a faithful member of the Paradise Mennonite Church, having confessed Christ as his Savior in early youth. His desire was that he might be spared to help raise his family, but if the Lord willed otherwise he was perfectly resigned to His will, ready and willing to go. He was much concerned about his little boys, asking to have them placed in good Christian homes so they be brought up in the Christian religion. He left a bright and shining testimony that all was well. Why he had to be taken from our home when needed so badly, we cannot understand, but God knows best. He doeth all things well. Funeral services were held from Paradise Mennonite Church Feb. 6, conducted by Bros. Abram Martin and Jacob Mellinger. All services were held from the church because of the serious illness of little Donald, who was suffering from the same disease that took daddy away from us.

"Beautiful rest for the weary;
Well deserved rest for the true.
When our life's journey is ended,
We shall again be with you."

Senger.—John B. Senger, son of Cyrus and Lydia (Gehman) Senger, was born Nov. 13, 1850; died Mar. 15, 1932, at the home of Bro. Samuel B. Weaver, near Waynesboro, Va., where he took sick on his way home from Florida. He was aged 81 y. 4 m. 2 d. On Oct. 24, 1872, he was united in marriage to Magdalene Rutter. Together they trod life's pathway over 59 years. To this union were born 3 daughters and 4 sons. One daughter and two sons preceded him in death. Surviving him are his wife and 4 children: Harry R., Sanford H., Mrs. Harry W. Winters, and Mrs. W. S. Schum. On Jan. 18, 1900, he was ordained to the ministry, having served faithfully in this capacity over 32 years. He was intensely interested in the work of the church. His one reason for leaving Tampa so early this year was his great desire to meet and learn to know the large class of applicants that were being instructed at Kinzers, Pa., previous to baptism. In his earlier years he was actively engaged in evangelistic work. He was engaged in business nearly all his life, but he never let it interfere with his church work. His life was a life of service for others. He never thought of himself and was never too busy or too tired to help others, both in spiritual and temporal ways. The past 6 years he spent part of the winter months in Tampa, Fla., where he helped to establish the mission. Here he won many friends by his kind, loving, unselfish life. It gave him much pleasure to visit and comfort the sick and afflicted. In his passing away, the home lost a loving father, the church a faithful servant, and the community a real friend. Funeral services were held March 19, at the home by C. M. Brackbill, and at the Hershey's church by Jacob Mellinger, Abram Martin, and Henry Lutz. Text, II Tim. 4:7, 8.

ITEMS AND COMMENTS

Among the recent notable deaths is that of Bacon Rind, aged 84, famous chief of the Osage Indians in Oklahoma. Funeral services were conducted by the Catholic Church, after which his body was turned over to his tribe, to be buried in accordance with their customs.

Latest news from China tell of trouble in both the Nanking and Manchuria sectors. While both Japan and China profess to desire peace, neither desire it strong enough to make substantial sacrifices sufficient to secure peace. As a rule, when nations get the fighting spirit to such an extent that they "fight it out to the bitter end," both nations thereby sacrifice more than they would have done had they come to terms peaceably before the struggle began.

The Austrian scientist who claims that people do most of their dreaming while awake and not while asleep; that idle thoughts predominate during daytime and people are near death while asleep; and that therefore the dreams of night are but a repetition of the thoughts of day, has brought us nothing new. The term, "day-dreaming," has been a familiar word since our earliest recollection. As a rule, two things are responsible for the character of our dreams: our thought-life while we are awake, what and how much we eat for supper.

Japan's threat to forsake the League of Nations is another illustration of how lightly a moral obligation rests upon a nation when such obligation seems to stand in the way of its selfish interests. Both the League of Nations and the Kellogg-Briand Pact provide that the signatory powers make every effort to settle by arbitration before resorting to force of arms. But Japan used none of those means. When the League of Nations reminded the island nation of her obligations, Japan ignored the warning. When the League of Nations persisted in its warnings, Japan threatened. Now comes the word that Japan is about to withdraw from that body. The repeated victories of that island kingdom have had the effect of making it drunk with power, so much so that it is ready to defy the world. "Pride goeth before destruction, and an haughty spirit before a fall."

The Federal Council of Churches and the Protestant organizations are taking issue with the Roman Catholic Church in its demand that in case of mixed marriages between Catholics and Protestants the children must either be reared in the Catholic faith or the marriage be annulled. In this the Catholic Church has a right to make any kind of rules it chooses, just as any other church has. But as the Catholic Church professes to be against divorce and remarriage, it strikes one as being inconsistent for it to go through the motion of "annulling" marriages; for in principle there is practically no difference between divorce and annulment. Catholics are right in opposing mixed marriages, but there is a more scriptural way of dealing with offenders than to declare the marriage null and void. When two are united in the bonds of wedlock they remain "one flesh" until death separates them. Rom. 7:1-3; I Cor. 7:39; Matt. 3:3-6.

The following news item is but a sidelight showing Russian life under the Soviet regime:

Tighiena, Bessarabia, March 29.—Nearly a thousand Moldavian men, women and children, tempted by the freezing of the Dniester River to escape into Rumania from a Soviet drive against the last remaining class of peasant proprietors in Ukrainia, have been killed or wounded by Russian frontier guards in the last three months.

Some among an equal number of survivors, now housed in hospitals and barracks in Bessarabia and Rumania proper, told stories of the persecution they had fled and the dangers through which they passed. In Stow, on the Russian bank, the correspondent saw one grim reminder of the penalty exacted for failure to make good escape across 150 yards of river ice, and a prohibited zone established for a mile and a quarter along the Russian side of this stream, which for 375 miles constitutes the only border between two countries still practically at war. Yet refugees still steal across to this No Man's Land with the fall of darkness each night and, despite a memorandum forwarded to the League of Nations by the refugees, the shootings just as certainly continue.

Bad as were the monstrosities under Czarist rule in Russia, the communistic rule has far outstripped it in unfeeling savagery. It is true to-day, as it was in the days of the psalmist: "The fool hath said in his heart, There is no god."

THE STRENGTH OF THE LORD

Psalm 71:16; Isaiah 41:10.

I will go in the strength of the Lord,
He will never forsake to the foe;
He has promised to hold my right hand
In the strength of the Lord I will go.

I will go in the strength of the Lord,
Not a foe shall my courage alarm;
The Lord is my refuge in storm,
He will hold and will keep me from harm.

I will go in the strength of the Lord,
Though the wicked may seek to ensnare;
From the cruel and unrighteous man,
Thou wilt save me, oh, Lord, Thou art near.

I will go in the strength of the Lord,
Friends may leave me alone with the foe;
May forsake in the hour of trial,
In the strength of the Lord I will go.

—Mabel A. Wolfe.

"IN GOD WE TRUST"

"In God we trust"—which god—the god of wealth?
How many to him sacrifice their health,
And time, and love, and hope, and ev'ry joy,
Till life is cheapened by his base alloy!

"In God we trust," our money says, 'tis so;
And millions madly after pleasure go;
To this light god of vain frivolity,
They trust themselves—his evermore to be.

Another god is trusted by mankind—
The god of force, fierce, brutal and unkind,
Full of revenge: "Eve for an eye!" he cries;
Each plea for mercy he in scorn denies.

And some st ll worship at the shrine of self;
What "I" can do, what "I" can gain of pelf,
Or fame, or ease, or earthly good, must be,
Devoted now and evermore to "me".

"In God we trust"—which God? Ah! there is One
Who made the earth, the stars, the shining sun,
And He made you, and me, and knows our need,
And loves to give us that for which we plead.

"In God we trust!" Then let us trust in Him,
Who still abides when other gods wax dim,
And die; His is the power, and heav'n and earth.
Trust not our all to gods of lesser worth.

—Anna L. Dreyer.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the April 7, 1932 Interests of our Mission Activities

EDITORIAL

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

On March 10 (perhaps that was too early for the most effective results), we sent out five postal cards to home missions asking for correspondence to be used in this issue of the Mission Supplement of the Gospel Herald. I want to publicly thank the kind friends who responded to this invitation to use our columns for the advancement of this work. Four responded so far—eighty percent—and if the other twenty percent reply they will be too late for this Supplement issue. About the middle of April we intend to send out five more reminders. If you do not get one and have something to say, please do say on! We are planning to send out the reminders regularly since the correspondence for the Supplement needs to be here earlier than for the regular issue of the Gospel Herald. Again, thank you!

At irregular intervals we hear the assertion confidently made that no one reads the Mission Supplement. Just about as often we hear the assertion denied—and the denial is proof. It reminds me of the testimony we heard this morning of one who has been janitor of a rather large church building for many years. Some time ago as he was making his way down the aisle along the wall a sister asked him to close the window a little as the draft was endangering her health. A few seats back another sister asked him to provide a little more ventilation as the air was becoming insufferably "stuffy." He said "All right" to both of them, moved the window up a little, then moved it down to where it had been before, and both sisters were perfectly satisfied.

And now, if you are in favor of skipping any part of these editorial wanderings, this is a good place to begin to read—for here we take up the text quoted at the beginning. This is not a sermon—only an editorial introductory to a mission publication, so we confine the application of the text to the subject of missions. I wish those of you who read this would try to get the thought that the teaching of the text, while it is addressed to an individual in the singular number, is of equally forceful application to all true Christians, whether we serve the Lord on the mission field abroad, or in the home land, or in the private walks of ordinary life. We do not all have the same duties, the tasks we do vary very much, but we all have an equal responsibility. The test of a good steward is not physical strength, mental brilliance, thorough education, but faithfulness. The equality of our responsibility consists in this, that we are required to be faithful to the full extent of the trust committed to us. In other respects our powers may vary indefinitely, but in our ability to be faithful we are absolutely on the same basis. I Cor. 4:2.

Most of us are ready to tell the missionary how faithful he or she needs to be in order to fulfill our expectations. Under our system—and, for that matter, under the systems of every other missionary organization—there is no opportunity for the mission worker to amass a fortune. If by dint of hard labor and the closest economy, the mission worker succeeds in earning enough to pay his or her way through school in preparation for work to the extent that will justify sending out on the field, the allowance provides no more than the support of the worker while in active service, and for a limited time after disability has incapacitated the worker for service. Our Mission Board has been very generous in its consideration of workers, and yet, viewed from the standpoint of a widowed mother with not the best of health, the prospect is not the brightest. Here comes in our duty of faithfulness. It is our privilege to go the second, third, and even beyond that in miles in carrying out our obligations to those who have placed their all upon the altar of the Lord's service. Investment in human souls trained in large measure already for the foreign field is safer than the safest real estate investments your imagination can conjure up.

But on the other hand, the prospect of the missionary who is faithful is, as the great Indian missionary put it, "bright as the promises of God." Just a day or two ago we listened to an appeal for trusting God in the midst of adverse circumstances. So often the sorely tried one says, "I was just at the end of everything! If it had not been for ———." But just there is where God comes in. He is the One who provides in the last extremity. Our extremity is His opportunity. For those who trust Him, God always keeps the one way open—"if it were not for that one thing—" and that one thing, the thing that God has in mind and keeps in readiness for us to use, is our hope and our salvation. The one requirement for us is that we be faithful. If the missionary hopes to have the support of the Lord and the fellowship of the Church, whether he is in active service, or on furlough, or relegated to the ranks of the superannuated, the one indispensable qualification is that he be faithful to his Lord and Master.

It is easy to criticise. It is harder to criticise justly. It is hardest of all to criticise adversely and justly at the

same time. Missionaries live in commodious houses, well protected from the sun and rain. If they do not the chances are that they do not live long at all. Indian Christians live in inexpensive houses with mud walls and grass roofs. Among some classes of people in the home land the temptation to be severe in the adverse criticism of the missionary for the difference in the mode of living is so great that great injustice is done. The expense of getting a missionary from America to India or South America is so great that it is very poor economy to allow the missionaries to sicken and die on the field without being there long enough to do any effective service, or return to the home land hopelessly invalided simply from lack of sensible protection for the health, not to say anything of the justice or humanity of such a course. Let us of the home land be cautious and conscientious in offering our criticism.

And again it sounds just for a missionary on the field to say that the members at home who ask the missionary to leave home comforts and friends and all that home means to many of us, in order to take up the life of solitude and sacrifice that is the lot of every true missionary, ought to make that life on the field just as comfortable as money and the things that money can buy can make it. Not many missionaries say such things, but if they did, would you blame them very much? As a matter of fact the missionary usually, that is the missionary who goes and makes a success of his missionary endeavor, is so much absorbed in his main occupation that he has little inclination to complain or criticise those who are supporting him and his work. And if he did express himself in anything like such a way, he would find it best to use the greatest of caution lest he be misunderstood.

To summarize: The text at the beginning is a direct command coupled with a promise that applies to all Christians, and to all workers. It applies to the workers on the field, to the workers in the fields (corn fields, wheat fields, cotton fields, and such like), and to every one called of God: **Be thou faithful unto death**—faithful until death, faithful to the extent of giving life itself in order to remain faithful—**and I** (our Lord and Master Himself) **will give thee a crown of life.**

PLANTING THE CROSS IN GOND LAND

By A. C. Brunk

For the Gospel Herald.

The title of this article was suggested to me by the sign a surveyor was making in the part of the country where we were touring. He had all the trees cut off certain high mountain peaks, then to help him to distinguish them from other peaks he put up a sign like a huge cross. Our business was also to put the cross in Gond land, not upon her mountains but into the hearts of her people. Ours was much the more difficult task. In fact the task was so difficult and the hindrances so many, that if we had not felt very definitely the presence and help of God our faith would have failed.

The people among whom we were working, were very timid and, oh so ignorant. A policeman in one of the towns we visited asked me whether I expected any good to come from my preaching to those jungle Gonds. I told him that I did expect good to come from preaching God's Word for I believed in God. At another place the people said, after we talked with them awhile, that they were very much afraid when they first saw us coming, but now they were glad that we came. It was not at all unusual to see women run into the house and close the door as we approached the village. In a large number of villages visited there was not a single person who could read. In a heart to heart talk with a group of village people they lamented the fact that they were so backward. I asked them why they were in this condition. They said it was because their fathers did not give them even a little education. I asked them whether they were educating their children so that they would not be so handicapped when they grew up. One replied, "We look at it like this, if we teach them to read and go to the expense of getting them married, then they will take their wives and go to the city to work, and who will take care of us when we are old?"



A Village Home

I spent about five weeks among the Maria Gonds who are the principal inhabitants of the southwestern part of our mission field. Practically no mission work had been done heretofore in this part of our field. We worked in the extreme western part of Kanker state, Panabaras and Karacha Zamindaries. The people living in this part have more in common with the people of Bastar state than with the people living about Dhamtari. These people are classed among the aborigines. Here we find great jungles and the villages are far apart. As a result their conception of distance is different from people living in more densely populated parts. This may account for the fact that when we asked the distance to a place we almost always found it much greater than expected. Their houses in the village are not set out on the street as is the case about Dhamtari but are set in large gardens of about an acre which is fenced with woven bamboo fence with an appearance of coarse basket work. Their houses are built of the same material, these however are plastered with clay inside. In these gardens two crops are raised in a year, consisting of vegetables, mustard, and tobacco. In the village streets a large number of pigs are allowed to roam at will. Pigs are not tolerated in villages where the people are strict caste Hindus. These people observe caste but this is due largely to Hindu influence and the people do not make so much of caste as about Dhamtari. Another feature peculiar to this district is the large number of families living on their land outside of the village proper. About Dhamtari the people are afraid to live out alone but the Gond seems to know no fear. In this part of the country there are very few wells or ponds. The people get their water principally from streams or water holes. Among the Gonds we found a strange dialect called Gondi. And it was with some difficulty that we could make ourselves understood by our dialect called Chattisgarhi. Hindi to them was a foreign language. The principal amusement of these people is drinking liquor and cock fighting.

Due to the financial depression these people are not able to get hold of much money and as a result do not have money with which to buy liquor. So hard times even have some blessings.

In sickness the Gonds give but little attention to medicine. They believe that all sickness is due to the displeasure of some one of their many gods or evil spirits and so the only remedy is to appease the god by the sacrifice of a goat, a pig or a chicken. A man came to me for medicine. I asked him whether he went to the Government dispensary for medicine. He said, "No I and my people believe in charms, measurements, incantations, and sacrifices to appease the gods." Then I asked, "Why do you come to me, for I do not do such things?" "We know you believe in Jesus and practice righteousness, for this reason we believe that your medicine will do much more good than that given by the Government doctor."

I was questioning a man about his idol. He admitted that the idol gave him nothing but he worshiped it because he thought that every one in the world worshiped them. But to-day he said: "I have received new light and I will try to follow your teaching." Will you pray for this man and for other Gond people who are literally sitting in great darkness that their minds may be open to receive the light through Jesus Christ.

Dondi Via Rajnandgaon,
C. P., India.

Let secret prayer be performed, before the work of the day be undertaken. It is much better to go from prayer to business than from business to prayer, in regard to the mind's freedom from distracting thoughts.—Burkitt.



Scale: 1 inch = 16 miles
Our Mission Field bounded by -·-·-·-·-) as related to fields of neighboring missions. Dotted lines (.....) indicate motorable roads.

Map Illustrating the Article by Bro. A. C. Brunk. The Dondi Mission Station is just a little way north of the "A" in the word "Kanker." Gonds live in the hilly region in and around Kanker.

SIX WEEKS AT KORGAON

By Lloy A. and Elizabeth Kniss

For the Gospel Herald.

Korgaon is only a small village some ten miles from Mohadi, but God has blessed our recent touring trip to this village. Sometimes we think that we ought to follow the largest villages in our tours but this is certainly not always God's way. The village is situated in a bit of a hollow surrounded by plain. It is a very picturesque place. Large trees, a mixture of red tile and thatched roofs, a variety of colors in the mud walled houses, a small stream flowing by the side of the village, and the stacks of grain all around the outside indicating that the fields are not poor. If a western eye views the village it will surely be offended at the old rugged stumps at the main street corners and the broken down mud walls of deserted houses, but if such an one would have his way then the place would lose its oriental charm, in part. The village is owned by about five landlords in shares. Some of these landlords are congenial but some are otherwise. The brunt of the quarrels and lawsuits between these landlords always falls back on the farmers and residents of the village. The village has about as many fallen down deserted houses as it has occupied ones. The landlords are well-to-do but the farmers are kept in poverty. The most influential of the landlords himself told me that he tries to keep the farmers poor so that they will mind him when he asks free labor, etc., from them. He proudly and jestingly tells of how he oppressed this man and that farmer.

In a village like this sin has a full opportunity. We found out things that are going on in the village that would not be proper to write on paper, and so why should we mention any of the "lesser" sin that we found here. The people are tired of oppression and of sin, and they listened to the Story of Peace with a longing for more.

In planning our tour for this time we were led very definitely to go to this village instead of going to the one we had first planned for. Most of the presenting of the Gospel was done by mingling with the people, and by speaking and singing to them when they came to our tents to visit. The Lord directed us to quietly move about among them and speak at opportune times, and the Holy Spirit showed them enough of God's love in practice that they were always ready to hear the story of its source. They were always eager to have the workers come and sit with them at their houses. What an opportunity! We are truly sorry we could not do more for them. We remained at this place for about six weeks. We felt that God

wanted us to. The time spent here and the slowness of the approach and apparent lack of method of work taxes the patience of an observer who sees the amount of undone work all around, but the Holy Spirit led us thus and we found much more real joy in waiting on the Lord in this way than, I fear, we would have in coming, working, and going on schedule time. We missionaries are too prone to forget that the East is slow and cannot be hurried.

I am in a way sorry that the final results of God's work here cannot all be given in this article, but we are just in the midst of this phase now. There are at least ten persons who have so far asked for baptism. Some of these are ready now but some are yet somewhat removed from the motive they should have. We wish you would pray definitely for them, and the many others who are thinking seriously. There is not one of our touring party of eleven, all told, but that will testify that the Lord is the ONE who is working in this village at this time!

Some of the wealthy ones of the village are showing signs of fear as to the results of this work in regard to their own interests. One of our workers has bought a piece of land in the village with the purpose of living there and working there indefinitely. One day one of our party overheard a conversation in which one remark was to the effect that they made a mistake by selling land to this preacher. They are however all apparently very friendly to us.

There is one young man among the applicants for baptism who is a high caste man. Twice his father raised a saber as tho to kill him. He was imprisoned for a while in his father's house in order to keep him from coming to us. The day was set for the baptism and on that day he was locked up. He is still watching for an opportunity to escape, which if he gets he will take to come to us for baptism. Our prayer is that he may hold out until his time for freedom comes. We get secret messages from him occasionally. The last one we had was, that on Monday he will get out somehow even if they make an attempt at his life. There are eight men of the villages guarding him, and he is not even allowed to take a bath alone. These are tense days for us as we are watching down the road for his coming. We are helpless in getting to him, but we are glad that God can get to him.

There is a vast difference between a man going about all over the country and talking about my failings, and coming to me and helping me to get rid of my shortcomings.—J. F. Bressler.

THE MISSION FORD THE COUNTY MESSAGE BEARER

By Florence B. Lauver

For the Gospel Herald.

For some months back our Ford has been working, taking long journeys to carry the message of salvation. There are a number of towns in our district where there are no train connections and our only means of reaching them is by auto. May the Lord bless those who contributed any that we were able to buy the used Ford.

Carlos Casares is the county seat and the other towns in the county are near the size of Belleville, Pa., or larger.

The nearest town is about six miles away and the farthest is thirty miles away. In only one town Moctizuma have we rented a hall and go every Friday. It is 15 miles away. In October we rented a hall, the mission paying the half of the rent and we paid the other half. We have about ten people who are willing to follow Christ there now and when they are baptized they will help with the expenses of the work in that place.

On a lovely spring day we left home with Bro. Gorgon, Bro. Lauver, myself, the year old baby and a native girl of 12 years. Also we had cooking utensils and other necessities such as beds and bed covers for a week's stay. We have an interested family in the town, and we went to their home. At once we looked for a hall, moved our things and had services that same night. Besides the hall we had a nice kitchen and bed room. The girl slept at the home of the interested family and we had the room while Bro. Gorgon slept in the Bible coach. The meetings during this week were well attended. Bros. Lauver and Gorgon went out in the town and farms near by, selling and distributing literature also doing personal work when the opportunity presented itself. While in the town I solicited some homes where I could go weekly in visitation work explaining the Gospel and praying with the women in their homes. Only in one home was permission to come refused, which is uncommon. Usually many do not want to hear anything about the Gospel and refuse our weekly visitation work. From these homes many come regularly and are among the ones who want to follow Christ and who we hope will be willing to follow Him all the way in all things required.

Since that week we have gone every Friday night. We have a children's meeting in the afternoon and at night a public meeting. We usually leave home about three or four o'clock if we have a street meeting in other towns on the way and if not we leave here at five. We usually have the car filled with members and leave the children home with the hired girl and they can sleep early as is their custom. The members all are anxious to go and do what they can in the work of the Lord. After the service we come home arriving about midnight.

Town number two is Smith, named after an English land owner. We have had many street meetings there and many are interested especially the wife of the Postmaster. When we arrive we go through the town announcing the meeting and in a short time a large crowd are gathered near the postoffice where we usually meet.

Town number three is Hirch. We have two members there who, we feel, have lost out, some having been away from the church so long. May you pray for them. We have had many street meetings here too and the people seem anxious for us to come.

The four other towns are Agarobba, Ordoque, Hortencia and Cadret. We have visited and had meetings in all, also once in La Sofia and had a good crowd even tho the town was small. It was Sunday and many were there from the country.

May you pray for these towns, also for the workers. The harvest is great and it seems as tho our Lord's return may be very soon. May many of these be saved by that time. We plan to rent a hall in Smith in the very near future. Pray for the souls in that town. We have been told that the country folks around Moctizuma and Smith are very much interested in the Gospel.

Carlos Casares, Argentina.

FAITHFUL STEWARDSHIP IN ACCORDANCE TO THE CALL OF MISSIONS AND ITS CLAIM UPON THE RESOURCES OF THE CHURCH

By Lewis D. Appel

For the Gospel Herald.

Mission work, like all other kinds of Christian work, must be done with a purpose, and that purpose must be—first to glorify God, and second, to improve the condition of the people.

Love must be the faithful steward's supreme motive. Not a narrow, selfish love, but a great, wide, deep love that embraces the whole world.

The supreme motive of every faithful steward, then, must be the same. If we are ever going to accomplish anything for God or for lost souls, love, a real, compassionate love, for the lost must be the motive which prompts us to the work.

Christ's mission was to come to a dark sinful world, and bring His plan of salvation and teach us how to begin and how to accomplish best our end of being on earth.

The commission, "Go ye into all the world and preach the gospel to every

creature," comes to us in the same clear voice to-day, as it did to the disciples when He led them out as far as Bethany where His act of love was bestowed upon them.

We are not all called to India, to Africa, to China, or to the cities of our country; our own country, rural districts are in great need of cleansing, even at our very doors are many who lightly consider, or who even scoff at the Gospel of Christ.

Opportunities come and go. If we do not avail ourselves of them they are lost for ever. They wait not.

My mission may be at home, yours may be abroad, our sister's may be bearing a song, our brother's breathing a prayer, or another by giving a smile or a flower to the sick chamber to some neglected one, or to the old, who have labored until nature no longer aids them and they are lonely and tired only waiting to be called home.

When I think of the unfortunate, poor, outcast, and neglected ones I am compelled to think that a great many of us are not doing our duty toward God and men. We should be in such a condition that God can use us as instruments in His hands to carry the message of salvation to a lost and fallen humanity. On every side are souls standing on the brink of hell. One more step will send them to an eternity of woe. Where are the disciples to-day who are willing to go to their aid at the Master's command? Could we only realize the great need of our help, be it what or where it may, in advancing the cause of Christ, we would not hesitate a minute but lend it wherever it is needed.

There are thousands of souls who are without Christ or one spark of hope of eternal life. Thousands are hungering and thirsting for the bread and water of life. How gladly would they accept the teaching of the Gospel! There are many souls now just as anxious to receive the teachings of Christ as the Gentiles were at the time of Paul's preaching.

We have heard missionaries from heathen countries tell how gladly the heathen accept the teaching of the Gospel of Christ. The reason why the people worship idols is because they are taught to do so, and when they realize the foolishness they forsake them; This being a new religion and much better than their own, because consistent, and because it offers full salvation, pardon, joy, and peace, and because our God is not an unknown God but is known and knows all His people and loves them. They see our religion fulfills their deepest desires and gratifications.

The reward that God offers to you, my brother, to you, my sister, is eternal life, eternal happiness and bliss, to be with Him for evermore, when earthly toil shall cease. But where are the lost ones whom you have sought? Can we expect the reward if we are not faithful stewards to the command? But you say, we can not all leave our vocations in life, or our occupations, and flock to the cities or sail to foreign shores to seek those who have gone astray. No; nor is it required of us that we should. The patient hand that forged link by link, the great anchor chain, was truly an instrument for the saving of the great vessel from being dashed to pieces on the hidden rocks, as were the sailors who lowered the anchor during the storm.

The missionaries are few, while Christians at home are many. As many laborers on heathen soil, as there are members of a single church at home would be enough to spread over half an empire, while the home Church has but a small parish and faints at that. In the commonwealth of Massachusetts (it is said) there are in a single denomination, more than ten times as many church members as there are missionaries sent out for the whole world from all the societies and mission boards of all Protestant countries in Europe and America.

If you can not go, you can send a substitute or help support those already giving their all for the cause. "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2).

Have we ever stopped to consider that the tick of the clock is telling that a soul who has never heard of the love of Christ is passing from the shores of time to eternity to meet a just God who has said, "Except a man be born again he can not see the kingdom of God" (Jno. 3:3). "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a messenger or a steward? and how shall they give the message unless they be sent?" Are we faithful stewards? Are you shining in your corner and I in mine?

The Lord has bestowed various talents upon each of us, and according as He has given us, so let us render unto Him. If He has blessed us with riches of this world, gold, silver, or houses and lands, let us use them to His name's honor and glory. If with the power of song or music, employ it as unto the Lord. If the gift with which to proclaim His everlasting truths let us stand forth boldly and proclaim them, ever clinging closely to His precious promise, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Yes, there is a God leading His people in triumph, in Christ, in this whole movement. He will not be defeated. Some statistics have stated the fact that for the past ten years there has been an average increase of missionaries of one thousand a year and an average increase of converts one hundred thousand a year.

Marvelous indeed have been these achievements. Their true explanation and their real dignity are seen in the fact that God is leading His forces in triumph, in Christ, in making manifest the savor of His knowledge in every place. In all these years lives have been sacrificed, homes have been forsaken, loved ones have been separated, for His sake and the Gospel's and as a result of this many, no doubt, have been brought to the Savior's love and to His home. But the work is by no means finished. There are still millions, who have not the blessed Christ life. There are little ones who have not heard the sweet story of the Savior's love. There are poor, despised, forsaken ones to be helped, loved and won to the Savior. Who shall do this? Many noble workers have been bravely engaged in this work, yet there is a cry for many more; some of those who have for years been nobly toiling on, are wearing out and are being called up higher, and these places must be filled or they will be left vacant.

South America is very dark yet. The dark continent of Africa needs light of the Gospel, India has long been white and ready to harvest. The poorer classes in the south of our own country. The American Indians in the West and even the isles of the sea are stretching forth their hands for help and for teaching, and the slums of the cities need assistance, help, and an assurance of a Christ to save mankind. Is it not a solemn fact that so many persons living in this world of ours, have never heard the Gospel, never seen a Bible, know nothing of heaven or hell?

Surely while the proportion of workers is so manifestly unfair to the heathen world, it needs a very special call to warrant us in staying where so many are already laboring, rather than pushing into the most needy parts of the field. The world was never in such need of heroes and martyrs as to-day not only because of the needs of the heathen, nor because of their ignorance, superstition, or cruelty but for the sake of Him who loved us and gave Himself for us.

Since Christ has been our great missionary example, since He has committed the charge to His followers, since the need is so great, the fields white for harvest and the laborers so few, and since the Christian world has means enough, knowledge enough, and opportunity enough to evangelize the world many times over we plead, Who will go salvation's story telling, looking to Jesus, heeding not the cost? Obedience is the test of love.

That we might be made so unspeak-

ably happy as to hear the just sentence, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:23).

Cullom, Ill.

THE KANSAS CITY REVIVAL

By J. D. Mininger

For the Gospel Herald.

Some weeks ago the Lord granted us a very gracious revival in connection with the Kansas City Mission. It proved to be a season of refreshing from the presence of the Lord in which souls were saved and saints were strengthened. Below we mention some of the things which figured largely in making these meetings a success.

1. **Expectation.** "My soul, wait thou only upon God; for my expectation is from him" (Psa. 62:5). You may have heard of the little girl who took her umbrella along when she went to the prayer meeting where they prayed for rain. She went with expectation. This revival was approached with an air of expecting great things from God, and He did not disappoint us.

2. **Prayer.** "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). These meetings were preceded and characterized by much prayer. Before the regular revival service, regular prayer meetings were usually conducted in the basement in the evening. How graciously God heard and answered!

3. **Preparation.** The Kansas City Mission congregation did not merely expect and pray for great things from God; they were also faithful in making preparation for this work. There was a mutual and satisfactory understanding as to who should direct the singing during these meetings. Ushers were appointed and assigned their duties. The matter of necessary finances was taken care of largely before the evangelist arrived on the grounds. One brother was appointed whose duty it was to look after the advertising of the meetings. This was done by means of a new large sign fastened on the outside of the church building, by means of announcement cards especially printed for this occasion, by putting announcements in three Kansas City papers, etc.

Then too there was appointed what we call a transportation committee whose duty it was to see that transportation via of auto would be provided for those who would not get there without this provision.

One brother was appointed to have charge of the regular prayer service preceding the revival sermon in the evening. A list of prospects was provided who should receive help during these meetings.

4. **Crowds.** We frequently hear complaints that it is hard to get unsaved people to Gospel meetings. One of the encouraging features about these meetings was the unusually large number of unsaved and non-Mennonite folks who attended from far and near. Even during inclement weather this was true. We sometimes almost had to wonder where all the people came from. The attendance since the revival is really good. 179 were out for Sunday school last Sunday morning.

5. **Evangelist.** We felt it a real privilege to have Bro. B. B. King as evangelist. His fearless presentation of the Word, backed by thirty or more years of experience in direct Gospel work, surely made you feel that you were not listening to a novice. He left here with the prayers and best wishes of the Kansas City congregation.

6. **Care of Converts.** One of the hardest tasks connected with city mission work is the shepherding of the converts. Already during the revival we started a class meeting of the converts. Here we would give instruction and opportunity for prayer and testimony before the regular revival sermon. After coming from such a meeting to the revival meeting proper it would be a comparatively easy matter for the young converts to testify for Christ when opportunity was given. We supplemented the personal and class instruction by distributing among the converts the helpful booklet, "One Thousand Questions and Answers" on points of Christian doctrine.

In addition to all this we saw to it that each one who had confessed Christ would receive personal attention and instruction by some dependable member of the congregation who was assigned this work. Eight of these converts have been received by baptism and one upon confession from another denomination. Others are under instruction, and we hope to receive another class into church fellowship in the near future. To God be all the praise. Brethren pray for us.

Kansas City, Kansas.
March 29, 1932.

WHAT THINK YE OF CHRIST?

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
Some style Him the Pearl of great price
And say He's the fountain of joys,
Yet feed upon folly and vice
And cleave to the world and its toys.

IN A MOSLEM STRONGHOLD

R. H. Bland, working in Omdurman for the Church Missionary Society, says that years of modern education seem to have brought to the Sudanese but little realization of his duty to his neighbor. The "man of means" who hires a taxi to drive to the mission hospital still shuts up his daughters at the age of eight or nine to marry them, at a price, a few years later to husbands they know nothing of and have never seen. The government clerk who wears a neat white shirt and European shoes, probably living in a brick house with electric light and telephone, still provides only a little mud room at the back for his womenfolk. Workers in hospitals and schools are trying to show the Sudanese the Gospel of love through Jesus Christ. At this mission hospital in Omdurman some 3,500 patients are treated every month.—The Missionary Review of the World.

FREEDOM IN TURKEY

A good many despotic rulers at one time and another have sensed a relationship between Christianity and the itch for political liberty. Even the modern Turk seems to have discovered the same truth. L. Levonian writes: "In a book recently translated and published in Istanbul by an eminent Turkish writer I saw these lines: 'Nations following the laws of Brahma, Buddha and Mohammed have learned nothing but despotism. Modern liberty is the fruit of the Gospel.' Think of a Moslem translating and publishing these things!"

EATING MY MORSEL ALONE

"If I have eaten my morsel alone!"
The patriarch spoke in scorn:
What would you think of the church, were he shewn
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is "fulness of bread,"
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek!"
The mighty apostle cried;
Traversing continents souls to seek
For the love of the Crucified.
Centuries, centuries since have sped,
Millions are famishing, we have bread,
But we eat our morsel alone.

"Ever of them who have larger dower
Shall heaven require the more!"
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said
"Give us, give us, your living bread,"
Yet eat we our morsel alone.

"Freely as ye have received, so give!"
He bade, who hath given us all:
How shall the soul in us longer live
Deaf to the starving call,
For whom the blood of our Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?

—The Bishop of Derry.

SEWING CIRCLE CORNER

"Now there are diversities of gifts, but the same Spirit" (I Cor. 12:4).

What a blessing that we do not all have the same talent for the same kind of work. A kind Father has planned it so.

In all the great harvest field our Father has planned tasks for the old and the young, the great and the small, the brilliant and the dull; and the success of the work does not depend nearly so much upon the flourish, the show, the brilliance of the effort, as upon the faithfulness of the worker.

Have you ordered your copies of the Booklet of Prayer? Sister Lydia Lehman and a number of others have labored faithfully to get the booklets ready and they are here now waiting for your orders. The cost is ten cents per copy, post paid, but we would suggest that you order as many copies as you feel that your Sewing Circle or Sunday school class or church could use to good advantage, and then contribute toward the expense as you feel that you can. The Booklet contains much valuable information concerning all of our missions and much of the other work of the Church. We hope the Booklet may reach every family in our beloved Church this year. Send orders to the Mennonite Publishing House, Scottdale, Pa.

POINTED THE RIGHT WAY

On the end of the cement walk that leads to my church in Corwin, Kansas, one will notice, if rightly directed, the imprint of two baby feet with the toes pointed toward the church. It is said that some fourteen years ago when the walk was being laid, a mother set her barefoot baby boy on the smooth surface of the walk. Now the tracks may be seen as plainly as if made but yesterday. **She started her boy right.** Now that she is dead and gone the boy's heart has taken a set just like the cement walk. Mother, see that your boy is at least headed in the right direction!—Rev. Samuel I. Ward.

REPORT

Of the Bowne Mennonite Sewing Circle near Elmdale, Mich., for the Year beginning March 31, 1931, ending April 1, 1932

No. meetings	12
Average attendance	13
Average visitors	3
No. garments made	24
No. quilts and comforters	10
Bal. on hand beginning of year	$39.92
Money received during year	$49.92
Expenses	$62.17
Money in Treasury	$27.45

Mrs. Milton Mishler, Sec-treas.

REPORT

Of the Daytonville Sewing Circle, Wellman, Iowa, March 1, 1931—March 1, 1932

No. meetings held	12
Average attendance	18
Visitors	19
No. garments made	80
No. garments bought ready made	26
No. second hand garments	22
Bedding	53
Miscellaneous articles	41
Money received during year	$117.94
General expenses	$103.97
For girls' orphanage in India	$5.00
Total paid out	$108.97
Balance on hand March 1, 1932	$8.97

Magdalene Swartzendruber, Sec.-treas.

REPORT

Of Mount View Charity Circle from April 1, 1931 to April 1, 1932

No. meetings held	10
No. members	11
Average attendance	7
No. visitors	70
Garments made	39
Comforters tied	3
Quilts made	4
Cash on hand April 1, 1931	$19.84
Receipts during year	67.35
Total	$87.19
Donated to Home Missions	$7.00
Donated to Foreign Missions	15.25
Other expenses	$28.20
Total	$50.45
Cash on hand April 1, 1932	$36.74

Mrs. Leona Eby, Sec.

REPORT

Of the Sisters' Sewing Circle of the Markham, Ont., District for the Year April 1, 1931—March 31, 1932

No. meetings held	9
Average attendance	18
No. garments made	63
No. coverings	13
No. quilts made	3
Donations: Several new and second hand garments were sent to Toronto Mission.	
Offering for India Medical	$12.20
Offering for Sister Ada Litwiller	$8.40
Christmas donations	$20.00
Donation to Girls' Industrial School	$12.00
Receipts during year	$57.48
Expenses during year	$65.72
Surplus from last year	$46.50
Balance	$38.26

Mary Burkholder, Sec.

REPORT

Of Marion Mennonite Sewing Circle, Franklin Co., and Washington Co., District, Marion, Pa., Jan. 1, 1931—Jan. 1, 1932

No. meetings	12
Average attendance	7
No. garments made	82
No. garments bought	18
No. quilts quilted	2
No. comforts made	2
Cash on hand Jan. 1, 1931	$11.36
Money received by offering	$52.09
Sister Shank support S. A.	$25.50
Clothing Donated (value)	$9.20
	$98.15
Material purchased	$45.90
Money to S. A. and Canada	$30.50
Clothing sent out (value)	9.20
	$85.60
Cash on hand Jan. 1, 1932	$12.55

Mrs. Louise Lehman, Sec.

REPORT

Of Olive Sewing Circle, Wakarusa, Ind., April 1, 1931 to March 31, 1932

No. of meetings	11
Average attendance of members	15
No. visitors	5
No. garments made	33
Bedding made:	
Quilts	4
Comforters	6
Sheets	4
Pillow Cases	8
Cash on hand April 1, 1931	$ 9.92
Received during year	94.18
	$104.10
Expenses for year	95.74
Cash on hand Mar. 31, 1932	$ 8.36

Beulah Shank, Sec-treas.

REPORT

Of Hopedale Sewing Circle for the Year April 1, 1931 to March 31, 1932

No. meetings held	11
Average attendance	17
No. pieces made	343
No. quilts	2
No. comforters	8
Pieces bought ready to send	17
Money received for material	$115.00
Sewing Circle collection	$42.87
Expenses for material, etc.	$174.48
Balance on hand, March 31, 1932	$12.84

Marie Nafziger, Sec-treas.

REPORT

Of Maple Grove Sewing Circle, Lancaster Co., Pa.

No. meetings held	12
Average Attendance	13
No. garments made	179
No. pieces bought	51
No. quilts made	2
No. comforts made	6
No. sheets made	10
No. pillow cases made	6
No. quilt blocks made	358
Balance on hand April 1, 1931	$25.36
Money received during year	$99.04
Given for Mary Good	$5.00
For Minnie Kanagy	10.00
For S. A. Nurse	4.80
Money paid out during year	$124.33
Balance March 31, 1932	$3.97

Mrs. Edw. F. Zook, Sec-treas.

SINCE SHE WENT HOME

Since she went home—
The twilight shadows linger longer here,
The winter days make gray the circling year.
For even summer winds are chill and drear—
Since she went home.

Since she went home—
The robin's note has touched a minor strain
The old glad songs repeat a sad refrain,
And laughter sobs with hidden, bitter pain—
Since she went home.

Since she went home—
How still the empty rooms her presence blessed,
Untouched the pillow that her dear head pressed;
My mourning heart finds no place for its rest—
Since she went home.

Since she went home—
The long, long days crept away like years,
The sunlight has been dimmed with doubts and fears,
And the dark nights have wept in lonely tears—
Since she went home.

—Robert J. Burdette.

PURPOSE AND WORK OF THE OLD PEOPLE'S HOME

J. D. Smith, Eureka, Ill.

Bro. Swartzentruber has given you a talk on the sunrise of life; I am supposed to say a few words on the sunset of life. By way of introduction, I don't know just what might be of the most interest to you in speaking about an Old People's Home. If I were talking to you face to face I could soon see what interests you most, so I am taking things for granted and will give you a general talk. If I remember correctly there has never been a great deal said at our Board meetings about the Old People's Home. To those of us who have been connected with the work and have had dealings with elderly people, especially those who have been unfortunate in life, the Home means much, very much.

This thought came to me through the pleading of David, "Cast me not off in old age; forsake me not when my strength faileth." Psalm 71:90. Elderly people, especially the type we have there in the Home, get up in years, not knowing just what place they will have for their declining days; and they turn to God and plead, "Cast me not off in old age; forsake me not when my strength faileth."

In giving this subject thought, I feel that I ought to go back to the origin of the Home. Back in the years of 1899 Bro. Amstutz, near Orrville, Ohio, with his wife, had a vision that there ought to be a home for the aged somewhere, to take care of people who have no children and become old and feeble, with no one to care for them. So he talked this over with some of his brethren, and it began to materialize. Such men as Bro. Steiner, C. Z. Yoder, and others organized a board called the Mennonite Board of Charitable Homes. Bro. Steiner became its president and this board was incorporated in 1899. Money was solicited and the same year the building was built. It was running along nicely until January 4, 1919, when the building burned to the ground. A place for the inmates had to be found. Some were taken into private homes in the community, others were taken to two eastern Homes—in Pennsylvania, one at Lancaster and one at Souderton. While these eastern Homes were taken care of by their respective conference districts, it was necessary for the Mennonite Board of Missions and Charities to compensate them for the support of these inmates, as well as those in private homes.

Some of these people needed a great deal of care. With this condition existing, they were quite an expense to the Church, as the West was without a home. The matter was again presented at one of our annual Board meetings, was taken under advisement and again through leading of the Holy Spirit, another home was built.

The Why of the Origin of the Home in Eureka

After the burning of the Ohio Home there was no place to care for the aged of the western conferences, such as needed care from outside sources. The Mission Board investigated the matter of building, and found a hearty request for an old people's home in Illinois. Upon this evidence two brethren in Flanagan donated each an 80-acre farm as an endowment to the Home, also liberal offerings and donations, backed by pledges for site and building.

The plan to proceed with the building was finally granted at the Board meeting held near Eureka, May 19, 1921. A committee was appointed to look after the site. Different locations were offered and the Eureka location was selected. It was also decided to proceed with the building, and not to go beyond the money in sight for the Home; or, in other words, make no debts. We had expected only to get up the shell and roof by winter. A building committee was appointed, plans designed, ground broken some time in June. Work began in earnest. God had so wonderfully led the work and provided for through His people, that by February 28, 1922, the present superintendent was asked to move into the building to care for it, with his family, which he did. On July 23, 1922 the dedicatory services were held in the presence of a large crowd of people.

"Why" of the Home

This Home is not the property of one or two, it is the property of the Church, and is the most economical way of taking care of the Church's needy ones. The sunset of life comes to every one of us sooner or later, comes to all Christians, as well as to the worldly. We are very glad the world has its organizations, in the country at large, which provide for their unfortunate, infirm, idiots, crazy, etc. We are glad for such a civilized government, but how much more should we as Christian people look after the needs of our beloved who have been unfortunate in life. Jesus says, "The poor ye always have with you."

The object of the Home is not only to care for those who are dependent on charity, but also for those who can finance the cost which it takes for the Home to care for them, if they have no one to look after them when they become feeble and partly helpless.

One of the evidences of the Home's sympathy was clearly demonstrated when they brought in the first inmates from the eastern Home, on June 15, 1922. It was evening when the train pulled into Eureka, and we had chairs and cars to take care of the inmates. In coming up from the depot to the home there were about 150 to 200 people passing. When we brought in these eight inmates (some of whom we had to help to walk, others had to be carried on chairs, and others led because of being blind, every one deserving this Home), it brought tears to many eyes who had never seen a number of people together who had to have all this physical help.

Work of the Home

We will mention just a few of the weaknesses that aged people ofttimes are afflicted with. Just the other night one old, feeble, tottering man, who can hardly walk, went down the fire escape sometime during the night, and was found out on the concrete highway about two o'clock in the morning. The party who saw him knew where he belonged, and so he was brought back to the Home. If it had been a real cold night he would probably have chilled to death. As it was, the weather was moderate. Now the problem, What shall I do to prevent this? We are not supposed to shut the fire escape door—that should be kept open. So finally it was solved like this—we put a call bell in the janitor's room, and every time the door opens the bell rings. Then he can get up and find out what is wrong at once, where the trouble lies. By daytime the switch is pulled so the bell will make no noise when the door opens. I also found out why he did this, and I could see where with a little sacrifice by myself I could help this man, so that his mind would not get so radical on this particular point.

Another case which includes the prolonging of life, I fully believe. We had one brother there about eighty years old, who was a bachelor. He was well to do and was no charge on the Church, but he looked like he was almost dead when he came in and needed care. One morning when I got up into his room he was very weak and sickly. I said, "Joe, we will help you all we can." We had a fine nurse there at the time. We took him to a little hospital room. He commenced to get better. We took the medicines away from him. He got his regular baths, and things that go with taking care of people who are sick, and he lived four years longer. He just died here a few months ago. Regular care, regular bathing, regular sleep go a long way with some of these old people who are often sadly neglected.

Now these are only a few of such instances that happen there. And conditions are such that they cannot help themselves. It is up to the workers to care for them, and by God's grace only can this be done. And we also feel that God wants an institution of this nature, or it ought to be in every Christian organization.

The workers at this time should be mentioned. I wish to say that one of the causes of our success in the Home is the fine group of sister workers we have there. Once in a while but not often we have what we call workers' meeting. Every morning the matron and myself talk the problems over and we are always in unison. If we are not we don't say anything. When a new worker comes in, then we have a workers' meeting because the new worker does not understand our rules. At this point I wish also to say a good many people will say, "I would never work at the Old People's Home." Listen, folks; I have been there, I will say "on the job" for eight years now, ever since 1922, and we have asked a good many different sisters to help. Bro. Allgyer was instrumental in getting most of them to us. To illustrate to you how the girls enjoy the work: In the beginning of 1923 there was a certain sister there I would like to have had very much. Finally she promised for one month. Finally the month was up and she stayed two months, then three months; then six months, then a year. She stayed seven years—and when the seven years were up she liked somebody else better than she did us, so she left us. Bro. Allgyer knows about that. I am just telling you this to offset that thought that you would not like to work in the Old People's Home. We have got the first sister yet but what will say she enjoyed working there.

Financial Support

We wish to thank our brotherhood for their liberal response of the past in helping to provide for the Home. While the Home is not altogether dependent on voluntary contributions, after all, is not self-supporting. Offerings are always appreciated in the way of money, food-stuffs, bedding, and clothing. We have a custom here, and it works out very satisfactorily, to write to about two congregations a year, different ones in different years, in the state, for food, and response has always been very good. Members as a rule are glad to give several sacks of corn or oats, and some congregations at a distance quite often send money instead of food on account of saving freight. We appreciate this, as corn and oats go a long way toward producing milk, eggs, and meat. And this passage of scripture can be literally observed: "It is more blessed to give than to receive."

The sewing circles have a large part in the offerings to the Home. Nearly every quilt, comforter and pillow, and sheeting we have in the Home, and there are over a hundred of each, were sent in by our sisters' labor from sewing circles in the different states, Iowa especially being represented strongly in this matter.

From a Missionary Angle

Of course our thoughts are based on higher things, giving God first place, and our prayer as workers is to be united among ourselves for the duties of each day, for the purpose and work of the Home. We as a Church should, in accordance with the Bible, have an organization that looks after the work of the ones in need, and the work should be that which leads men and women to Christ. We have had several who have been baptized while here. Several backsliders have made confessions and several gave us their letters of recommendation from their respective churches.

It is time to come to a close; but don't understand me to say that I am soliciting for members for the Home. The only place on earth for you as a dear father or mother is in your home, or for young men and women to take care of their father and mother in their home. Honor your father; honor your mother; that is the commandment. You can't honor them in the Old People's Home. A good many have no children,—I told you about an old bachelor; we have some maiden ladies there, and people that had no money and no way of making their living anywhere. But the thought I want to impress on you is to see whether you can't take care of father and mother in your home.

The Home opened June 14, 1922. Since then there have been one hundred ten inmates. Thirty-two have died, thirty left because of contracts ended and various other reasons. Members of the Home now, thirty-six. Of these one is between eighty and ninety, seven between seventy and eighty, ten between sixty and seventy, twelve under sixty. Those who can do some work, seven, three men and four women. Mentally affected, eleven; blind, three; almost blind, two; partly deaf, three; almost helpless, one; need considerable help, three; several hours' work daily, one.

Some of these under sixty, mentally affected, would not be able to make their own living nor take care of themselves, nor have any one to support them. They have no parents living and are Mennonites.

Report of Production on the 18-Acre Farm

This is what we produce here only in part. Meat supply from hogs from fall of 1930 to winter of 1931, seven thousand one hundred and seventy-eight pounds live weight.

Eggs produced from January 1, 1930 to January 1, 1931, sixteen thousand and ten, or one thousand three hundred and thirty-four dozen. Out of this we sold seventy-five dollars' worth. Milk produced, thirteen thousand three hundred and eighteen pounds, or a little over four thousand two hundred gallons. Out of this some butter was made, and it was only necessary to purchase eighty-five gallons of milk during the year.

About one hundred fifty bushel of potatoes were raised, besides vegetables enough to supply the Home. This year we are putting out two and a half acres of potatoes, with the expectation of having some to sell. If market is poor there is always demand here for potatoes in the country. We will trade them to the farmers for corn and oats or some other feed, which comes in very conveniently here. We have a young orchard of about forty apple trees, about fifty peach trees, besides cherries, a variety of plums, apricots, mulberries, eight hundred strawberries. Grapes are the only fruit we have been having so far.

We find fruits are a great asset to the Home, and while this eighteen-acre farm is a wonderful endowment to the Home, by the way of producing fruit, pasture, alfalfa hay, root crops and vegetables also having a goodly number of grapes, currant and gooseberry bushes—at the same time we appreciate the kindly offerings of the brotherhood in general in furnishing us in apples and other fruit. But our aim is to get all this to growing here, for the benefit of the Home, as aged people as well as the young enjoy fruit, and I would be happy to see the day when aged people who have outlived their usefulness sit under the apple or peach tree and say, "Praise the Lord for the kindest hearted brotherhood who helped me to this," and can eat to their heart's content, and at the same time there would be no expense to the Church.

THE BOARD'S FINANCE PROBLEM

V. E. Reiff, Elkhart, Ind.

This is to be only a one-sided discussion. The subject assigned is, "The Board's Finance Problem." Since this is a meeting of the Mennonite Board of Missions and Charities, it shall be my aim to give you a glimpse of the finance problems which your Executive Committee is expected to solve. There may be a number of ways to solve a problem, but there should be only one answer, that will be the correct answer.

To find the correct answer is not always an easy task, and no doubt all of us here have had problems in our own lives which we were unable to solve in a satisfactory manner. But we will agree that an honest effort should always be made to solve all of our problems in a Christian manner.

Your General Mission Board has problems that are real, and to those of us who are in closest touch with the Mission activities of the Church, some of these problems at times seem to be so great that we hesitate to undertake a solution. I believe there is a danger in looking so long and intensely at the problem that we might in our own minds be tempted to limit God's power to help us. In the presentation of a few problems this afternoon, I hope that you will be anxious to take a look at these problems with the desire on your part to learn just what you can do to help solve some of these finance problems. The finance problems of the General Board are very easily solved as the District Conference Mission Boards, the ministry, the S. S. Officers and individuals become willing and anxious to assume responsibility.

It might help us to think about the problem of finance if we would first think at this time about the purpose of the General Mission Board. From Mission Manual, page 5, we read this which was placed in the Articles of Incorporation:

"The purpose for which said corporation is formed is to systematize and extend the work of evangelization, establish and support home and foreign missions and mission work; to care and provide for orphans, the aged, the needy, and the afflicted; and for the aforesaid purposes to receive and hold all donations and bequests, and property, and funds from other sources, and manage, rent, lease, improve, sell or otherwise dispose of all real estate and personal property that may come into the possession of said institution from any source; and to manage, control, loan and invest for the aforesaid purposes all the funds of said institution."

As noted yesterday, this General Mission Board was incorporated nearly 25 years ago, and this Board meeting is a reality just because the brethren who have given their lives for the advancement of God's Kingdom were willing to help solve the finance problem as well as other problems which the Board has to solve.

According to the report which was read by the Secretary this corporation now values its financial assets over a million. Some may have thought that we should have very few problems with such large assets, but on the contrary these large assets show large property investments for the purpose of carrying on a large work and the money needed to carry on this large program is an ever increasing problem.

The Mission Board has a two-fold ministry in its approach to the congregations. On the one hand the Board must find a fruitful field from which to reap a financial harvest for the work of home and foreign missions and Charitable Institutions. That is a

side of real importance, for without finance the work of missions could not be carried on in the foreign field, at home and in our institutions. But there is another side to remember, and I hope every minister will agree on this point.

The Board and its representatives have a ministry to each congregation and a responsibility to help in the development of spiritual life. The richness of spiritual life of any local congregation is shown by its missionary spirit. Paul in Phil. 4:17 says, "But I desire fruit that may abound to your account. What is done for our missions in India, Argentina, and our home missions and charitable institutions is not done simply for the benefit of the missionary enterprise but also for the spiritual growth and benefit of the churches at home, the congregation of which you are a member. It is of first importance that our ministers become interested in the great task of making Christ known to others outside of our local congregations. Acts 1:8: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The minister who will give regularly and continually such information which he may secure, to his congregation, and will encourage monthly offerings as well as weekly contributions will help the members of his own congregation to a spiritual growth.

During the past two years we have tried to keep an accurate account of all contributions received in the form of a congregational record. To inform our congregations we have sent conference district reports to ministers representing each congregation in most of the Conference districts. But this is not the best plan, since not understood. If there could be a man at the service of our Board who could spend his whole time in friendly fellowship with individual ministers and would help them to do their part this would mean much for the home and foreign mission work of our church.

A minister relates this personal experience. He says, "Thirty years ago, when I was a young minister, there came to my house a missionary secretary. He spent nearly a week in my home, since there were a number of rural churches not far away. We went together to visit them one after another. During the week I came to understand the work of foreign missions and to feel its strong compulsion as I had never done before. Ever since I have felt myself bound and glad to do anything I could for the cause of foreign missions." It is the personal touch that counts.

We have 55 members of this General Mission Board. It is a fact that only a part of these members have helped to promote the work of the Board the past year. Let us be 100% members of the Mission Board. If you are elected on the Board you have entered into a large room with many opportunities. If we can secure the full coöperation of 55 leaders or captains who will assume full responsibility for the work of the Board in the Church at home, and in the Church on foreign fields, it is very evident that there will be very few financial problems with the present amount of missionary effort.

We cannot decide what your congregation could and should do. We may inform you what others are doing in your district. With this information in your hands we may hope to help your congregation decide what is your proportionate share.

The financial problems may be solved when the membership of our church will place into the treasury of the Lord a proportionate share of their income for the purpose of making our risen Christ known to the world. Your General Board can enter open fields if the money is on hand. You can not expect the Board to enter open fields, when the Board must spend all of its time and effort to provide for regular budgets to carry on present occupied fields.

Very often I learn of gifts being made by members of our church to outside and undenominational missionary or religious organizations, and I am convinced that this is because we as a Board fail in presenting our own needs in their reality. It is the Board's problem to present the needs with the proper emphasis, so that the money which is given to the mission cause is a real blessing to the giver as well as the cause to which it is given. It is our aim in the publication of the Mission News Bulletin to secure greater missionary coöperation through this knowledge which you may receive from this bulletin. Do you as a minister or Sunday school superintendent give to your congregation the information you receive from the Bulletin which is sent to you?

The first finance problem which the Board has to solve is the monthly budget for India and South America as well as the needs of our City Missions, and our Orphans' Homes, the Home for Aged, and Mennonite Hospital and Sanitarium.

During the past year we have all been told again and again that there is a financial depression. Many of us have experienced some financial reduction in our incomes. But I am sure that while some of us have been compelled to reduce our bank account, we are far from being reduced to want. We must also be careful that our contributions to the Lord are made regularly and systematically, because of His regular and continued blessings which are worth more to us than gold.

Last August our Executive Committee was compelled to face the very unwelcome fact that our overchecked funds were $1,800.00 greater than our balance in the General Mission Fund, and it is never our desire to go beyond what we are able to take care of through the General Fund. That is a safe policy.

To meet this problem the Executive Committee last August decided to reduce the monthly budget to India 10% or send them less than what we had decided at the last annual meeting. A reduction of $347.00 per month was not a small reduction for India, $130.00 per month was not a small reduction for South America. In addition to this the Secretary of the Board was asked to write letters to all of our city mission superintendents and the superintendents of institutions and ask them to reduce their expenditures wherever possible.

Without a single exception our foreign missionaries, our superintendents, and those who disburse mission funds have coöperated splendidly in this program of reduced budgets and expenses. Certainly we are very happy to report this coöperation of our missionaries at home and abroad.

$5,900.00 reduction for India and $2,200.00 reduction for South America, a reduction for city missions of $1,100.00 and a reduction of $6,000.00 for our charitable institutions has helped us very much in closing our year without a deficit.

The missionaries have not been able to set out their stakes and enter open doors with the reduction in the budget, but the Lord has greatly blessed the efforts of the missionaries according to reports which have been presented. Through all our efforts we should always endeavor to make every cent of every dollar go just as far as possible. God is still on the Throne and we believe that He will continue to supply our needs according to His riches in glory by Christ Jesus.

A statement of our special foreign missionary needs was published in January. Many of these special items have already been supplied. Some that have not been fully supplied have been assigned to be paid later in the year. I am unable to find time here to read these various items needed in India or South America. You can greatly help us to solve the problem of this need if you will write for information.

Sunday school teachers, Sunday school superintendents, members of district Boards and General Board Members, the meeting of these needs depends on your attitude in this matter.

The building budget for India presents a problem.

Of the 1929 budget there remains	$5,160.00
Of the 1930 budget there remains	6,710.00
Now they ask for a 1931 budget	8,200.00
	$20,070.00

The building budget for South America presents a problem.

Of the 1930 budget there remains	$8,000.00
Now they ask for authority to build an Orphanage—balance needed	$10,000.00

For the return of Sister Esch and family from India, a check was sent to India for the amount of $1,918.00. We had no money in General Fund, but took for granted that the Lord would provide by the time the check comes back for payment at our bank. We closed our business year with a balance of $1,924.45 and that gives us as a start for the new fiscal year $6.00. City mission superintendents have very small balances with which to start out the year, and I am not sure that we will be able to close the records for the month of April without a deficit.

Just what are we going to do with our city mission expenses, General Board member, minister, Sunday school superintendent, Sunday school teacher, and individuals? Please see that our city

mission superintendents do not have overchecks each month this year.

Our charitable institutions are better supplied with endowments than our other missionary efforts, and with the charges we are able to make for services rendered, and if we are able to make collection of these charges we can see our way clear to take care of the needs, with the exception of building items. The largest item is the amount advanced for the completion of our Hospital and Sanitarium. This financial problem is $29,800.00, as of March 31. While in La Junta last Monday, I met Dr. Johnson, the chairman of the staff, also the chairman of the La Junta Chamber of Commerce, and it may be possible that the city of La Junta will help some. But you should do your share. You can do it!

Besides this we have the furlough expense of our missionaries from the foreign field, the problem of properly providing for the missionaries' children, the immediate problem of providing for Sister Esch and family. $25,000.00 is needed by the Mennonite Central Committee for Paraguay; $60,000.00 needed for Harbin, China; 300 persons in Germany will need $30,000.00 to go to Paraguay.

Now you have had a glimpse of a few problems. Many more could be named in detail. One of our greatest problems of meeting these needs is a satisfactory plan to help our people to be more careful with the Lord's money and especially with the offerings and appeals as this applies to the local congregations—your congregation at home. There is so much indifference about taking offerings. A prayer should be offered, asking God to bless the giver and the gift. Each congregation should have a local mission committee. This committee chairman should know what your congregation is doing, what it intends to do, and when it intends to do it. See to it that an offering is taken each month and the amount promptly turned over to the District Treasurer.

The Board's finance problem will be solved when our Mennonite benevolence becomes the same as the Macedonian benevolence. In II Cor. 8 and 9 we have a helpful treatment of benevolence. The crowning lesson and solution to our problem is for all of us to regard these problems not as a subject to be evaded and avoided, but let us consider our part in these problems as a privilege and a blessing to be courted and cultivated.

HELPS AND HINDRANCES IN MAINTAINING THE PURITY OF THE CHURCH

By D. D. Miller, Middlebury, Ind.

I want to quote several Scripture passages at this time:

I John 3:1-3: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

I Pet. 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

The Christian Church is a unique institution. Her origin, her purpose, her aim, her goal, is individual. In all the sweep of history in this wide world, there is no institution like the Christian Church. Her mission is coextensive with human want, with the longings of the soul, and with the more abundant life. Her standard (the Word) and her authority (the indispensable Word of God) is such that it gives the Christian Church an authority, a position, a mission, that no other institution in the world holds. The Church is best fulfilling her mission when she seeks, individually and collectively, to **know the truth—historically, experimentally,** and individually.

I want to repeat again, to **know the truth**—to be jealous of it in the true sense of jealousy; and to be interested, extremely interested in living that truth; in expressing it in her life, and in presenting and spreading that message to the ends of the earth.

Our subject particularly holds out the idea that there is possibility of impurity in the Church. With this message, the indispensable Word of God, we must bear in mind that the Bible was written not for saints in heaven or for the angels, but for weak, sinful, imperfect, tempted, struggling humanity, living in this present world; in these bodies, as we are living here.

Our conference sermon was headed with this thought of moving on, going on to perfection—and while the Christian Church is a real church, every member is to be born again, "not of corruptible seed but of incorruptible," yet there is a struggling, a growth, an overcoming, an inward power, a life of God flowing into the life of the individual; the work of the Spirit working in the hearts of men, so that there is a growth, a going on.

A number of hindrances may impede the progress, the growth, and the abundance of life. There are a few things that in general we want to call your attention to, before we become, perhaps, more specific.

Christian Experiences

Of course, we need to be, as our first text said, "born again;" and have a vision, an understanding, a realization of the great preëminence, the dignity, the high calling of the Christian Church, and the wonder of meeting Him and seeing Him as He is. "Every man that hath this hope in him, purifieth himself." The dignity of the Christian Church ought to grip every one of us with a desire in the depths of our hearts as members of this glorious Church, who are to meet the Lord Jesus and to meet God and see Him as He is; that desire ought to be awakened, and the resolution made that we will purify ourselves by the help of God and in obedience to His will, even as He is pure.

Our experience, if we have any Christian experience at all worth having, all goes to explain what our second text tells us, "Seeing that ye have purified your souls unto unfeigned love of the brethren, through the Spirit," and this was done by obeying the truth, and so he gives us the way of purifying our own lives.

"Pure Religion"

Now, this is an encouragement: "Seeing that ye have purified your souls unto unfeigned love of the brethren, see to it that ye love one another with a pure heart, fervently." In order to maintain the purity of the Church we need to have a right standard; a measure that measures thirty-six inches to the yard; that weighs sixteen ounces avoirdupois to the pound, rather than fifteen or fourteen, and that standard is found in the Word of God in its totality, from Genesis 1:1, to Revelation 22:21.

As Christian people, as well as all of humanity, a part of our makeup is religious; we are religious beings, rational beings, moral beings, created in the image of God in this that we are spiritual beings. We can apprehend and sometimes comprehend in fullness. There are a number of things that we meet with as a Christian people, as a Christian Church, living in these bodies in this present world, where there is good and evil; where there are two mighty forces at work—one Almighty force—we need a pure religion then in order to maintain the purity of the Church. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27)—simple, strong, easily to be understood language in the Word of God. A contrast with the verse preceding it: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." There we have, not a **pure** religion, but a **seeming** religion.

To maintain the purity of the Church, we ought to know what pure religion is; what the standard ought to be by which we measure—pure religion, not only in the sight of men, but pure religion, undefiled; a religon that is pure at heart; a religion that is undefiled by the evil influence of the world; a pure heart religion or real love that shows and manifests itself in action, in sympathy, in love to our fellowmen, while only two are mentioned here as characteristic, the fatherless and the widows; a religion that goes out in activity in supplying the wants and needs of humanity, that comes home to the heart of the individual, and that keeps the individual "unspotted from the world."

Our Relation to the World

Perhaps we should pause here to consider our relation to the world, which is given in the intercessory prayer of Jesus Christ recorded in John 17.

"Chosen out of the world." In this great mass of humanity all over the world, the Church, the children of God, the Christian Church is composed of those who are chosen out of the group—selected, elected, chosen out; not chosen out and taken home immediately; but chosen out of the world, given back to the world here in the world; "in the world," but "not of the world;" hated by the world, kept from the evil of the world; witnessing as a light to the world, and carrying the message of salvation to the world. In this business of the Church, this mission of the Church; in this high and exalted position that every child of God has in this world, which is the highest position that any human being can attain in this world, in this position as a Christian to keep himself unspotted from the world; in the midst of sin, and evil, and rivalry of forces, to go on and carry on his mission, and have a religion that is pure and undefiled, is the great mission; and if we want to keep our church pure, we must have a **pure religion.**

Let us dwell for a few minutes on this vain religion. If he does not bridle his tongue his religion is vain. "From the abundance of the heart the mouth speaketh." The tongue that goes out in bitterness, in wrath, in clamoring, in railing, in a hundred other things, is an indication indeed that the heart is not right, and the religion is vain.

Feeding the Flock

An individual appreciation of the dignity of the Church is needed that we may keep the Church pure. We need homes that are pious; homes with pure language, pure thoughts, pure teaching, pure lives. A help along this line is the minister. "He (God) gave some apostles, and some preachers, and some evangelists, and some pas-

tors and teachers." And as our brother held out yesterday, "Magnifying his office," a minister who is faithful, who has a pure religion, feeds the flock from the pulpit with pure food, with a balanced ration, a balance preaching, a preaching of the life of faith and works. Our brother referred to it this morning in the long report of the Problems Committee. On the other hand, it may be a right doctrine, but a preaching along one line only. A food along one line only physically would be inadequate, and spiritually it is the same thing. We need to have teaching that it may not be said of us like the prophet said about Ephraim, "Ephraim is a cake not turned"—dough on one side, and hard on the other. We need mouths that are clamped when it comes to evil—not only the ministry, but in the laity.

Concluding Thoughts

I want to emphasize a thought that Bro. Kauffman brought out in the report. Discipline, scriptural discipline in every direction, is needed. A working together of the ministry, every one of them, and the laity, and understanding and studying, and the procuring of a deeper Christian life. In the Beatitudes we have this, "Blessed are the pure in heart, for they shall see God." Heart purity. Seeming religion goes on with foul mouthed and evil speaking.

One more text: Paul says to the Philippians, "Finally, my brethren, think on these things;" things that are pure, of good report. Have your thoughts pure; your words pure; your message pure, not adulterated. May God bless you.

KANSAS CITY MISSION INCIDENTS

By J. D. Mininger

For the Gospel Herald.

We feel that it is only fair and reasonable that the friends who are supporting the Kansas City Mission by prayer and finances should again be informed with regards to this work. During the recent past four funerals had been conducted under the auspices of the Mission.

There has been considerable sickness among our members. Among those who have not been well were Bro. and Sister John Schrock, and Sister J. F. Rodgers. Also Harry Haag, who had an operation, had been given up to die before now by a Kansas City doctor.

The Bethesda Sanitarium in charge of Dr. J. V. Wiebe, 4600 Mission Road, Kansas City, Kansas, has proved a real blessing to different members of our congregation. One of the unusual features of this institution is that it is strictly Christian. Dr. Wiebe is identified with the Krimmer Mennonite Brethren who have their publishing headquarters in Chicago.

One of our sisters, who is also a registered nurse, is one of the workers at this Sanitarium.

The Week-day Bible School continues with good interest and attendance. The enrolment is about 270. Our readers will likely remember that this school is held each Wednesday from nine to four; that the pupils of this school come from the city school just across the street from our Mission. We think of this as a wonderful God-given opportunity to bring the message of the Gospel to these pupils in their early years. Just recently one of the Week-day Bible School teachers and another one of our Sunday school teachers informed the writer that as the crucifixion of Jesus Christ was being portrayed by them as teachers each one had a pupil in his and her class that was so affected that the pupil was moved to tears. Naturally Wednesday is a busy day for the workers of the Mission. Usually they start out early Wednesday morning with their supplies for the day including lunch for the noon hour. Some time ago some of the mothers of the community gave expression of appreciation of this work by providing a noonday meal for the teachers of the school.

Our Sunday schools and services are well attended with good interest. Attendance at Argentine Sunday school last Sunday morning was 179, and at the branch Sunday school at Morris, 54.

The Y. P. C. A. of Hesston College and Bible School rendered an illuminating Easter program at the Mission to a good-sized audience last Thursday evening.

Had you been present at our last Sunday services you would have heard the following announcements: Thursday evening, Mar. 31, members' meeting; Sunday morning Apr. 3, counsel meeting; and Apr. 17, communion service.

The Woman's Christian Temperance Union is conducting a home for elderly ladies on the Kansas side and they are eager to have us come again to bring them the Gospel in sermon and song as we have time and opportunity.

The annual meeting of the Local Board of the Kansas City Mission is to be held here Tuesday, April 26. The Local Board of the Children's Home will also meet at that same place and date.

Kansas City, Kansas.
March 29, 1932.

FROM OUR MISSION STATIONS

Columbia, Pa.

The work here at Columbia Mission is going on with very good interest; the meetings are being very well attended. The Sunday evening services are especially well attended. At present several hundred are coming out every Sunday evening for the preaching and giving very good attention. For some reason or other the parents of the Sunday school children are taking quite an interest in the work and are coming very regularly. At present there are about five under instruction for church membership and we are expecting more to come in. During the last year or two there is a general interest revived at this place of service. Every Sunday afternoon about 15 to 20 machine loads of helpers come in to help out in this great work. Our membership at present at Columbia is about 65. However, during the past few months three of our aged members have passed away. Our S. S. attendance at present is around 300-350, all of them diamonds in the rough with plenty of energy.

Our sewing school will close about the first of May, the enrollment being about 250 and we wish to thank the many sisters from all over the conference district for helping out in this great work and as the little girls learn to sew by your hand it will go with them through life. Thus you can see the importance of faithfulness.

Yours in His service,
C. Z. Martin.

Detroit Mission
(15555 Curtis Ave.)

The work here continues with the manifold blessings of God. The snares of the evil one are also many and subtle as of yore and we are made to constantly pray for wisdom and discretion that we may discern his cunning ways. Surely he is about as an angel of light seeking whom he may devour.

We were glad for the Brethren Joe Swartzendruber of Pigeon, Albert Wyse of Midland, and S. E. Allgyer of West Liberty, being present at our regular mid-week service. Bro. Allgyer was here meeting with the local board of the Detroit mission.

If the Lord will we are planning to have communion services Mar. 27, this being Easter Sunday. We are expecting many blessings. May we, with all Christians, appreciate the real meaning of the resurrection and also be truly raised in newness of life from day to day.

Sister Allie Hostetler of West Liberty, Ohio, was here for a week. Her life and special work were appreciated very much. May the Lord continue to bless her service for the Church.

Conditions in the city are no better. Factories are not opening up and the welfare work is being more overloaded so that it needs to be cutting down on its support to the jobless families. In our work we find those who are disheartened because of being out of work for lengths of periods as long as two years or even more. And now perhaps working for the city and receiving just enough to have a few of the necessary

things to eat. Thus the clothing, furniture and things in general become completely worn out. It surely is a blessing to see a boy or girl or mother or father attempt to express their gratitude for a dress, a suit, some comforters, some provisions or whatever may be had to supply the most urgent need. Many times it seems to give new faith and hope. Often this creates a new interest in Church and the Christ of Christianity. May God continue to bless all who are sending these provisions and supplies. And may we all remember the words of the Lord when He said, "It is more blessed to give than to receive." Also should we remember a very fundamental point in the Christian life as it was exemplified by our Lord as the inspired writer tells us He went about doing good.

We wish to publicly express our gratitude to the congregations who have been remembering the work here by sending in supplies. In February the folks at Imlay City, Mich., provided fruit, lard, cheese, chicken, meat, honey, butter, milk, beans, beets, carrots, soap, wheat, onions, eggs, etc. On the first day of March the congregation at Pigeon, Mich., sent a similar contribution.

The faithful work of the sewing circles of Indiana and Michigan has been doing a great service. Also to the circles outside of these states.

We thank you for your interest in prayer. May God bless all of you and may you continue to remember us and the work here.

Yours for Christ,
March 23, 1932. Frank B. Raber.

Altoona, Pa.
(2504 Fourth Ave.)

To the Readers of the Gospel Herald, Greetings:—March 12 Bro. and Sister Nissley left for Lancaster county where they attended a meeting of the Eastern Mennonite Board of Missions and also Lancaster Conference. They returned the 24th, reporting a very pleasant and profitable visit with the brotherhood in the eastern part of the state.

In Bro. Nissley's absence the regular appointments were filled by Elmer Yoder of Allensville and I. K. Metzler of Martinsburg.

March 12 Bro. Aaron Gehman of Reading arrived at the Mission, leaving the next morning for home accompanied by his wife and son who had been visiting in the city for a few weeks, and also her aged father Bro. Lewis Baker, who expects to make his home with Bro. and Sister Gehman for the present. Bro. Baker confessed Christ some time ago, and as he desired to be received into church fellowship before leaving the city he was baptized Thursday, March 10 at the time of our regular Bible Study.

March 11 Sister Mary E. Lauver returned to the work after spending two weeks with her parents in Juniata county. She was accompanied by Sisters Celestine Shelly and Mary A. Lauver of Richfield, who remained over the week end.

Bro. P. A. Friesen's visit with us was very much appreciated. He preached a very helpful sermon on the evening of the 21st. His message was of great interest to our people as thus far very few missionaries have stopped with us.

Tuesday, March 22, Bro. and Sister Ressler came to the mission bringing with them a supply of provisions donated by the Scottdale congregation. The same evening Sister Ressler conducted a children's meeting which was followed by a sermon by Bro. Ressler. On Wednesday evening a similar meeting was conducted at the Mill Run Chapel and Wednesday afternoon Sister Ressler had charge of a mothers' meeting at Mill Run, which was much appreciated by the mothers of that district.

Bro. and Sister John Slabaugh and children John Mark and Mary Alice, left for their home at Greentown, O., after spending a few days at the mission and visiting friends in the city. While here they permitted themselves to be used in the service.

Sister Cora Price is visiting with us for a few days after being absent for six months.

In His service,
March 25, 1932. Katie Wingard.

Chicago, Ill.
(Mennonite Home Mission)
(1907 S. Union Ave.)

Dear Herald Readers:—

We rejoice anew at this season in the fact that, "He who knew no sin, was made to be sin for us, that we might be made the righteousness of God in Him."

We have just closed a refreshing series of evangelistic meetings. Bro. Milo Kauffman, who was in charge, preached the Word with power each evening for two weeks. There were a number of confessions, and also a number who almost decided to accept Christ but were not ready to make a complete surrender. Among the latter are two couples who are seriously considering the matter of becoming Christians. Will you join us in prayer in their behalf?

Bro. Eli Gascho of Pigeon, Mich., gave valuable assistance in the meetings by leading the singing and illustrating special songs with chalk pictures. This feature of the meetings was very much appreciated by every one. Sister Anna Yordy who had been away for seven weeks helping to care for her sick brother, Bishop Ezra Yordy, has again returned to us. Sister Kanagy has been quite ill for some time with influenza and complications. We are praying for her speedy recovery. Bro. C. L. Graber of Goshen, Ind., gave us a Gospel message on Sunday eve, March 30.

The unemployment situation is not improving, but rather growing more serious in the city. We have several families in the Church who are almost entirely dependent upon others for help. This is also the case in many of the homes from which our S. S. pupils come.

In February the East Union Church of Kalona, Iowa, sent us a large shipment of provisions, which we used largely to help the needy. The congregation at Kokomo, Ind., sent us 30 bushels of potatoes and the brethren from the Holdeman Church of Wakarusa, Ind., also brought us a large supply of provisions to be given to those who are unemployed. We are very grateful indeed for these gifts. We have had the satisfaction of seeing many faces light up with happiness because they have been temporarily supplied with food, and we wish the donors could have shared that pleasure with us.

We have also supplied many children with clothing but have not been able to help all who come to us as our clothing supply has been very low for sometime. Sister Jacoby, one of our faithful members who is afflicted with tuberculosis is leaving for the Sanitarium at La Junta, Colo., in a few days. We trust her recovery will be speedy and that she may again return to her family.

We crave an interest in your prayers.

Yours in His glad service,
Mar. 26, 1932. Emma Oyer.

REVIVAL IN EAST AFRICA

A revival broke out recently among the native Christian groups in Portuguese East Africa, led entirely by native speakers but watched by the missionaries with earnest interest. Miss Craig of the American Board tells of two boys starting off on an evangelistic trip through wild country, with buffalo and leopards abounding, speaking with the people they meet on the way or in the kraals. At the end of the month these lads had talked with 1,338 people, and at least thirty-five declared they would turn from their sins and follow Christ.

"Fifty new members also joined the Church at a great service in Angola," writes Miss Florence Malcolm of the American Board. "The week previous, the villagers came from all directions carrying their goods on their heads—a sleeping mat, a basket of meal and cooking utensils. Sunday afternoon the cornerstone of the new hospital was laid, and Dr. Cushman and her assistants will soon have an adequate building and equipment to carry on their splendid work."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for February, 1932

GENERAL

Madison Co SS Ohio	$ 5 00
Crown Hill Cong O	102 77
Forks Cong Ind	15 20
Western NY SS NY	9 86
Detroit Cong Mich	3 72
Mr & Mrs J P Handrich	6 00
Mrs Malinda Stoltzfus	5 00
Blooming Glen SS Pa	60 00
Sugar Crk Cong Ia	43 55
Bethel Cong Medina Co Ohio	26 00
Bethel SS Ohio	14 12
Martins Crk Cong O	21 50
S Union Cong O	29 33
Oak Grove Cong O	22 51
Falfurrias SS Tex	7 20
Cressman Cong Ont	8 80
	$380 56

INDIA

General

Metamora SS Ill	$ 18 06
Sterling Cong Ill	15 00
Souderton TM Pa	18 25
N Lima Cong O	20 55
Central SS O	12 50
Leetonia SS O	12 51
Martins SS O	19 77
Lanc Cong Pa	14 39
A R & F G Rohrerstown Pa	25 00
A Sister Pa	20 00
Mt Zion Cong Mo	1 00
LaJunta Cong Colo	12 00
Zion Cong Ore	6 78
Bethel Cong Ore	2 00
Kansas City Cong Kan	6 83
L District Va	10 00
E Holbrook Cong Colo	6 77
Floradale Cong Ont	10 15
	$231 56

Missionary

Roanoke Cong Ill	$ 75 00
W Liberty Cong Kan	6 00
Friends Ohio	150 00
Lockport Cong O	19 25
Deep Run SS Pa	40 84
E Fairview Cong Neb	40 22
Beech Cong O	25 30
Blough Cong Pa	30 00
Stahl Cong Pa	15 00
Lanc Conf Dist Pa	150 00
Spg Val SS Kan	37 50
SW Pa SS Conf Miss Fd	25 00
Yoder SS Kan	75 00
Weaver SS Pa	15 00
Hesston College SS Kan	75 00
	$779 11
S C Contributions:	
Berlin SC Ohio	$ 20 00
Sugar-Shanesville SC O	7 00
W Liberty SC Kan	10 00
	$ 37 00
Total for Missionary	$816 11

Missionary Children

Weaver SS Pa	$ 12 50
Masontown SS Pa	30 79
Hopewell SS Ore (Jr E)	50
Salem SS Ind	
Jr Earnings	5 25
Jr Savings	1 68
Cullom SS Ill	4 65
Roanoke SS Ill (Jr E)	2 00
Emma SS Ind (Jr E)	1 50
	$ 58 87
S C Contributions:	
Forks SC Ind	$ 10 50
Total for Miss Children	$ 69 37

Evangelist

A Brother Pa	$ 15 00
Manheim Bible Study Cl Pa	11 00
Proverbs 3:5, 6	40 00
E Petersburg SS Elizabeth Brubaker & Mrs Warren Farmer Cls Pa	25 00
Markham YPM Ont	22 50
	$113 50

Bible Women

Sam R Hoover	$ 10 00
O Grove SS Cham Co Two Old Sisters Cls O	12 50
Plum Crk Cong Nebr	12 50
Bowne Cong Mich	4 17
Goshen SS Ind	25 00
Anna Hoover	50 00
	$114 17
S C Contributions:	
Vineland SC Ont	$ 8 00
Total for Bible Women	$122 17

Teacher

Anna Hoover	$ 50 00
Goshen SS Ind	41 50
2 Breth Rohrerstown Pa	20 00
Several Sisters Landis Val Cong Pa	12 00
Ten Sisters Lanc Pa	18 00
A Sister Mellinger Cong Pa	5 00
A Bro & Sister Lanc Pa	5 00
L Deer Crk SS Ia	33 79
Schertz Bro Ill	81 00
	$266 29

Orphan

Blooming Glen SS Robert Nase Cl Pa	$ 4 00
Willow Spr SS Pr Dept Ill	05
A Bro & Sister Pa	11 00
Mr & Mrs J P Handrich	44 00
Zion & Trissels SS Mary Emma Showalter Cl Va	9 00
Mrs B F Hartzler	9 00
A Sister Ind	11 00
E C Bowman & wife	11 00
Berlin SS O	11 00
Mary C Krupp	22 50
Liberty SS Cl 4 Ia	10 00
Mr & Mrs Edward Selzer	18 00
G Monroe Miller	22 00
A Bro & Sister Ind	10 00
Isaac H & Laura Kulp	20 00
Friends of Orphans Pa	18 00
E A Rediger	25 00
Mr & Mrs Harvey Handrich	11 00
Wm S & Ella Landis	22 00
F D Kropf	44 00
Forks SS Ind	41 40
Willis K Lederach	9 00
Ella Mae Henning	36 00
Edna B Clemmer	36 00
E Petersburg SS Cl 11 Pa	18 00
Plum Crk Cong Nebr	5 00
L Deer Crk SS Ia Cls 6, 7 Cls 19, 20	1 45 2 85
Bethel SS Medina Co O	
Cls 2, 6, 10, 11	10 00
Class 3	10 00
" 3	12 00
" 4	12 00
" 7	12 00
" 8	12 00
" 9	22 00
Mr & Mrs Kreider	10 00
Mr & Mrs Ira Newcomer	12 00
Stauffer SS Md	9 00
Mal 3:10	50 00
Millersville SS Mrs Ada Stauffer Cl Pa	40 00
Verna Brandt	8 00
Mr & Mrs E O Brubaker	22 00
Elizabethtown SS Mrs Eli Burkhart's Cl Pa	10 00
Strasburg SS Pri & Beg Depts Pa	10 00
Mt Joy SS Y Womens Bible Cl Pa	44 00
Landisville SS Pri Cl 1 Pa	9 00
The Sisters Mt Joy Cong Pa	9 00
E Petersburg SS Elizabeth Brubaker & Mrs Warren Farmer Cls Pa	7 00
Manheim SS Pa	40 00
Plainview SS Cls 7, 11 O	12 00
Dan & W R Hershberger	10 00
Syc Grove Cong Mo	15 10
Zion SS Cl 1 Ore	5 00
Bethel SS Ore	9 00
Maple View AM SS Ont	30 25
Olive Cong Ind	260 00
	$1,193 60
S C Contributions:	
Stumptown SC Pa	$ 36 00
Asso Circles of Franconia Dist Pa	95 00
Souderton SC Pa	44 00
St Jacobs SC Ont	36 00
	$211 00
Total for Orphans	$1,404 60

Widow

Schertz Bros	$ 44 00
Mattawana SS Pa	5 50
Mary Brunk	22 00
Mrs C B Schenck	4 00
A Bro & Sister Pa	5 50
Los Angeles SS Calif	44 00
Katie E Hershberger	5 50
Alma Troyer	5 10
Bethel SS Mothers Cl O	5 50
Bethel SS Medina Co O Class 1	16 50
" 5	5 50
Stouffer SS Md	5 50
Salunga SS Pa Esther Charles Cl	22 00
Millersville SS Mrs Adda Stauffers Cl Pa	22 00
Psalm 116:12	22 00
Zion SS Cl 3 Ore	27 50
Portland SS Cl 14 Ore	5 50
Cedar Gr Cong Ont	5 50
Goshen SS Ind	12 35
Shore SS Ind	10 75
Olive Cong Ind	44 00
	$340 20

Medical

Johanna Mahnke	$ 5 00
L R Troyer & family	10 00
A Sister O	10 00
Almeda Gzell	10 00
A Sister Ind	10 00
Mr & Mrs Ernest H Miller	10 00
S P Bontrager	25 00
A Strasburg SS Teacher Pa	10 00
Catlin SS Kans	10 00
Elmira & Floradale Literary Society Ont	9 00
Elmira SS Jr & Prim Dept Ont	3 00
Bethel SS Mich	20 33
Goshen SS Ind	15 00
	$147 33
S C Contributions:	
Midland SC Mich	$ 15 00
W Union SC Ia	10 00
Markham SC Ont	5 15
St Jacobs SC Ont	10 00
	$ 40 15
Total for Medical	$187 48

Evangelistic Budget

J D Byler	$ 12 50
G G Marner	5 00
A Bro & Sister Ind	13 00
Mr & Mrs Ernest H Miller	10 00
Willis K Lederach	13 00
Filer SS Willing Helpers Cl Ida	13 00
Salem Cong Nebr	4 50
Daytonville Cong Ia	8 80
Bethel Cong Oreg	1 00
	$ 80 80

Academy & Bible School

Mr & Mrs M G Eigsti	$ 20 00
Katie M Smucker	50 00
Phoebe Yoder	10 00
Irene A Springer	10 00
Goshen SS Ind	29 50
	$119 50
Total for India	$3,751 58

SOUTH AMERICA

General

Roanoke Cong Ill	$ 13 29
Waldo Cong Ill	15 89
Morrison Cong Ill	10 80
Spring City Cong Pa	107 00
Providence Cong Pa	22 00
Blooming Glen SS Pa	65 00
L Salford Pa	61 00
A Bro Pottstown Pa	10 00
Salem Cong Nebr	11 50
Central SS Ohio	12 50
Plain View SS O	25 20
Midway SS O	20 79
Morrison Cove Cong Pa	5 38
Casselman Cong Md	3 00
Scottdale Cong Pa	26 30
Lancaster Cong Pa	14 40
A R & F G Rohrerstown Pa	25 00
E Holbrook Cong Colo	6 77
Kansas City Cong Kan	6 82
La Junta Cong Colo	12 00
Mt Zion Cong Mo	1 00
Fairview Cong Ore	18 00
Bethel Cong Ore	2 00
Hagey Cong Ont	8 46
	$504 10

Missionary

Souderton SS Pa	$ 37 50
Good Cong Pa	18 00
Lanc Conf Dist Pa	300 00
La Junta Cong Colo	7 50
Syc Grove Cong Mo	23 97
Bethel Cong Mo	20 20
J W Kurtz	25 00
Pleas Valley Cong Kan	20 00
Weaver SS Va	34 14
Gospel Hill SS Va	75 00
York Co Dist Ont	203 00
Map View AM Cong Ont	21 85
Map View AM SS Ont	35 00
E Zorra AM Cong Ont	75 00
	$896 16
S C Contributions:	
Ont Sewing Circles	$ 75 00
Total for Missionary	$971 16

Missionary Children

Beech SS Pri Dept O	$ 9 57
Elizabethtown SS Pa Ada Garbers Cl	12 50
Alta Nunemakers Cl	12 50
Mt Pleas SS Va (Jr E)	1 50
Wideman SS Ont	7 50
	$ 43 57

Evangelist

Mattawana SS Pa	$ 4 60
Marion SS Pa	15 00
J D Byler	12 50
Mr & Mrs Ernest H Miller	10 00
Ohio Menn SS Conf	100 50
Geo W Davis	3 00
Bethel Cong Ore	1 00
SW Pa SS Conf	25 00
	$221 10

Bible Readers

Selina Swartzendruber	$ 2 00
Lydia A Mayer	10 00
Irene Zook	1 00
	$ 13 00
S C Contributions:	
Biehn & Geiger SC Ont	$ 1 75
Total for Bible Readers	$ 14 75

Orphan

Salunga SS Pa Myra Herr & Esther Charles Cl	$ 14 00
Mal 3:10	50 00
Susanna C Rohrer	5 00
Salunga SS Cl 4 Pa	8 00
Lanc SS Mrs Rohrers Cl Pa	5 00
Wideman SS Ont	4 20
	$ 86 20
S C Contribution:	
Asso Circles of Franconia Conf Dist Pa	85 00
Total for Orphan	$171 20

Building

Mr & Mrs Ernest H Miller	$ 3 00

Spanish Testaments

C B Showalter	$100 00

Personal

Mrs I W Royer	$ 5 00

Publication

A Bro & Sis Lanc Pa	$ 5 00
Total for S America	$2,038 88

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa	$ 4 34
Morrison Cove Cong Pa	8 78
Schellsburg Cong Pa	3 00
Springs Cong Pa	2 50
Pleas Gr Cong Pa	5 85
	$ 24 47

Canton, Ohio

Sonnenberg Cong O	$ 6 25
Beech YPBM Ohio	4 87
Canton SS Ohio	5 34
Paul Clemens	2 00
	$ 18 46

Chicago, Ill.

L C Hartzler	$ 10 00
Paul Erb	1 00
Paul Bender	1 00
Wm Hostetler	5 00
Maurice Yoder	50
Pleas Hill SS Ill	4 61
Willow Spgs Cong Ill	14 27
	$ 36 38

Detroit, Mich.

Detroit Cong Mich	$ 6 04
D A Yoder	2 00
Goshen Cong Ind	17 91
	$ 25 95

Fort Wayne, Ind.

Holdeman Cong Ind	$ 16 25
Hopewell Cong Ind	14 00
Salem Cong Ind	9 39
Shore Cong Ind	9 16
	$ 48 80

Kansas City, Kans.

Mary Brunk	$ 3 00
E Fairview Cong Nebr	23 09
J W Kurtz	10 00
Mt Zion Cong Mo	2 50
Mrs A Grove	2 50
Clarence & Carrie Miller	20 00
Elmer Liechty	5 00
Bennett Kauffman	2 50
Magdalene Grove	1 00
Doylestown Cong Pa	37 47
Paul Erb	1 00
Maurice Yoder	50
W H Lehman	6 00
Vaughn Marner	8 00
	$115 56
S C Contributions:	
W Union SC Ia	$ 3 00
Total for Kansas City	$118 56

Lima, Ohio

Oak Grove SS O	$ 25 00

Los Angeles, Calif.

Bethel Cong Ore	$ 3 00
Fairview Cong Ore	9 50
L Angeles Cong Calif	29 26
Bert L Heller	20 00
Mollie Schrock	1 00
Wayne Heller	12 50
	$ 75 26

Peoria, Ill.

E Bend Cong Ill	$ 54 39
Willow Spgs Cong Ill	3 88
Metamora SS Cl Ill Mrs M D Schertz	1 00
A Bro & Sister Pa	10 00
Peoria Cong Ill	4 17
	$ 76 57

Portland, Oreg.

Bethel Cong Oreg	$ 3 50

Toronto, Ont

Vineland SS Ont	$ 33 52
Catherine Werner	2 50
Geiger Cong Ont	15 00
Violet Wright	3 70
Detweiler Cong Ont	9 55
Hagey Cong Ont	7 01
	$ 71 28

Wichita, Kans.

Penna Cong Kan	$ 3 00
Total City Missions	$527 23

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Thurman SS Colo (Jr E)	$ 10 00
Daytonville SS Ia (Jr E)	50 00
Limon SS Colo	2 43
J W Kurtz	5 00
Special Support	230 50
V D Miller	2 00
Larned SS Birthday Offg Kan	5 16
W M Landis	10 00
Mrs O T Kauffman	50
	$266 09

Orphans' Home, Ohio

Special Support	$150 00
Effie Hoover	1 00
Orphans' Home Workers	44 00
Levi Hartzler	25 00
E O Hilty	2 00
Allensville SS Pa (Jr E)	14 30
Springs Cong Pa	1 82
	$238 12

Home for Aged, Ill.

Metamora SS Ill	$ 17 53
J W Kurtz	10 00
Maple Grove Cong Pa	45 50
Harriet Hauser Est	694 85
Special Support	511 75
Mrs Silvanus Yoder	1 00
	$1,280 63

La Junta Hospital & Sanitarium

Science Ridge Cong Ill	$ 40 00
A Bro & Sister Pa	5 00
Waldo Cong Ill	15 89
Springs Cong Pa	90
Aaron Leatherman	1 65
Hosp Sales Charged	3,164 86
Hosp Sales Out Patient	44 30
Hosp Sales Cash	873 12
Litwiller Property	12 50
	$4,158 22

Grandview Hospital

L Lexington Cong Pa	$ 37 31

Children's Welfare Work Portland, Oreg.

Filer Cong Ida	$ 75
Bethel Cong Oreg	2 75
	$ 3 50
Total Charitable Inst	5,983 87

OTHER FUNDS

Board of Education

Hopedale Cong Ill	$ 10 00
Stahl Cong Pa	3 84
	$ 13 84

Personal

Medway Cong Ohio	$ 14 32

General S. S. Committee

Lyman SS Miss	$ 3 44
Stahl SS Pa	7 82
	$ 11 26

Church Building

Syc Grove Cong Mo	$ 18 15

Annuity

A Sister Pa	$1,000 00

Missionary Preparation

Hagey SS Ont	$ 63 27

College Endowment

I W Kulp	$ 5 00
A Kulp	5 00
	$ 10 00

Evangelization of Jews

Pinto SS Md	$ 8 38

Bible Study Fund

Floradale Cong Ont	$ 7 25

Evangelistic Fund

Mt Zion Cong Mo	$ 1 00

Rural Missions

Olive Cong Ind	$ 20 00
Howard-Miami Cong Ind	16 14
Emma Cong Ind	9 24
Shore Cong Ind	10 00
Nappanee Cong Ind	25 00
Leo Cong Ind	12 60
	$ 92 98

S. W. Pa. Conference Fund

Stahl Cong Pa	$ 1 92

Circle Letter

From Scottdale Pa	$ 8 15
Forks SC Ind	10
Hopedale SC Ill	85
	$ 9 10

Prayer Booklet

From Scottdale Pa	$ 2 00

General Expense Fund

Manheim SC Pa	$ 1 00
Waterloo Jr SC Ont	1 00
Forks SC Ind	1 75
	$ 3 75

District General

Weaver Cong Pa	$ 8 66
Blough Cong Pa	9 50
Maple Gr Cong Ind	14 50
Clinton Br Cong Ind	11 16
Midland Cong Mich	14 83
Middlebury Cong Ind	13 50
Clinton Fr Cong Ind	21 35
Spr Valley Cong N D	4 85
L Region Cong Minn	2 82
Red River Val Cong N D	10 00
Fairview Cong N D	18 00
Filer Cong Ida	1 64
Nampa Cong Ida	1 91
Towamencin SS Pa	23 20
Souderton Cong Pa	26 21
Hereford Cong Pa	55 00
A Bro Pottstown Pa	10 00
From Weaver Book Store	1 67
Hesston Cong Kan	10 00
Palmyra Cong Mo	5 90
Spg Valley Cong Kan	37 65
Birch Tree SS Mo	2 10
Pa Cong Kan	3 65
Pleas Val Cong Kan	10 00
E Holbrook Cong Colo	10 59
Mt Zion Cong Mo	10 70
Cherry Box Cong Mo	7 00
La Junta Cong Colo	10 00
Crystal Spgs Cong Kan	13 00
W Liberty Cong Kan	12 10
Hagey Cong Ont	12 00
	$393 49
Total Other Funds	$1,649 76

RELIEF

Russia

Clinton Fr Cong Ind	56 96
A Bro & Sister Ind	5 00
Sisters Ohio	21 00
Two Sisters Ohio	4 00
A Bro & Sister Pa	5 00
Pigeon River SS Mich	27 53
Mr & Mrs Ernest H Miller	10 00
S W Peachy & family	15 00
Wash Co Md & Frank Co Pa Conf	397 36
Springs Cong Pa	4 09
	$545 94

General

A Bro & Sister Ore	$ 30 00
S C Contribution:	
E Union SC Ia	5 00
Total Gen Relief	$ 35 00

China

A Bro & Sister	$ 10 00
Mr & Mrs J P Handrich	20 00
	$ 30 00

Germany

A Friend Oregon	$ 5 00

Dakota-Montana

Fairview Cong N D	$ 12 00
Bethel & Sycamore Gr Cong Mo	29 50
L View Cong N D	2 50
	$ 44 00
S C Contribution:	
Shippensburg SC Pa	$ 10 00
Total Dak-Mont Relief	$ 54 00
Total for Relief	$669 94

SUMMARY

Dak-Mont Dist Bd	$ 89 67
Franconia Dist Bd	885 98
Ill Dist Bd	293 61
Ia-Nebr Dist Bd	197 25
Ind-Mich Dist Bd	797 63
Lancaster Dist Bd	689 79
Mo-Kans Dist Bd	575 49
Ohio Dist Bd	627 97
Ont Dist Bd	601 81
Pacific Coast Dist Bd	105 83
S W Pa Dist Bd	134 88
Virginia Dist Bd	119 14
Wash Co Md & Frank Co Pa Dist Bd	411 86
S C Contributions	501 25
Menn Bd of M & C	8,969 66
	$15,001 82
India Missions	$3,751 58
S A Missions	2,038 88
City Missions	527 23
Char Institutions	5,983 87
Annuity	1,000 00
Gen & Other Funds	1,030 32
Relief	669 94
	$15,001 82

Respectfully submitted and
Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.
Elkhart, Ind.

GLEANINGS

National Missions Cuts Budgets

A budget of appropriations for the year 1932-1933 amounting to $3,915,000 was approved by the Presbyterian Board of National Missions at its semiannual meeting held in Asheville, North Carolina, October 28 and 29. Action on the budget followed a thorough review of the financial history of the board, the present status, and the outlook for the future. The figure adopted represents a reduction of close to five per cent under the budget of appropriations for the current year, or about $200,000.

Members of the staff of the Presbyterian Board of National Missions are joining in making sacrificial gifts from their salaries to the work of the board. Those who have united in this sacrificial giving include both the executive and the clerical staff at headquarters and presbyterial and synodical executives.

Hard Times in Guatemala

There are hard times in Guatemala as in other places. The low price of coffee, the principal export crop of Guatemala, is one of the principal causes, though there are others, of course. But the fact is, there are many without employment and business is worse than at a standstill.

In spite of the lack of work and low wages, the congregation has kept on giving loyally to the Lord's work out of their poverty. Four home missionaries are sustained each month in country districts besides the large work done at home. Liberal contributions are made for the poor and sick, also. Truly, hard times often show up the real character of those who have professed Christ.—Presbyterian Mission.

British Crisis Disturbs Churches

The financial crisis is disturbing the work of the churches in many ways, some of them quite unexpected. The Foreign Missionary Committee of the Wesleyan Methodist Church decided on reductions in the salaries both of the office staff in London and of the missionaries on the field. It was said to be quite impossible to estimate as yet the effect of the departure from the gold standard upon the income and expenditures of the Missionary Society, but it was certain that great fluctuations in exchange would be felt, especially in China. The hope was expressed that the present economic distress would not be allowed to dry up the spring of liberality at home.—The Churchman.

Indian Visit of Christian Friendship

A preliminary meeting was held recently by the Conference of British Missionary Societies in connection with an invitation which has been sent to the Christian Church in India to send some of its members on a visit of Christian friendship to Great Britain in the autumn of next year. Emphasis was laid on the fact that the purpose of the visit of four or five Indian Christians, under the leadership, it is expected, of Dr. Azariah, Bishop of Dornakal, was that these members of one of the younger Christian Churches in the East, should share with the rank and file of the churches in England their own Christian experience, and thus stimulate the spiritual life in Great Britain.

The traveling expenses of the visitors is being raised by the Indian Christian churches themselves. The imagination of these churches has been extraordinarily stirred by the scheme.

Spain's New Charter

The Constitutional Cortes of Republican Spain adopted its new Constitution on December first. It is a unique document, designed to transform a feudal monarchy into a progressive modern state.

The document includes equal suffrage for men and women over twenty-three, equality of both sexes, a single-chambered Parliament, property laws making possible the nationalization of property and essential industries, divorce by mutual consent, and the equality of legitimate and illegitimate children.

The Constitution disestablishes the Catholic Church as the state religion and declares Spain to be a "secular" state.

The Cortes not only voted to terminate the age-old union of church and state but to cease paying priests from public funds, to take over control of education, to expel any religious orders which did not comply with certain regulations—this clause was aimed at the Jesuits—and to seize church property under certain circumstances. The Vatican protested against these articles, but took no further action, announcing that it would wait and see how the articles were enforced before undertaking to exert any greater pressure on the new republic. A few clerics as individuals attempted to stir up the people against these articles but they were expelled or jailed.

The Cortes also antagonized the church by providing for divorce and taking jurisdiction over marital affairs out of the hands of ecclesiastical courts.

Another clause provides for seizure of the great estates to be divided among the peasants. Church dignitaries criticized this article as bearing especially heavily on the church.

Gospel for Russians in France

The Russian Gospel Movement, an independent "Faith Mission," works among the hundreds of thousands of Russian refugees in France and Belgium. Together with other Russian-speaking people from Poland, Ukrainia and the Border States there are approximately one million of these people in France. Twelve Protestant missionaries have regular Russian meetings in fifteen centres. The majority of the refugees belong to the educated upper classes. An evangelical church has been established with about 100 members and the work is growing. Last year the missionaries made about 850 visits outside their centres and distributed some 100,000 Russian Gospels and tracts and over 1,700 Russian Bibles and New Testaments were sold or given away.

Dr. George Hunter of Long Beach, Calif., writes of his visits to the Russian refugees in Paris: "In the large congregation of Russians at the mission hall of Rev. George Urban were Russian officers' wives, and former generals' widows, and my most attentive listener seemed to be the Bishop of the Russian Orthodox Church."

George Urban, the superintendent of the Russian Gospel Movement, has visited the Russians in Marseilles, the French Riviera, Lyon and Savoie, and found a number of earnest seekers, including a baroness with her nephew.

Professor John Neprash, a well known Russian evangelical leader, the representative in America of the All-Russian Baptist Union, recently conducted a fruitful twelve days campaign in the Russian Gospel hall at "Salle Pleyel," in Paris.

Protestant Status in Italy

A summary of Protestantism in Italy shows that the Waldensians have 150 parishes and stations. English Anglicans and Presbyterians have churches wherever there may be a British colony. German Lutherans and French Calvinists also have established churches. The Baptists, Methodist Episcopal, and Wesleyan Methodist have services in Italian, the pastors mostly Italian. Many of the Protestant churches in Southern Italy have been established by emigrants returning from the United States where they have acquired money, education, and have been converted to Protestantism. It is estimated that there are now 200,000 evangelicals in a total population of 43,000,000.

Twice in six months the Pope has protested that "the Lateran Treaty and Concordat are being infringed by non-Catholic and anti-Catholic proselytizing in Italy and especially in Rome." He further complains that Protestant proselytizing has not ceased since 1870, but grows greater, "with offence to the divine founder of the Catholic Church and harmful effect upon men's souls."

—Alliance Weekly.

A City "Without God"

Unable to destroy religion and the Christian Church effectively where it has once flourished, the "Society of the Godless," with the official backing of Soviet authorities, will build in Russia, in the vicinity of Nischni-Novgorod, an entirely new city for about 30,000 laborers in which there is to be no trace of religious life. The city is to consist of forty immense communal houses, according to the Posener Zeitungsdienst, equipped with club rooms, lecture halls, motion pictures, gymnasiums, libraries and dining rooms. On each floor there is to be an information table for answering questions about the non-religious life. Two periodicals, The Godless, and The Godless at the Work Bench, are to be distributed freely. In the meeting rooms a member of the Society of the Godless is to be in attendance at all times for anti-religious consultation. Anti-religious lectures and classes are to be presented every fifth day.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APR. 14, 1932 (Herald of Truth Established 1864) No. 2

EDITORIAL

"**Let all bitterness,** and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, forgiving one another, even as God for Christ's sake, hath forgiven you."

These admonitions from Paul to the Ephesians are typical of all scriptural teaching. They include both positive and negative teaching; giving prominence to both the "do" and the "don't." We weaken our teaching when we make it either wholly positive or wholly negative. Both the "Thou shalt's" and the "Thou shalt not's" are essential to the full-Gospel message.

Unity.—One of the most frequently quoted utterances of Christ is that of prayer for unity on the part of His disciples, as recorded in Jno. 17:21. But too often, when the plea for unity is made, it is a plea (or at least an apology) for unity with the world rather than a plea for unity with the Father and the Son. In praying for His disciples it was our Savior's burden "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "Fellowship one with another" is a vain delusion if it is not of the kind in which those in fellowship can truthfully say, "truly our fellowship is with the Father, and with his Son Jesus Christ."

Building for Jesus.—Not only do we want a part in this program, but we want to build wisely and effectively. To do this, a few things are essential:

1. We must use Gospel methods and wear the full Gospel armor. The armor will enable us to "quench all the fiery darts of the wicked," and the methods will be effective because they have been conceived in the mind of the Infinite.

2. We must build with "gold, silver, and precious stones," which will bear the test at all times and under all circumstances, rather than with "wood, hay, and stubble," which will be consumed when the final testing time comes.

3. We should be uniformly kind. Even while contending "for the faith once delivered unto the saints," kindness wins while the lack of it intensifies opposition. "He that would have friends must shew himself friendly." You win confidence most quickly when even your enemies can recognize your friendship for them.

4. We must let our lights shine. Why? "That men may see your good works, and glorify your Father which is in heaven." If you would have people rise to Gospel standards, **show** them how as well as **tell** them how. The most effective element in successful teaching is that of consistent example.

5. Keep at it as long as you live. Our most conspicuous example is that of Christ. The first glimpse that we have of Him, after infancy, is that in the temple when at the age of twelve He was about His Father's business; the last, on the cross, still busy living for the good of others. "Go and do thou likewise."

A New President for Hesston College and Bible School.—An important step was taken in the way of promoting the interests of Hesston College and Bible School when, at the recent meeting of the Executive Committee of the Mennonite Board of Education, Bro. Milo Kauffman was chosen President of the institution. Perhaps never before has the painstaking care been exercised in the selection of any of our school heads that there was in this instance. After much prayerful consideration, and viewing the matter from all angles, it was the concensus of opinion on the part of most people who have given mature thought to the situation at Hesston that Bro. Kauffman would best serve the Cause in that capacity, and he was accordingly appointed. We are hoping and praying that the future of the institution will confirm the wisdom of the choice. If prices become normal, we expect a substantial increase in attendance, as compared with this year's attendance.

Hesston College, like the rest of our schools, has its problems. Not the least among these problems is the fact that the bulk of its constituency comes from the farming districts, and so long as farm products must be sold at prices that are below what it cost to produce them the friends of Hesston College can not support it financially as effectively as they would like to do. But there are a number of things that lead us to look forward to the institution's future with hope. And since the problems of Hesston College are in many respects similar to those of our other schools, we shall defer discussion of these problems until, perhaps next week, we want to submit an extended discussion under the general head of "Our School Problems."

Reform.—This is a favorite word with practically all people who have given thoughtful consideration to present day evils. But the main obstacle in the way of practical reform is selfishness on the part of most people. They are unanimously in favor of reform—most of them at the expense of others. Let us cite a few illustrations:

Both China and Japan would like to put an end to the destructive war between them—each on its own terms. Result: Slow progress (if any) in their negotiations for peace.

In America practically everybody is in favor of "balancing the budget." But office-holders protest against any substantial reduction in either their wages or their number, the rich insist that to further tax their income would be ruinous to business, while the poor insist that their tax-burden is already

unbearable. Result: A terrible row—both inside and outside of Congress.

All nations profess to be in favor of arms reductions. But each nation seems to think that it would be unsafe to do much reducing until the other nations have substantially reduced the size of their own armies and navies, to say nothing about the millions who are feeding at the trough of the military machine. Result: Failure, on the part of peace parleys, to bring about any substantial reduction of either armies or navies, while the load of militarism keeps growing more and more intolerable.

When selfishness is gone reform becomes comparatively easy. Until that time, nations will either be forced by the nature of circumstances to bring about some measure of reform, or go down under the unbearable load. Remedy: Christ in the heart, the Golden Rule in human relationships.

THRILLING EVENTS IN THE EARTHLY LIFE OF JESUS

By Silvanus Yoder

For the Gospel Herald.

VIII. The Resurrection

To the followers of Jesus, in spite of the continual teaching of Christ on various occasions, the resurrection was a complete surprise. The hopes of His most intimate disciples had been shattered. The three women at the sepulchre came for no other purpose than to pay a last tribute of respect to the One whom they admired. The startling fact that Jesus was alive, and that He was not to be found among the dead, was to them a joy beyond description. The preparations for the anointing of His body, even though perhaps costly, were forgotten as were also their sorrows for the One whom they loved. They were the first who were "begotten again to a lively hope by the resurrection of Jesus Christ" to an incorruptible and undefiled inheritance. No power of state could stay their joy. No Roman authority could hold in check nor suppress the burning ecstasy in the hearts of these lowly women who came early to the sepulchre. You might as well attempt to muzzle Vesuvius as to choke the joy of this lively hope in the heart of the child of God. Their first thought was to tell the disciples.

The teachings which Jesus gave to His disciples with regard to His death and resurrection had seemingly fallen upon dull ears. The minds and hearts of the disciples were filled with thoughts of a temporal kingdom, and with lofty aspirations of a heated contest as to who should be the greatest. Peter even assumed the authority to set in order the teaching of Jesus when he said, "these things shall not happen unto you." The disciples remind me of the school-boy whose mind, like his pockets, is filled with worthless trinkets. The characters of history, the laws of mathematics, the principles of grammar will find no lodging place whatever. He is dull of hearing, and until his mind is emptied of the worthless dross, very little if any progress is made. I am not made to wonder why a teacher so often takes from a pupil the worthless trash which he so much admires. It is the only thing to be done. It is heart-rending, but it is proper and just.

How were the teachings of Christ's death and resurrection instilled into the hearts of His disciples? The foregoing illustration explains it. The earthly kingdom of Christ as conceived in their minds must be eliminated. The heated contest and disputes for personal attainment must be forgotten. The question as to who should be the greatest to be answered by the one who serves and sacrifices. O! the proneness of man to cling to his petty, worthless trinkets. How can he be made to let loose of all the hindering obstacles to which he so tenaciously clings? How can he be severed from selfishness and love of display, and all the vain desires so prevalent in egotism, and learn with an eager heart the sublime teachings of a loving Savior and grasp the promptings of the Holy Spirit? Christ's death on the cross and His burial blasted the sordid foundation on which their ambitious hopes were built. They were now on a common level. Their hopes were shattered, and like the school boy's pockets their minds were relieved of all the worthless trinkets. They were now in readiness to understand why Christ should suffer and die and be raised again the third day. Ah, well has the Psalmist said, "The law of the Lord is perfect, converting the soul." No pedagogue has ever adopted a better method of teaching.

When Peter and John were told of the empty tomb, and the vision of angels, the Bible tells us that they both did run to the sepulchre, but John did outrun Peter. John, perhaps of a timid fear, ventured not into the sepulchre until Peter first investigated, after which he also entered and when he saw he believed. John was first to grasp the teaching of Jesus with regard to the resurrection. How strange that after so much teaching, and after so long a time, the disciple John failed to grasp the real purpose of Christ's ministry! In the sepulchre the real truth dawned upon him. It was there that he saw and believed.

The two disciples on their way to Emmaus, when approached by the "stranger," said "But we trusted that it had been he which should have redeemed Israel;" implying that their hopes had been shattered. This shattering of their own conceived hopes opened the way for the real teaching. How eagerly they listened to the teaching of this Stranger as He began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning Himself. "Did not our hearts burn within us while He talked with us by the way, and while He opened unto us the Scriptures?" they exclaimed. How easy it is for one to grasp the divine teaching of Holy Writ when emptied of all self, and of all preconceived ideas! It is not because of our inadaptability as students that we fail in our spiritual understanding, but because of selfishness and of preconceived ideas of our own devices.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." Have you any doubts or misgivings with regard to the resurrection? Have you endeavored to explain the mystery? Have you tried to reason and to establish it with scientific principles? Have you a preconceived idea of your own? If so, bring all your doubts, all your misgivings, all your fears and skeptical ideas, and all your scientific refutations to the empty tomb and lay them down along with our simple Easter faith, and be convinced. Paul plainly teaches the absurdity of a Christian faith without the resurrection. How absurd to have hope in Christ, only in this life. "If in this life only we have hope in Christ, we are of all men most miserable." Truly Paul has spoken correctly. The teaching of Ingersoll, Payne, or any other infidel; the teaching of Brahma, Buddha, or Confucius is in no wise as deceitful as a so-called Christian teaching which ignores the resurrection. O! the bitter disappointment of him who faces death, who only in this life has had hope in Christ! To deny the resurrection is to deny the Bible, and all hopes of the future. We certainly are of all men most miserable.

The fact that Christ has become the firstfruits of the resurrection implies that a general resurrection will most certainly follow. My mind at once is made to reflect on the teaching of the fourth chapter of I Thessalonians "Even so them also which sleep in Jesus will God bring with Him. The dead in Christ shall rise first. We which are alive and remain shall be caught up together with them." There remains yet this prophecy to be fulfilled; another resurrection morning similar to the one in the garden when the redeemed host shall come forth and pass in one grand review before

the Heavenly Monarch. "I shall be satisfied when I shall awake in His likeness."

Goshen, Ind.

"TOUCH ME NOT FOR I AM NOT YET ASCENDED TO MY FATHER"

By C. Z. Yoder

For the Gospel Herald.

Many questions have been asked in many Sunday schools on this Easter Sunday, as to what Jesus meant when He spoke these words to Mary. We have noticed the comments as given in many Sunday school commentaries, in which are given various interpretations concerning this expression. As for myself, I believe that Jesus meant just what He said: "Search the Scriptures, and see." Read Heb. 9:7 and others relative to the ceremonial law: "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Evidently this was a type of Christ the great High Priest. At this moment Jesus may not yet have entered heaven, the Holy of Holies, with His own blood to present Himself to the Father with all the fullness of everlasting atonement.

This would take but a few moments for Jesus to do this and return again unto the women who were returning from the sepulchre when they took hold of His feet and worshiped Him. Matt. 28:9.

"The veil of the temple was rent in twain from the top to the bottom" (Rom. 10:4), signifying that now we have free access to the heavenly Father at the throne of grace, in the name of Jesus Christ, "blotting out the handwriting of the ordinances that were against us" (Col. 2:14-17).

We might refer to other scriptures wherein the words of our Lord and His apostles are shaded because they do not quite coincide with our opinions.

Wooster, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Gen. 1:27. Does that mean in bodily form? or in holy righteousness? or both? J. S.

A faithful defender of the faith felt constrained to write an exhaustive treatise on the question of man bearing the bodily image of God. He dwelt with painstaking care on the Scriptures telling of God's hands, feet, mouth, and other organs of the body, but when he came to the Scriptures telling of His wings and feathers, and of His filling heaven and earth, the writer was equally careful to explain that these references must be taken figuratively, especially the wings and feathers, as in these things mortal man would not be in the image of God if we took these references literally. Another Bible student took occasion to write to this Bible teacher, endorsing his explanations concerning the wings and feathers but reminded him that the logic he here used would nullify what he had said about the other physical features of God: that he must either revise his previous explanations or apply the same logic to the rest of his article and assert with equal positiveness that God has wings and feathers as well as hands and feet.

Whatever we may think about man being in the physical image of God, let us not forget that it is the spiritual image that needs especially to be emphasized. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image" (II Cor. 3:18). What is it that is changed, the bodily or the spiritual image? See also Eph. 4:24. When Lazarus was carried by the angels into Abraham's bosom, it was the spirit, not the physical form, that was thus transported. It is safe to say that the children of the devil (Jno. 8:44) bear his image, while only the children of God bear the image of God.

Yet we should not therefore conclude, absolutely, that physical man does NOT bear the image of God. There is to be a bodily resurrection, and we are told that when Christ will appear the second time "we shall be like him" (I Jno. 3:2). True, when this final meeting will take place we shall be clothed in glorified bodies (Phil. 3:20, 21); but it is beyond mortal man to explain how all these things will be. When our eyes will be fully opened we will know all about it. Here we may entertain theories, but we should avoid being too dogmatic with them. The important thing for us to ponder over is whether in our spiritual life we resemble God or the devil. Read Rom. 8:29; Col. 3:9, 10.

How do you reconcile the two statements in the answers to my two last questions, in the Feb. 11 and March 10 numbers of the Gospel Herald, namely:

1. "As Christians we have two life-long duties: (1) to be right and keep right ourselves; (2) to do our best to help others get right and keep right."

2. "The disciples had all they could do, without attempting to dictate what other people should do who were not of a mind to follow Christ with them?" J. M.

If there is any difficulty in reconciling those two statements the fault lies with the wording, not with the ideas we intended to express. We will take each statement separately:

1. The first statement is clear, and we believe most people will agree with the sentiment therein expressed.

2. What we meant to say in the second statement was this: If, notwithstanding our example, testimony, invitation, and entreaty, others feel constrained to serve God under some other fellowship or in some other way that we think is right, that is a matter for them and not for us. Under such circumstances we leave the judgment of such persons to God, instead of attempting to pass judgment upon them ourselves. They, like ourselves, are in the hands of a just Judge who will judge righteously, according to the law and the evidence, according to the deeds done in the body. Under such circumstances Christ would say, "What is that to thee? follow thou me." The present-day application of this point should be to members of different churches, rather than to members of the same church. All members are admonished to "obey them which have the rule over you."

These two sentences were written in answer to two separate questions. While they fit in two different places, we see no conflict between them.

When a church is drifting on without discipline, half liberal and half conservative, without teaching on simplicity of attire and other distinctive doctrines, failing to observe the discipline of the Conference, the conservatives cowed so that they fail to testify against liberalism, what can or should be done to get that church into the order of the full-Gospel before Jesus comes? J. M.

If this is a proper diagnosis of the church criticized, then the message to the angel of the church at Sardis (Rev. 3:1-6) would be applicable. Besides numerous other scriptural admonitions, there are four which the "few names" in such a congregation should especially bear in mind: (1) "Let your light shine;" (2) "Pray without ceasing;" (3) "Contend earnestly for the faith;" (4) "Let nothing be done through strife or vainglory." Conference resolutions should be looked upon as "decrees for to keep," adopted after prayerful consideration in the light of Scripture, intended for both individuals and congregations.

Every hard duty that lies in your path that you would rather not do, that will cost you pain or struggle or sore effort to do, has a blessing in it. Not to do it, at whatever cost, is to miss the blessing. Every heavy load that you are called to lift hides in itself some strange secret of strength.

—Moody.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers:—We were very glad to have with us at the services on March 6 Bro. S. E. Allgyer. He preached for us morning and evening, and at the city jail in the afternoon. Our attendance was rather low for the last month; there was very much sickness. But we are glad to report that last Sunday (March 20) we had a good attendance again. There were 164 in Sunday school. The same evening Bro. Johns brought us a message. After the message he received into fellowship a deaf man who had belonged to the Mennonite Church some years ago, but who had drifted since. It was a rather unique manner in which he was received by Bro. Johns on account of his deafness.

On Sunday evening Bro. Milnes, one of our members known to some of the readers, passed away. He had suffered for some time with cancer. He leaves to mourn his departure his widow and twelve children, some of whom are still small. May you as you read this breathe a prayer for them. Funeral service to be held to-morrow. We are glad for the bright testimony he left to those who knew him.

Another of our members, Sister Susie Headings, also a sufferer from cancer, was taken to Faith Hospital and Sanitarium, Woodlawn Ave. and Ferncliff Place, Springfield, Ohio. Those having an opportunity to call on her, or to write to her, will kindly note the address. Pray for her.

Revival meetings are to be held here in the near future. Definite announcement will be given later.

Following is a list of donors of provisions and clothing received during the month of February. We acknowledge them with thanks.

Provisions

D. M. Friedt, Sugar Creek	$0.50
Sonnenberg Cong., Ohio	75.22
Becher's Dairy, Beech Cong.	4.93
A Friend, Canton	.48
	$81.13

Clothing

Oak Grove, Wayne Co., S. C.	$13.08

Wm. G. Detweiler.

March 22, 1932.

Wichita, Kans.

Dear Readers:—Greeting to all the Christian friends. Bro. B. B. King from Virginia held 10 days of meetings for us Jan. 18 to 28. The membership was much encouraged—4 souls renewed their consecration and 1 was taken into the church.

March 27 we held our annual reëlection of S. S. officers: Supts., Vernon Shellenberger, Ralph Lais; Sec.-Treas., Ewin Gingrich, Evelyn Thayer; Chors., Evelyn Thayer, Vernon Shellenberger; Cradle Roll Supt., Grace Shellenberger; Librs., Ida Thayer, Gertrude Roupp. Church officers: Mission Board Member, Frank Roupp; Chor., Paul Roupp; Cor., Grace Shellenberger; Trustees, Frank Roupp, Abe Hess, Vernon Shellenberger.

March 24 the Men's Chorus gave us a very delightful program. On the 25th they gave a program at the Fairview Christian Church.

Bro. Harry Diener was here March 31 to hold a counsel meeting; also April 3 when preparatory services and communion were held. Thirty-one members took part.

Pray for us that we may be a real light in our city.

April 4, 1932. Mrs. F. G. Roupp.

Hutchinson, Kans.

We praise God from whom all blessings flow. May all glory and honor be given Him.

Since starting the work in Hutchinson, we have been asking God to direct us to those, or those to us, with whom He would have us get in touch, and He has answered our prayers in a wonderful way.

Our attendance has been steadily increasing. On Sunday, April 3, we had an attendance of 181. Before that 135 was the largest attendance. The crowds are too large for our 4-room house, and we are at present looking for a larger building.

On Wednesday evening, March 16, Bro. Jackson (a colored man) was received into the Church by water baptism. The following Sunday 4 others, two married couples who had been members of other churches but because of discouragements had not been attending regularly, were also received by baptism.

Bro. Harry A. Diener, bishop from the Yoder congregation, officiated at these services.

Will you pray with us that these souls may all be true to God and the church?

We are still doing relief work by supplying food for a number of needy families. Every Thursday forenoon we gather at the home of Bro. Joe F. Brunk, where the food is delivered (nearly all donated), and get it loaded into 4 or 5 autos, ready for distribution. After planning the afternoon work, which ends by the group gathering at some home for a short prayer service, and eating lunch, we scatter to different parts of the city.

The poor people, most of them so because they can get no work, appreciate very much what we are doing for them.

We are looking forward to a series of meetings some time in the near future. Bro. L. J. Miller of Garden City, Mo., has consented to come and hold these meetings for us.

Pray for the work here that God's will may be done and that souls who are in darkness may be brought into "His marvelous light."

April 4, 1932. The workers.

Millersville, Pa.

(Mennonite Children's Home)

We are grateful to our heavenly Father for His continued goodness manifested in so very many ways. The boy who was sick with scarlet fever is going to school again and is in perfect health. The quarantine was lifted on April 3. Many applications for admission were refused because of lack of room and the quarantine. A number are waiting for an opening.

After the country schools are closed we intend to place children into foster homes in Lancaster County, that were selected from the thirty-eight children that are in the institution at the present time. These families could not take them away during the quarantine period and we decided to keep them here until the school term closes. Others who are interested should apply now and make their selection. By so doing, others can be admitted. Three motherless children had to be turned away recently, but they are now placed with friends. Another family of three motherless boys is awaiting admission. The monthly meeting of the Board of Trustees was held to-day and a number of problems were discussed. Only the most worthy applications were considered.

The programs for the Twenty-third Annual Meeting of the Mennonite Children's Home Association, to be held at the Millersville Mennonite Church on May 4, will soon be in print. An interesting program has been prepared. Foster parents and their families are requested to be present for this meeting. One touching feature of this meeting is when families of children who were scattered, meet each other again with gladdened hearts. Come and enjoy the day with us.

Yours for the children,
Levi and Lydia Sauder.

April 5, 1932.

Lima, Ohio

(825 N. Jefferson St.)

Greeting in Jesus' Name:—The work at Lima has been blessed of the Lord this winter. There has been much sickness, but at the present time nearly every one is able to attend services again. A young sister who was baptized only a short time ago has

been seriously ill, but at the present time is improving.

On March 24 our bishop, Bro. S. E. Allgyer, was present with us, at which time seven souls were received into church fellowship by water baptism. An aged sister was baptized in her home. A young brother, four young sisters, and a mother were received at the church. These with the young sister who was baptized at the hospital a few weeks previous make a total of eight. Just recently two young men who had fallen away have asked to be reunited with God's people. Will you pray for these people, that they may be faithful to the end? There are also those who wish to become members at this place, but cannot be taken in because of difficulties. Will you also pray for these that they might be able to serve God fully?

Our attendance the past few months has been very good. There are a number of new attendants at our evening services. On Easter Sunday evening the Sunday school gave a program of recitations and songs which was very good.

Bro. P. A. Heller of Los Angeles, Calif., visited with us and gave the morning and evening messages, which were very helpful.

Brother O'Connell has taken up the study of Revelation in our Tuesday evening meeting. How important it is that we tell the world of their need of a Savior in these perilous times. The wickedness in this city is very great, but we know that God's grace is greater and if we are faithful He will give us souls for our hire.

At the closing of another year there is a large overchecked fund that needs to be paid. Will you do your part in helping this work along by giving of your means as the Lord has prospered you? We sincerely thank you for your past help. May God bless you all.

In His service,
Lima Mission Workers.

April 6, 1932.

Reading, Pa.
(1202 Windsor St.)

Dear Readers, Greetings:—"Blessed is the man that feareth the Lord: that delighteth greatly in his commandments." But, sad to say, we meet with so many day after day, who do not delight in the commandments of the Lord. Just recently we visited in a home and when we asked permission to have prayer with them, the father who is very ungodly said: "It is not necessary, I have told you often enough it is not necessary to pray here."

Again, we are made to rejoice when we meet with the few here and there who are ready to receive the Word of God and are willing to learn about the meek and lowly Savior. The visitation work is encouraging. About 120 homes are open for the reading of God's Word.

The enrollment of our girls' sewing school has been higher this year than in any previous year, between 50 and 60 regular attendance. We wish to thank the sisters who have helped in this work to teach the little girls to sew.

The Sunday school and evening services are well attended. The interest in the Y. P. Meeting is good. Those who served on the program during the last month as speakers were John L. Musser, Luke Hurst, and Amos Sauder.

Bro. Hess was engaged in evangelistic work at Scottdale for a few weeks. The brethren who broke the bread of life to us were Bro. John Seitz, Bro. Paul Graybill, and Bro. Elmer Martin.

One young girl is being instructed for church membership at the present time.

We are looking forward to our communion service, which will be May 22, the Lord willing.

March 20, Sisters Maggie Histand and Zelma Bear of Norristown paid the mission a visit.

At this time Sister Myra Stoltzfus is spending some time at her home. Sister Mary Gish of Elizabethtown is here to assist in the work.

Pray for the work here at this place.

In His service,
April 6, 1932. Lizzie Musser.

DHAMTARI NOTES

By Elsie Kaufman

For the Gospel Herald.

On Feb. 25 we had a most interesting and enjoyable day, when the Pennsylvania box of dried fruit and dry goods was opened and divided among all the missionaries. All the missionary sisters who could come were here to help in this pleasant task. Each bag of fruit and corn was opened, spread out on tables, and divided into 34 shares. Each adult was given one share and each child a half-share. Families having three children received four and a-half shares; those having one received two and a-half shares, etc. This gives each family an equal amount according to the number of eaters. The fruit is all very nice and very much appreciated. It will taste good in the hot and rainy seasons, especially when fresh fruit is scarce. The dried beef is delicious and the baked beans too are much appreciated.

The pieces of cloth have also been divided so that every sister and child received a share.

We are all very thankful to all those who had a part in so kindly sending us this nice box.

The time for the separation of families has again come. On March 2 Sisters Troyer and Kniss with their children and Harriet Lapp left for Darjeeling where the children entered school on March 7.

On March 13 Sisters Smucker, Beare, Miller, and Kaufman will leave, the Lord willing, for Landour where their children will enter school on March 17. The mothers will be with their children for a few months and then again return to their work, leaving the older children in the school. Separations mean something to all of us, but we are thankful for good schools and a good climate where our children can be in school out of the terrible heat.

Our faithful old Bible woman, Jeberbie Ma, has been confined to her bed for almost three months. She was carried to church on Christmas day which was the last service she was able to attend. It was her desire to be present at communion the latter part of December, but she was too feeble; so it was administered to her in her house.

It has always been her sincere desire to work for her Master until the last day of her life. Before she became helpless she often went out to give her testimony, walking with the help of a cane when she was scarcely able. We also noticed her mind was feeble, as she often forgot as she went along what she started out to say. When she was told that she had better stay at home she would be annoyed and reply, "Why I am going until the last day of my life; and when I can no longer walk I will sit by the road side and tell the many who need Jesus, what a wonderful Savior He is." But God has willed otherwise for her. She is no longer able to leave her bed. Her memory has completely failed. At times she recognizes people and again she does not. She is reduced to skin and bone and has become quite a care, but her son (Bro. Haidar, our Indian pastor) and his family patiently care for her. She longs to be relieved and our prayer is that God may take her to Himself. We miss her so much in the work in Dhamtari. There is no one who can adequately fill her place and our prayer is that some one may be found who will be able to work among the higher caste and Mohammedan women of Dhamtari. Will you pray with us?

The Evangelistic Samaj met in an all-day meeting on March 2, at which time many important things in connection with our evangelistic work were discussed.

The Managing Committee of the Mission sat in a two-day session March 3 and 4. Among many other things the New Year's budget was discussed. It was also decided to purchase land in connection with the Girls' Industrial School at Ghatula for farming and gardening.

(Continued on page 38)

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A REMINISCENCE

For the Gospel Herald.

(The following, sent by a grandson, explains itself. We join with her many friends in wishing this aged sister, grandmother, and pillar of the faith many more years of heavenly sunshine and useful service.—Ed.

"On March 14 Grandmother Erb, of Newton, Kans., was 90 years old. On the following Sunday we had a little celebration, and her daughter read the following paper, written from information given by Grandmother. It was requested that I send it in for the Gospel Herald. You may use your judgment as to whether it would be edifying to print all or part of it." P. E.)

I was born near Bainbridge, Pa., in an old log house March 14, 1842. I am so thankful that my parents were good Christians. They had a large family of fourteen children, and I was the tenth one. There were seven boys and seven girls. One brother died in infancy, but thirteen of us grew to manhood and womanhood and all were married and had families of their own, except one sister. I am now the only living member of the family.

My parents were hard-working people, living on a farm of about 100 acres of hilly, stony land. They struggled hard to feed and clothe their large family. We had very few luxuries. Our suppers nearly always consisted of mush and milk. At Christmas time each of us got a little handful of candy at each one's plate, and this was about all we got until the next year. My mother did not have any time to do any fancy cooking, and the girls all helped with the outdoor work, especially in the harvest field. We also raised our own flax, out of which we made our own cloth for garments, and we spun our wool from the sheep and knit all our own stockings. My mother did not go to town very often, but sometimes it was necessary for her to walk to the little village about a mile over the hills and she locked the children in the bed-room until she returned, which was never much more than an hour. She had just one sheet for each bed, and when washing them she made her beds and pinned a white cloth at the head of the bed so if a stranger should come that they would know there was no sheet there. We made our own wool blankets, kept geese and made our own feather-beds, also pieced our quilts which were mostly dark ones. We had no springs on our beds, but there were ropes to hold up the straw ticks. We used up our old clothes to tear into narrow strips and sewed them together and had rag carpets made for the floors. We did not have electric lights, but small fat-lamps and tallow candles. We children were not allowed to take any lamps upstairs at night, so we had to go to bed in the dark.

In the fall of the year my father hired a shoemaker to come to the house and make each of us a pair of shoes out of heavy leather. These usually lasted all year, and we did not know what Sunday shoes were until we could buy our own.

When we girls were old enough we took turns in working away from home. I received about five dollars a month, and I worked hard.

I had a very godly mother. She always wanted to go upstairs to make the beds, and she would kneel down and pray for each child. Her prayers were answered and not one went astray, but were all converted in early years and died in the Mennonite faith except one brother, who belonged to the Brethren Church.

We had preaching services in our home church about every two weeks which was all in the German language. We had no Sunday school and no night meetings. I did not have many school privileges. Our little country schoolhouse was about one mile from our home. We went just a few months in the winter. All we learned was reading, writing, numbers, and a little geography. We young folks had singing school sometimes where we learned to sing a little.

I was married when I was 22 years old and we moved on a farm near Mt. Joy, Pa., where we lived some twenty years, when we moved to Kansas, which was about 47 years ago. We knew the hardships of pioneer life, but we struggled and worked hard to make an honest living.

Now I was asked to tell you how to live to grow old. My answer would be, to live simple, eat good substantial food, three regular meals a day. "Early to bed and early to rise," has been my habit all my life. I work at whatever my hands find to do. I always enjoyed to make others happy in every way I could to be a help and not a burden. Last but not least, the solution for a long and happy life is to be consecrated to God and serve Him and mankind as opportunities come our way.

I am thankful to-day for my children, grandchildren, and many great-grandchildren. I have 29 grandchildren living, and 52 great-grandchildren. Also I am thankful for other friends, and I pray that you all may be a greater blessing in this world than I have been. The Lord bless you all. I thank you all for making this 90th birthday such a happy one.

Newton, Kans.

A TRIBUTE TO GRANDMOTHER ERB

By Rose Buckwalter

For the Gospel Herald.

There's a dear little lady, all withered and old,
Who comes faithful to church, forty years I've been told.
She sits in front pew, her face all would miss;
Her smile is like sunshine, her love like a kiss.
So thoughtless of self, she gives courage to all
Who would meet her and know her, rich memories recall.
While those in the pulpit, who stand with God's Word,
To feed hungry souls that wait on their Lord,
Feel strengthened and blessed by her presence and prayers.
Dear Grandmother Erb, may God lift her cares,
And make her last days like a sunset unfold,
With rose-tinted clouds lined with purple and gold;
With long ling'ring afterglow as twilight comes on,
When daylight has faded, the day's work all done.
Ah, then shall the promise of God be made bright;
At evening the darkness shall all become light.
Dear Grandmother Erb, God bless you forever,
And make your pure life flow on like a river.
In blessing and love, to your children and theirs,
To be children of God and with Jesus joint heirs.

Hesston, Kans.

DHAMTARI NOTES

(Continued from page 37)

Last evening, March 7 the Dhamtari Church Council consisting of 19 members met from 7:30 to 10:30 to discuss the many problems in connection with the work of the church. We are thankful for the interest and help given at these meetings by our Indian brethren.

We ask an interest in your prayers, that whatever is done in connection with our work may be done in such a way that through all our efforts Christ may be lifted up and that many may find Him as their Savior.

Dhamtari, C. P., India.

IF

If I could live and appreciate the clouds as I do the sunshine; if I could love to endure the thorns to scent the roses; if I could greet the trial as the blessing; if I could be patient when I am crowded, set on, trampled down and unjustly oppressed; if I could smile when I am scowled at, frowned upon and double-crossed; if I could be pleasant when rebuked, criticized, condemned, and harshly spoken to and of; if I could be a worm God said He'd thresh a mountain with me, but if I must be the mountain, He said I must be threshed.—Church of Christ Advocate.

SUNDAY SCHOOL LESSON

Lesson for April 24, 1932—Gen. 13:5-15

ABRAM'S GENEROSITY TO LOT

Golden Text.—In honour preferring one another.—Rom. 12:10.

Introductory.—As stated in our last lesson, Lot was among those who accompanied Abram to Canaan. The blessing of the Lord rested upon Abram, and as a result both Abram and his nephew Lot prospered greatly. In these two men we have the maximum and the minimum Christian typified. This is evident, not only in the events recorded in this lesson but also in subsequent events. As is often the case at the present time, prosperity brings dissensions—or, perhaps, we had better say, some men can not stand prosperity, and the possession of much goods brings about strife. Let us see how Abram met such problems.

Abram's Offer (5-9).—"And Lot also, which went with Abram, had flocks, and herds, and tents." Following in the footsteps of his uncle, so far as thrift was concerned, he shared the prosperity of his uncle. Did they have a thanksgiving service, to thank the bountiful Giver for this evidence of His bountiful care for His own? No doubt Abram did, and even Lot may have gone through the motion of one. But the Scripture is silent on this point, and one can only guess about such matters. We are not required to guess, however, about the kind of problem this prosperity brought to Abram and Lot. They had so many cattle that "the land was not able to bear them . . . and there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle."

So far the strife was merely between the herdmen; but how about the principals? Here is where Abram's character shines out in its brightest lustre. He comes to Lot, discussing their problem, and makes him a most generous offer. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren," said he to Lot. He then went on and proposed to Lot that he might have his first choice of countries while he (Abraham) would take what was left. In this he gave evidence of the true Christian spirit.

Lot's Choice (10-13).—Was Lot equally generous in his response? No, indeed. This is what he might have said: "No, Uncle Abram; that would not be treating you right. I owe everything I have to you. I am willing to take what is left after you have had your choice." But Lot, like too many people now living, seems to have thought only of his own selfish interests. Without apparent thought of how this might affect his uncle, he cast his covetous eyes in the direction of Sodom, that well-watered country that held out great promise for the stockman, and there he pitched his tent. We have a hint here of what that might mean in the way of unwise affiliation with people of undesirable character and life, but Lot seems not to have thought of that phase of the question. What he wanted was more prosperity, and the well-watered plains in close proximity to Sodom where he might have a good market for his cattle is just what he wanted.

God's Covenant with Abram Renewed (14, 15).—After Lot and Abram had separated, the Lord appeared to Abram, told him to look in every direction, and then said: "For all the land which thou seest, to thee will I give it and to thy seed forever." And Abram felt, as each of us would under such circumstances, that it pays to be faithful, pays to be generous; that to be right with God is worth more than the very brightest opportunity for wealth that can come to any man. Abram was right with God, and God prospered him greatly.

Thoughts on the Lesson.—Briefly let us notice a few thoughts awakened by a reading of this narrative:

1. It pays to be generous. As Paul, in quoting Jesus, says, "It is more blessed to give than to receive." Abram, though he gave Lot first choice, had God on his side, which meant more in the way of real prosperity than all the well-watered plains of either Sodom or America.

2. Selfishness is the greatest enemy of self. Read the remaining portion of Lot's history. What did he gain by his moving toward Sodom? What did he lose by not following in the footsteps of Abram? The wealth of this world is so glittering that it usually blinds the eyes of its worshipers.

3. Lot's danger was not so much in the well-watered plain as it was in its proximity to Sodom, which eventually spelled his ruin. He who follows after the lure of the dollar will sooner or later find himself under the soul-destroying influence of some earthly Sodom.

4. What had Abram to fear so long as he was on the side of the Lord? From a human standpoint he did a foolish thing when he offered Lot first choice, for he knew enough of Lot that he might have known that this "minimum Christian" would "look out for number one." But Abram looked at matters from a higher standpoint. He had the promise, as do all the people of God, that God would never leave nor forsake His own. Looking at life from this standpoint, we may well follow the footsteps of Christ in living for the good of others. "What shall we say then to these things? If God be for us, who can be against us?"—K.

Bible Meeting Topic

BIBLE TEACHING ON THRIFT.—Prov. 24:30-34; 6:6-11; II Thes. 3:7-12

Topic for April 24

MOTTO

"Not slothful in business."

OUTLINE STUDY

I. The Duty and Obligation of Thrift.
1. It is God's plan in creation.—Gen. 2:15.
2. It is the way for man to be fed.—Prov. 12:11; 16:26.
3. It places a man in honorable circumstances.—Prov. 22:29.
4. It keeps men from loafing on the labor of others.—II Thes. 3:12; Prov. 31:27.
5. It enables men to help the needy.—Eph. 4:28.
6. It makes it possible to be without lack.—I Thes. 4:11, 12.

II. The Reproach of the Idler.
1. Unjustified poverty and want.—Prov. 6:9-11; Prov. 19:15.
2. Laziness brings poverty and shame.—Prov. 10:4, 5.
3. Ragged clothing.—Prov. 23:21.
4. Neglected fields and premises.—Prov. 24:30, 31; Eccl. 10:18.
5. Getting into mischief.—I Tim. 3:10; II Thes. 3:10.

PERSONAL THOUGHT

What contribution are we making to the welfare of men? Are we using our powers in a way that we are investing them in the wisest way for the glory of God and the blessing of men?

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Pictures of Thrift:
   a. Well-kept Homes.
   b. Cultivated Fields.
   c. Plentiful Provisions.
2. Pictures of Idleness:
   a. Neglected Fields and Homes.
   b. Hungry and Ragged People.
   c. Trouble and Shame.

For Seniors.
1. Honest Poverty Contrasted with Shameful Poverty.
2. The Principle of Diligence in Business.
3. The Motives of Diligence in Labor.

SEED THOUGHTS

You cannot keep a consecrated good man down or idle. He'll find something to do.—Selected.

If you want a thing done well and promptly, never pick out a person with plenty of leisure to do it. Employ the busiest one you can find. All really worth while things in life are done by busy men and women.—The Expositor.

Great eaters and great sleepers are incapable of anything else that is great.—Henry IV of France.

A true Christian is to be more attentive to his duties than the mere worldling. He is to be inspired with a lofty and sanctified ambition; he is not to let any one pass him on the line of honest endeavor.—Mac Arthur.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Associate Editors ..... J. A. Ressler, John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, APRIL 14, 1932

Field Notes

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., the latter part of last week.

At this writing Sister Martha K. Brunk of Denbigh, Va., is spending some time in Scottdale, the guest of her son Irvin Brunk and family. We welcome her in our midst.

If previous arrangements were carried out, a revival meeting was begun in the Mennonite Church near Alpha, Minn., on Sunday, April 10, with Bro. Milo Kauffman of Hesston, Kans., in charge.

Bro. Paul O. Maust and wife of Pigeon, Mich., were recent callers at the Publishing House. Bro. Maust's former home was near Springs, Pa., and Sister Maust used to be at home near Montgomery, Ind.

Bro. Levi Sauder, superintendent of the Children's Home of Millersville, Pa., sends us the following: **"Wanted:** a good home for a seventeen-year-old boy. Farm experience. Preferably in Lancaster County, Pa."

An interesting program of the coming Sunday school meeting at Manheim Mennonite Church. Lancaster county, Pa., on Ascension day, May 5, is before us. Besides local talent, the name of Bro. Aaron Mast of Westover, Md., appears on the program.

Joint Singing Class Meeting.—The Strasburg, Lancaster, and Mellingers singing classes, conducted by Bro. Samuel Shotzberger, will meet at Mellingers Church near Lancaster, Pa., on Sunday afternoon, two o'clock, April 17. All are invited. C. C. S.

A Correction.—In the last week's correspondence from Kitchener, Ont., it was stated that twelve students in the Bible School at that place having completed the prescribed course received their diplomas. There were sixteen instead of twelve. May they all prove themselves worthy of the recognition.

Change in Conference Dates.—Because of the time of the General Mission Board meeting, a slight change has been made in the date of the Ohio Mennonite and Eastern A. M. Joint Conference, which will be held at the Oak Grove Church, West Liberty, O., May 25-27, D. V.

O. N. Johns, Secy.

"La Voz Menonita."—We are in possession of Vol. I, No. 1, of this well edited periodical, published by our Mennonite missionaries in South America, devoted to the cause of spreading the Gospel in its purity among Spanish-speaking people. May the Lord bless this new enterprise to the enlightenment and salvation of many people.

The passing of David Bergey, whose obituary notice will be found elsewhere in this number, removes one of the prominent pillars of faith in the Ontario Conference. As a deacon, Conference secretary, active Church worker, and clear thinker Bro. Bergey filled an important place in his district. His spirit has passed on, his influence still remains here.

Change of Address. — Bro. J. N. Durr, from Lake Charles, La., to Martinsburg, Pa. Having been bereft of his bosom companion, our brother returns to his former home. In speaking of his plans he writes: "My plans at the present time (April 4) are to leave Lake Charles for Altoona on April 10 where I expect to remain over Sunday, the 17th, for baptismal services. I expect to return to Martinsburg the following week."

The Work at Calgary. — Several weeks ago a statement was made in these columns to the effect that Bro. and Sister Paul Erb of Hesston, Kans., were expected soon to take charge of the mission work opening at Calgary, Alta. If there are no providential hindrances Bro. and Sister Erb will be in Calgary by the time this reaches the eye of the reader. They expect to throw their life into this work, until the beginning of another year's school work at Hesston, at which time they mean to be back in Hesston to resume their labors there beginning with the first semester in September, 1932. The Lord bless them in their labors.

Correspondence

Goltry, Okla.

(Milan Valley congregation)

Greetings of Love to all Gospel Herald Readers:—Springtime has again arrived. After the heavenly Father blessed us with a mild winter He is again permitting us to see vegetable life being renewed, birds returning to us, and many other evidences in Nature of new life. May our consecration to our Maker, Master, and Lord correspondingly take on renewed vigor.

On Sunday evening, March 30, we reorganized our Y. P. M. for the next three months, with Sister Ella Miller chorister and Bro. Levi Hershberger moderator.

On Easter Sunday morning we reorganized Sunday school with the following results: Supts., Levi Hershberger, Sam D. Miller; Chors., Sisters Elsie Fisher and Alma Yoder; Sec.-Treas., Andrew Hershberger and Alma Yoder.

Easter Sunday evening we had the privilege of having the Men's Chorus of Hesston College and Bible School come to us and give us a program of sacred songs. Bro. Paul Erb spoke briefly during the program on the subject of "Resurrection." A goodly number of this neighborhood came to hear the program. It was greatly appreciated by all. We pray and trust that some unsaved people who heard these messages were brought to consider anew their relationship with their God.

March 30, 1932. Cor.

Falfurrias, Texas

Dear Herald Readers:—On Easter Sunday we had an all day meeting. In the afternoon we had our Easter program. Most all of the members of the Tuleta congregation were down with us on that day, and had a part in the program rendered.

In place of our regular mid-week Bible Study last week, Bro. Hallman gave us a sermon on the evening of Good Friday.

Bro. J. J. Maust and family, who spent 3 months with us the past winter, left for Colorado Springs on Feb. 19. We appreciated their stay with us.

Bro. Ferd Winters, wife and 2 children, of San Antonio visited at the home of Bro. Hallman over the week end of Feb. 20. Sister Winters is a niece of Sister Hallman. Bro. Winters is the presiding elder over all the Evangelical churches in Texas. He gave us a helpful sermon on Sunday evening from Jno. 3:30.

A cold spell swept over the entire state far down into Old Mexico the second week in March, and froze almost all our early truck crops, which

were several weeks ahead of other years. The farmers got busy right away, and replanted, and are in hopes of getting part of a crop yet. Although this was quite discouraging, we know that all things work together for our good.

April 1, 1932. Harold J. Schertz.

Bloomfield, Mont.

Dear Herald Readers:—On March 27, the Sunday school and Church work here at Red Top was organized. Bro. Archie Kauffman of Kenmare, N. Dak., was here to conduct the meeting. Supts., Jake Mullet, Roman Chupp; Sec.-Treas., Florence Mullet; Chor., Elmer Borntrager.

The church officers now are: Member of the Mission Board, Dave Mullet; trustee for a term of 2 years, Jake Mullet; trustee for a term of 3 years, Dave Mullet; Church Cor., Roman Chupp; Church Chor., Samuel Miller.

We desire the prayers of the readers in behalf of our work here.

April 2, 1932. Cor.

Brutus, Mich.

Dear Herald Readers:—"The Lord has done great things for us, whereof we are glad."

We have been able to have services each Sunday evening this winter, with the exception of once; not because of weather, but due to illness. We are truly thankful for all these blessings.

We reorganized our S. S., March 20, as follows: Supts., C. X. Kauffman, Jeremiah Eby; Sec.-Treas., Erva Tyson; S. S. Teachers' Com., C. X. Kauffman, Erva Tyson, and Jeremiah Eby; Trustees: Wilson Reed for 3 years, Erva Tyson for 2 years, and Noah Souder for 1 year.

Pray for these, and especially for those who have new responsibilities, that they may be faithful, and God will be able to work among us His good pleasure, and for the advancement of the cause at this place.

In His glad service,

April 3, 1932. Angeline Tyson.

Hammett, Idaho

(Indian Cove)

Dear Readers:—For some time a few members have lived here. A union Sunday school has been conducted for several years.

Late this winter Bro. Ernest Garber of Filer, Idaho, held meetings for one week. Five confessed Christ at this time. Previously Bro. Wolfer, of Hubbard, Oreg., had stopped two nights. While he was here three decided to follow Christ.

March 27 is the time of the first communion service held in Indian Cove. In this meeting two were baptized and one reinstated.

Recently prayer meeting on Wednesday evening and young people's meeting on Sunday evening were started.

At present there are twelve members, with others considering.

Bishops H. A. Wolfer and N. A. Lind are working to locate a minister in this field. We are looking forward to an organized church in the near future.

Filer and Nampa congregations have been faithfully supplying ministers to preach the fourth Sunday of each month. Others have stopped with us when going by. Indian Cove is eight miles from Hammett, on the highway.

April 3, 1932. Cor.

Canton, Kans.

Dear Herald Readers, Greetings:—Another Easter season has passed into history. It was Christ who was delivered for our offences, and was raised again for our justification. Praise His name.

On March 20 we reorganized our S. S. for the next six months with officers as follows: Supt., Edward Selzer; Chor., Cora Weaver; Sec.-Treas., David Wenger.

Our attendance is not so large, but we realize God is leading us onward and upward. May we continue to trust Him for the same.

We are expecting to have our communion services in the near future.

April 4, 1932. Cor.

Montgomery, Ind.

(Berea congregation)

Dear Herald Readers:—We realize the Lord has been very good to us. We have been enjoying blessings from Him, although sometimes we fail to see the blessing beneath the trial.

Bros. D. D. Troyer and D. J. Johns have been with us a few times recently. They gave us the true Word, and if truly lived as it was taught, we would be more like Him.

Our mission S. S. in Washington, Ind., is growing very nicely. We have S. S. every Sunday afternoon at 2:30. The S. S. has just been started since the first of the year. There were over 600 in attendance this first quarter. Now there are usually from 30 to 40 children present each Sunday.

Last quarter we promised New Testaments to the two children who brought the most new scholars. The highest was a little girl of 12 years who brought 29 new scholars last quarter. It almost makes us ashamed to think how little we do sometimes.

We have been having very nice weather. We have also been having very little sickness.

Bro. Bucher is gone at present, holding revival meetings at Middlebury, Ind.

Will you remember the work at this place in your prayers?

April 4, 1932. Olive M. Bucher.

Manheim, Pa.

(Kauffman's congregation)

Greeting:—April 2 we observed a day of baptism and preparatory services, when Bish. Henry Lutz preached an inspiring sermon from Acts 2:37-39, with much emphasis on the need of sinners feeling their undone condition before an Almighty God, and calling upon Him for mercy and pardon.

Following the sermon 6 precious souls sealed their vow with water baptism, at which time Bishop Isaac Brubaker officiated.

April 3 we held our communion service, when 80 members partook of the sacred emblems of our Lord's broken body and shed blood.

We trust all have been strengthened for the duties of life, and may show forth a living testimony for the One who has bought us.

April 5, 1932. H. W. Stauffer.

Port Treverton, Pa.

Greeting in Jesus' Name:—"Unless thy law had been my delight, I should then have perished in mine affliction."

We as a little flock at this place had once more the privilege of partaking of the sacred emblems. A number of our members could not be present because of sickness. Pray for them that they may again be restored if it is God's will. We sometimes think if this sickness would not come our way, we might forget God. But let us stand fast as Job, who would not curse God and die. Pray for us at this place, that we may be a bright and shining light to the world, that many more souls be saved for the cause of His Kingdom.

April 5, 1932. William L. Shaffer.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers:—"The eyes of the Lord are over the righteous and his ears are open unto their prayers." Surely the Lord is with us and His blessings are ever abundant. We observed the communion on March 20 and were glad to have a number of new participants in this service. On March 13 baptismal services were held, at which time six were received into the visible Church. Our prayer is that they may indeed be a part of the invisible company, the bride of Christ. There are yet many unsaved for whom we hope and pray.

The evening program on Easter Sunday was given by the primary children, at which time a very good program was given, showing much of the work accomplished during the quarter's study of the Gospel of John.

Last Sunday, April 3, Bro. Paul Erb preached for his home congregation before leaving for Canada, where he

(Continued on page 44)

Miscellaneous

THE LORD IS OUR SHEPHERD

(Psa. 23:1)

Commit thou all thy ways,
And all thy grief and care,
To Him whom heaven obeys,
Whose love is everywhere.

For air, and clouds, and wind
He findeth pathways meet;
Shall He not also find
The pathway for thy feet?

Thy trust must be in Him,
If thou wouldst be at peace:
If His work is thy theme,
Thy work shall have success.

With labor of thine own,
With sorrowing and with care,
No blessing can be won;
God giveth all to prayer.

Ways through all dark distress,
All means to Him are known;
He worketh but to bless;
His path is light alone.

And none can stay His arm,
Nor bid His work be still,
When He will save from harm
His people Israel.

To Thy most loving will,
O Father, all is plain:
Thou knowest good from ill,
Thou measurest both to men.

And all Thou hast decreed
That wilt Thou surely do,
By ways unknown wilt lead
Thy blessed purpose through.

The Lord will not retreat,
Nor change His glorious plan,
Should all the devils meet
To aid rebellious man.

When once His word is past,
When He hath said, "I will,"
That thing shall come at last
God keeps His promise still.

Trust, O thou sorrowing heart;
Hope on, be not afraid;
God sees thee where thou art,
In darkness and in dread.

And He will lead thee on,
Trust God to lead thee right,
Thou yet shalt see the sun
Arise in glorious light.

In His great strength arise,
Cast all thy cares away,
Leave fears, and griefs, and sighs
To such as cannot pray.

If thou art not a king,
Almighty to compel,
Thy God rules everything,
And He can rule them well.

Him do thou ever trust,
The King who rules aright;
His ways are true and just,
Though hidden from thy sight.

How wilt thou wonder soon,
When past fears and doubt;
Thy darkness turned to noon,
His purposes worked out.

And though His comfort stay,
His help be slowly wrought,
As though He turned away,
As though He loved thee not.

And though thou sink awhile
In darkness and in pain,
As though He would not smile,
Nor show thee light again:

He will not always chide,
But when the hope seems least,
If still thy faith abide,
Then shalt thou be released.

And when thy trust is proved,
The grief that harmed thee not
Shall wholly be removed,
Thy full deliverance wrought.

Will God forsake His own?
His own—His child art thou;
The glory and the crown
By faith are given thee now.

Our God shall set the palm
Within thy hand at last,
How sweet shall be thy psalm
When all thy grief is past!

Act, word, and thought shall praise
The Lord who goes before,
To guide us in our ways,
Our shepherd evermore.

O, keep us faithful, God!
Still faithful to Thy love,
So earth's dark, rugged road
Shall lead to heaven above.

—Paul Gerhardt.

CHARACTER BUILDING

By Clara Smith

For the Gospel Herald.

(Many of these thoughts were taken from other writers.)

There is nothing in this life that is more valuable than a sweet, noble Christian character, built by consecration of heart and life to Jesus of Nazareth.

God created man in His own image, so manhood and womanhood are ideals, and in as far as we fail to portray the God-like in His character, we fall short of true man and womanhood. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The highest object of our lives should be the possession of a good character. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

What is character? and how have the most beautiful ones been built? Character is what we really are before God, not what men say we are. "For man looketh on the outward appearance, but God looketh on the heart." No one can touch our character, and only we can damage it. Reputation may be damaged, but that is only for time; character is for eternity. Could we truly say that noble characters have been built by beauty? No! for many unhandsome faces have those heavenly virtues which make a pure character. They have not been built by rank or wealth for many who are truly great are of lowly birth and were born in poverty. Neither is talent character, for many are not geniuses in this respect.

In the building of a true character, there must first be a foundation, and the only foundation upon which to build is Christ. "For other foundation can no man lay than that is laid which is Jesus Christ" (I Cor. 3:11). After we have accepted Christ as our foundation we build our own character, for it is not given to us; we must hammer and forge one for ourselves.

"Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel vision passed o'er him.
He carved that dream on the yielding stone,
With many a sharp incision,
In heaven's own light the sculptor shone,
He had caught that angel vision.
Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
Let us carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision."

Each day we hew one or more stones, for the building of our character. If temptations have been resisted and obstacles overcome, if evil thoughts and feelings have been quenched and kind and noble thoughts encouraged in their place, then a stone has been hewn for victory and right, but if temptations have been yielded to, and evil thoughts have been harbored, then the stone is unfit for a good building. Howe says, "Character is like white paper. If once blotted, it can hardly ever be made to appear as white as before." One wrong step often stains the character for life.

Truth is a corner stone of an ideal character. Nothing is beautiful, strong or permanent, without truth. As the mirror reflects as they are, so truth presents everything as it is. God's Word is the great mirror of truth and before this great mirror it is possible for you, whatever your talents may be, to measure up to the full stature of a noble Christian character.

Some of the most beautiful stones which can be carved are little self-denials, little honesties, little passing words of sympathy, and little nameless acts of kindness. These gleam out very brightly in the pattern of life. Nothing is too small for the pen of the recording angel. Is it not true that the most beautiful characters are built by doing loving deeds of service for others? And not by seeking for applause, fame, and honor for only self. It is only by being ready for our opportunities when they come to carve these little stones, for no clock can tick for us the moments gone.

It is much easier to build a bad than a good character. Gliding with the current is much easier than rowing against it. Only being careless and indifferent can and may be the cause of downfall in one who would like to be noble. A tree will not only lie as it falls, but it will fall as it leans. We will never wander from Christ while we make character the end and aim of all our intellectual discipline.

Christ is our perfect pattern and only those who form their lives after Him are building worthwhile characters.

Elida, Ohio.

DO, BUT DON'T

By Levi Blauch

For the Gospel Herald.

Watch, pray, obey—without these you cannot live the Christian life. Hope, trust, fear, and be sincere—for "there is no other way but to trust and obey." Love, but not the world. Hate, but not your fellowmen. Dress decently, but not like the world. Talk, but not foolishly. Read your Bible instead of silly foolishness. Speak kind words instead of angry words at all times. Yes, when anger comes, put it away. Do not return evil for evil, but good instead.

Do not forget, but remember to keep the Lord's day holy. Do not neglect to be on time for the opening service. Help to sing the first hymn. Lead in prayer if called upon to do so. When the recitation or Sunday school is over, wait. There is a Gospel sermon to be delivered by an ordained minister. All professors and others need a Gospel sermon each Lord's day. Please remember, and stay. Young people's meetings are valuable and helpful. Please come. Your presence and help are always appreciated.

When you go to a religious service, go to worship, not to be seen. Go in the spirit of prayer. Allow your heart to be filled with the love of God. Never go to a religious meeting to find fault or to criticize those who speak, but remember them in silent prayers. This will then be a great help to the speaker and a valuable blessing to you in this life and more so in the world beyond. Whatever you do, do not mock your good forefathers, but thank God because they were here and opened the way. Many a prayer was prayed by them in your behalf. They warned the people with a Gospel message while the tears streamed down over their cheeks. Those tears were shed for you.

Talk seriously and regularly about the Word of God, in a praying manner. Never talk critically nor foolishly about God's Word. Become and remain a student of the Bible. Do not forget to read your church papers and good religious books. Engage in prayer instead of idle gossip. Instead of having fellowship with the world, have fellowship with the Trinity in heaven, for this is the sweetest fellowship that you can attain while on earth.

Cling to the pleasures that God has in His service for His faithful children to enjoy, instead of clinging to the pleasure of this sin-cursed world. The former leads to glory in heaven. The latter leads to eternal destruction—hell. When you accept Christ you do not serve the devil. When you serve the devil you dishonor Christ. The less you are concerned about the wicked one, the more you will be concerned about the work for God and the Church. The devil is a poor pay-master. You may work for him from the time you learned to know right from wrong until death, and all the pay you receive is unfulfilled promises.

Therefore I say unto you, whatever you do, do for God and your pay is sure to be eternal life in the glory world beyond the skies. Do, but only the right thing.

Dear reader, this message is for the composer and writer, for the editor, for the type-setter and for you. Watch, pray, and obey with all your heart and mind.

Johnstown, Pa.

This is perhaps the last message from our brother that our readers will be permitted to read. Our brother has been called to his eternal reward, and on another page we print his obituary notice. He was not as widely known as some people are, but those who knew him best are impressed with the thought of what consecration to God will do for a man. For many years his face was seen in every conference and other public meeting within his reach. May his influence be felt among us for many years to come.—Editor.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Continued from last week)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

Prayer Demands a Definite Knowledge of God's Word and a Due Regard for It

"If my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7).

"All scripture . . . is profitable for doctrine, . . . for instruction in righteousness" (II Tim. 3:16).

"If I would be a **Child** of God,
I surely must obey His Word;
With willing heart and ready mind
To all His precepts be inclined."

Not only must we reverence the Holy Spirit if we would pray, but with equal regard must we respect the commandments of God's Word. The great promise which we have quoted is preceded by the fundamental condition, "If . . . my words abide in you," ye shall ask what ye will, and it shall be done. The preceding part of this promise says also, "If ye abide in me." Perhaps this is most vital, but abiding in Christ is possible only when we abide in His Word. Thus it is absolutely essential that our lives and conduct and even our desires are governed and controlled by the words of Christ, which necessarily implies all the words of the Bible. The standard of righteousness taught in the Bible is the only standard whereby the child of God can live and pray acceptably to his Father in heaven.

In fact, the Word of God as given in the Bible is our only rule and guide, not only for prayer but for all Christian doctrine, and for all our Christian activities. These discussions on prayer must be based on the principles of the Bible concerning prayer, or they will benefit no one. If we would learn more about prayer, about our kind heavenly Father, about the Holy Spirit, about the power of our risen and ascended Christ to answer prayer, or about ourselves and our own need, we must go to the Bible for safe counsel and knowledge. No literature is safe to follow except that which accords with the teachings of the Bible. We spoke of the Holy Spirit helping us to pray—He has given to us His written will in the Bible our rule and guide.

When we realize that the Bible, the Word of God, is the full and detailed exposition of the sacred will of our "Father in heaven" then we would certainly conclude that it would be utterly inconsistent for His child to pray, "Thy will be done on earth," and at the same time ignore the right of this divine will being done in life and experience; that is, in the conduct and actions of His child. To pray, "Thy will be done," certainly implies a whole-hearted desire to know that will and a determination to live according to it. But to know the will of God we must study the Word and learn its precepts. Even our prayers as well as our lives must be colored and tempered with the divine will of God, if God our Father is to answer them and grant our requests. His law and not our own selfish desires must give rise to the requests we bring to Him.

As we look back to our childhood days and see how we often made requests to our earthly parents that we to-day would consider absurd, we thus survey the progress of our Christian

child life and see that God did often not honor our requests simply because we in ignorance of His divine will, ask favors that He, our kind heavenly Father, could not see fit to grant. Why this change in our attitude towards some of our former requests? Simply this: that by a better acquaintance with the Word of God and thus a better understanding of His will, we have learned to adjust and fashion our requests and desires more according to what we know is our heavenly Father's will for us and our welfare.

The apprentice or newcomer who enters a new institution or organization, for a while is usually a learner. Until he becomes adjusted to his new environment by surrendering his own will and desires for the will and laws of the institution to which he has united himself, he cannot be trusted with any weighty duties or responsibilities. Thus the child of God cannot expect his Father to open the windows of heaven and pour out blessings in answer to prayer unless His child has studied and learned to know his Father's will and has experimentally proved that he has surrendered his own walks and desires for the way and will of Him whom he has promised to serve. If we as professed children of God to-day would be more willing to study our Father's will and pray accordingly, instead of coming to our Father with our former selfish and childish desires, there would be far less occasion to doubt whether God really desires to answer prayer. Far, far, too many have never advanced enough in Christian life to become real men and women of God whom He can trust with the showers of blessings He is waiting to bestow. Knowledge and advancement in our Christian lives would enable us to pray as men instead of praying like children; and thus God could trust us as men too, instead of looking upon us as feeble children who cannot be trusted with the great blessings He has in store for His children.

Far too many Christians to-day pray to God like we were used to pray to our parents, when premature and childish. Because playing with matches and with fire was very fascinating to many of us, we being ignorant of the consequences of such practices, would go to our parents and beg for matches, but only to be turned away and our requests refused. The great fact that needs to be made known to-day is that God does not refuse to answer prayer, but when we think He does, He simply refuses our selfish requests because we ask things and favors that would absolutely be harmful to us or that would endanger our Christian lives and experiences. How often do we ask God for money, time, or something else precious to us and yet our Father simply refuses our requests, and would gladly explain Himself thus: "My child, you do not know how to expend righteously what you already have." God is waiting to bless but let us put forth more effort to know His will and conform our lives and our requests to it.

Aurora, Oreg.

(To be continued)

CORRESPONDENCE

(Continued from page 41)

and his family will be the next six months in the work of beginning a new mission in Calgary, Alberta. The good wishes and prayers of their home people go with them.

We had our 124th quarterly S. S. conference in the evening. The subject, Springtime or Seed Sowing Time, gave all an idea of the importance of sowing in youth and for the Lord.

May the Lord of the harvest bless the sowing of the seed and the reaping to His honor and glory.

Sincerely yours in faith,

April 5, 1932. Rose Buckwalter.

Dalton, Ohio

(Sonnenberg congregation)

Dear Readers:—As Bishop C. N. Amstutz's health is failing, another bishop was chosen by lot March 10. The lot fell on Bro. Louis Amstutz. May the Lord bless him and fill him with the Holy Spirit that he might be a true watchman on the walls of Zion, and that it may not be said of the Church as Paul wrote to the Corinthians in I Cor. 11:18, but that all may be glad when Sunday comes that they might say as David of old, "I was glad when they said unto me, Let us go into the house of the Lord."

On Good Friday 29 young souls were received into church fellowship by water baptism. May they remain faithful and true to the promise they made to God and man. One was also received by letter.

Yesterday evening the news spread that Peter Sommer, who is past fourscore years, passed away. Obituary will follow.

April 5, 1932. Cor.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—On March 20 Bro. Eli Hochstetler of Wolford, N. Dak., and Bro. I. S. Mast of Amenia, N. Dak., were here to assist Bro. Joe Gingerich to arrange the program for our Conference to be held at Kenmare, N. Dak., in June. Bro. L. A. Kauffman of Minot, was expected to be here too, but for some reason didn't come. Bro. Eli preached for us both forenoon and evening. His messages were surely appreciated. Come again.

On account of so much sickness our S. S. wasn't reorganized until this last Sunday, April 3. Officers elected: Supts., Bro. Emery King, Bro. Joe Stoll; Sec.-treas., Sister Pearl King; Chor., Bro. Emery King.

Our sick folks are all better again at this writing.

April 5, 1932. Fannie Stehman.

Kinzers, Pa.

We would take this way of thanking our many friends and relatives for

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

To our minds at the present time comes the classic passage in The Songs of Solomon: "Lo, the winter is past; the flowers appear on the earth; the time of the singing of birds is come."

Earlier the Valley experienced a snowstorm that was unusual. Miles and miles of telephone lines were put out of commission; traffic was delayed; students were snowbound. The thing which was most felt by the school, however, was the collapsing of the tabernacle. Although it was used only during commencement week, we feel this quite a loss. For ten years past E. M. S. commencements have been held in the tabernacle and it was thus possible to accommodate the large crowds that attended.

During Passion Week special con-joint prayer circle meetings were provided for, centering around the events of that time. On Monday evening Bro. J. R. Mumaw spoke on "The Triumphal Entry;" Tuesday evening Sister Ruth Mininger on "The Last Discourse;" Thursday, Bro. C. K. Lehman on "Gethsemane." Friday morning at the weekly devotional meeting Bro. E. G. Gehman spoke on "The Trial" and Bro. J. L. Stauffer on "The Crucifixion." On Saturday evening Bro. H. B. Keener led an open meeting in which the subject "My Response" was discussed. The end of the series came at the six o'clock meeting Sunday morning, when Bro. H. A. Brunk spoke on "Our Risen Lord."

Bro. O. O. Miller, Akron, Pa., was with us at the six o'clock Mission Prayer Circle, Sunday morning, March 20. He gave us a good picture of our mission work in the Argentine as he saw it from the viewpoint of a visitor there. During the Sunday school hour he told us of the Mennonite colony in Paraguay. We were grateful for the first hand information brought to us in this way. Bro. Daniel Kauffman of Scottdale was also here at the same time and preached for us at the regular Sunday morning service.

The new cabinet of the Young People's Christian Association met for its first regular meeting April 5. The officers are as follows: President, Raymond Wenger; Vice President, Melvin Ruth; Treasurer, Moses Slabaugh; Secretary, Lois Stauffer. This association is largely responsible for the religious meetings of the school and for those carried on by the rural and city workers'

bands. The members of the Cabinet as they take up their work solicit your prayers that the work may be done in the most effective manner under the blessing of God.

The choruses rendered a program of Easter music on the evening of March 19. On April 2 the mixed chorus gave "David, the Shepherd Boy." The public literary program this month was given by members of the College Composition Class. Five girls participated in an essay contest. The essays were very much worthwhile and showed a high grade of work. The Philamathean Literary Society of the High School also gave a public program recently.

A group of students interested in the study of birds has organized under the leadership of Bro. D. R. Hostetter. They are known as "The Avian Society."

The fourth term address was given by Bro. H. A. Brunk, March 28, on the subject, "Mennonites and Their Place in the Nation."

April 7, 1932. Sadie A. Hartzler.

ONTARIO MENNONITE BIBLE SCHOOL

We feel to praise the Lord for His abundant blessings during the twelve weeks of Bible study held at the Ontario Mennonite Bible School. Perhaps these blessings can be expressed best in the words of Romans 11:33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" During the weeks of study the Holy Spirit's presence was felt very definitely, and He did not fail us in His office work of teaching and guiding us into all truth, as Jesus said He would in the Gospel of John.

Last year the Bible School Board was of the opinion that the time had come to launch out a little farther in the curriculum of the school. A new feature was added to the regular cycle of the year's study, so that students who had graduated could come back and continue their study. A supplementary course was given which included Christian Evidences, Public Speaking, Book Analysis, and General Church History. We are glad that quite a number took advantage of this extra course of study. With this expansion in courses it was also necessary for the Board to add another teacher to the staff. During the past year four brethren were on the teaching staff.

The School did not know at the beginning of the year just how the present unemployment situation and depression would affect the attendance; but we are glad there was no depression in the enrollment. The total enrollment during the school term was one hundred sixty-six. The following states and provinces were represented: New York, Ohio, Indiana, Michigan, Alberta, and Ontario.

Another new feature was added this year by giving one evening in the week to a special lecture for Christian edification and helpfulness. The teachers gave these lectures. The public was invited to attend these evening talks. The following subjects were discussed: "Departure from the Faith," "Evidences of Christian Faith," "The Holy Spirit," "Keeping your Balance," "Words of Counsel to Young Christians," "Prospective Prophetical Prospects," "Victory in Christ Jesus." These lectures were indeed helpful to Christian growth and victory.

The annual workers' conference held during the first six weeks of study was well attended. Usually at this conference some brother outside of the district is asked to assist in the work, but this year only local speakers were used. The messages were very inspirational and added to our spirituality.

The word commencement causes somewhat of a thrill to a student that has by hard, conscientious study, reached the goal of the prescribed course. A class of sixteen students received their certificates this year. This means these students finished a three-year cycle of twelve weeks' study a year. The commencement address was given by Bro. C. F. Derstine, on the subject, "The Struggle in Commencement and the Satisfaction of Ultimate Achievement." The basis for his message was Psa. 68:13—"Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold." The class was represented by two speakers, Wallace Homsher, who spoke on the subject, "Meeting the Issues of Life," and Ethel Marie Burkholder who was assigned the subject, "Building and Following Christian Ideals." May the Lord bless these young people as they go forth to witness for Jesus Christ.

The Lord abundantly blessed this year's work of the school; and if Jesus wills, we expect to have a good year again in 1933. The Board is planning to have a bigger and better school in the coming year. Now is the time to think about going to Bible School next winter. Just work a little harder this summer, and save a few extra dollars, and yours will be the long hoped for blessing of attending the Ontario Bible School during the term of 1933. We will gladly mail you a catalogue if you send us your address. The Bible School Board,

Jesse B. Martin, Sec.,
187 W. Erb St.,
Waterloo, Ont.

Married

Wengard—Glick.—On March 29 at the home of the bride's mother near Belleville, Pa., occurred the marriage of Bro. Adam Wengard and Sister Linda Glick, by Bishop Eli H. Kanagy. May the Lord richly bless them through life.

Martin—Martin.—On April 2, 1932, Bro. Charles H. Martin of the Martindale congregation and Sister Lavina G. Martin of the Indiantown congregation were united in marriage at the home of Bro. N. L. Landis of Neffsville, Pa., who officiated. May God's richest blessings be theirs as they journey through life.

Kauffman—Bontrager.—On Easter Sunday evening, March 27, 1932, Bro. Alpha Kauffman and Sister Ida E. Bontrager, both of the Yoder congregation near Hutchinson, Kans., were united in holy marriage at the church by Bro. H. A. Diener. May God bless them with a happy Christian home.

Hostetler—Nofzinger.—On Feb. 13, 1932 Bro. Cletus Hostetler of the Shore congregation and Sister Fern Nofzinger of the Leo congregation were united in the holy bonds of matrimony at the bride's home in Allen Co., Ind. Bro. A. S. Miller officiated. May the blessing of God attend them through life.

Martin—Tyson.—On Feb. 23, 1932, at the home of the bride's parents, near Alanson, Mich., occurred the marriage of Levi, son of Henry Martin to Sylvia, daughter of Erva Tyson, Bro. Clyde Kauffman officiating. Both are members of Maple River congregation near Alanson. May God's richest blessings attend them through life.

Sensenig—Lehman.—On Easter Sunday Bro. Titus M. Sensenig of the Martindale congregation and Sister Edna M. Lehman of the Rohrerstown congregation were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. N. L. Landis of Neffsville. May God's blessings accompany them through life.

Garber—Fast.—At the home of the bride's parents near Mt. Lake, Minn., on March 22, 1932, occurred the marriage of Marvin Garber to Matilda Fast. A few suitable songs were sung, Scripture reading and a talk by Bro. John Wall, after which the ceremony was performed by Bro. C. J. Garber. May the rich mercies of God attend them through life.

Maust—Weldy.—Paul O. Maust, Pigeon, Mich., and Esther Pauline Weldy, daughter of Bro. and Sister Amos Weldy, Montgomery, Ind., were united in marriage at the home of the bride's brother, Ray Weldy, near Elkhart, Ind., on March 26, 1932, by Bishop Jacob K. Bixler, Elkhart, Ind. May God direct their wedded life to His glory.

Obituary

Rider.—Anna Rider was born April 2, 1845; died March 21, 1932; aged 86 y. 11 m. 19 d. She is survived by 1 daughter (Mrs. Jacob Grubb) and 1 grandchild. Her husband preceded her in death. She was a faithful member of the Mennonite Church, worshiping with the believers at Stauffer's Church near Elizabethtown, Pa. Funeral services were held from the home of her daughter (with whom she lived), also at the Stauffer Church, conducted by Bro. Noah Risser. Burial in adjoining cemetery. Text, Psa. 116:15.

Ebersole.—Sister Emma (Witmer) Ebersole, wife of Bro. John L. Ebersole, was born Dec. 11, 1859; died Apr. 3, 1932; aged 72 y. 3 m. 20 d. She is survived by her husband, 3 sons, 4 daughters, and 29 grandchildren. She was a member of the Chambersburg, Pa., Mennonite Church for many years and a regular attendant at services when health permitted. Funeral services were conducted at the home by Bro. J. S. Burkholder and at the Chambersburg Mennonite Church by Bros. H. E. Shank and D. E. Kuhns. Text, Matt. 24:44.

Gish.—Sister Emma Gish was born June 12, 1872; died March 25, 1932; aged 59 y. 9 m. 13 d. She had been ailing for some time, but as the scripture says, "In such an hour as you think not, the Son of man cometh;" so her family found that she passed to her reward while they slept. She was a member of the Mennonite Church, worshiping at Elizabethtown. She is survived by 1 daughter, with whom she lived, and 2 grandchildren. Funeral services were held from her home on March 28 conducted by Noah Risser and the Lutheran minister. Burial in the Mt. Tunnel Cemetery.

Rohrer.—Jacob K. Rohrer was born Jan. 11, 1860; died March 24, 1932, at his home in Manheim, Pa. He was a faithful member of the Mennonite Church for 48 years. He is survived by his widow, 2 daughters, and 1 son

(Mabel, wife of Henry W. Bucher; Mary, and Joseph), also 1 sister (Mrs. Benj. Peters). Services were conducted by Bros. Samuel Lehman, Isaac Brubaker, and Henry Lutz. Interment in Kauffman Cemetery.

"Weep not for me, my family dear,
Nor shed for me the sorrowing tear;
I am not dead but only sleep—
My silent slumber, oh how sweet."

Falb.—Maria Steiner Falb was born near Mt. Eaton, O., Aug. 11, 1853; died of apoplexy March 18, 1932; aged 78 y. 7 m. 7 d. Aug. 19, 1875, she was married to Abraham Falb, who departed this life 16 years ago. She is survived by 3 sons and 3 daughters (John, David, Elias, Mrs. Amos Nussbaum, Mrs. Albert Baumgartner, and Mrs. Sarah Snavely); also 1 brother (Sam Steiner), 4 sisters, and 17 grandchildren. She was a faithful member of the Sonnenberg Church from her youth, and a devout Christian and loving mother. Funeral services were held March 20 at the home f Louis Amstutz, and at the church by J. S. Moser, J. Neuenschwander, and I. J. Buchwalter.

Dintaman.—Susan, daughter of Isaiah and Mary (Gearig) Seidner, was born May 2, 1890; died March 24, 1932; aged 41 y. 11 m. 22 d. She was united in marriage to Wm. Dintaman Jan. 15, 1917. To this union were born 10 children. One son (Carl Edward) preceded her to the home beyond seven days before, leaving to mourn her departure, her husband, 6 sons, 3 daughters, mother, 2 brothers, 4 sisters, 6 uncles, 5 aunts, and many other relatives. She united with the Church of the Brethren in the summer of 1917 of which church she remained a member until death. Funeral services were conducted at the home and at the Church of the Brethren by Bro. Erie E. Bontrager, assisted by Bro. Joseph Sherrick of the Brethren Church.

Heisey.—Samuel S. Heisey was born Dec. 18, 1842; fell asleep in Jesus March 23, 1932; aged 89 y. 3 m. 5 d. He was a faithful member of the Elizabethtown, Pa., congregation, being present whenever health permitted. Although his ears were very dull of hearing, he still had the desire for the fellowship of the believers. He shall be greatly missed in the church and community. He is survived by 2 sons (Samuel and John), and a daughter, with whom he made his home. Funeral services were held from his late home and at the Elizabethtown Mennonite Church, March 26, conducted by Bros. John Ebersole, Noah Risser, and Samuel Frey. Burial in the Mt. Tunnel cemetery. Text, II Tim. 4:6-8.

Hooley.—Fannie R. Hooley was born near Reedsville, Pa., May 22, 1857; died March 28, 1932; aged 74 y. 10 m. 6 d. She leaves 2 brothers (Stephen M., with whom she lived and Joseph A.), also quite a number of nieces and nephews who mourn her passing. Early in life she united with the Belleville Mennonite Church, and lived a consistent life to the end. Although for the past four years she was deprived of the privilege of attending her church services, she was always appreciative of songs and services when visited.

Funeral services were conducted at her late home March 31, by Bro. E. D. Hess from the text of her choice, I Cor. 15:50-57. She also requested that the hymns "My Jesus, as Thou Wilt," and "Some Sweet Day," be sung. Burial in the Hooley Cemetery.

Shantz.—Elizabeth Shantz (commonly known as "Aunt Betty"), widow of the late Bro. Aaron B. Shantz, who predeceased her about nine years ago, died at her home near Kitchener, Ont., on March 26, in her 84th year. Last September she had the misfortune to fall and injure her hip, after which time she was bedfast and suffered great pain at times and she had a great desire to go and be with Jesus. Sister Shantz united with the Mennonite Church about 54 years ago and remained faithful to the end. She is survived by 1 brother (Henry Eby), 2 adopted children (Mrs. Clara McLeod and Abram Otterbein), and 6 grandchildren. Funeral services were held at the First Mennonite Church, Kitchener, on March 29, conducted by C. F. Derstine and U. K. Weber. Burial in the adjoining cemetery.

Beachey.—Sarah Mast Beachey was born near Walnut Creek, O., April 30, 1886; died at Dundee, O., Mar. 26, 1932; aged 45 y. 10 m. 26 d. On Sept. 2, 1915, she was married to Andrew Beachey. To this union were born 2 sons—Sidney and Merle. She leaves her husband and 2 sons, an aged father (Moses A. Mast), 1 sister (Mrs. John Hostetler), 4 brothers (Sanford, Corsan, Albert, and Gillespie), and a host of relatives and friends. Her mother and 4 sisters preceded her in death. She united with the Walnut Creek Mennonite Church in her youth, and remained faithful to the end. She may well be remembered by her devotions in the home and to her Lord. She was of a very cheerful disposition, radiating a joy that met a response from every one who came into her fellowship. Death, in general, was due to heart failure, for she had a weak heart for many years. Funeral services were in charge of the brethren O. N. Johns and A. W. Miller. Text, Matt. 24:42-44. Interment in the adjoining cemetery.

Milnes.—Arthur Milnes was born in Elland, England, March 7, 1878; died at his home in Canton, Ohio, on March 20, 1932; aged 54 y. 13 d. In 1900 he was married to Matilda Woodcock. To this union were born 13 children; one of these died in infancy. For about thirteen years he had lived a Christian life. He had attended the Canton Mission for a number of years, and last October he and his wife were received into the fellowship of the Mennonite Church. Since last summer he had been afflicted with cancer of the liver. But in all his sickness he had a strong testimony for his Master. Finally on March 20 the Lord called him away. He leaves his widow and twelve children, some of whom are still quite young (Fannie, wife of Albert Lawrence; Mrs. Emma Ford; Clara, wife of Edward Inman; Ruth, Arthur, George, James, Arnold, Mabel, Robert, and Charles Milnes; and Agnes, wife of Raymond Charton). Funeral services were held on March 23. Services at the home by Bro. Rogers, followed by preaching service at the Mission Church by Bro. O. N. Johns.

Shirey.—Victoria Shirey, daughter of Boyd and Caroline Shannon, was born at Princeton, Ind., Nov. 8, 1855; died in Allen Co., Ind., March 24, 1932; aged 76 y. 4 m. 16 d. In 1872 she was united in marriage to Wash Shirey, to which union were born 5 sons and 1 daughter. Her husband and 3 sons preceded her in death. In early womanhood she was converted and united with the M. E. Church. Later she transferred her membership to the U. B. Church, and still later to the Mennonite Church, of which she was a member until death. Sister Shirey was very patient in all her sufferings. She was in a helpless condition for a number of years, waiting to exchange the cross for the crown. She leaves 2 sons and 1 daughter (Charley, George, and Victoria), 3 sisters, 4 brothers, 6 grandchildren, and 5 great-grandchildren; also a host of relatives and friends. The funeral was held in the Mennonite Church, conducted by the Brethren J. S. Neuhauser and A. S. Miller. Text, Psa. 23. Burial in the Leo Cemetery.

"Farewell, dear mother, sweet be thy rest,
Weary with years and worn with pain;
Farewell till in some happy place,
We shall behold your face again."

Schrock.—Lucille R., daughter of Joe and Lydia Schrock, was born Dec. 19, 1922, in Milford, Neb.; died at the same place on March 19, 1932; aged 9 y. 3 m. She leaves a heart-broken father and mother, and the following brothers and sisters: Lee Edward, Joe Jr., Nellie L., Harry Monroe, Robert Leroy, and Wilma Naomi; also a grandfather, uncles, aunts, and a host of relatives and friends. Lucille had a sweet disposition, and her sweet smiles and lovely voice had won her many friends. She was very much interested in the Bible, especially in the precious Book of St. John. She was ill with spinal meningitis for only a week, and suffered intensely during the last days of her life. God in His mercy relieved her of all pain and suffering, and called her to join 3 brothers and 1 sister in the heavenly home above, where the circle will never be broken. We pray in our humbleness that some day we'll meet them over yonder. Memorial services were held at the East Fairview Church, April 3, in charge of J. E. Zimmerman.

"No one heard the footsteps
Of the angel drawing near,
Who took from earth to heaven,
The one we loved so dear."

Hostetler.—Elizabeth, daughter of the late S. B. Miller and widow of the late Elias M. Hostetler, was born in LaGrange Co., Ind., Dec. 17, 1847; died at her late home in La Grange Co., Ind., March 2, 1932; aged 84 y. 2 m. 15 d. Both parents died a number of years ago. In 1889 she was married to Elias M. Hostetler, who had been bereft by the death of his first wife several years before. In this new relation with this home, she at once assumed in a Christian, motherly attitude the duties as a help meet for her husband and a mother to the children of the first union. Of these there remain the following: Rudy E. Hostetler, Mrs. Libbie Mishler, and Silvia Mehl who lived with her in the late home. She also leaves 22 grandchildren, 37 great-grandchildren by her foster family relation, 1 sister (Mrs. Paul J. Hostetler), 2 brothers (Pre. Y. C. Miller, and Bishop S. C. Miller), many nephews and nieces, besides a host of other relatives and friends. In her early life she became a member of the Mennonite Church. In this faith she labored unto the end, always expressing the joy that comes through salvation by Jesus Christ. Funeral services were held at the Emma Mennonite Church in charge of the home ministers, M. J. Yoder and O. S. Hostetler.

Gochnauer.—Mary H., daughter of Benj. H., Sr., and the late Elizabeth (Herr) Gochnauer, was born April 11, 1884. She was a patient sufferer. When she would mention it, she would say, "I don't mean to complain," or "Christ suffered much and He had no sin." She could not sleep well during the night, but said, "I am not alone." She was a friend to all, especially the children. They were never forgotten by Aunt Mary. She leaves her father, 1 sister (Emma), and 4 brothers (Harry, Adam, Benj. Jr., and Edwin). She had been in Lancaster for a while, but went to her old home Mar. 20, from where the Lord called her from a world of pain and sorrow to that of peace and happiness. Her body was laid to rest beside that of her brother, Ezra, and her mother, in the New Danville, Pa., Cemetery. Services were held at the home by Bros. Aaron Harnish and Maris Hess, and at the church by Bros. John Mosemann and Jacob Thomas. The text at both places was, "And Mary hath chosen that good part, that shall not be taken away from her."

"Why should our tears in sorrow flow,
When God recalls His own;
I am not dead, but only sleep—
My silent slumber, oh how sweet!"

Bear.—Margaret Jane, daughter of Frank and Margaret (Hicks) Bear, was born June 1, 1922; died Mar. 29, 1932; aged 9 y. 9 m. 29 d. She leaves father, mother, 3 sisters (Rowena, Mabel, and Huldah), and 7 brothers (Paul, Clarence, Harold, Manford, Joseph, Norman, and Jacob). One brother preceded her into the spirit world in infancy. Also surviving are many friends and schoolmates who remembered her during her sickness by sending her presents and letters to cheer her, which she greatly appreciated. She was a girl of a loving disposition, and was spoken of by her teachers as a model scholar. She was very patient during all her long sickness. She had hopes of get-

ting well to the very last. Her last words were, "I want you all to pray for me." Margaret has left us a testimony of the saving grace of our Blessed Lord which we will never forget. We will miss her greatly in our family devotion, and will ever remember her prayer. Funeral services were held March 31 at the Cascade Church near Cloverdale, Ohio, by G. H. Brunk, S. G. Shenk, and O. B. Shenk. Text, II Kings 4:26. Interment in the adjoining cemetery.

"Renew my will from day to day,
Blend it with Thine and take away
All now that makes it hard to say,
'Thy will be done.'"

Sensenig.—Elmer F., son of Elam W. and the late Emma Frey Sensenig, was born near Akron, Pa., Dec. 26, 1900; died at Sunnyrest Sanatorium, White Haven, Pa., Mar. 6, 1932; aged 31 y. 2 m. 9 d. He had been in failing health for over a year. May 7, 1923, he was united in marriage to Florence M. Brubaker of East Petersburg. Surviving him are his wife, father, 4 children (Evelyn, Miriam, Paul, and Wilbur), 4 brothers (Clayton F., Elam Jr., James, and Ralph), and 5 sisters (Elva, Mabel, Susan, Lena, and Ruth). He was a member of the East Petersburg Mennonite Church, at which place he was baptized and received into fellowship during his teens. He was much concerned about his children, and desired to get well for their sake; but told his wife who was by his bedside the few last days that he wanted to be resigned to God's will. His last request was, "See that the children are kept in Sunday school." Services were held at the home of his father by Frank N. Kreider, and at the East Petersburg Church by Bros. John Gochnauer and Isaac Brubaker. Burial in adjoining cemetery.

"I cannot say, and I will not say
That he is dead—he is just away;
With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair,
It needs must be, since he lingers there."

Landis.—Martha (Buckwalter) Landis was born near Hinkletown, Pa., Aug. 25, 1871; died March 27, 1932; aged 60 y. 7 m. 2 d. On Sept. 30, 1894 she was married to Abram A. Landis of Juniata Co., Pa. They together gave their hearts to God and became members of the Mennonite Church the following spring, to which vow she remained faithful until she fell asleep. To this union were born 5 children. A son (Edgar S.) preceded her in death just 16 years ago at the age of almost 19 years. She leaves a sorrowing husband, 1 son (Abram Jr.), 3 daughters (Mabel, Mary wife of Titus Horst, and Esther wife of Reynolds Minnich); also 6 grandchildren. She was a devoted wife and mother, her prayers answered in this that she has seen all her children consecrate their lives to the service of the Master in their tender years and choosing for life partners those of like precious faith, which she so much desired. She was a devoted companion to her husband all these years and a great source of inspiration, especially during the years of his ministry. Her loyalty and wise counsel never failed him. The funeral, which was the largest ever held at the Ephrata Church, was conducted by Bro. Benj. G. Wenger at the house and Bros. Noah L. Landis, Amos S. Horst, John Bucher and John W. Weaver at the church. Texts, Rev. 14:13 and II Cor. 4:17. The unfading beauty of her life will still stand and remain as a testimony and a monument of the grace of God.

Hostetler.—Elias M., son of Moses J. and Elizabeth Hostetler, was born in Holmes Co., Ohio, Oct. 3, 1842; died at his home near Topeka, Ind., Feb. 25, 1932; aged 89 y. 4 m. 22 d. In 1866 he was married to Lydia, daughter of Mr. and Mrs. Jonas Schrock, she having died on Dec. 12, 1887. To this union were born the following children: Adam E., Eva Burkholder, Rudy E., John, Libbie Mishler, Alma, Silvia Mehl who at this time lives in the home of the now deceased. On March 15, 1889, he was married to Elizabeth Miller who now survives, though being afflicted for a number of years. His life came to a sudden end while having gone outside of the house after some coal for his heating stove. A short time later he was found by his two daughters, lifeless. In his departure he leaves his sorrowing companion, 1 son, 2 daughters, 1 brother (J. J. Hostetler), 21 grandchildren, 37 great-grandchildren, and many relatives and friends. In his early life he united with the Mennonite Church and continued in this faith unto his death. Though suffering sickness in the home for a number of years, his interest and attendance at church services was always appreciated. In the community he was always looked to as a man having good judgment, practicing patience and a good attitude toward all, having lived at his late home for 61 years. Funeral services were held at the Mennonite Church at Emma, in charge of the home ministers, M. J. Yoder and O. S. Hostetler.

Royer.—Adam Royer was born in Lebanon Co., Pa., June 28, 1848; died at his home near Orrville, Ohio, March 23, 1932; aged 83 y. 9 m. 25 d. He was united in marriage to Elizabeth M. Eshleman, July 30, 1874. To this union were born 1 son and 6 daughters. His life companion and 1 daughter (Mrs. Albert McFadden), preceded him in death. June 4, 1903, he was married to Magdalena Yoder, who also preceded him in death July 11, 1922. He is survived by the following children: Mrs. Edwin King, Mrs. S. S. King, Mrs. Wm. Kohler, Mrs. Edward Hooley, Mrs. Wm. Greiner, and Allen Royer; also 19 grandchildren, 15 great-grandchildren, 1 brother, and 1 sister. Bro. Royer as a young man was engaged in the teaching profession, training our youth for future usefulness in life. He served the community in various ways, giving advice and council wherever desired and needed. His delight was to see others prosper, succeed, and be happy. He lived a devoted Christian life, worshiping with the Church of the Brethren, and later with the Oak Grove Mennonite congregation. He remained faithful and loyal in the service of his Lord and Master, helping to advance the cause of Christ, and to build up the kingdom of God. May our loss be his eternal gain. Services were conducted by the brethren C. Z. Yoder, David McFadden, and J. S. Gerig. Interment in the East Chippewa Cemetery.

"Sleep thy last sleep, free from care and sorrow;
Rest where none weep, till the eternal morrow.
Though dark waves roll o'er the silent river,
Thy fainting soul, Jesus can deliver."

Blauch.—Levi, son of the late Emanuel and Mary Ream Blauch, was born near Krings, Pa., Dec. 2, 1851; died in the home of Ammon Kaufman, Davidsville, Pa., March 29, 1932; aged 80 y. 3 m. 27 d. His first wife, Barbara Yoder, died as a result of severe burns caused by the explosion of a lamp. To this union were born two children. Simon was killed by the overturning of an army truck in the Philippine Islands. Minnie, wife of Ray Shaffer with whom they lived for a number of years, lives in Johnstown, Pa. His second wife was Katie Thomas Miller, whose husband died many years ago. He was baptized and received into the Mennonite Church on May 15, 1875, thus having been a member for over 56 years. Many of the Herald readers were acquainted with him through his frequent correspondence and articles in the church papers. When the Sunday school was organized in the Stahl Church he was elected its first superintendent. A few months ago the brother was quite sick but recovered to his usual health. On Saturday evening and Sunday morning and evening he attended services in the Stahl and Blauch churches. While visiting in the home above mentioned his head dropped forward while engaged in a conversation and Bro. Kaufman caught him before he fell to the floor. The soul had taken its flight. Besides his wife and daughter, he is survived by 2 brothers, 1 sister, 4 step-daughters, 1 step-son, and many other relatives and friends. Funeral services were conducted in the home of his daughter by S. G. Shetler and in the Stahl church by S. G. Shetler, assisted by L. A. Blough. The body was laid away in the Stahl Cemetery.

Herr.—Bro. Aaron B. Herr was born Oct. 20, 1846; died Mar. 25, 1932; aged 85 y. 5 m. 6 d. He was the last of his family, or of the family of the late Rudolph and Barbara Brenneman Herr of West Hempfield Twp., Lancaster Co., Pa. He died on the place where his parents moved in their early housekeeping. His companion preceded him in 1925. Bro. Herr and his companion joined the Mennonite Church in their early married life, about 1872. They had their membership at Chestnut Hill until 1903, when they moved to the Mountville Church. When his companion died in 1925 he made his home again on the old homestead with one of his daughters, taking up his membership again at Chestnut Hill. He was a faithful member, present whenever health permitted, though of late years he was not always there. His eyesight was also failing, and he could not recognize people. Shortly before his death he said, "I have long ago committed myself to Him who is able to take care of me in the future." The following children survive: John M. Herr, Elizabeth Herr (wife of Bro. Paris Garber), and Minnie Herr (wife of Harry Musser). Also 10 grandchildren and 5 great-grandchildren. The children have lost a kind father, and the Church a staunch pillar. Services were held from his late home on Tuesday, March 29, by the home minister, S. E. Ebersole, with further services at the Habecker's Mennonite Church by Bros. Henry E. Lutz and Jacob C. Habecker. Texts, Job 7:17; Acts 13:36. Burial in cemetery adjoining church.

Bergey.—David Bergey was born in Preston, Ont., on July 3, 1845. He passed to his eternal reward on March 25, 1932; aged 86 y. 8 m. 22 d. At the age of 4 he with his parents moved to Manheim, Ont., where he grew to manhood. In his youth he prepared himself for the teaching profession, which he followed for twenty-five years. The greater part of his life he also engaged in farming. He also served the community as conveyancer and administrator of many estates. As a young man he united with the Mennonite Church, and in 1885 he with his family moved to a farm near New Dundee, Ont. Immediately he became interested in the activities of the Church, one of these being the founding of a S. S. in the Blenheim congregation. On Dec. 29, 1889, he was ordained to the office of deacon, in which capacity he faithfully served until a few years before his death. His place in the church services was seldom vacant. For many years he served as secretary of the Mennonite Conference of Ontario, including the work of several committees. He also was president of the local branch of the Upper Canada Bible Society for a number of years in recognition of which the Society presented him with a life membership certificate upon his retirement a few years ago. On Dec. 31, 1872, he was united in the holy bonds of matrimony to Louisa, oldest daughter of Pre. Moses S. Bowman, in which union they lived for 59 years. They were blessed with 4 sons and 3 daughters. The mother, 1 son (Ezra), and 1 daughter (Eva), predeceased him. There survive: Gilbert, Milton, Herbert, Mrs. Menno Nahrgang, and Mrs. Fred Miller; also 12 grandchildren, 2 brothers, and 1 sister. He enjoyed good health until within a few hours of his death, which was the result of an acute heart attack. He will be missed in the home, in the Church, and in the community. He left a bright testimony. His daily prayer was, "If thou Lord shouldst take any of us from this world before this day is over, may we be prepared to meet thee in peace." Funeral services were held March 28, from the home of his son, Gilbert, and at the Blenheim Mennonite Church where a large concourse of people had assembled to show their respect. Services were conducted at the house by M. H. Shantz, and at the church by Bros. M. Hallman and S. F. Coffman. Text, II Tim. 4:7, 8. Interment in adjoining cemetery.

ITEMS AND COMMENTS

An exhibition of book-bindings is now being held at the Lakeside Press Galleries. Among the sets of books included, is the Encyclopedia Brittanica which is printed in Chicago by the Lakeside Press. Some facts about this encyclopedia that are not generally known are that the text, exclusive of the index, contains 33,000,000 words, the tvpe weighed 250 tons, the value of the metal used in making the type was $50,000, over 20,000 pages had been set before a single page was plated, it required more than 102 car loads of paper to print the 23,000,000 press impressions, and the skins of more than 20,000 goats were needed for the leather bindings.—News Item.

Continued efforts are being made to discredit prohibition by trying to get Congress to levy a tax on beer. "We want beer," is their slogan. It is about as consistent as is the remainder of their wet propaganda. If it is true, as the wets claim, that there is more liquor consumed than there was before the days of prohibition, why shouldn't they be satisfied and continue to consume their increased portion of the death-dealing liquid? Another stock argument against prohibition is the charge that prohibition is responsible for the present reign of crime. This too is contrary to facts. It is known that the use of strong drink makes people more unmanageable, and intensifies everv crime existing among liquor users. If we may judge the future by the past, we may expect the present crime wave to go forward by leaps and bounds as soon as the prohibition laws are completely broken down.

The costliness of war is again brought to light in the present struggle of the nations to balance their budgets. According to latest figures, America uses about seven dollars out of ten in paying for past and present wars and preparing for future ones. If these figures were cut in two (and there is no good reason why they should not be) there would be no need of increasing the taxes to balance the budget. Another object lesson on the cost of war is furnished by reliable estimates of the cost of the Chinese-Japanese struggle about Shanghai. Here are the figures: Losses in Chinese property, $390,000,000; loss of life, 8080; wounded, 2000; missing, 10,400. These figures do not touch the more serious part of the problem: that which affects the morals and piritual status of men and of nations, and consequent misery and wretchedness and depravity of these huge and unnecessary costs and losses. When will nations cease to follow Mars and begin to think seriously of following in the footsteps of the Prince of Peace?

"I am inclined to agree with Prof. Henrv G. Russell, of one of the Hartford high schools, who told the Eastern Commercial Teachers' Association the other day that the principal thing the matter with our social and economic order to-dav is an excess of greed. Dr. Russell warned the Teachers' Convention that young people must be taught the dangers of avarice.

"'Get the money' without regard to how it is got, seems to be the motto of an increasingly large number of young men and women. It is this idea, fostered by 'success' stories, in print and to a very large extent in the movies, that is at the bottom of the whole system of racketeering. Organized crime is simply organized greed.

"It is still true, as Saint Paul wrote nearlv two thousand years ago, that the love of money is the root of all evil. Not money itself, but the love of money. And the only possible corrective to the tendency to put monev above everything else is to change our whole method of teaching the young, so that they will learn that it is possible to live happily without much money—even more happily, for most people, than if they had money."—Frank Parker Stockbridge.

Farmer Philosopher says, "Cut off the head of Evolution and out of its neck will jump three green lizards, Modernism, Atheism and Bolshevism."—The Defender.

CORRESPONDENCE

(Continued from page 44)

their cards and letters of sympathy sent us during our sad bereavement owing to the death of our dear husband and father, John B. Senger, as it is almost impossible to thank each one individually. We appreciated the sympathy shown and hope that God may bless each one.

Mrs. John B. Senger.
Mrs. Harry W. Winters.

April 6, 1932.

Springs, Pa.

Bros. Abram Metzler and Clarence Collins of Masontown, Pa., visited the mission points in the mountains of Maryland, April 3-5.

Bro. Metzler preached at the Bear Hill schoolhouse following the afternoon Sunday school, and on Sunday and Monday evening at the Legear Schoolhouse and on Tuesday evening at the Laughlin Schoolhouse. The messages were timely and well received by an appreciative audience at each service. May the Lord bless the message and message bearer. Remember the work in the mountains in prayer.

Submitted in Jesus' blessed name,
April 8, 1932. Elmer E. Bittinger.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16).

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APR. 21, 1932 (Herald of Truth Established 1864) No. 3

EDITORIAL

"And God said, Let there be light, and there was light."

"And God said," settles the question whenever He speaks. His Word is truth, and He has the power to make it good.

Like God, we should be as good as our word. If the saying, "His word is as good as his bond," is not true of us, we have something of which to repent, including restitution.

The attention of our readers is directed to the several pointed articles found in this week's Doctrinal Supplement. But these messages should be received in the same sense that the Bereans received the words spoken by Paul and Silas: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

Some Timely Suggestions. — We have recently received two letters which we wish to pass on to our readers. Both messages carry suggestions in which many of our readers are interested. One sister writes.

"There is much talk about depression, and rightly so. In the last month I have found two Mennonite families, living in the country, too poor to buy auto licenses, and also too poor to pay for the Gospel Herald. I give mine when I am through reading it, but have not enough to go around. Would it not be a good policy to appoint a committee in every church to look after the interests of their people along this line, and then each church see that every family that is too poor, and wants the Herald, is supplied with the paper?

"When people are too poor to get to church they either get indifferent and drift away, or else get very hungry for God's Word."

Our sister offers the same suggestion that we have mentioned a number of times before this. To be deprived of Church privileges, or of the privilege of keeping in touch with the work and needs and standards of the Church, is the last thing that should be thought of. And since the Gospel Herald keeps its readers in touch with the various activities of the Church, together with a number of other things which every member should know, it is to the interests of every home to have this paper keep on bringing its weekly messages. We are ready to coöperate with any congregation or individual that feels moved to act upon this suggestion that every member in every congregation be supplied with the Gospel Herald. A number of congregations have been doing this for years, and we believe that many more congregations would take up the same work if the membership were fully informed as to the needs, and the importance of having the needs supplied. If our congregations should see to it that the paper gets into the homes of all the members, we agree to stand half the expense. In other words, our price on all papers donated to worthy poor, as well as the price to ministers and missionaries, is half the usual rate, or one dollar per year, paid in advance.

But what about furnishing the Gospel Herald to people who would like to have the paper, but are not able to pay for it? We have for years had a "free Herald fund" which, though limited, made it possible for some needy poor to be supplied with the paper free of cost. Just the other day we received a letter which awakened a fresh interest in this on our part, and believing that it will have a similar effect upon our readers, we will pass it on. A sister enclosing a check of substantial proportions, writes:

"Please accept check as a gift for the furtherance of the good work done at your place, and more especially for the joy and comfort gotten out of our good church papers. Wishing you God's blessings, I remain, —— ——."

There are many who would like to have the paper who find themselves unable to pay for it during such times as this. If you are in position to help them get the paper, for every dollar that you send in we will send the Gospel Herald for one year free of cost, to some needy one who would otherwise be deprived of the privilege of reading it.

Here then are two ways in which you may help this good work: (1) Congregations see that the paper goes into the homes of all their own members who are not able to pay for it themselves; (2) Donations sent in to the Mennonite Publishing House, in any amount, from which fund the paper will be sent to the needy poor. It is a cause that appeals to every one interested in promoting a spiritual atmosphere in every home.

OUR SCHOOL PROBLEMS

It was the editor's privilege, during the past month, to fill appointments in each of our three Church schools. In each place we were warmly received, and we enjoyed the fellowship.

In fellowshiping with those bearing heavy loads we naturally get into sympathy with their problems. And when we say "problems" we do not necessarily mean things that are painful or exasperating. Every problem is a challenge: and it depends largely upon how we meet it as to what we get out of it or what the results will be. There is genuine satisfaction in the matter of wrestling with problems confronting us, if we meet them in the right spirit and in the right way. They draw out and develop the best that is in man. In all these things we want to be in the spirit of our Master, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

By way of illustration, we want to relate an experience we had in our early school days with a problem we had under the "Connecticut Rule" in partial payments. We worked three days in wrestling with this problem, and in the end our teacher had to help

us out. But when we finally got the answer we never had any more trouble with that or similar problems in which the principal was involved. To this day we look back to that three-day struggle as one of the bright spots in our school life. No matter what the nature of the problem confronting us may be—mathematical, domestic, financial, educational, social, or religious—it pays to meet the challenge it presents to us, wrestle with it faithfully, looking to God for directions and to bless the efforts put forth with God-honoring results.

But to get back to our subject. What are some of our most pressing and important school problems confronting us at the present time? We are not sure that we would enumerate exactly the same list that others would who have given this matter thoughtful attention, but we believe that you will agree with us that the following are among those that need our prayerful consideration:

The Problem of Financial Support

Our own Church schools may not be as hard pressed for finances as are others that we happen to know, but for them this problem is acute enough. Whatever lack of support there is has by different people been attributed to one of three causes: (1) the present financial depression; (2) lack of sympathetic coöperation; (3) money spent for luxuries that ought to have been spent for more worthy causes. Probably the three causes together explain the situation, but in our humble opinion neither one alone would stop our schools if the other two points were favorable. But be this as it may, there is no question but that the present financial depression is making the problem harder. Our people being largely a rural people, it is not hard to figure that they are not in position to give in very large quantities so long as farm products must be sold for less than it costs to produce them. Besides, there are other causes—missions, charitable homes, the poor around us, etc.—which need our support, so we can not give to our schools what we might if there were no other institutions to support, no charitable enterprises to maintain, no poor people to feed and clothe. In the matter of patronage, this story is heard quite frequently: "We would like to send our children to our own Church schools, but we just haven't the money to send them. So we must just get along the best way we can, no matter how much we would like to help the needy causes." These are a few things which cause us to appreciate the enormity of the problem before us.

Shall we therefore despair of being able to support our schools? No. These difficulties are but a challenge to us to rise still higher in meeting our responsibilities. If God wants these activities sustained, He will make it possible for us to do so, provided we coöperate with Him in the work at our door. Perhaps we have been too careless about wasting the Lord's money and squandering it for "the unnecessaries of life." Perhaps there are too many leak-holes connected with our business methods and social habits, not enough thrift in our domestic and business lives. Perhaps we have not given enough thought to the problem of adjusting ourselves to existing circumstances, to the end that our income may be above our expenses, remembering the Lord in the placing of our dollars. At any rate, here are a few suggestions which, if followed, may help us to meet the problem:

1. "Seek ye first the kingdom of God and his righteousness."
2. Practice thrift and economy, using brain, muscle, and consecrated common sense in our business methods.
3. Practice total abstinence from all things that can not be defended from the standpoint of I Cor. 10:31.
4. Begin our economies with things that we can do without, without injury to body, mind, or soul.
5. Where schools are foursquare with the supporting church in sympathetic loyalty to the standards of the Church, they will find the Church more inclined to sacrifice for the support of the schools than where such loyalty does not exist.
6. If in connection with each school we could succeed in enrolling the names of from 500 to 1000 personal friends who are ready to render loyal support to the school—financially, morally, by patronage, by counsel and advice—whenever there is need or opportunity, this would mean a mighty impetus in the way of encouraging the work and promoting the highest interests of our educational institutions.
7. All around, both in our schools and out of them, there needs to be an honest effort to adjust ourselves to present conditions and circumstances, a spirit of bearing one another's burdens, an effort to devise ways and means whereby the teachers may receive adequate financial support, the students may be enabled to go through school at reduced costs, and the supporting constituency may find the burden of support within their reach. In other words, it is to the advantage of both the school and its supporters, to stop up the "leak-holes" through which funds find an exit without bringing in adequate returns.

But acute as is the present financial problem in our schools, it is not our hardest or most important school problem.

Social Problems

This also may be listed among the problems that are not our hardest or most important problems, yet important enough to merit our careful consideration. A school is a social melting pot, where young people come together from various fields and communities, each bringing certain standards and ideals which may or may not be for the good of the body. How to manage this melting pot so that the gold may be retained and the dross safely disposed of; or, in other words, how to maintain a leadership and a discipline favorable to the building up of strong Christian character, strengthening the virtues and eliminating the vices, is a problem that challenges the best that is in those responsible for handling it. The school that does not look after the safeguarding of the students in the way of maintaining a discipline and an atmosphere worthy the name "Christian" has missed its calling. The non-Christian influences, found in so many institutions of learning, which have been the means of robbing many young people of their orthodox Christian faith, have likewise had a liberalizing influence on their social standards. Regardless of religious affiliations, there are thousands of parents interested in sending their children to institutions of learning where their social influences are safeguarded against the blighting influences of social impurity, the sporting craze, the unequal yoke with unbelievers, and other things which not only militate against proper social standards but undermine and corrupt the faith of many. The school that can maintain these safeguards effectively merits the support of all who are interested in conserving the body of young people for efficient, ennobling service in the cause of Christ and the Church.

The Church Loyalty Problem

Church schools, like all other Church institutions, should rightfully be expected to foster the standards and promulgate the doctrines of the supporting church. This needs no discussion, as it is generally recognized—in theory at least. But with a long record of schools in other denominations that were founded and endowed by orthodox people and afterwards went Liberal, it behooves every orthodox church upholding the evangelical faith to keep a watchful eye upon its own educational institutions with a view to keeping said institutions a spiritual asset rather than liability to the Church. The influences from the present school world because of the unscriptural standards tolerated and fostered in most of the high schools and higher institutions of learning, the fact that many of the prospective teachers in our Church schools are getting their training in colleges and

universities that are more or less liberalistic, and other circumstances well known to those who have made a study of this problem, make it necessary that a constant vigil be kept up and a continual struggle maintained to the end that every denominational school be kept one hundred per cent loyal to the standards of the supporting church. No one understands this better than our loyal men who are doing faithful service in our Church schools, and they should be heartily supported by every one interested in the highest welfare of our young people.

The problem of Church loyalty, on the part of our school forces, may be solved, at least in part—

1. By a close, sympathetic contact and coöperation between faculty members in our schools and other workers (especially leaders) in the Church.
2. By a faithful, liberal patronage of both college and academy departments in our schools.
3. By maintaining vigorously supported Bible departments in these schools.
4. By giving preference (in case it becomes necessary for any one to patronize colleges outside our own) to schools friendly to the cause of Fundamentalism rather than to schools that are notoriously Liberal.
5. By exercising care that no Liberalist holds a place on the faculties.
6. By keeping the students in our schools in as close a touch with home and Church environments as possible.
7. By maintaining a vigorously loyal congregation in each place where students habitually worship.

In faithfully following such a course or policy churches are simply applying good business sense in the care and conservation of our young people. Our young people are the most precious possession that we have; and we owe them the best that we have, in the way of proper safeguarding and development, to the end that they may be in position to make a God-honoring contribution to the generations to follow.

The Problem of Providing Intelligently for the Future

What do you want your young people to do after they get through school? Where do you expect them to shine? in the world, or in the kingdom of our God? Where do you expect them to spend most of their energies? in the things pertaining to this world, or the things pertaining to the world to come?

These questions answered, the intelligent thing to do is to train them to fill the places which we are praying and hoping they may fill. But before we begin a discussion of this problem, perhaps we had better say a thing or two about the second question submitted in the preceding paragraph. Yes, we want our children to shine in this world; but we want the shining to be of the kind mentioned in Matt. 5:16 rather than the kind suggested in Luke 12:15-20; 16:19. They who believe that the proper thing for Christian people to do is to set their "affection on things above, not on things on the earth," if they are wise, will plan their life work in harmony with this viewpoint. This brings us right to the heart of our problem.

If we believe that our young people, like ourselves, should plan for a career that counts heaven first and earth second, then all our planning in their behalf should be to that end. There are certain positions which Christian people may hold, and certain other positions which they should not. There are certain positions which they might hold under certain circumstances, but there are other positions in which they could do so much more in the service of God and men that the proper place for them to aim at is the place of larger, nobler service. There are certain positions which they might appropriately hold, but the holding of them would take them into environments in which they would be out of fellowship with those "of like precious faith" and their Christian life otherwise would be hindered. Let us therefore repeat the first question raised in the discussion of this problem: **What do we want our young people to do after they get through school?**

This question answered, the intelligent thing to do is to help them prepare for such places, and the school curricula should be arranged with that end in view. The fact that not all people are endowed with the same special gifts, makes it imperative that a school should offer a variety of courses. But whatever the courses offered, it is but fitting that a Christian college should have its work so arranged that in each case the finished product may be upon the altar of the Lord as well as professionally qualified to fight successfully the battles of life.

* * * *

Here we are, at the end of our allotted space—and past it—and still quite a number of problems left unmentioned. But we trust that we may have said enough to set the minds of those who have been thinking along these lines to going, long enough to give consideration to other problems not herein mentioned. That there is need for the small college committed to a thoroughly orthodox program there is no doubt in the minds of most people who have given the matter serious thought. We might dismiss the thought of maintaining Church schools —and in so doing we would but intensify instead of solve our school problems. The present school world, with here and there an exception, is saturated with the atmosphere of religious heterodoxy, to say nothing of moral standards. Let us do our best for our young people, trusting in God to direct us into channels in which these efforts will be blessed of Him to the good of present and future generations.

SOME IFS IN THE BIBLE

Arranged by Lloyd S. Kemrer

For the Gospel Herald.

Yet now, **if** thou wilt forgive their sins; and **if** not, blot me, I pray thee, out of thy book which thou hast written.—Ex. 32:32.

If I be wicked, woe unto me; and **if** I be righteous, yet will I not lift up my head. I am full of confusion, therefore see thou mine affliction.—Job 10:15.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.—Dan. 3:17.

And when the tempter came to him, he said, **If** thou be the Son of God, command that these stones be made bread.—Matt. 4:3.

. . . **If** thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee.—Matt. 4:6.

And Peter answered him and said, Lord, **if** it be thou bid me come unto thee on the water.—Matt. 14:28.

He trusted in God; let him deliver him now, **if** he will save him: for he said, I am the Son of God.—Matt. 27:43.

And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple in three days, save thyself. **If** thou be the Son of God, come down from the cross.—Matt. 27:39, 40.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, **If** thou wilt, thou canst make me clean.—Mark 1:40.

But **if** ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark 11:26.

But **if** ye shall say of men; they feared the people: for all men counted John, that he was a prophet indeed.—Mark 11:32.

And saying, **If** thou be the king of the Jews, save thyself.—Luke 23:37.

And they asked him, and said unto him, Why baptizest thou then, **if** thou be not that Christ, nor Elias, neither that prophet.—John 1:25.

If I do not the works of my Father, believe me not.—Jno. 10:37.

And **if** I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.—Jno. 14:3.

If ye ask anything in my name, I will do it. **If** ye love me, keep my

(Continued on page 59)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Old People's Home)

We again send our greetings to all who are interested in the home. The health at present is not as good as usual. We have had quite a few on the weak side of life. We have lost four by death since our last report on March 19. Sister Elizabeth Kupp passed to her eternal reward, and Bro. Kupp is very weak. On the 27th Sister Anna Snyder died; on the 31st Mary Brown; and on April 5th, Sister Susan Bowers died.

We held services here at the home for Elizabeth Kupp on March 22. Bro. Henry Lutz officiated. She was aged 80 y. 5 m. 9 d. Regular services were held by Simon Garber, Harry Erb, and Clayton Brubaker. On March 30 we held services for Anna Snyder, with Bro. Henry Lutz and Henry Garber officiating. She was aged 79 y. 2 m. 3 d. April 3 we held the service for Mary Brown. Pastor Hershey from the Church of God, Landisville, officiated. She was aged 78 y. 1 m. 12 d. On April 7 we held the funeral service of Susan Bowers, conducted by John Mosemann and Frank Kreider. She was aged 79 y. 10 m. 15 d.

April 10 Bro. Charles Hershey preached for us, and Bro. Amos Kauffman was with us. We are thankful for the many blessings we enjoy from God's hand, and may all who are interested in the Home pray for us and the work.

April 3, 1932. T. E. Moyer, Supt.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—"The secret of the Lord is with them that fear Him: and He will show them His covenant."

We had our usual early sunrise service on Easter morning. Bro. Elmer Martin of Mellingers congregation gave a short message, recalling events of that first Easter morn. We also had an Easter program in the evening given by the Mission children.

Bro. and Sister Joseph Nissley of the Altoona Mission paid us a visit on March 22. Bro. Nissley spoke for us in the evening upon the most important question: "What shall I then do with Jesus which is called Christ" (Matt. 27:22)?

We are still giving out over thirty baskets of food-stuffs each week to poor families. There are some in each of these families who are coming to services each week now, and are thus receiving spiritual as well as material help. The employment situation does not seem to be improving any in our city. In fact, more factories are running only part time and still laying off more employees. This, of course, only increases the problems connected with our relief work. We surely need your prayers.

During the month of March we fed 365 men, and the Lord is blessing His Word as it is given out in spoken and written form. We always give them a short Gospel message and give each one a tract and a Gospel of John if they promise to read it, unless they already have one.

One young man came back about a month after receiving a Testament. He said he had read the Testament through and some parts over again and told how it had changed his life—said he had not read the Bible before this. He has since stood and confessed his Savior, comes to all our services, and seems radiantly happy. We later gave him a Bible and it seems to be his chief delight to read it. He says it becomes more wonderful every day. But unless he gets some kind of work, it is feared, he will have to leave Lancaster. Pray for him.

Another man, after hearing the message and reading the Gospel given to him, became so miserable about his condition, he came back penitent, desiring to reconsecrate his life to the Lord, said he was a backslider for ten years. He went away in peace, confident that his sins were forgiven, and he was again restored.

I believe there are many results of this work of which we will never hear in this world; eternity only will reveal it. Thanks be to God for His Word and the convicting power of the Holy Spirit. We would also thank all who help in any way to make this work possible.

Then there are some who seem to be having terrible conflicts with the powers of darkness for whom we should especially pray.

Yours for His glory,

April 9, 1932. Mabel Brubaker.

Washington, D. C.

(Cottage City, Md.)

Our revival meetings that closed April 8 have been successful. One soul was saved and confessed publicly. He is sincere in his profession and is anxious and willing to learn more of "The Way." We ask you to pray for him.

We are looking for the revival to continue even though the evangelist has gone; and are expecting to see results from the many fervent prayers, the personal work, and convincing sermons.

Bro. Ernest Gehman was with us at the beginning of the meetings. He illustrated songs, and gave illustrated Gospel talks. His help was appreciated.

On Easter Sunday Bros. J. Irvin Lehman and Ernest Gehman had charge of jail services at Marlboro, Md. About twelve of the prisoners responded to the invitation to accept Christ as their Savior. On April 10 there were fifteen who desired to become Christians. Three of this number had confessed previously. We are glad to see such a hearty response from these folks, and to know that the messages in song and sermon are eagerly welcomed.

Bros. David Miller from Middletown, Pa., and Martin Weaver from Lebanon Co., Pa., preached for us on March 20, in the absence of our minister, Bro. Ray Shenk.

Bro. Shenk came home Easter Monday having closed a two-weeks revival meetings at Mountville, Pa.

Apr. 11, 1932. Martha Mosemann.

Canton, Ohio

(1939 3d St., S. E.)

Dear Herald Readers:—Another of our members has answered the last summons — Bro. Jacob Burkholder, aged 74. He was received into our fellowship last January. Death came to him in Michigan, as a result of a stroke a few days before death. He is the second of our members to answer the summons within a short time.

We were glad for a short visit from Bro. M. C. Lehman recently. His visits bring cheer to the mission family. Sister Ella Smucker of Smithville is staying with us for a few days. Glad also for her visit and help.

We expect to begin our revival meetings the 24th of this month. Bro. Milo Kauffman of Chicago is to be in charge. We solicit the prayers of the friends of the mission for God's blessing on these meetings.

We wish to acknowledge provisions and clothing from the following donors during the month of March:

Provisions

A friend, Canton	$0.97
Landes' Family, Souderton, Pa.	1.65
John Landes, Skippack, Pa.	1.47
North Lima & Midway Cong.	17.12
Becher's Dairy Farm, Beech	5.57
Mrs. Allen, Canton	.36
Jennie Albert, Canton	.50
Martin Eschleman, Pleas. View Cong.	1.80
	$29.44

Clothing

Star Shoe Shop, Smithville	$1.50

Thanks for these kind remembrances.

April 13, 1932. Wm. G. Detweiler.

Columbia, Pa.

(Fourth and Mill St.)

Dear Herald Readers, Greeting in Jesus' Name:—The Lord willing on May 1 we expect to have baptismal services at this place. Pray in a definite way for those who are willing to

go all the way, that they may be faithful as there are those who (as it were) want a savior but do not want the Lord.

On May 7 there will be preparatory services; May 8, communion services.

The relief work in the way of baskets are given out every week, to the needy; 141 baskets were given in the month of March. By the method of getting a ticket many parents get to hear the Gospel who otherwise would not get to church, and by getting to church they get interested in Sunday school work. Truly they need the prayers of God's people.

Since last writing Bro. C. Z. Martin preached for us. Visitors at the Mission last month were Sisters Cora Smith, Blanche Brubaker, Susan Umble, Fannie Burkhart, Marion Mellinger.

Sister Newcomer is still confined to her bed; also Sister Shank who took sick suddenly a few weeks ago. May you remember them at the throne of grace that, if it be the Lord's will they may be restored to health.

As there is much sickness over the land at present it includes many of our Sunday school scholars. How glad they are when they can be with us again. They remind us of the birds in the spring-time. How sweet their melody of song of praises to God; how they enjoy to be with us again. Also the flowers and trees are responding to God's call. The lesson comes to us that we should not only be a hearer of the Word but a "doer" (Jas. 1:22, 23).

We do praise the Lord for the many brethren and sisters who are willing to be used in this part of God's vineyard. May the Lord richly bless them for the efforts put forth.

The girls' sewing school will close May 7. May the Lord bless the many circles that helped during the sewing period. We are glad to say, some of the girls from Columbia helped as teachers. We also want to remember Mrs. Mann in our prayers, who so kindly helped in the sewing school. We also ask an interest in your prayers in their behalf during their vacation month. The question is, In what work might these girls occupy their time?

Pray for the work at this place.

April 14, 1932. Edna Hess.

Tampa, Fla.

(2002 3d Ave., Ybor City)

Dear Herald Readers, Greetings:—"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." This verse often comes to our mind as we see so many people that are careless about their soul, and so ungrateful to God for what He has done for them. But we have reasons to praise the Lord for a few faithful ones coming regularly and helping along in the Lord's work.

Most of the tourists have returned to their homes. We feel sorry to have them leave, as it is such a help to have them in our services; but we look forward that it will not be long until they return again.

While we cannot expect Bro. J. B. Senger to return in person, we are reminded in Rev. 14:13 that "his works do follow him." Just three weeks before we learned of his death he was in Ybor City and talked so nice to the children, told them to be at S. S. regularly and do what is right. He spoke about heaven and how beautiful it is—seemed it was so real to him—and said, if we can not meet here again, if we are true to God we can all meet in that beautiful home where there is no more parting. Being with us for six winters, he won the affection of the Spaniards and the English-speaking people. He showed them his deep concern in their salvation and being faithful. We feel that some have been led closer by his death than while he was pleading with them. Will you pray that they with us may hold out faithful to the end.

Bro. and Sister Chester Harbold and son Lloyd, having been away five weeks, we are looking forward for their return, when we will have preaching services again.

Sisters Anna and Jennie Ebersole of Souderton, Pa., are with us during their absence. We are also glad that Bro. and Sister Miller of Fentress, Va., could be with us, as Bro. Miller assisted Bro. Byer in conducting Bible study at 1407 Ida St., during the usual church hour.

Sisters Anna and Alice Clymer and Sister Mary Kreider of Lancaster, Pa., are employed in the city and can be with us in the services.

Apr. 12, 1932. Anna K. Kauffman.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 8, 1932)

By Florence B. Lauver

Dear Herald Readers, Greetings of Love in His Name:—The schools have again started and those of us who have children are busy helping them with their studies. We have four in school at present; the two oldest in fourth grade, and the two younger ones in first and second grade. The hot summer days are passing and we have had some cool days. During the summer our congregation was pleased to have Bro. and Sister Weber visit us. Welcome talks were given by some of the members which we translated into English. Then Bro. and Sister Weber gave talks that we translated into Spanish. The duet they sang was very much enjoyed also.

Some time later Bro. and Sister Litwiler and children were with us for a few days. Bro. Litwiler preached every night. We also had open air meetings in two nearby towns and services were held to a very attentive audience in Moctezuma, where we have a hall rented and a number of converts preparing for baptism.

Brother Gorgon's students from the Bible school recently moved from Casares to Pehuajo. To-day we had a letter from them. He gave us quite an experience that he had in Madera, a town near Pehuajo, where he went to preach. I shall translate it for you as he had in his letter:

"There is a family here and are converted who were formerly spiritualists. Seemingly they have consecrated their lives to Christ and are in earnest. The wife had attacks sometimes and really seemed to be demon-possessed as were many in the time of Christ. Once before during prayer she had an attack, when Bro. Zamagami was leading in prayer. Bro. Gorgon had finished prayer and she fainted. She became unconscious and the wicked spirit began talking. Bro. G. was somewhat frightened at first, but at once began with the Lord's help to deal with the case. They had prayer. He said how wicked and terrible it seemed. At first when the spirit answered what he said, he read the portion where Christ cast out demons, and where He promised that in His name we could cast out devils.

"Workers: 'In the name of the Father, the Son and the Holy Spirit we command this evil spirit to come out.'

"Answer given: 'No, this soul is mine. I have her, and she is an instrument in my hands. No matter what you do to console her, you cannot save her.'

"Workers: 'In the name of Jesus we command you to come out. Christ shed His blood for her, and she belongs to His Kingdom.'

"Answer given: 'I have a kingdom also, and she shall not be for you. She will not be an angel of light. I shall put big barriers in her way, so that you cannot have her. I have had her for so long and now you want to take her away from me. She is mine and I shall torment her as long as she lives. Work with your own. You already have too many.'

"Workers: 'In the name of the Father, Son and Holy Spirit, we command you to come out. The blood of Jesus Christ His Son cleanses us from all sin, they repeated several times.'

"Answer given: 'All right; I shall leave her but not because I am overcome, but to please you.'

"Workers: 'In the name of Jesus we command you to leave this soul. The blood of Jesus Christ his Son cleanseth us from all sin.'"

The lady regained consciousness after this terrible ordeal and prayed with power and believes more than ever in God's power. She was unconscious for more than twenty minutes.

We ask you all to pray. Nothing is too hard for the Lord.

May you pray for the work in our surrounding towns. Many are passing away daily without salvation in Christ Jesus.

Carlos Casares, F. C. O.

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

LOVED ONES ARE PASSING

By Hettie M. Weaver

For the Gospel Herald.

Our loved ones are passing
One by one,
From things that are blasting,
To their home beyond.

Our hearts are saddened,
And yet gladdened,
For by death is the way
To the realms of day.

A loving wife and mother,
And sister dear to all,
Has answered as do others
To our loving Savior's call.

Little did we think, just two weeks before,
When a little band of friends had met
For a meeting which we will ne'er forget;
That Lizzie would meet with us no more.

Lizzie was first of a family of eight
To meet their dear parents at the pearly gate.
One little son had gone before;
Now they are beckoning, come all, to this shore.

She said she'd like a while to stay
With her family here so dear;
But then she said as the Lord saw fit,
She was ready and willing to submit.

Then there came into our midst,
Our aged brother, who had wished,
A visit to the churches make
While on his way to his home state.

Brother Senger's wishes did not end
As he had planned to see them do.
God saw best, some other way to send,
And whispered low, "I've called for you."

This may not seem the best to us,
But if we live and always trust
That God knows best, and does the right,
He'll lead us where all things are bright.

'Twas then while here that death did come,
Took for its prey the brother in our home.
All was done that loving hands could do.
But God said, "No, I'll take him through."

This world is full of sin and pain,
And all we do seems most in vain.
But Jesus said, "Joys with me you'll share
If pain and suffering you gladly bear."

So let us then just learn to say,
"Thy will dear Lord, not mine.
Just lead us safely all the way,
And make us be forever Thine."

Waynesboro, Va.

SEEING THE LORD

By Alice R. Hartman

For the Gospel Herald.

"In the year that king Uzziah died I saw also the Lord sitting on a throne high and lifted up and his train filled the temple. Above it stood the seraphims. Each one had six wings. With twain he covered his face and with twain he covered his feet and with twain he did fly. And one cried to another and said, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory. And the posts of the door moved at the voice of him that cried and the house was filled with smoke."

That was Isaiah's vision of the Lord —in the house of God, probably during the time of worship.

Moses' vision was altogether different. He saw the Lord, far away from home and friends, in a land of strangers on the back side of Mount Horeb, while watching the flocks of Jethro. And we read that Moses hid his face, for he was afraid to look upon God. But the Lord said to him, "I am the God of thy father, the God of Abraham, the God of Isaac, and God of Jacob." Then he gave Moses his charge and promised him, "Certainly I will be with thee." Later, when Moses had led the people of Israel out of Egypt and had come again to this same mountain, he asked permission to see God's glory. God granted him his request only in a measure for he said, "There can no man see my face and live."

Daniel, a captive, also far from home, set his heart to understand and to chasten himself before God, and to him also a vision was given so that he says a great quaking fell on those that were with him and they fled and left him alone. So he was left alone to see this great vision and there was no strength in him.

Saul's vision of the Lord was such that he was struck to the ground and remained without sight three days. And the result was a complete change in his life.

Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes."

All these and others we might mention had special visions of things not seen by our natural eyes. But God is just as present and powerful as ever, and He does sometimes still reveal Himself in wonderful ways; yet we are not all granted visions of Him as these people were. But there are still ways in which we may see Him if we will.

First of all, we may see Him in our daily routine. Some days are full of energy and work. Some days we need to be patient and brave. Some days we must give sympathy and self-denial and brotherhood. We cannot choose the day's message. It is not always what suits our desires. But only by adopting it will we reach the fulness of life and experience that God means us to have. (Adapted from J. R. Miller.)

Again we may see Him in our daily provision. The psalmist wrote: "Once I was young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "How excellent is thy loving kindness, O God. Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

We may see the Lord in nature. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him and the son of man that thou visitest him." God said to Jeremiah that he has placed the sand for a bound of the sea by a perpetual decree that it cannot pass it, and though the waves thereof toss themselves yet they cannot prevail. Though they roar, yet they cannot pass over. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." In Job we read that "he stretcheth the north over the empty place and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds and the cloud is not rent under them." But Zophar the Naamathite asked, "Canst thou by searching find out God?" If we should have to depend on what we can learn of God from the things around us we should have to ask with Isaiah, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?"

But we may see the Lord and learn to know Him in His Word for the commandments of the Lord are pure enlightening the eyes. Jesus said, "Search the scriptures . . . for they are they which testify of me." "All scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness." Again, "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." "We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory."

But with all this the question comes to each of us individually, How shall we see the Lord? For we read: "With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward." We find that Israel did not have the full revelation of God while they were under the law that Christ brought when He came to earth. To Moses God said that His name was "I Am;" and later, "Jehovah." Israel as a nation thought of Him as terrible, the Lord

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SUNDAY SCHOOL LESSON

Lesson for May 1, 1932—Gen. 26:12-24

ISAAC AND HIS WELLS

Golden Text.—A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

Introductory.—Passing on from the father of the faithful to the child of promise, we find a man who seems quite unlike his father Abraham in many respects, yet resembling him in the devotional life. Abraham had three wives, but the lone child born to Sarah proved to be the child of promise. There was a miracle connected with his birth. It is as a man of peace that we study him to-day.

A Prosperous Man (12-15).—Like his father Abraham, Isaac prospered greatly. There were two things in his favor. He had what we now know as "thrift," but more important than that was the fact that God was with him. We are told that (1) "the man waxed great;" (2) "went forward;" (3) "he grew until he became very great;" (4) "he had possession of flocks, and possession of herds, and great store of servants." God is always ready to prosper those who put their trust in Him and put to diligent use the talents which He entrusted to them. But let us not get the idea that prosperous men are without sore trials. Isaac was not free from them, for "the Philistines envied him." Let us see how he met such trials.

Opposition (15-21).—"The Philistines envied him." How did they manifest it? The fact that they had stopped up Abraham's wells showed that they had a similar feeling against him. You may expect any class of people who are unwilling to work themselves to have an envious attitude toward those that prosper because of diligently applying themselves to duty. So when Isaac made provisions for his cattle by digging wells, these Philistines began to interfere and make demands. "Go from us," said Abimelech, "for thou art much mightier than we." Isaac might have insisted that since this was the land of promise which God gave to his father Abraham he had a right to that land and the wells which he dug, but he didn't. He preferred to suffer wrong rather than contend for his rights. Several times, after he had established himself, the Philistines interfered, and each time he went on to another place. Why not assert his rights, show those trifling Philistines where to head in at, and stay there and keep on getting richer? He took a better course. He kept moving on, every time that they interfered, until finally they quit interfering. With weapons that were "not carnal," he triumphed over opposition, and, as we believe, with the good will of his former enemies.

Opposition Overcome (22, 23).—He digged another well, "and for that they strove not." This was his consolation: "Now the Lord hath made room for us, and we shall be fruitful in the land." How comforting must this have been for Isaac. There was no need for him to reflect and to regret the enmities that he had made, for he had consistently followed the paths of peace. He overcame, not by sheer force, but he won his way by kindness and by peaceful methods. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." In all probability, had Isaac yielded to the promptings of the flesh, fought for his "rights," as so many people do, he would have gone down to defeat in the face of superior numbers. As it was, the Lord was with him, he gave the world a sublime object lesson on how to secure real peace and overcome by peaceable means, and he left no enemies to harass and disturb him the rest of his days. It was in defence of this same spirit that Paul wrote when he said, "The weapons of our warfare are not carnal, but mighty through God." Nations as well as individuals may well learn a lesson from this noble example set by Isaac.

God's Covenant with Abraham Renewed (23-25).—When Isaac had moved to Beersheba, the Lord appeared unto him the same night and gave him further comfort and encouragement as a reward for his noble life. "I am the God of Abraham thy father," He said, "Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." This same country which God had promised to Abraham was again promised to the child of promise. Isaac had nothing to fear, for God was with him. The apparent sacrifices he had made for the sake of peace did not stand in the way of his continued prosperity. It was a happy time for Isaac, who was thus given assurance of divine favor, and had a taste of the truth of Paul's assurance: "If God be for us, who can be against us?"

Isaac proved himself worthy of this divine favor. Like his father Abraham, he was a devoted worshiper of Jehovah. "He builded an altar there, and called upon the name of the Lord, and pitched his tent there." But he was industrious as well as worshipful. He kept up his old habit for "there Isaac's servants dug a well." He was practical as well as devotional, which meant for him a double measure of prosperity. And as we thus study the character of this faithful man of God, let us also study our own trials and opportunities, and see how many lessons taken from this simple narrative we may profitably apply to ourselves.

—K.

Bible Meeting Topic

FAITH'S FIELD OF OPPORTUNITY.

—II Chron. 20:20; Heb. 4; 11:6

Topic for May 1

MOTTO

"The hand of our God is upon all them for good that seek him."

OUTLINE STUDY

I. The Opportunity of Salvation.
1. By grace through faith.—Eph. 2:8.
2. By the foolishness of preaching.—I Cor. 1:21.
3. Righteousness accounted.—Gal. 3:6.
4. Saves the soul of those who continue.—Heb. 10:35, 38, 39; Col. 1:23.

II. Opportunity of Being Kept.
1. By the power of God through faith.—I Pet. 1:5-9.
2. In spite of suffering.—I Pet. 4:19.

III. The Opportunity of Overcoming Foes.
1. In time of fear.—Psa. 56:3, 4.
2. Saving strength against the foe.—Psa. 20:5-7; Psa. 18:29.
3. Victories in the midst of opposition.—II Cor. 4:8-18; 6:4-10.

IV. Opportunities by Prayer.
1. Unlimited gifts.—Matt. 21:22; Jas. 1:5-7.
2. United prayer.—Matt. 18:19, 20.
3. Earnest prayer.—Jas. 5:16-18.
4. Deliverance sent.—Psa. 34:4-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Examples of What Faith Did for Men and Women:
   a. The Faith of Noah.
   b. The Faith of Abraham.
   c. The Faith of Moses.
2. How God Blesses Prayers of Faith:
   a. The Prayers of Elijah.
   b. The Prayers of the Church for Peter.
   c. Prayers of Godly People To-day.

For Seniors.
1. Faith in the Fight Against Soul Foes.
2. The Field of Opportunity by Prayer.
3. Overcoming the World by Faith.

PERSONAL THOUGHT

What is our place of refuge and strength in time of need and perplexity? Our opportunity to exercise faith in God is present at all times.

SEED THOUGHTS

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary to the fullness of your faith.—Phillips Brooks.

A little child was asked, "What is faith?" She replied, "Faith is doing God's will and asking no questions."—Sel.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.—Selected.

Prayer moves the hand which moves the world.—Wallace.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, APRIL 21, 1932

Field Notes

The Lord willing, a Sunday school meeting will be held at the Indiantown Church four miles east of Ephrata, Pa., on Ascension day, May 5. C. H. M.

Thursday, May 5, is the date set for the Sunday school meeting to be held at the Mennonite church in Hanover, Pa. Instructors, David H. Mosemann, and John F. Grove.

The new Meckville, Pa., meeting house will be opened for service April 24, the Lord willing, when an all day meeting will be held. The public is invited to attend. W.

Bro. J. S. Shoemaker of Dakota, Ill., who has spent the past few months with friends and brethren in Indiana, filling appointments in a number of churches, expected to return to his home last week.

A brother from Lancaster, Pa., writes under date of April 14: "Interest is good and strong at the East Chestnut St. Church, Bro. E. W. Kulp evangelist during this fortnight. Eleven confessions to date."

The brotherhood at Martinsburg, Pa., has arranged for a Bible meeting over the week end of May 7 and 8, at which time they hope to have Bro. P. A. Friesen of Dhamtari, India, with them as special instructor.

Bro. N. L. Landis of Neffsville, Pa., has recently been compelled to miss several of his appointments because of rheumatism. We are glad that latest reports tell of his improvement, and our prayer is for his speedy recovery.

April 17 was the time set for baptismal services at Linn, Mo., at which place, we are informed, there were six applicants for membership. Bro. J. M. Kreider of Palmyra, Mo., was expected to be present and conduct the baptismal services.

The Indiantown, Pa., congregation enjoyed a refreshing communion service on Sunday, April 10. The home bishop, Bro. N. L. Landis, having been confined to his home because of rheumatism, Bro. Isaac Brubaker had charge of the services.

"My Flight from Russia." — This book, just off the press, contains a graphic description of the flight of the author, Bro. Abr. Kroeger, from the atrocities of Soviet rule. A fuller description of the book will be given in next week's Gospel Herald.

The monthly news letter, issued April 1, sent out by the district mission board of the Missouri-Kansas district, is full of interesting news telling of active service on the part of the workers in various parts of the field. May the good work go on.

A brother writes us: "Bro. Ray Shenk of Washington, D. C., will conduct the monthly Christian life conference at Frazer, Pa., on the evenings of April 22, 23, and 24; also preach for us on Sunday morning, April 24. All interested are invited to attend."

Very important and enjoyable baptismal and communion services were held at the Strasburg Church, Lancaster Co., Pa., April 9 and 10, with Bro. Abram L. Martin in charge of both services. Thirty were received into fellowship, all but three by baptism.

Good interest was manifested in the recent series of meetings at the Hildebrand Church, Augusta Co., Va., with Bro. B. B. King as evangelist. Bro. King expected to begin at the Pleasant Valley Church, a few miles from Hildebrand Church, on Sunday, April 17.

Communion services are announced in the north Missouri Mennonite churches under the bishop oversight of Bro. J. M. Kreider of Palmyra, Mo., as follows:

Palmyra, May 1.
Pea Ridge, May 8.
Cherry Box, May 15.

The recent meetings at Mountville, Pa., closed with six public confessions and those at Millersville, Pa., with one public confession, with the Cause greatly strengthened at both places. Bro. Ray Shenk of Brentwood, Md., had charge of the meetings at Mountville and Bro. A. S. Horst of Akron, Pa., at Millersville.

As noted in the letter from the Canton, Ohio, mission, the revival meetings as announced to begin April 17 had to be postponed a week and are now scheduled to begin April 24. They were postponed because the evangelist, Bro. Milo Kauffman, had too many other duties to reach Canton by the first date. May the Lord add His blessings to the efforts put forth.

Bro. P. A. Friesen and wife, missionaries on furlough from India, expect to be with the brotherhood at Palmyra, Mo., over Sunday, April 24, in an all day missionary meeting. Following this, they are to meet with the Pea Ridge congregation near Palmyra on Monday evening, April 25, and at Cherry Box, Mo., on Tuesday and Wednesday evenings.

Correspondence

Duchess, Alta.

Dear Readers of the Gospel Herald:—Again we are mindful of the greatness of God, and by His grace we are yet here to bear witness and testimony of the truth.

On April 1 we had our annual business meeting.

We remembered the crucifixion of our Lord on Good Friday, by having a church service.

Last Sunday, April 3, we reorganized our S. S. with the following officers elected for the coming year: Supts., Howard Stauffer, William Lauver; Sec.-Treas., Ruth Ramer; Chors., Dan Burkholder and Howard Stauffer.

A new mission has been started in Calgary, Alta. Bro. Clarence Ramer from this place goes there to preach every two weeks. He will continue to do so until Bro. Paul Erb arrives here from Hesston, Kans. He is expected to be in Calgary April 10, and take charge of the new mission until fall.

Pray that this work may be carried on.

Bro. Dan Burkholder has left for Nebraska. He expects to be gone about six weeks. We miss him greatly in the Church work.

Bro. Clarence Ramer has been giving us a very good message for the past few weeks on the subject, "The Signs of the Times." Let us watch and pray while we are living in these latter days, "for in such an hour as ye think not, the Son of man cometh."

We are looking forward to our annual Church and S. S. Conference which will be held with this congregation in July.

April 5, 1932. Edna Byers.

Durbin, N. Dak.

Dear Herald Readers, Greeting:—On Sunday, March 27, we reorganized our S. S. at this place, with the follow-

ing officers: Supts., Albert Nitzsche and Joe Roth; Sec.-Treas., Lloyd Roth; Chor., Ruth Mast. We also held our business meeting the same day, electing Timothy Mast, Albert Nitzsche, and Sam Roth as trustees, and Ben Roth clerk.

Sunday, April 3, we were again reminded of the suffering and death of our Savior in a communion service. Bro. John Villiard and wife of Harvley, Minn., took part with us in this service.

The farmers will soon be working in the fields sowing the seed. Let us not forget the spiritual seed as we are sowing the natural.

Two more members were added to our congregation recently by letter.

April 7, 1932. Eunice Mast.

Fisher, Ill.

Dear Herald Readers:—On Easter morning we observed communion service. A large crowd was present to partake of the sacred emblems. In the evening the young people gave a short song service. Bro. J. A. Heiser preached a sermon on the theme, "Christ and His Resurrection Power."

A group of six girls was recently received into church fellowship by baptism; also two members were received by letter.

Pray for the work and workers at this place.

April 9, 1932. Alta Heiser.

E. Petersburg, Pa.

Dear Readers, Greeting:—On Saturday, April 9, preparatory and baptismal services were held. A class of 14 were baptized and received into church fellowship, and on Sunday morning communion services were held with Bro. Henry Lutz officiating, assisted by the home ministers.

Quite a number were sick and were served in the afternoon.

The S. S. work at this place is continuing with the usual interest. We notice the regular attendance (unless there is sickness), and rejoice to see the pupils accepting Christ as their Savior.

A Bible study class is held on Wednesday evening, and is profitable to all who attend. We are studying the Book of Romans, and the study is conducted by Bro. Gochnauer.

The singing class held on Thursday evenings is largely attended, and is taught by Bro. Shotzberger of Lancaster, Pa.

April 11, 1932. Cor.

Wadsworth, Ohio

Dear Herald Readers:—"Oh that men would praise the Lord for His goodness, and for His wonderful works towards the children of men." Indeed we have many reasons to praise our Maker. The earth is beginning to take on her new cloak of beauty, grass is springing up, buds are starting towards the light, and the birds are singing. These are all evidences that God still has control over all, even though men are forgetting Him.

On March 20 our bishop, Bro. O. N. Johns, was with us in a counsel meeting service.

March 24 Bros. Harold Bender and C. L. Graber of Goshen College were here. Bro. Bender spoke of the conditions in Russia. Again we felt we had much to be thankful for that God has still given us a land where we can worship Him unmolested. I often fear we do not appreciate this privilege as we should.

April 3 Bro. Johns was with us again for our communion service. Nearly all the members partook of the sacred emblems.

April 11, 1932. Marjorie Rohrer.

Manson, Iowa

Greeting to all Herald Readers:—On Easter Sunday there were 314 present, this being the largest attendance for some time. In the evening the S. S. rendered a program to a well-filled house.

Services were also held on Good Friday.

On April 3 the 69th quarterly program was given, which was also well attended. The chorus spent some time Sunday afternoon singing to a number of our aged members.

We are looking forward to having Bro. J. D. Graber's with us next Sunday.

April 11, 1932. Freda Zehr.

Cullom, Ill.

To all the Herald Readers, Greetings:—We rejoice anew, and we all ought to praise Him for His wonderful works to the children of men.

The work here continues with the manifold blessings of God. Bro. J. W. Davis has been faithfully filling the pulpit here regularly every Sunday. We feel grateful to him for the many efforts he has been putting forth to the extension of His cause, and for the advancement of the work at this place.

On April 3 we had our regular joint quarterly S. S. meeting of the Waldo congregation of Flanagan and Cullom Mennonite congregations. This was the seventh joint meeting. It was well attended and interest was good. Bro. A. H. Leaman of Chicago was the main speaker on the program; also local talent from the respective places. We greatly enjoy these meetings and feel that they have been spiritual gatherings where the soul may feed on good things.

Bro. A. H. Leaman gave three addresses for the S. S. meeting besides holding a refreshing series of evangelistic meetings April 1 to 5, preaching the Word with power each evening. There were some who expressed themselves as living a more fully surrendered life.

While our meetings were in charge of Bro. Leaman, Bro. J. D. Hartzler and other representatives of Flanagan attended; also Bro. J. A. Heiser and representatives of Fisher. We appreciate the fellowship with our sister churches and trust God will abundantly bless this church.

We crave an interest in your prayers for the work here.

April 13, 1932. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The Mennonite choral society rendered a beautiful program of Easter songs at the young people's meeting last week, which was much enjoyed by all present.

Baptismal services were held at this place on Sunday, April 10, when six young people were received into Church fellowship by the sacred ordinance and one was received by confession. May they ever remain true to their Lord.

Bro. C. F. Derstine is leaving on a several weeks' evangelistic trip to Greensboro and other points in Kansas.

Bro. Newton Weber of Waterloo is expected to fill the appointments at this place next Sunday.

April 11, 1932. Geo. A. Weber.

Breslau, Ont.

Dear Herald Readers, Greetings:—Our pastor, Bro. Oscar Burkholder, has been away for three Sundays. He was engaged in evangelistic meetings at Wellman and other places in Iowa. In his absence Bro. Newton Weber of Waterloo took the services on two Sundays and Bro. Jesse Martin of Waterloo one morning service.

In our Sunday school organization this year we have the following brethren: Supts., Alson Cressman and Jerry Keffer; Junior-Prim. Dept. Supts., Irvin Gimble and Eben Cressman; Sec., Oren Gimble; Treas., Enoch Bauman; Chor., Ben Horst. Our enrollment at present is 203 and our average attendance for Jan.-Feb.-Mar. was 157.

Bro. Joe Fretz, Field Secretary for the Ontario Mennonite S. S. Conference, visited our school in March and held a workers' meeting with us in the evening before the regular service.

Our Y. P. Bible Meeting meets every second Sunday evening. The attendance has been fair and the interest good. Bro. Henry Wismer is our president. A group of students from the Bible School at Kitchener came over one Sunday evening and gave us a program.

Sister Marie Burkholder, our pastor's oldest daughter, was a member of the 1932 graduating class of the

(Continued on last page)

Miscellaneous

TWO IMPRESSIVE HYMNS

(These two hymns were sung frequently, and commented upon by the evangelist, Bro. Elmer G. Martin, during the series of meetings held recently in the Manheim, Pa., Mennonite Church. R. W. H.)

My Mother's Bible

There's a dear and precious Book,
Though it's worn and faded now
Which recalls the happy days of long ago
When I stood at mother's knee
With her hand upon my brow,
And I heard her voice in gentle tones and low.

There she read of Jesus' love,
As He blessed the children dear,
How He suffered, bled, and died upon the tree,
Of His heavy load of care.
Then she dried my flowing tears with her kisses
As she said it was for me.

Well, those days are past and gone,
But their mem'ry lingers still,
And the dear old Book each day has been my guide;
And I seek to do His will
As my mother taught me then
And ever in my heart His words abide.

Blessed Book, O precious Book,
On thy dear old tear-stained leaves I love to look,
Thou art sweeter day by day
As I walk the narrow way
That leads at last to that bright Home above.

* * * *

A Prayer of Song

Oh keep me holy Father divine,
Make me forever Thine, only Thine;
More like Thine image Lord would I be,
Draw me still nearer Savior to Thee.

Oh keep me holy, Father of light,
Lead while the sun shines, guard me by night;
Strengthen me, protect, guide, and console
Bring me, my Savior, safe to the goal.

Oh keep me holy Father above,
Seal in my bosom Thy burning love;
Thou hath redeemed me, cleansed me I know,
Make me so fallen, white as the snow.

Oh keep me holy Father I pray,
While here I linger, keep me each day;
And when my journey on earth is o'er,
In heaven receive me, Thine evermore.

ARE YOU DRIVING THE NAILS IN THE SAVIOR'S HANDS?

By Ruth Grove

For the Gospel Herald

A very vivid picture came to me in a dream last night. It was of a soul here on earth crucifying the Savior. You say the Jews crucified Him and that He cannot be crucified again. Every one of us has the chance either to accept Him, the King of the Jews, our personal Savior; or to reject and crucify Him, as did the Jews in His time. We may not crucify Him visibly, as did the Jews then, but still we can crucify Him.

In the stoning of Stephen, the young man Saul did not cast a stone, but nevertheless he had a part in the stoning. He was present and showed by his presence that he fully approved of what was going on.

If you read Matthew 27 and John 19 you may get a very clear picture of the crucifixion. Are you guilty as were the Jews, crying, "Crucify him, crucify him?" Pilate was unwilling to have Him crucified because he found no fault in Him. But there was the mob crying, "Crucify him, crucify him." Why? Jno. 19:7: "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." That was their reason for crucifying Him.

Matt. 27:26-31: "Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him."

Are we doing the same thing to-day? Are we mocking Jesus? Are we plaiting a crown of thorns for His head? He bore it all patiently in those days. He is bearing it patiently to-day.

"Then they crucified Him." Think of the soldiers driving the nails into His hands, His feet. Are you helping them, either by driving the nails or by standing by and watching the others do the actual driving? In either case **you** are helping to drive those nails. Just stop a moment and think how much pain you are causing. You know how much it hurts you if you tear your finger on a nail or step on a nail, piercing the flesh. Then think of how much it would hurt you just to hold your hand still and let some one else drive a nail through your hand fastening it to an arm of a wooden cross. Then think of letting them drive a nail through your other hand and through each of your feet. Could you bear it all patiently as Christ did? Yet, if you are rejecting Jesus, if you are making fun of Him, you are doing the same thing to-day. You are standing with the mob and crying, "Crucify him, crucify him," and are watching or actually helping to do the deed.

Jno. 19:31-34: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

Then, dear friend, as you think of those nail-pierced hands and feet and of the sword-pierced side, can you still go on and reject Jesus and make fun of Him? He bore all that pain and sorrow for you and me that we might be cleansed from our sins. This was the only way to make our salvation possible. There are a few faithful ones to-day who have accepted Him and are living and witnessing for Him. Are you one of that group? Or are you still one of the group that is crying, "Crucify him."

If you are one of the latter, my friend, oh, turn and seek Him while yet He may be found. For the day is coming when it will be too late.

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for **our** transgressions, he was bruised for our iniquities: the chastisement of **our** peace was upon him; and with his stripes **we** are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:3-6).

"He is despised and rejected of men," to-day as much as He was when here on earth. He was "a man of sorrows and acquainted with grief." He bore our griefs and carried our sorrows, and yet we esteem Him not.

Let us change the word "our" in the fifth verse to "my" and make it a little more personal.

"He was wounded for **my** transgressions, he was bruised for **my** iniquities; the chastisement of **my** peace was upon him; and with his stripes **I** am healed."

Then, dear friend, think of all He bore for you, for me. What are we going to do in return? Are we going to please Him by accepting Him, or are we going to crucify Him as did the Jews?

South English, Iowa.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Tim. 3:16.

READING THROUGH THE BIBLE

By L. J. Heatwole

For the Gospel Herald.

On April 7, at 1:30 P. M., I finished reading my family Bible. The portions that impressed me most were the crucifixion chapters of Isaiah, and the epistle of John.

About three months ago I began to read from this Bible, which is printed in fairly large type. By leaning well over I was still able to read with reasonable comfort and satisfaction. After spending about three months in reading, beginning with John's Gospel, I continued until I reached the end of the New Testament in Revelation. Then I turned back and read the first three Gospels of the New Testament.

By this time I was in excellent spirit for reading the Old Testament; so I began with Genesis, the story of the "Beginning," and later how it grieved the great God that He created man on the earth, when every thought and imagination of man's heart became evil continually.

The most beautiful story told in all the Bible is that of Joseph in Egypt, while the most touching prayer is given by David in Psalm 139.

The man of God to-day finds his greatest comfort in the 23rd Psalm, while the Book of Job on patience is a literary gem of the first water. It is also considered the oldest book of the Bible.

One can hardly keep the tears back while reading the 138th and 139th Psalms. In the latter the prayer of David seems so sincere and earnest that one becomes moved to weeping for him.

In the last book and last chapter of the Bible we find some terrible words, such as these: "Behold the day cometh in which earth shall burn as an oven."

The most pitiful, tear-provoking words in all the Bible appear in the story of Gethsemane.

Dale Enterprise, Va.

SOME IFS IN THE BIBLE

(Continued from page 51)

commandments.—Jno. 14:14, 15.

Jesus answered, my kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—Jno. 13:14.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.—Jno. 15:6.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.—Jno. 15:10.

Ye are my friends if ye do whatsoever I command you.—Jno. 15:14.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—Jno. 15:19.

By which also ye are saved, if ye keep in memory that I preached unto you, unless ye have believed in vain.—I Cor. 15:2.

If in this life only we have hope in Christ, we are of all men most miserable.—I Cor. 15:19.

What shall we then say to these things? If God be for us who can be against us.—Rom. 8:31.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.—Phil. 2:1, 2.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.—Gal. 4:7.

Beloved, if our heart condemn us not, then have we confidence towards God.—I Jno. 3:20.

Finally, "If any man have an ear, let him hear."—Rev. 13:8.

Lancaster, Pa.

SEEING THE LORD

(Continued from page 54)

most high, the great king over all the earth. Isaiah said in prophesying of Christ, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." But to Israel under the law there was always an element of mystery about their God until Christ came and revealed the God of heaven as the Father of those who believe. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

To sinners God has offered pardon, but to those who will not receive Him but harden their hearts He has said through the writer of the Book of Hebrews, "Our God is a consuming fire." A good illustration of this double revelation of God to His own and to the unbelieving is found in the early history of Israel just as they were leaving Egypt; when the Red Sea was before them and there were mountains on either side and behind them were their enemies. We read that the pillar of the cloud came between the camps of Israel and the Egyptian army, so it was a cloud of darkness to one but to the other it gave light. So then while God is a stern Judge of sinners, yet to those who will receive Him He is shown as the Father of lights from whom we receive every good and perfect gift.

Jesus said, "This is the will of him that sent me, that everyone which seeth the Son and believeth on him may have everlasting life." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "To them that look for him shall he appear the second time without sin unto salvation."

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." How then will we see the Lord? May it be with those who live with Him in the New Jerusalem of whom it is said that they shall see His face and His name shall be in their foreheads.

Wakarusa, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Continued from last week)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

Communion with "Our Father"

"I love to steal awhile away
From every cumbering care:
And spend the hours of setting day,
In humble grateful prayer."

Effective Prayer demands Communion with God.

". . . When He (God) had made an end of communing with him (Moses) upon Mount Sinai" (Ex. 31:18).

"Moses was in the mount forty days and forty nights" (Ex. 24:18).

"Be still, and know that I am God" (Psa. 46:10).

"And He (Christ) went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

As to the life and conduct of the true intercessor or pray-er and his relationship with God, perhaps none is more important than that of communion with God. We believe it safe to say that the great lack of the true power and knowledge of God by both individual Christians and by the Church as a whole is perhaps due more to a lack of real communion with God than anything else.

Is it not true in our own experience, that in spite of our efforts to obey both the Word and Spirit of God in our praying, we still remain powerless and our prayers are ineffective in a large measure simply because we do not put forth time and effort to "draw nigh to God?" How often in our work, either as individual workers, as preachers, or as teachers in both the Sunday school and Church do we seek power from God by study of the Word and by prayer; but still those with whom we work, feel or realize no power in our labors, simply because we have not waited with God long enough that He could speak a message of power to us His servants. The child that hurriedly rushes to his father to ask favors, but will not tarry long enough to hear the voice and advice of the father, will hardly receive much favor and recognition.

Now the secret of true communion is that it is mutual. Prayer as it generally is understood and practiced is not mutual but one-sided; that is, the child talks to the Father, but the Father talking to the child is generally not considered a necessary part of prayer. This is a great mistake, a mistake that perhaps the devil uses as his greatest tool to hinder the prayer life of the Christian.

In our text noted above, we notice that God communed with Moses. This is the secret of communion, and to apply it to our subject (prayer) is the secret of true effective prayer. Prayer can certainly be no less the Father speaking to the child than it can be the child speaking to the Father. While it is true that God speaks through His Word and through His Spirit, and that if man prays according to the Word and Spirit, God is communing with man, the Father is speaking to His child, but this is not enough; God speaking to His child through His Word and Spirit teaching him how to pray is but the first step which leads to the real blessing, the answer to prayer, which answer is realized only by "waiting on the Lord" either in communion or in trustful service. Waiting requires time and consecrated effort, and it takes time and effort to wait upon the Lord even as He wishes to speak to His child through His Word and Holy Spirit teaching him how to pray. Furthermore let it ever be remembered that Christian joy and power for victory and service come not fundamentally because the child of God speaks to his Father but when the Father can speak to His child.

Moses, a mere human being, prayed and saved the sinful nation of Israel from the judgment of God by his intercession, but he had acquired such power by a forty-day period of communion with God. Elijah "was a man subject to like passions as we are," who moved God both to withhold and to send rain upon the land at his request. He prayed for fire to fall from heaven to magnify the name of the true God, and he realized definite answers to such prayers; but remember that he lived so close to God and so much in communion with God that people recognized him as a "man of God" (I Kings 17). Jesus Christ the God-man spent long periods in prayer, hardly because He had so many requests to bring to the Father but because He needed the communion. This is proved by the fact that He in His periods of prayer sought the quiet solitude and the absence of the multitudes. Prayer can be made to God, even in the presence of a great multitude, but when God is to speak to man it is absolutely necessary that man be alone or in a sacred place, company, or atmosphere.

The disciples before Pentecost "were all with one accord in one place" in prayer, but the answer came only by their waiting. Divine power came not by their prayer, but when God regarded their waiting and spake the mighty Word of power to them through His Holy Spirit. God spake to the early Church whenever they waited in prayer. God mightily answered prayer when Paul and Silas communed with Him in the dark prison cell. (Cf. Acts 5, and 16.)

Furthermore, the father of the lunatic boy (Mark 9:17-27) received his request only by communing with Christ. Without communion with Christ his faith would have been insufficient to realize the answer to his prayer. By communion his faith increased until he learned by experience that Christ wished to honor his request.

Paul prayed and prayed and prayed that the thorn might be removed from his flesh, but still the thorn was not removed. Well might Paul conclude that God does after all not always answer prayer; but when in communion with God, Paul learned why his thorn was not removed. God answered, "My grace is sufficient for thee." Thus we have vindicated by the experience of this man of God that prayer is not alone asking God for blessings and favors, but it is also waiting for God to speak His will concerning our requests and to give His all-wise counsel and divine encouragement to our lot as He chooses it for His children.

If God does not answer our prayers, perhaps it is because we talk to God but do not give Him time to speak to us. Perhaps He would speak to us, "If thou canst believe, all things are possible to him that believeth." Or perhaps He would tell us, "I cannot remove your thorns, but 'my grace is sufficient for thee'." Let us give God time and privilege to speak to us that we may know at all times that He does regard all the prayers of His children.

"Be still, and know that I am God."

"Wait, I say, on the Lord."

Aurora, Oreg.

(To be continued)

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

During the past few weeks our relief activities were centering around the group of 373 Mennonite refugees enroute to Paraguay from Harbin, China. The transport reached Marseilles, France, on schedule time and the group was taken overland to Havre, France, where they again embarked to continue their long journey April 5. A report from Bro. Unruh in Germany advises us of special services rendered to these people in the following manner:

An extensive collection of clothing was made by the Dutch Mennonites and sent to Havre to be taken along with the refugees to Paraguay.

Greetings were sent to the refugees on the ship by the Dutch Mennonite and the German Mennonite Conferences or officials.

Pierre Sommer was sent by the Swiss and French churches to meet the refugees at Marseilles.

Dr. Keller of the Central Bureau of Relief for the Protestant Churches of Europe, and Dr. Johnson of the Nansen Relief Office, both from Geneva, met the refugees at Marseilles.

Representatives of the French Red Cross received the refugees at Marseilles and accompanied them to Havre.

About 2000 yards of shirting in connection with the other regular equipment supplied to the colonists in Paraguay was sent along with the group for the colony Fernheim.

In a letter received from Dr. Isaac at Harbin, China, the fact that 73 more were sent in this first transport than had been originally planned for was explained by a statement showing that they had understood the permission to send 300 people to be that many full fares. This of course was a misunderstanding, as the 300 group was supposed to be about one-third half fares,

or children under the age of 12. The original order specified 60 families while the report now received from Bro. Unruh advises that there were eighty families in the group. This error is no doubt very fortunate for the 73 who were permitted to embark with the group who would otherwise have been compelled to stay at Harbin with the others who were left behind. It however has worked a real hardship on the Mennonite Central Committee in its effort to aid these needy people. The additional amount needed for ocean transportation has already been reported in part. The final additional cost cannot yet be calculated. Twenty families are now on the way without any equipment. Additional funds will be needed to care for them after they arrive in Paraguay.

Itemized statements have been sent to the officials of our relief organizations showing the additional amount yet needed for these needy people. While our people have already done much to help in this work, we cannot leave them to their fate at this time. Additional funds will be needed for their transportation from Buenos Aires to Paraguay and for their support and minor equipment that they will need to get started on their farms and for building their temporary houses. It is estimated that about $8,000.00 more will be needed for this purpose. How much can your congregation supply of this amount? Are you depending on others to provide this, or are you willing to help as the Lord has prospered you?

According to the usual schedules this group should reach Paraguay about the middle of May. This will be an opportune time for these to reach that country. It will be the beginning of their cool season. They will be able to get located on their land, provide their shelter, clear the land, and be ready to plant by the time of their next warm season which usually begins about November 1.

Earlier reports from the colony in Paraguay this year had been discouraging, as they were having a severe drought at the time their first crop was in the making. It is not definitely known what damage had been done. Reports indicated that some villages suffered more than others. This drought had extended to other parts of South America as well, as reports from our Missionaries in the Argentine show that the same conditions prevailed there.

According to recent reports the drought was broken in Paraguay about February 15 and for the several weeks following good rains were enjoyed in the colony. Evidently the latter half of February was favorable for plowing and planting. The prospects for a second harvest were considered good.

The report indicates that some of the machinery taken into the colony earlier for grinding corn was set up and the sample of flour was very satisfactory. The oil press was also installed and put to use which indicates that certain parts of the crops were harvested.

May we continue to remember these people by our prayers and means to enable them to become established in their new home.

Scottdale, Pa., April 14, 1932.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

held in the Forks Church, near Middlebury, Ind., Feb. 22, 23, 1932

The meeting was called to order at 1 P. M., Feb. 22, by the President of the Board, D. A. Yoder.

Devotional exercises were conducted in which Chester K. Lehman led in singing and J. S. Shoemaker read Psa. 145 and led in prayer, asking divine guidance and power in conducting the work of the meeting and maintaining the unity of the faith and the principles of the Gospel.

A recommendation from the Local Board of Goshen College that Edwin J. Yoder be designated as Business Manager of Goshen College and representative on the Board of Education was adopted.

A number of proxies were read and appointments recognized.

The roll call was responded to. The following members of the Board were present or represented by proxy: S. C. Yoder, Edwin J. Yoder, Edward Yoder, Maurice A. Yoder, Paul Bender, J. N. Byler, Silas Hertzler, A. J. Steiner, H. S. Bender, A. I. Yoder, D. D. Miller, Chester K. Lehman, Aaron Loucks, C. L. Graber, S. F. Coffman, O. O. Miller, Leidy Hunsicker (proxy, S. C. Yoder), Harvey Shank (proxy, J. D. Mininger), J. B. Smith, Otis N. Johns, J. M. Kreider, Perry Blosser, J. L. Stauffer, J. C. Gingerich, Menno Esch, Ira S. Johns, Daniel Kauffman (proxy, J. S. Shoemaker), H. R. Schertz, C. C. Cressman, M. C. Lehman, J. W. Shank.

Besides the regular delegates a number of bishops were present from adjoining districts upon the invitation of the Executive Committee to be present at this meeting.

Paul Erb was elected assistant secretary for this session of the Board meeting.

The minutes of the previous meeting of the Board were read by the Secretary and were approved.

The following brethren were appointed the Nominating Committee of the Board:—Aaron Loucks, J. M. Kreider, D. D. Miller.

The report of the Revisions Committee was the first item of regular business called for. Their report was read to the meeting and was accepted.

A motion was acted upon that the proposed Constitution be reread and considered section by section and adopted according to Article; the constitution then to be adopted in entirety.

After extended discussion, during which some changes were ordered, the Constitution as revised was adopted.

The latter part of the Tuesday forenoon session was devoted to the brief discussion of the subject, "Our Schools as Exponents of the Principles of the Church," by J. L. Stauffer, and "Mutual Problems of Our Schools and the Church," by S. F. Coffman. Testimonies were given by others of the brethren.

Tuesday P. M. Session

The session was opened with song service led by Edwin J. Yoder, and by reading of the Scripture, I Cor. 13, and by prayer led by Joseph Davis of Flanagan, Ill.

The report of the President of the Board was given by D. A. Yoder. The report was accepted.

The Secretary read the reports of three meetings of the Executive Committee. Reports accepted.

The report of the President of Goshen College was given by the President, S. C. Yoder, and it was accepted.

The report of the chairman of the Administrative Committee of Hesston College and Bible School was given by the Chairman, Edward Yoder, and it was accepted.

Dean Chester K. Lehman of the Eastern Mennonite School gave a verbal report from that institution. The report was accepted.

The financial reports of the Board were given by C. L. Graber, Assistant to the Treasurer of the Board. The reports were as follows:

Treasurer's Report.
Custodian's Report.
East Hall Apartment Report.
Lot Agent's Report.

The reports were accepted as given.

The Public Accountant's report of the audit of the financial reports was read and accepted.

Upon motion it was decided that the assets of the Goshen College lots be turned over to the Endowment Custodian and the income be turned over to the income account.

The Financial Agent's report was given by O. O. Miller.

It was Resolved, that the Financial Agent's report be accepted and the recommendations as to the care of the Board's obligation and the operation of the schools for the coming year be adopted. Carried.

It was decided that the Finance Committee be asked to further investigate the possibilities of increasing the attendance of the schools and the improvement of the income from such sources for the operation of the schools; also, that they devise plans to cover possible deficits, thus guaranteeing the operation of the schools for the coming year.

Following the reports of the schools and of the Financial Agent, the meeting passed the following resolution:

Whereas, the financial burdens of the Board of Education have been greatly increased in the past few years, in spite of all the plans and efforts of the Board in limitations of budgets, and reduction of expenses, and,

Whereas, the management and faculties of both Goshen College and Hesston College and Bible School have voluntarily contributed to the reduction of the expenses of the Board by some of them sacrificing their positions on the faculty, and by others making a sacrifice of a large percentage of their allowance, and by other self sacrificing methods, Therefore,

Be it Resolved, That the Board hereby express their appreciation of this manifestation of interest in, and support of, the work of the Board, believing that the services of the brethren and sisters connected with our schools means much in the encouragement of the Board in carrying on its work, and means much to the Church whose interests they have thus sought to conserve, and whose cause they seek to promote both by their labors as members of the faculties of our schools and by their example of true Christian service.

It was decided to dispense with the reports of the Faculty Committee, Educational Committee, and Local Boards of Goshen and Hesston.

It was moved and carried that Hesston College and Bible School suspend its college department for the coming year in view of the insufficient enrollment of college students.

Upon the recommendation of the Nominating Committee it was moved That the Board of Education elects Chester K. Lehman to the Presidency of Hesston College and Bible School, subject to the approval of the bodies concerned, and empowers the Executive Committee to communicate with the bodies concerned regarding his release for that purpose. Carried.

Election of Officers

Members at Large: J. D. Mininger, C. L. Graber (one year); D. A. Yoder, S. F. Coffman (two years).

Conference Representatives:
O. O. Miller, Lancaster.
Harvey Shank, Washington-Franklin.
Leidy Hunsicker, Franconia.

Officers of the Board:
D. A. Yoder, President.
A. I. Yoder, Vice-President.

S. F. Coffman, Secretary.
Aaron Loucks, Treasurer.
H. R. Schertz, Fifth member of Ex. Com.
O. O. Miller, Financial Agent.

Goshen College:
S. C. Yoder, President.
H. S. Bender, Acting Dean.

Finance Committee:
H. R. Schertz, Metamora, Ill.
M. C. Cressman, Kitchener, Ont.
M. A. Yoder, Hesston, Kans.
C. L. Graber, Goshen, Ind.
Edward Yoder, Topeka, Ind.

Faculty Committee:
S. E. Allgyer, West Liberty, O.
O. Burkholder, Breslau, Ont.
Daniel Kauffman, Scottdale, Pa.

Educational Committee:
J. L. Stauffer, Harrisonburg, Va.
C. C. Cressman, Plattsville, Ont.
J. D. Mininger, Kansas City, Kans.

Representative on Young People's Problems Com.:
Chester K. Lehman, Harrisonburg, Va.

Representative on Inter-Board Committee:
S. C. Yoder, Goshen, Ind.

To be cared for by the Executive Com.:
Business Management, Hesston.
Dean, Hesston.
Business Manager, Goshen.

Trustees of the Mennonite Board of Education

S. C. Yoder, Pres. Goshen College, 1932, Goshen, Ind.
Edwin J. Yoder, Bus.-Mgr. Goshen College, 1932, Topeka, Ind.
Edward Yoder, Chairman, Ad. Com. Hesston College, 1931, Hesston, Kans.
Maurice Yoder, Bus.-Mgr. Hesston College, 1931, Hesston, Kans.
Paul Bender, Alumni, Hesston, two years, 1930, Hesston, Kans.
Jos. N. Byler, Alumni, Hesston, two years, 1932, Hesston, Kans.
Silas Hertzler, Alumni, Goshen, 1931, Goshen, Ind.
A. J. Steiner, Alumni, Goshen, 1931, North Lima, O.
A. I. Yoder, General Conference, 1930, West Liberty, O.
D. D. Miller, General Conference, 1930, Middlebury, Ind.
Chester K. Lehman, General Conference, 1930, Harrisonburg, Va.
Aaron Loucks, General Conference, 1930, Scottdale, Pa.
J. D. Mininger, At Large, One year, 1932, 2409 Farrow Ave., Kansas City. Kans.
C. L. Graber, At Large, one year, 1932, Goshen, Ind.
D. A. Yoder, At Large, two years, 1932, Elkhart, Ind.
S. F. Coffman, At Large, two years, 1932, Vineland, Ont.
O. O. Miller, Lancaster Conf., 1932, Akron, Pa.
Harvey Shank, Wash.-Frank. Conf., 1932, Chambersburg, Pa.
Leidy Hunsicker, Franc., 1932, Blooming Glen, Pa.
J. B. Smith, East. A. M. and O., 1931, Elida, Ohio.
Otis N. Johns, East. A. M. and O., 1931, Canton, O., R. R. 3.
J. M. Kreider, Mo.-Kans., 1931, Palmyra, Mo.
Perry Blosser, Iowa-Nebr., 1931, Kalona, Iowa.
J. L. Stauffer, Virginia, 1931, Harrisonburg, Va.
J. C. Gingerich, Dak.-Mont., 1931, Local, Minn.
Menno Esch, Ind.-Mich., 1931, Mio, Mich.
Ira S. Johns, Ind.-Mich., 1931, Goshen, Ind.
Daniel Kauffman, West. Pa., 1931, Scottdale, Pa.
H. R. Schertz, Illinois, 1931, Metamora, Ill.
C. C. Cressman, Ontario, 1931, Plattsville, Ont.
M. C. Lehman, India, 1931, Goshen, Ind.
J. W. Shank, S. America, 1931, Goshen, Ind.
Samuel Honderich, Pac. Coast, 1931, Filer, Idaho.
Milo Stutzman, Alta.-Sask., 1931, Kingman, Alta.

S. F. Coffman, Secy.

Married

Weimer—Bittinger.—On March 2, 1932, Joseph Weimer of Salisbury, Pa., and Sister Elizabeth Bittinger of Springs, Pa., were united in marriage at Cumberland, Md. May the Lord abundantly bless them.

Roth—Miller.—On Wednesday, April 6, 1932, Bro. Harry Roth and Sister Velma Miller, both of the East Fairview congregation, were united in holy matrimony by Bro. J. E. Zimmerman. May God's choicest blessings attend them in their new relation.

Detwiler—Overholt.—On April 3, 1932, at the Hartville, Ohio, Conservative A. M. Church, Bro. David J. Detwiler and Sister Nancy J. Overholt, both of Greentown, O., were united in marriage, Bishop O. N. Johns officiating. May the Lord bless this union with a long and happy Christian home.

Witmer—Herr.—Bro. Ralph G. Witmer of Manor Tp., Lancaster Co., Pa., and Sister Sadie H. Herr of Millersville, Pa., were united in holy matrimony at the home of Bro. John H. Mosemann on Thursday, April 14, 1932. That the good Lord may bless them all through the journey of life and grant them many joys and blessings is our prayer.

Obituary

Ebersole.—John Paul, son of Ira and Effie Ebersole, was born July 1, 1931, near Marshallville, O., at which place he died, aged 8 m. 12 d. He is survived by his parents, two sisters (Mary Ruth and Anna Mae), four grandparents, and other relatives and many friends which he won during his short stay. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Services were conducted in the home and at the Crown Hill Church by the brethren, Noah Hilty and E. F. Hartzler.

Loucks.—Mary M. (Howard) Loucks, widow of the late Jacob M. Loucks, was born April 6, 1845; died at the home of her daughter, Mrs. Abbie L. Boyer, Scottdale, Pa., March 21, 1932; aged 86 y. 11 m. 15 d. She is survived by two children (William S. Loucks and Mrs. Abbie L. Boyer), three grandchildren, and two great-grandchildren. Funeral services were conducted March 23 at the home of her daughter by Aaron Loucks, after which she was laid by the side of her husband, who preceded her in death 23 years, in the cemetery at Alverton, Pa. Text, Psa. 127:2.

Chupp.—Alma Bessie, daughter of Moses J. and Ella (Kauffman) Chupp, was born near White Cloud, Mich., Feb. 28, 1916; died after an illness of about four months, at her home near Big Rapids, Mich., April 1, 1932; aged 16 y. 1 m. 3 d. She had accepted Christ and was baptized only several weeks before she became sick. Her mother preceded her just a little more than a year, and her grandfather last June. She leaves her father, a brother (Roy), and 3 sisters (Millie, Mabel, and Mrs. Beulah McCloud). Funeral services were held at the Fulkerson schoolhouse, April 3, conducted by T. U. Nelson.

Shellenberger.—Annie, wife of S. J. Shellenberger, was born May 28, 1857; died March 17, 1932. She was married Oct. 30, 1878. Her sickness was apoplexy, from which she suffered for 13 years. She bore it patiently to the end, and was willing and ready to go. She was a member of the Mennonite Church from her girlhood. She was faithful to her belief until the end. She died at her late home in Petoskey, Mich. Burial in the Brutus Cemetery March 20. She has gone to meet her dear Savior, and we feel sure that she will as she always led a Christian life and was true to her faith and her many friends.

Witmer.—Barbara, widow of Samuel L. Witmer, died at her home in Hanover, Pa., April 7, 1932; aged 88 y. 3 m. 13 d., after an illness of several months from infirmities. Sister Witmer was a member of the Mennonite Church for many years and one of the organizers of the Hanover sewing circle which was held in her home for a number of years. Surviving her are 1 son (Samuel T.), 1 daughter (Grace), 9 grandchildren, and 1 great-grandchild. Her husband, 3 sons, and 1 daughter preceded her in death. Funeral services were held April 9 at the home conducted by Bros. A. A. Landis and Harvey Grove. Text, Psa. 127:2 ("He giveth his beloved sleep"). Burial in York Road Cemetery.

Unzicker.—William Unzicker was born at Landsberg, Germany, May 16, 1850; died at the home of his son, William, in Fisher, Ill., March 22, 1932; aged 81 y. 10 m. 6 d. He accepted Christ and united with the Mennonite Church at the age of 15 years, and remained faithful to the end. In the year 1872 he was united in marriage to Barbara Guengerich. To this union 9 children were born, 7 of whom died in infancy. He leaves his wife, 2 sons (William and Joseph), 7 grandchildren, 1 great-grandchild, and many other relatives and friends. Funeral services were held at the East Bend Mennonite Church, Bros. J. A. Heiser and Harold Zehr officiating. Text, I Thes. 4:13, 14. Interment in East Bend Cemetery.

Eshleman.—Peter L., son of the late Abram and Anna (Lesher) Eshleman, was born Jan. 16, 1847; died at his home in Greencastle, Pa., March 25, 1932; aged 85 y. 2 m. 9 d. He was ill for a short time. Surviving him are his loving companion, 1 son, 5 daughters, 14 grandchildren, and 8 great-grandchildren. He was a member of the Mennonite Church and will be greatly missed by all who knew him. On account of influenza, services were held privately at the home March 28 by Bro. Irvin Lehman. Text, I Thes. 5:9. His body was laid to rest in Cedar Hill Cemetery.

"All is over; hands are folded.
On a quiet, peaceful breast.
All his toils and trials are ended,
And dear father is at rest."

By one of the Family.

Ziegler.—Nancy, wife of Benjamin Ziegler and daughter of the late Jacob and Nancy Shoup, was born Feb. 16, 1863, near Mt. Eaton, Ohio. She was united in marriage to Benjamin Ziegler Jan. 1, 1885. Five children were born to this union (Curtis, Will, Jacob, Merta Martin, and Mary Detweiler). There are 18 grandchildren. She with her husband united with the Martins Mennonite Church in Wayne Co., Ohio, some 40 years ago and remained faithful until the end. She quietly passed away Apr. 8, 1932; aged 69 y. 1 m. 23 d. Funeral services were conducted at the Midway Church in Mahoning Co., Ohio, April 10, by E. M. Detweiler with Clifford Lehman and I. J. Buchwalter assisting. Texts, Phil. 3:14; Mic. 6:8. Interment in adjoining cemetery. Thus mother passed away in peace having lived a devoted and sacrificial life for the welfare of her family.

The Family.

Dillman.—Amos W. Dillman was born May 13, 1864; died March 28, 1932; aged 67 y. 10 m. 15 d. He is survived by 1 son (Cleever) with whom he resided; also 6 grandchildren and 1 great-grandchild. His companion, the late Susan Burkholder Dillman, died 12 years ago. He was a member of the Metzler, Pa., Mennonite Church for about 30 years. He was ailing for about a year, but was only in bed for 3 days, suffering more than we could realize, but was very patient, trusting in the Lord that he would soon be called home. Funeral services were conducted at the home April 1

by Bro. Eli Sauder, and at Metzler's Church by Bros. John Sauder and Benj. Wenger. Burial in adjoining cemetery.

"The room is empty now,
Since Grandfather's gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"
By the Family.

Habecker.—Mary N. (Hostetler) Habecker, widow of Joseph H. Habecker, was born Oct. 6, 1864; died at her home in Mt. Joy, Pa., March 20, 1932; aged 67 y. 5 m. 14 d. She was ill one week with pneumonia. She leaves 2 sons (Joseph and Charles), 5 daughters (Sara, Mrs. Norman M. Stauffer, Mrs. Reuben Fellenbaum, Mrs. John Booth, and Mrs. Earl Grissinger), 13 grandchildren, and 5 brothers (Tillman, Jacob, Levi, Elam, and Jonas). She was a faithful member of the Mt. Joy and Kraybill's Mennonite Church. Funeral services were held at her late home, and at the Mt. Joy Church on March 23 by Bros. Henry Garber and Henry Lutz. Interment in Kraybill's Cemetery.

"Rest on, dear mother, your labor is o'er;
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend on earth like you we'll find."
Mrs. Norman M. Stauffer.

Taylor.—William Ernest, youngest child of Joseph and Mary Taylor of Calgary, died in the Holy Cross Hospital, Calgary, Alta., Mar. 19, 1932; aged 18 y. 5 m. 10 d. He was born in Cranbrook, B. C., and came to Alberta with his parents at the age of 3. For the past two years he made his home at Carstairs and last summer gave his heart to Jesus and united with the West Zion Mennonite Church at that place. His willingness to do his part in the S. S. and Y. P. M. was greatly appreciated. He leaves a grieving father and mother, 4 sisters (Mrs. Jack Bardgett, Mrs. Alvin Steckly, Mrs. Sam Good, and Miss Irene Taylor), and 2 brothers (James and Joseph). He was laid (to await His coming) in the West Zion Cemetery, Bros. H. J. Harder and N. R. Weber officiating.

"We shall meet, but we shall miss him,
There will be one vacant chair;
We shall linger to caress him,
While we breathe our evening prayer."

Burkholder.—Lester Robert, son of Lester M. and Violet E. (Good) Burkholder, was born in Lancaster, Pa., Oct. 25, 1928; died March 28, 1932; aged 3 y. 5 m. 3 d. He leaves his sorrowing parents and 1 sister (Jean), grandparents, uncles, aunts, and many other relatives and playmates. Robert was of a very kind, loving disposition; much loved by all who knew him. He suffered severely from rheumatism. God saw fit to transplant him in His garden where he will bloom throughout eternity. We bow in submission to the Lord's will for we know that what God does is well done. Brief funeral services were held at the home March 31 by Bro. David Landis with further services at Mellinger's Mennonite Church by Bros. David Landis and Elmer Martin. Burial in the adjoining cemetery.

"Dear little blossom, too tender to stay;
God, in His love, took our darling away.
Not from our memory and not from our love,
But to dwell with the angels in heaven above."
By an Aunt.

Yoder.—Christian B., son of Jonas and Catherine Yoder, was born in Juniata Co., Pa., Aug. 3, 1869; died March 11, 1932; aged 62 y. 7 m. 9 d. Formerly of Belleville, Pa., in 1920 he moved with his family to Lancaster Co., where he died. He was married to Lydia King. They were blessed with 3 children (Jonas, Kathryn, and Christian). He united with the Mennonite Church in his youth, and was very interested in church work. He always attended whenever health permitted. He had been ailing for some years, and died suddenly of a heart attack. He is survived by his wife, 3 children, 4 grandchildren, and a host of relatives and friends. He is greatly missed. Funeral services were held at the Morgantown A. M. Church by John S. Mast, the home bishop, and by Jonas D. Yoder of Belleville, Pa. Burial in church cemetery.

"We are glad if God thought best,
To end his troubles and give him rest.
In heaven to sing with angels fair,
May our names be written there,
That we may again our loved ones meet,
And walk with them through the golden street."
The Family.

Whisler.—Rebecca, daughter of the late Emanuel and Leah (Burkholder) Whisler, was born in Cumberland Co., Pa., Aug. 21, 1866; died March 24, 1932 in Hanover, Pa., at the home of her brother-in-law and sister, John and Ida Danner, with whom she made her home. Age, 65 y. 7 m. 3 d. She had not been well for the past year, but bore it all patiently. She was ready and willing to go to her home above, which she expressed during her illness. She was a faithful member of the Mennonite Church for the past 35 years. She leaves 2 sisters and 3 brothers; also a number of nieces and nephews. The following brothers and sisters survive: Mrs. Hattie Fuhrman, Mrs. Ida Danner, Henry, Solomon, and Levi. Services were held from the home March 27 with further services from Bair's Church, conducted by the home ministers, Bros. Harvey Grove and Peter Shank; also Bro. Henry Bechtel of Spring City. This verse was written by the deceased:

Farewell, brothers and sisters dear;
See that you always live in God's fear.
And oft' in secret often pray,
Mind what your dying sister said.
By a brother.

Short.—John C., son of Christian and Anna Short, was born near Archbold, O., Oct. 28, 1857; died at his home in the same locality March 17, 1932; aged 74 y. 4 m. 19 d. He was the last of a family of 9 children to answer to the death call. He was united in marriage with Lydia Short, Jan. 20, 1881. They shared the joys and sorrows of life together for a little over 51 years. This union was blessed with 4 sons and 7 daughters. He leaves his deeply bereaved wife, 3 sons and 5 daughters (Adam, Clinton, Mrs. Oliver Short, Eddie, Mrs. Eli King, Mrs. Jefferson Wyse, Mrs. Clarence Leu, and Mrs. Verden Grieser); also 27 grandchildren and a large number of relatives and friends. Three children preceded him in death. Bro. Short accepted Christ as his Savior in his youth, and united with the Amish Mennonite Church. He remained true to that faith until the end. Bro. Short was a faithful, devoted husband, father, and member of the church. He always took a deep interest in the welfare of the church and his family. Funeral services were held March 20 at the Lockport Church, conducted by S. D. Grieser assisted by S. S. Wyse. Text, Rev. 22:12.

"Father, dear, we all do miss thee,
Thou hast gone from us away,
To rejoice with thy dear Savior
In the realms of endless day.
One long year thy sufferings lasted,
Meekly thou didst bear them all,
Didst not murmur in impatience,
But awaited God's last call."
The Family.

Schertz.—Peter Schertz, son of Christian Schertz and Catherina Engel, was born near Washington, Ill., Jan. 16, 1857; died at his home near the old homestead on April 3, 1932; aged 75 y. 2 m. 17 d. Death came as the result of influenza and other complications. On Jan. 20, 1881, he was united in marriage to Magdalene, a daughter of Christian Esch who for many years was bishop of the Mennonite Church of this community. To this union were born 8 children: Manuel D., Mrs. Edwin R. Schertz, Henry R., Mrs. Peter R. Schertz, William J., Mrs. Walter Smith, and Mrs. Walter Yoder. Edna Lucille died in infancy. Early in life he accepted Christ as his Savior and united with the Mennonite Church, remaining faithful until death. In the year 1888 he was ordained to the ministry. He was never very active in this capacity because he felt his inability to do public work. He was willing, however, to make his contribution in the service of Christ and the Church. His talents lay in other fields. Not the least of these gifts lay in his integrity and ability in business, in which he was very successful. This God-given gift he endeavored to use in blessing other lives. As a wise counsellor his service was much appreciated in the Church, the community, and especially in the immediate family—in which he always had the larger interest in mind, the spiritual welfare of each one. Besides these interests he had the general welfare of the Church at heart. He was interested in the missionary and educational activities of the Church at large, and to these he gave freely. Besides his wife and children, he leaves 23 grandchildren; a brother (C. S. Schertz), a sister (Mrs. Debolt Householder), and many neighbors and friends who mourn his departure. Three grandchildren, 4 brothers, and 2 sisters preceded him in death. Funeral services at Metamora Church April 6, conducted by D. D. Miller, assisted by Andrew Schrock and C. Z. Yoder.

Emmert.—John, oldest son of Jacob W. and Katherine (Glick) Emmert, was born near Middlebury, Ind., July 27, 1884. He attended the public schools and was graduated from Topeka High School in the class of 1902. He prepared for teaching, which profession he followed for a period of twenty-six years, teaching in the schools of LaGrange and Noble counties. Early in life he accepted Christ as his personal Savior and united with the Mennonite Church. He was always active in the work of the Church. He was either superintendent or teacher in the Sunday school since the age of nineteen. His going leaves vacant the place of a Sunday school teacher, a church trustee, a church chorister, and a young people's meeting worker. He always felt that his place was in church services on each Lord's day. On March 17, 1907, he was united in marriage to Grace Plank. To this union were born eight children, seven of whom are living. John had always enjoyed good health until about three weeks ago when he suffered an attack of influenza. He was apparently recovering and looking forward to the time when he could again be in his school-room and about the work on the farm. But, alas! it was not to be. He was suddenly stricken on Monday morning, and after a few hours he peacefully passed away at noon April 4, 1932; aged 47 y. 8 m. 8 d. As a husband and father he always had kind words and a helpful smile, ever looking for the "silver lining" to every cloud. As a teacher he had the confidence of all. Although firm in his discipline his pupils obeyed because they loved him. Honesty and integrity were his watch-words in all his business transactions. His family, neighbors, and friends testify to the fact that his personality could best be expressed in the one short sentence, "To know him was to love him." He leaves the sorrowing wife, 4 sons (Roy, Howard, Arthur and Paul), 3 daughters (Evelyn, Vera and Velma); also his father (Jacob Emmert), step-mother, 5 brothers (Frank, Edward, George, Joseph and William), and 2 sisters (Clara and Bertha). His mother and one sister, Laura, preceded him in death. Besides these are many relatives and friends who mourn his early departure. Funeral services were held April 7 at the Maple Grove Mennonite Church, in charge of D. D. Miller and Edwin J. Yoder. Interment in the Maple Grove cemetery.

"I cannot say and I will not say
That he is dead—he is just away;
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming, how very fair
It needs must be, since he lingers there.
And you—O you who the wildest yearn
For the old time step and the glad return,
Think of him faring on, as dear
In the love of there as the love of here,
Think of him still as the same, I say:
He is not dead—he is just away."

ITEMS AND COMMENTS

The famous Lindbergh kidnaping case awakened new interest when the news went abroad that the father of the kidnaped child had paid out $50,000 but was disappointed in that the child was not returned to him. It is another illustration of the depths to which some people will go in their quest for selfish gain.

From Buenos Aires, Argentina, S. A., come reports of huge eruptions of volcanic gas poured forth from craters in the Andes. From many villages there came frantic appeals for aid to save the population from wholesale asphyxiation from the effects of the gases. It is one among many illustrations that on this earth life is insecure, liable to be snuffed out without a moment of warning. Moral: "Be Ready."

The organized religions of the world are approximately as follows, based upon recent statistics: Roman Catholics, 310,000,000; Orthodox Catholics, 120,000,000; Protestants, 200,000,000; total Christians 630,000,000; Jews, 15,000,000; Mohammedans, 240,000,000; Buddhists, 130,000,000; Hindus, 230,000,000; Confucianists and Taoists, 350,000,000; Shintoists, 35,000,000; Animists, 135,000,000; miscellaneous, 60,000,000; total non-Christians, 1,195,000,000.—D. Carl Yoder.

In the midst of the present financial depression, believed to have been brought on largely through the manipulation of gamblers in the stock markets on the Board of Trade, the news of the death of Joseph Leiter, famed because of his "corner" on wheat in 1898 which netted him millions of dollars, awakened memories of those stirring times which most people have since then forgotten. Such ventures sometimes appear successful for the time being, but in the end they bring about conditions that verify the words of the wise man: "Wealth gotten by vanity shall be destroyed."

After a hotly contested campaign President Von Hindenburg was elected for a second term as President of Germany. Perhaps never before in the history of nations has a man of his age been thus honored. Should he live to serve out his new seven-year term he will have gone far past the ninety-year mark. Here in America a man's fitness for this high office is questioned when he exceeds the age of sixty. The reëlection of Hindenburg is looked upon with general satisfaction by other nations, as he is generally regarded as standing for a constructive policy in his own country.

Chicago's two leading newspapers are Wet. Daily they parade defiance of the Prohibition Law. Neither of them try to make any contribution to the moral welfare of the community. Read them year in and year out and you would never even so much as learn that there is a church in the city. The editors seem to have no sense of religious proportion or spiritual values. The "Tribune" and "Examiner" are two of the most powerful newspapers in the world. Is it a coincidence that Chicago should be the most crime-ridden city in the world? Is it a coincidence that the city should be in a state of absolute financial bankruptcy at the present time? Or is it true that moral and spiritual collapse is invariably accompanied by social and economic collapse? Chicago's Mayor Cermak says, "Not since the Chicago fire has the city been confronted with such a disastrous situation."—The Defender.

ANNOUNCEMENT

Summer Session of 1932 Eastern Mennonite School

(June 14—Aug. 12)

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CORRESPONDENCE

(Continued from page 57)

Bible School at Kitchener. Others of our young people who attended the school were Henry and Mervin Wismer, Eben Cressman, Verda Gimble, Greta Martin, Bessie Wismer, and Mabel Cressman.

While the epidemic of influenza and bad colds was quite prevalent in our community, we are glad that most everybody is enjoying normal health again.

April 13, 1932. Elvina Cressman.

Waynesboro, Va.

Dear Readers, Greetings:—"The eyes of the Lord are over the righteous and His ears are open unto their prayers." What a comfort when we know there is One who is ever watching over us, and ready to help in every time of need, and that is as the poet expresses it, every hour. But there are times in every one's life that we feel our burdens are too heavy to bear without the grace and strength of an all powerful One. Life is made up of joys and sorrows, and we have had them come to us since our last writing.

On Feb. 21 we had the pleasure to have Bro. Martin Weaver of Annville, Pa., with us and preached for us morning and evening. It gives us joy when the young men that have gone out from our ranks come back filled with the message of God's love.

On Saturday night Mar. 5, Bro. J. B. Senger and wife, and Sisters Shearer and Brooks, were with us. Bro. Senger very earnestly spoke to us how we should reverence God's Word. Text, Jno. 1:1.

Evangelistic meetings are in progress at the Hildebrand Church, and expect to begin at Valley View Sunday the 17th. Pray for the work and workers.

Maggie M. Driver.

April 14, 1932.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

All Scripture is given y inspiration of God." | April 21, 1932 | "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

In other words, watch your own life (being, thoughts, words, and actions) to make sure that your life is in conformity with the Word and will of the Lord. Results: It means safety and salvation for both yourself and those within reach of your example and instructions.

The servant of God has similar instructions in II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Consider the last two clauses as being the natural results of the first. If you would be approved unto God, be sure that your life is in conformity with the Word and will of the Lord, and your testimony (whether in the pulpit or out of it) is a correct setting forth of Gospel truth.

There is a vital connection between faith and life. Tell me what you believe (in the real sense of the word) and I will tell you what you are. You never saw a man who was really converted to God, and who had an intelligent grasp of His Word, who was not also a shining light in the Kingdom of our God. Christ, speaking to the Father, prayed thus in behalf of His disciples: "Sanctify them through thy truth; thy word is truth." It was in harmony with this fact that Paul referred to the Gospel of Christ as "the power of God unto salvation."

Speaking of doctrine, let us not forget that the whole Bible belongs to this class. As Paul writes to Timothy, "ALL SCRIPTURE is given by inspiration of God, and is profitable for DOCTRINE." We look upon the entire message, beginning with Gen. 1:1 and ending with Rev. 22:21, as being the message from God, setting forth truth as it is needed to satisfy the soul, enlighten the mind, sanctify the heart, and equip the child of God with all that is needed to live a victorious, God-honoring life. Get this message into your mind and heart, and this "power of God unto salvation" will make of you "a vessel unto honor, sanctified, and meet for the Master's use."

Sanctification.—Once in awhile you hear man say, "I believe in sanctification"—and then give evidence of a heroic look as though he had said something wonderfully courageous. Why all this? Sanctification is a Christian attainment so clearly taught in Scripture, and the holy life so clearly an essential to a God-honoring Christian life, that no one should for one moment profess faith in God and feel justified in rejecting holiness. The church member who professes not to believe in sanctification, as well as the one who lays loud claims to being sanctified wholly but at the same time lives anything but a sanctified life, is to be pitied. It is true that not all that is called "sanctification" merits the name, but it is also true that without holiness (sanctification, R. V.) "no man shall see the Lord."

The Most Important Doctrine.—If by this is meant "the greatest commandment," then there is but one answer; namely, that of supreme love to God and love to our neighbor as ourselves, as our Savior emphatically taught. But if the question is raised as to what is the most important doctrine as applied to the individual life and needs then the answer as to which doctrine should be emphasized depends mostly upon the individual. For the inquirers on the day of Pentecost the doctrine of paramount importance and need was repentance; for the young man who came to Christ inquiring the way of salvation the most essential thing was to give up riches; for the jailer who came before Paul and Silas, faith; for others, that which they are most urgently in need of is paramount in importance. Since "all scripture . . . is profitable for doctrine," there is none to be preferred before others; there are no "nonessentials" among the entire list of doctrines recorded in Scripture. Their relative importance is measured by their relative need in our lives.

The Greatest Event.—It has truthfully been said that

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the second coming of Christ is the next among the great events in the history of men. We would not say, as some do, that the second coming of Christ ranks as the greatest event of all human history, for that would be minimizing some other great events in the life and works of our Savior. We believe that all who have given thought to this subject will agree with us that compared with all other events of foremost importance, that of the gift of God's only begotten Son to save the world from sin and its awful results stands at the very head of the list. Of the whole human family it was said, "All have sinned, and come short of the glory of God;" that "death passed upon all men, for that all had sinned;" and that "there is no other name under heaven given among men whereby we must be saved" except Jesus Christ the Savior of the world. The difference between heaven and hell measures the importance which should be placed upon this greatest of all events, the gift of God's Son as the ransom price paid for the redemption of men. Brother, do we appreciate this gift? Do our lives show that we appreciate it? To what extent?

As a Matter of Course.—At the present time religious leaders professing Christianity are divided into two great classes: Fundamentalists and Modernists. The issue that divides them is the question as to whether the Bible, in each of its sixty-six books, is a reliable Book. Fundamentalists take the position that it is, while Modernists assume the liberty to determine for themselves what part of the Bible is reliable and what part is not. Between these two schools of thought there is no middle ground, and only a few people, either through ignorance or insincerity, assume to say that they are neither Fundamentalists nor Modernists.

As for a choice between Fundamentalism and Modernism, there is but one choice that a man of faith can possibly make on this question. If the Bible is not a message from God, not wholly reliable from beginning to end, not to be accepted as a matter of course because it is all "given by inspiration of God," then human reason and knowledge and not the Bible is to be taken as our highest authority, and Christianity is placed on a level with all other systems of religion.

We take it as a matter of course that whatever the Bible teaches is to be taken as truth (Jno. 17:17) without question or doubt or dispute. We accept what the Bible has to say about God, about the creation, about the garden of Eden, about the fall of man, about the calling of Abram, about miracles as events in history, about the virgin birth and Deity of Christ, about the plan of salvation, about ordinances and restrictions, about the second coming of Christ, about the resurrection and judgment to follow, about heaven and hell, and about all the other things taught in this sacred Book, as matter-of-fact truths that should be accepted and believed without any question or doubt. The moment you get away from this position you get off the true foundation of revealed religion. There are plenty of Christian evidences that sustain the truth of God's Word as assailed by unbelievers, but these evidences should be used simply as assurance that our faith is well placed. Happy the man with an unwavering faith in the whole Bible as the Word of God.

"A LIGHT THAT SHINETH IN A DARK PLACE"

By H. Frank Reist

For the Gospel Herald.

In his second epistle the apostle Peter urges us to take heed to prophecy "as unto a light that shineth in a dark place." As a light in a dark room gives us a glimpse of its contents, so predictive prophecy gives us a general outline of the closing events of the present age. Predictive prophecy occupies such a large part of the Bible that its study is imperative in order to rightly divide the Word of truth. In Holy Writ God has clearly outlined the course of human history from its beginning to its close. In the minute fulfillment of prophecy we find one of the most convincing lines of evidence that the Bible is a revelation from God and not the product of man. When we observe present-day events and conditions tending towards those events and conditions so clearly predicted for the close of this age it undergirds our faith and brightens our hope. It is significant that without exception those who study the prophets and believe all they have spoken are ardent defenders of the inspiration of Scripture and the Deity of Christ. The liberal theology cannot flourish in the realm of predictive prophecy.

Predictive prophecy constitutes a large part of the Bible text. It is not confined to the so-called seventeen prophetical books of the Old Testament and Revelation in the New. Much is foretold in the Pentateuch and the Psalms. The four Gospels, the Acts and many of the epistles contain predictions of things to come. More than half of the Bible deals with the prophetic themes of the two advents of Christ, the Jews, the Gentile nations, and the Church. This being the case, the student of the Bible cannot afford to ignore the study of prophecy.

It is of interest to note that the Bible itself encourages and attaches considerable value to its study. "Behold, the former things have come to pass, and new things do I declare; before they spring forth I tell you of them" (Isa. 42:9). Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (Jno. 13:19). These words were spoken for the express purpose that those who believed might observe their fulfillment and thus secure additional and conclusive evidence for their faith.

In Isa. 7:14 God through the prophet gave the great sign whereby Israel might unmistakably recognize their long-looked-for Messiah when He came: "Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel." It is significant that when this prophecy was fulfilled at the birth of our Lord we have record of only two Israelites who had studied, believed, and understood the prophets and were able to recognize the Christ-child and understand His mission. Simeon, "waiting for the consolation of Israel," recognized Him as "a light to lighten the Gentiles, and the glory of thy people Israel." Likewise Anna, the prophetess, clearly understood His mission. Thousands of other Jews had access to the same prophecies but because of unbelief "sat in darkness." So to-day thousands of professing Christians are blind to stupendous world events which clearly indicate that certain predictions for the close of this age are in process of fulfillment.

The three wise men from the East, possibly Gentiles, saw "his star in the east." They were students of prophecy, believed "all that the prophets have spoken," recognized the sign, and were not left in darkness but were divinely led to Him.

On one occasion the scribes and Pharisees came to the Master and asked for a sign from heaven to prove His repeated claim to Messiahship. Jesus

rebuked them sharply, saying they could read the signs of the sky, and should also be able to read the signs of the times. But no other sign was to be given them than the sign of the prophet Jonah, recorded in their sacred writings.

After His resurrection Jesus called several of the disciples "fools and slow of heart to believe all that the prophets have spoken: . . . and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Twice in the closing book of the Bible a blessing is pronounced on those who heed the words of this prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). Revelation was not given by God to mock us, but to be read and studied and, through the illumination of the Holy Spirit, to be understood.

Paul, writing to the Thessalonians concerning the great hope of the believer and the manner of Christ's coming to receive unto Himself the Bride, says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (II Thes. 5:4). The general course of world events marking the close of this age are clearly enough outlined in Holy Writ that the believer need not be "in darkness" concerning the trend and significance of present world conditions. The tendencies are clearly in evidence and the stage is being set for the ultimate fulfillment of the closing events of this present evil age as foretold by the prophets.

The steady flow of Jews back to Palestine and the marvelous agricultural and industrial developments now in progress there; the increasing sentiment in Europe in favor of the organization of a "United States of Europe," and the present political and economic conditions there which indicate that such a federation is their only hope of survival; the political and economic developments in Russia and Germany; the rapid movement towards the world-wide control and centralization of business and commerce; the wave of atheism and lawlessness now sweeping over the earth; the great apostasy; the world-wide longing for a "Moses" to bring order out of chaos; etc.; etc.; all these become of intense interest and significance in the light of what the prophets have foretold for the end of the present age.

Paul in I Thes. 4, speaking about the coming of Christ for the Church says, "Wherefore comfort one another with these words." We can find little, if any, comfort in anything we know little or nothing about. The more we search the Scriptures concerning the event Paul has in mind, and find other prophecies and events related thereto, the more clear and distinct God's marvelous purpose and plan for the ages appear in outline, the greater is the comfort the believer finds in "these words," the stronger and more settled his faith in God and His Word becomes, so that the fiery trials and tribulations foretold for the closing days of the present age will not move him, for he knows that a glorious deliverance awaits the believer.

As the gloom and darkness of sin and rebellion against God keeps lowering and thickening, may we diligently search the writings of the prophets, believe all they have spoken, and with confidence look upwards to heaven from whence shall come our Lord and Master with a full, complete, and triumphant salvation. "Even so, come, Lord Jesus."

Falfurrias, Texas.

WORSHIP

By Homer M. Kauffman

For the Gospel Herald.

What is true worship? Everything that is genuine also has its counterfeit; and every article of worth has its imitations. This suggests to us that the thing imitated has real value and it is worth being counterfeited. Now while it never pays to furnish a substitute for the worship of God, yet we find that this is being done in every nation and land on the face of the earth.

Ever since the Lord made man it has been the nature of man to worship something. Man had not lived so very long on this earth till he was turning to other gods and not the Lord God. The people of the ancient empire around Ur of the Chaldees all worshiped other gods; but the Lord called Abraham out of their midst to be the leader of His faithful ones. The Egyptians had their many gods, and it seems as though the influence for Israel was not a wholesome one. After they had left Egypt we still find that the nations with which they came in contact had their multitudes of gods. But through the centuries we find standing in the midst of earth's millions a band of faithful men and women who by their earnest, sincere, and devout lives have directed their worship to the Lord God their Creator. It is the nature of man to worship something but only that faithful band who worships God receives the real blessing.

Worship Defined

To worship means to respect, honor, and adore. When we come before God to worship Him, the thought of how we can honor and serve Him should be uppermost in our minds and in our hearts. To be the opposite, or irreverent, defeats our purpose in coming to God, and we miss the blessing. It just depends on which view we take of this as to whether we could call our coming to God true worship or not. We wish that we as a people of God could make more improvement along this line, and practice more reverence, so that our lights will shine before men and that our influence would be of the most wholesome kind.

Now, there are three things which characterize our worship of God as being true worship. The first is our object of worship, the second our manner of worship, and the third what our worship does for us. If we would apply these tests to the heathen religions I think we would find that they would fail on perhaps the first and third but on the second they perhaps would many times put us to shame.

Object of Worship

God is the only true object of our worship. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). These verses tell us that God stands above all else, and anything that draws us away from God hinders our worship to Him. God also says in Exodus: "Thou shalt have no other gods before me." The idols, heavenly bodies, earthly creatures and great men of this earth, which people worship, are not proper objects of true worship. Neither are we to worship angels. When John was on the isle of Patmos and fell down before the feet of the angel, he said, "See thou do it not; for I am thy fellow servant, and of them which keep the sayings of this book: Worship God." When the parents of Samson wanted to do homage to the angel that appeared to them the angel said, "If thou wilt offer a burnt offering thou must offer it unto the Lord." When Peter went to the house of Cornelius to tell him about God and Cornelius kneeled to him, he said, "Stand up, I myself also am a man." These examples serve to show us that we must not worship idols, angels, or man but we must do what the angel told John to do: **"Worship God."**

Manner of Our Worship

Next, we will consider the manner of our worship. We might profess to know God and to love Him, but unless we enter into worship in a wholehearted way it is but a mere outward form and we miss the real blessing. True worship should spring from a heart filled with the love of God and abounding in His praise. If we are in touch with God and truly love Him and His Word, then it will not be hard for us to lift up our hearts in real praise and adoration to Him. Much of the worship to-day is cold and life-

less formality. But let us ask ourselves these questions: Do we understand what we are singing about in our worship? Do the words make an impression on our hearts? Do we have an earnest desire to live better and do more for our Savior? Or are we in the service just because it is expected of us although we had no desire to be there? These questions we might profitably ask ourselves and see wherein lies the motive of our service and worship to God. True worship does not consist of outward formalities but consists of an outpouring of a pure heart filled with goodness and love of God. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Effects of True Worship

What does our worship do for us? That is the third test of true worship. Does it make us better for engaging in it? Does it give us a heart of obedience toward God? If we worship Him and still are disobedient to His commandments, what good does our worship do us? The real good of our worship comes when we seek God with a whole heart and are inspired to nobler thoughts and actions and we have a desire to live close to the Lord. If a child would say to his parents that he loves them and yet disobeys them we would not consider that child's love and respect genuine. "He that saith I know Him, and keepeth not his commandments, is a liar and the truth is not in him" (I Jno. 2:4). None of us admire a two-faced person; one who is nice to your face, but something else when your back is turned. Yet some give the Lord just that kind of treatment. They attend worship and engage in it, but when that is over they turn to things not consistent with worship. These receive little benefit from their worship. For illustration we might compare people in public worship to the four kinds of soil mentioned by Jesus in one of His parables. The first kind of soil (hard soil)—the Word of God makes no impression on their lives. The thorny soil—many people take their money, farms and business to worship and so receive little benefit from the service. The stony or shallow soil—they come for the worship of God but the Word does not sink deep enough. The good soil—those who enter into worship with the whole heart and soul and enjoy it. These receive a blessing and daily grow in the service of God. The worship of God enriches their lives and they receive much strength and encouragement.

Our worship toward God is not restricted to any particular time or place but it comes from the heart. Wherever we are we can worship God. We believe that any time and any place is acceptable to Him provided we come in the right spirit. We can worship God during our daily work by testifying for Him. Although I believe we should hold the house of God to be a sacred place, yet wherever we are when we come to meet God, that should also be sacred. When Moses turned aside to the burning bush God told him to take off his shoes because the ground on which he was standing was holy. Wherever God is, that should be a sacred place. Jesus teaches us through His talk with the Samaritan woman that it is not the place of worship but the attitude of heart that makes the difference.

The psalmist David was overflowing with praises to God and from his life we get many lessons along the line of worship. We are impressed with two passages which bear out this thought. The first is in Psa. 29:2: "Oh worship the Lord in the beauty of holiness." The second is the one hundredth Psalm: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations."

Scottdale, Pa.

SCRIPTURAL REASONS WHY

For the Gospel Herald.

I. Why Espouse Fundamentalism?

By I. E. Burkhart

Modernism is too negative

The following are a number of statements quoting rather freely the viewpoint of Modernism. Note its negative character on five points:

"The Bible is a natural instead of a supernatural book. It shows the growth of religion among ancient peoples. Their ready-made religion does not fit our spiritual needs. Therefore, it is part of our task to make a twentieth century Bible for a twentieth century world."

"To believe that Jesus was God puts him out of our reach, but when we think of him as a good man we can try to be like him. The virgin birth is a heathen way of explaining the greatness of Jesus. It is a biological miracle that our modern minds cannot use."

"To teach that Jesus shed His blood for the remission of sins is foolish and futile for an age which has given up the idea of bloody sacrifice, though it may still be helpful to savages. Trusting in the sacrifice of Christ leads to a fool's paradise, for conversion is a natural process associated with adolescence."

"Righteousness is developing the best that is in man. Man has not fallen and does not tend downward, but if left to himself he steadily rises both morally and spiritually."

"The kingdom of God is not dependent upon the personal return of Christ. The real coming of Christ means to get Jesus into control of human affairs, thus making the world a good place to live in."

Fundamentalism is positive

We espouse Fundamentalism because it teaches that the Bible is the Word of God, and is based on God's own revelation of Himself to man. It explains the origin of the universe, of man, the genesis of sin, God's unfailing patience with His plan of redemption; the work of Christ, His resurrection, His present ministry of intercession, and the hope of immortality to come. The Bible does this in a collection of 66 books, written by over 50 authors during 1500 years; and under such circumstances of time, space, personality, and language as to make it impossible for them to collaborate. The unity can be explained only by its supernatural inspiration. It has outsold all others. The most popular novel the world ever saw sold 25,000,000 copies, but of the Bible there were already as high as 35,000,000 copies sold in one year. Estimates tell us that there have been over 740,000,000 copies sold. This book is good enough for any honest soul. There is none better. Who will write a twentieth-century Bible that is better? In the words of W. J. Bryan one could say:

"Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man so fallen from his high estate that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man?"

We espouse Fundamentalism because Jesus was more than a good man, He showed signs that men cannot produce. His life was sinless, and "a sinless man is as much a miracle in the moral world as a virgin birth in the physical world." His teaching was with authority. His miracles ran the whole gamut from filling hungry mouths to raising the reeking body of a man four days dead. But this is not all. He was "tempted in all points like we are," yet he was "time's solitary perfect character." Now then how could an example have raised Lazarus? yet, what an example in the

One who did raise him! So we believe it was God in the flesh, and instead of putting Him beyond our reach it bridges the chasm that heretofore gaped and yawned to swallow up the pilgrims seeking after God. Christ has brought God down and shown that He really loves man, and in addition He has given us an example to inspire and challenge us to high service and noble living.

Because the death of Christ impresses upon us indelibly the knowledge of the holiness of God, the sinfulness of sin, the love of God, and our security and hope of immortality. The Bible is full of this teaching: "Who bare our sins in his body upon the tree" (I Pet. 2:24). "He is the propitiation for our sins" (I Jno. 2:2). "Unto him that loved us, and loosed us from our sins by His blood" (Rev. 1:5). Illustration: A child fell into a city gutter full of juice and slime. The father rushed it home to the mother. That mother did not draw that weeping child to her bosom until the filth and slime were removed. So with sin. A holy God cannot have sin in His children. In His love He sent Christ to settle the sin question. Trusting in His merits and work have not led to a fool's paradise, but to a holy joy of reconciliation with God the Father, an experience for men and women to treasure from adolescence until their hoary heads go down in glory to the grave, and their souls enter the eternal realms of bliss.

We espouse Fundamentalism because fundamentalism gives one a new vision of the unrighteousness of human nature. Living in the Spirit of Christ does not mean the struggle in which the fittest survive, but the struggle in which the strong bear the infirmities of the weak. It means a life of righteousness which is the Savior's gift and not the rags of one's own good deeds. It means obedience to the Word of God, not the development of the wisdom of man. The precepts and ordinances of the Scripture are meant to guide the lives of men in the way of true holiness, to keep them humble in spirit, sound in faith, loyal to God, and true to man. Such is the exhortation of the fundamentalist who says: "Believe great things then live by them" in contrast with the doctrine which says "develop yourself." Even a modernist said recently:

"Modernism has breadth and easy-going complacency, general good will, but lacks moral grip to lift men above the ordinary levels of daily life, and give them courage to defy the world."

Because "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Modernism has stressed activity, conveniences, comfort, and in general the making of this world a good place to eat and drink and enjoy one's self. But alas, a stark depression has sent reeling and tottering the throne of this kingdom of material well being. The Fundamentalist is not averse to improvement or convenience, but he is always conscious that he should be "looking for a city that hath foundations whose builder and maker is God." While he is busy in the relief of suffering, he is looking for a kingdom where there shall be "no more crying nor tears . . . a new heaven and a new earth wherein dwelleth righteousness." The passing glory of material prosperity drives the man of faith back to God, to prayer, to spiritual striving, to patient waiting for the coming again of the Lord from heaven.

Hesston, Kans.

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II. Why We Believe In Missions

By Clarence Bontrager

A Lost World

If we stop and look about us we see indications of godlessness on every hand. The world seems to be crying aloud, in the midst of sorrow, sadness and grief, for something they do not have. Many do not know how to get what they need. It is estimated that only one-third of the people of the world ever heard of Jesus Christ. In every community there are those who do not possess what Christ came to give. Therefore we believe in missions.

An Urging Conscience

The heart of every truly converted soul has a deep longing to have the message of salvation brought to those that do not know Christ. A sick man who has received a great relief from some physician is very anxious to tell others about it. Manyfold stronger should be the inward desire to those in spiritual need and to tell others about deliverance, peace, and salvation that is possible in Jesus Christ. Our conscience tells us to help others to Christ. Therefore we believe in missions.

A Commanding Savior

Although it should be the greatest of pleasure for the followers of Jesus to tell others about Him, He after all thought it necessary to command them to be witnesses for Him. He told all that ever would be His disciples to preach the Gospel to every creature. Think what that means! Not only preach to our relatives, or those of our home church or community, but to "Every Creature." So heavily rested this burden upon our Lord that His very last effort upon earth was spent for this purpose. How important He must have considered this! Instead of bidding them goodbye, or giving them other words of comfort He said, "And ye shall be witnesses unto me," at home, in the community, in the United States, and unto the rest of the world. He is depending upon us to-day. Therefore we believe in missions.

Devoted Christians always Believed in Missions

Mission work is as essential to a growing church as exercise is to a physical body. If you wish to see a cold church, look at one that puts forth no effort in mission work. This has been true in history, it is true now, and will without question always be true. The Lord made no provision whereby the Gospel might be preached other than by the Church. It is up to us as a Church to do it, lest it will never be done. Think! the very thought drives us upon our knees: we are asked to do it; we are responsible for it. For doing it brings untold joy to us here in this life, and everlasting joy to us and those we win in the life to come. Therefore, we believe in missions.

Yoder, Kans.

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III. Why We Oppose Evolution

By Paul Bender

Truth found in nature (God's creation) and truth found in the Bible (God's written message to man) must agree. The Bible teaches the existence of God and a spiritual realm. All races of men recognize a living Deity, and the Christian experiences daily a spiritual life transcending his physical, natural being. The Bible records the operation in the world of supernatural forces; the man who knows God recognizes the hand of God in human affairs. The Bible asserts that individual species of all living organisms on the earth were created by God and have perpetuated their kind. The facts of biology definitely rule out the possibility of spontaneous generation of life from non-living matter as well as the possibility of one species changing into another, all pointing directly to the special creation and continued propagation of individual species. The Bible explains that man was created a spiritual being, "in the image of God;" man has a spiritual existence completely transcending the animal life on the earth. The Bible narrates a universal deluge involving an enormous destruction of life; the rocks of the earth show unmistakable signs of an earth catastrophe by water and contain immense amounts of animal and vegetable remains suddenly destroyed and deposited in the rocks in utter confusion as to arrangement of species. Thus the Bible and nature agree.

Evolution is part of a materialistic philosophy which denies the existence of God and the spiritual realm. It limits the forces in the universe to natural, physical laws, denying the supernatural. It supposes life to have begun spontaneously through physical forces in simple forms, and to have developed gradually through

more and more complex forms to produce the present species. It assumes that man is the highest development of life through the operation of purely physical laws. It attempts to trace the history of this development of life in the rocks, assigning long geologic ages to the fossil remains in the rocks on the assumption that the fossils are arranged according to the time in which these plants and animals lived on the earth. In all of these points the philosophy of evolution disagrees with the truth as found in nature and as revealed in the Bible. Hence we must oppose evolution and its materialistic, atheistic philosophy.

Hesston, Kans.

"IN TIME OF PEACE PREPARE FOR WAR"

By Harold Bender

For the Gospel Herald.

The title given above is a well known slogan used by the militarists to advocate preparedness. And from the viewpoint of war it is a proper slogan. If war is to be successfully fought preparation must be made in time of peace. But what about those who are not militarists, who believe in keeping the peace and who intend to keep the peace even in time of war? May not the same principle be applied, that nonresistant people, pacifists, must also "in time of peace prepare for war"? War brings peculiar and severe tests to those who stand for peace and nonresistance. A successful maintenance of nonresistance in war-time certainly demands preparation in time of peace. The nonresistant must also be prepared for war.

The nonresistant's preparedness consists of four points: (1) the practice of nonresistance and love in all things in time of peace; (2) information, education, and conviction on the Bible teaching on peace and war and nonresistance, so that when war comes a truly Christian attitude may be maintained; (3) an obedient and worthy citizenship of the State at all times, so that the nonresistant may have a good conscience toward the State and thus lay the basis for claims for consideration of his position on the part of the state; (4) preparation for some alternative service to military service in war-time. Let us briefly review these four points, in the nonresistant's preparedness for war.

The Practice of Nonresistance and Love in Time of Peace

If any of us once had the notion that nonresistance merely means the refusal to bear arms in war time surely the experience of the last war, as well as closer study of the New Testament, has shown us the error of our view. Nonresistance is a spirit permeating our whole life. It is the spirit of peace and love toward all men, toward enemy as well as toward friend and neighbor. It is the spirit of the Lamb of God who "as a sheep before his shearer" resisted not. It means loving the unlovely, serving the unworthy, giving to the ungrateful. It means resisting not evil by carnal means. It means abandonment of the belief that force is more powerful than love, and a practical application of this belief. It means that strife and envy and backbiting and factionalism and schismatic spirit disappear from life. It means that the church as a whole cultivates and practices the spirit of peace and unity and harmony and fellowship. It means that the Church as a whole practices the love of Christ toward the whole world and ministers to the needs (both spiritual and physical) of the human family. The world has come to know, indeed the world has told us, even as Mennonites, "How can we believe your position of nonresistance in war-time when your private life and your church-life manifests the spirit of belligerency in time of peace?" and the world (on this point) is right. Such an attitude is one of hypocrisy, or one of ignorance of the true meaning of nonresistance. Both attitudes are a grievous charge against any nonresistant-professing people.

Information, Education, Indoctrination, and Conviction on the New Testament Teaching on Peace and War

Since the fundamental basis for nonresistance is the teaching of Christ and the Scriptures, it is clear that a church can be truly nonresistant under the greatest test of all (the test of war), only if it is thoroughly established and grounded in the Biblical teaching, and believes it with a whole heart, mind, soul, and strength. It will become plain with such study and teaching that nonresistance is not merely made up of not bearing arms or refusing combatant service, but means a refusal to participate in any way in war-work, in the war-machine. It is becoming increasingly clear that war is an effort of the entire nation, and not only of the soldiers on the battlefield. The next war will be more so. Since this is true, the Mennonite Church, as well as any nonresistant people, will in the future face much greater problems than simply the problem of "What shall the boys of military age do when they are drafted?" There is little question among us now that our young men can do nothing else than refuse any service whatsoever which will promote war. But is it as clear to us that hiring a substitute (as was done in previous wars), or buying war bonds and thus furnishing the financial sinew of war, is just as impossible? It has been said that in the last war on this very ground the older folks at home were less nonresistant than the boys who were drafted. The charge is not without foundation. Is our church prepared for the next war? Have we thought through all the implications of our nonresistant position in the light of the Scriptures? Are we so thoroughly grounded that we can resist all temptation to yield and can manifest to the full the love of Christ in war-time? It is not only a question of being able to cite and quote the few New Testament passages bearing directly on fighting and peace; it is a question as to whether the whole tenor of the Gospel in the matter of peace has so seized our whole life and spirit that we will do what is right and true, and be able to give a reason for the faith that is within us.

Obedient and Worthy Citizenship of the State at All Times

This point needs little discussion. The teaching in the New Testament is plain, and the logic of the argument is inescapable. As the world is at present organized there is not a single nation, not a single state, which is not established on the principle of force and which will not use its army and navy for defense and engage in war when necessary. This being the case, it is clear that the nonresistant people will be allowed to practice their principle in war time only in case the state is disposed to be gracious and bestow the unmerited favor of exemption. From the human and worldly point of view, nonresistant people have no right to make the claim for such a special and gracious consideration unless they can show an unblamable record of obedient and worthy citizenship in all matters which do not involve the Christian conscience. This means that nonresistant people must pay their taxes, of course, but it means more. It means that in the community and in the nation nonresistant people must be known as people of absolute integrity, worthy citizens whose life and example is above reproach, a group whose members do not in any way become a burden on the state because they provide for their own, a group whose boys and girls conduct themselves in a Christian way so that they do not become the subject of community censure and even police action. It means that nonresistant people dare not be so extreme as to seem to be a handicap to progress in the community, and either by their superstition or fanaticism bring disrepute upon the community as well as upon their own conservatism. It means that nonresistant people dare not become so clannish and self-centered that they will refuse to share in the normal charities and burdens and problems of a community and help to solve them in a Christian way by helping to build up better schools and support local reliefs and

charity and institutions. How inconsistent for nonresistant people to shut themselves off from the world and not share in the burdens of life which lay so heavily upon all these days, and then come along in war-time and demand complete exemption as a matter of course from the terrific burdens which war imposes upon their neighbors. Nonresistant people should represent the highest type of citizenship to the State, so that the State may feel glad and willing to make room for conscientious convictions.

Preparation for Some Alternative Service in War Time

As stated above the time is past when war is fought alone by the soldiers on the battlefield. The plans for the next war involve the organization and regimentation of entire nations. If nonresistant people wish to claim exemption from this service, which will surely involve every one in the next war, they must be prepared to offer some alternative service for the common good and which will lay as heavy burdens of sacrifice and loyalty upon them as their fellow countrymen bear. What equivalent can conscientious objectors offer in time of war for military service. In Russia the Mennonites were given exemption from military training in peace-time on the basis of equivalent service rendered in forestry work by Mennonite young men of military age. This service was financed by the Mennonite Church. Must not some such plan be worked out and held in readiness to be proposed in time of war? What such a plan might be need not be suggested in detail here. It would probably involve some form of agricultural service, forest service, construction service or reconstruction service. The Church should be prepared to officially offer such service on behalf of all those involved in military service, and should be prepared to finance the same. Are we prepared for such an alternative and equivalent service?

Summary

The preparation for war outlined in the above four points involves a great deal. It involves more than the Mennonite Church has undertaken thus far. It involves more definite teaching in the home, in the church, and in the church schools. It involves a higher standard of daily nonresistant living and a deeper spirit of peace and love in the Church than at present exists. It involves a leadership in the ministry better prepared to deal with these matters than we have at present. The number of ministers who have thought and studied and taught in this line of peace preparedness is too small. The amount of time and space devoted to these themes in our teaching and preaching and writing should be greatly enlarged. The whole question should become much more of a burden to the church and to its individual members than it has been thus far. The Peace Committee of the General Conference has been doing very good work as far as it has gone. It should be strengthened and there should be no thought of discontinuing the committee. If anything, it should be enlarged. Might there not well be a committee for teaching nonresistance and peace principles in every conference district.

But some one may say, "Why be so concerned about a war in the future which may never come?" Some one may say, "Is it possible that mankind should once more plunge into war after having suffered so bitterly in the last war?" The answer to such a question may be found first of all in the scriptures, second by a little observation of the carnal nature of the human race, and third by a study of current world affairs. Current world affairs promise war rather than peace. There has been much talk about the growth of pacifism, and it is true that the development of agencies for international organization and the maintenance of peace has made progress. Sometimes we are even led to believe that the world as a whole is about to adopt nonresistant principles. Is it possible that we are beginning to deceive ourselves about the true state of affairs in the world? If that is true, we should take a little thought and meditate on what some recent world events reveal. Japan, a nation which signed the League Covenant, the Nine Power Pacific treaty, and the Kellog-Briand Peace Pact, has voluntarily violated its pledges, has attacked a peaceful nation and is still engaged in war with that nation. What the coming years may give to the world in the Far East is a very serious question. Possibilities of war are not remote—war between Japan and Soviet Russia, or between Japan and other nations. Again consider the explosive situation in Western Europe. Consider the militarist Hittler group in Germany, the militarist-minded controlling power in France, the extreme nationalism in Poland and Hungary and elsewhere, the embittered attitude in regard to reparations. Western Europe is a tinder box which may be ignited as easily, or more easily now than it was in 1914. The fate of the disarmament conventions of the last few years is indicative of the real state of heart and mind in Europe. The present disarmament convention at Geneva is the first world disarmament convention called since the World War. Frank H. Simonds, a well informed writer, states in the April number of the REVIEW OF REVIEWS that the present Geneva convention is doomed to failure because nations are bound to irreconcilable theses of national policy.

No one knows enough to prophesy that there will be a war soon, or when, or how it will come; but any intelligent observer of world affairs can report the inflammable nature of international relations and the precarious hold on peace which is being maintained by the world governments. Under such conditions the beast of war may yet clasp the world to his breast. What then will the nonresistant Christians do if they are not prepared to live, to die, for their principles?

Goshen, Ind.

PREVENTION OF WAR—WHAT THE CHRISTIAN MAY DO

By J. R. Shank

For the Gospel Herald.

We see a fight going on between two persons. We had nothing to do in their quarrel and we will take no part in their fight. But as we look on, and see the utter folly and the destruction they are causing in injuries to each other and even in damage to others in the range of their battle ground, we feel that we cannot look on in complacency without a concern. But what could we have done to prevent it? Can we do any thing to stop it without taking sides in the fight? We may enlarge our question to transfer it to the fight between nations. Again we may change it to where our own nation is involved and they brush past our very door and enter into things that concern our very own. What can we do?

This title, **"Prevention of War,"** is born of a misconception of the Christian's mission. We have no promise from Christ that we are to be able to prevent war. Instead He taught His disciples that their influence in the world would be in a different way. "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them" (Mark 13: 9). Paul writes, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:12, 13). This is not a very popular conception of the Christian's influence among the nations; nevertheless it is the path that our Master trod, and the path He told us that we as His followers must travel.

Yet there is something that the Christian is to do about the matter. But it is not in that high-handed place of authority in which many of our modern peace organizations would like to stand. If we cannot stand in such a place before the nations, we certainly cannot join hands with those who are planning to bring their influence to bear, by force of their num-

bers and voting power, upon the governments for the prevention of war.

A Nation in the Midst

"Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:14-16). Compare I Pet. 2:9. Of the nature of this **nation in the midst** Christ said, "They are not of the world, even as I am not of the world" (Jno. 17:16). He did not plan that they should be taken out of the world until they had fulfilled their mission in the world (Jno. 17:15). But He planned to send them on a mission for which He Himself had come. Jno. 17:18. And in due time He revealed to them that they were to receive power and be His witness everywhere (Acts 1:8), and when that mission is fulfilled the end will come. Matt. 24:14.

As a kingdom we have a king and laws to affect us as subjects, while at the same time we are to have a particular service to render before the world. Of this kingdom Jesus made explanation to Pilate when He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36). Truly we are a kingdom of peace in the midst of strife. Already our weapons of strife are beaten into instruments of useful service in the cause of peace (Isa. 2:4). Of such Jesus has said, "Behold, I send you forth as lambs among wolves" (Luke 10:3). It was His expectation to save those who would receive the message of the servants of the King and that they in turn should enter into the service and thus bear the tidings still farther and stand as witness of His saving grace to every creature. Now if every creature would accept the message, of course the peace of the whole world would speedily arrive and war would cease. But experience and the teaching of the Word declare that "iniquity shall abound," that "evil men and seducers shall wax worse and worse," and that it is doubtful whether the Son of man at His coming shall **"find faith on the earth."** There is to be a great company of men at His coming "who know not God and obey not the Gospel of our Lord Jesus Christ" (II Thes. 1:8). Truly then wars have not been prevented in the earth even unto the coming of Christ. We may do our part, but we will not thereby prevent all wickedness to cease until the judge will come to Judge the Nations.

Our Work in Behalf of National Peace

1. **We are Commanded to Pray.** "Seek the peace of the city whither I have caused you to be carried captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. 29:7). Thus were the erring people of God directed to labor for national peace. So also are we as the followers of the Lord Jesus Christ directed to do: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

2. **Be an Example of Good Citizens.** "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Tit. 3:1, 2). By an honest, upright life before God and man, our conduct will "put to silence the ignorance of foolish men" (I Pet. 2:15). Those who are propagating evil things against the laws of the country and speaking evil of the rulers are doing much to destroy the government and incite men to lawlessness and rebellion, which lays a foundation for war and enmity from other nations. The worse the citizens of a country, the more apt that nation is to do things to provoke the wrath of other nations. The Christian people who live quiet, obedient, peaceable, honest, and pure lives and train their children for the same are doing more to prevent war than those who train as soldiers and are constantly watching for a misstep in the conduct of others toward them.

3. **Instruct Rulers in the Principles of the Gospel.** Not in the way of setting up ourselves as having authority over them, but in the way of "meekness" (Tit. 3:2) we may, not only demonstrate the way to avoid strife in our contact with neighbors and fellows in the community, but, how nations may promote peace among their neighbor nations. As opportunity affords we can give our testimony before rulers and people as to the nature of the life we live among them for the Lord's sake, who suffered "the just for the unjust" (I Pet. 3:18). The propaganda of news editors and radio speakers and the sentiment of the people affected by the sentiments expressed in the literature of the day has done more to raise the whole nation to a state of war than any other agency. God's people should use their opportunity to set forth the principles of the Gospel in every way that God gives an opportunity in harmony with the standards of a peaceable life. In a peaceable and quiet life, let us avoid entering into the corrupt and exciting political questions of the day, promoted by the news agency of our land, and "be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (I Pet. 3:15).

4. **Keep in the Christian Sphere.** "Be ye not unequally yoked together with unbelievers." Those with principles so widely different in motive and principle cannot be in the same organization and association for work of any kind. There are many kinds of plans for the promotion of peace. But our sphere is not with them, even though some of them pose as Christian. If they do not espouse the whole Gospel standard we cannot have fellowship with them lest we become partakers of their evil. Ours is a labor for the salvation of souls primarily, but not for the reformation of the nations. If by bringing salvation to the individuals of a nation we raise the standards of righteousness and morality within that nation and thus promote the prevalence of peace and goodwill among neighborhoods and nations, we may glorify God for thus blessing our service. But our work is too urgent and of too great importance to leave it for the sake of coming down to take counsel in the affairs of nations who can never enter into our work. II Cor. 6:14-18; Jno. 15:18-20; 17:13-21; Rom. 12:1, 2.

Living Peaceably

1. **Put on the Lord Jesus Christ. Rom. 13:14.** "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold all things are become new" (II Cor. 5:17). "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit" (Rom. 8:5). "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). It is impossible for any one to fulfil the principles of peace which Jesus teaches before he has been made partaker of the divine nature. But having put on the new man, we put on also "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3:12-14).

2. **Overcome Evil with Good.** "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:38-41). "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust" (Matt. 5:43-45).

3. **Leave Judgments to God.**—"As much as lieth in you, live peaceably with all men. Dearly beloved avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord." We ought to be glad that God has the vengeance in His own hand, for if He were as unmerciful as man often is, we would never have been saved. But He has laid on His own Son "the iniquity of us all" and has allowed Him to suffer the punishment in our place. Let us rather seek to have our enemies reconciled to Him that they may enjoy the forgiveness that we enjoy. If we suffer unjustly at the hands of sinners we can commit our cause to God who will reward us for our patience and may use us to save our enemies. But if not they shall in due time meet the righteous judgment of God. II Thes. 1:4-12.

4. **Follow after Peace.** "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14). "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another" (Rom. 14:19). "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil and do good; let him seek peace and ensue it" (I Pet. 3:10, 11). "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Pet. 3:9). "Bless them which persecute you: bless, and curse not" (Rom. 12:14).

5. **Suffer for Righteousness.** "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (I Pet. 3:17). "Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:9-12).

Gravois Mills, Mo.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.—II Tim. 3:16, 17.

WHY NONRESISTANT PEOPLE SHOULD NOT PARTICIPATE IN POLITICS

By C. C. Culp

For the Gospel Herald.

This is campaign year again; and no doubt claims will be made by the political parties that may sound reasonable to church-going people, especially on issues that have to do with the morals of men.

Let us as Christians remember our real purpose in life—spreading the Gospel, not making the reforming of the natural man the main object of our lives.

We present the following nine reasons as a basis for refraining from all political affairs by the Christian:

I. The Government of this World and the Government of the Christian Church are two Distinct and Separate Duties,

And are carried out by two distinct classes of people. The Government is responsible to maintain law and order in the earth. To do so, men must enact laws and exert the power to **enforce** them. To do this in a proper manner the Government must: (1) raise taxes to support itself; (2) threaten (Rom. 13:3); (3) punish the evil-doer (I Pet. 2:14); and, as a last resort, (4) bear the sword (Rom. 13:4).

The Christian Church is to evangelize the world, is to forbear threatening, must not punish men, and we are strictly forbidden to kill. The Christian is to **pay** tribute, while the Government is to **receive** it. Rom. 13:6.

The very names in each organization are significant. The Government has presidents, kings, governors, sheriffs, police, etc. The Church has bishops, deacons, prophets, pastors, evangelists, etc.

II. The Church is a "Called-out" Assembly.—Acts 15:14.

"The whole world lieth in the wicked one." This is a "present evil world." We are "taken out," "separate," "strangers and pilgrims," seek "another country," are to "love not the world, **neither the things that are in the world.**" These terms describing our attitude and place should teach us our duty. As Israel was not to be counted among the nations, so the Church (Israel's spiritual successor), is to be as "strangers and pilgrims" (I Pet. 2:11).

III. Jesus' Kingdom is "Not of This World" (Jno. 18:36).

This is plain language, the meaning of which lies right on the surface. Thrice blessed is the man who heeds and treasures such simple truths of God's Word. We are translated **out** of the power of darkness **into** the Kingdom "of his dear Son" (Col. 1:13).

IV. Our "citizenship is in heaven" Phil. 3:20 R. V.).

That is, our spiritual country is heaven. It is true that our natural citizenship is in some country on earth, yet the spiritual relationships always outweigh and supersede the natural ties. We are ambassadors here. See also Heb. 11:13-16.

V. We are "In the World," but "Not of the World" (Jno. 17:14-16).

Such direct statements of our Lord ought to burn themselves into our very soul, never to be effaced. The word "of" here means: the same kind, with the same hopes, aspirations, duties, methods, motives, source, and destiny. Politics are plainly dominated by ambition, force, covetousness, pride, self-praise, etc. The Christian is "of God" (Heb. 2:11-13; I Jno. 5:19). He has the divine nature within, and is controlled by it in contrast to the above qualities.

VI. We are to be "separate" (II Cor. 6:14-7:1).

These verses have been referred to so often that we may lose their sacredness; but may the reader once more read them with a prayer to God for a fuller, richer illumination of their heavenly sweetness. Then remember that casting a party vote is making yourself a part of some political party—certainly very unequally yoked together with all sorts of unbelievers. How can we consistently claim to be a part of both Christ and Belial at the same time? In one of the temptations Satan claimed to have power over the kingdoms of this world—which Jesus did not deny.

VII. Apostolic Example, Attitude and Teaching.

The whole range of Christian doctrine and conduct is minutely covered by the New Testament commandments and examples. But you search in vain for a text that tells a Christian how to administer Government affairs. We are told to pray for kings, to pay tribute, to honor the rulers and obey the laws, as SUBJECTS, but **never** how to conduct ourselves as rulers.

VIII. God Sets Up Even the Basest of Men. Dan. 4:17.

This is true, even though Satan may be the active agent in so doing. Luke 4:5, 6. This baseness of men has been proved times without number, in candidates making "campaign promises," then when elected, entirely ignoring their own word. The framers of the U. S. Constitution said, "No religious test" is to be made in any candidate for public office. Notice what the Bible says about some: Unbelievers, unjust, base. Then compare I Tim. 3, Titus 1, and I Pet. 5, and see the kind of men God wants in His Church: Faithful, holy, temperate, pure conscience, etc. Where is the rightness of a "good" church member giving a "base" politician his right to hold of-

fice by voting for him? We should have no part in it at all.

IX. I Tim. 5:22.

Although we may not be the originator of a sin, yet if we become a party thereto, we are counted equally guilty of the crime, both by the laws of our land and in the Bible. Take Jacob as an example. He even remonstrated with his mother in her scheme, but later yielded to her plan of deception. Notice the trouble he brought on himself—deceived about life companion, wages changed ten times, family quarrels, and his sons later deceived him. Near the close of his life, hear his own version of it all: "Few and evil have the days of the life of my pilgrimage been."

May we walk as dear children of God, and go through this year with clean hands and a pure heart.

Chief, Mich.

DESTRUCTIVE CHURCH BUILDING

By Ben B. King

For the Gospel Herald.

At first sight it would seem that destructive building of any kind would be no building at all. It is, however, a painful fact that there are destructive agencies copiously and tirelessly at work in every avenue of life, whether it be in politics, business, society, religion, and in fact everywhere in this world so far as the human race has to do with these various activities. There are tendencies and slip-shod schemes working everywhere against God and the Bible, which tend to the destruction of both, but this will never be accomplished in the end. We do not mean to say that the Church will ever be utterly destroyed, but that there are agencies at work that tend to that end. These are what we want to notice in this writing.

Partiality in Discipline

One of the easiest ways to destroy a church and cause her to have lots of trouble is carelessness and laxness in discipline when it comes to Church building. Suppose you have a case in which the Church officials decide to advise a brother or sister because of their transgression to refrain from taking communion and this request is kindly adhered to. The next communion comes around and now others are found in the same transgression but go to communion, and nothing is said about the transgression, and the former brother or sister is not visited, nor any effort made to effect a reconciliation in their church standing. Is this fair and constructive building?

Showing partiality in dealing with transgressors has played havoc in some churches. The writer has known cases where the transgression was confined to a certain relationship in the Church and little was said about it. But if any one outside of that relationship was found guilty the sentence was executed speedily. It is true that if the transgressor is the son of a bishop, or the daughter of a minister, or the son-in-law of the deacon, that the message of I Tim. 5:20, 21—"Them that sin rebuke before all, that others also may fear," "I charge thee before God, and the Lord Jesus Christ and the elect angels that thou observe these things without preferring one before another, doing nothing by partiality"—may be overlooked and not complied with. There is nothing more destructive than carelessness and unfairness in church work.

Unscriptural Methods

Another destructive agency is that of unscriptural methods in settling things that arise in the Church. About the worst thing that can be done in case of some one in error is to bring his name before the council before he has been visited, and make a public example out of his case and grind him through a grist of some sort.

If Matt. 18:15-17 and Gal. 6:1 were in every case complied with, very few cases would ever find their way to the Church council. But I hear people say there are cases that do not come under Matt. 18; where the individual has transgressed against the Church and not against an individual. But that does not eliminate our responsibility of members according to Gal. 6:1: "Brethren, if a man be overtaken in a fault, YE WHICH ARE SPIRITUAL, restore such an one." That does not say that the bishop, minister, and deacon alone are responsible for his restoration, but it indicates a responsibility that has been so greatly neglected in many instances in Church work, that of the laity taking the proper attitude towards the transgressor and manifest their spirituality in laboring for the restoration of the one in error; instead of taking sides on the matter and destroying the peace and power of the Church, finally agree to drop the matter and cover up sin and fail to get the one in error back in reconciliation with God.

So many cases where the final decision was taken out of the hands of the Church where God put it, and invest it in the power of a committee or a few brethren, some one may be compelled to suffer for something he is not guilty of, and this in turn tends to destroy confidence and fellowship with all involved. If you want to destroy a Church, all that is necessary is to employ unscriptural methods in adjusting difficulties. Confidence and Fellowship are often destroyed never to be restored again because of the method.

Destructive Pacifism

There are two kinds of pacifists. First those who get into the battle for what is right and according to the Scripture and truth regardless of reputation, influence, position, or anything else will contend for the truth and right no matter what the results will be—just like Paul did when he was beaten, stoned, imprisoned, and persecuted won the fight; not by popularity, compromise or some other wishy-washy method or principles and was finally so antagonistic that he was beheaded, why? Because he was a pacifist only on the grounds of right and truth, and stuck to it, if it did cost his life. Second, another kind of pacifist is the one who gets on the fence and waits a little to see what the people say, think or do with Conference rules, Church regulations, and Biblical doctrines of the Word when you have a "Thus saith the Lord," and will then betray his best friend to be on the victory side. That is, he will betray the Lord. Scriptural truth and right are not what he looks at now, but the people and their conduct. He is the middle-of-the-roader, or what is sometimes called "neutral ground." He wants to be in a position to swing his gate in or out just as the occasion demands. He is the type of a man that even the world admires for his broad-mindedness, and has become so harmless as not to cause the devil any trouble; and his doctrine of nonresistance so large that he will not even resist the devil, nor the lust of the flesh, eye, or the pride of this life. This kind of pacifism is the best soil for Modernism in the world.

Compromise with Modernism

You ask some good-hearted, benevolent church member, deacon, or preacher if he has accepted Modernism or not. He may give you the most bewildering look and wonder what makes you ask such a question. If, however, you enter into a discussion as to what Modernism is he may surprise you in letting you know what he thinks about feet washing, devotional covering, the bonnet, or some other practice that makes for scriptural denominational distinction (which of course most Modernists decry). There are modernists that are contented to put up with what they call IGNORANCE, so he can in an unnoticed way bring in the doctrine of evolution, new world idea, modern interpretation propaganda, and no one notices it. In a certain church the minister resigned on the ground that he had accepted the Modernistic interpretation of the Word and believed it to be nearer correct than the doctrine of the plain church to which he belonged, and he expressed himself with the fact that because of his modernistic belief he was disqualified for the ministry in the Church to which he belonged; and then made a strong appeal that he be retained as a member of the church that he had served as pastor. It is surprising how the evil spirits like to

lodge in the branches of the Church, or pillow their head on the bosom of the mother Church; but like a deadly viper, not for the good of himself or the Church.

This also is the most powerful enemy of the conservative or constructive Church building. Sad to say, many are not aware of the deadly poison many of our people have imbibed from the Fosdick and Cadman radio programs that are received weekly by many of our people, and have not been able to detect the deadly influence it had in their own life in its relation to the Gospel. Not long ago a bishop of a conservative church said that he did not know what Modernism was, and would not recognize it if it was taught, and at the same time he had a split in his church on that very issue. Oh, what gross ignorance!

Worldly Entanglement of Leadership

The scriptural injunctions are clear as to who only is to be entrusted with the word of truth. "And the things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Faithfulness is the one great qualification, and required before one is entrusted with the Word. It is no less fundamental in constructive Church building, and its absence in those who once possessed it but later lost it cannot help but create and do destructive Church building.

Another very definite statement is made in II Tim. 2:4: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." To please God, with no worldly entanglement, are the qualifications. What must be the mind and thoughts of God when His messengers disregard this message and become entangled with worldly things.

The saddest and most disheartening condition one meets up with in laboring for the extension of the Kingdom as interpreted by the Mennonite Church is to get to a community where members are burdened for the welfare of souls and the future of the Church—and the first day be shown newspaper clippings, in large head lines, that the leader of their church has joined some association, as "breeders' association," or elected as head of the "Farm Bureau." or the "wheat pool," or some other entanglement that has created a worldly alliance.

There can be no greater destructive Church work going, than when the leaders of the Church cease to maintain their position where they seek to please God, and trample Church and conference regulations under foot and count them as nothing, in comparison with a little worldly honor they are seeking, instead of trying to please God.

Think of it: the leader of the Church, the messenger of God for lost souls, lost his calling and allowed his influence to be used to destroy the work God called him to build up. There never was a more crying need of a ministry getting down on their faces before God, and confessing out before the Lord, for their lack of representing His cause in a Gospel-like way, instead of doing destructive church building.

Harrisonburg, Va.

NONCONFORMITY TO THE WORLD

By Mary I. Detwiler

For the Gospel Herald.

When we speak of nonconformity to the world, we do not only refer to dress but also to the business and social life.

Nonconformity is a principle believed by all true Christians but is given a different interpretation by the different denominations. In too many cases the inclination is to make provisions for the flesh when it comes to interpreting this principle or doctrine.

Jesus Christ, the apostle Paul, and many other men in the Bible believed in nonconformity. Jesus says in Luke 16:15, "That which is highly esteemed among men is abomination in the sight of God," and in Jno. 17:14 "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

Paul says in Rom. 12:2, "And be not conformed to this world . . ." In II Cor. he says, "Be ye not unequally yoked together with unbelievers."

Great Christian men of to-day believe that we are called to a life of separation from the world and its follies, its sinful practices, and its methods.

In Business

We should not be conformed to this world. "For the honorable business man, 'honesty is the best policy.' With the Christian, honesty is a sacred principle." We can see that this should at least be true with Christians, but the sad fact about it is that it is not always true. If people on the outside find that as a rule Christian professors are engaged in useful, honorable business, and that in conducting their affairs they are temperate, truthful, charitable and conscientious, they will exert a powerful influence in convincing the world that religion is something worth living. Some ways in not conforming to the world in dishonesty are:—(1) Don't misrepresent the stock or goods you have for sale. Some people, even Christians, will put a value higher than they know should go on their goods, just so they can get money. (2) Don't give some excuse for doing a thing when you know that your real reason is something else. (3) Don't tell the man you are dealing with that this is the last cent you will give (or take) and then break your word before you are through trading. (4) Don't say that you don't care about selling (or buying) when you know that is the very thing you want. (5) Don't garble market reports. (6) Don't contract a debt promising to pay by a certain time, unless you are sure you can make your word good. "He who thinks less of his character than of his few dollars is unworthy the name of a Christian or the form of a man." We are not to be as most men that work it so that other people help make a living for him and his family, for it is the duty of the man to provide for his family. We should have the principle of "Whatsoever ye would that men should do to you, do ye even so to them." The world says, "Look out for number one;" but in looking out for "number one," we must be careful that "number one" does not encroach upon the rights of "number two." Every form of untruth and dishonesty comes from "the father of lies." Jno. 8:44.

Nonresistance

The scripture foundation of the doctrine of nonresistance is found in the sixth commandment, "Thou shalt not kill" (Ex. 20:13). "All they that take the sword shall perish with the sword" (Matt. 26:52). I once heard a girl say it was all right to go to war if one did not fight. But she didn't think that we are just as bad as murderers if we have hate in our hearts and do nothing. We are just as bad as if we go into the battle front and fire. In Matt. 5:44 we read, "Love your enemies" and "do good to them that hate you." The Bible says in Matt. 5:40, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." In Rom. 12:18 we read, "As much as lieth in you live peaceably with all men." We see in these words that we are not to go to law.

Swearing of Oaths

In Matt. 5:34 we read, "Swear not at all." In comparing the Bible on this doctrine of swearing of oaths we can find that there is perfect harmony, both in thought and method of presenting it, between the teaching of Christ and of James. Webster defines the oath as "a solemn affirmation made with an appeal to God for the truth of what is affirmed." In the absence of all seriousness it constitutes a profane oath. There is an essential difference between an oath and an affirmation. When we take the affirmation we simply state that we mean to tell, and do tell, the truth. In Ex. 20:7, "Thou shalt not take the name of the Lord thy God in vain." Some

people say that the Old Testament had no law against taking an oath; therefore meaning that we can also. This is true that the Old Testament had no law against, but the New Testament does have teaching against it.

Secretism

In Eph. 5:11, 12, we read, "It is a shame even to speak of those things which are done in secret." Secret societies may be divided into three classes: (1) those with organized secretion as a prominent feature; (2) fraternal organizations which are largely social organizations; (3) labor unions organized for protection against corresponding organizations of capital. Organized secretion is entirely contrary to the spirit and letter of the Gospel, and furnishes too much of a harbor for all sorts of mischief. We are to let our light shine. "In secret have I said nothing" (Jno. 18:20). This should be the testimony of every child of God.

Life Insurance

"It is better to trust in the Lord than to put confidence in man." Psa. 118:8. The Bible teaches us to put our trust in God. His promise is, "I will never leave thee, nor forsake thee" (Heb. 13:5). David, a man of wide experience, testified, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). God says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." In Matt. 6:24-33 we are warned against thinking too much about providing but we are first to seek the righteousness of God, then He will supply the rest. Life insurance is unscriptural, and if we take life insurance we show that we don't have faith in God.

Purity

Read Rom. 1:21-32 and you have a true picture of sinful men, and the end of worldliness. "Out of the abundance of the heart the mouth speaketh" (Luke 6:45). So how much we should watch the words that come out of our mouths! I once knew a girl who talked just as girls of the world. This verse, found in Luke 6:45, is very true in purity because you watch those girls or boys that use impure language and you will find that they will not be pure in heart for they will not "set their affection on things above, but on things of the earth" as we read in Col. 3:2. We should have purity in companionship, social relations, in conscience, and in religion.

Worldly Amusements

Read Eccl. 11:9, Prov. 15:2, Eph. 5:4, and I Tim. 5:6. "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." When we think of worldly amusements we think of the ball rooms, theatres, movies, gambling dens, circuses, bowling alleys, etc.; of Sabbath desecration in the form of joy rides, popular games, and dissipation in parks and swimming pools and of other means of carnal pleasure in this pleasure-loving age. And now we will read the remaining portion of the scripture we started to quote. "But know thou, that for all these things God will bring thee into judgment." "She (he) that liveth in pleasure is dead while she (he) liveth." We read in Tit. 2:14 that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This verse means that we are to be different from the world. We are to be different in a way that people can tell us from the world and how can we do this if we go to all things and take part in all the amusements of the world? We are to show the world that we are different and one way we can do this is by our costume. I am sure we cannot dress differently if we go to dances. So I have come to my next point which is dress.

Dress

All Bible teaching against worldly conformity is divine testimony against conformity to the fashions of the world in dress. Rom. 12:1, 2: "Be ye not conformed to this world." Or, in other words, be not fashioned according to this world.

By some people it is said that this verse is interpreted very well by our church, especially for our women, but they want to excuse the men from it. They say the men are not inclined to follow the fashions of the world as much as women. I disagree with this teaching; for while it is true that conformity is shown more among women, it is also true that women have a greater number of temptations along this line than men. There are a few ways in which men, when it comes to dress, must be different from the world. These are, the wearing of the necktie and combing of the hair; while women must wear long sleeves, plain cut dresses, long hair, prayer head covering, and no jewelry. Yet men are so weak that they yield to their few temptations and encourage women to sin, then say that women are more inclined to sin along this line. I am not excusing the women, but I think men that conform to the world are greater sinners than the women that do.

Wearing jewelry and costly array are forbidden. Read I Tim. 2:9, 10 and I Pet. 3:3, 4. This style of clothing is especially mentioned as the opposite of "modest apparel." I think that where the people of my own denomination commit the gravest sin on this point, is that they know that our church teaches against wearing jewelry, against wearing dresses that are in the latest style, primping the hair and other ways of dressing and following the world, and yet they do it. Why not, if they feel these things are all right, leave the church and go to another where they can do them without disobeying the principle of the church. People outside of the church say, "As long as I can be in the world and not be different from Christians, I will stay." I am not excusing them, but it gives us something to think about.

I have a brother who is not a Christian, but to see him among many other Christians, one would think that he was. Some people have to be asked if they belong to the Church.

We should avoid "changeable suits of apparel." Many people are ashamed to be odd among worldly people, but they ought rather to be ashamed to be odd among Christian people. Jesus says in Luke 16:15, that if we dress as the world we are they that "justify ourselves before men; but God knoweth our hearts; for that which is highly esteemed among men is abomination in the sight of God."

Mrs. Mabel Hale, in her book entitled "Beautiful Girlhood," has a chapter on modest apparel.

We concluded that this doctrine of nonconformity is not a mere arbitrary dogma which, as some think, interferes with the liberties of men, but we see in it that the wisdom and love of God is for His creatures. We see that the people of God and the people of this world are to be two separate bodies or classes of people; that it is wrong and sinful for the people of God to conform to the sinful, fleshly practises of this world.

Birch Tree, Mo.

WHAT IS IT TO LIVE?

By Elias Swartzendruber

For the Gospel Herald.

The man who has repented of his sin and become converted and is regenerated is the only man that lives. A mere existence is not life. This animated body, where the mind is perfectly blank of Christian virtues, does not live at all in a true sense of the word. He is like the dry bones in Ezekiel's vision, which may be revived only by the miraculous power of God. Some years ago, when the writer lived in Missouri, an aged brother who was very feeble, but would come to church when it was possible, when I asked him how he was getting along, he spoke encouragingly and said, "The people say I am getting old, but I don't feel that way; I think I am just beginning to live." I just thought: What a testimony from one who had his hope anchored in the promises of the Bible.

The Lord Jesus came to this lost

race which was dead in trespasses and sins. Adam died when he had sinned, just as the Lord had warned him that he would. In his wrecked life, Adam could not impart to his posterity that which he did not have himself.

As descendants from Adam, we belong to a race of degenerates. Man can not get back to Eden in his fallen condition; he must have life. God planned to give life back to him. To be "born again" means that life is given back to man; therefore the word "again" means that man gets back that which he once had. The devil came to man in the form of a serpent and beguiled him. God planned that "the seed of the woman shall bruise the head of the serpent." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It pleased the Father to send the Son of God. "In him was life: and the life was the light of men. And of his fulness have all we received, and grace for grace." Souls that are born into this world are put here to live and without sin. Paul writes (Rom. 7:9): "For I was alive without the Law once: but when the commandment came, sin revived, and I died." Paul had a hard time to get away from sin. It was only when he made confession of his wretchedness, by his own works, and went to the Lord for grace that the burden of sin fell off and he then began to live.

Jesus said, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." In a sense there is a resurrection before there is life. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The "new birth" indicates a resurrection. "Except a man is born again, he can not see the Kingdom of God." Under the Gospel this resurrection comes to a saint in this life. Since the Pentecost, souls have risen "from death unto life" (Jno. 5:24): "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life: and shall not come into condemnation, but is passed from death unto life."

In the above quoted verse the promise is based on belief, which is faith. If some one would come to your door and put his head inside and say, "Your house is on fire," and you did not stir or do anything, it would indicate that you did not believe it. My brother, what kind of faith have you? The above verse says, "He that heareth." Next is "believing." If we thus have a living faith, the promise is that "He hath passed from death unto life." The verse following says, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." People who heard Christ say these words were astonished, and marveled that the dead should live on hearing the voice of the Son of God. At another time He announced Himself as the bread that came down from heaven, and to give life to the world. The fathers ate manna in the wilderness and are dead. "This is the bread that cometh down from heaven, that a man may eat thereof and not die." John puts much stress on the virtue of love to the brethren. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Paul wishes to magnify Christ, whether it be by life or by death. He says: "For me to live is Christ, and to die is gain." "He that believeth on the Son hath everlasting life." "For me to live is Christ." By this Paul means to say that Christ's life is the very essence of his life, and in that sense only have we life, when our life becomes so unified with the life of Christ that His life is imparted to us, and only then do we live.

Manson, Iowa.

WHY DO WE INSIST ON THE BLOOD

Different newspapers report that the hymnal revision committee of the Methodist Episcopal church is seriously considering eliminating many of the old hymns because of their "bloody content." It is said that the old hymnal has 121 hymns by Charles Wesley, and of these it is proposed that 44 be eliminated. There are also in the old hymnal nineteen by John Wesley, and of these it is proposed that six be dropped. Some hymns by Isaac Watts are also tentatively slated for removal.

Different Attitudes toward the Blood

Churchmen of modernistic tendencies are generally opposed to what they call a "bloody religion;" and evangelicals as a rule are in favor of the Blood. It may be that the former do not know just why they have a revulsion for the term "blood," and some of the evangelicals may not be able to give a good reason why they favor the use of the term both in song and in sermon. Therefore it may be well to review the ground a little to see if we can find a reason for this difference.

The difference reverts back to the controversy between the Unitarian and the Trinitarian in the separation of more than a century ago. The former held that men are saved by the life of Jesus, and the latter by His death. In other words, the Unitarian held that Christ came into the world to show by His example how men ought to live, and that by imitation of His example men are saved. The Trinitarian held that Christ came to die as a substitute for sinners who were doomed to die. The Unitarian saw in the death of Christ only a martyrdom that might have been avoided without interfering with His mission; the Trinitarian saw in His death the consummation of His purpose in coming into the world, the necessary climax as a sacrifice for sin.

From this it is easy to see why the Unitarian has no use for the Blood of Christ—it is not necessary to his system of theology. It is equally clear why the Trinitarian insists on the Blood, for blood is a sign of death, and there can be no sacrifice for sin without shedding of blood. Blood lies at the foundation of the Trinitarian system of theology.

Now the Modernist is an up-to-date Unitarian, utilizing all that destructive higher criticism, evolution, mechanistic psychology, and the like have added to the original system. The evangelical is in the same unchanging position as the Trinitarian of a hundred years ago. Their position needs no revision because it is correct and based squarely on the Scriptures, while the Modernist has to be continually revising his position in view of new discoveries.

As Old as the Race

We have mentioned that the difference between those who detest the blood and those who cherish it goes back to the Unitarian-Trinitarian controversy of a century ago. It was really only revived then, for these two attitudes are as old as the race. We go no further into the Bible than the fourth chapter of Genesis to find evidence of this. Abel, we are told, brought an offering to the Lord of a lamb. While the blood of the lamb is not mentioned, it would have been impossible to have "brought the fat thereof" without shedding its blood. Cain, on the other hand, brought an offering of the fruit of the ground. There was neither fat nor blood in this. We are explicitly told that the Lord had respect to Abel's offering, but not to Cain's.

The altar and its bleeding sacrifice runs its red thread throughout the Old Testament, and consummates in its purpose in "the Lamb of God which taketh away the sin of the world." In Leviticus 17:11 we read, "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Passing on to Hebrews 9:22 we read, "without shedding of blood is no remission."

John, writing the last book of the Bible, exhorts us to honor Him Who, "washed us from our sins in His own blood." In this book of Revelation it is noted that Jesus Christ is called the Lamb twenty-two times. The Lion of the tribe of Judah is as a Lamb as it had been slain, as we read in chap-

ter five, and when He rides forth at the head of the armies of heaven, as recorded in the nineteenth chapter, He is wearing a vesture dipped in blood.

Why should not people who have been washed from their sins in blood be delighted to sing and speak of the Blood of Christ?

Why Repulsive to Some

A person's condition and circumstances may have a good deal to do with how they look at things. An ambulance and a hospital look unpleasant to the well person, and the sight of either always gives unpleasant thoughts to the well. But a man lying by the roadside with broken bones and bleeding gashes has a very different feeling as the ambulance hoves in sight, and he feels different about a hospital than if he were well.

In like manner a person who knows not that he is a sinner may feel a revulsion about the blood; but a man who knows he is a sinner and doomed for hell, is glad to accept the remedy God has provided for sin, and when he finds by experience the saving effect of faith in the all-sufficient sacrifice of Christ he will ever adore the blood.

Christ is our Substitute in punishment for sin. Since He was crucified as our Substitute it is evident ours was a capital crime. Perhaps this is one reason why some people do not like the blood. They may be willing to confess they have erred a little here and there, but to confess that they have sinned enough that they ought to be hung for it is another thing. But if Christ died in my place, it is evident my just punishment was death. When one is ready to admit this, the songs about the blood will not be repulsive, but rather glorious.—The Gospel Minister.

YOUTH TO THE STATESMEN

At World Disarmament Conference

(James Frederick Green, Yale, 1932, Representative of the National Student Disarmament Council (U. S. A.) in an address to the World Disarmament Conference, Geneva, Feb. 2, 1932).

"After contemplating the events preceding the catastrophe of 1914 we remain unconvinced as to the wisdom of our predecessors. . . . We respect the noble war dead, but we question the judgment of those responsible for their death.

"Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. . . .

"The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worthwhile in life in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

"In a sense, I am presenting an ultimatum, rather than a petition. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know."—Circular distributed by the National Council for Prevention of War.

FROM OUR EXCHANGES

The Bread of Life

"I am the Bread of life."

Bread satisfies hunger. For who of us does not remember the days of our childhood when we came running into the house and cried, "Mother, I am hungry, give me a piece of bread." While the bread, our daily staff satisfies physical wants there is a soul hunger that alone is satisfied with God.

For the soul hungers for love, forgiveness, God, heaven, holiness, a broader life in Him, usefulness and happiness.

If man wishes to grow in spiritual things he must have the Bread of life. For food is an essential to growth. All growth is the result of nourishment. This is true in every living thing. Food not only gives life, but generates warmth, vitality, energy, power and will produce activity.

An appetite is necessary to relish food. Spiritually, this is also true. He who does not relish the "Bread of Life" will be of slow growth. It is God's will that His children should become strong in Him. The sports of the world are poor substitutes for the "Bread of life."—Gospel Banner.

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The Divinity of Christ

If the divinity of Christ is not a true doctrine then all fundamentalists are but pitiable idolaters resting their hope of salvation upon the merits and powers of a fallible creature.

If it is a true doctrine then all who deny His deity are no more Christian or eligible to eternal salvation than the Jews who denied His Messiahship.

Unitarianism as a separate organization never had life and energy enough to make much progress under the Christian name but as a parasite upon evangelical Churches it has worked havoc far and wide, eating like a cancer through all leading denominations and few indeed if any have wholly escaped its ravages.

It is impossible for false teachers to build up one true church, but they can pull a thousand down, in short order under the present nonsensical system of training the ministry of orthodox churches in liberal institutions of learning.

Every passage of the holy Scriptures that teaches the doctrine of the trinity, is an equal proof of the deity of Christ.—The Sword and Trumpet.

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Clubs You Can't Quit

In the column "Heard and Seen" appearing in the Chicago Evening American, William H. Stuart gives the advice, under the head of "Political Philosophy," "Don't join any club you can't quit."

This is excellent advice, but why Mr. Stuart seems to confine it to political organizations is more than we can fathom. The most outstanding examples of "clubs you can't quit" are the lodges, particularly Masonry, and these surely do not want to be called political organizations. Possibly the writer has reference to organizations such as the Fascisti in Italy, and found also in other lands, among them our own. But one thing may certainly be said in favor of the "Blackshirts," one joining them knows what one is joining. That is more than can be said of Masonry, unless revelations of Masonry are purchased beforehand from the National Christian Association.

Masonry is proud of the statement "Once a Mason, Always a Mason." This does not always hold true, of course, as far as outward organization is concerned. One can obtain a demit from a Masonic lodge to-day without affiliating with another lodge. And yet this demit **does not absolve one,** in the eyes of Masonry, **from his Masonic obligation and oath of secrecy!** He is still fettered by its bonds, still hampered in his freedom of speech on things Masonic, still in danger of the penalty of the oaths taken if these secrets be divulged.

This means that one is also, unless one openly breaks the bonds of that oath, bound by religious tenets of the organization. And what this means the writer has experienced in his personal work with lodge men. One Mason told us, after a death in the family had softened his heart to the truth, that he knew it was wrong for a Christian to belong to the lodge. He admitted that its teachings were antichristian, yet he could not step out be-

cause those exact words were used, "once a Mason, always a Mason." We tried many means of freeing him, but his mind was in bondage to that idea, and he would not step out.

It is good advice, never to join anything you cannot quit. It pertains particularly to-day to the secret societies which cow the mind and enslave the soul.—Christian Cynosure.

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The Truth of Christ's Deity

Take away that truth out of the Bible, and you shatter to pieces humanity's lifeboat, and leave man a miserable wreck upon the shores of eternity. This is the keystone of that bridge that crosses the gulf of human despair; let it be taken away, and the whole fabric falls to pieces. This is the most dangerous error that has ever cursed our world, for it strikes at the root of the atonement, the only hope of man. Hence, when infidels would destroy Christianity under the most plausible form, they have begun by denying the Divinity of Christ. If some being vested with great power wished to destroy our solar system it would not be necessary to go from orb to orb, destroying one after another; it would only be necessary to dash out the sun, and the whole world would rush wildly into one mass of ruin. So men, wishing to be called Christians, have taken away our Lord's Divinity, and thus removed the life and power of the whole Christian system. But they cannot impose upon the pious soul the dead body for the living form. When they talk of Christ it is not the Christ of the Bible they speak of, but a Christ formed in their own vain imaginations; and, however much they extol Him as a good and virtuous man, the believer says, "Ye have taken away my Lord, and I know not where ye have laid him" (Jno. 20:13). —The Wonderful Word.

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Conviction, Courage, and Conquest

A well-known authority on church history, S. Angus, says that there was never a more tolerant age than that in which Christianity appeared. "Men were everywhere exchanging religious views. Syncretism was the religious hallmark of the time. Different gods agreed to be housed in the same temple; the same priest might officiate for half a dozen deities. Men were willing to try every religion and philosophy in the field." That description of religious liberalism in the first century fits the present age, too.

How did Christianity react to the spirit of the age? We quote again: "Christianity would not stoop to conquer. It made claims of seemingly the most extravagant order from which it would not abate one jot. Its exclusiveness preserved its integrity. It alone had the courage to be exclusive. . . . The permanence and success of Christianity were not secured by the contentious Nicene and Athanasian creeds, but by the simple New Testament creed, 'Jesus is Lord,' which permitted no compromise." To-day, as nineteen centuries ago, Christianity will thrive only as it is loyal to Christ Jesus as Lord and to His Word.—The Christian Fundamentalist.

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God's Way to Greatness

Christ would have each of His followers seek to be great. But true greatness is different from the world's idea, and God's way to greatness is precisely the opposite of the world's way. Nearly fifty years ago, when the famous "Cambridge Band," along with other missionaries, went to China, one of the number was stationed with another missionary of his own age in an inland station. The Cambridge man brought up the question as to who was to take the lead. The other young missionary deliberately chose the second place. At the very beginning of his missionary career he was learning the message that the Lord gave His disciples the night before He was betrayed, when He took the place of a servant and washed their feet. Within a few years the university man who took the place of leadership left missionary work in China, although he continued for many years in other lands, for he had a missionary heart. The young man who took second place became the head of the largest mission in the world. It was D. E. Hoste, who succeeded Hudson Taylor as Director of the China Inland Mission. Our Lord did not tell His disciples to give up the idea of seeking to be great, but said, "Whosoever will be great among you, let him be your minister," or your servant. Then He added, as to whosoever would be chief or greatest among them, "let him be your bondservant," or slave. Then came an even more startling statement, that in doing this they would be following the Son of man, who came for that very purpose of ministering and going to the depths in giving His life a ransom for many (Matt. 20:26-28).—The Sunday School Times.

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Behavioristic Folly

Some time since, a young woman who is attending one of the great eastern universities came to me from her department in psychology. The professor there is an exponent of the behavioristic conceptions. He gives very large emphasis to the particular theory that conduct is controlled by the secretion of the glands. In the enthusiasm of his opinion he said one day to the class; what a man does, what a man thinks, and what a man is, is controlled by the secretion of his glands. Consequently Judas was not to blame for betraying Jesus. He had to do it, his glands made him. Similarly, St. Paul deserves no credit for his sacrificial devotion to the Gospel. He had to make those sacrifices. His glands gave him that character. The difference between Paul and Judas is thus reduced to the difference between their glands. Said the young woman, after she had related these ideas, "I do not care to hold such a view, but the professor said it would be required in examination. He said no one could pass who did not have this scientific truth clear—What shall I do?"

I replied, "If I were in your place I would put this theory down exactly as he gave it, I would even use his own illustration. I would say that man has no soul; that there is no such thing as freedom; that the glands determine conduct; that Judas was not to blame for betraying Jesus, and that St. Paul deserves no credit for his martyr loyalty. The difference between these two men was simply due to the difference in their glands. I would put this down just as he gave it, and then I would add at the bottom —Professor: I do not believe a word I have written. You and I evidently have different kinds of glands, and mine won't let me agree with you."

Here is the absurdity of all deterministic systems. They not only explain everything else, but they explain themselves, and having explained themselves they have refuted themselves. Any speculation which denies freedom may or may not be true, but it can never be known for truth, for a free mind alone can experience truth. We go further. Any speculation which violates the intuitive senses of the human soul, the sense of freedom, of duty, of reason, of the infinite, must certainly be false, for that cannot be true which does violence to fundamental certainties of man's own inner consciousness.—Christian Faith and Life.

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Experience the Test

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, **"And how can you know anything about Christ if you have not tried Him?"**—Christian Herald.

SOME QUESTIONS AND ANSWERS PERTAINING TO THE ORDINANCE OF WATER BAPTISM

For the Gospel Herald.

1. Who instituted water baptism?

The first mention we have of it in the Bible is that found in Matthew III, where John the Baptist, the forerunner of Christ, preached and practiced the baptism of repentance.

2. Are there no O. T. references to baptism?

Not by that name. But the idea is not new. For the edification of the reader we quote from A. D. Wenger's discussion of "Divers Washings," as found in "Bible Doctrine," P. 353, and "Doctrines of the Bible," P. 382:

"Paul's 'diaphorois baptismois' is translated 'divers washings' (Heb. 9:10). This shows that the purifying ceremonies of the Mosaic law were so many baptisms ('baptismoi'). These were performed by applications of oil, water, or blood. Pouring oil upon the heads of those chosen to be priests was a rite that signified consecration and sanctification, preparatory to ministering unto the Lord in their priestly offices. 'And he poured the anointing oil on Aaron's head' (Lev. 8:12). Aaron and his sons were also sprinkled with blood and oil. Ex. 29:21. Also the Levites: 'And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them . . . Sprinkle water of purifying upon them . . . and after that shall the Levites go in to do the service of the tabernacle of the congregation' (Num. 8:5-15). For leprosy: 'The oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed' (Lev. 14:18). For uncleanness: 'The water of separation hath not been sprinkled upon him; he is unclean' (Num. 19:20). There were many other instances of purifying, by pouring and sprinkling ('divers washings'—baptisms) which did not wash the surface of the body but which ceremonially cleansed the entire being. Moses sprinkled a few millions of people with blood and water and they were baptized. Heb. 9:10, 19."

3. Do we understand that there are any connections between water baptism as taught in the New Testament and these references found in the Old?

It is interesting to note the connection between the priestly consecrations as commanded in the Law and water baptism as practiced in New Testament times. John the Baptist was the son of a priest, and therefore stood in the line of the Levitical priesthood. Christ came to John for baptism when He was thirty years of age, the age at which priests were to be consecrated under the Law. John was six months older than Jesus, so we may safely conclude that John was consecrated to the priesthood at the legal age, and that his ministry had gone on about six months at the time of the baptism of Jesus. But the priesthood was on the verge of changing. John, as the forerunner of Christ, himself still under the Law and subject to its ordinances, was preparing for the new order of affairs, when Christ as "a priest forever after the order of Melchisedek," was to be the great High Priest over a priesthood that included not the sons of Aaron but "whosoever believeth," both Jew and Gentile. What is more natural to conclude, therefore, that the ministry of John was the time of transition from the old to the new priesthood, and that the consecration through which the sons of Aaron were initiated into the Levitical priesthood was now being transformed into a baptismal consecration through which "whosoever will" may be initiated into the visible Church upon earth?

4. What kinds of baptism are mentioned in the Gospel of Christ?

Water baptism (Matt. 3), Spirit baptism (Matt. 3:11; Acts 1:5; I Cor. 12:13), baptism with fire (Matt. 3:11; Luke 3:16), baptism of suffering (Matt. 20:22, 23; 26:29-42; Luke 12:50).

5. Why practice water baptism?

It is commanded (Matt. 28:18-20; Acts 2:38, 39). It was practiced by the apostolic Church (often referred to in the book of Acts). It is a form of witnessing for Christ and salvation. It can not be ignored without disobedience to a direct command. (We might add that we gave only a few out of many scriptural references bearing on the importance of and necessity for practicing water baptism.)

6. What is the design of water baptism?

It is "the answer of a good conscience toward God" (I Pet. 3:21). It typifies Spirit baptism (Matt. 3:11; Acts 1:5; 2:14-21; 10:44-48). It is an act of obedience (Matt. 3:13-15). It typifies the remission of sins (Acts 2:38; 22:16). It is the initiatory rite that inducts us into the visible Church (Acts 2:38, 39, 41), just as the baptism of the Spirit inducts us into the invisible Church of Christ (I Cor. 12:13).

7. Who are fit subjects for baptism?

All penitent believers. See Matt. 3:7, 8; Acts 2:38, 39; 8:36-38; 16:30, 31.

8. What about the baptism of infants?

The Bible is silent on this subject. Infants can neither repent nor believe.

9. What questions bearing on the subject of baptism should be asked of those from other churches making application for admission into our own church?

Are you at peace with God, and with mankind so far as that lies within your power? Have you previously been baptized upon confession of your faith? If so, are you now satisfied with your former baptism? Are you one in faith with us, including baptism?

10. Is the mode of baptism essential to salvation?

The Bible is silent on this question. Yet we are not therefore to conclude that the Bible gives us no evidence as to what may be considered a scriptural mode.

11. Are there any scriptural evidences that pouring may be considered a scriptural mode of baptism?

Yes. We have already noted the fact that water baptism has a typical relation with Spirit baptism. Spirit baptism, wherever referred to in Scripture, is held forth as an affusion —such as "pour," "fell upon," "shed forth," "came upon," etc. If Spirit baptism is an outpouring, why should not water baptism, its symbol, be the same? Again, when we remember that the same thing which the prophet Joel and the apostle Peter refer to as "pour" (Joel 2:28, 29; Acts 2:17) are by John the Baptist and Christ our Savior called "baptism" (Matt. 3:11; Acts 1:5), and that what the psalmist describes as "The clouds poured out water" (Psa. 77:17-21) is described by Paul the apostle as "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1, 2), we have good reasons for saying that the word "pour" is God's definition for baptism.

12. What are the main essentials to be considered in water baptism?

The "good conscience" of which water baptism is an appropriate "answer." Sincere repentance for past sins, as taught by John the Baptist and by Peter on the day of Pentecost. Faith in our Lord Jesus Christ, as taught by Philip to the eunuch and Paul and Silas to the Philippian jailer. The importance and seriousness of baptism is suggested in the way that Christ in the Great Commission (Matt. 28:18-20) couples "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" with "teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."—K.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under the foot of men.

Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:13-16.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 28, 1932 (Herald of Truth Established 1864) No. 4

EDITORIAL

"Provide things honest in the sight of all men."

This includes honesty in speech, honesty in business, a freedom from sham and hypocrisy, language similar to that ascribed by Christ to that of the Father: "Thy word is truth."

There are times in which it seems to be against our own interests to tell the exact truth. This is only seemingly so. Even if hiding the truth or practicing deception were to our advantage in this life, there is a time coming when "all liars" (Rev. 21:8) will be assigned to the eternal lake of fire. It pays to be on the side of the Lord, in truthfulness as well as in all other things.

Our present series of Sunday school lessons presents an excellent opportunity for character study. Abraham, Isaac, Jacob, and others among the patriarchs of olden times have each some prominent characteristic that may be studied with profit. We may pattern after their virtues and steer clear of their shortcomings, in each case taking the lesson home for present-day application. And while we are studying the lives of these noble patriarchs, let us not forget that the lessons will mean all the more to us if we diligently keep up the connecting links between the Sunday school lessons.

We sometimes sing, "When the roll is called up yonder, we'll be there." Other things being equal, the more faithful we are in responding to the roll calls in the assemblage of God's people on earth, the more liable we will be to have the opportunity of answering to the roll-call in heaven. It was no mere accident that God provided for spiritual fellowship among His people on earth. God knows (and we sometimes find it out to our sorrow) that it is impossible for men to stand alone. It is not only a delightful privilege to be in fellowship with those "of like precious faith," but our own safety demands that we exercise ourselves in it. "Behold, how good and how pleasant it is . . . ."

One thing that is sometimes overlooked in considering Matt. 18:15-17 is that the text applies to minor offences as well as the more grievous ones. It is too often that we think of the instructions therein given only when the case is so serious that we question whether the offender should be held as a member of the Church. But whether the offence be considered minor or serious, the object is to win the offender rather than to bring him to judgment. And you, being the one against whom the trespass is committed, are in best position to bring that person to repentance because you can speak from knowledge. When people are saved from their minor offences, it is not likely that they will fall into the more grievous ones.

An Anniversary Date.—A brother, in a meditative mood, writes us:

> "The next issue of the Gospel Herald, I observe, will be dated April 21. This should—
>
> "1. Direct our people to become better acquainted with the faith of our fathers. If we stood foursquare on the Mennonite faith, believing its tenets whole-heartedly for doctrine and practice, it would give greater weight to our testimony, greater grace and joy to our members, and greater fruit in the ingathering of the lost.
>
> "2. Move us to bestir ourselves to 'redeem the time,' holding 'fast that which thou hast, that no man take thy crown.' As seed of their flock, are we a credit to their faith? to ourselves? to our Lord?
>
> "3. Prompt us to examine ourselves to see whether we are not only 'in the faith' but also contending for it, as we are admonished to do in Jude 3. If this was ever necessary, surely it is to-day.
>
> "4. Make us diligent to the end that we make our 'calling and election sure,' and then in the spirit of I Cor. 15:58 carry out with a fervor the Great Commission, knowing that Satan is judged and the Lord will return soon. May His Church, and the Church of our fathers, founded with an unfaltering faith on a living hope, continue in us."

Amen. Believing that these meditations are both timely and edifying, we pass them on to our readers.

Ascension Day. — We are glad to know that this day will be spent by a number of our congregations in an all day meeting. It is a most fitting time to call attention to one phase ofChrist's life on earth that is too often overlooked. We look with reverence and awe upon the scene of our Savior on the cross—and think of Good Friday. We rejoice in the thought of His triumphant resurrection—and think of Easter. And why should we not behold with equal reverence and joy His majestic and glorious ascension to the world above, where at this time He has a place at the Father's right hand, as our Intercessor and Advocate at the Throne? If you are within reach of a special meeting on this day, and you are in position to attend, it will be good for your soul to be present and to share with others the Gospel feast.

Nominating Committees. — The use of nominating committees, in the organization of conferences and other deliberative bodies, is becoming more and more frequent. There are advantages and disadvantages connected with this method of selecting nominees, the advantages outweighing the disadvantages, in the minds of most people giving the matter serious thought. Other things being equal, where this method is used judiciously there is liable to be a more intelligent selection of candidates than where the nominees are chosen at random. We consider the subject of sufficient importance to merit a few suggestions with reference to the choice and work of such committees.

1. They should be of workable size —not so many as to be of unwieldy size, not so few that they do not properly represent the different interests in the body that selects them. Perhaps five or seven would answer the purpose about as well as any other number.

2. They should be selected with care. It is important that they stand the test of wisdom, of common sense judgment, of loyalty, and of knowledge

of the people whom they represent and fitness of the ones to be chosen for the several places to be filled. Other things being equal, the stronger the nominating committee the more efficient the organization effected through its leadership.

3. As far as possible, this committee should consist of men who are not liable to be selected as candidates for any important position to be filled. To illustrate: We will suppose that the committee chosen consists of Me and You and Thou and Myself and Thyself. Of these, Me and You are men of dominating personality, while the rest are "yes-men." Coming to a very prominent office, some one suggests that Me be one of the nominees (perhaps the only one). Me objects faintly, then assumes the attitude of a yes-man and lets the others vote him in. Then after awhile they go through the same performance in slating You for another prominent place. If there was a general conviction that these men should be chosen for these positions, would it not have been wiser to have left them off the nominating committee? A modest man does not like to help nominate himself for office, neither does it look well for a committee of modest men to out-vote one another and give each a place on the ticket.

4. It should be a committee of representative men. While the chief qualification of the committee-men should be that of "full of the Holy Ghost and of wisdom," such things as family names, classes represented, geographical distribution, etc., should not be lost sight of. While neither partiality nor factionalism should be known in the committee deliberations, yet enough notice of these things should be taken so that when the report is finally made it will not have the appearance of being factional. The idea should be to compile such a list of persons to be voted for as the whole meeting might have selected had it been practical for the whole congregation to know all that was brought out in the free and frank and confidential discussions in committee as the wisdom or unwisdom of selecting certain ones received consideration.

5. Unless there are special reasons why a certain member should be chosen to fill a certain position, there should be two or more names selected for each place. There should be no law against slating more than two for any one place, especially when it is apparent that there is a sentiment within the voting body in favor of more than two individuals within that body.

6. The congregation should have the privilege of approving and accepting the work of the nominating committee before it is asked to begin voting. Even where a competent committee has done its work conscientiously there may be reasons why certain changes should be made in the report before it is adopted. In this connection it is well to bear in mind the function of a nominating committee is to lead rather than dictate in the organization.

7. In all this work two things should be uppermost in the minds and hearts of all having part in the organization, whether in the committee or out of it: (1) the spirit of prayer; (2) the best interests of the Cause.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.
But speak thou the things which become sound doctrine.—Titus 2:1.
Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.
If ye love me, keep my commandments.—John 14:15.

JOHN X.—THE SHEPHERD CHAPTER

By T. H. Brenneman

For the Gospel Herald.

1. Twice verily, to you I say,
Who doth not enter by the way,
The door into the true sheepfold,
But climbeth up, with spirit bold,
Some other way, the same is he,
Who shall a thief and robber be.

2. But he that ent'reth by the door,
The Shepherd is, and goes before.

3. To Him the porter opens wide,
His voice is to the sheep a guide;
He calleth His own sheep by name,
And leadeth every one of them.

4. And when He putteth forth His own,
He goeth before till day is done;
The sheep will follow Him from choice,
They love Him and they know His voice.

5. A stranger will they not obey,
Forthwith will flee from him away;
His voice is one they do not know,
And that is why they fear him so.

6. This parable which Jesus spake,
They could therefrom no meaning take.

7. Then Jesus said to them again,
In solemn truth, I say it plain:
I am the door of all the sheep,
(And over them will vigil keep.)

8. And all who e'er before Me came,
Were thieves and robbers of My name;
But those who were the sheep indeed,
Did neither hear nor give them heed.

9. I am the door; who enters here,
Shall then be saved, by faith sincere;
He shall go in and out with Me,
And find green pasture, rich and free.

10. The thief comes not but to annoy,
To steal, to kill, and to destroy;
But I am come to give them life,
Eternal, more abundant life.

11. I am the shepherd, good and kind;
And that the sheep true life may find,
A faithful shepherd layeth down
His life for sheep indeed His own.

12. But he that is an hireling
Will never do true shepherding,
Because the sheep are not his own,
When he the wolf sees coming on,
He leaves the sheep and they are caught
And scattered by his vile onslaught.

13. The hireling, when he danger sees,
Cares nothing for the sheep, and flees.

14. I am the shepherd, good and true,
I know My sheep, they know Me too;

15. And as the Father Me doth know,
I know the Father even so.
I for the sheep My life lay down,
For they are Mine, My very own.

16. Then also other sheep I have,
Not of this fold, which I must save;
They also shall with these combine,
When once they hear this voice of Mine;
Then there shall be but one sheepfold,
And but one shepherd, as foretold.

17. Therefore the Father loveth Me,
Because I yield to His decree;
I give My life, nor death disdain,
That I might take it up again.

18. No man can take My life from Me,
I lay it down Myself for thee;
I have the power this to do,
And then again the same renew.
I have received this great command,
At God the Father's own right hand.

19. Again there was among the Jews,
A wide divergence in their views.
These sayings some of them received,

20. But many said, with hearts deceived,
He hath a devil, is insane,
Why hear ye Him, who's so profane?

21. Some said, We know at any rate,
These words could never emanate
From one who has the devil's mind—
Can devils open eyes of blind?

22. The things to which we now refer,
Did in Jerusalem occur.
'Twas at the dedication feast,
And ere the winter winds had ceased.

23. Jesus had to the temple gone,
Stood in the porch of Solomon.

24. The Jews came round about Him then,
And asked of Him yet once again:
How long dost Thou make us to doubt?
If Thou be Christ, then tell it out.

25. But Jesus answered them, aggrieved,
I've told you, yet ye've not believed.
The works I do in Father's name,
Bear witness to you whence I came.

26. Ye are not of My sheep, is why
Ye disbelieve and pass Me by.

27. My sheep I know, they hear My voice,
And gladly follow Me from choice.

28. Eternal life I give to all,
And perish, no, they never shall;
No man is able to withstand,
Or ever pluck them from My hand.

29. My Father, who has given them
To Me, is greater—He's supreme.
No man has power yet attained,
To pluck them from My Father's hand

30. I and My Father, God most high,
Are one, and see as eye to eye.

31. Again they took up stones, these Jews,
As if to stone and to abuse.

32. Then Jesus answers them and pleads:
Of all My Father's noble deeds,
That I have shown, for which of them
Do ye with stoning Me condemn?

33. The Jews gave answer, with the thought:
For a good work we stone Thee not;
But for blasphemy; and because
Thou art a man, and dost not pause
To make Thyself as God above.
(This wicked claim we can't approve.)

34. But Jesus answered them in love,
(As they with one another strove,)
Is it not written in your codes,
I said unto you, Ye are gods?

35. And if He called them gods to whom
The Word of God had freely come,
And scripture cannot broken be,

36. Say ye of Him—O how can ye?—
Whom God hath sanctified, and sent
Into the world, with good intent,
Thou blasphemest, because that I
Said, I'm the Son of God most high?

37. My Father's works, if I've not done,
Believe Me not, as His own Son;

38. But if I have His works achieved,
Though ye have not on Me believed,
Believe the works which here ye see,
That ye may know, persuaded be,
That My dear Father is in Me,
And I in Him, in same degree.

39. Therefore they sought to take Him there,
But He escaped, and went elsewhere.

40. He went away again beyond
The Jordan, where He refuge found.
'Twas where John Baptist first baptized,
That He abode, evangelized.

41. Those coming to Him then recall,
John did no miracle at all;
But everything that John foretold
Of this Man does as truth unfold.

42. And many of them hereabout,
Believed on Him, beyond a doubt.
Goshen, Ind.

THRILLING EVENTS IN THE EARTHLY LIFE OF JESUS

By Silvanus Yoder

For the Gospel Herald.

IX. "Many Infallible Proofs."

To Luke the resurrection of Christ was an established fact. He uses no argument to convince the reader. He simply refers to it as an infallible truth which no one could gainsay. The teaching pertaining to the Kingdom of God, the expounding of the Scriptures beginning at Moses and all the prophets together with the loving appeals which on various occasions were made for the express purpose of strengthening the faith and hopes of His beloved followers, was to Luke an established fact. His firm and unshaken faith in the resurrection was an impregnable fortress which no disputer could gainsay.

One of the dearest and most interesting "infallible proofs" of which Luke writes is that recorded in the 24th chapter of his Gospel, the walk of Emmaus. The two disheartened disciples, as a part of the vast multitude, were wending their way homeward at the close of the feast of the Passover. Their faces bore the expression of grief and disappointment. Their enemies had been loud and boastful and in a mood of despair they talked of their misfortune which had befallen them at the feast in Jerusalem. Did you ever come upon some one unawares that was carrying a burden of grief, whose soul was in bitter anguish because of the failure of his cherished hopes upon which he had depended for all his happiness? Did you have a place in your heart for him? Could you sympathize with him, and as he poured his heart of grief to you with the expectation of sympathy, did you respond? Were you touched with a mutual feeling of infirmity even though a stranger? Just now I bring to remembrance the stranger which I at one time invited to ride with me. "My wife has just died," he said. "I was to the telegraph office to inform her relatives. We lived alone in that little shack." Ah, the poor man! If he had only known Christ, how different would have been his condition. I tried as best I knew how to express my heart-felt sympathies, but the stranger who approached the two disciples as they communed with each other and were sad, was the One who was acquainted with grief. The stranger was the Rose of Sharon that was crushed. He was the Lily of the Valley. He Himself was the Balm of Gilead. There was no sorrow or woe, no grief or disappointment, no heart-aches or failures which He could not alleviate and as such He stood ready at this very opportune occasion, and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

Ah, the exposition was a success! When His identity was revealed their gloom disappeared. "Did not our hearts burn within us while He talked with us by the way?" Oh the rapture of these two humble hearts that burned with a divine glow of heavenly splendor. I marvel not at the expression of Luke in the first chapter of Acts in speaking of the "many infallible proofs."

Paul in his contact with the Gentile world refers to many of these "infallible proofs." His sermon on Mars Hill, a rare specimen of literary logic, was interrupted by mockers who scorned at the idea of a resurrection. The preaching of Christ was "to the Greeks foolishness." Paul was well acquainted with the attitude of the Greeks, and after a number of years of teaching at Corinth he refers to the 500 witnesses which saw the risen Lord. His logic in the fifteenth chapter of I Corinthians with regard to the resurrection is convincing without any shadow of doubt: "If Christ be not risen then is our preaching vain." Yes, I have known of men who have striven a long time and staked their all on a hopeless cause, but not so in the cause of righteousness. Listen to his conclusion: "If in this life only we have hope in Christ, we are of all men most miserable." If the Christian religion could give no assurance of a life beyond this vale of tears I would be in a worse plight than any skeptic.

The "many infallible proofs" of which Luke speaks primarily refer to the resurrection of Christ and His sojourn on earth for the period of forty days, meeting upon various occasions with His disciples. These "infallible proofs," however, are not confined to the doctrine of the resurrection only, but we like to meditate upon the "infallible proofs" as to the veracity and sacredness of the Bible. What has been the infallible proof which has made this Book the real Word of God to you and because of this has become sacred? You may perhaps be able to give a number of reasons why you believe the Bible, but deep down in your heart is the one convincing and infallible proof. The Book brings conviction, and with it the remedy for sin.

In spite of the "many infallible proofs" we still find infidelity and skepticism loud and boastful. Stale cavils of antiquity are rehearsed and handed down from generation to generation. With the old cavils they spawn a new batch of theories every year. Like the polliwogs and frogs from which they claim to be descended they are the most noisy when unmolested, and again like them they hide in the mud when made to face the eternal truth of God's holy Word. Oh the agonizing torture and writhing pain of conscience that has so often been expressed by the skeptic's dying breath.

My mind is made to reflect upon a neighbor with whom I was acquainted. He was of Mennonite parentage and at one time a member of the Mennonite Church. His interest, however, in the cause of righteousness was at a low ebb. He took to reading skeptical literature which proved to be more and more agreeable as time rolled on. His attendance at the Lord's house finally ceased altogether. His wife and daughter were left to attend church alone. His skeptical ideas grew, and he became an avowed infidel; but nevertheless the Lord used him in his parting breath as an infallible proof of a living and loving Savior with whom mercy can be found. When made to face eternity he expressed a desire to be reinstated to his former position in the church and in his confession he said in speaking of infidelity: "I have been to the end of the road, and there is nothing there." Infidelity may appear well to those who seek only worldliness but we shudder and groan and writhe with it when we face eternity.

The spade of the explorer has brought to light many relics which serve as "infallible proofs" to the Word of God. We have in our museums manuscripts, tablets, government documents, statues, idols, etc., gathered from the ruins of Nineveh, Babylon, from the valleys of the Tigris and

Euphrates, from Egypt and Rome and Athens, and from Palestine and Moab testimonies that can be numbered by the hundreds to which infidelity makes no answer. Skepticism springs from the ignorance of those who deny the truth of the Bible without investigation and those who have not the slightest knowledge of the amount of evidence which has been brought to bear upon its assertions.

One more "infallible proof," and I shall lay down my pen. I go to the old book-case and get an old volume. It bears the marks of use and age. Its binding is torn and broken. I open it. Its leaves are soiled and stained with finger prints and in many places with tears. Ah yes, I remember the Old Book. It made its impression upon me before I was able to read. It is Mother's Bible. I still remember the teaching and instruction of my early childhood, and more I still recall when down by the brook or among the rocks of the old railroad cut or some other secluded place the conviction that bore upon me as I was made conscious of the fact that I was a sinner. My mind goes back to the old church-house on the hill, and even though torn down and replaced by a new building, I can still see the old pulpit and on it the old Bible. I recall to mind the lives of many whose virtuous characters have become a living monument reared not by their friends with inscriptions of glowing letters but reared by their own acts of faithful obedience and unfaltering trust in God. The brook beneath the hill in which we sealed our baptismal vow was often, in my imaginations, made to be the stream of which Ezekiel speaks as the minister spoke of the waters which issued from beneath the threshold of the Sanctuary. Down deep in my cherished memory there lies embalmed the sacred teachings of Holy Writ.

Ah, you vile skeptics! I would rather have a bandit brandish a gun in my face and rob me of all my earthly possessions than to be robbed of my best comfort in this vale of tears and of my light and joy in the shades that shroud the tomb. Your blasphemous statements are a bundle of lies which are in direct contradiction to each other. Your agreement with hell shall not stand, and when the overflowing scourge shall pass through the land you shall with your blasphemous utterances on your lips like the unfortunate victims in the Johnstown disaster be swept away and made to perish in your own gainsaying.

(To be continued)

Goshen, Ind.

There are many people who have had no definite experience of salvation because they have never made a clear and definite confession of their sins.—J. W. Hess.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1513 Thirtieth Ave.)

Dear Herald Readers:—The work here continues as usual. Attendance in both English and Spanish Sunday schools is fair, but not as large as some weeks ago when we had with us two ministers, preaching each Sunday. We have had no preaching the last five Sundays.

Bro. Harbold has been away since the second week in March, visiting friends and preaching in Pennsylvania. Our deceased brother, J. B. Senger, who labored so faithfully here last winter, on the morning of March 1, apparently enjoying health as usual, as he left for his home in Pennsylvania, bade us adieu never to meet again in this world.

When the Mission opened here in Tampa, Feb. 27, 1927, Bro. Senger was here and preached for us, and has spent each winter here since that time, showing his great interest in the work by his faithful labors.

A number of times when we had no minister here, he wrote sermons and sent them here to be read in our meetings. He not only read and taught others (Matt. 6:3, 4), but practiced the same. While here in Tampa a number of poor people who called on him for help, had their rent paid and their groceries paid for, and went on their way rejoicing. A few days before leaving here, Bro. Senger said his desire and prayer was that more people might become interested in the work, and that the Mission might receive more help and support.

Bro. Senger will be long remembered here by both English-speaking and Spanish people. His talks to the children and to the older people were interesting and helpful. In the children's meetings he emphasized the importance of memorizing Scripture while in their youth. Many were the Bible verses that our brother recited by memory. One of these is II Pet. 1:15: "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

Active, Spirit-filled teachers will see much to do here, and more especially so because of so many Latin people—many who do not read God's Word or hear it explained. As time goes on we are seeing the need of two ministers here, one to have Spanish services each Sunday in the Spanish section in daytime and also at night; the other to have services in the church in the English language.

May we take this need to the Lord in prayer, that the need may be supplied. Should any feel moved to help the cause here in some way, they can do so by sending us Bibles. The same will be gratefully received and appreciated.

April 14, 1932. C. B. Byer.

New Holland, Pa.

To the readers of the Herald, Greeting:

While this work is rather new to us we find much to learn and plenty to do.

The mountain people are a cheerful and jolly set; and while sin certainly abounds, it is after all a joy to hear them sing gospel songs as they follow their daily doings.

The average attendance in Sunday school for March was 47. We had a fair attendance at Bible Study, some showing real interest.

The number of inmates in the Home is rather small now. A number died the past year. Those we have now are fairly well. Some who helped in Bible Study lately were Earl Lefever, Henry Stoltzfus and Elam Kennel.

Those who preached the Word here were John A. Kennel, Eli G. Sauder, Martin Weaver, and M. G. Gehman.

Sunday school and preaching every Sunday afternoon, Bible study Tuesday evenings. Visitors are always welcome. Your presence will mean much, even if you do no special work.

April 16, 1932. John L. Musser.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Readers of the Gospel Herald:—It is helpful to share the Lord's work with each other. One servant is here, one is there, but we are all doing the work of our Master. May we indeed all be true servants of Christ, "doing the will of God from the heart, with good will doing service as to the Lord and not to men."

There are many souls to be reached here in Toronto, as elsewhere. Then too, as elsewhere, there is unemployment and unrest. This is when we need to be "redeeming the time," or, in other words, "buying up our opportunities" for the Lord. There are various calls for food and clothing — those things which minister to the physical body. These calls open the way to minister to the spiritual needs also.

On Good Friday a party of about 25 went to Markham on a bus chartered for the day, to attend the all-day mission meeting at the Wideman Church. The messages given brought to us our Christian privilege of "letting our light so shine before men." There is such an unrest in the world, and it is the Christian's opportunity to give forth that gospel which brings rest to weary souls.

The attendance at the S. S. had been

very good. The record is now 210, and several Sundays we have almost reached that number. On Sunday the hall was so crowded that the boys in the eleven-year-old class suggested to their teacher that they use their missionary money to start raising a fund to build an extension to the Mission hall. At the close of the Toronto Bible College, quite a number of the teachers who are students there, will be leaving us. Pray that there will be other teachers to fill these vacancies. Sister Vera Shantz of Preston has come to the Mission as a worker.

The attendance and interest shown at the week-day meetings has also been good. Bro. Groh has organized a class for the boys and young men which meets every Friday evening. The average attendance is 35. Bro. Perry has been teaching "First Aid." Pray that these young men may be won for the Lord.

On Good Friday there was born to Bro. and Sister Groh, a baby daughter, Mary Isabelle. These little ones in the home are real little missionaries. They bring much cheer to the home and teach us of that simplicity of faith and trust of which Jesus spoke when He said we must become as little children to enter the kingdom of heaven.

On Sunday, April 17, we commemorated the death of our Lord when we partook of the Lord's supper. Bro. Jonas Snider had charge of the service. At such time we are reminded afresh that we are "bought with a price" and of the privilege we have in Christ Jesus. What a wonderful Savior is Jesus our Lord!

Pray that the Lord may use us to spread the tidings of great joy—that wonderful salvation!

One of His servants,
April 18, 1932. Louida Bauman.

GIVING THE GOSPEL TO GOD'S LITTLE ONES FOR WHOM CHRIST DIED

By Paul Mininger

For the Gospel Herald.

After listening intently to the fascinating Bible story told by one of our teachers in the Week Day Church School at the Kansas City Mission, one little fellow caught his breath and responded, "Boy, that's a keen one."

In the worship period not long ago, the story of the crucifixion was being told. I was interested in watching the face of a fifth grade boy. He was one of those boys who tried to be "tough" and had been quite a discipline problem. As he listened to the story of the cross, I saw that he was being touched, and before long he was brushing tears from his eyes. The stories from the Word of God, when told effectively, never fail to make their appeal to the heart of the child.

One of the greatest agencies at the Kansas City Mission for carrying out Christ's command in the great commission is the Week Day Bible School. Under this plan, each Wednesday for seven months of the school year, the children are dismissed from the public schools for one session and are permitted to go to the church of their parents' choice to receive religious instruction. The various churches provide their own teachers and administer the school themselves, but are assisted and advised by a city director.

In the providence of God, our mission was located across the street from one of the public schools. This has given us an opportunity to teach many whom we would otherwise not reach. During the past year we have had an enrollment of between 260 and 270, with an average attendance of 243. The children represent twelve different denominations, and many of them come from homes which have no church affiliation. A surprisingly large number of them do not attend Sunday school.

One of the essentials for conducting the school so that it functions effectively is consecrated and capable teachers. As organized this year, we have thirteen different classes meeting throughout the day. At present there are seven different teachers who are giving very unselfishly of their time and have been doing excellent work. Sisters Mary Stalter and Blanche Ropp are giving their full time at the Mission and are regular teachers. Others who have taught or assisted during the year are Bessie Smith, Martha Weaver, Marie Brunk, Millie Brenneman, Edward Mininger, Elsie King, Wayne Yoder, and Louise Yoder. The writer serves as principal.

These teachers are to be commended for their faithfulness in lesson preparation and for their interest in the school. Throughout the years the teachers have endeavored to maintain high standards in curriculum material, methods of teaching, and in discipline. The remarks and comments by some of the leaders in the city as well as by many of the parents have been gratifying.

We have quite a number of children who will receive diplomas this year, who have been regular pupils since they were in the first grade. When we realize this we begin to recognize that the school is passing from the experimental stage and is becoming a permanent institution. Is it a success? Is it accomplishing anything? Let me just estimate briefly its value as we see it at the Kansas City Mission.

The Week Day Bible School is first of all educational. The children are taught the Bible as the inspired Word of God. It is our firm belief that faith increases with a knowledge of the Word of God. By imparting the truth of God's Word to the child mind we believe we are putting the most valuable thing in the most important place, and are thus giving the Holy Spirit an opportunity to work which He would not otherwise have.

The story method is used quite generally, with some work for expressional activity at the close of the class period. The children are not only taught facts from the Bible but are taught the meaning of accepting Christ as Saviour and the essential principles of living the Christian life. They are taught to worship and pray.

The Week Day Bible School supplements the work of the Sunday school. It is a "feeder" to it. Although not a substitute for the Sunday school, in many ways it is superior to it as an effective educational endeavor.

Not only is it an educational agency but it is and should be evangelistic in its purpose and result. Although the work is comparatively young and it is difficult to determine the number who have been saved as a direct result of the Week Day Bible School, there have been numbers of our pupils received into our church as well as some who have been received into other churches. Even though youthful conversions may not be so dramatic or sensational as those which come later in life, they are certainly to be preferred. The constant prayer of our teachers is that the children not only learn the stories of Jesus but that they may be led to make an intelligent choice of Him as their Saviour and Lord.

The Week Day Bible School is not only directly educational and evangelistic but it indirectly gives the Mission an opportunity to get into many homes who otherwise would not be contacted. We have a visiting teacher who, in coöperation with the other teachers, seeks to get into the homes of the pupils and thus form the acquaintance of the parents. Where they have no church connection they are given a hearty invitation to attend the Mission. If it is learned that some families are in need of material help; their condition is investigated, an interest shown in them and they are introduced to Jesus Christ.

That it requires a great amount of time, effort, and expense to conduct a work of this kind is at once evident. There is always some unavoidable expense in any kind of Kingdom work. If you are interested in giving the Gospel to God's little ones as it is done in the Kansas City Mission, your contribution will be highly appreciated at this time. Send your gift to J. D. Mininger, Supt., Mennonite Gospel Mission, Kansas City, Kans.

Kansas City, Kans.

It is better to work and slave and toil,
Than to lie about and rust;
An idle man upon the soil
Is one of the very worst.
He eats the bread that others earn
And lifts his head so high
As though it was not his concern
How others toiled or why.—Selected.

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

TRUE AND UNTRUE FRIENDSHIP

(This article first appeared in the Dec. 14, 1922, number of the Gospel Herald, written by a sister from Los Angeles, Calif. It is now republished upon suggestion of another sister who feels that the message is important and practicable enough to bear repetition.—Editor.)

Friendship is the one thing in the world concerning the usefulness of which all mankind are agreed. It is the joy of life. God created man a social being. He can enjoy nothing by himself. Even when alone, he stores away his joys and sorrows to tell them at some future time to a friend. Who has not some time in life longed for a real friend—one who could exactly understand, to whom he could tell everything—one in whom he could confide, of whose love and unfailing interest he could feel very sure?

Our friends, like books, should be few and well chosen. True friendship never changes for a friend loveth at all times. Without that element of Christian love there can be no true friendship. An envious grudging, or judging spirit will be likely to manifest itself in place of delight in our friends' success. There is no joy in his joys and sorrow in his sorrows where love is lacking. It is no unusual occurrence to see people of the world, and sad to say, sometimes in the Church who seem to be a friend to a person when in his presence yet when separated, find fault with that person's actions with a sneering laugh, or speak of each peculiarity, or with judging words criticise them. None of these are found in true friendship. Love shall cover a multitude of sins.

Costly gifts will not bring lasting friendship unless back of the gift is an unselfish giver. The person who is selfish will not be a trustworthy friend, for the desire to lift up self at the expense of others is likely to overtake such an one at any time, and thus the trust be betrayed. For this reason the Church and the world can never become friends. Satan is ever seeking to exalt himself. Is it not therefore foolish for anyone to confide to a person of the world? Friendship is usually found with those of like natures; thus it is that we can tell the character of anyone by the company in which he is found.

True friendship does not consist of flattering words. Solomon says, "Faithful are the wounds of a friend." Our truest friends are those who in love give the faithful rebuke when needed; never however, in public. But a rebuke given when needed from an unselfish, loving heart will yield abundant fruit and friendship will be knit closer than ever. Someone has said, "Praise a friend in public, and rebuke him in secret."

It is impossible for a true friend to leave another in time of need for "a friend in need is a friend indeed." Friends are constrained to fulfill the smallest wishes of one another and do the deeds which are sure to cause joy and be helpful.

David and Jonathan are examples of true friendship. Some of the strongest men of God desired companionship of others and deep sorrow was felt when all men left and fled. Paul prayed for the forgiveness of such as fled. Jesus sought the companionship of His disciples. If ever you have passed through hours of sickness and loneliness or deep sorrow you can realize how comforting is the presence of a friend even though unable to say words of comfort. The very presence means much.

> A crowd is not company,
> Faces are but pictures,
> And talk like a tinkling cymbal,
> Where there is no love.

There is a friendship which is lasting to be found in the true child of God where sympathy and love is sure to be the ruling motive. May no one ever be found betraying this trust and confidence, for everywhere "the world is dying for a little bit of love." Only as we lead souls nearer to Christ can we say our friendship is such as God can approve.

"HE WENT DOWN . . . AND WAS SUBJECT UNTO THEM"

(Luke 2:51)

These are days of self-assertion. Socialism has its echo, and a **loud** echo, even in the home. Satan, at the outset, sought to alter the right relationship of Eve to Adam. The language is strikingly changed from "a help, meet **for him**" (Gen. 2:18) to "her husband **with her**" (Gen. 3:6). And the same tendency is found when children behave themselves proudly (Isa. 3:5). It seems evident that God permits this, in reproof (Isa. 3:4). But many are not exercised regarding the state of affairs. A large number of parents seem willing to shirk responsibilities. This is not strange in the world, but believers need to be encouraged to faithfulness. Their duties are not easy, but they are a great privilege. "My son, hear the **instruction** of thy father, and forsake not the **law** of thy mother" (Prov. 1:8). The authoritative, yet gracious, tone of the book of Proverbs is helpful. **Children of God** must not be afraid that **their children** will be offended. "Fear" is often a peril. God's fatherly love is to guide in dealing with others. There is no assertiveness in a parent's quiet dignity. It is quite the opposite of "I **will** be obeyed," "If you do that, I will"—with all manner of added threats, not intended, and never fulfilled. Untruthfulness in the exercise of authority is a fundamental failure—and a sin.

The Lord Jesus, who took upon Himself the form of a servant, is the Example of His blood-bought people in the home. "Subjection," which suggests "arrangement **under**"—the "Submission-word" of other scriptures **as to the home**—is the word used of Him. He saw no disgrace in this. Love loves to be truthful in the **appointed** sphere, even though the sphere is voluntarily chosen. "He was **subject** unto them." Surely **Christian** children must feel the force of these words,—and Christian parents must see what they are to expect. "Expect" is a great word, but a precious one; expectation is a true help. The context enforces the lesson. Had He not just proved **His** wondrous knowledge? Aye, and the words had sounded forth, "Wist ye not that I must be about **my Father's business?**" **Yet** He did not hurry forward. The **greater** part of **His** brief earthly life was in **the background.** Was this a mistake? There are no mistakes with Him. Luke 3:23 is amazing, for He needed **no delay** as **we** need. And Mark 6:3, seems to fill up the gaps. Could not others have made "merely earthly things" seemingly **just as well?** Yet He spent more years thereon than in preaching. How instructive to the young believer who would give up a situation, without a clear warrant from God, and devote his "time wholly to the Lord's work,"—oftentimes only to be held back from going forward by the **rules** of a society. The Lord can enable His people, in such a dilemma, to risk pennilessness, and to step forth, but it is better not to run into unappointed chains. How precious is the witness of godliness in the workshop, and unpaid witness for the Lord in the evening—and not only on a platform even then. Spirituality is in myriads of little things, and the blood of Christ has purchased the **whole** life.

But to return. "He was **subject** unto them." The principle is important. If they had understood all, we should find the passage simple. **But** they understood not (50), albeit Mary "kept all these sayings in her heart" (51). He was **subject.** We must not use one part of God's will against another. A believing child does not cease thereby to own his parents. Salvation does not make a debtor free to omit material payment. The imperfection of government does not give believers license for insubordination. The Lord Jesus

(Continued on page 91)

SUNDAY SCHOOL LESSON

Lesson for May 8, 1932—Gen. 25:27-34

ESAU SELLS HIS BIRTHRIGHT

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Introductory.—Two weeks ago we read about Abraham, last Sunday about Isaac, and now to-day we read about Isaac's twin boys. As for Esau, practically every commentator agrees that he was a character not to be patterned after. But when we come to Jacob we have him described variously—all the way from that of the vile schemer to that of a patron saint, favored of God and doing all things by the counsel of God. Somewhere in between these two views you will find the correct view. It would be idle to attempt to say just where this is, for people have their minds so completely made up on this point that very few would agree with you unless your view happens to coincide with their own.

Jacob and Esau (27, 28).—It is interesting to note the comparison between these twin brothers. Esau was the first born, but God preferred the younger. Esau was his father's favorite, but the mother preferred Jacob. Esau was a cunning hunter, a man of the field, while Jacob was a plain man, dwelling in tents. Esau was a bold, daring, unscrupulous character, with practically no evidence of respect for God and His Word, while Jacob was a more reverential character, of a worshipful nature, which was doubtless the reason why God gave him the preference over Esau. The difference in characteristics between these two brothers is still noticeable in their descendants. Looking at the Jews, we see the character of Jacob portrayed; while in the Turks we notice some of the traits of Esau.

Birthright Sold (29-34).—The characteristics of these two brothers are impressively brought to light in the transfer of the birthright from Esau to Jacob. Esau was the sportsman, Jacob the practical man who was looking out for his own interests. One day, after one of his hunting ventures, Esau came in and found that Jacob had prepared a tempting mess of pottage. "Feed me, I pray thee, with that same red pottage," said Esau; "for I am faint." That was Jacob's opportunity. "Sell me this day thy birthright," he demanded of Esau. Esau's mode of reasoning was quite typical of the man. "Behold, I am at the point to die: and what profit shall this birthright do me?" And have we not heard men reason in the same sort of way? Men are interested in the present; and while they may have dim hopes for the future, they are so much more occupied with the things of the present that they are willing to make most any kind of a bargain, just so their present longings are satisfied. As for Esau, what did he care for the birthright; just so that his appetite was satisfied? Like the rich fool in our Savior's parable, with him it was "Let us eat, drink, and be merry, for tomorrow we die." We are not to infer that this was serious reasoning on Esau's part, but rather that he was woefully careless about the future, flippant about the present, willing for anything that would make the present to his liking. "Thus Esau despised his birthright."

On Jacob's part we have an entirely different attitude. He was looking out for the future. The same characteristic shone out in him here that we find at Padan-aram. After waking up from his dream after seeing the ladder reaching up to heaven with angels ascending and descending upon it, he exclaimed, "How dreadful is this place; it is none other than the house of God." He is a type of the serious-minded individual, the worshipful soul, the provider who looks out for the future. This is not to justify Jacob in all that he did, for serious-minded men are often found in error. But it does show in him a commendable trait of character in which Esau was painfully lacking. And as we thus compare the two sons of Isaac we see the making of the two nations that were afterwards to spring from their loins. Esau's vision ended with the present, while Jacob's vision reached into the future.

Lesson Meditations. — From the character of these two brothers we may gather a number of lessons that are valuable for present-day application. Let us name a few of them.

1. First, let us notice a little further the visions of these two brothers. Esau lived for the present, Jacob for the future. Result: Esau lost his birthright, Jacob became the successor of Abraham (through Isaac) in the promise that he should be "the father of many nations," in whose Seed all the nations of the earth should be blessed.

2. It pays to be serious-minded. To be "at ease," whether "in Zion" or out of it, may mean more satisfaction for the flesh, for the time being, but in the end it all means vanity. Read Eccl. 11:9.

3. Along with our seriousness, let us seek to "strive lawfully." Jacob's methods have caused many people to stumble and even blaspheme. The favored of God, it was not necessary for him to drive sharp bargains to get the birthright.

4. Paul says that "for one morsel of meat" Esau sold his birthright. For this "one morsel of meat" many sell out their eternal birthright, the kingdom of heaven. They who live for the present only, thereby forfeit their rights for the future. It is still true, as it was in the days of Esau, that "whatsoever a man soweth, that shall he also reap."—K.

Bible Meeting Topic

LESSONS FROM THE ASCENSION.—Luke 24:50-53; Acts 1:9-11; 2:32-36

Topic for May 8

MOTTO

"Thy throne, O God, is for ever and ever."

OUTLINE STUDY

I. Christ's Fitness for Heavenly Glory.
1. It was what ought to have been.—Luke 24:26.
2. Because of His unselfish humiliation.—Phil. 2:5-11.
3. Only a return of what He once was.—Jno. 17:5.
4. His character declares His rightful place.—Heb. 7:26.

II. His Purpose of Returning to Heaven.
1. To prepare a place for His own.—Jno. 14:2.
2. To make it possible for the Spirit to come.—Jno. 16:7.
3. To be our intercessor.—Heb. 4:14-16; 9:12, 24.
4. To fill all things.—Eph. 4:8-16.
5. To receive proper honor.—Heb. 2:9; 12:2.
6. To superintend the work of His servants on earth.—Acts 7:55, 56; Jno. 14:12; Matt. 28:20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Jesus Went Back to Heaven:
   a. His Going Up.
   b. His Place with the Father.
   c. His Work for Us in Heaven.
2. Worshiping Jesus:
   a. How the Disciples Worshiped.
   b. How We Worship To-day.
   c. Leading Others to Worship Him.

For Seniors.
1. The True Glory of Jesus Christ.
2. The Expediency of His Ascension.
3. Our Service Here in the Light of His Heavenly Throne.

PERSONAL THOUGHT

I have a friend in Glory who is able to prepare the way for me to be with Him. This friend is also able to receive all who are willing to accept the plan. Can we as His ambassadors labor with Him to the end that many may be brought to Him according to His plan?

SEED THOUGHTS

Crown Him

Look ye saints, the sight is glorious,
See the "Man of sorrows" now
From the fight return victorious,
Every knee to Him shall bow.

Crown the Savior! Angels crown Him,
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His name,

—Thos. Kelley.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, APRIL 28, 1932

Field Notes

A Sunday school meeting is scheduled to be held at Hershey's Mennonite Church, Lancaster Co., Pa., May 19, all day and evening services. Come praying for the work. H. F. L.

Appointments were filled in the Mennonite churches in the Casselman Valley district on Sunday, April 17, as follows:

Springs, Roy Otto.
Casselman's, M. B. Miller.
Glade, J. A. Ressler.

Sister Catherine Mumaw of Wooster, Ohio, after spending the winter with her children in Scottdale, left on Wednesday of last week for her home in Ohio. She was accompanied by her daughter Martha and by Bro. and Sister J. A. Ressler.

As stated in the item from Altoona, Bro. J. N. Durr is again at home with loved ones in the vicinity of Martinsburg, Pa., about his Father's business as he has strength and opportunity. He has many friends who wish him many years of useful service.

A live interest was manifest in the recent meetings held near South English, Iowa, with Bro. Oscar Burkholder of Breslau, Ont., as evangelist. One of the features of the meetings was a Sunday afternoon's message on "The Modern Departure from the Faith."

Baptismal services were held on Sunday, April 17, in the Mill Run chapel, Altoona, Pa., with Bro. J. N. Durr of Martinsburg, Pa., and U. S. Zook of Allensville, Pa., in charge. There were twelve baptized and one was received by right hand of fellowship. N.

On Sunday, April 17, eighty-nine persons partook of the sacred emblems of the death of our Lord at the spring communion at the Kansas City Mission. Baptismal services were held the same day. Bro. J. C. Driver of Garden City, Mo., had charge of both of these services.

Sunday, May 29, has been set apart as missionary day at the Eastern Mennonite School, Harrisonburg, Va. An interesting program has been prepared and we believe that the usual high standards maintained at such meetings will be in evidence at the coming meeting.

An interesting program of the Sunday school conference to be held at Stahl Church near Johnstown, Pa., on Ascension day, May 5, is before us. Besides local talent, we notice also the name of Bro. Harvey Shank of Chambersburg, Pa. We hope to hear of an interesting meeting.

Change of Address.—Bro. Paul H. Erb and family, from Hesston, Kans., to Calgary, Alta., 814 20th St. E. Bro. and Sister Erb were called to Calgary to take charge of the new mission at that place, where they expect to remain until shortly before the opening of school at Hesston next September.

Sister Lydia Heatwole, head nurse in the Mennonite General Hospital in La Junta, Colo., for many years, and recognized generally as a loyal-hearted worker for the Lord, passed to her eternal reward during the early hours of April 21. She was held in high esteem, and her passing is sincerely mourned by her co-workers.

An overflowing audience was present when the first evening program was rendered by the pupils of the Week Day Bible School which is held at the Argentine Mission at Kansas City, Kans. The meeting was held on Thursday evening, April 21. Another program was to be rendered by pupils of other grades on the following evening.

Mennonite Board of Missions and Charities.—We are in possession of an interesting program of the 26th annual meeting of the Mennonite Board of Missions and Charities, to be held at Metamora, Ill., May 22-24. The joint meeting of the Executive and Mission Committees is scheduled to begin on Thursday, May 19. Fuller announcement next week.

The financial report of the Mennonite Board of Missions and Charities for the month of March, which we expect to publish next week, will show a total contribution for the month of $21,763.24. Notwithstanding the financial stringency which has greatly reduced our capacity for giving, the Board was able to square its books for the fiscal year ending March 31 without a deficit. Thanks are due to our people for their loyal support of our various Church activities.

Correspondence

Coalridge, Mont.

Dear Herald Readers:—Our S. S. meeting was held April 3. The results of the reorganization were as follows: Supts., Emmett Harshbarger, John Harshbarger; Chors., Menno and Mary Harshbarger; Sec., Mrs. Hettie Hueth; Treas., Virgie Guenther.

The primer class was divided into two sections. Wirt Harshbarger will instruct the little class, and Virgie Guenther will continue with the primer class.

Our S. S. is much encouraged by our increased attendance. We invite any one to worship with us.

April 10, 1932. Mabel Ator.

Johnstown, Pa.

(Weaver congregation)

Dear Herald Readers:—On April 30 we intend to hold an all-day sewing circle meeting at the Weaver Church, and we extend a hearty invitation to every one who can attend.

We also intend to have two weeks of Bible school. Bro. Hiram Wingard went to Schellsburg yesterday afternoon to have church and S. S. with that congregation. He does so every two weeks. Bro. Harry C. Blough took his place yesterday.

A hearty invitation is extended to all the people of the Johnstown district who would like to attend church services at the home of Susan Shank at Salix, Pa.

We ask an interest in your prayer, and sincerely hope you will pray for our congregation.

April 11, 1932. Mary Weaver.

Aurora, Oreg.

(Bethel congregation)

Greetings to all Herald Readers:—"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." The Easter season has again brought to our minds Christ's victory over death and the grave, and we know that because He lives we too may live.

On Good Friday morning we had a service which consisted of the reading of the account of the crucifixion as given in the four Gospels, also the testimony of a number who were present concerning the love of God.

Appropriate services were held in the evening of Easter Sunday. A program was given by the children in recitation and song, followed by a song program. These programs bring a message to some who do not receive it in any oth-

er way because many do not attend regular services at the house of God, but will come to listen to the message in song. May some seed have been sown that will yield fruit to the glory of God.

On April 3, Bro. Weber, an aged brother who confessed during our revival meetings last winter, was received into church fellowship by water baptism. He needs your prayers that the testimony which he is now able to give by the grace of God may continue.

Communion services were held April 10, when 60 individuals partook of the sacred emblems. All except three of this number were from this congregation. A number of the other members were not present, some on account of sickness. Bro. Paul N. Roth, Portland, delivered a very fitting message, using as a text, I Cor. 11:26.

Our teachers' meeting, which was organized at the beginning of the year, has proven both interesting and beneficial to the Sunday school teachers. The superintendents have charge of this work. We meet once each month and study the lessons for the month. A schedule has been arranged which allows that each teacher takes his turn in presenting two lessons.

April 12, 1932. Anna M. Snyder.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers:—On Mar. 20 we held our preparatory services, and were planning to have our communion on Easter Sunday; but on account of Bro. Wolfer's absence for a week when he was in the Idaho field, we postponed it until last Sunday, April 10.

On Sunday evening, April 3, the young folks of the Bethel Church rendered for us an Easter program which was very much appreciated and enjoyed by all present.

We crave an interest in your prayers for the work at this place, that the workers may be strengthened and the work may go on to the glory of God and His kingdom here on earth.

April 13, 1932. Cora Bond.

Sterling, Ill.

Greeting to Herald Readers:—"The Lord hath done great things for us, whereof we are glad." Bro. and Sister Friesen and family, India missionaries on furlough, from Washington, Iowa, were with us over the week-end of Apr. 3, visiting in different homes. They worshiped with us on Sunday morning and evening. Bro. Friesen gave interesting talks as well. The Friesen quartette sang two selections, one in Hindi and one in English, which were very much enjoyed by all present.

April 10 we had our counsel and preparatory service which precedes our communion service April 17, at which time Bro. J. S. Shoemaker will be with us to officiate. We trust that the Lord will be pleased to be with us that each one who takes part in these services may receive a blessing and be encouraged to go on in the Master's service. Bro. Shoemaker will remain with us during the week, visiting the brotherhood and will preach for us April 24.

Bro. Good will be with the congregation at Hopedale.

April 14, 1932. Cor.

Winton, Calif.

Sunday evening, April 3, Bro. Kenneth Page was received into the Church by baptism. We hope he has experienced a happy, Christ-like life, and that he may be blessed as well as being a blessing to others.

On Sunday, April 10, communion services were held by the members of the Mennonite Church. May these services have been to the honor and glory of God, and done in a spirit as God commanded: "This do in remembrance of me." Our prayer is that these services will lead us closer to God and open to us a greater vision of our obligations in the Master's kingdom.

April 16, 1932. Cor.

Brunnerville, Pa.

Dear Readers, Greeting in His name:—Since our last writing many things have taken place.

On Saturday, Mar. 26, a class of 8 young people was baptized and received into church fellowship at Erb's. Preparatory services for communion were held at the same time. Bros. Henry Lutz and Isaac Brubaker had charge of the services. The following day we observed communion, thus again bringing to mind our Lord's suffering and death. A number could not be present on account of illness.

On April 13, Bro. John Reist passed the 90th milestone of his life. He is hardly ever absent from services, although he is one of the oldest among our group at Erbs.

At this time alterations are being made at the Hess church. During the time these changes are being made the congregation will worship with the Hammer Creek congregation.

Recently several have been placed to rest in the Hess Cemetery: Mrs. Miranda Harber, Aaron Kaylor, and Jacob Turner. All were members of the Mennonite Church; Bro. Kaylor at Lititz, and the others at Hess's.

On Saturday afternoon, April 2, preparatory services were held at the Hammer Creek church, and the following day holy communion services in charge of Bro. N. L. Landis were held. A number of loved ones were missed who have gone into the glory world.

Pray for the work at these places, as we need the prayers of God's people.

April 16, 1932. Cor.

Hollsopple, Pa.

(Blough congregation)

Dear Gospel Herald Readers:—Our annual meeting was held on March 26, with a fair representation of the membership.

Since it was decided to close the fiscal year of our church on June 30, of each year instead of March 31, the regular election was postponed until the biannual meeting which is to be held the first week of July.

However, Norman Hostetler, Calvin Layman, and Arthur N. Blough were elected as members of the Vacational Bible School Board. This board is to coöperate with the ministry in arranging for the third Vacation Bible School.

Beginning Saturday evening, April 16, a series of Bible study and song service meetings will be conducted through the summer months. Local talent is employed in conducting these meetings. The community is invited to attend.

April 17, 1932. A. N. Blough.

Greenwood, Del.

Dear Herald Readers:—We rejoice to say the Lord hath done great things for us. Bro. J. C. Clemens came here on the evening of April 15 and preached for us at the schoolhouse Friday and Saturday evenings, Sunday morning after S. S., and Sunday evening. Seven young people confessed Christ during the meetings. A number of others are undecided. May we pray for them that they may make the choice ere it is too late; also for those who confessed, that they may be faithful.

April 18, 1932. Mary A. Miller.

Rensselaer, Ind.

(Burr Oak congregation)

Dear Herald Readers:—Our bishop, Bro. D. D. Troyer was here Sunday, April 10, and held our communion services. On Friday night we held counsel meeting. His sermon was about Christ dying for our sin. He used one example, explaining that clearly of a mother who had done all she could for her son who was to be put on the gallows at a certain time. She pleaded with the officers that she might take her son's place, but the officers would not consent. So she climbed a stairway where the bell was to ring and the son to be doomed. She took hold of the clapper in both hands. When the hour came for the bell to ring, it didn't, and the minutes passed, and her son was saved. When they investigated they found the mother unconscious with her hands around the clapper badly bruised. So even Christ died for our sins.

Bro. and Sister Emmanuel Chupp of Middlebury, communed with us and will make their home here. They expect to get their church letter soon,

(Continued on page 93)

Miscellaneous

NOT UNDERSTOOD

Sel. by Ralph L. Metzler

Not understood. We gather false impressions
And hug them close as years go by,
'Till virtues often seem to us transgressions,
And thus men rise and fall, live and die,
Not understood.

Not understood. How trifles change us,
The thoughtless sentence or the fancied slight
Destroys long years of friendship and estranges us,
And over our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy? Ah, day by day,
How many cheerless lonely hearts are breaking?
How many noble spirits pass away—
Not understood.

Oh God! that men would see a little clearer,
Or judge less harshly where they cannot see.
Oh God! that men would draw a little nearer
To one another; they'd be nearer Thee—
And understood.

—Thomas Bracken.

THE MAN CHRIST JESUS

It is very important to remember that Jesus is always man. If He were not God, His humanity would have no value; but, being God, the fact that He interests Himself in us as a Man, as men whom He is not ashamed to call His brethren, is infinitely precious. He can feel with us, take part in all our circumstances, trials, difficulties, and troubles. He loves us as the Father loved Him, a man and Son on the earth. His love has Divine perfection, but He feels as a man, as a man on the earth, tempted in like manner as we are, apart from sin. He is ever man; He thinks of us, as One who has passed through all these things with Divine love and human sympathy. Not only does He know everything as God, but He has had the experience of man. Precious truth, unfathomable grace!

We have no need of saints—if they could hear us—to move His heart to favor us, to render His love warmer, His interest more profound, or His knowledge of our condition more intimate. But He has had the experience on purpose to be able to understand and sympathize with His own in every circumstance of the life of God in man on the earth. How great is the intensity of the Savior's love! How near to us! How intelligent and intimate is His heart in the conflict of faith! He knows all, feels all, and is with us in everything to help us. Blessed be His love!

It is possible that He may not reveal Himself to us in visions, but His heart is not colder to us than it was to Ananias (Acts 9). His wisdom is not diminished; His willingness is not weakened to help us, nor is His arm shortened. The intimacy and the confidence of our hearts ought to be the same to tell Him everything; certain it is that His ear is open to listen to us. —J. N. Darby.

THE PRAYER OF JESUS

(John 17)

By Moses Hoover

For the Gospel Herald.

This prayer of Jesus was for Himself, for His disciples, and for all other believers.

The eleventh verse was for His disciples: "And now I am no more in the world; but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one." Verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word." Verse 21: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

In this prayer Jesus includes us as His children, that we may be one—and why? "That the world may believe that thou hast sent me." So the greatest that can be done is that the church may be united, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

I will just mention one point, and that is the dress question. Are we one with the Father and the Son on this question?

Selkirk, Ont.

THE PRESENT PUBLIC SCHOOL SITUATION

(This article appeared first in the "Herold der Wahrheit," and is now printed in Gospel Herald by request of Bro. Lorenza Slabaugh, Greenwood, Del. In describing moral conditions in any community it is not probable that this description applies in its entirety to any other community. But the importance of parents knowing what is taught and practiced in the schools which they patronize, and as to how favorable or unfavorable the conditions in and surrounding such schools are for the moral and spiritual development of their children, is generally recognized by all thoughtful people. —Editor.)

Parents, ministers, churches of our brotherhood, we herewith issue an appeal to you to consider our present school problem in the light of God's Word. Our children are subjected to anti-scriptural, evolutionary, and so-called higher criticism teachings in various branches, especially in their history and reading courses, including their supplementary reading.

The small children are, right from the start, initiated through several years of unreal and untrue, and some of them repulsive fairy stories until they are too old to believe such foolish nonsense, when they are taken through a reading course, mostly of fiction, some of which is ungodly and demoralizing. One such book which I examined abounded with unholy expressions, vulgarity, depicting drunkenness, murders and general wickedness. Though it was only fiction, yet it gave me the creeps, and had I been a child I would have been afraid to go out after night, because of the horrible mental pictures, which for the time being, took so complete possession of my thoughts that there was little room left for anything else. Imagine a child looking for knowledge having such an abominable abnormality imposed upon it. Then imagine yourself to be that child. You will then be in a better position and mood to resolve by God's grace to be willing to make some sacrifice if necessary to obtain relief.

Such literature leaves a very unsavory impression on the young mind, and what is still worse, is its inevitable evil influence, which must be counteracted or it will just as inevitably bring evil results.

Besides this, in many of our schools it has become a part of the regular order to have school entertainments, hikes, picnics, foolish, frolicky fun, etc., presumptuously called school work, which are not scripturally proper for our children to participate in. Our people should also know better than to allow their children to help render Santa Claus programs, which are, from a scriptural viewpoint, an open insult to God and our Savior, whose salvation we profess to have received.

The flag salute is another issue that is coming to the forefront in some of our states which demands our attention.

We know of instances where children of our people saluted the flag, apparently being ignorant of its impropriety, the parents also not knowing of it. It certainly is the duty of parents to inform themselves as to what is required of their children in school. A brother recently related in our hearing how that he was present when a moving picture illustrating the evolution of man from the lower organisms up to a monkey and from monkey to man, was shown in a consolidated school in a community of our people where their children must attend. Some of them must leave home at 8:00 in the morning and ride in a crowded bus till 8:30, and wait at the schoolhouse till 9:00, and spend another half hour on the bus in the evening.

In this same school is a gymnasium in which the pupils exercise, more naked than dressed. These conditions have come upon us gradually. First the subscription schools, then state public schools, then compulsory attendance, then a lengthened term, now consolidation, with both district and

consolidated schools having the Bible banished from their curriculum and antiscriptural and irreligious literature has in many instances taken its place.

I would consider it a sin to permit such a book as I have previously referred to, to be kept in my house and read by my children; yet here we are, with our children in the public schools, subject to regulations conforming to the ideals and standards of an apostate world, with no hope for relief as long as we leave our children there, but contrariwise, we may reasonably expect conditions to become worse, we being now powerless to prevent the innocent young minds of our children from being bedraggled and defiled, under the tutorship of the world, like a helpless lamb being dragged through a filthy hog wallow. "The whole world lieth in wickedness" (I Jno. 5:19). This being true, how can we consistently hand our children over to the world to educate them according to world standards?

We would be better off if our children had never been in the public schools. We do not mean to imply by this that the public schools have not done good work in the past, nor that they are incapable of doing good work now, from an educational viewpoint. Many changes in the methods of teaching and school administration have been made in the last 30 years; some for the better, and some for the worse. Certainly, when our educators, from the State Board of Education all the way down to the teacher will, without any compunction of conscience hand out to our children antiscriptural and demoralizing literature in the name of education, it indicates that they are passing through a period of intellectual and moral decadence, and the sooner that we recognize this fact and by the help of God undertake to safeguard our children from such dangerous exposure the better we will fare. **The world's educators,** mostly, **including the so-called Christian educators of today,** have through plain **unbelief** and egotistic presumption, unwittingly sunken to the level of spiritual and moral decay described in the epistle to the Romans, 1:18-32, of which we will quote only part of the 28th verse. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Read all of the cited portion.

How do we know this? How dare we make such a bold statement? Our answer is, by the authority of the Word of God, which says, **"By their fruits ye shall know them,"** and the same Word also says, "**Beware** of them." There never was a time in the history of the Christian Church when God's children gave their young to the world to educate as now, and more particularly perhaps the last 40 to 70 years, with the most significance attached to the last 25 years. A knowledge and realization of this fact should cause us to pause, and think. Add to this the knowledge that we have of existing moral conditions in the world generally, and in her schools specifically, we can see no other way now, to meet our responsibility to God than for the church to educate her own children under her own supervision. How thankful to God, we should be, and how grateful to our government for the privilege they offer us of doing this.

Here are a few reports regarding moral conditions as given us. In a large city in an eastern state a high school building costing over $3,000,000, was built several years ago in which considerably over 2,000 pupils are housed. The school records show that in 1930, 92% of the boys and 72% of the girls were infected with venereal diseases and for the same year there were over 200 illegitimate births among the members of that high school. These statistics were given me by the president of the school board for that county, he having access to school records of that city because of his office even though the city is incorporated, having its own Board of Education. He further said that he would vouch for these statements any time, any place. In a town of several thousand population in another eastern state we were given the report that in the high school of that town 75% of the pupils were found to have venereal diseases. The report is also extant that there are only a few chaste girls in all that town.

Sixteen to twenty years ago, in another town of perhaps 700 or 800 population in one of our A. M. communities, a high school principal was found to be handing out evolutionary teachings. After he had poisoned the minds of some Amish pupils, one of whom, if not several, is entirely lost to the Church and is living the life of a worldling. I asked a Mennonite brother a year ago, who was formerly a member of an Amish church, if he had any knowledge concerning the literature of the high school in which his daughter was about to graduate. He said he did not, as he had not inquired. Yet in that school evolutionary doctrines are taught. "If the lambs are lost, what terrible cost some sheep will have to pay." Yet it is a fact that many of our people are dangerously indifferent to school conditions and the dangers to which their children are exposed. The churches at Greenwood and Dover, Dela., have established a precedent for the rest to follow, and by making some sacrifices find it possible to have their own schools. Brethren, what do you think? Will you lend your sympathy to help? Are you concerned enough to be willing to make some sacrifice to inaugurate our own schools? Shall the salvation of our children be jeopardized because of the church's indifference? "I can do all things through Christ which strengtheneth me."—Shem Peachey, in "Herold der Wahrheit."

FINDS THEM OUT

In Great Britain you are supposed to pay a tax on your radio set of about $2.50. Until recently many families, pressed by hard times, concealed their sets when the assessor came around, but about a month ago the government announced that it had developed a radio set detector which was vagabonding around London trying to ferret out delinquent tax payers.

That the announcement had a very beneficial effect for the government is evidenced by the fact that immediately 250,000 radio owners rushed into the municipal offices to pay their taxes. Of course it can be easily said that these people were afraid of the powers that be.

Would it not be wonderful if humans were as much concerned with bringing out from the hidden places in their hearts and lives the secret sins against which the Lord of all the earth has solemnly declared that sin can never enter the portals of eternal glory. A much better motive should actuate our confession of sin. We should confess because God has promised forgiveness, pardon, and cleansing, a new life, a clean record for all eternity.—Evangelical Visitor.

HE WAS SUBJECT UNTO THEM

(Continued from page 86)

would not have done evil, if unwisely commanded. Nor can a Christian obey if told to worship an idol. But there can be no resentment, nor rising up, nor lack of **submission.** The government remains the government which he honors, as such, even the day after it issues a wrong statute, and the moment after it condemns him for his conscientious disobedience. There can be no godly **resistance.** A keen sense of God's providential arrangements is important. And He appoints the home into which we are born.

The human heart often chafes against seeming **hindrance.** But the Lord Jesus knew nothing of this rejection of home authority. "He was subject unto them," and the plural implies the importance of **guardianship,** as well, for Joseph occupied this position. How often a believer has **fretted** because circumstances of responsibility have kept him, or her, back from a seemingly larger sphere. The Holy Spirit answers this fretfulness.

Another thought is linked. In how many homes there is an **unrest.** Children need to be told **repeatedly** what they are not to do, and so forth. The Lord Jesus was a contrast. Is it not probable that if parents, from earliest

childhood, emphasized this verse, there would be certain encouragements? The restful agreement which God reveals in a godly home is much needed.

So our hearts are led forward to see the unity which pleases Him. And there is a certain parallel in every form of Christian relationship. In business and assembly alike the believer is to honor God's arrangements, and to show a beautifully unassertive character. The Holy Spirit never leads to lack of humility. May our hearts be helped by this encouragement.—Tract.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Continued from last week)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

Fatherhood and Sonship

"Thine forever! God of Love,
All our wants by Thee supplied;
All who truly honor Thee
Ne'er shall find their wants denied."

"If then I be a Father, where is mine honor? and if I be a Master where is my fear? saith the Lord of hosts" (Mal. 1:6).

"Honour thy father and mother, and he that curseth father or mother, let him die the death" (Matt. 15:4).

If it is a fact that the Scriptures teach that we are sons of God and that God is our Father, then certainly it is evident that this sacred relationship is one which needs our highest attention, and is one which we must respect not only as much, but far more than must the sons of a human family respect their parents. Real fatherhood is always dependent upon the reverence and respect of the children of the home. The benevolence of every true father is limited to the character of the children.

If God is our Father, then we must learn to be His children before we can truly pray to Him. We must study childhood lessons from human life if we wish to depend upon our "heavenly Father" to hear us and answer us when we pray. Let us for a little while study some rules and laws of human fatherhood and sonship and see how much is dependent upon the laws of this relationship, and then by comparison consider how very much more important must be the laws and rules governing the relationship of sons to their divine Father. As we, in following pictures of human family life, notice how indispensable are the laws of human life, let us conclude with double emphasis the indispensability of the divine laws which God has ordained to regulate the blessings and fellowship of the relationship of "sons of God" to their "Father in heaven." If the human son must honor his father, how much more must sons of the Divine in obedience and true reverence honor their divine Father. Observe this truth as we trace out the following pictures of human sons:

Picture No. 1

In this picture we have in mind a home where the son in the home had little or no regard for his father except to eat, sleep, and be clothed. Possessing an attitude to extend mercy to his ungrateful son, the father always gave to this son food, shelter, and clothes, even though the son would in return do nothing for his father. In plain words, the son came to his father only when in need, but would always turn a deaf ear to the needs of his father who suffered much for want of the help of his son's time and labor.

A sad picture, is it not? Even if it is a human scene, you could not for a moment think of real fatherhood in the above described home. You would conclude without a question that this father, if he is a true father, could never trust aught to his son, save the necessary food and shelter for daily life. If a father should respect prayers, he cannot honor prey-ers.

But is not the above scene and true incident of human life a real picture of multitudes of professing Christians who profess to pray to God? Is it not true that thousands are ready to pray to God when in need, but are never willing and ready to render service to "our Father in Heaven" when He calls for service. If only in need we go to God in prayer, are we not ungrateful sons? Can God be a "heavenly Father" to children who are so ungrateful so as to forget Him always except in time of need? Never! Never! Like the human father, God may send to such blessings which are necessary to life (Matt. 5:45) but He never blesses such because of their cries in time of need. Well, can such professors say, "I prayed to God but He does not answer." God our Father in heaven, like any true human father, blesses that His children may be a blessing, not that they may consume His blessings upon their own lusts or pleasures. Gen. 12:2, Cf. Jas. 4:3. How sad that many professing Christians can live under the daily bounties of a kind Heavenly Father and yet practice praise and prayer about as they expect of their fire-extinguisher which they hang up to be used only in an extreme case of emergency. Child of God, is this your idea of prayer?

Picture No. 2

Are the blessings of a "heavenly Father" limited by the character and conduct of His "sons?" Are the blessings of a human father to his children limited by the character and conduct of his children? Does an untrue, or abnormal relationship between father and son, or son and father prevent the full benedictions of the father, or parent? Let us observe the following picture of a son who was for a while untrue to his father:

This boy had a kind and well-meaning father who did many things for his son, and who had given him a good home. By and by the son decided to spend some years in prodigal life, so he left home and became very untrue and deceitful. He misused his father's name, committed crime, and did many things which merited the reward of penal institutions, but (fortunately or unfortunately) he escaped all such penalties. Perhaps God's mercy was the chief power that preserved him from such rewards and finally brought him back to his father's house. At least he got sick of such life, and came home.

Upon his return home, he found that he still had the same kind father, who had always been good to him before he had left home, and this father was very willing to continue his favors and goodwill to this son, but the great problem with the father was this: **how much** could he trust to this son who had for a while misused his former blessings? Upon one occasion the son asked the father for the use of the automobile, and certainly the father was willing that his son should have the use of it; but the great question at once arose in the mind of the father, could he trust this son with his automobile? For a while the father was in a dilemma; he wanted to accommodate his son in his need, and yet he feared that the former conduct of his son proved that he could not trust him with the granting of his request. Finally the father answered thus to the request of his son: "I guess you had better walk this time."

There you have an actual illustration of why "our Father" in heaven so often does not answer the requests of His dear ones which He loves far more than any human parent ever loved his child. The above described son, by his actual life and conduct, limited the blessings of his father to him. No mat-

ter how much the father wished to grant the request of his son, the son had by his own conduct put himself in prohibition of the favor of his father. The son was not worthy of his request, and of the petition he made to his father; thus the needed favors were not granted by his father.

Dear reader and fellow son of God "our Father," is not the above incident a definite key to the secret of our oft experience of un-answered prayer? Does not our kind and all-loving Father in heaven withhold many, many blessings and favors from us His "sons and daughters" because He cannot trust us with them? How often must our Father tell us to walk because we are not worthy to ride. Must it not be true that many petitions are never granted to us simply because we are not worthy of our requests? If a human father must refuse to grant lawful requests of his sons because they cannot be trusted with the desired blessings, how much more must this be true of our holy "Father in heaven?" If an earthly father must regard laws in his grants to his children, how much more must it be so with our divine Father in heaven?

Picture No. 3

We close with another picture that tells us in its own words the true secret of our heavenly Father's favor. A certain human father was noted for his goodness to his family. His boys were blessed with favors that were far above those of other boys. As certain observers were engaged in a conversation about this father and his boys, one said to another about this father: "There is a father that is certainly good to his boys!" "Yes!" said the other, **"and they are good to him."**

Herein is the true secret of our heavenly Father's blessing and favor. If we desire God to be good to us, let us be good to Him and to His cause and kingdom.

(To be continued)

Aurora, Oreg.

CORRESPONDENCE

(Continued from page 89)

and unite here. We thank God that in the past years our membership has been increasing.

Bro. Weaver preached on Sunday morning and evening, on the second coming of Christ. What a glorious time it will be when He comes again, and we can meet Him in heaven and be there forever!

We ask your prayers in our behalf.

April 18, 1932. Orestus Chupp.

Larned, Kans.

Dear Brethren:—I want to send my thanks for the many kindnesses shown me in my sickness. Especially do I thank the sisters who sent letters, cards, packages, and flowers. They helped so much in their silent way, but I cannot write to each one individually who sent them. I trust all of them will see these few lines in the Gospel Herald.

I also felt the prayers that ascended to heaven in my behalf. And although I have never met some of the sisters who remembered me, yet if we live close to our Savior we will meet where partings are no more, neither sickness nor pain.

I am some better at this writing, but I have not been away from home since the twentieth of September. May God bless each one of you and the congregations you worship with. I miss going to church so much.

Our little congregation here has an evergreen Sunday school. We have preaching once a month when some minister comes in according to schedule. Bro. O. L. King preached last Sunday and brought a helpful message. We are looking forward to a week's series of meetings the last of April. Bro. Allen Erb will have them.

Pray that souls may be saved and saints encouraged. The enemy of souls is doing his best to get the very elect if possible here as elsewhere. We ask an interest in the prayers of all God's children.

April 19, 1932. Mrs. D. B. Zook.

Harrisonburg, Va.

Dear Herald Readers, Greeting:—As we hear the warbling of the birds and see Mother Earth coming forth in newness of life, we realize that spring is here, and it also verifies God's promise to us: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

On March 25 our Good Friday service was held at Weavers Church. Bro. J. Early Suter brought to us a message from I Cor. 15:3. We were again reminded how sin had separated us from God, and how "Christ died for our sins according to the scriptures." The scene on Calvary presents a dark, sad picture, but the darkness and the gloom was dispelled early on that first Easter morning when the angel announced to the women, "He is not here: for, he is risen."

On April 3 the Sunday school at Gospel Hill was organized, with Bro. William Wenger as superintendent.

All the Sunday schools in this district with the exception of Gospel Hill, continue throughout the year, and are reorganized at the beginning of the year.

Bro. S. G. Shetler of Johnstown, Pa., delivered the message at Weavers Church on Sunday morning, April 10.

Our spring counsel meeting was held at the same place on April 16. Peace was expressed throughout the brotherhood. We were admonished to live the Christ life, to love the brethren, "in honor preferring one another," and to live a separate life from the world.

We are looking forward to the time when we shall again commemorate the suffering and death of the world's Redeemer. The Lord willing, communion services will be held at the Mt. Clinton Church on Sunday, May 1, and at Weavers Church on May 22.

Sister Lena Wenger, a worker of the Knoxville Mission is at home on vacation and gave her service at the young people's meeting at Weavers Church on Sunday evening, April 17, by an essay, "The Open Doors." Bro. Harry Brunk also gave a talk on, "The Unique Position of Mennonites in the World."

May we be faithful to our calling, as we labor and look for His coming.

April 21, 1932. Laura E. Kulp.

People are put to sleep with Satan's drug of **indifference**; rejecting Salvation through Jesus, and go to hell.—Ex.

ABUSING HIS GRACE

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8:11). This is abusing the grace of God. Because the "judgment day" has not come, people fold their arms and seem to fancy it will never come. Because the sinner does not see judgment coming fast on the heels of his sins, he gets bolder in sin—his heart is fully set to do evil. The longsuffering of God is thus lost upon many. His goodness would lead them to repentance, as you find it in Romans 2:4. But they refuse to be led. They seem to say to themselves: "Sentence was not executed on that sin which I committed, therefore I will do it again." But they forget that God's longsuffering will have an end, and that it is written in His Word: "Know thou that for all these things God will bring thee into judgment" (Eccles. 11:9).—Selected.

SPECIAL MEETINGS

Los Angeles, Calif.

Report of a mission meeting at the Los Angeles Mission church.

Subject: **Persecution and Self-denial as a Means of Spreading the Gospel. Thoughts Gleaned.**—Like Paul, to be faithful and true we must be ready and willing to suffer persecution so that the Gospel may be spread by our lives as well as by word. We must let God plan our lives, make a complete sacrifice and follow Him daily. It is then we can be of use to Him, and help spread the good tidings of salvation.

Self-denial is a mark of true discipleship. We are truly grateful to God for the early church leaders who suffered much to preserve the Word of God for us. The church today is walking so close to the world and is almost rocked to sleep by the enemy that she lacks this much needed power. We surely need a great spiritual awakening. We lack power because of compromise.

The reward for a life of self-denial is life

eternal with our Savior. Christ is our example; He suffered and died for us. Are we willing to suffer that others may know about Jesus?

When God asks us to give up things for His sake He always has something better in store.

There are open doors all about us where we can tell the story. A lost opportunity is a blessing missed. We must keep self in the background, yes even behind the cross. The blessing is missed if we wait till God forces us to deny self.

We should not ask for deliverance but for strength and be filled with the Spirit, and the Word so that we can stand when persecution comes.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10).

Secretaries: Ruth Kauffman, Bert Heller.

Tofield, Alta.

The 61st Quarterly Program held at the Salem Congregation, near Tofield, Alta., on March 27, 1932.

Organization.—Mod., Melvin S. Roth; Chor., Alta Roth.

Program and Speakers.—Devotion, Amos Hostetler; Purpose of John's Gospel, Joe Brenneman; Christ's Revelation of Himself—(a) Birth and Childhood, Dan Lauber; (b) To the World:—(1) As the Only Means of Salvation, N. E. Roth; (2) As the All-knowing Sympathetic Helper, Elmer Maurer; (c) To His Followers—In Lessons of Lowly Service, O. O. Hershberger; By His Suffering, Death, and Resurrection, Ezra Stauffer; Children's Exercises, Uarda Brenneman.

Thoughts Gleaned:—John's writings are more on building; not so much on the foundation. Jesus' birth prophesied in Isa. 11: 1, 2. No other name given whereby we may be saved. Let us rejoice that we can tell of this salvation. Jesus knows the hearts of men; knows our every need. Jesus is sympathetic; concerned about the sheep who have no shepherd. To be truly great is to serve. Jesus proved His lowliness when He stooped to wash His disciples' feet.

Thoughts given in the children's exercises: Naming of Jesus' disciples. Reviewing parables as John records them. Comparing nursery gardens to cemeteries. Seeds die and change to new life; so will our bodies be changed.

Secretary.

Married

Ropp—Erb.—On Sunday afternoon, April 10, 1932, at the home of Bro. C. G. Erb, Brunner, Ont., Bro. Menno K. Ropp and Sister Nancy Erb were united in holy marriage by Bishop Christian Schultz.

Martin-Leichty.—On April 7 Bro. Laurel Martin of Kokomo, Ind., and Sister Mary Leichty of Leo, Ind., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister John Leichty. Bro. Jos. S. Neuhouser officiated. May God's blessing attend them through life.

Leinbach—Bixler.—On March 29, 1932, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa., Bro. Menno Leinbach of the New Holland, Pa., congregation and Sister Mabel H. Bixler of the Stumptown, Pa., congregation were united in holy marriage. May the Lord abundantly bless this union.

Swartzendruber—Swartzendruber.—On Easter Sunday, at the home of the bride's parents, near Pigeon, Mich., occurred the marriage of Bro. Walter Swartzendruber and Sister Bessie Swartzendruber, both members of the Mennonite Congregation near Pigeon, Bro. S. J. Miller officiating. May God's blessings attend them through life.

Obituary

Wisseman.—Infant daughters (twins) of Dorsey and Anna (Yoder) Wisseman were born in the hospital at Milford, Del., April 14, 1932; died April 16. Death claimed them one-half hour apart. They leave parents, 1 brother (George), 2 grandfathers, and 2 grandmothers. Interment in the Greenwood A. M. Church Cemetery, Sunday, April 17.

Rugsecker.—Donna Belle, daughter of Leander and Mable Rugsecker, was born at the Goshen Hospital March 23, 1932; died March 26 at her home south of Middlebury, Ind. She leaves her father, mother, grandparents, relatives, and friends. Funeral services were held at the home, conducted by Silas Yoder. Burial in the Miller Cemetery.

Stoltzfus.—Daniel E., son of Jonathan L. and Lydia Stoltzfus, was born near Seldon, Kans., Jan. 9, 1890; died Feb. 11, 1932, of apoplexy; aged 42 y. 1 m. 2 d. He died at Hastings State Hospital where he had been placed 11 days previous. Daniel was never married. He leaves his aged mother, 1 sister (Mrs. Harvey Stutzman), and 2 brothers (Ammon and Christian). His father, 2 brothers, and 2 sisters preceded him a number of years ago. Funeral services were held in the Mennonite Church north of Wood River, Neb., Feb. 13 by A. D. Stutzman. Burial in cemetery near by.

Zook.—Myrtle Blanch, daughter of Lewis and Sarah Zook, was born Sept. 21, 1890, in Peach Orchard, Ark.; died in New Castle, Ind., April 2, 1932; aged 41 y. 6. m. 11 d. Her parents and 1 brother preceded her to the spirit world. She leaves 2 sisters and 5 brothers: Mrs. John Berg, Mrs. Ed. Hershberger, Scott, Charles, Clem, Claud, and Lewis. She united with the Shore Mennonite Church in her youth, and attended regularly as long as health permitted. Funeral services were held at Shore of which she was a member, conducted by Bros. Y. C. Miller (I Cor. 15:19, 20), and Josiah J. Miller (Matt. 25:34).

Bryant.—Sarah Jane Bryant died Feb. 29, 1932, after a brief illness of pneumonia. She was 70 years old. She leaves 2 sons, 2 daughters, and a number of grandchildren. She united with the Church at Springdale, Augusta Co., Va., some years ago, and her place was seldom vacant when health permitted. She was fond of reading, and passed much of her time in that way. Since the death of her husband she made her home with her daughters. Funeral services were held at Springdale, March 2 by Brethren A. H. Showalter and B. B. King.

Shetler.—Ellis Dale, son of Jesse and Anna (Hershberger) Shetler, was born Aug. 14, 1930; died at his home Jan. 2, 1932. His death was caused by severe burns which resulted from accidently falling into a bucket of boiling water. He had severe pains until his death. He leaves his father, mother, 4 brothers, 2 sisters, 2 grandfathers, 1 grandmother, and many friends. Funeral services were held at the home by Wm. S. Yoder and Chris M. Yoder. Text, Psa. 23 and Mark 10:13-16.

"Go, little pilgrim, to the Home
On yonder blissful shore.
We miss thee here, but soon we'll come
Where thou hast gone before."

Lichti.—Katherine Leis, wife of Christian J. Lichti, was born near Wellesley, Ont., May 3, 1857; died Mar. 24, 1932; aged 74 y. 10 m. 21 d. At the age of 10 she united with the Amish Mennonite Church, remaining faithful to the end. The cause of her death was heart trouble. She was united in marriage with Christian J. Lichti on Oct. 3, 1882. To this union were born 2 sons and 3 daughters, 2 of whom survive (Katie, wife of Joel Wagler, and Fanny, at home); also the father, 3 grandsons, 1 sister, and 5 brothers survive. Funeral services were held March 28 at the home by John Wagler (Psa. 90) and at Maple View A. M. Church by Chr. Gasho (Jno. 5:19-29), Chr. Schultz (I Cor. 15:58), and Daniel Lebold. Burial in the adjoining cemetery.

Whisler.—Susan H. Whisler was born April 11, 1852; died April 3, 1932; aged 79 y. 11 m. 22 d. She was a faithful member of the Mennonite Church. She is greatly missed in the home. She resided at the home of her son, Jonas. Surviving are 1 son, 1 brother (Christian Herr) and 14 grandchildren. Funeral services were held from the home and at the Elizabethtown Mennonite Church, April 7, conducted by Bros. Henry Lutz, Isaac Brubaker, and Samuel Frey. Burial in the Kraybill's Cemetery. Text, II Tim. 4:6-8.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
Nor your footsteps fall by the old home door;
But may we all meet on that happy shore."

Strite.—John S. Strite was born near Leitersburg, Md., Jan. 21, 1846; died of paralysis April 4, 1932, at the place where he was born and lived all his life; aged 86 y. 2 m. 14 d. His wife preceded him in death in 1929. He is survived by 1 daughter (Amanda L. Eshleman), 1 son (Daniel M.), 10 grandchildren, and 33 great-grandchildren. He was a faithful member of the Miller's Mennonite Church for many years. He so often expressed his desire that the Lord might take him home. Funeral services were held April 7 at Millers Mennonite Church, conducted by Bros. Amos Martin, John Risser, and Denton Martin. Text, Pro. 14:32; Job. 14:14. Burial in cemetery adjoining church.

"Father dear, we all do miss thee;
Thou hast gone from us away,
To rejoice with thy dear Savior,
In the realms of endless day."

By his daughter.

Rhodes.—Edna Catharine, the only daughter of Amos W. and Anna Rhodes, was born at La Junta, Colo., July 29, 1909; passed away April 13, 1932; aged 22 y. 8 m. 14 d. At the age of eleven she united with the Mennonite Church and remained faithful until death. She was always interested in the work of the Church and schools and found much happiness doing the little she was asked to do. She lived her life simply and quietly. The past three years she has taught school and especially enjoyed being with her pupils. During her illness she often spoke of her pupils and anxiously looked forward to being with them again. She was also a successful Sunday school teacher. She leaves her father, mother, four brothers (Marvin, John, Vernon and Paul) and her grandfather (D. S. Brunk of Gulfport, Miss.). Funeral services were conducted at the home by Bro. W. S. Guengerich, at the La Junta Mennonite Church by Brethren Showalter and Erb, and at the Fairview Cemetery by Bro. Aaron Leatherman.

Seese.—Lyle Noah, son of Roy and Frieda Seese, was born Oct. 7, 1930. He was a bright and loving child, and was loved by all who knew him. On Mar. 15, 1932 he was taken seriously ill with influenza meningitis, and was taken to the hospital in Grand Rapids, where everything was done that loving hands could do to relieve his suffering. The all knowing Father called our darling to His home above at the age of 1 y. 5 m. 23 d. He leaves, father, mother, 5 sisters, and 1 brother; also 2 grandfathers, 2 grandmothers, and many other relatives and friends. Funeral services were conducted at the home and at the East Bowne Mennonite Church, Kent Co., Mich., April 2, by Bro. Wilkins and T. E. Shrock. Text, Matt. 19:14. Burial in adjoining cemetery.

"Oh sweet little flower, too tender to stay;
God in His mercy took our darling away.
Not from our memory, not from our love,
But to dwell with the angels in heaven above."

Fisher.—Minerva Stoltzfus Fisher was born June 25, 1895; died of pneumonia March 31, 1932 at her home near Gap, Pa.; aged 36 y.

9 m. 6 d. She accepted Christ in her youth and remained faithful until death. She was much concerned about her children. May we humbly submit and say, "God's way is the best way." On Jan. 31, 1919, she was united in marriage to Christian K. Fisher. She is survived by her husband and 4 children (Roberta, Mildred, Mary, and Carl), 2 brothers and 2 sisters (Mrs. Samuel B. Smoker, Ammon Stoltzfus, Floyd Stoltzfus, and Mrs. Christian G. Stoltzfus), and a host of relatives and friends which gathered to attend her funeral. Her parents (Mr. and Mrs. Daniel Stoltzfus), 1 sister (Anna), and a brother (Marcus), preceded her in death. Funeral services were held April 3 at her late home by Bro. John A. Kennel, and at the Millwood A. M. Church by Bros. Aaron Mast and Amos B. Stoltzfus.

"Mother dear, we all do miss thee;
Thou hast gone from us away,
To rejoice with thy dear Savior,
In the realms of endless day."

Coss.—William S. Coss was born May 16, 1872, near Leitersburg, Md.; died April 6, 1932 at his home, Leitersburg Pike. In 1891 he was married to Emma Kate Justice. In his early youth he united with the Lutheran church. In his first year of married life he united with Stauffer Mennonite Church in which faith he remained until death. Jan., 1929, he became ill, and at times suffered great pain. Although for the last 3 years he was deprived of the privilege of attending church services and visiting friends which he so much enjoyed, he was very patient in all his sufferings. He was bedfast the last 10 months of his life, being entirely helpless. The Lord saw fit and called him home. Surviving are his widow and children (Harvey, Luther, Mrs. W. J. Leatherman, Lawrence, Rachel, Mrs. Joseph Gardenhour, Charles, John, Clarence, Jacob, Hubert, Helena, and Mildred), 3 sisters, 2 brothers, and 11 grandchildren. Short services were held at his home April 9, with further services at the Stauffer Mennonite Church, by Bros. Daniel Strite and John Grove. Burial in adjoining cemetery.

"Father dear, we all do miss thee;
Thou hast gone from us away,
To rejoice with thy dear Savior,
In the realms of endless day."

The family.

Sommer.—Peter Sommer was born in Wayne Co., Ohio, May 21, 1848; died of influenza and old age at his home near the place where he was born, April 4, 1932; aged 83 y. 10 m. 13 d. In the spring of 1868 he accepted Christ as his personal Savior and was baptized and received into the Sonnenberg congregation, remaining a member until death. He was a loving father, kind neighbor, and lived a peaceful, quiet life. The greater part of his life he was engaged in farming and concreting. He also made brooms for the community. Nov. 12, 1868, he was married to Anna Gerber. They shared together the joys and sorrows of life for over 62 years. This union was blessed with 6 sons and 3 daughters, who all grew to manhood and womanhood except one son (Jacob) who preceded him in death last September, and one daughter (Mrs. E. P. Gerber) who died in March, 1914. He is survived by his aged companion, 4 sons, 2 daughters, 28 grandchildren, 11 great-grandchildren, and many other relatives and friends. Funeral services were in charge of Louis and Cleophas Amstutz, April 7. Text, Phil. 1:21.

"We miss thee, oh father dear,
Since thou has left us here;
But we will try, by the grace of God,
To walk the path that thou hast trod."

Nolt.—Martin M. Nolt, son of the late Elias and Magdalena (Martin) Nolt, was born near New Holland, July 6, 1858; died at his home April 8, 1932; aged 73 y. 9 m. 2 d. On Nov. 2, 1879, he was united in marriage with Mary Ann Groff, daughter of the late David and Susanna (Nolt) Groff. He, with his companion, united with the Mennonite Church in his early years. He was an invalid for some years and could not often attend church services. His death was caused by a paralytic stroke. Grandpa Nolt was unable to talk from Saturday night until the next Friday night. Then he was called home, which we believe was his desire. He leaves his sorrowing companion, 1 son, 3 daughters, and 1 sister. 1 son, 1 brother, 2 sisters and his parents have gone before to that beautiful home on high which is prepared for all those who are faithful. In his passing the home deeply feels the loss of a loving husband and father. Funeral services were held by Bro. Eli Sauder at his late home, April 12, and at the Groffdale, Pa., Church by Bro. John Sauder and Bro. John Weaver. Text, Rom. 8:18. Interment in the adjoining cemetery, where the body now awaits the return of our Lord.

"We are glad if God thought best,
To end his troubles and give him rest.
In heaven to sing with angels fair,
May our names be written there;
That we may again our loved ones meet,
And walk with them through the golden street."

By a Granddaughter.

Slagell.—Mary Slagell, daughter of Bishop Daniel and Katharine (Burcky) Steinman, was born Dec. 13, 1855, in Tazewell Co., Ill. At the age of 10 she moved with her parents to Livingston Co. near what is now Flanagan. On Sept. 7, 1873, she was united in marriage to Nicholas H. Slagell of near Chenoa, Ill. They resided in Ford and Livingston counties most of their married life, which was nearly 40 years. In March, 1913, they moved to a farm near Flanagan where he died June 28 of the same year. After his death, she and her two sons remained on the farm for several years. Later she made her home with her oldest son, Aaron and family near Flanagan, where she suffered a stroke of paralysis on April 13, 1929. She has been ill since that time. Oct. 23, 1931, she went to her daughter Katie's home where she peacefully and quietly fell asleep after being entirely speechless for 3 days. Age 76 y. 3 m. 12 d. She leaves 5 sons (Aaron, Daniel, Samuel, Ray, and Roy), 3 daughters (Sallie, Katie, and Alice). One infant preceded her in death. Also surviving are 27 grandchildren and 2 great-grandchildren. In her youth she united with the Mennonite Church and remained a consistent member. She also leaves 1 brother, 4 sisters, and 1 step-sister. She was always much concerned about her family, always willing to do everything and sacrificing for them in many ways. Her children should indeed arise and call her blessed. May they follow her peaceful example. Funeral services were conducted by J. D. Hartzler and J. W. Davis at the Waldo Church.

Driver.—Lizzie, daughter of the late Samuel H. and Elizabeth (Hershey) Weaver, and wife of Joseph R. Driver, was called away Feb. 27, 1932, at their home near Waynesboro, Va., after a brief illness of pneumonia. She was ill only 7 days. Age, 46 y. 10 m. 27 d. She bore her suffering patiently and cheerfully, which was characteristic of her life. Perfectly resigned to God's will, she mentioned that she would like to stay and help raise the two little ones who are left. She was united in marriage to Joseph R. Driver, Dec. 2, 1908. Their short married life was a happy one. To this union were born 4 sons and 4 daughters, 4 of whom preceded her in death. The youngest child is two and one-half years old. She united with the Church in her early girlhood, and was always ready to do her part whenever and wherever she could. She was a noble minister's wife, willing to sacrifice anything needful to help her companion in his work. 5 brothers and 2 sisters, with many other near relatives and friends, mourn their loss, which is great. Funeral services were held at the Springdale Church March 1. Appropriate services were held at the house by Bro. A. H. Showalter; at the church by the Brethren A. P. Heatwole and E. C. Shank, by her request. Text, Phil. 1:21. She selected one hymn. She is missed by all who were acquainted with her, but God knows what is best. May we humbly submit to His will, and He will lead us on to meet our loved ones over there. The funeral was largely attended by friends and neighbors of the home community; also many relatives and friends from Rockingham Co., and a number from Lancaster, Pa. "Gone, but not forgotten."

Yoder.—Bro. David Z. Yoder, Sr., aged 76 y. 4 m. 16 d., passed to his eternal reward April 12, 1932 at his home, Belleville, R. D. 2. The cause of his death was organic heart disease. The deceased, son of the late Jonas and Katie (Zook) Yoder, was born in Big Valley, Nov. 26, 1855, and spent his entire life in Menno Twp. His death occurred on the farm on which he was born. As a young man he united with the Locust Grove A. M. Church, and continued in that faith until his death. In the community he was highly respected, always looked upon as a man of good judgment, practicing patience and a good attitude toward others. He will be missed in the home, in the Church, and in the community. He was an example of sincerity, honesty and sobriety. His place in the church services was seldom vacant. We are glad that he lived for the glory of the Creator and the relief of man's estate. He was united in marriage with Sallie, daughter of Nicholas and Elizabeth Staybrook, Feb. 9, 1881, in which union they lived for 45 years. They were blessed with 1 son and 3 daughters. His wife and 1 daughter predeceased him. The following survive: Levi K. Yoder, Mrs. Ezra Hostetler (with whom he made his home since the death of his wife), Mrs. D. H. Zook, 7 grandsons, 2 granddaughters, 3 brothers (Peter K., Rev. J. D., and Samuel Yoder). Two sisters and 1 brother preceded him in death: Mrs. S. B. Smoker, Mrs. J. Y. Peachey, and Rufus C. Yoder. The funeral was held at the Locust Grove Church, conducted by Bro. J. L. Mast, Bros. E. D. Hess, and S. T. Yoder; also short services at the house. Texts, Matt. 14:23; II Cor. 5:1.

"Dear father, thou art not forgotten,
Though on earth you are no more;
Still in memory thou art with us,
As you always were before."

Martin.—Magdalena, wife of S. O. Martin and daughter of the late Jacob and Mary Musselman, was born Nov. 20, 1858; fell asleep on April 8, 1932; aged 73 y. 4 m. 18 d. Her faithful companion, with whom she cheerfully labored for over 52 years, remains to mourn her departure; also the following 8 children: Mary, Anna, Amos, Ada, Magdalena, Nora, Phebe, and Paul. Two children (Jacob and Titus) preceded her to the realms above in their childhood. Titus was the twin brother of Paul. 46 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Katie Myers and Miss Amanda Musselman), 2 brothers (Amos and Eli) also survive. Many other relatives and friends are left to mourn her death. Grandma was always concerned about the eternal welfare of her own, and many were the worthwhile admonitions given to us. We can look to her as a true example of a kind-hearted Christian; and although she suffered for about 30 years from "spells" caused by hardening of the arteries, she was always resigned to His will. A few weeks before she died she suffered one of her usual attacks, and she never recuperated, but gradually grew weaker and weaker until she merely fell asleep. We have assurance that she was ready to go to meet her Maker, as she prayed a few days before her death: "Take my soul to Thee." A few hours before she passed away, we talked with her and she seemed exceptionally good and was fully conscious. But she soon fell into a coma and didn't recognize anyone. We little dreamed when we left her bedside that we would be the hearers of her last conscious words here on earth. Funeral services were held at the home of her daughter where she resided, April 11, 1932, with Bro. Benj. Weuger presiding, and later at the Groffdale, Pa., Mennonite Church with Bros. Noah Mack, (text was I Cor. 5:1), and Noah Sauder, (text, I Cor. 15:58) in charge. Interment in the adjoining cemetery.

"Why should our tears in sorrow flow,
When God recalls His own;
And bids them leave a world of woe
For an immortal crown?"

By a granddaughter.

ITEMS AND COMMENTS

The recent fluctuating prices on wheat seem to have been due more to the manipulations of gamblers on the stock market and the Board of Trade than to the prospects as to the size of next year's wheat crop. "The law of supply and demand" has two meanings: (1) What the consumers demand; (2) what the grain gamblers demand.

In the recent special "Literary Digest" poll among ministers on the question of prohibition, fifteen states reported a majority for its repeal. An even more disgraceful verdict might be given if the same body of clergymen were asked to vote upon what they thought of the whole Bible as being the inspired Word of God.

The "daylight saving" fad has made its annual appearance in a number of cities and states. Just where the advantage is in such an arrangement has never been made clear. If it is for the purpose of giving laboring men an extra hour in the afternoon, it would be an easy matter to designate the beginning of work an hour earlier in the morning, during the summer months, and thus avoid the confusion which the present fad brings on.

From a recent diagram which appeared in "The Literary Digest" we copy the following figures giving the annual expenses of the U. S. Government in meeting its obligations:

Veterans' Relief	$1,072,064,527.
National Defence	694,805,800.
Interest on Debt	640,000,000.
Principal on Debt	496,803,400.
Public Works	392,873,000.
All Others	816,363,223.

Charles M. Schwab, multimillionaire head of the Bethlehem Steel Company, is quoted as saying that the rich man in the United States has about vanished. He includes himself in this class, saying that "the wealthy are afraid to look at their ledgers to see if they are worth anything." However, Schwab believes that better times are coming, if men "will just go to work and sweat a little." The plea of most of the several millions out of employment is that they are just aching for a chance to "go to work and sweat."

What appears to the outside world as an uncalled-for issue is the present struggle going on in Ireland to get away from the oath of allegiance to the British crown. Several years ago it looked like civil war in that country, but better counsels prevailed and an adjustment was made which gave Ireland a dominion status under the British crown. What the final outcome of the present struggle will be remains to be seen. It is hoped that some way may be found that will lead to a peaceable adjustment of the difficulties.

The first assemblage of Christians from all over the world to be held in South America will be the World's Sunday School Association Convention in Rio de Janeiro, July 25-31. At least fifty nations will be represented.

A youth conference will be one of the features. In addition to the main program, institutes and seminars will be held for a more intensive study of Christian education in its world-wide aspects. For the multitudes who cannot attend, but who are eager to be personally identified with the convention, there is an Intercessory Prayer Membership.—Missionary Review of the World.

The cigarette companies are beginning to make themselves ridiculous in the eyes of the public. The Hollywood Press makes fun of recent cigarette advertising by suggesting, "The cigarette companies are missing a great opportunity these days in not appealing to the babies of the nation to smoke." The editor continues in part as follows: "The companies could fake testimonials by a few hundred doctors showing that cigarettes are good for the little dears; that they aid the digestion, soothe the nerves, develop growth and make heroes and heroines of all who smoke their brands. Once the babies were started smoking their crying for more would bring mothers to terms, and cigarettes would be bought just as soothing syrups were bought a few years ago."—Gospel Messenger.

MUSSOLINI recently granted the University of Pennsylvania the privilege of unearthing Italian ruins, the first time in thirty years such a concession has been granted. Last month American archeologists working 90 miles from Rome announced, "We have unearthed a vast pre-Roman city four times larger than Pompeii. . . . We have unearthed an ancient Greek market place unique in the world. Such a find does not exist, so far as we know, even in Greece itself. . . . Some of the city walls must be of the Fifth Century before Christ. . . . There is a temple of the period of Augustus (contemporary with Christ) and there is a water clock of the Second Century A. D. . . . This city, called Minturnae, was the mainstay of the Romans, their base of operations so to speak in their wars with Carthage."—Exchange.

BOOK REVIEW

MY FLIGHT FROM RUSSIA

By Abr. Krocker

This is the title of a new book, just off the press. The author was formerly a Mennonite minister in Russia, editor of the widely read newspaper, "Friedensstimme," was condemned to death by the Soviet government but made his escape to America, and is now at home at Mountain Lake, Minn., making a new start in life.

The book is a graphic description of his own experiences as well as the experiences of others, turning the light upon the atrocities of Russian communism. The book contains 126 pages, in substantial paper binding, and retails at 65¢ a copy. The book may be had by sending to the author and publisher, Abr. Kroeker, Mountain Lake, Minn., or to

Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

Summer Session of 1932 Eastern Mennonite School

(June 14—Aug. 12)

The College and High School Courses offered will be determined by your requests. State your desires by writing promptly. The Summer School Bulletin will be mailed later on request.

Address Director of Summer School, Eastern Mennonite School, Harrisonburg, Va.

ANNOUNCEMENT

Notice.—"The Nightingale," published by the Senior Class of the Mennonite Training School for Nurses, La Junta, Colo., will be ready for distribution by June 1, 1932. The class will appreciate your early orders. The price is $1.00.

Send your orders to:
Ethel Zook,
% Mennonite Hospital,
La Junta, Colo.

Prayer is the mightiest force that men can wield;
A power to which Omnipotence doth yield;
A privilege unparalleled; a way
Whereby the Almighty Father can display
His interest in His children's need and care.
—Selected.

SUCH A LITTLE THING

"You look so tired, do come in and rest!" said Elsie Dean to her neighbor Carol Lee.

"It is little wonder that I look tired, such a time as we have had this week. The drain became clogged or closed, and we have had men digging for days to find out the trouble. They finally located it, and what do you think caused the whole trouble? They informed me that there must have been a sand hole in the tile and this allowed a tiny rootlet from one of the trees to enter, then it grew and grew until it filled the drain and caused it to burst. To think that such a little thing could cause so much trouble. Why, Carl says that it will cost us a lot of money, let alone all the inconvenience it has caused us, and besides that, there was so much digging, I fear it has ruined our lawn, for this season at any rate," said Carol, as she rested herself in the easy chair Elsie had offered her.

"It certainly is a shame, for your lawn was so beautiful, it truly was a little thing, for to cause so much trouble and expense, but as a rule little things are at the commencement of all big things. You know, 'Small leaks sink great ships.'"

"I'll never think again that a little thing is of no consequence, when I recall that it was a root no larger than a thread (so the men said) that entered our drain and caused all the trouble."

"You remind me of something I read about how Pompey could not prevail on a city to billet his army, so he managed to get them to admit a few weak, maimed soldiers; but these soon regained their strength and opened the gates to the whole army. It was trying to show how the devil persuades us to lodge some small sin, and we do so, not fully realizing how it will soon gather strength, and subdue us."

"I can quite believe it after my experience, and believe me I shall be on the watch for small enemies after this," said Carol as she sipped the refreshing beverage that her friend had prepared for her.—E. D. H.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 5, 1932 (Herald of Truth Established 1864) No. 5

EDITORIAL

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

"Sheep in the midst of wolves." Herein did our Savior set forth the vital difference between the attitude of the Christian and of the man whose method is to bring about reform or the triumph of righteousness through superior physical force.

As an example of how to triumph over the forces of evil, the enemies of righteousness, look at Christ Himself. Though He had all power "in heaven and in earth," He did not so much as lift a finger in His own defence. As a "sheep in the midst of wolves," He won on the cross the mightiest victory known to men.

Annual Report.—April 30 being the close of the fiscal year for the Mennonite Publishing House, we expect the annual report of the General Manager and Secretary-Treasurer of the House to appear in next week's Gospel Herald. Those interested in the work of distributing wholesome literature will also be interested in this report. Watch for it.

Air Mail.—Sometimes we get letters by air mail. It depends largely upon how far such mail is sent, and how near the sender lives to an air port, as to whether there is any time gained or not. When you must send the letter by train to some air port, and it must again be sent a short distance at the other end, the chances are that the letter would reach its destination sooner if it were sent by train the entire distance—unless such distance is several thousand miles or train connections poor. Our experience at the Publishing House prompts this observation.

It is one of the marks of a genuine Christian character to have the capacity to "contend earnestly for the faith" and at the same time "love one another with a pure heart fervently;" to "fight the good fight of faith" and at the same time demonstrate the fact that "the weapons of our warfare are not carnal," not even a carnal tongue. To get red in the face and sharp with the tongue while contending, even "for the faith," is an evidence of a lack of grace, a shortcoming from which every child of God should pray to be delivered. "Let your speech be always with grace, seasoned with salt."

"No Name."—This is an editorial which we feel constrained to write occasionally, as some people forget. Once in a while we get an article or some other contribution for publication without the writer's signature. So we put the words, "No Name," on the outside of the envelope and hold it for some time to see whether a note of inquiry will come in as to why the article was not published. Sometimes very good articles find their way to the waste basket by the "No Name" route.

We respect the writer's wishes when a desire is expressed not to have the writer's name appear in the article—provided the article is not of a controversial nature—but in all cases it will be necessary to know where these contributions come from. For obvious reasons, it usually adds to the value of an article or a correspondence item to have the writer's name published with it. There are two motives which may prompt a contributor to withhold the name: (1) a sense of modesty or timidity, that shrinks from too much publicity; (2) a motive of lecturing somebody else in public without letting any one know where it comes from. But whatever the motive may be, we prefer that the writer's name accompany each communication.

The Hope of the Church.—Elsewhere in this number of the Gospel Herald will be found a number of timely thoughts pertaining to the ascension of our Lord Jesus Christ. It was at the time of His last meeting with His disciples on earth. Just at the time when the apostles were at the height of their interest, "while they beheld, he was taken up; and a cloud received him out of their sight."

The disciples were not left in bewilderment very long until they understood what all this meant. "While they looked stedfastly toward heaven as he went up, behold, two men in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The truth had finally dawned upon the disciples. In obedience to a former commandment by our Lord, they went back to Jerusalem, where they remained until the enduement of power came—as manifested in the speaking with cloven tongues, in the baptism of the Holy Spirit, and in the marvelous gift of power which brought three thousand souls to the foot of the cross and into the Kingdom of our Lord Jesus Christ. From this time on, foremost in the apostolic message as set forth in the Book of Acts, was the preaching of the resurrection and the coming again of our Lord to receive His own into glory and to judge the sinful world. The second coming of Christ and of the resurrection has ever since that time been the hope of the Christian Church.

This hope, which Paul refers to as "an anchor of the soul," was thus referred to by the evangelist John: "Beloved, *now,* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every one that hath this hope in him *purifieth himself, even as HE is pure.*"

Brother, does the entertaining of this hope thrill your soul? Are you giving the thrill to others?

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

THE 19TH PSALM

By T. H. Brenneman

For the Gospel Herald.

1. The heavens that appear so fair,
The glory of the Lord declare.
The firmament, with radiant glow,
His handiwork to us doth show.

2. Day unto day doth utter speech,
Night unto night doth knowledge teach.

3. There is no language and no word,
In which their voice cannot be heard.

4. Their lines have gone through all the earth,
Their words have reached its utmost girth.
In them He's set, O mighty One,
A tabernacle for the sun.

5 The which is like a bridegroom gay,
When coming forth that gladsome day;
And like a strong man in his might,
To run a race doth take delight.

6. He goeth forth from heaven's end,
His circuit also doth extend
To end thereof, and naught can hide
Or from its heat e'er turn aside.

7. The law of God, perfect, complete,
Is with converting power replete;
His testimony too is sure,
It makes the simple wise and pure.

8. The statutes of the Lord are right,
They fill with joy the heart contrite:
The Lord's commandment too is pure,
And doth the light to eyes assure.

9. The fear of God, as may be seen,
Endureth and is ever clean.
The judgments of the Lord are true,
And altogether righteous too.

10. They are much more to be desired
Than much fine gold we have acquired;
They also sweeter have become
Than honey in the honeycomb.

11. Moreover by their just decree
Thy servant ever warned may be;
And then to him who keeps them all,
A great reward is sure to fall.

12. Who can his errors understand?
O let me clean before Thee stand.

13. Keep back Thy servant also from
Presumptuous sins so troublesome;
And let them over my poor soul
Have no dominion or control.
Then shall I be upright and free—
My sin, though great, shall pardoned be.

14. Let words which from my mouth proceed,
And thoughts to which my heart gives heed,
O Lord, be pleasing in Thy sight,
Thou my redeemer, strength, and might.

What a treasure we have in the Word of God! There are no earthly possessions that we could afford to exchange for it.

THRILLING EVENTS IN THE EARTHLY LIFE OF JESUS

By Silvanus Yoder

For the Gospel Herald.

X. The Ascension

The Bible places this scene, in a very interesting description, on Mount Olivet. That mountain was so named because of the olive trees growing upon it. It is separated from Jerusalem by the brook Kedron and located just east of the city. Many references to this brook and mountain are made in Sacred Writ. David fled from Absalom by the way of this mountain. The Savior often resorted to the garden on the slope of Olivet. The famous discourse of Matthew 24 was given here. It was from this mountain, as Jesus beheld Jerusalem, that He wept for the city and said, "O Jerusalem, Jerusalem . . . ." It was on the slope of this mountain, in the Garden of Gethsemane, where in the shadow of the cross the Savior in the most bitter anguish and unutterable loneliness, triumphed and yielded Himself as an offering for sin into the hands of wicked men to be slain for the curse pronounced upon humanity. It is to this mountain that the Lord shall return and His feet shall stand upon it. In that day the mountain shall be cleft and the Lord shall be King over all the earth and there shall be one Lord and His name one. Zech. 14:4.

There are three prominent teachings that we get as we study this beloved Bible narrative: (1) The things pertaining to the Kingdom of God, (2) the Great Commission, and (3) the promise of His return. With these teachings was the command to wait for the promise of the Father. Luke tells us that He led them out as far as Bethany. It was here, perhaps on the eastern slope in a secluded place, that the Savior gave His last instructions to His most faithful followers. The scene suggests to me the skill and ability of a successful general who in preparation for battle posts his regiments and battalions in forms and positions capable of every advantage and departs with instructions to carry every objective.

The teaching of Jesus with regard to the Kingdom of God brought again to their minds the thought of the earthly kingdom and the restoration of Israel. In their eager desire they ask, "Lord, wilt thou at this time restore again the kingdom of Israel?" The answer that Jesus gave, "It is not for you to know the times or the seasons" implies at once that instead of rest, they were to toil; instead of triumph, there was to be suffering. The goal could not be reached by reclining "on flowery beds of ease." The soul that accepts Christ is not expected to live in idle solitude. The erroneous idea of being good by refraining from all toil is a gross absurdity. We can not serve our Lord by spending our time in idleness. The harvest can be gathered only by diligent toil. It was out of order to inquire about the things which the Father hath put in His own power.

The last command of our Savior was a loving appeal not only to the apostles who were assembled with Him on the slope of Olivet, but to all who love the Savior and the everlasting Cause of Righteousness. "Go and teach all nations." O the enormity of this command! It recognizes no bounds. I remember well when as a school-boy in my study of geography I learned to bound the county in which I lived by naming all the counties which lay next to it. Likewise I learned to bound my state and other states also. The United States, I learned, was bounded by Canada on the north, by the Atlantic Ocean on the east and by the Pacific Ocean on the west—but when we are asked to place bounds upon the country in which the Ambassadors for Christ are commanded to toil we are at a loss, for there are no bounds. O that men who claim fellowship with Christ would forget all race prejudices, that ministers would remove the boundaries of their parishes, and that Christians everywhere would abandon forever the idea that the sweet and benign influences of the Christ-life appealed only to their intimate few! Thank God for a Paul whose zeal knew no bounds, whose persistent and untiring efforts sent the Gospel on its westward course. May we respond in gratefulness to our loving Savior by catching the inspiration and speeding along this blessed invitation, remembering that He to whom all authority is given has commanded us.

The parting blessing of the Savior as He left that small company of disciples and ascended to His Father is well worthy of our most solemn consideration. No doubt our minds are inclined to recall many affectionate farewells in which the divine benediction was invoked, calling to remembrance the past favors of God upon past associations with a fervent prayer for future guidance, but the divine benediction that was pronounced upon the group of disciples as the Savior lifted up His hands in the most reverential attitude was more than any parting blessing ever implied. If a parting benediction at the close of a religious service carries with it a reverential air and instills a sacred consciousness of an omniscient God who knows all our thoughts and our innermost desires, what must have been the impression upon the minds and hearts of those who saw and heard the divine benediction pronounced by the ascending Son of God as He left them to carry out this last commission? The unity in the bonds of love for which the Savior prayed in the night of His betrayal was duly strengthened in this last parting scene. Prominent among the obstacles that hinder the preaching of the Gospel among the ungodly, the irreverent, and the sinful, is the fact that the ones who claim to be ambassadors for Christ are divided. Their preaching is not in

unison even among those of the same household of faith.

One more scene ere the disciples return to Jerusalem. The two who stood by them in white apparel. Will Jesus come again? Ah, the solemn declaration of these two from the shining courts of heaven! How will He come? Notice the definite answer of these two. Yes, Jesus is coming again. It has been the glorious hope of the Church ever since His departure from Mount Olivet. This return, even though delayed for more than nineteen centuries, is nevertheless to be carried out. The teaching of the Savior is emphatic. The Bridegroom may tarry, but in due season He will appear. The watch may seem long and weary. The lure and enticements to sin may bring about indifference. The vanities of the world may cause drowsiness, but nevertheless the promise standeth secure and at a time when "ye think not, the Son of Man cometh." It is the hope of the Church. It is her longing desire. It is her eager expectation. Jesus is coming again. The return will be obvious, no mistake about it. "Every eye shall see Him," even those who pierced Him. In like manner as ye have seen Him go, so shall He return. His return will be no secret. The desert and the secret chamber will not contain Him. There will be no debate or question as to His identity. O, for a heart that responds to His loving appeals and a frame of mind in readiness at any time for the Savior's appearance.

Goshen, Ind.

REGARDING THE DOCTRINE OF SO-CALLED ETERNAL SECURITY

(A document passed by the Lancaster Conference at Rohrerstown, Pa., March 18, 1932)

Since the false doctrine called Eternal Security (regardless of what believers do or how they die) is being pressed upon our people and causing confusion, we desire to say, while there are scriptures, when taken alone, and quite independent from other scriptures would appear to so teach, yet, there are abundant scriptures which clearly indicate the possibility of a person, though once a believer, could by unbelief, flagrant sin and transgressions and impenitence be finally lost. While the purpose of Salvation is to save us and keep us saved for time and for eternity, Salvation is conditional.

1. It is possible to believe for a while and then to fall away, as Jesus Himself taught. Luke 18:13.

2. It is possible to have our name in the Book of Life, and again to have it removed by our own act. Rev. 22:19.

3. It is possible to have received Divine Life and then through living after the flesh, to spiritually die. Romans 8:13.

4. It is possible to be in The Vine (In Christ) and not abide in Him, and consequently lose the Life we had while abiding in Him. Jno. 15:6.

5. It is possible to have been saved and serving the Lord in obedience, and finally yield ourselves to become servants of sin, as taught in Rom. 6:16.

6. People who were once saved and righteous, and who turn from it into sin and wickedness and die in such a state, are lost. Ezek. 33:12; II Pet. 2:18-22.

7. "The wages of sin is death," was written to Christians, as a warning against choosing a life of sin. The word DEATH involves spiritual, physical and the Eternal death as the final payment of the wages of sin. Rom. 6:23; Rev. 20:11-15.

8. "How shall we escape if WE neglect so great salvation," was written to believers indicating that it is possible after having received salvation to lose it by neglect. Heb. 2:1-3; 12:25.

9. Warnings are given which would be wholly unnecessary if we are eternally saved apart from faithfulness or repentance, and in spite of any and all manner of sin committed. Heb. 3:12-19.

10. In Hebrews 6th chapter is given a most solemn warning to every believer indicating that it is possible for a person to have been once enlightened, and tasted of the heavenly gift (eternal life Rom. 6:23) and made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come, and then fall away and crucify to themselves the Son of God afresh, and therefore be impossible to be renewed unto repentance. This is most solemn and if not true would never have been written by the Holy Apostle.

11. "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief," as many of the Children of Israel did on their way from Egypt to Canaan. Heb. 4:1-11.

12. "The Spirit speaketh expressly, in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." I Tim. 4:1. We cannot depart from a thing we never had in our minds and hearts.

13. Again, it is idle to think that God, who drove Adam and Eve out of the Garden of Eden, because of sin, and spared not the angels that sinned and cast them down to hell—that we can live and die in sin without repentance and go to heaven. II Pet. 2:4. To all such advocates we should give no heed.

14. Again, if God spared not the old world, in Noah's day, and spared not Sodom and Gomorrah, because of sin, shall we be deluded to think that He will spare us if we live and die in sin in an impenitent state? II Pet. 2:5, 6. Are they not an example to those who thereafter shall live ungodly? Jude 5-7.

15. Still again it is written, "If God spared not the natural branches take heed lest he spare not thee, Behold therefore the goodness and severity of of God, on them which fell severity; but on thee goodness, if thou continue in his goodness: otherwise thou shalt also be cut off." Rom. 11:21, 22.

These and a host of other scriptures expose the fallacy of the so-called doctrine of Eternal Security, which is being taught in the sense, that if one is a believer in Christ, it matters not how he lives or dies, he will not be lost. That kind of a doctrine is plainly turning the grace of our God into lasciviousness. Jude 3, 4. Such teaching is the height of folly and Satanic delusion! "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap, he that soweth to his flesh, shall of the flesh reap corruption, he that soweth to the Spirit shall of the Spirit reap life everlasting" Gal. 6:7, 8.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." I Cor. 6:9, 10. In Gal. 5:19-21 a similar catalogue of sins are mentioned and it is emphatically stated there that "They that do such things shall not inherit the kingdom of God."

These as well as many other scriptures teach the fact that the "Wages of sin is DEATH," ETERNAL DEATH and not ETERNAL SECURITY. Therefore the false doctrine of ETERNAL SECURITY (apart from faithfulness or repentance) must be a Satanic DELUSION of the last days. The delusions of the last days are said to be great. Even so great that people will actually believe a lie as is stated in II Thess. 2:7-12.

WHOEVER ALLOWS HIMSELF TO GET OUT OF PATIENCE

Whoever allows himself to get out of patience comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words a man loses control of himself, and his tongue grows keener and more bitter and he effects nothing and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our Colonial governors. Think it over.

—John Wanamaker.

Just because that many, even a majority, believe a thing to be true does not make it right. Read I Jno. 4:1-6.
—Edwin Yoder.

NONRESISTANCE

By a Brother

For the Gospel Herald.

The reason for nonresistance lies in the very nature of the Christian's mission here on earth. We are to be the witnesses of Christ, proclaiming the Gospel of peace.

Our message is that of peace, for Jesus commanded us, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). Peter is advised to "Put up again the sword into his place" (Matt. 26:52). Just what Jesus meant by doing "good" He demonstrates on the same occasion. Peter in his zeal to protect Christ, smites Malchus and cuts off his ear. The Master heals His enemy, showing sympathy for the one who leads Him to the Cross.

Christ's whole life has the stamp of nonresistance. He meets His adversaries, not with carnal weapons, but with spiritual, looking not for material but for spiritual results.

Since the Christians are the witnesses of Jesus, His methods and tactics must be theirs. As the mission of Christ would not permit application of force, so there is no place for it in the program of the Christian; for in God's Kingdom there is no need of carnal weapons. That was beyond doubt with the apostles and early followers of Jesus. Paul advises us to recompense evil with good (Rom. 12:20). The writer of Hebrews teaches his readers to say, "The Lord is my helper," and "I will not fear what man shall do unto me" (Heb. 13:6). Peter regards it more important to obey God than man (Acts 5:29), although that resulted in suffering.

Could it be assumed that the cause of Christ would be advanced just as successfully by an armed Christianity? What would be the effect of providing missionaries and Christian workers with a complete supply of arms? Is it not an established fact, even with the world, that military service cannot be expected of the clergy? The pastor or priest is always expected to be the messenger of peace. Military service will render the Christian unfit for this work, due to its influence. Every true Christian, according to Scripture (I Pet. 2:9), is a priest; therefore, it is not becoming for him to engage in activities rendering him unfit for his mission.

Of course, this applies to true Christians only, who at all times practice nonresistance, leaving it with God to avenge, protect, and supply them. He who is fully engaged in serving the Lord is "doing a great work." He cannot permit himself to participate in carnal warfare.

Hesston, Kans.

PREACHERS' PAGE

A WISE PREACHER

Never joins an organization that is essentially worldly in order to aid him in his spiritual life or add to his religious influence.

Never preaches other men's sermons —because to do so would make him an echo when he ought to be a voice.

Never takes up with the teachings of the Modernists — as though they were as good or better than the teachings of our Lord.

Never preaches one thing while practicing another, because that is as reprehensible now as it was in New Testament times.

Never becomes an egotist, self-centered and self-satisfied—because he must win not by might nor by power but by the Spirit of God.

Never relies on devices rather than devotion lest his parishioners should do the same.

Never considers numbers as the chief criterion of prosperity, for the broad way is always full and the narrow way is never crowded.

Never speculates in stocks, because he needs a good conscience more than he needs money.

Never covers up his sins, because God knows them all and the people are sure to discover some of them.

Never gets mad when reminded of errors he ought to correct, or wrongs he ought to right, because doing so only confirms him in evil.

—Lawrence Keister.

THE PREACHER'S PURPOSE

In "Divine Art of Preaching," Arthur T. Pierson tells of a young preacher who received the following letter from a member of his audience: "Dear Brother: I listened very attentively to your clever essay on history this morning, and hoped to find some features of a Gospel sermon. Was it my fault that I did not find or detect anything in it: first, to convict men of sin; second, to conduct the penitent to Christ; third, to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; seventh, to caution the unwary; eighth, to remove doubt; ninth, to stimulate zeal; tenth, to fortify patience; eleventh, to arouse aspirations; twelfth, to kindle devotion; thirteenth, to expose the wiles of the devil; fourteenth, to broaden charity; fifteenth, to develop faith: sixteenth, to instruct in any of the duties of the Christian life; or finally, to impart information needed for practical utilization in the Christian life. You may reply, 'I did not design to do any of these things.' But, my brother, as a Christian minister and not a literary essayist, can you afford to misuse any such occasion by not designing to do some of these things? You are a minister of the Word, which is to make the man of God perfect, throughly furnished unto all good works. Pardon these kindly suggestions from one, who tired of business, goes to church to be helped."—Publisher Unknown.

AN INTERESTING LETTER

Some time ago we received a letter of inquiry from Bro. F. B. Showalter wondering if we would be interested in a letter which was written many years ago by father-in-law, Bishop Joseph Bixler of Mahoning Co., Ohio. We replied that we certainly would. We did not read very far till we were convinced that many of our readers would also be interested in it, and this is the explanation for the letter being in print. It is quite interesting because of the spirit of fervent piety that pervades it and because it sounds like a message from the dead.

Bro. Joseph Bixler was born near Uniontown, Pa., in 1813, and later moved to Mercer Co., Pa., where he was ordained to the ministry at the age of 30. Still later he moved to eastern Ohio, where he spent the rest of his life. He was called up higher in 1895, after having served as a faithful bishop in the Mennonite Church for more than 40 years. Among his descendants are some who are quite active in the church, among them being Bro. Earl Showalter of La Junta, Colo. He was contemporary with such pillars of faith as John M. Brenneman of Ohio, Amos Herr of Pennsylvania, Samuel Coffman of Virginia, and a number of other active ministers and bishops whose aggressive labors in the ministry did much to bring about the awakening in the Mennonite church during the latter part of the nineteenth century.

—Editor.

November the 9th, 1851.

Dear Friend:—Through the grace of God I am permitted to write a few lines to you to inform you that we are all well at present and hope these may find you enjoying the same blessing from God who has spared us yet in the land of the living and in the time of grace whilst many others are called to eternity and the Word of God tells us that their works will follow them. Therefore let us try through the help of God so to live that we may be found as those who have done their Master's will when He will come with a great multitude of angels to give every one according to that he hath done whether it be good or bad. Oh! would it not be a pity if we would spend the time of grace here in this short, toilsome world and then forever be banished away from Christ who is as it were standing with out-stretched arms calling us to come unto Him and learn of Him when He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest unto your souls." Here we can see that we won't find rest for our souls except we learn of Him.

Again, He says, "I am the way, the truth, and the life; and no man cometh unto the Father except by me." And if any man climbeth up some other way the same is a thief and a robber. "I am the door; by me if any man enter in, he shall be saved." "For other foundation can no man lay than that is laid, which is Jesus Christ."

But to come to this foundation we must dig deep through the sandy soil of human wisdom and reasoning and thus ground the building of our faith, not in the wisdom of men but in the power of God. Here must all commandments of men and their ordinances be done away and our building must be grounded and built on the Rock and chief corner-stone, Christ Jesus. Of this corner-stone the Lord saith through the prophet (Isaiah): "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." This is the Rock on which the Church of God is grounded and built by keeping the commandments of Christ.

Now all those who ground their building of faith on this Rock and on the firm Word of God which standeth firmer than heaven and earth have a firm and immovable basis whereon to stand and even when the billows of anguish roll over the wicked and disobedient and when the day cometh that "shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Yea, even in that day shall they stand who heard the saying of the Lord and kept them as on a Rock and dwell under the protection of the most high and have admittance into the city of God as the Spirit saith, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Oh, would it not be worth while to lay aside all those things that would keep us from entering into that happy place where eye hath not seen nor ever entered into the heart what God hath prepared for them that love Him? Here we may learn that that happy place is only for them that love Him, as it is testified by Christ in His Word abundantly; for thus Christ saith, "Blessed are they that hear the word of God and keep it." Again, "Verily, verily I say unto you, if a man keep my sayings he shall never see death." So we may learn by this that this is the doctrine on which the apostles grounded their faith and which they propagated; namely, that the love of God consists in keeping His commandments and His commandments are not grievous.

Moreover "whosoever transgresseth and abideth not in the doctrine of Christ hath not God, he that abideth in the doctrine of Christ he hath both the Father and the Son." But all those who hear the sayings of Christ and do them not will not have this firm foundation but their foundation will be tottering and sandy because they have not dug deep and built upon the Rock Jesus Christ. And as we are all traveling to eternity as fast as time can move us, I would exhort all who will hear this letter that to-day is the day that the Spirit says, "Harden not your hearts"—if you hear His voice, neglect not that one thing needful which the Saviour says is worth more than the whole world. So let us try with the help of God to live "that we may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we may shine as lights in the world, holding forth the word of life that we may rejoice in the day of Christ that we have not run in vain, neither labored in vain." And if we think ever to enter into that heavenly world above we have no time to idle away, for we know not what hour the Lord will call us off to eternity there to receive of the fruits we have sown here. And as we know not this may be the last time that I can encourage you by writing to you to be faithful to the end so that if we never see one another in this world that we may meet in a better world above where there will be no more parting for ever and ever but be in the presence of God singing the new song with thousands of blessed spirits.

I must close my letter, with a few more remarks to you. I have thought a great deal about you since last spring that I was up there, that I thought I would have to write to you. We had no opportunity of talking much with one another about religious matters that I hardly felt satisfied so I thought I would write to you, and now I can't write with as much satisfaction as if I could converse with you face to face. As you had written to me about two years ago and I never answered your letter, I hope you will receive this letter in love. And as you think we ought to preach English in our church, I have thought a great deal about you. If you think so perhaps it might be of a great deal of use, especially in neighborhoods where the greater part are English; and I hope all those that wish for English preaching in our church have a desire to hear from the Word of God and I believe where it can't be understood in German it ought to be preached in English so that they all might understand what was spoken for "God is no respecter of persons" for who feareth God and keep His commandments and worketh righteousness is accepted with Him. So much from me your sincere friend and well-wisher.

Joseph Bixler.

(Write me a letter again before long.)

THAT AH-AH!

A young minister, who wished to improve as a preacher, having great confidence in Jacob Gruber, a famed itinerant evangelist in the early days of American Methodism, wrote Mr. Gruber for advice. The young man had formed the habit of prolonging his words, especially when excited. Thinking this to be the greatest defect in his elocution, Mr. Gruber replied as follows:

"Dear Ah! Brother Ah! When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah!

Yours-ah,
Jacob-ah Gruber-ah."

—Fishers of Men.

The writer of the above is about one generation behind the times. To-day one hears little of this sing-song style of preaching with the characteristic "ah!" after each sentence, but another form of superfluity, a kind of grunting, is heard quite frequently; not only from the pulpit but especially when short speeches are being made, in making announcements, giving testimony, etc. The famous "ah!" has been changed into an "eh!" For illustration: A man—eh! starts out to say, eh! eh! a few words, eh! eh! eh! and, eh! before he gets through he has weakened his speech greatly by these unnecessary ejaculations. If you imagine yourselves free from this modern form of superfluous speechifying, watch yourself the next time you make an impromptu speech before any kind of an audience.

LIFE AND DEATH

My joyous days of youth are past,
Stern realities surround me now;
And, though they fade away so fast,
They leave their impress on my brow:
Yes, marks of deep, corroding grief
That look not earthward for relief.

They leave their impress on my mind,
The things which scorn the world's control,
Which mortal power would love to bind,
And fetter down the loving soul.
But I'll flee on Faith's bright wing above,
Where dwell immortal Peace and Love.

God grant I live above the storms of life,
Above the ills that vex me here,
Above the hatred and the strife
That mar this dark, terrestrial sphere.
O look down from Thy throne above the sky
With Mercy's kind and pitying eye.

Grant that I may shun the snares,
The latent ills that lurk around—
That I may bear life's gloomy cares,
Wherever met, whenever found—
That I may run pure Virtue's course,
And shun the stings of fell remorse.

O grant my days may pass away
In peaceful duty while I live;
And when I meet my dying day
May Heaven in mercy then forgive
The faults, the foibles and the strife
That mark the course of human life.

For they are such as all must know
Who dwell upon this dreary earth,
Where life is but "a fleeting show,"
Marked by a sad and sickening dearth.
O my God be merciful, I pray,
'Till heaven and earth shall pass away.

Written by Maude McFee Edwards.

So the worshiped Pope has used the radio too, first to talk to the whole world. Just watch! What next?—The Faith.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"DO AS THOU HAST SAID, THAT THY NAME MAY BE MAGNIFIED FOREVER"

"This is a most blessed phase of true prayer. Many a time we ask for things which are not absolutely promised. We are not sure, therefore, until we have persevered for some time, whether our petitions are in the line of God's purpose or not. There are other occasions, and in the life of David this was one, when we are fully persuaded that what we ask is according to God's will. We feel led to take up and plead some promise from the page of Scripture, under the special impression that it contains a message for us. At such times, in confident faith, we say, 'Do as thou hast said.' There is hardly any position more utterly beautiful, strong, or safe than to put the finger on some promise of the Divine Word, and claim it. There need be no anguish, or struggle, or wrestling; we simply present the check and ask for cash, produce the promise, and claim its fulfillment; nor can there be any doubt as to the issue. It would give much interest to prayer, if we were more definite. It is far better to claim a few things specifically than a score vaguely."—F. B. M.

"Every promise of God is built on four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change, which makes Him able to accomplish."

"The problem of getting great things from God is being able to hold on for the last half hour."

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).

"Followers of them who through faith and patience inherit the promises" (Heb. 6:12).

"There is only one thing," said a village blacksmith, "that I fear, and that is to be thrown on the scrap heap.

"When I am tempering a piece of steel, I first heat it, hammer it, and then suddenly plunge it into this bucket of cold water. I very soon find whether it will take temper or go to pieces in the process. When I discover after one or two tests that it is not going to allow itself to be tempered, I throw it on the scrap heap and sell it for a cent a pound when the junk man comes around.

"So I find the Lord tests me, too, by fire and water and heavy blows of His heavy hammer, and if I am not willing to stand the test, or am not going to prove a fit subject for His tempering process, I am afraid He may throw me on the scrap heap.

"When the fire is hottest, hold still, for there will be a blessed 'afterward;' and with Job we may be able to say, 'When He hath tried me I shall come forth as Gold.'

"Sainthood springs out of suffering. It takes eleven tons of pressure on a piano to tune it. God will tune you to harmonize with Heaven's keynote if you stand the strain."

"Things that hurt and things that mar
Shape the man for perfect praise;
Shock and strain and ruin are
Friendlier than the smiling days."

"Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9).

"SO RUN THAT YE MAY OBTAIN"

"In the bitter waves of woe,
Beaten and tossed about,
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;
And that somewhere beyond the stars
Is a love that is better than fate.
When the night unlocks her bars
I shall see Him—and I will wait."

—Sel. by L. S. Glick.

GLORY IN DISGUISE

I think all my friends would agree that I am not a person of fancies or visions or day-dreams, but rather of sober facts and realities. Nevertheless, it was in something very much akin to a vision that an answer to prayer came to me one morning this week. I was thinking of one friend and another in sore trouble, from which there seemed to be no escape; and hardly knowing what to ask for them, except that in His own way, and with His own healing the Lord might come to them. Then it was as though I was in the presence of the Lord Himself, and heard Him say to me: "I have been setting aside the rewards for My friends, for their faithful service to Me. Come, and I will show you something."

So I drew near, and saw that He had before Him one special prize, so dazzlingly beautiful that my eyes could not rest upon it, nor could any mortal words describe it. He called it "a far more exceeding and eternal weight of glory;" and as He looked at it with satisfaction, He said; "This is one of My best, one of My rarest gifts; it can only be bestowed upon one who has been rarely tested." After a pause He went on: "This is for A. B.," naming one of those of whom I had been speaking to Him, "I have prepared it specially for her, but she is not yet prepared for it. She must not see it yet as it is, never fully while she is on earth, perhaps not even a glimpse of it; and in that very fact will lie the severest part of her testing, the greatest part of her preparation. I must disguise the glory in store for her, that she may learn to walk by faith, and not by sight; to serve from love only, not for reward." Then He took a piece of plain, brown, coarse sacking, and in it He carefully wrapped up the treasure, afterwards tying it up very securely with thick, strong cord, with so many and such tight, intricate knots that no human ingenuity could ever succeed in undoing them. Then He said to me: "Take it up." I tried; but it was so heavy that I could only lay it down with a sigh, and say: "Surely this burden is greater than she can bear."

A Burden—Plain and Ugly

His answer was: "I have carefully tested its weight. My grace is sufficient, my strength is made perfect in weakness." Then I heard Him call A. B. by name, and I saw her come gladly and cheerfully at His summons. He said to her: "I have a work I want you to do for Me. Are you ready?" And she answered so eagerly: "Oh, yes; I have been longing for some special service, and shall be so glad to begin. What shall I do, Lord?"

And first He gave her a few very pleasant errands to go for Him, and sweet messages of love to take to one and another. Then, in the midst of her joyous activity, He put the burden before her, so utterly unattractive in its outer plainness and ugliness; and, as He handed it to her, He said, in a tone of infinite tenderness; "This is My love-gift to you, My special love-test. There are few whom I could trust with it. I want you to carry it everywhere you go, for My sake, even when I send you with messages, as I shall again, till the day comes—it may be after a long or a short time when I shall call you to bring it to Me, that we may open it together; then you will see what I have prepared for one who loved Me and trusted Me. Till then you may not lay it down, nor may you know what it contains, nor why I ask you to bear it. Will you do this for Me, and trust Me as to the reason?"

(Continued on page 107)

SUNDAY SCHOOL LESSON

Lesson for May 15, 1932—
Gen. 28:10-17

JACOB AT BETHEL

Golden Text.—I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

Introductory.—A number of events occurred since the time of the last lesson. Notwithstanding the fact that God had designated Jacob as the son who should be preferred and in opposition to the wishes of Rebekah, Isaac seemed determined to bestow the patriarchal blessing upon his favorite son Esau but this plan was foiled through the intrigues of Rebekah, who instructed Jacob to disguise himself, prepare a favorite meal for his father who was then quite feeble, and to represent himself as Esau. The scheme worked, and before Esau had returned from his hunting tour with his venison nicely prepared, Isaac had unwittingly bestowed the blessing upon the younger son, Jacob. When Esau learned what had taken place he became furious, and threatened Jacob's life. Again the mother intervened, and got Isaac's consent to send Jacob away to his wife's relatives. There were two objects in this move: (1) to get Jacob out of Esau's way, until his anger had died away; (2) to give Jacob an opportunity to find a suitable wife, and thus avoid the error of Esau who displeased his parents in marrying heathen wives. The incident recorded in this lesson occurred while Jacob was on his journey to Padan-aram, home of his Uncle Laban.

The Journey (1-12).—After receiving the parting blessing from his parents, Jacob started on his journey to Padan-aram. Night overtaking him, Jacob prepared a place for sleep. One wonders at the kind of preparations he made, as he improvised stones for his pillow. There he lay down for the night, and there he slept.

The Vision (12-17).—That night Jacob had a vision, one of the most remarkable visions recorded in the Bible. In his dream he beheld a ladder, resting upon the earth and reaching up to heaven. Descending and ascending the ladder were the angels of God. Above the ladder stood the Lord, saying, "I am the Lord God of Abraham thy father, and the God of Isaac: and the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of."

It was a wonderful vision—giving not only assurance to Jacob but also embodying prophecy that covered many centuries. The whole of Jacob's career, including that of his posterity was here spread out before him. We may well imagine the impressions it made upon him, and what impression such an experience would make upon ourselves. But as for Jacob, we do not need to depend upon imagination, for the Lord through Moses tells us just what effect that it had upon him. Awakening out of sleep, he said:

"Surely the Lord is in this place; and I knew it not. . . . How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." He set up the stone which he had used as a pillow and made of it a pillar in honor to his God. The name of the place he called "Bethel." There he erected an altar, entered into a covenant with his God, after which he proceeded on his journey.

Lesson Meditations.—Let us note a few things, by way of meditations, as we study this lesson:

1. God never forsakes His own. At the moment when we feel most forsaken he manifests His presence and protective care in the most wonderful ways. Notice the down-hearted Jacob on this occasion, the evangelist John as an outcast on the Isle of Patmos receiving the wonderful revelations, and other illustrations that might be given. Yea, it is true, as God says, "I will never leave thee nor forsake thee."

2. The prophetic message borne in this vision must not be lost sight of. How do we know that this vision was from the Lord? Waiving the point that this must be true because it has a place in the inspired Word, we know of a certainty that it was true because the things seen in the vision were afterwards literally fulfilled in the history of Jacob and his posterity. One of the most trustworthy proofs of the reliability of the Bible as God's Word is the fact that it contains so many prophecies that were afterwards literally fulfilled—things that could not have been known beforehand by any one save those to whom God had miraculously revealed them.

3. God is everywhere present. What was in Jacob's mind previous to this experience we can only guess. But we need not guess at the fact of God's presence with Jacob. In the 139th Psalm we are forcibly reminded that it is impossible for any one to get out of the range of God's presence. The only question that remains is, Are we in His presence in the spirit of reverence and adoration, ready to enter into or remain in covenant relationship with Him? May we, everywhere, thank the Lord for His presence and protecting care, and praise His holy name.—K.

Bible Meeting Topic

THE PROMISE OF POWER—Luke 24: 44-49; Acts 1:4-8

Topic for May 15

MOTTO

"The promise is unto you, and to your children and to all that are afar off."

OUTLINE STUDY

I. The Promise Given.
1. Through John the Baptist.—Matt. 3: 11.
2. Through the prophet Joel.—Joel 2:28.
3. Through Jesus.—Jno. 14:16, 17; Acts 1:8.

II. The Need of Power.
1. The flesh is weak.—Matt. 26:41.
2. The enemy is stronger than the flesh. —Rom. 7:14-21.
3. The work is great.—Matt. 28:19, 20.

III. The Conditions for Power.
1. Faith.—Gal. 3:2, 14.
2. Repentance.—Acts 3:19.
3. Obedience.—Acts 5:32.
4. Prayer.—Luke 11:13.

IV. The Power Working.
1. Giving wisdom and understanding.— I Cor. 2:12-15.
2. Guidance.—Jno. 16:13; Acts 10:19, 20.
3. Bearing fruit.—Gal. 5:22, 23.
4. Witnessing.—Acts 1:8; I Thes. 1:5.
5. Helping infirmities.—Rom. 8:26, 27.
6. Convicting the world.—Jno. 16:8-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. The Comforter Promised by Jesus:
   a. To Whom the Comforter Came.
   b. What the Comforter Does.
   c. How the Comforter May Be Ours.
2. The Power the Holy Ghost Gives:
   a. Power Over the World.
   b. Power to Work for Jesus.

For Seniors.
1. The Need of Power.
2. The Supply of Power Promised.
3. The Working of God in the Power of the Holy Spirit.

SEED THOUGHTS

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:14-19).

There was a time when low on bended knee,
With outstretched hand and wet uplifted eye
I cried, "O Father, teach me how to die,
And give me strength Death's awful face to see
And not to fear." Henceforth my prayer shall be,
"Help me to live." Stern life stalks by
Relentless and inexorable, no cry
For help or pity moveth her as she
Gives to each one the burden of the day.
Therefore, let me pray,
"Give us the strength we need to live, O Lord."—Julia Dorr.

Our limitations are our own, not God's.
—Selected.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, MAY 5, 1932

Field Notes

A member's meeting was announced to be held at the Prairie Street Church, Elkhart, Ind., on Sunday afternoon, May 1. This meeting was to be held in preparation to the communion service to be held some time in the future.

On Easter Sunday the new church building was dedicated at Trenque Lauquen, Argentina. It was crowded in nearly all the sessions, and the meetings during the week following were the means of bringing about twenty people to accept Christ as their Savior. Let us remember to pray for the work in South America.

Gone Home.—Word reaches us that Bro. David L. Gehman, formerly of Doylestown but more recently of Allentown, Pa., died suddenly at the home of Bro. E. J. Blough of Blooming Glen, Pa., in the 80th year of his age, and after a faithful ministry of near 35 years. The Lord comfort the bereaved, and raise up others to fill the gap.

The brotherhood in Mifflin Co., Pa., expect to spend Ascension day, and Wednesday evening before, in a meeting in memorial of the ascension of Christ. While most of the program is assigned to local talent, the first on the program is a sermon by Bro. John A. Kennel of Parkesburg, Pa., and the last is another sermon by Bro. P. A. Friesen, missionary on furlough from India.

Several important meetings were scheduled to meet in the Johnstown, Pa., district in the vicinity of Weavers Church, on Saturday of last week. These were representatives of the sisters' sewing circles of the Southwestern Pa. Conference district, and a joint meeting of the Executive Committee of Conference and bishops of the district. The two meetings were not dependent one on the other, but were listed to be held at the same time in the interests of economy in traveling expenses. Among those expected to be at the sisters' meeting was Sister Mina B. Esch, missionary on furlough from India.

Some of the letters from mission stations came too late to find a place in the Supplement and will therefore appear among our correspondences. Here is one way of telling whether you will be on time to get your news items for the place intended: If you are writing for the Supplement, start your letters this way not later than Monday previous to the week in which the Supplement is to appear. If you are writing for the regular Herald, you will be on time if you start your communication this way on Tuesday before the week of publication. If we don't forget it we will make this speech again in the May 25 number of the Gospel Herald.

Correspondence

Freedom, Mo.

Greeting in the Precious Name of Jesus:—On Thursday, the 14th, Bro. J. M. Kreider of Palmyra, Mo., again came here in behalf of the work of the Church in this district. On Friday and Saturday he delivered very instructive messages to us at the home of Bro. Allison Phillips, both forenoon and afternoon. Sunday forenoon we had an inquiry meeting preparatory for communion service. In the afternoon we had a baptismal service at which time six, who had been under instruction since Bro. L. J. Miller's meetings here, were baptized, and with another one were received into church fellowship. After this we had communion and feet-washing services in which eighteen of us took part. It was quite encouraging to see the zeal with which all entered into these services. Bro. Kreider completed his work for this day by preaching another sermon at the Lane Church in the evening.

A young man who had considered uniting with us but gave way to discouragements and opposition, says he has now decided to be baptized and unite with us. Pray for all of these that they with us may prove faithful.

At Easter time several programs rendered by a group of students from Hesston were well attended and enjoyed by the people in different places of our district. May the Lord bless all these services.

April 19, 1932. E. C. Bowman.

Wisner, Nebr.

(Plum Creek congregation)

Dear Herald Readers, Greetings:—The Lord again manifested His goodness to our congregation in permitting us to hold communion services last Sunday, April 17. Bro. Joe Zimmerman of Milford, Nebr., had charge of the services. At this time one brother was received into Church by baptism and one sister was reinstated upon the renewal of her vow. One of our afflicted sisters was anointed with oil at her home after the services at the church. From here Bro. Zimmerman went to O'Neill where he intended to hold baptismal and communion services. Bro. Dan Birkey of this place accompanied him. Nearly all of our members communed, for which we are glad.

April 21, 1932. Cor.

Middlebury, Ind.

Greetings to all Herald Readers:—On April 3 Bro. Bucher came into our midst and held meetings here for 10 days. Saints were encouraged and sinners warned. There were 10 confessions. Our prayer is that they with us all might live closer to our Master and that we may be more faithful day by day till our life's work is done that we may hear that welcome voice "Well done." Next Sunday, the Lord willing, we will have baptismal services. Sister Martha Hershberger has been quite poorly, but was a little better so she can sit up a little while. Pray for us at Middlebury.

April 22, 1932. Cor.

Jackson, Minn.

Greeting in Jesus' name:—On April 10 Bro. Milo Kauffman came into our community and preached the Word of God to us till Sunday evening April 17. Fourteen young people were willing to confess Christ as their Savior. A number of children's meetings were held and were very much enjoyed by the children and older ones also. The meetings were well attended and interest was good.

We ask an interest in the prayers of God's people that these young people may unite with the Church and remain true to their Savior.

April 22, 1932. Sylvia Bute.

Hutchinson, Kans.

Greeting in Jesus' Name:—To-day we laid away our beloved brother Walter Jackson (colored), one of our first converts here in Hutchinson. He had a bright Christian experience and declared himself ready to go to his "heavenly home." His exact age was not known, as he had been a slave. However, he was in the seventies. Bro. Harry Diener conducted the funeral services at Undertaker Johnson's parlor, and he was taken to the Carey

Cemetery to await the resurrection morning.

April 17 was our record S. S. attendance, 213 being present. The house being too small to accommodate those that come, the committee rented a church on the corner of C. and Plum Sts., where we expect to hold our revival meetings beginning May 12, by Bro. L. J. Miller of Garden City, who conducted our first revival services at the K. C. Mission in 1905. We are looking forward with pleasure to the services and ask an interest in the prayers of all those who are interested in the Hutchinson work.

Those who confessed Christ and were received into church fellowship are happy, and anxious to do service for their Savior. Others are counting the cost, and we expect them to make the unconditional surrender during the meetings.

Our colored sister, Mollie May, is happy, faithfully working with her people. We have prayer meetings in her home for the colored people every Friday evening.

Continue to pray for the work in Hutchinson.

Yours for the lost,

Apr. 24, 1932. J. F. Brunk & wife.

Garden City, Mo.

Dear Herald Readers:—As the little plants burst forth and the whole earth seems to take on new life, we need but look about us to see the wonderful power of God manifest.

On Easter evening a group of the young people gave a musical program consisting of Easter songs. A large crowd enjoyed the program.

Sunday, April 24, we were again reminded of the suffering and death of our Savior in a Communion service. On account of sickness quite a number were unable to attend these services.

April 25, 1932. Cor.

Parnell, Iowa

(West Union congregation)

Greetings to all Herald Readers:—On March 20, nine precious young people were received into the Church by water baptism at Daytonville. Bro. A. G. Yoder officiated. Let us seriously ask ourselves the question, Will we all be a help and living example to them as they go on in this new life?

Sister Mary King has gone to the Children's Home in Kansas City. We believe that she will be a real blessing in that home. On April 3 Bro. D. D. Kauffman of South English brought us a stirring message on the theme, The Sin of Pride.

We are sorry to note that Sister Ida Schrock is a sufferer from high blood pressure that confined her to the hospital at Iowa City for a week or ten days.

On April 10 Bro. P. A. Friesen and family worshipped with us. Bro. Friesen preached in the morning and in the evening Bro. and Sister Friesen told us of the Church at work in India.

Sister Erma Kauffman is spending a few weeks at Cedar Rapids with her four-month-old baby boy who is slightly afflicted with Tuberculosis. We are glad to report that the little one is improving.

A goodly number of our people attended the Gospel meetings at Daytonville which were in charge of Bro. Oscar Burkholder of Breslau, Ont.

April 25, 1932. C. J. G.

Williamsville, N. Y.

(Alden congregation)

Greeting in Jesus' name. Bro. Otis Johns of Canton, Ohio, was with us from April 12 to 21. On the evening of the 22nd he preached at the Sand Hill congregation. Three young people confessed Christ, and several others wanted to make their calling and election sure. All the believers were strengthened. We had a very good attendance, excepting the first few evenings. He used different subjects such as "Present Day Dangers," "Giving God a Square Deal," and a number of others, with illustrations which made it very clear to all those who were interested in the great work of God. It makes us feel like pressing on to the prize of the high calling of Christ Jesus. We are intending to have instruction meeting on Wednesday evening. May we have the prayers of the saints so that they or we might be faithful until death.

The wife of Bishop John Bontrager has been quite sick, but is improving very nicely for which we feel grateful to the heavenly Father.

Several large families have moved from our church community, causing a vacancy in the church. It makes us realize that we should go out and bring others in to take their places. May the Lord grant us the blessing so we can reach that eternal city where there is no night.

April 25, 1932. Christ Bontrager.

Manitou, Colo.

Dear Herald Readers, Greeting:—God speaks to us in His eternal Word saying, "Be still, and know that I am God." "There is for the heart that will cease from itself, the peace of God that passeth all understanding," a "quietness and confidence" which is the source of all strength, a sweet peace "which nothing can offend," a deep rest which the world can neither give nor take away. There is in the deepest centre of the soul a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear His still, small voice.

On Feb. 7 Bro. S. C. Yoder of Goshen, Ind., filled the evening appointment here as he passed through from La Junta to Thurman, Colo.

Bro. Harry Diener preached for us Sunday, Feb. 21, on his return from the meetings at Limon, Colo.

Not many visitors stopped with us during the winter months. We were especially glad for the encouraging messages of these brethren.

Bro. Joe J. Maust and son and daughter of Pigeon, Mich. are with us, visiting in the Eli Miller home, and spending a few months in Manitou. We are glad for their fellowship.

On Mar. 27, Easter Sunday, we were favored with a visit from five nurses from La Junta. Come again.

Bro. J. A. Heatwole has been with us different times this spring, helping along in the work and enjoying the invigorating mountain climate.

"The Lord hath done great things for us, whereof we are glad."

Yours sincerely,

April 26, 1932. Martha Guengerich.

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings:—"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him and he shall bring it to pass." How true these words are. Every believer may claim these promises; while to the unsaved the invitation is "Taste and see that the Lord is good."

Communion services were held at this place Sunday, April 17.

Quite a number of young people were received into Church fellowship by water baptism Saturday afternoon, April 9, at Strasburg; the converts being from both congregations. May the Lord bless them in their Christian life. Several from other churches also were received.

The Sunday school has again been reorganized. May we all strive to be more faithful in witnessing for our Savior that many more may accept Him in this new term.

For our mission program Sunday, Apr. 24 Bro. Aldus Brackbill gave us an interesting message on the Church.

April 26, 1932. Cor.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We want to again express our appreciation of the kind way you have been remembering the work of this place, in prayer and with the provisions that have been sent in.

We are quite busy now with the Spring work of garden planting also have a number of trips to the hospital in caring for a little girl's finger that had a bone infection. The finger is healing very nicely in answer to our

(Continued on page 109)

Miscellaneous

HE LEADETH ME

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me,
In weary ways where heavy shadows be;
Out of the sunshine, warm and soft and bright;
Out of the sunshine into darkest night.
I oft' would faint with sorrow and affright—
Only for this I know, He holds my hand,
Whether it be in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow;
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day.
In every path of thine I lead the way."

So, whether on the hilltops high and fair,
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.
And more than this, where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—Sel. by Emma R. Denlinger.

"YE CAN DISCERN THE FACE OF THE SKY"

By Ruth Grove

For the Gospel Herald.

The Pharisees also with the Sadducees came, and tempting desired that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt. 16:1-3.

Who says that the world is getting better? There are very few who will admit that it is not. If you say that it is getting better, I invite you to read the third chapter of II Timothy, where Christ is foretelling the wickedness of the last days. Then after carefully reading that chapter can you truthfully say that the world is getting better?

By a careful study of the Bible, you will find many prophecies which are being fulfilled to-day, and which go to prove that the world will not get better and that we are coming to the last days.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . . Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." How true this is to-day: "For men shall be lovers of their own selves." They are afraid to stand for Christ for fear they will lose some of their popularity. They want to do something by which they can make a name for themselves.

Then they shall be "lovers of pleasure more than lovers of God." To find how true this is go to a church some Sunday evening. Count those present. Then on another Sunday evening stand at the door of a theater or some other place of public entertainment or amusement and count those who enter in. Compare the results. Then say the world is getting better. The Bible says that in the last days men shall be lovers of pleasure more than lovers of God.

If you have special services at your church, maybe you will have a crowd. But how many of that same group of people would be there if there were some party or play or some special movie that same night? Then if you would go back to that same place for their regular meeting, how many would be there? I dare say that not half; no, not one-fourth, in some places, would be there. You ask why. They are "lovers of pleasure more than lovers of God."

"Having a form of godliness, but denying the power thereof: from such turn away." Then again in Matt. 15: 8, 9: "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Then we do well to heed Christ's command to "beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves," and, to "Seek ye first the kingdom of God, and his righteousness."

O Christian, "The harvest truly is plenteous, but the labourers are few." What then is our duty? "**Pray** ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." But do not stop there. If the Master should call you to be one of those labourers in His great harvest field, be quick to answer, "Here am I, send me;" or "Where thou leadest me, I will follow Thee."

South English, Iowa.

GENTLENESS

By Noah H. Martin

For the Gospel Herald.

The Lord, in gentleness, demonstrated His great power before Elijah. First, He caused a great wind-storm that rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind; after the wind an earthquake, but the Lord was not in the earthquake; after the earthquake a fire, but the Lord was not in the fire; after the fire "a still small voice." The power of the Lord was in the still gentle voice. God is so great and terrible in His majesty, but yet He is so gentle that He uses no force nor compels souls to come to Him. He does not drive, but draws; does not compel, but leads. He invites souls by that gentle voice to come to Him.

We notice God wants free work, free-will offerings. He does not want slave work. He wants souls to come to Him prompted out of love. Jesus told of the punishment that would come upon the wicked if they would not repent in a firm way, but does not want them to come out of fear. He did not threaten punishment nor use force or violence to win disciples to Him, for coarse treatment will never win souls. By the gentle words of Jesus He chose His twelve apostles. Paul was won by the gentle voice from heaven. Zacchaeus was brought down from the sycamore tree by the gentle words of Jesus, and repented and was willing to make restitution. Peter denied his Master, but was won back by a gentle look. We notice the greatest power is love by a gentle word or act. It has been said that love has a whip, but that whip was not given to Christians to use.

We are to deal gently with our fellowman. Paul teaches, "The servants of the Lord must not strive but be gentle." The inclinations of man are to strive or compel or use coarse treatment upon those who err or make mistakes, and they fail to win them. Gentleness will win when that high-strung feeling is at its worst. A soft and gentle word will turn away wrath. It will rend the heart and melt the soul in penitence. We misunderstand God and the religion of Jesus altogether if we think He deals roughly with our souls. When we meditate upon what things influenced us to come to Jesus, we find that it was that gentle voice that spoke to us when we were alone. It came to us as Jesus taught Nicodemus, "From whence it cometh or whither it goeth, we cannot tell." When God speaks to us He wants us alone.

It has been said, "Talent forms itself in solitude, and character forms itself amidst the storms of life." We see that talent must be cultivated in quiet communion with God. When He speaks to us or calls us to service no one hears but us, as did Samuel when a boy. The voice was so gentle that Samuel did not know it was the Lord until Eli told him to answer, "Speak Lord, thy servant heareth." Also Moses came to the burning bush and the gentle voice of the Lord spoke and told him to take off his shoes because the place was holy, and called him to service.

Men do not seem aware of God's presence. Many do not reverence His house, His ministers, nor the message, and they fail to hear the gentle voice calling them. They live carelessly, dishonestly, speaking lies, acting deceitfully, doing unloving things, and when the Lord corrects them in His gentle way, they will not heed. But He teach-

s we should behold the goodness and lso the severity. May we heed at once nd not neglect until on the death-bed, r postpone until the edge of the harpness of the wrong is worn off and he gentle voice is not heard.

It is the most bitter, but yet the weetest lesson of one's life to come to eart-felt penitence for past wrongs nd sins. Look at the thief upon the ross who repented at the gentleness f Jesus, and you will behold the Glory f God's love. Now we notice the entle dealings of Jesus, and may we nitate His virtues and not be like the ebtor who was forgiven ten thousand alents, but when he met one of his ellow servants who owed him a hunred pence, laid his hands on him and ook him by the throat saying, "Pay he what thou owest me." We were orgiven a large debt when Jesus died or our sins. We ought, therefore, to orgive the little offences that others nay do to us. Every man at some time n his life has erred. Many have fallen nany times. The poet teaches, "Deal gently with the erring ones." We do not know how they have tried and yet ailed. The instruments of force are oo blunt to drive or compel. They an not be used in the Lord's service. The Word of God is quick and powerful — sharper than any two-edged sword. The gentleness of His words s what cuts to the heart and melts the soul.

Hagerstown, Md.

READY

By O. J. Yoder

For the Gospel Herald.

Tell them which are bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed and all things are ready, COME unto the marriage.—Matt. 22:4.

There necessarily are conditions that invoke thought when we are made to think of the marriage feast of the Lamb—Our Lord and Savior who is coming for His bride, the Church. The very fact that His promises are just as sure as when He spoke to those critical Pharisees, and that He has said that "if I go and prepare a place for you I will come again," makes it imperative to all mankind to "prepare," make "ready," and "COME," if we would accept His invitation.

This is a day of conventions and organizations; and while there is a trend catering towards emotionalism and essentialism, dear readers, isn't it expedient to make more sacrifices for our Lord? One is not surprised when one sees the methods employed by the tempter to keep mankind from thinking on spiritual things, that one sees a need for periodical check-up on our plans for the coming days—those club meetings, those activities, and interest in athletics, continued attractions on the screen and related avenues, that meeting at the schoolhouse tonight, that weekly meeting of our professional extension work tomorrow night, or some weekly appointment the next, etc.—but the fellowship of the edifying Bible study or the gathering together of the inspirational weekly cottage prayer meeting is overlooked. Dear reader, is this fair to yourself as a Christian believer and would-be follower of Him? Is our light as ambassadors and witnesses for Him in a foreign land shining before men to the extent they also would become a witness and glorify our heavenly Father? Is your life ringing true? and living out such ideals that the world around you can see that you are making ready for the bridegroom?

Yea, this is not the eleventh hour, but the twelfth. Let us grasp each opportunity toward the extension of His kingdom around us, and get on fire for the Lord. Our testimony for the Master is made history day by day, never to be recalled. How imperative it is to daily "prepare," make "ready" for His coming. Let us not be unconcerned about the wedding garment, that the King may see the thoughtful preparation we as Christian believers have taken. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "Even so, come, Lord Jesus."

"Ready to go, ready to stay—
Ready His will to do,
Ready for service, lowly or great—
Ready His will to do."

Wenatche, Wash.

CHRIST AS AN EXAMPLE

I. IN SERVICE

By Lillian Wought

For the Gospel Herald.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "He that is greatest among you shall be your servant." It is Christ who is our pattern of service. His was the greatest service ever rendered to man —the service of salvation. His was the great service, rendered perfectly in three short years. Christ always grasped every opportunity to lead or help those who needed help. He saw His opportunity to help souls into the kingdom, and this was to Him great joy. Christ served all who would receive His service, and finally He gave His life in serving; gave it to save others, to redeem lost souls. "The Son of man is come to seek and to save that which was lost."

Christ set us an example teaching and directing us to live for the good of others. We are to use all our redeemed powers in doing good to others in Christ's name.

"Others, Lord, yes others,
May this our motto be:
Help us to live for others
That we may live like Thee."

Christ came among us as one who suffered, and so He has taught us to suffer. He also came as one who served, and so He has taught us to serve. And in this day when we think of service it is well that we should turn continually to the perfect service of our Lord.

Christ daily sought His Father's first and best will. In John 9 Christ's words are, "I must work the works of him that sent me while it is day." He always taught in the simplest way possible. He was not afraid to stand for principles which were right. He was sympathetic, loving, kind, and fair to all. He rejoiced with those who rejoiced and was sad with the sorrowful. We do not think of Christ as simply saving His own soul, living His own life and completing His own nature in the sight of God. It is a life of service from beginning to end. He gives Himself to man because He is absolutely the child of God and He sets up service, and nothing but service, to be the main purpose, the one great desire, on which the souls of His followers should be set, as His own soul is set, upon it continually.

"If I can live to make some pale face brighter,
And give a luster to some tear-dimmed eye,
Or e'en impart one throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

"If I can lend a strong hand to the fallen, or defend
The right against a single envious strain
My life—though bare, perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

"The purest joy—most near to heaven—far from earth's alloy,
Is bidding clouds to give away to sun and shine;
And 'twill be well if on that day of days the angels tell of me
'She did her best for one of thine.'"

Cullom, Ill.

GLORY IN DISGUISE

(Continued from page 102)

She took it up with difficulty, and as she realized its weight her countenance fell, and she said sadly to herself: "I thought He was going to let me work for Him; but this is no work, it is all burden. How shall I ever go on day after day with this weight always dragging me down, and what work can I ever do thus fettered and limited? O Lord, how long?" I heard Him say softly to her: "Fear not, I am

with thee. Do not be dismayed. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. I will deliver thee, and thou shalt glorify Me." After that I saw and heard no more for a time; a curtain fell, and there was silence. Yet still I waited and watched for I knew there must be more to follow. And when next the curtain was moved aside I knew surely that the explanation day had come.

(To be continued)

—Sel. by Edith Witmer.

WHY NOT MORE PROGRESS?

"What is the greatest hindrance to effective missionary work?" was a question asked of many missionaries in our journey around the world. The answers were many and varied—some were superficial and inadequate; others showed experience and insight. We summarize a few:

1. The lack of adequate financial support was stressed in many places. It was evident in such places as Kedgaon where the work that Pandita Ramabai founded is being faithfully and cheerfully carried on under difficulties—with a chapel never yet completed, sore need for a dispensary and a book room and with other deprivations in equipment and support.

2. The lack of sufficient workers is seriously felt as a real handicap and has been since the first missionaries were sent out. How few the workers there are for such a great task! Isolated stations, like Hillah in Mesopotamia and Muscat in Arabia, usually feel it most. Even the few evangelistic workers are too often overcrowded with educational, administrative or financial responsibilities. One man or woman is thus called upon to do the work of three or four. As a result health and efficiency—and at times spiritual life—suffer.

3. Inherited religious faiths and customs, imbedded in men's minds and controling their lives, offer an almost insurmountable barrier to an acceptance of the Gospel of Christ. This is seen particularly in Islam, Hinduism, Buddhism and other ethnic religions. Ignorance, superstition and prejudice make the ground hard and unfruitful. Family tradition and pride forbid a change of faith.

4. Closely linked to this difficulty is the fanatical, and often wholly selfish, opposition of priests, mullahs and "holy men," whose living and leadership are dependent on their followers' rejection of Christian teaching. It was so in the first century.

5. The failure of so-called Christians to live up to Christ's teaching is a still greater obstacle. This includes the evil influences emanating from nominal Christian countries of Europe and America. Degenerating movies, false and degrading literature, foreign residents, and materialistic, agnostic or atheistic teachings of some teachers from the Occident spread ideas that often lead educated Hindus, Moslems, Chinese, and Japanese not only to give up their traditional faith but to reject all religion.

6. False ideas of God that come from false interpretations and views of Christ and the Bible offer another hindrance that can scarcely be overestimated. Wrong conceptions of the deity of Christ lead Moslems to stumble. We heard Buddhist and Hindu priests misquoting and misinterpreting the Scriptures, holding Christianity up to ridicule and saying, "This is the Christian idea of God and of life." The same mistaken argument is popular in America among atheists.

7. Similarly, the mistaken idea that Christians, to be fair minded and to gain a hearing, must praise all that is good in non-Christian religions has proved a reactionary influence. There are truths and beauties in other religions but they are not vital nor are they excluded from Christianity. Hindus and other non-Christians, hearing their religions praised, are sometimes surprised to find in them excellences that they had not suspected and are wont to say: "Since our religion is so good and true, why change." This was one great mistake of the Chicago Parliament of Religions and it has been repeated in many volumes written by Christian writers since that day.

8. The growing unbelief and rationalism in the Church at home has also a widespread and detrimental influence in the non-Christian lands. There, educated leaders declare that Christians are themselves giving up their faith in Christ and the Bible—so why accept what others are rejecting. Non-Christian rationalism is also reflected, if not always propagated, by some of the young men and young women sent out to teach in mission schools and colleges. A Christian faith that is not vital, strong and positive is powerless—it is even anti-Christian.

9. One of the most difficult influences to combat abroad is that of Asiatic students returning from America and Europe with reports that Christianity has failed to produce observance of law, chastity, brotherly love and other virtues in the lands from which the missionaries come. The contacts and observations of these students have often been unfortunate and have given them warped views. They may have expected too much.

10. But the most devoted and Christ-like missionaries of whom this question was asked, did not hesitate to say: "The greatest obstacle to the progress of Christianity in our field is our own lack of spiritual power. Many confessed to a failure to live up to their own ideals, to a neglect of prayer and Bible study, and to absorption in secondary pursuits. They longed for more evidence of Christ in their own lives and for complete control by the Spirit of God.

In Spite of Hindrances

In face of these and other difficulties, including the natural hardness of the human heart and the human tendency to follow the down hill road in the way of foolishness and sin, is it to be wondered at that progress is slow in lands where anti-Christian beliefs and practices prevail? The fact that in spite of these opposing forces men and women are being won to Christ and that lives are being transformed at the rate of 200,000 a year in these mission lands is a sure evidence of the power of God working in and through the missionaries. God is honoring His Word where it is faithfully practiced where Christ is truly lifted up He is drawing men to Himself.

But the need of men for the life that Christ offers and the difficulties that face His messengers form an incentive and a call to the Church at home to constant prayer in behalf of these faithful workers at the front. In face of these difficulties should we send out any but the best? Only those divinely called, fully consecrated and spiritually equipped are ambassadors worthy to represent the Son of God in these most difficult fields to-day.—The Missionary Review of the World.

PILGRIMS AND SOJOURNERS

We are pilgrims and sojourners
Going through this world of sin
To a better, brighter country
Where no evil enters in,
There to meet our friends and loved ones
Who were first to run the race,
And to wear a crown of glory,
By God's holy saving grace.

We are pilgrims marching onward
To a city far and grand;
Let us keep our faces upward,
As we travel through the land
Where there's danger lurking ever
All along the path of life,
Until we have gained the haven
Where there is no sin and strife.

Do not cease to watch, my brother;
Always breathe a fervent prayer;
Think of what awaits the faithful
Who are landing over there:
Peace that flows just like a river,
Joy that fills and thrills the soul,
Where no death shall ever enter
As eternal ages roll.

Let us travel on with patience
Like the blessed saints of old
Who were tested by the devil,
But came out as purest gold,
Who are speaking yet to others
By the marks they left behind,
Telling us they lived for heaven
And the good of all mankind.

—Selected.

In Him we are and have all.—A. T. Pierson.

CORRESPONDENCE

(Continued from page 105)

prayers, as there was danger of having to remove the finger.

In looking over our records of the past year we were surprised at the large amount of charity work that was done during the year.

The Home is not so crowded just at present, and we still have calls for us to take more children; but there have been so many calls for charity, and our funds are so low, that we just can't take them all.

Just lately again we have come in touch with a mother who is unable to care for her infant daughter and has asked us to find a home for her. However, it will be some time yet before she will be able to go.

The children have found it a great pleasure to help dress and sell the onions which are raised in the Home garden. Though our patch is very small we have found it really worth while.

Sister Mary King of Iowa has come to help us with the work. She will have charge of the boys and seems to like her charge very well.

On April 25 we held our local Board meeting, at which time a number of subjects in the interests of the Home were discussed. It is always encouraging to see the interest that these brethren show in the work.

We are looking forward to the last day of school, which comes the last part of May.

We are praising God for His goodness to us and ask that you remember us often in prayer.

Best Christian wishes,
Chris. E. Miller, Supt.
April 26, 1932.

Palmyra, Mo.

Dear Herald Readers:—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." To Him be praise and glory.

During March Bro. Kreider was bedfast with rheumatism for several weeks, but is now again in normal health. He spent April 9 and 10 with the brethren at Linn, Mo., where he conducted baptismal and communion services.

Most of our membership expressed peace, and a desire to commune, at our recent counsel meeting.

April 24 was the day of our annual S. S. meeting. We especially appreciated the presence of two of our Indian missionaries, Bro. and Sister P. A. Friesen. Their talks were eagerly listened to, and I am sure they created within many of us a more sincere and intelligent interest in our Indian mission work. The simple faith of the native Christians is impressive. We were also blessed with the presence and help of brethren and sisters from our neighboring congregations, Cherry Box and Pea Ridge. Throughout the day the value of prayer was emphasized. I trust that we will not be forgetful hearers of the Word, and that it will bring forth fruit.

Your brother in Christ,
April 26, 1932 Philip Kreider.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—We praise God for the power and glory of God which is manifestly evident, this time of the year; the glory of a clear sunrise, the dew, the grass, the blossoms, and a thousand other things which to our surprise, the boys and girls here at the Home are very keen to observe.

A few of our older children are being placed in homes on trial, but there are still others who should go. I recently found the following note on my desk: "NOTICE: Dear Bro. Swartzentruber, We are two girls that want a home very badly. We look alike, and we stand about the same in class and in our daily work. But one is taller than the other one. We can take care of children, cook, scrub, wash clothes and wash dishes. We are trying to conduct our lives so that we will get a home. One of us has been at the Home three years, and the other five. From two girls that want a Home."

The girls who wrote the statement above did not sign their names, but I have learned who they were. They are both Christian girls, and there are others here too, both boys and girls, who would appreciate having the care which only a Christian husband and wife could give them. Our school closes May 12, and we hope that there will still be other homes open for children to be placed on trial. Consider this thoughtfully and prayerfully, and if you will write to us, perhaps we can help you to help a child.

We are grateful for all the kind help and support which has been given the home. The following provisions were received during the month of April:

Laura Heiser, Foosland, Ill., One quilt, $2.00
Aaron Steiner, Dalton, Ohio, Eatables, 3.25

Sincerely yours,
Apr. 27, 1932. L. L. Swartzentruber.

"The harvest truly is plenteous, but the labourers are few."

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE ASCENSION

By J. R. Shank

For the Gospel Herald.

TEXT.—Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.—Heb. 4:14.

The Marvelous Plan

A great calamity has befallen the human race. Through the fall of Adam, sin entered into the world, and by sin death has passed upon all men. Rom. 5:12. There is no power in fallen man to redeem the human race from the malady of sin and the terrible consequences that follow. Only one type of a man would be worthy to accomplish the great task, which means so much to a ruined race, to restore to them their lost estate, and bring them into fellowship with God. A man who is absolutely sinless, who can meet the side of humanity in a perfect victorious life over the power of darkness, and one who can meet God on a plain that is approved in heaven. Before such a man could be found God had to bring forth a new thing in the earth. He took the Son of God "who being the brightness of His glory, and the express image of His person" (Heb. 1:3) and "made (Him) a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). It is this marvelous Person and the work which He had accomplished on earth and triumphantly proved to be real by His ascension, that has meant and will continue to mean more to humanity than any other one who ever lived among men. Marvelous things have happened to those who believe in Him. The people at Jerusalem could not fathom the reason of the outpouring of the Holy Ghost, till Peter made the explanation that Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye do see and hear" (Acts 2:33). Everything depends upon that Man in glory. Can we fathom the preciousness of the fact that we have a representative there who is able to represent our cause there in a way that will mean salvation? "There is none other name under heaven given a-

mong men whereby we must be saved" (Acts 4:12). This man is given to us. He is—

"Our Great High Priest that is Passed into the Heavens"

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "Christ hath not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). He is there now as a representation of the human family. The sacrificial work is complete and He stands there as an intercessor for all that come unto God by Him, and He is able to save them to the uttermost because "He ever liveth" (Heb. 7:25). Everything depends upon our relation to our great High Priest. If we are "found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 2:9), then we shall be able to enjoy the privilege of justification from God which no one can overthrow. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 33, 34).

God is highly pleased with this High Priest and His sacrifice. "He shall see of the travail of his soul and shall be satisfied" (Isa. 53:11). His confession of us, who come to God in His name, counts before the Father (Matt. 10:32). But where will we stand if we are ashamed of Him in this sinful and adulterous generation? Matt. 10:33. Because our great High Priest who is an advocate with the Father now is truly also

A King on the Throne at God's Right Hand

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13). He has all authority given Him "in heaven and in earth" (Matt. 28:18). Though the Son and His followers walked in humiliation and seeming weakness here in the earth, nevertheless the Father "hath committed all judgment unto the Son" (Jno. 5:22). "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:11-13).

At the appointed day the Son will take up His work of judgment (Acts 17:30, 31). It behooves us to make our peace with Him while we may. "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psa. 2:12). "For he saith, I have heard thee in an accepted time, and in the day of salvation have I succored thee: behold now is the accepted time; behold now is the day of salvation" (II Cor. 6:2).

"Let Us Hold Fast Our Profession"—

1. **Because "he is faithful that promised."** We have not undertaken a vain prospect. "God is faithful by whom ye were called into the fellowship of his Son Jesus Christ" (I Cor. 1:9). "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14).

2. **Because He is able to sympathize with our infirmities.** "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:15, 16).

3. **Because there is danger in falling away.** "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries" (Heb. 10: 26, 27).

4. **"Because it is a fearful thing to fall into the hands of the living God"** (Heb. 10:31). If we trample under foot the work of our only Advocate with God there is nothing left for us but judgment. And such a judgment is all the more fearful when we have gone against better light and experience.

5. **Because we have the witness of the faithful of all ages.** God has provided even better things for us than they experienced. Why should we fail to run our race with any less patience than they? Heb. 12:1, 2.

6. **Because Jesus is ever the same.** "Jesus Christ the same yesterday, to-day, and for ever" (Heb. 13:8). He has promised never to leave nor forsake us. Heb. 13:5, 6.

7. **"Because here we have no continuing city."** We cannot live forever here. And this world and all that is in it is fast hastening to the day of judgment when God will overthrow the wicked and remove the things that are made. Heb. 12:27. We look "for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 2:20, 21). Our great High Priest is coming again to receive His faithful disciples unto Himself that where he is there they may be also. Jno. 14:3.

"LET US HOLD FAST OUR PROFESSION."

Gravois Mills, Mo.

SPECIAL MEETINGS

Palmyra, Mo.

On April 24 an all day missionary meeting was held at this place, with Bro. Friesen and Philip Krieder Mods.; Sister Salome Johnson Chor., and Ruth Buckwalter Sec.

Bro. Friesen preached a missionary sermon from Acts 16:7. Other subjects discussed were: The All Sufficient Gospel; The Service of Prayer; The Unspotted Life; Our Responsibility in Evangelistic Effort:—(1) As Individuals; (2) As an Evangelist; (3) As a Congregation; (4) What Constitutes a Good Teacher?

Some of the thoughts presented were: The Macedonian call is a call of prayer. To be successful in mission work, prayer must come first, not the offering. Some people are alarmed about the financial depression. They are afraid we may have to close our missions. I am not so much alarmed about this as I am alarmed about the course the Church is taking. Mission work is made up of little things. If any one ever lived under depression the little Jewish maid did. She could not do much, but she gave a little testimony with wonderful results. Obedience follows prayer. We must be obedient to the heavenly vision God gives us. Pray always: praying men live under an open heaven. The unspotted life is a life beyond reproach. Faith is the first essential in a pure life. "Abraham believed God, and it was imputed unto him for righteousness." There are many spots that mar the influence of a child of God. A separation from all that is worldly refers to the whole catalog of sins in the world.

The Lord blessed us with a beautiful day, good attendance, and a lively interest. In thus blessing us, may we be a greater blessing to the world.

April 26, 1932. Secretary.

Minot, N. Dak.

Report of the Twenty-first Mission Meeting held at the Fairview Congregation on April 9, 10, 1932.

Organization. — Mods., Sylvian Yoder, Archie Kauffman; Sec., Floy Kauffman; Chor., Rhoda Hochstetler; Mgr. of query box, D. H. Bender.

Motto.—"Cast thy bread upon the waters; for thou shalt find it after many days."

Program and Speakers.—Devotion, L. C. Kauffman; "I am debtor—As much as in me is, I am ready," D. H. Bender; Sermon Acts 3:6, Archie Kauffman; Sunday School; Missionary sermon, Eli G. Hochstetler; Devotion, Earl Martin; Missionary Efforts for Children, Anna Bender; The Mission of Tracts, Herbert Kauffman; The Value of Missionary Experiences of Others, Andrew Glick; Our Church Papers a Help to the Mission Cause, R. E. Myers; "He That Winneth Souls is Wise," L. A. Kauffman; Blessings I have received from Past Missionary Efforts, Katie Yoder, Earnest Kauffman, Ruby Martin and Thelma Harris; "A Word Fitly Spoken," L. C. Kauffman; Open Discussion; Offering ($18.25) for evangelist fund in the district; Devotion, R. E. Myers; Query Box, D. H. Bender; Workers Meeting, Archie Kauffman; Sermon (II Pet. 1: 2-10) Eli G. Hochstetler.

Thoughts Gleaned.—We that are saved are debtors to do mission work—to ourselves, our neighbors, and to the whole world. Be ready by surrendering ourselves, by consecration, to sacrifice and to say "I am ready to meet Jesus." You and I are responsible in the day we are living in. We should have a testimony everywhere we go. Take the Bible—Buy, it, Investigate, it, Believe it Love it, and Exemplify it. Distributing tracts is a mission for every believer. Tracts can go everywhere and are silent messengers. There are many people who would not hear the Gospel by any other means than by tracts. To read missionary experi-

ences of others gives us a healthful influence, will develop a conviction and gives us a missionary viewpoint. We should use wisdom in winning souls. Let us read and appreciate the articles written by missionaries in our church papers; it will help us keep in touch with the mission workers. Words fitly spoken may sometimes not be pleasant words and sometimes are as a rebuke. Be an example to the believer. "To him that knoweth to do good, and doeth it not, to him it is sin."

Floy Kauffman, Sec'y.

Cullom, Ill.

Report of the seventh joint quarterly Sunday school meeting of the Waldo congregation of Flanagan and the Cullom Mennonite congregation held at Cullom, Ill., April 3, 1932.

Organization:—Mod., J. W. Davis; Sec. Elsie Koerner; Chor., Emory Schrock.

Program and Speakers.—Sunday School; Sermon, A. H. Leaman, Chicago; Devotional, Noah Yordy; Christ as an example in (a) Love, Lola Zehr; (b) Submissiveness, Susie Koerner; (c) Compassion, Alma Eigsti; (d) Temperance, Mary Grove; (e) Humility, Mrs. N. C. Yordy; (f) Service, Lillian Wought; The Great I Am, A. H. Leaman; Devotional, ——— Copeland; John the Beloved, A. H. Leaman.

Thoughts:—The Church should be exhorted to contend earnestly for the faith and to build up in that most holy faith, with Christ the corner stone. The face of "the great I am" must have been **a sad face** as He looked upon sin and when He was suffering for humanity. He had a **shining face** when the little children came unto Him. A **stained face** as He wept over the sins of the world, also as He wept at the grave of Lazarus. He had a **set face** set for Jerusalem as He must die for the sins of this world. A **smitten face** and bruised by thorns. A **shrouded face** as He died on the cross and a **risen face** now as He sits at the Father's right hand.

In the character of John the Beloved we have the example of being active, soul-winning and watchful Christians. John answered the call for service. He had the assurance of divine favor and he lived and died in the faith of the Lord Jesus Christ.

Elsie Koerner, Sec'y.

Married

Kaufman—Troyer.—On March 6, 1932, Bro. Daniel Kaufman of Crystal Springs, Kans., and Kathryn Troyer of Harper, Kans., were united in the holy bonds of matrimony by Bro. J. J. Zimmerman of Harper, Kans. May God bless and guide them throughout life's journey.

Allebach-Willauer.—Bro. Raymond G. Allebach and Sister Esther M. Willauer were united in marriage at the home of the officiating bishop, Bro. Jonas Mininger of Plain Mennonite Church at Harleysville, Pa., April 16, 1932. May God's choicest blessings attend them in their new relation.

Kilmer—Horst.—On Sunday afternoon, Mar. 27, 1932, were united in the holy bonds of matrimony, Sister Melissa Kilmer and Bro. Elvin Horst, ceremony at the home of the bride's parents, Bro. and Sister John W. Kilmer, near Rittman, Ohio, the groom's father, Bro. Moses G. Horst officiating. May the Lord richly bless them on life's journey.

Esh, Gingerich; Gingerich, Eichorn.—On April 24, 1932, Bro. John Esh of Flint, Mich., and Sister Lena Gingerich of Turner, Mich.; also Bro. Eli Gingerich and Sister Wilma Eichorn, both of Flint, Mich., were united in the holy bonds of matrimony at the Amish Mennonite Mission, Flint, Mich., Bro. M. S. Zehr officiating. May the Lord's blessing attend them through life.

Umble—Stutzman.—On Feb. 16, 1932, at the Conestoga Church near Morgantown, Pa., occurred the marriage of Bro. Henry K., son of Bro. and Sister John Umble of Maple Grove congregation, and Sister Beulah, daughter of Bro. and Sister Harry Stutzman of the Conestoga congregation, Bishop John S. Mast officiating. The young couple will reside near Atglen, Pa. May God abundantly bless this new home.

Obituary

Eshbach.—John B. Eshbach was born Jan. 14, 1865; died April 8, 1932; aged 67 y. 3 m. 24 d. He was a resident of Millersville, Pa., the greater part of his life, and a member of the Mennonite Church. He is survived by his wife who before her marriage was Emma Herr, and 2 sons (Christian and Edgar). Services were conducted by Bros. Jacob G. Hess and John H. Mosemann. Texts, Psa. 90 and Rev. 7.

"It is not death to die;
To leave this weary road
And with the brotherhood on high,
To be at home with God."

Mourer.—Harry Mourer was born Aug. 8, 1875; died Mar. 25, 1932, at his home on the Strasburg Pike, after an illness of over two years. He is survived by his wife, Hettie, also 7 brothers and 2 sisters. Funeral services were held at Mellinger's church, Tuesday, March 29, 1932. Services were conducted by Bros. Elmer Martin, David Landis, and Abram Martin. Interment in Mellinger's Cemetery. He will be greatly missed by all who knew him. We greatly feel our loss, but it is his eternal gain. His seat here is vacant, but he has answered the great summons of Jesus to fill the place prepared for him in Heaven. May God comfort our bereaved sister who so patiently attended him during his long illness.

Coffman.—Jacob M., son of John S. and Elizabeth (Heatwole) Coffman, was born at Dale Enterprise, Va., Aug. 18, 1873. The family removed to Elkhart, Ind., in June, 1879, where the deceased has since resided. On July 1, 1900, he was united in marriage to Vesta Cole DeCamp, who survives him. In his earlier life he was employed in the press room of the Mennonite Publishing Company and later at the Elkhart Review. For thirty years he was employed as a postal clerk in the Elkhart Post Office, and in 1926 had charge of a sub-station in the same city until his retirement owing to ill health. For the past two years he was more enfeebled on account of increasing extension of a nervous malady. He passed away April 13, 1932, at his late home on South Prairie Street. He had given evidence of his trust in Christ as his Savior, leaving to his loved ones the hope which comforts the heart in the days of their bereavement. Funeral services were conducted at the home on April 16 by ——— Sickerfoose of the United Brethren Church. Interment was made in Prairie Street Cemetery.

Sours.—John Sours was born in 1862; died suddenly at his home near Palos, Va., Feb. 8, 1932; aged 70 y. In 1882 he was united in marriage to Mary Susan Roadcap. To this union were born 1 son and 3 daughters. One daughter (Mrs. Maggie Vanpelt) preceded him in death. Surviving are his widow and the following children: Frank, Mrs. Nettie Conley, and Mrs. Tracy McDorman. He is also survived by 30 grandchildren. He had been a member of the Mennonite Church for about 25 years. Death came very unexpectedly. His wife was at their daughter's home helping to care for the baby which was sick. About 11 o'clock in the night he left his daughter's place and went home. About 8 o'clock the next morning he was found dead in bed. In the sudden passing of Bro. Sours we are again reminded of the great importance of being prepared to meet God at any moment. We know neither the day nor the hour when we shall meet the grim reaper, Death. Oh, how sad to meet him unprepared! Funeral services were held from the Gospel Hill Mennonite Church by Bro. Leonard Jones assisted by the brethren J. Early Suter and M. J. Heatwole. Text, "Prepare to meet thy God." His body was laid to rest in the adjoining cemetery.

Herr.—Mary L. (Shaub) Herr, wife of J. Calvin Herr, was born Jan. 21, 1866; died at her home in Lampeter, Pa., April 17, 1932; aged 66 y. 2 m. 27 d. Grandma was ill two months with pneumonia. She has departed this world, leaving to mourn her departure, her husband, 2 sons (Ray M. and Harry J.), and 3 grandchildren; also 1 sister (Mrs. Geo. Parmer), and 2 brothers (Samuel and Harry Shaub). One son preceded her in death about 8 years ago. Grandma accepted Christ in her youth, and lived faithful until her death. She always attended church when health permitted. She was loved by all and always had a kind word for every one that knew her. She will be sadly missed in the home here, but it was His will to take her home in glory. We hope and pray that we may meet her some day. Funeral services were held at her late home April 20 by Bro. Frank M. Herr, with further services at Strasburg Mennonite Church by Bros. Jacob Harnish and Christian Brubaker. She was laid to rest in the adjoining cemetery.

"The family circle's broken now,
Since Grandma's gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

The granddaughter.

Stahl.—Eliza (Bleam) Stahl was born in Waterloo Co., Ont., Sept. 7, 1860; moved with her parents to Kent Co., Mich., in her youth; was married to John Stahl Jan. 15, 1884, to which union were born five boys (Alvin, Ray, John Henry, Floyd and George) and one daughter (Mrs. Orie Miller). Her husband preceded her in death over eight years. She united with the Mennonite Church May 10, 1891, with the Bowne congregation, of which body she was a faithful member until death. She died March 16, 1932, at the home of her daughter on the old homestead where she had lived for 46 years; aged 71 y. 6 m. 9 d. The last time she was away from home she attended revival meetings in November, 1930. She was confined to her bed over 3 months. She leaves 6 children, 13 grandchildren, and one brother (Henry Bleam), besides many relatives and friends. Funeral services conducted by Bros. D. A. Yoder and Tobe Schrock.

"Oh, dear mother, how we miss thee,
How we miss your loving smile;
But we're glad 'tis not forever,
We're only parted for a while."

Graver.—Bro. Martin M. Graver was born in Lancaster Co., Pa., Nov. 20, 1860; died April 14, 1932; aged 71 y. 4 m. 24 d. He lived in the same community all his life. His death was caused by pneumonia. He was a very patient sufferer for nine days. Father Graver and his companion united with the Mennonite Church in early life and remained faithful until death. He was a faithful member and taught his children to attend church and Sunday school regularly. He will be missed in the church, our small congregation having lost three brethren since New Year, leaving three widows. Father Graver enjoyed the respect and esteem of his wife and family in a very marked way, which was a beauty to see. But now he has passed on and is waiting to be reunited on the other shore with those whom he loved. Remaining are his widow, who greatly feels her loss, and the following children: Mary (wife of John R. Hess), Harry S., Maude (wife of Samuel Dagen), and Hattie (wife of John Eshlem), with whom he resided. Short funeral services were held Sunday, April 17, at the home by Bro. Maris Hess. Public services at River Corner by Aaron Harnish and J. H. Mosemann.

"All is over; hands are folded
On a quiet, peaceful breast.
All his toils and trials are ended,
And dear father is at rest."

ITEMS AND COMMENTS

The recent tornadoes in several of the southern states east of the Mississippi reminded us that for this season that section is having its full share of such disturbances. In storms, as well as in all other things, we may see the hand of God and "know that all things work together for good to them that love God."

The senatorial committee in Washington, D. C., which is investigating the problem of "short selling" in stock transactions on the Board of Trade is having some sensational evidence brought before it. It is but another evidence of the shady methods used in dealing in futures. The common name for much that is going on there is "gambling." Christian people and those favoring doing things on the square, should avoid such business.

According to the statistics compiled this year by the United Stewardship Council (of which Rev. Harry S. Myers, is Secretary) the total gifts of twenty-five leading denominations in North America, for churches with a total membership of 23,416,365, last year amounted to $507,491,165. The benevolent gifts from this group amounted to $106,278,015, or about one-fifth of the total. Gifts for foreign missions are not segregated.—Missionary Review of the World.

Senator Brookhart of Iowa has introduced a resolution in the Senate of the United States demanding a most thorough investigation of the movies. He charged that the three morality codes promulgated by Will Hays, the czar of the movies, have already been forgotten and that the screen now is catering to harlot heroines and prostitution. It is in this atmosphere that a majority of the children of our country are seeking amusement each week.—Light Magazine.

Another chapter in the famous Mooney case was completed when Governor Rolfe of California, after months of investigations, formerly rejected an application for Mooney's pardon. Mooney was convicted of murder in a labor riot during the administration of President Wilson, and ever since that time organized labor has been bent on securing his release from prison. It has been brought out that he was convicted on perjured evidence, but sometimes perjured evidence is nullified by perjury. As in all other controverted points, there are "two sides" to this controversy. Whatever one may think about Mooney's guilt or innocence, the shafts of criticism now being hurled at Governor Rolfe are not calculated to encourage a wholesome respect for constituted authority or for orderly government. Rasping criticisms associated with class hatreds help to prepare the soil for a prolific crop of anarchy.

BOOK REVIEWS

MY FLIGHT FROM RUSSIA

By Abr. Kroeker

This is the title of a new book, just off the press. The author was formerly a Mennonite minister in Russia, editor of the widely read newspaper, "Friedensstimme," was condemned to death by the Soviet government but made his escape to America, and is now at home at Mountain Lake, Minn., making a new start in life.

The book is a graphic description of his own experiences as well as the experiences of others, turning the light upon the atrocities of Russian communism. The book contains 126 pages, in substantial paper binding, and retails at 65¢ a copy. The book may be had by sending to the author and publisher, Abr. Kroeker, Mountain Lake, Minn., or to Mennonite Publishing House, Scottdale, Pa.

PROHIBITION FACTS

A neat, 96-page booklet, vest pocket size, giving facts and figures sustaining the temperance cause, compiled by the Allied Forces for Prohibition. Its claims are thus set forth by its publishers:

"Among the unique features of PROHIBITION FACTS are:

"**Small:** fits the pocket or purse, so that one may have it always at hand for reference.

"**Terse:** gives essential, definite facts, boiled down.

"**Cyclopedic:** covers many different phases of the question.

"**Authoritative:** cites the source of its facts and statements.

"**Available:** $7.00 per 100; $1 per dozen; 10¢ each, available for S. S. Classes, Young People's meetings, congregations, etc."

For sale by the Allied Forces for Prohibition, 986 15th Ave. S. E., Minneapolis, Minn.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice of Annual Meeting

The annual meeting of the Mennonite Board of Missions and Charities will be held with the Metamora Church near Metamora, Ill., May 22-24, 1932.

On Thursday, May 19, The Executive and Mission Committees will meet in joint session at the Peoria Mennonite Mission, 1101 Ann St., Peoria, Ill. Time and place for later meetings of these committees will be announced from time to time.

Saturday afternoon the entire Board will meet in executive session at one of the churches in the neighborhood of Metamora.

Board members who find it impossible to attend are requested to send in their proxies in writing.

All those whose names appear on the program for addresses are requested to reduce these addresses to writing, for the use of the Secretary.

D. D. Miller, President.
S. C. Yoder, Secretary.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) at the Oak Grove Church, near West Liberty, Ohio, May 25-27, 1932.

All conference members are requested to meet at the church on Wednesday, May 25, at 1:30 P. M.

West Liberty is on state route No. 53, running north and south. To find the Oak Grove Church go two miles south from West Liberty on route 53, and turn east on a good gravel road, two miles, to the church.

Folks coming from the east, via Marysville, will take route No. 275, one mile west of Marysville, and about three miles west of Mingo, turn to the right, to the church.

For further information relative to transportation write to Bro. S. E. Allgyer, West Liberty, O.

For information relative to the program write to the Secretary, R. F. D. 3, Canton, Ohio.

A. I. Yoder, Mod.
O. N. Johns, Sec.

ANNOUNCEMENT

Notice.—"The Nightingale," published by the Senior Class of the Mennonite Training School for Nurses, La Junta, Colo., will be ready for distribution by June 1, 1932. The class will appreciate your early orders. The price is $1.00.

Send your orders to:
Ethel Zook,
% Mennonite Hospital,
La Junta, Colo.

ANNOUNCEMENT

Summer Session of 1932 Eastern Mennonite School

(June 14—Aug. 12)

The College and High School Courses offered will be determined by your requests. State your desires by writing promptly. The Summer School Bulletin will be mailed later on request.

Address Director of Summer School, Eastern Mennonite School, Harrisonburg, Va.

A WOMAN'S HEART

God's angels took a little drop of dew
Fresh fallen from heaven's far-off blue,
And a white violet, so pure and bright,
Shedding its fragrance in the morn's soft light,
And a forget-me-not laid altogether gently out of sight,
Within the chalice of a lily white.

With humbleness and grace they covered it,
Made purity and sadness near to sit,
And added pride to this, and fears a few;
One wish, but half a hope, and bright tears too;
Courage and sweetness in misfortune's smart,
And out of this they molded a woman's heart.

—Sel. by Emma R. Denlinger.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the May 5, 1932 Interests of our Mission Activities

EDITORIAL

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

* * * *

In course of my routine of duties a little while ago, I was looking thru a book of proofs of the cuts we have on hand, hoping to find an illustration of a jungle scene as a help to an article for one of our juvenile papers. India has many jungles, and I naturally turned to the India pages. There were many pictures which the missionaries had sent over to help us to understand the work that is being done there—among them a few I had taken myself. But I failed to find among them all a single cut that showed what an Indian, or any other, jungle looked like.

* * * *

But what did I find? People, people, people! There were people in the crude, just as they lived out away from the centers of culture, in all stages of dress and undress; people of refinement and culture, but without Christianity; people obedient to the Christian faith, but poor and unlearned; people of Christian culture, who know whom they have believed and are persuaded that He who has begun the work in them can also finish it; children just rescued from the depths of idolatrous superstition; children in their teens who have grown up to the verge of manhood and womanhood under Christian influences, but who so much need the sheltering care of the Church to keep them true to the faith they have accepted; people, people, people! What a throng of them there would be if we could collect them all into one company!

* * * *

And such a company it was that our Savior saw as He looked with compassion on the multitudes. There were all classes there. The lowly and degraded; the outcast and the friendless; the proud, haughty, and self-righteous; the needy ones in search of help; the sick and suffering ones in search of healing. And they were all equally in need of the salvation for their souls which Jesus Christ alone could give. And so it is in the world to this day. It is not only in one particular locality or type of locality. It is so thruout the whole wide world. "Lift up your eyes and look on the fields" in any direction you choose to turn your earnest gaze and you will find the needy ones—people, people, people in need. In prosperous farming communities where "depression" is only a word you read about in the newspapers, you will find dire soul need because of the self-sufficiency in the minds and hearts of such communities, while their real motives are often far from right and pure. In crowded cities where the demons of drink and lust and plunder hold sway, the need is easy to see and often hard to meet. In lonely mountain regions many loyal hearts are beating, longing for the Word of life, sacrificing to obtain it in ways that would put many a Pharisee of the plains to shame. And the foreign fields—words fail us to express their need, and the saddest part about it is that they do not know they are in need. The impression we have made in foreign lands is small indeed in comparison with the need on the one hand and our capacity for helping on the other.

* * * *

Sometimes folks get anxious (I was going to write "nervous," and perhaps that would have been the better word) when they see certain particular corners of the great harvest field receiving what seems to them to be more attention than the corner in which they, for the time being, are specially interested. Foreign missionaries see thousands of dollars spent in home church work, church buildings, Sunday schools, colleges, and what not, and they sadly think, think it loud enough for a thousand people to hear sometimes, "Oh, if they'd only let us have a tenth of that vast sum they'd never miss it and we could have the buildings we so sadly need in China, India, Africa, or South America!" And the grinding, toiling missionary in the city in the home land sees the monthly Report in the Supplement and shakes his head—"No wonder we have such difficulty in meeting our monthly bills when all the money goes to put up school buildings in lands so far away that we can hardly think of them as being real!"

PRAYING FOR MISSIONARIES BY NAME

Praying for missionaries by name is another means for drawing out our interest toward the foreign fields.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.

—By Adoniram Judson Gordon.

But as a matter of fact the foreign field needs the home base and needs it well supported or the foreign work will be sure to fail. Foreign missions never fail as long as the home church is alive, active, prayerful, and liberal in giving to the Lord's work at home. Skimp the home giving and the foreign giving stops short. And the other side is equally true: No home church is so sure of lively, consecrated, constructive work as the one that is liberal in foreign mission support. The two are never antagonistic, but are always mutually helpful.

* * * *

But in the midst of these very material cogitations, let us not forget that buildings, budgets, money, and donations do not make a mission. I heard of a large mission one time, very large—they counted its size by acres. All they needed was workers. Counting that way we have missions in China and Japan, Mexico, Africa, and many more in the islands of the sea—all we need is workers! If Horace Mann on one end of a log with a student on the other end of the log made a university (and who will attempt to deny it?) then a consecrated man or woman with the love of God in the heart and a burning zeal for the Master to go to the foreign lands and sit on the end of the log will constitute a mission—the convert may not come the first day, but in time every honest effort will have its just recompense of reward. You may go on passing conference resolutions for the next hundred years, if the Lord tarries, and no new fields will be entered, either at home or abroad, if there are no men and women ready and willing to go, GO, GO—leaving all to follow Jesus where He points the way.

* * * *

The people, the people, the people! What a vast, hungry multitude they are! We used to speak with a tinge of horror of the fact that in India one-half or two-thirds of the people never know what it is to have their hunger fully satisfied. Perhaps we here in America are getting ready to rub shoulders with poverty a little ourselves—not rub shoulders with poor people, for we have been doing that all our lives—but with Poverty itself. We may make our acquaintance with that grim monster very readily in these days with very little effort. And then to think that in the whole wide world there is want, hunger—actual starvation—almost everywhere one can go—makes it a very real thing. But if we have imagination enough to conjure up that sort of picture, let us realize that it but faintly represents the soul hunger of the vast multitudes who still know nothing of the Savior who died for the sins of the world. Vastly more than two-thirds of the people living in the world at this moment are not followers of the Lord Jesus Christ, and by far the majority of the two-thirds are in open rebellion against Him. And why?

* * * *

Yes, and why? Is it because you and I have been so very busy pushing our own little pet plans that we do not have time to think of the Savior's last command? Is it because we have been so much occupied with the desire "So I but safely reach my home, my God, my heaven, my all," that we do not care whether the people who live overseas hear the Gospel or not—whether they get to the other shore of the blessed river of salvation or not? Yes: the world, the wicked world is very selfish. The wicked world cares nothing for the suffering mother and the weeping children when the father is away making himself incapable of straight thinking or straight walking—his money paid for the strong drink that some one might have luxury. We can understand that! God pity us if we cannot! But it is but a short step in the chain of our thought to the cruelty of denying our brother man, no matter where he is, the knowledge of the Gospel while we are deluding ourselves with the thought that we are helping in the collection and doing "what we can."

* * * *

Man's inhumanity to man is proverbial—but this is not written in accusation. Again we point back to that Man who walked alone—and the multitudes followed Him. He went to places where He sought fellowship with Him who alone could give Him real comradeship. But the persistent multitude followed Him continually wanting something. Has your time ever been crowded so that every rap at the door made you start and almost shudder? And while you answered the call at the front door, there was a rap at the back? Multiply the experience by several thousand and you have a faint shadow of the experience of the Man who saw the people helpless and had compassion on them.

A VISIT TO THE STARK COUNTY INFIRMARY.

By Wm. G. Detweiler

For the Gospel Herald.

One of the most pleasant experiences that we as workers at the Canton Mennonite Mission have is that of going to the Infirmary or Poorhouse here at Canton every second Thursday afternoon at two o'clock. We have the privilege of going every week, but because of the many other duties, and lest we impose on the kindness of the authorities of the institution, we do not as a rule go oftener than every other week.

Thinking that it might be of interest to some of our readers, we wish to give a sketch of our visit to the Infirmary to-day. As the weather was very cold and stormy, most of the inmates were indoors. Some pleasant days quite a few are out on the grounds, or out for walks.

There were eight in our group to-day. First we go to the office to register. Then we proceed to the ladies' reception room. Here we find about twenty women seated on rockers along the sides of the room. "Oh, we were afraid you might not come to-day on account of the cold," says one as we enter. A number of hymns are sung; during this time some more enter and find seats. A Scripture lesson is next in order, which in this case happens to be the Sunday school lesson for next Sunday. A number of thoughts are presented on the lesson. After prayer one of the accompanying workers gives a word of testimony for her Savior, whom she loves. After singing a few more songs and distributing literature we pass on to the next building. As we leave a number ask us to come back again.

This next building is one of the men's buildings. There are five or six rooms or wards in this building. The orderly is very kind, and as we start to sing in one of the rooms, he goes through the other rooms and invites the men to the service. A number respond to his invitation. One man in the room where we are is too sick with rheumatism to sit up for the service. After a service of song follows a Scripture lesson with some remarks. It was in this same ward a few weeks ago that one of the inmates asked us to speak to the men in the institution concerning their profanity. That invitation was gladly accepted. Before prayer those who wish to be prayed for are asked to raise their hands. A number of hands go up. Some of these

men seem to know the Lord as their personal Savior. Another worker in our group also gives a few words to the men. Before leaving we distribute some literature and speak to those who raised their hands for prayer.

Next we come to the hospital building. This building consists of about four rooms or wards. It is one that we love to visit, for there are a number here who know the Lord, and others who seem to be very glad to see us from time to time. But we had been informed in the office that we might not be allowed to have a service here to-day on account of the many sick ones. After entering this building we are told by the nurse in charge that in her opinion we had better not have a service to-day, as there is very much flu among the inmates—almost all of them in this building being in bed. She informs us also that already four have died during the week, and that a few more will not last many hours longer. This makes us feel our responsibility; we wonder whether some of those whom we have learned to know and love in past weeks are among the number who have died or are dying. Have we done our duty while they were with us in health? Then too, we are made to feel that probably to-day will be the last opportunity to give the message of life to some. We pass on to the men's smoking room.

This room presents the greatest opportunity of all. The atmosphere as we enter is rather stifling because of the dense tobacco smoke. In this room are assembled about eighty men, who previous to our coming had been engaged in conversation, card playing, smoking, etc. But as soon as we enter cards are put aside, smoking ceases, except probably in a small room around the corner, and everyone becomes quiet. As we were not able to have services in the hospital, we have more time than usual to spend here. Visiting hours close at four o'clock. A number of hymns are sung: then a Bible message is given. Very good attention and interest is given to the close of the service. Prayer and another song or two follows. Then the invitation is given for any who wish to accept the Lord as their personal Savior to raise the hand. One hand goes up. After a closing prayer, personal dealing with the one who raised the hand follows, as well as with the one who some weeks ago expressed a desire to be received into church fellowship. This one happens to be deaf, therefore our part of the "conversation" must be carried on in writing. During this time the rest of our group are engaged in singing. Too soon we find that we are fifteen minutes late in leaving.

A word in closing as to the permanent worth of work like this. A confession in a place like this does not necessarily mean an accession to the church, as it usually or often does in our country congregations, for here we have quite a different element to deal with. It is comparatively easy to get confessions in a place like this, but it is not so easy to have souls added to the Lord and to the church. But our business is to tell the story, to proclaim the message, to sow the seed. We know not when, or how much of the seed will bring forth fruit. But God has promised that His word shall not return unto Him void, but that it shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it.—Isa. 55:11. It may be that something was said to-day in word or in song that will bring conviction and salvation to some lost soul. May God add His blessing to His word. We ask an interest in your prayers continually.

1939 Third St. S. E. Canton, Ohio.

THE GREAT COMMISSION, AND THE PRESENT DEPRESSION

By Orrie D. Yoder

For the Gospel Herald.

"We are well able to overcome it . . . we are not able" (Num. 13:30, 31).

Inasmuch as we are sure that the Great Commission is a divine Commission and that the present financial depression is Providential as to time and purpose, we therefore conclude that we can legitimately associate the two terms. We wish however, to be very careful as to how we associate these two terms for if God is the author of both so far as His divine purpose is concerned, then quite likely the depression is a friend to the Great Commission and not an enemy as most of us often suppose. The question therefore before us is, is the depression opposed to the Great Commission or is it a kind friend sent to help the work of the Great Commission?

Well, a large class of professed Christians are of the strong opinion that mission work and the depression cannot go together and therefore they have joined the ten spies of old whose unbelief still cries out, "We are not able" to give much consideration to the Great Commission until the financial depression is past and money is more plentiful. Yes, many have gone so far as to express their gratitude that present conditions are closing up the mouths of those whose "hobby" has been Mission work which takes so much of our time and money and which always takes our best young people. Sad and tragic as it may be, we have even heard of those who claim that our missionaries and Mission Boards have just been served right by the problems and adverse conditions brought on them by the depression. Many others have gone not quite so far in this, but have just allowed unbelief to write across their hearts the tragic question, "Is not mission work out of date while the depression rests upon us so severely?"

Again we have felt this sentiment, that insomuch as the signs of Christ's return which prevail because of the present depression and its problems indicate His near return we are really past the time where it is anymore worth while to make any more missionary moves and endeavors. Christ's return being evidently so close at hand, it will not any more be worth while our efforts to open up work in new fields.

How sad that this latter should ever become an argument against our missionary efforts. Why, if Christ's return is so near (and certainly it must be near) it is one of the greatest arguments ever to be found why we should double, or even triple our missionary efforts that souls in darkness may have the Gospel and be saved before the day of salvation shall close, and that we as His people might be found in Him when He comes, not in ease and selfish pleasure, but busily engaged in His service all over the face of the globe wherever He has opened the way for us to preach His Gospel.

In the face of all present arguments against our present missionary opportunities and endeavors there is not even room to ask the question whether mission work is out of date because of the present depression. We might truly say that the depression may be "in date" because of the past indifference of the Church toward mission work instead of mission work being out of date because of the depression. Further than this, by the aid of facts and a true view of the work of the Great Commission, we can rightly say that mission work is not out of date, but more up to date than ever it was, because of the financial depression we are passing through. We say this for the following reasons:

(1) Because of the present depression, God has vindicated as He has never quite in any other manner before, the truth of His Word, "Lo I am with you alway." "God is still on the throne."

(2) By the present depression, God's great harvest field has become enlarged and more needy than ever before. Impending world conditions have led multitudes to more serious thought and concern.

(3) God has through the disasters of the present depression, vindicated as never before, the safety of His divine investments offered to every soul who accepts Him. Banks have failed, friends have failed, money has been lost, and promises have been broken but God has not failed to verify the

truth of His Word to every single soul who has surrendered all to Him. The present failures of investment of time and money in human agencies simply point us as never before to the Great Reserve Bank of Heaven which promises "an hundred-fold" on all investment and eternal life in the world to come. Cf. Mark 10:29, 30. When we once are willing to take what Christ our Lord has offered by way of investment, we will be living above all earthly depression.

Well, we might multiply evidences to show that the depression has been and is still a great asset to the great work and welfare of the Church whose chief calling is to evangelize the world. When Christ said, "Go ye therefore . . . and Lo I am with you alway," He placed no limit either to the command or to the promise. He gave no room for idleness in time of persecution or depression.

Let us as His true servants forget all about the depression, except as it is by God's purpose made a blessing to us and to His Cause. Let us forget the seeming hindrances encountered by the depression and join the song of Joshua and Caleb of old, "we are well able to overcome it." We have been praying and talking more workers for our present fields both home and foreign, we have been praying and planning to open a new mission field in the needy continent of Africa, but why are we so slow to lift our eyes above the depression and look to Him who commanded us to "Go" and who is with us still. What is there to hinder a definite procedure in united faith that God is still waiting for His Gospel to be brought to needy souls, and that He is waiting upon us to trust Him and do the work He has placed before us!

Recently we heard an experienced missionary state that the Church is too much guilty of playing with missions. May God help us to stop playing and with honest hearts step out upon the authority of His command and likewise upon His divine unfailing promise.

If the depression has limited our means, let us remember that it is faithfulness with what we still have that counts with God. If the depression has weakened us, it weakened only our own strength that we might be stronger in the Lord. It shows us that God does not need our millions but ourselves and our limited "loaves and fishes" that He may through us feed the needy millions. Let us remember that all our possessions, whether much or little, we owe with our own selves to live not to ourselves "but unto Him who died and rose again" (II Cor. 5:15). Let us put the depression out of date by living with Christ above the depression.

Aurora, Oreg.

SPECIAL FOREIGN MISSIONARY NEEDS FOR THE YEAR 1932

TO BE FURNISHED BY INDIVIDUALS, SUNDAY SCHOOL CLASSES, YOUNG PEOPLE'S MEETINGS OR SEWING CIRCLES, THROUGH REGULAR MONTHLY OFFERINGS IN EACH CONGREGATION

For India Mission

At the beginning of the year we have 32 missionaries and 27 missionaries' children who are receiving their support from congregations, Sunday Schools, Sewing Circles and individuals for the year 1932.

$243 per month is necessary to provide the support for our *INDIA EVANGELISTIC FUND.*

For the year 1932 this regular monthly budget will be divided into 56 *Shares at the rate of* $1.00 *per week or* $13.00 *per quarter.*

$270.00 per month is needed to provide the needs for *INDIA MEDICAL WORK.*

For the year 1932 this regular monthly need will be divided into the following shares which may be assigned to those willing to help in this Evangelistic effort;

	Per Year	*Per Quarter*
45 shares of India *MEDICAL WORK* Support, each	$40.00	$ 10.00
15 shares of India *MEDICAL WORK* Support, each	60.00	15.00
6 shares of India *MEDICAL WORK* Support, each	100.00	25.00
	Per Year	*Per Month*
18 Christian Village Primary *TEACHERS*	$ 90.00	$ 7.50
21 Christian Station Primary *TEACHERS*	108.00	9.00
11 Christian Academy *TEACHERS*	204.00	17.00
	Per Year	*Per Quarter*
34 India *BIBLE WOMEN* Supports	$ 50.00	$ 12.50
29 India *EVANGELIST* Supports	100.00	25.00
106 India *WIDOW* Supports	22.00	5.50
38 India *PRIMARY BOY* Supports	36.00	9.00
130 India *PRIMARY GIRL* Supports	36.00	9.00
118 India *ACADEMY BOY* Supports	44.00	11.00
80 India *ACADEMY GIRL* Supports	44.00	11.00

For South America Mission

At the present time we have 18 missionaries and 14 missionary children who are receiving their support from congregations, Sunday Schools, Sewing Circles and individuals for the year 1932.

$450.00 per month is needed to provide the support of *SOUTH AMERICA EVANGELISTIC FUND.*

21 Christian Evangelists, Bible Readers and Kindergarten helpers are giving their full time in bringing the gospel message in Argentina. For the year 1932 this regular monthly need will be divided into the following shares which may be assigned to those who are willing to help in this evangelistic effort;

	Per Year	*Per Quarter*
16 Shares of Main Station *EVANGELISTIC* Support	$100.00	$ 25.00
59 Shares of Main Station *EVANGELISTIC* Support	50.00	12.50
4 Shares of Out Station *EVANGELISTIC* Support	100.00	25.00
9 Shares of Out Station *EVANGELISTIC* Support	50.00	12.50

$165.00 per month is needed to provide the needs for *SOUTH AMERICA ORPHANAGE.*

At the beginning of the year the orphanage at Trenque Lauquen Station is caring for 22 orphans but if funds were available and there was room in the present building they could provide for double this number of orphans in a very short time. For the convenience of the supporters we have chosen to ask for this support on the following basis:

	Per Year	*Per Quarter*
22 South American *ORPHAN SUPPORTS* at the rate of	$ 90.00	$ 22.50

There will also be some special needs for the support of the Publication Fund and the Bible Coach and a number of other special needs which will appear during the year.

Send your decision, as to what your Sunday School Class or any other organization with which you may be connected, is willing to support, as early as possible. We wish to make all assignments by February 10, 1932.

Correspondence with reference to assignments for the various kinds of support should be sent to Box 576 at Elkhart, Indiana, but your contributions should be handed over to the Mission Board Member of the District Conference in your local Congregation and forward same through your State Conference Mission Board Treasurer to

MENNONITE BOARD OF MISSIONS AND CHARITIES, P. O. Box 576, Elkhart, Ind.

A LETTER OF APPRECIATION

Mennonite Publishing House,
Scottdale, U. S. A.

Dear Brethren:

I have great pleasure in acknowledging receipt of 2 packages of Sunday school cards and 10 rolls of Sunday school pictures which you have so kindly sent for use in connection with our Sunday school work here. We appreciate these cards very much. We use thousands of them. Although during the rainy season of the year when touring in the villages is impossible and not many cards are used, yet in the cold season when the work goes on steadily in the villages as well as in the Station Sunday schools, thousands of cards are distributed more than making up for the loss of time due to the rainy season. Needless to say children always appreciate these cards. They take great interest in them and it does add materially to the attendance especially among the non-Christian children who delight in receiving the colored pictures.

The picture rolls are not quite so easily handled due to the large size but we are devising ways and means whereby these large pictures can also be very profitably distributed among the village people. Wherever they have been given, people have invariably hung them up in their houses and it is not uncommon during the evangelistic touring to find many of these large pictures hung up in Hindu homes. In an evangelistic school which is conducted by the Sundarganj congregation we have decorated the walls of the mud school house with ten or a dozen of these pictures depicting interesting experiences in the life of Christ. These experiences have been explained to the boys and girls who attend and no doubt many of these lessons are recalled as children look at these pictures again and again as they come to school.

I hope it is not out of place to say that if you have any more of these cards or rolls we will be very glad to receive them.

Wishing you the blessings of the kind heavenly Father in your work, we remain for the extension of God's Kingdom, Yours very sincerely,

J. N. Kaufman.

"LET'S WAIT TILL TO-MORROW"

By R. R. Smucker

For the Gospel Herald.

"Now is the accepted time, now is the day of salvation."—II Cor. 6:2.

While these words were written to the Corinthian Church, yet so often do they come to mind while dealing with the Hindu in his Hinduism that we wish to apply them in that sense to-day. You know, dear reader, that it is dangerous to put off till to-morrow what can just as well be done to-day. One is apt to forget, lose one's desire, or other things may come up. When dealing with matters of the soul it is doubly dangerous. The devil has accomplished his object when he sees that he has caused someone to hesitate, that someone is under conviction and realizes the load of sin and guilt, yet says, "I will wait till to-morrow." In just a brief way I wish to tell of two Brahmin boys who said just that very thing. This story could be told over and over again in every country in the world where Jesus is calling men and women to repentance and where the devil is trying his best to have as few respond as possible.

Four of our men were out on tour. They found two young men who were tired of their life. They were Brahmin boys. They lived by begging from house to house. When the men found them they were literally begging from stack-yard to stack-yard. The boys at once seemed to take to the four men and practically lived with them. They were immensely drawn to the "Jesus songs." They both are fine singers and so the appeal made to them in song struck a responsive chord in their hearts. They were hungry for more and would stay till one and two in the morning talking and singing. Sometimes would even sleep in the tents. They didn't do this often as they were afraid that others in the village were suspicious and would get more so and so rise up against them and tend to discourage them. Our men at once realized that here were two souls who were seeking their Savior and started at the beginning and unfolded to them Jesus' message. The Word fell on fertile soil and after three days the two boys said they wanted to forsake idol worship and belief and follow the True Teacher.

At this stage the men called me and I had several meetings with the boys. One day both went with us to the leper clinic. This gave us a splendid chance to talk with them. They even accepted our invitation and ATE FOOD cooked by CHRISTIANS. This ordinarily broke caste for them. It is true no one of their own people saw them eat with us, but they themselves in their mind knew it. We urged immediate baptism. I was fully satisfied that they knew what they were doing and that they had a real conviction of sin. They wanted freedom from it and both gave fine answers, and we believe they meant them, that they knew they were eternally lost unless they accepted Jesus. When I finally left them they promised that the older one would come in with the men and see where we lived and receive more teaching.

True to this promise the older one came. I tried to get them both to come but only the older one would come. He said they were afraid the people would stop them if both tried to come. We taught this older one. He was 22 and the younger one 19 years of age. We urged him to accept baptism. He said he wanted first to go and collect three kandies of rice (about eight or more bushels) that were coming to him. This was for his old grandmother who felt she wasn't ready to come now. This grandmother evidently knew about it but didn't seem to try to stop them. Also he said he wanted to bring his younger brother and then both be baptized together. I did not tell them all my plan but my plan was to get several car loads of Christians, and have our bishop, Bro. Lapp, baptize them in their own village. But the boy said that he wanted first to get his rice and younger brother and then both come.

We worked hard with him telling him that the devil would sure get after him with all his power if he left without first taking baptism. That if he was baptized, then persecution would be lessened by that very fact, that he had made the step. Also with Jesus on his side, who could work against him. I also told him that the Bible teaches us to first be converted and baptized and then bring our family members and others. But in spite of all our pleadings and the promptings of the Spirit, yea, in spite of our tears and prayers the lad left us again, saying he would come after he had done so and so.

We just had to think of a similar case, a woman who left us saying she "had to set her Hindu house in order first." She meant to get her younger son married. Having gone so far she couldn't stop without being involved, so she thought. We pleaded with her and her going nearly caused Sister Smucker to become sick physically, it affected her so strongly. Within several days we heard the woman had died. She had taken treatments and had improved. As soon as the treatments stopped she got worse, either from the treatments stopping or something someone fed her. She was open about wanting to take baptism.

Now, these two boys have started to avoid us. We hear persecution has broken out heavy against them from six other Brahmin families. We hear by way of the "invisible telephone" that the older boy is still firm in his statement that he is coming and will be baptized soon. But so far we have not been able to get him into an interview. He is always gone—is actually gone, whenever we call. He seems to have very much business away from home. We have not given him up and all are deeply burdened for the two lost souls, but we feel that the devil feels that he has won the first battle and is therefore just that much stronger. It is not hopeless by any means.

I have found that as long as the burden is with one there is hope of winning the victory. Indeed one time we were much burdened for one who was under so deep conviction that he wanted baptism and forgiveness. His mother vowed she would see him in hell first. Some days later the conviction of burden for him left us and we found ourselves unconsciously forgetting to pray for him. Later on we found that the man was a raving maniac and died in that condition. One out of his right mind cannot accept Christ unless Jesus first brings him to himself again. Tragic, isn't it?

We haven't given these two boys up yet and hope that they will accept baptism publicly and be saved. They are talented men and through them we hope to win at least six other families. But, oh, the devil is so strong!

Truly in their case, "putting it off till to-morrow," gave the devil the victory in the first battle. How are you in your battles with spiritual forces? When you feel the urge to do a good work, be that what it may, be it big or little; when you feel the urge to confess a sin, to atone for it if a fellow-

being has been wronged; when you feel the need of an infilling of new strength and power and feel that the contact is made—oh, fellow Christian, DON'T PUT IT OFF. GET IT NOW. GOD IS READY—**ARE YOU?**

Jamgaon P. O., via Drug, C. P., India.

Note.—Here is a serious problem. Satan is evidently aroused by the prospect of losing these servants of his. To place their case thus before the public is a very dangerous thing for many reasons—unless! Unless? Unless the many readers of this story unite in prayer for the deliverance of these two young men and thus bring against Satan a power he cannot withstand. Will you help us pray?—Editor.

INDIA MISSION NEWS

First Indian Pastor

On Sunday, Jan. 10, Bro. John Haidar, for many years a faithful deacon in the Sunderganj congregation, was ordained to the ministry after having been unanimously chosen by the congregation. He was chosen pastor of the Sunderganj congregation, and this makes him the first Indian pastor in connection with the Mennonite Church in India. We greatly rejoice in this step. J. N. Kaufman.

Six Parties Touring

We have just completed a good tour of three weeks into real new territory. We were blessed with evidence of the presence and help of God during the whole time. A. C. Brunk, Dondi.

Concerning the Gospel team, Bro. Beare writes that when they were at Bagdai they found some of the villagers very attentive. Also, that the new Gospel team, namely Brethren Hostetler, Sukhlal, Premsingh, Parsadi and Harchand, who were chosen for 1932 will go out from the first of February.

On Jan. 11, two of our evangelists and one Bible woman (of Ghatula), left for Gatasilli to work among the surrounding villages. On the same morning the remaining workers, two evangelists, and two Bible women, and Bro. Vogt, went southwest to work for three weeks in Kanker State.

Esther Vogt.

Two Bible women, myself and a few others were on tour a few weeks southeast about nine miles from here. We visited ten different villages in and around our camping places, and made many acquaintances.

The people of Tuma were very friendly with us. Many came to our tents, some for medicine and others to visit. We had very good meetings among them, and several, although illiterate learned to sing some songs very well, especially some of the children. One song in their own dialect, "Come Jesus and Live in My Heart; I will give Thee Place," they liked especially well, and we could hear them sing it as they went about their work, going after water, or in their grain stack yards.

We trust the Lord will bless the seed sown. May they ask the Lord from their hearts for Him to live in them.

Sarah Lapp, Balodgahan.

On Jan. 7, 1932, we went to Bagdai on tour. We found the people interested but in a rather passive way. Those we were praying for and with whom Bro. Friesen had worked in former years we found to be very cold when Jesus was mentioned. This we directly trace to a Brahmin who attached himself to the man most responsible and would not let him by himself for a minute during our entire stay. We are still praying for them even tho we have moved our camp to another village.

R. R. Smucker, Sankra.

For the last four weeks we have been working in a district, some distance from Mohadi, with Korgaon as the center. We can truly testify that the Lord has been with us, and has touched the hearts of a number of young and middle aged persons of that village. We will probably have more to say about this in the next issue of the "News." One of our workers has a deep conviction that there should be work done here indefinitely, and so has already given some advance money on a plot of land, in this village, which he expects to farm, and thru this get closer to the people in working as a farmer-preacher among them. All of our party have the same conviction on this, as our brother has. He will at the same time be a teacher and help to the new converts who will likely be baptized soon.

Lloy A. Kniss, Mohadi.

Ground Broken for Academy

We had the, "Ground Breaking," ceremony for the first building of the academy on the afternoon of Jan. 1, 1932. Our feeling was well expressed in the words, "Hitherto hath the Lord led us." The work is now going forward and we hope to occupy the bungalow by July 1, 1932.

Bro. Kaufman has taken up his work as head of the academy Bible department from the first of the year. The co-ordinated direction which he will be able to give to this department should prove a blessing not only to the Bible teaching but to the whole spiritual atmosphere of the school. The school rejoices in the appointment of Bro. Kaufman to this work.

The boys in the Agriculture class spent all of Saturday learning sugarcane harvesting first hand in Bro. Bishwas' village. Bro. Bishwas has three acres of sugar-cane and expects to receive Rs. 3000 for the sale of his crop.

Ernest E. Miller, Dhamtari.

From our Medical Workers

About two weeks ago the vice president of the Dhamtari Municipality had a large bladder stone removed, in the hospital. Our ward rooms are not suited to all classes of people so we have allowed him to use two ordinary rooms. He is recovering nicely.

Two brothers from the senior hostel, whose home is at Champa in the General Conference Mission, contracted chicken pox and were brought to the medical station for isolation. We were fortunate in having a place for them away from the other patients. To-day they were happy to have their mother come to see them.

Our three compounders finished their training last July, but for various reasons we were unable to have their Commencement exercises. We now hope to have them Jan. 30.

Mary J. Holsopple, Dhamtari.

Dr. Troyer writes concerning the Kurud work. — The Sunday School which was opened on Jan. 3, is very encouraging. The attendance has more than doubled and the attention is very good. We also opened a weekly medical clinic here by which we hope to feed our Sunday School.

The Indian nurse at Balodgahan has been suffering from some form of malaria.

I have just moved to Balodgahan again. Am again taking up the medical work here. I was called to two different villages on Saturday to see patients. In one village a man who has decided to become a Christian, came with his Bible and song book and asked me to give the people a short message before I left the village. He is anxious that more from his village decide for Christ.

Mary Alice Wenger, Balodgahan.

General Notes

On the 24th of January the Balodgahan congregation observed communion and had a baptismal service at which two women of the widows' Home who formerly came from villages, were baptized.

Geo. H. Beare.

Sister Vogt relates. — The other night I was awakened by the shouting of the night watchman and another close-by neighbor. "It must be an animal close-by," I thought. Soon a patter of feet was heard on the verand and I supposed a dog was seeking a place of refuge. "No, Memsahib, tha wasn't a dog. It was a leopard himself who came on the veranda. He sa out under a tree in the yard for a whil too," I was told later.

SEWING CIRCLE CORNER

"Look on the fields."

* * *

There surely was a reason for this command of the Master Missionary.

* * *

Perhaps we may never realize how much we miss when we permit our lives to become narrow and our interests to center upon a little circle near at hand.

* * *

It is the privilege of every Christian to look on the great harvest field and to have some share in its work. There is a great variety of work for our Master. From the loving mother's care of a little family, the busy editor at his desk, the farmer plodding along the furrows in his fields, the teacher training the young people of our land in the schools, the vast army of our Sunday school workers teaching the Word of God, nurses ministering to the suffering ones, doctors dispensing help and healing, evangelists, missionaries —all of them flows out the influence of witnessing in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth.

* * *

It is well sometimes to picture in our minds the different lines of work carried on by faithful servants of our Master, that we may more intelligently and faithfully pray as He has commanded. It is so with the work of our Sewing Circles. As we meet, discuss and compare plans, and hear about the work in different sections we can more intelligently pray for each other and do our bit toward helping.

* * *

Elsie D. Kaufman, Dhamtari, C. P. India, writes March 9: "The school kitchens have all been closed. We are trying in every way to be economical to help as much as possible in this depression. Our orders for the sewing circles are much less. The clothing made last year is entirely satisfactory, in the choice of materials and the way things are made."

JAPAN ORAL SCHOOL FOR THE DEAF

From the beginning the Japan Oral School for the Deaf, the first school to teach speech to Japanese deaf children has been a union project in which the Presbyterians and Evangelicals coöperate. In its organization Dr. and Mrs. Reischauer of the Presbyterian Mission contributed their interest in deaf children as the parents of a deaf child while I gave gladly my experience as a teacher of deaf children.

The school opened in our Ushigome church in Tokyo, on April 28, 1920, with ten pupils and two Japanese teachers. It soon outgrew the small church rooms and in September, 1926, moved into a new building in the suburbs of Tokyo which was made possible by the contributions of both missions and other friends in America and Japan. Now there are ten full time Japanese teachers and five part time instructors for the sixty-six pupils.

In our Sunday school we have found that our deaf children have the same religious experience as their hearing brothers and sisters and that in many cases their comprehension of spiritual truths is keener. The monthly parents' meetings are also a source of great satisfaction. One after another of the mothers has given her heart to the Lord after hearing the Gospel message there. Just a few days ago the sister of one of our deaf boys passed away after living a beautiful Christian life for five years. The mother was so impressed by the sister's death that she asked to become a member of the Woman's Missionary Society in her daughter's place.

A year ago one of the older pupils was taken ill and passed away. On the anniversary of her death the family prepared a booklet from which a few passages are quoted here to give an insight into the lives of those who have come in contact with our Oral School for the Deaf.

The girl's mother writes as follows: "Our oldest daughter was born on Feb. 11, 1915, just when the plum trees were in bloom. We called her 'Yoshie,' which means 'young branch,' hoping that she would always be like those early plum blossoms which are not afraid of the cold and with their fragrance gladden the hearts of all who come near them.

"When Yoshie was two years old she had trouble with her ears and in spite of all that we could do for her she lost her hearing.

"One day we saw an advertisement in the newspaper saying that a certain Dr. T. could perform operations to make the deaf hear. We took Yoshie to him but not until after she had submitted to the expensive operation did we discover that this so-called doctor was a fraud and we were left in greater despair than ever.

"Before long, however, we heard about a deaf girl by the name of Hideko Shinozaki who lived not so very far from us. She was attending the Japan Oral School for the Deaf which at that time was the only school in the whole country where speech and reading were taught to deaf children. We called on her mother and as a result of her kindness in introducing us to the school our Yoshie entered the beginners' class and we felt just as if a light had begun to shine in upon our darkness.

"Gradually the infinite patience of the teachers began to show results as Yoshie learned to understand what was said to her and also to say a few words herself. Then the burden of sorrow which the parents of a deaf child feel became lighter.

"In the spring of last year she took sick and was not able to attend school. Whenever the teachers came to see her, or her classmates wrote to her, she was very happy and they will never know how much joy they brought to her as she lay there in bed. Often she prayed with almost pathetic earnestness, 'O God, please make me well soon so I can go to school again.'

"But at last on September 4, 1930, the spirit left her body. Just before that she called me to her and said, 'Thank you, mother, for your kindness to me all these years. I know that I cannot live much longer so please call the rest of the family.'

"To her father she said, 'Good-bye, father, thank you so much for all you have done for me.' After a parting word to each of the relatives she passed away.

"I do not know how to express my gratitude to the teachers of the Japan Oral School for the Deaf for their patience in teaching Yoshie to talk. It was due to their faithfulness that she was able to speak to us so beautifully even at the very close of her life."

Here is an extract from the reminiscences of one of her best friends, Fukuko Nakamura: "Sometimes I dream that Yoshie San is alive and that we are playing together and talking so happily with each other. Then I wake up and feel so lonely when I realize that it was only a dream.

"Dear Yoshie San has gone away to heaven. I think that there she is playing and talking with Shinohara Shizuko San and Yamaguchi Harue San, our schoolmates who died several years ago. I can hardly wait till I can go there, too."—Evangelical Missionary World.

REPORT

Of the Martins and Pleasant View Sewing Circle, Dalton, Ohio

No. of meetings held	11
Average attendance	25
No. of garments made	125
No. of quilts made	6
No. of comforters made	7
No. of coverings made	11
Rolls of hospital bandages	13
Collections at the sewings	$42.30
Collections at the churches	34.06
Donations	8.25
Rec'd for bedding	2.75
Balance on hand April 1, 1931	7.50
Total receipts during the year	88.36
Sent for Girls Industrial School, India	20.00
Expenses of sewings	60.88
Total disbursements	80.88
Balance on hand March 31, 1932	14.98

There were 7 boxes and 2 bales of clothing and bedding sent to Canada by members and friends of the Circle.

There were 368 qts. fruit, 135 lb. dried fruit, etc., sent to the Orphan's Home and other places.

Dema G. Horst, Sec.

REPORT

Of the Semiannual Meeting of Associated Sewing Circles

The 41st Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District was held at the Chestnut St. Mennonite Church, Lancaster, Pa., Monday, March 28, 1932.

After the Devotional service led by Bro. Chester Harbold, the President, Mrs. Sue Metzler had charge of the business part of the meeting.

The minutes of the previous meeting were read and approved, followed by the roll call to which 39 circles responded.

There are 50 circles on roll—38 Seniors, 12 Juniors.

Orders were received from Lancaster, Millersville, Marietta, Reading, Columbia, Philadelphia, Welsh Mountain.

The report from the cutting room was given by the Treasurer, Anna Mellinger.

The report of the work of the Associated Circles was given as follows: 12,348 garments, 115 quilts, 169 comforts, other articles 185, collections $3,637.18.

After some remarks Bro. Amos A. Ressler was called on to act as Moderator.

A sermon was given by John Mosemann who based his remarks on Eph. 2:9, 10, emphasizing the importance of sewing circle work.

Bro. Ray Shenk gave a short talk on the work in Washington and Bro. J. Paul Grabill of the Philadelphia Mission also gave a short talk, leaving with us: "How much does the Lord want us to do?"

The meeting was dismissed by prayer by Bro. C. Z. Martin for the noon recess.

A short song service was held at 12:45 followed by Bro. Walter Gable reading a portion of God's Word while Bro. Elmer Martin led in prayer. An address was then given by Bro. I. K. Metzler of Martinsburg, Pa. A talk was given by Orie O. Miller on "Relief Work Problems at Home and Abroad." And the last address on the program was "Vital Need and Power of Prayer," given by Bro. Jacob Harnish. Brethren Amos G. Kauffman and Clarence Rutt were the Choristers.

After a few remarks given by the moderator the meeting was dismissed by prayer by Bro. Noah H. Mack.

Mrs. Elmer D. Leaman, Sec'y.

YEARLY REPORT

Of the Kansas-Missouri Conference District Sewing Circles

The year just closing, has for the Sewing Circles been a successful one throughout the Conference District. Everyone is learning new lessons in giving, and above all, we are learning to give thanks and praises to the one God, our Great Jehovah, for being mindful of our needs.

There are fifteen organized circles in the District. These generously care for their local poor and needy; when that is done they reach out helping hands to the institutions of the Church: the Hospital, the Welfare Home, various Mission stations. Then, still willing to bear heavier burdens, their handwork follows the missionaries to India and South America.

Also, these noble sisters are actually in these "depression" times supporting a missionary on the field. There is also a marked willingness to help in Russian relief work.

Follow some figures:

Members	197
Visitors	56
Garments made	1172
Hospital supplies	217
Bedding	129
For Home Missions	$193.36
For Foreign Missions	124.16
For Mary Holsopple	467.05

May the Lord's will abound everywhere.

Sincerely, Ursula Miller,
Secretary Sewing Circles,
Kans.-Mo. Conf. Dist.

FROM OUR MISSION STATIONS

Norristown, Pa.

(21 W. Marshall Street)

Dear Herald Readers,—

Greetings in Jesus' name.

We again wish to express our heart felt praise to His Holy name, for victory in and through the precious Blood of Jesus our Saviour.

On the last Lord's day, April 17, we had baptism here and two precious souls were added to the Church.

God is blessing us in a most wonderful manner. On Sunday, May 29, we shall have communion here. June 1 the Lord willing we shall have with us Bro. J. D. Mininger from Kansas City, who by God's help will conduct a series of revival services. Pray for us that God's convicting power may fall on the unsaved, that many may be saved.

On Wednesday night April 20, we had the great pleasure of having Bro. John F. Bressler, of Lancaster, with us who took his subject from the third chapter of Ephesians, and gave us a very delightful discourse.

Pray for the work at this place.

In His name,
L. and Edith Groff.

April 23, 1932.

Hammett, Ida.

(Indian Cove Congregation)

Hammett is the next stop! So says the conductor on local Union Pacific trains as they leave Glenns Ferry going west or as they leave Mountain Home going east, for it is about 20 miles east of Mountain Home and nine or ten miles west of Glenns Ferry that lies the little dale of which Hammett is the metropolis.

This territory is of real historic interest for it is here along the great Snake river that followed the Oregon trail, along which followed the wagon trains to the great Northwest in the early days. Last week a young lad showed me an ox shoe, and other relics are found that, could they speak, would tell us of the hardships of bygone days.

Five miles out of Hammett, and on the south side of the Snake river is the Indian Cove District which is an Irrigation District of between four and five thousand acres, the water being furnished by pump from the river. As yet there are only a few thousand acres actually in cultivation, and there are hundreds of other acres that are awaiting some one interested in tilling them, and turning the water in on them, which with the fine sunshine and natural fertility produce wonderful crops.

Thus far alfalfa is king, but this is by no means saying that other crops do not do well, for corn and barley and other grains also do exceedingly well. It is to this cove that the sheep men bring their bands of sheep and during the winter months one sees camps in which are fed four thousand and even more each. This furnishes a real home market for more hay than is produced and this season several car loads of corn were also shipped in besides what was grown there.

Another feature that contributes very favorably to advantageous feeding of both sheep and cattle is the kindly provision that Nature has made in the way of water for domestic use. This water flows from artesian wells which are drilled to a depth of about a thousand feet, and is from 110 to 115 Degrees hot. Other water found at a lesser depth is cool and also of very fine quality.

Bro. A. S. Brubaker and Family of Ohio came into the Cove about six years ago. Not long afterward a Sunday school was organized and when ministers could be secured preaching services were arranged for, and the community have shown their interest and appreciation for the Word of God. More recently the Nampa and Filer ministry have been kindly helping out by alternating once a month going there to preach the Word. Nampa is about 80 miles west and Filer about the same distance east of the Cove.

During the month of January while Bro. H. A. Wolfer was engaged in evangelistic work among the Idaho Churches he held several services at this place with the result that several confessed Christ, and others were under conviction. A little later, Bro. Ernest Garber spent a week with the community in evangelistic effort with the result that a number of others confessed Christ.

On Easter Sunday morning after an interesting Sunday school session at which there were five denominational faiths represented, a baptismal and Communion service was conducted at which time there were two souls received into the fellowship of the Church by water baptism, after which 15 partook of the Communion emblems, twelve of whom are residents of the Cove at the present time.

These resident members are anxiously hoping to be supplied with a minister soon who may shepherd the little flock as well as assist in extending the borders about them. How often we pray the Lord to be used of Him for the extension of His cause when there are many, many communities just as

needy and withal probably just as capable of more thorough development both spiritually and materially as is the Indian Cove.

Long since we have planned to tell you something of the older congregations in Idaho, as well as also of Oregon and California. Suffice to say at this time that we are glad to welcome those who are seeking new locations, who may among other reasons feel the call of the Lord to assist in spreading the Gospel to the regions beyond us.

N. A. Lind.

Balodgahan, C. P., India

Dear Herald Readers, Greetings:—

Since the "Baby Home" has been closed and my little flock of babies have been placed into other homes, I have again moved to Balodgahan to look after the Medical work here at the dispensary and in the girls "boarding."

In the last few weeks we have weighed and measured all the girls of the school, about 175 in number, and have given them general physical examinations. Those who had special ailments were checked for further examinations by the doctor. He came out one day last week and examined about 60 girls and prescribed the necessary treatment for them. Quite a number of them had bad tonsils which needed to be removed, about 20 have granulated eye lids which must be treated and a few others need some teeth extracted and ears treated. There were also a few other various ailments but as a whole the health of the "Boarding" girls is very good.

To-day Dr. Troyer and Sister Holsopple came out to our dispensary and here we operated on five of the girls, removing their tonsils.

Sister Shantz, anxious for a little diversion from language study, also came out and helped us. The girls are getting along nicely and we hope to do some more next week.

We have recently had a number of patients from Kanker State. They are very anxious that we open up a dispensary in their district. There are many such calls from the villages around us. It opens a large field of service for our compounders and nurses. Through such service they not only help people physically but have a very good opportunity to reach them spiritually as well.

We are very well pleased with the class of compounders who have just recently finished their training at our Mission hospital. The following is the testimony of one of them: "Whether employed by the Mission or not I shall not cease to pray for and seek to save the lost. It has been an inspiration to me to spend my life in winning my Indian brothers to Christ. I want to more fully consecrate my life to the Lord's service. Pray for me that I may win the souls, among whom I work, to the Lord."

At present we have a woman patient from Kanker State here in our ward. She has a sore nose infected with maggots. Her daughter came with her. They are very poor and have no money to pay for their medicine but are quite willing to work so we have them help build mud walls for a small additional ward in our dispensary compound. In this way they are able to earn the treatment they so much need.

Yours in His service,
Mary Alice Wenger.

March 25, 1932.

Calgary, Alberta

(814 20th St. East)

Dear Readers of the Gospel Herald:

At different times in past years various of our brethren in the Mennonite Church have preached in the city of Calgary. There has been in the hearts of some a conviction that there should be a permanent work here. Since January of this year Bro. Clarence Ramer, of Duchess, Alta., preached here every two weeks, until our arrival early this month. It is our purpose to carry on this work until the end of the summer, doing what good we can and seeking to develop the work as opportunity may afford.

We were met in Calgary by the brethren M. D. Stutzman and Jacob Brenneman, president and treasurer of the Alta.-Sask. Mission Board, who rented for us a house at the above address. Furnishings have been provided by various brethren, and a large supply of food, including eggs, meats, lard, vegetables, and canned fruits, are here for our use, so that our grocery bills will be very small. Bedding had been prepared by the various sewing circles.

On April 10, Bro. Ramer was present to assist in the services. On that evening the Men's Chorus, from Tofield, was in the city. They gave the greater part of a very inspiring service. A large audience was present to hear them, including a number from the surrounding country churches.

For the present our Sunday services are held in a very pleasant auditorium in the Public Library. We are on the lookout for a location suitable for building up a Sunday school. The attendance at the meetings so far, while not large, has been encouraging. In addition to the Sunday services, we intend to have a Bible study class in our home on Thursday evenings.

We appreciate the warm support of the Canadian brethren and sisters, and we ask an interest in the prayers of the Church in general for the success of the work in Calgary. We want to see souls saved.

Yours for the Cause,
April 21, 1932 Paul Erb.

Iowa City, Iowa

(609 Riverside Drive)

To the Gospel Herald Family, Greetings:—

We have many reasons to rejoice and praise the name of Jesus for His care and concern of all who are the children of God and even those who care not about Him or His Word.

We were visited by a number of brethren who gave to us comfort and counsel, by the preaching of His Word. Bro. Mininger preached for us. Bro. and Sister Friesen and family came to us with a message about India and encouraged us in our prayer meeting.

A young man expressed his desire to have a deeper experience, walking about ten miles to get to service. As we were getting ready to retire last Saturday evening, hearing a knock at the door we found our young friend waiting, being burdened for himself. After a good heart-to-heart talk he confessed what it was that was bothering him and promised God he would make things right. Will you pray for him?

Bro. Fisher came into our midst and received eight into church fellowship here last Sunday, April 24; some by letter and confession of faith. Bro. Anderson, who is fifty-five years old, was baptized. If you had seen the joy on his face as he knelt before the church the joy would break in your soul as well. One, a mother of twenty-nine, has a son at home in a cast for the last nine months and a husband who does not believe in her religion. Let us pray God to help and lead this husband to Christ.

We wish to thank our friends for their interest and support of the work here.

We are finding many families who do not have enough food and clothing. As the Lord may direct you to lend a helping hand along any line, it would be appreciated.

We are looking forward to May 8 when we expect to have our counsel meeting and communion at this place, Bro. Fisher in charge.

We were visited by the brethren of the West Union congregation with a program on Sunday evening, April 7, and are expecting others in the near future. We invite those who are passing this way to stop and visit us.

We wish to state that our address will be 609 Riverside Drive, Iowa City instead of 329 S. Madison St.

April 27, 1932. Norman Hobbs.

I see not a step before me as I tread the days of the year,
But the past is still in God's keeping, the future His mercy shall clear;
And what looks dark in the distance may brighten as I draw near.
So I go on not knowing. I would not if I might;
I would rather walk in the dark with God than go alone in the light;
I would rather walk with Him by faith than walk alone by sight.—Sel.

Conference Sermon

By Daniel Kauffman, Scottdale, Pa.

THEME: **Christian Progress.**

TEXT: Heb. 6:1—**Let us go on.**

These words of wisdom, recorded in Paul's letter to the Hebrews, are as applicable to us as they were to them.

The word "let" is a reminder of Christian privilege; "us" includes all in divine presence; "go on" is an exhortation to move forward in Christian life and service; and the two words immediately following, "unto perfection," determine the direction of our going. It is our purpose to consider this wholesome advice in the light of truth and duty, making such applications as we believe to be fitting to the present occasion.

I. **Let us go on as a General Conference.**

About thirty-five years ago two brethren were discussing the (then) proposed General Conference. Said the one: "I am on my way back from Illinois, where I attended a meeting of committee men who were appointed by their respective conferences to consider the advisability of organizing a General Conference among us. Things look quite favorable, but we decided to wait until other conferences have acted on the question, and then hold another meeting." The other brother replied: "I don't believe it will ever amount to very much. There are not enough prominent men connected with the movement to insure its success."

But events proved that the Church was ripe for such a movement, and that all that was needed was for a few obscure men to press the button that set the machinery in motion. In the fall of 1896 the larger committee met, and after prayerful consideration of all that was involved it was decided to call a preliminary meeting of the General Conference a year later. This meeting was held in Pike Church near Elida, Ohio, in November, 1897. After a two-day meeting, during which time the whole problem was thoroughly discussed, it was decided almost unanimously to organize a General Conference, the first meeting of which was held in the Holdeman Church near Wakarusa, Ind., in 1898. From the beginning the work of General Conference has met with general favor, and every enterprise in the Church has been energized through its leadership.

This is not saying that there has been no opposition apparent to the work of the General Conference. Perhaps we had better say, misgivings or lack of approval; for such it was rather than opposition. But as a rule what opposition there was has never been violent, and the disapproval (widespread enough that to date there are still three of our district conferences which have withheld official sanction) has been more in the form of "watchful waiting" than of opposition. And when it became generally known that it was one of the fixed policies of General Conference not to become involved in anything against which a considerable part of our church is opposed; that it is the mission of General Conference to be helpful and strengthening rather than dictatorial; that while General Conference takes an uncompromising stand in favor of the standards and doctrines upheld by the Mennonite Church it was not more so than any loyal Mennonite district conference, you heard no more in the form of active opposition. From the beginning the fellowship has been warm, the coöperation whole-hearted, and some of the most valuable service has been rendered by brethren from conferences that have thus far not been officially represented at our meetings. In faith and fellowship we have labored on, and our prayers and hopes are for Christian progress in all things pertaining to life and godliness, in all ways that will bring about a more compact unity in faith and life and more substantial growth in numbers and in spirituality.

The question is frequently raised as to whether General Conference is primarily an advisory or a legislative body. It is both; so designed from its organization. But such questions are simply incidental as they apply to the aims, plans, and work of General Conference. Let us notice a few high spots in our work. One of our first enterprises was to bring into being a Church hymnal that has given universal satisfaction. We have coöperated with our district conferences, our Church-wide Boards and committees, giving advice and counsel when desired, defining the position of the Church in matters pertaining to the welfare of the entire Church, in all things assuming a brotherly rather than a dictatorial attitude. We have adopted some notable papers, among them being "Mennonites on Military Service" and "Christian Fundamentals." We have taken note of various problems confronting us as a church and, under the leadership of the Spirit and with the coöperation of our district conferences, have endeavored to meet such problems in a way that is both scriptural and wise. Without raising the question as to whether all that we have done has been wise or otherwise, it is in order however to raise the question as to whether such measures should be called "advisory," or "legislative," or both. To my mind the question is not so much, Are we an advisory or a legislative body? as it is, Are we scriptural in our doctrine and methods, wise in our conclusions, and do we give proper recognition and coöperation to our district conferences, to our church institutions, to all legitimate enterprises in the Church? This body being composed of workers from all parts of the Church, is naturally looked to as leader in all problems where the entire Church is involved, and our responsibility is to supply a leadership that is at once scriptural, exemplary, wholesome, constructive, brotherly, conservative, conducive to the highest interests of the cause of Christ and the Church. This responsibility calls for consecration, humility, loyalty, submission, prayer, unity, devotion to duty, and such lives on our part as are "holy and unblamable and unreprovable in his sight."

As an illustration showing the prestige of our General Conference, let us notice the efforts put forth among us in the way of getting out a concise statement of our doctrines. This task has been undertaken by individuals, by conferences, by our several Church-wide Boards, and by General Conference. All of these have acted within their rights, and the papers produced are in substantial agreement in points of faith and largely in language; but it is the paper on "Christian Fundamentals," adopted at the General Conference at the Sycamore Grove Church in Missouri in 1921, that is generally quoted as authority. The reason is apparent. It was gotten out after years of prayer and study and effort, carried through several General Conferences, was for years under the eye of brethren from practically all parts of the brotherhood, and finally by them adopted.

Another illustration: In the early history of the Mennonite Church there were quite a number of efforts made to draft a Confession of Faith; but the one Confession that came down through the centuries and generations, was the one adopted by the—you can call it the Mennonite General Conference—at Dortrecht, Holland, in 1632. It is still recognized by the Mennonite churches of America, next to the Bible, as authority in doctrine and discipline.

What was it that gave that paper adopted in 1921, or that paper adopted in 1632, the preëminence? Into those papers there flowed the thought of not one individual, but many individuals; not one organization, but many organizations; not one congregation, but a number of congregations; not one district, but a number of districts. It is when we find brethren thinking Church-wide and adopting regulations of Church-wide importance that we find the sentiments, convictions, and needs of Church-wide thinkers more practicable and thorough than when we adopt something from the viewpoint of a mere local congregation or conference. There is where the power of the General Conference lies. So far as the things we get in our papers, or the principles you hear expressed, generally the loudest voices here are also the loudest voices in the local congregations and conferences.

There is room and need for local government and local organizations, just as there is room for a general organization. We look back just enough to see where we might have done things better. We look forward to the end that this General Conference may be made more helpful and effective, and as new conditions arise, that we may adjust ourselves to them, and go on in our sphere of usefulness and helpfulness. "Let us go on."

Another question arises: Why should we go on as a General Conference? In the first place, we need to study our problems together. The problems here in the state of Ohio, while not exactly the same as ours, are after all, very similar to problems in other sections of the Church, and there is no better place where we can come and study our problems together and get ideas from one another than in meetings of this kind where we can come together from all sections of the Church and compare notes. It helps us in our respective districts.

Again, we need the fellowship. We need fellowship in our Christian homes; in our own home congregations, in our home conference districts; we need the fellowship of brethren from all sections of the Church. Our fellowships at home mean more if we have the fellowship that we have had here during the past few days.

Again, we need the unifying influence. I see off there at a distance, your imperfections, and I have a certain opinion of you; but somehow when I get next to you, and face to face and heart to heart we study our problems together, I have just a little different opinion of you, from that which I had when I looked at you a thousand miles away.

Again, as we are looking into the future; the prospect of future fellowship, progress, and growth, the battles and reverses, I see but one hope to-day in fighting our battles collectively and unitedly, and that is through the aid of a central body of this kind. I know of other churches that had general conferences for a while. Then different things arose, they had misunderstandings, and they decided to disband and quit. That wasn't the end of their disbanding but when they disbanded the common, unifying body, they also disbanded their fellowship, and broke up into fragments and factions It is a hint to us—not to be factional. One of the important things to keep in mind is that this General Conference in years to come refuses to be drawn into anything that has a factional setting; that we refuse to sponsor in this conference anything to which large sections of the Church are opposed. When it comes to methods or issues, one of the wisest things we can do that will make us the most helpful body to the Church in all sections is to avoid a ground that can be considered factional.

Our mission is to build, to think and to act constructively, to hold the confidence of the Church by adhering to a course that is at once scriptural, wholesome, unifying, and helpful to every conference, congregation, institution, and enterprise in the Church. Will we rise to our opportunities? Being "built upon the foundation of the apostles and prophets," holding to the same tenets of faith as those held by the apostles and our Anabaptist forefathers let us continue to hold the ground we have, to labor for the increase of the faith, and to loyally and courageously meet the issues as they confront us from time to time; profiting by our past mistakes and strengthening our work as we see the light and have the opportunity, and "go on to perfection."

II. **Let us go on as a Church.**

And while we are heeding this admonition, let not this be interpreted as a call to keep on improving our doctrines until in this we have reached perfection; for when we accepted the Gospel of Christ as our creed we accepted a platform of principles which is already the embodiment of perfection. Our creed is fixed. It wasn't fixed when we adopted our statement on "Christian Fundamentals" ten years ago; it wasn't fixed when our forefathers adopted the Dortrecht Confession several centuries ago; it wasn't fixed when Conrad Grebel and his co-workers organized what is now called the Mennonite Church, several hundred years ago. Our creed was fixed when Jesus Christ was here on earth and delivered this Gospel, sealed it with His blood, and declared, "It is finished." The Gospel of Jesus Christ is our creed. It is in individual attainment, not in perfecting our creed (unless we find that to be out of harmony with the Word of God) that we are called upon to "go on unto perfection." "Leaving the principles of the doctrine of Christ," considering our faith established and our foundation sure and steadfast, let us as a body of believers, individually and collectively, continue to rise, and with Christian perfection as our goal in time and endless bliss and glory as our goal in eternity, "let us go on."

We need to study our creed, to see that it corresponds perfectly with the Gospel of Christ. We need to make sure that all our Church institutions and enterprises are one hundred percent loyal to the doctrines and standards of Scripture. We need to examine ourselves as overseers, as officials, as lay members, to see that we are rising to a level of our opportunities and responsibilities in our several spheres of Christian service. We need to study our environments, measure up our opportunities, and make the most of them. As to doctrinal standards, the only question that needs to concern us is whether these standards are identical with the standards of the Bible.

When Paul wrote, "Let us go on unto perfection," he had no reference to doctrines or creeds, for these were already irrevocably fixed. Neither did he mean to convey the idea that these were to be left in the rear. The "principles of the doctrine of Christ" which he enumerates are vital to our existence as a church, "principles" which no church can ignore and at the same time keep right with God. Let us notice them carefully:

"Repentance from dead works,
"Faith toward God,
"Doctrine of baptisms,
"Laying on of hands,
"Resurrection of the dead,
"Eternal judgment."

Which of these would you drop out? Not a ONE. They and all other divinely established principles are fixed pillars in the faith of the Christian, eternally established, and have an abiding place in the Church of God upon earth. But they are to be kept in their place—accepted, obeyed, taught as an essential part of our message to the world—while as individuals, in submission to these component planks in the platform of the Gospel of Christ, we press on "toward the mark for the prize of the high calling of God in Christ Jesus." Here is the standard:

> **"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."**

This, beloved, is Christian perfection as applied to the Church. Let us move on toward this goal, not forgetting that we profess to belong to a people described as "A chosen generation, a royal priesthood, an holy nation, a peculiar people." "Let us go on," not stopping short of the standard where as an entire body of people we may merit this description of the people of God.

III. **Let us go on as individuals.**

This includes individual members, individual congregations, individual institutions, individual conferences. As individuals we are admonished to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." As congregations we are exhorted to stand as a united body of believers in our respective communities, working for the increase of the faith, sending the Gospel light into all neglected communities within reach. As institutions our mission is to stand as outposts in the Church, light-houses through which the Church may shine, the needy cared for and nourished, and the walls of Zion extended. As conferences we need to fully occupy our respective fields, to see that every congregation within our territory is kept for the full-Gospel faith and in working order, and that the Gospel is heard and made to shine throughout the district.

While we should never lose the vision of a united, scripturally aggressive Church, neither should we lose sight of individual responsibility in ourselves maintaining the faith no matter what others may do. There is no denying the fact that the present-day apostasy has left its finger prints on the lives of members in our own Church. We are praying and hoping and working to the end that the body of our people may remain delivered from its deathly grip. But whatever may be the attitude of others, no matter who may stand the strain or falter and fall by the way, let ours be the noble resolution so admirably expressed by Joshua, "As for me and my house, we WILL serve the Lord." As individual members, as individual congregations, as individual institutions, as individual conferences, let us know no other creed save the Gospel of Christ, no other yoke save the yoke of Christ, no other way save the way of the Cross, no other progress save the progress heavenward, and with an eye fixed upon the heavenly goal, "let us go on to perfection."

Some tell us that we can't help anybody that way. But that is the only way to help effectively. If you go to rescue a drowning man, you can't help him much when you are entangled with him; the chances are you will both go down. You can't help a starving, sinking, drowning world by being tangled up with the world—you will both go down. If we want to be a real help to the world we must stand like Joshua did. Stand alone, if necessary, but stand. Let us cite two illustrations from Civil War times:

The first scene is at the Battle of Bull Run. The Confederate forces were fleeing. One of the commanders, looking at General T. J. Jackson, said to his men, "Look yonder, men, there is Jackson standing like a stone wall." They rallied around him, reinforcements came, and the Battle of Bull Run was a Confederate victory. The second scene is at the Battle of Cedar Creek. General Sheridan, made famous by the poem, "Sheridan's Ride," was at Winchester. He heard the sound of the battle, sensed what it meant, and rode to the battle front. He met his fleeing officers and men, and shouted, "Turn, boys, we are going back." They turned, went back, and won the victory.

Beloved, in this world of conflict, in the midst of the general apostasy which touches some of our own people here and there, there is nothing better that we can do as congregations, as institutions, as conferences, and as individuals, than to stand resolutely for the full-Gospel faith, and **"go on."**

This kind of a course will not only mean safety and salvation for ourselves but it is the very best way in which we may be of practical help to others. When in trouble we naturally look at others in similar trouble to see how they are meeting their trials. Many of the problems facing us to-day are Church-wide, some of them world-wide. For the sake of others as well as our own, it is important that we as individuals walk the straight and narrow way, that we keep true to God and the Church, and thereby we encourage others to do the same. We know of no conference, no institution, no member, that we are willing to lose. Weakness or unfaithfulness on our part influences others to be likewise. With our affections set on things above, our eye single to the glory of God, safeguarded by the full armor of God and assured of our Captain's presence to the end of the world, let us look up, press on, and "go on to perfection."

We are now ready to consider

IV. **What it Means to Go on.**

We have come to the last, and perhaps the most practical, part of our subject. Why were these words spoken? and what does it mean for us to heed the beloved apostle's counsel and put it to practical use? What will it mean if we as individuals, as a General Conference, as a whole Church take this admonition at its face value and act upon it in good faith? In the first place,

1. **It means Christian progress.** To "go on to perfection" means a gradual rising heavenward, which is the very opposite of a drift worldward. To "go on" in the direction of "perfection" means a continual rising in spiritual strength and life, a strengthening in grace and power for service, an ever-increasing power to withstand temptation and to overcome the power of the evil one, a purifying progress that separates us more and more from world standards, an increasing keenness in the spiritual discernment of God's Word, a greater fullness of joy, a brightening lustre in shining for our God. If we are faithful in this Christian progress during the next few years it will mean that when we come together in our next General Conference we will be a more spiritually minded, a better, purer, nobler, more fully united, more fully indoctrinated, more self-sacrificing, and a humbler and holier church than we are at the present time.

2. **It means that we must "walk humbly with our God."** Humility is not only a Christian grace which shines as a jewel in the life of its possessor, but it is one of the Lord's requirements without which no man or church can prosper spiritually. Hear the voice of God as He speaks to us through the mouth of Micah:

> **"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"**

So long as Saul was little in his own eyes he prospered; but when he was lifted up with pride the grace of God was withdrawn from him and he ended his life in defeat and disgrace. We have seen congregations of God's little ones that prospered. But when they ceased to wholly follow the Lord and stopped to admire themselves, this losing of their first love put an end to their spiritual prosperity. We have seen mighty giants fall—largely because in their success and power and popularity they were led to believe that no congregation or conference was big enough to handle them, and consequently they grew careless and fell into sin. And is there not danger, beloved, as we watch the increase in our membership from year to year, as we witness the marvelous growth of our Church organization and activities, as we witness the overflowing crowds at our General Conferences and other public gatherings, as we ponder over evidences of our increasing strength and influence, that we may forget the source of our blessings and take to ourselves the credit that belongs to God, and ourselves become victims of Church pride? Popularity is the severest strain that can be laid upon any individual or church, and few have been found who were strong enough to stand up under such a load. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." We may "go on" by walking humbly with our God.

"O, Why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud:
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

"The saint who enjoyed the communion of Heaven,
The sinner who dared to remain unforgiven:
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

"'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death;
From the gilded salon, to the bier and the shroud,—
O why should the spirit of mortal be proud?"

3. **It means a retracing of steps whenever we discover that we have been going wrong.** In all probability this was the experience of some of us in coming to this meeting: At some place along the way we got off the right road. As soon as we discovered it we took immediate steps to get back to the road that led us to where we wished to go. To have done otherwise would have been folly, for though we might have gone on in the direction we were then going it would never have brought us here. In like manner, when in our journey heavenward we find ourselves on the wrong road, if we are wise we will promptly leave "the way that seemeth right" as soon as we discover the error, repent before God and man, and get back to the heavenbound way. When we discover ourselves on the wrong road in some point of doctrine, in our attitude toward the Church, in our business methods or associations, in our discipline as individuals or as a church, or in any other thing in which our life and labors do not harmonize with the Word of God, let us face about as soon as we discover our error, and get right with God. We are not justified in going on unless we are on the King's Highway; unless we have our faces set heavenward, and each step of the way brings us nearer to our goal.

4. **It means Christian warfare.** The devil is not disposed to leave us alone in our journey heavenward. Christ is in our midst to-day according to promise, but the devil is here without invitation. Long ago the poet wrote:

"Sure, I must fight if I would reign,
Increase my courage, Lord;
I'll bear the Cross, endure the pain,
Supported by Thy Word."

A thousand foes are just ahead, and only soldiers of the Cross will ever get through. Christ forewarns His disciples, saying, "In the world ye shall have tribulations." But He immediately gives assurance: "Be of good cheer, I have overcome the world." The two things assured the soldier of the Cross are conflict and victory. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. REJOICE, and be exceeding glad, for GREAT IS YOUR REWARD IN HEAVEN." A very vital fact in connection with this warfare is this which we should never forget: "No man that warreth entangleth himself with the affairs of this life." To "fight the good fight of faith" successfully it is necessary that we fight with the weapons of God, the weapons which "are not carnal, but mighty through God." "This is the victory that overcometh the world, even our faith." And with this assurance we may face the future with hope, encouraged in the thought that the severer the conflict, the greater the shouts of victory after the battle is over and the crown is won.

5. **It means a blessed fellowship.** "Behold, how good and how pleasant it is for brethren to dwell together in unity." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "And truly our fellowship is with the Father, and with his Son Jesus Christ."

In our Christian warfare the temptation is to stumble over one another's shortcomings, to lose our patience, and to fight in a way which demoralizes and sometimes divides the warriors. Under such circumstances, the imperfections which mark every life become magnified, brethren fall into disagreement, and waste upon one another the ammunitions of warfare that ought to be expended upon a common foe. The Mennonite Church, like every other church professing a whole-Gospel faith, has had its trials along this line, and even now are we beset with a number of serious problems that call for the best that is in us in the way of Christian loyalty, Christian strategy, and Christian love—loyalty, in that we will stand for the full-Gospel faith without fear or compromise; strategy, in that we will move wisely as well as scripturally, holding the greatest possible number of professed believers for the true faith of the Gospel, and winning as many converts as will accept and obey "all things whatsoever" our Lord commanded; love, in that we will bear with one another's shortcomings, "meekly instructing those that oppose themselves," keeping the whole body of those who are "of like faith" bound together with "the bond of perfectness." I see a dozen or more issues that might be made a bone of contention of sufficient severity to rend our forces asunder. Among these issues we might mention the following:

The dress question.
Premillennialism.
The second work of grace.
Divine healing.
Musical instruments.
The East and the West.
Mennonites and Amish.
Education.
Methods of Work.
Etc., etc., etc., etc., etc.

All that we would need to do, to accomplish the work of division, on either of these issues, would be to get red in the face, call one another names, impugn one another's motives, refuse to work with one another, misrepresent one another and thus discredit ourselves in the sight of those within and without the fold, and the enemy of souls would take care of the rest of the job.

But we thank the Lord that to "go on to perfection" leads in a different direction. Being human, and beset with human imperfections, we may naturally expect differences of opinion, differences in judgment, differences in ways of working, just as there were differences manifest in apostolic times and in every generation since; that there will at times be a falling away of members, singly or in groups, as there have been in times past. But so long as there is a sufficient unity of faith among us that we can subscribe to the same creed, and so long as we "love one another with a pure heart fervently," this "bond of perfectness" will hold us together upon a working fellowship basis. And the longer we are thus bound together the more fully united we become, in the unity of the Spirit and in the unity of the faith. "If we walk in the light, as HE is in the light, we HAVE fellowship one with another;" and the nearer we come to Him the nearer we are to one another. More than this, such fellowship enables us to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ." In this common bond of fellowship, "Let us go on—to PERFECTION." In the fellowship of God and of saints, united in THE faith and Spirit, let us labor together in love, let our prayers and our tears flow together, let our prayers ascend to the end that not one among us may be lost, praying and hoping and working to the end that full-Gospel standards may be maintained in all of our conferences, and that this blessed fellowship may be maintained to the end of the age. There is a purity, a blessedness, a hallowed sweetness and soul-satisfaction about this bond of unity that lifts us above the standards of a vain and unfriendly world, that not only binds us to one another but also to the truth and to God, that lifts us into the realms of the heavenlies and enables us to sing together of the more blessed experiences in the ages to come. Here is Paul's vision—may it be ours also:

"The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Hail! sweetest, dearest tie that binds our glowing hearts in one;
Hail! sacred hope that tunes our minds in harmony divine;
It is the hope, the blessed hope, which Jesus' grace hath given:
The hope, when days and years have passed, we all shall meet in heaven."

"We long, dearest Lord, in Thy beauty to shine,
No more as an exile in sorrow to pine;
And in Thy dear image arise from the tomb,
With glorified millions to praise Thee at home."

6. **It means a glorious triumph here, followed by unending glory in eternity.** In this we reach the climax of our theme. The Star of Bethlehem, the Bright Attraction in the Church of God upon earth, is "the bright and morning Star" in the constellation of heaven that refreshes our weary souls and fixes our visions upon the rapturous scenes above. "This is the victory that overcometh the world, even our faith." "He that overcometh shall inherit ALL THINGS." And "in all these things we are more than conquerors through him that loved us." We are pointed to Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The resurrection of Jesus meant more, both to Him and to us, than it would have meant had there been no trials, no persecutions, no Gethsemane, no Calvary, no grave before this glorious triumph over every foe. So we also are cheered with the hope that after our trials and tribulations, our disappointments and heartaches, our failures and other evidences of human shortcomings—after our joys in service, our fellowships, and foretastes of brighter things to come—the blessings of God will flow unceasingly in their fullness when in the mighty congregation of unnumbered millions of saints and angels in heaven we will share the blissful glory of God in eternity. Paul, seeing this afar off, exclaimed, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." In closing, may we have a few more glimpses into the visions which God revealed to the beloved apostle:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

All praise and glory to God for these wonderful visions. Seeing that these things are for us, let us praise Him for His goodness, bless His holy name, and, with eyes fixed upon the everlasting crown worn by the glorified millions above, "LET US GO ON."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for March, 1932

GENERAL

Madison Co SS Ohio	$ 1 75
West Zion SS Alta	4 35
Mt View SS Mont	22 30
Pleas Grove Cong Ill	14 65
Forks Cong Ind	19 88
Detroit Cong Mich	2 52
Clinton Frame Cong Ind	20 00
A Sister Ill	5 00
Berne Cong Mich	18 02
Members Marion Cong Pa	25 00
Springdale SS Va	31 00
Mt Pleas SS Va	15 00
Manitou Cong Colo	12 40
Martins Creek Cong Ohio	15 16
Bethel Cong Medina Co O	15 00
Oak Grove SS Ohio	15 05
Bethel SS Ohio	12 25
So Union SS Ohio	21 05
Blough Cong Pa	8 00
Kaufman Cong Pa	6 30
Manson Cong Ia	13 24
Sugar Creek Cong Ia	59 82
Shantz YPM Ont	23 00
Red River Valley Cong North Dakota	10 00
A Bro Ill	15 00
	405 74

INDIA

General

Pleas Grove Cong Ill	14 85
Lower Salford SS Pa	64 00
Providence SS Pa	25 00
Souderton Cong Pa	24 55
Doylestown Cong Pa	16 56
Beech Cong Ohio	24 67
Pleas View SS Ohio	9 90
Martins Cong Ohio	17 93
Midway SS Ohio	17 31
A Bro & Sister Ia	7 50
A Friend for Missions Ia	10 00
Fairview Cong Oreg	18 14
Zion Cong Oreg	4 68
Bethel Cong Oreg	50
Salunga SS Pa	40 25
Landisville SS Pa	46 89
No 17143	25 00
Landis Valley Cong Pa	87 17
Pleas Hill Cong Ill	3 33
Goodfield Cong Ill	6 00
E Holbrook SS Colo	4 96
La Junta Cong Colo	5 85
Kansas City Cong Kans	8 18
Scottdale Pa Cong	10 00
John Morton	5 00
Lower Deer Creek SS Ia	25 70
Wood River SS Nebr	20 25
St Jacobs Cong Ont	121 25
Hagey Cong Ont	10 00
Biehn Cong Ont	24 35
Salem SS Alta	38 39
	738 16

Missionary

Doylestown SS Pa	112 50
Lockport SS Ohio	21 85
Elkhart Cong Ind	19 06
Belmont Cong Ind	7 01
Blooming Glen SS Pa	112 50
Perkasie SS Pa	112 50
Walnut Creek Cong Ohio	150 00
Walnut Creek SS Sister Miller's Cl	19 00
Kolb Cong Ohio	2 00
Bethel SS Girls Cl Ohio	11 75
Elkhart Cong Ind	18 56
Belmont Cong Ind	2 61
Roanoke Cong Ill	75 00
Spring Valley SS Kans	37 50
Mt Zion Cong Mo	7 00
Blough Cong Pa	30 00
Kaufman Cong Pa	15 00
S W Pa SS Conf Dist	70 00
Weaver Cong Pa	15 00
Salem Cong Nebr	11 75
Roseland SS Nebr	18 81
Sugar Creek Cong Ia	50 00
E Fairview Cong Nebr	65 01
A Brother from Reiff Cong Md	25 00
Kitchener YPM Ont	30 00
Kitchener SS Ont	41 00
Kitchener Cong Ont	79 00
Goshen College YPCA Ind	75 00
Willow Springs Cong Ill	50 00
Cousins of Ida Beare	44 00
	1,328 41

Sewing Circle Contributions

Trail SC Ohio	10 00
Pleas Valley Aid Kans	12 50
Wichita SC Kans	8 50
Protection SC Kans	8 50
Menn General SC Com	23 40
Salem SC Ind	25 00
Olive SC Ind	27 00
Maple Grove SC Ind	25 00
Shore SC Ind	25 00
Elkhart SC Ind	25 00
Ind-Mich Sewing Circles	52 00
Maple Grove SC Ind	25 00
Gulf Haven SC Miss	5 00
Oak Grove SC Wayne Co Ohio	10 00
Oak Grove & Bethel SC Ohio	30 00
Central SC Ohio	6 00
Mahoning & Columbiana SC Ohio	40 00
Oak Grove SC Ohio	10 00
Orrville SC Ohio	3 62
	371 52
Total for India Missionary	1,699 93

Missionary Children

Howard-Miami Cong Ind	45 00
Cullom SS Ill	5 00
La Junta YPM Colo	37 50
Weaver SS Pa	12 50
Mr & Mrs Arthur Augsburger	25 00
	125 00

Evangelist

Manitou Cong Colo	50 00
A Brother Pa	15 00
Matthew 6:3	6 00
So Union SS Young Mothers Cl Ohio	25 00
E Petersburg YMBC Pa	15 00
Manheim Bi Study Cl Pa	11 00
Proverbs 3:9, 10	40 00
Vineland YPM Ont	12 00
	174 00

Bible Women

A Bro & Sister Ohio	25 00
Salem SS Wooster Ohio	12 50
Bowne Cong Mich	4 17
Blooming Glen SS L D Hunsickers Class Pa	12 50
So Union SS Cl 5 Ohio	25 00
	79 17

Sewing Circle Contribution

Martinsburg SC Pa	12 50
Total for Bible Women	91 67

Teacher

Elkhart YPS & LA Ind	24 00
Mrs P J Sommer	50 00
South Union SS Ohio:	
Half Century Cl	14 50
Classes 11 & 12	14 50
Class 1	4 95
Portland YPCLS Oregon	24 00
New Holland SS Pa	30 00
Two Brethren Rohrerstown SS Pa	10 00
Ten Sisters Lancaster Pa	6 00
A Bro & Sister Lanc Pa	5 00
A Sister Mellinger Con Pa	5 00
Chambersburg Cong Pa	60 00
Waterloo SS Ont	27 00
	274 95

Orphan

Bethel SS Prim Dept Mich	9 00
Plain View SS Cl 5 Ohio	5 00
Conestoga SS Marie Helmuth Cl Pa	9 00
Mr & Mrs J S Roth	11 00
Willow Street SS Elizabeth Breckbill Cl Pa	33 00
Metamora SS Mary Bachman Cl Ill	22 00
Mr & Mrs C A Vogt	18 00
Stumptown SS Pa	36 00
A Bro & Sister Kans	9 00
Blooming Glen SS Cl Pa	5 81
Mr & Mrs Alvin J Miller	9 00
Maple View Cong Ont	11 00
Mt View SS Alta	20 00
Walnut Creek SS Cl 13 O	9 00
Hopedale SS Junior Cl Ill	9 00
Chris M Hostetter	44 00
Blooming Glen SS Robert Nase Cl Pa	4 00
Mr & Mrs D G Kauffman	15 00
Mr & Mrs W D Brenneman	44 00
Forks SS Ind	43 12
J D Hartzler	9 00
Norristown Mission SS Pa	9 00
Weaverland YPM Pa	80 00
Walnut Creek SS Young Womens Cl 8 Ohio	22 00
A Bro & Sister Pa	9 00
Mollie Schrock	12 00
Peoria Mission SS Ill	11 00
Metamora SS Cl 8 Ill	36 00
A Bro & Sister Ind	9 00
Mary E Shantz	29 00
Clinton Frame SS Ind	60 00
Shore SS Ind	14 40
Yellow Creek SS Ind	78 00
Clinton Frame SS Ind	18 00
Bethel SS Prim Dept	9 00
Rockhill SS Pa	44 23
Walnut Creek SS Cl 1 O	23 00
Martins Creek SS Ohio	11 00
Mr & Mrs L Kreider	11 00
Oak Grove SS:	
Inter Jr & Prim Depts Ohio	11 00
South Union SS Ohio:	
Class 3	2 25
Class 4	9 00
Khedu Class	10 00
Junior Dept	12 10
Bethel SS Medina Co Ohio:	
Classes 2, 6, 10 & 11	9 00
Class 3	22 00
Class 4	11 00
Class 8	11 00
Class 7	11 00
Class 9	22 00
Fort Wayne SS	19 00
Webers SS 2 Young Mens Classes Ont	11 00
Kitchener John Kehl Cl Ont	10 45
Kitchener SS Ananias Shantz Cl Ont	5 70
S S Troyer	20 00
Bethel SS Oreg	27 00
Albany SS Oreg	18 34
A Sister Lititz Pa	9 00
Phila Miss SS Pa	19 31
Mt Joy SS Pa:	
Dora Aungst Cl	44 00
Elsie Lutz Cl	44 00
Emily Kraybill Cl	36 00
Paradise SS Pa:	
John K Hershey Cl	44 00
Mabel Buckwalter Cl	88 00
Emma Denlinger Cl	30 00
Annie Ressler Cl	36 00
Anna Martin Cl	36 00
Jess Snavely, Jess Kreider & Amos Weaver Cls	36 00
Jos Brackbill & Elmer Leaman Cls	36 00
Amos Ressler Cl	44 00
Elmer Kreider, Amos Brackbill & Katie Neff Cls	36 00
New Holland SS Pa	18 00
Elizabethtown SS Pa:	
Ada Hershey Cl	10 00
John Rutt Cl	20 00
Mountville SS Pa	44 00
Lebanon Co SS Workers Pa	20 15
Paradise & Millers SS Pa	14 50
Paradise & Millers SS Pa Prim Cl	18 00
Metamora SS John Bachman Cl Ill	11 00
Blooming Glen SS Robert Nase Cl Pa	4 00
Scottdale SS Pa	20 00
Altoona SS Pa	9 00
Manson SS Prim Teachers Ia	6 00
West Union SS Prim Dept Ia	7 80
Salem Cong Nebr	17 10
Lower Deer Creek SS Cls 6 & 7 Ia	1 25
West Union Cong Ia	14 01
Bro & Sister Henry Gingrich	8 00
Waterloo SS Ont	20 00
M Schlabauch	11 00
Willow Springs SS Prim Dept	10 00
	1,924 52

Widows

Mrs J N Hartzler	5 50
N E Hershberger	11 00
A Sister Ill	22 00
Sharon SS Sask	44 00
West Zion SS Alta	20 00
A Bro & Sister Ont	11 00
Mr & Mrs David Eiman	11 00
Weaverland YPM Pa	22 00
Shore SS Cl 11 Ind	3 00
Elkhart SS Cl 22 Ind	5 50
Elkhart SS Cl 27 Ind	1 26
Bethel SS Medina Co Ohio:	
Class 1	11 00
Class 5	5 50
Oak Grove SS Ohio:	
Class 1	5 50
Class 2	5 50
South Union SS Ohio:	
Class 2	4 15
Class 8	75
Class 15	6 00
Class 17	5 25
Elkhart SS Cl 27 Ind	80
Kitchener SS Ont Geo A Weber Cl	11 00
Kitchener SS Wm F Schisler Cl	5 50
A Millersville SS Cl Pa	5 00
Scottdale SS Pa	5 50
S S Gehman	5 50
	233 21

Sewing Circle Contributions

Alpha SC Minn	11 00
Total for Widow	244 21

Medical

A Bro & Family Ohio	10 00
Johanna Mahnke	5 00
Crown Hill Young Sisters Cl Ohio	15 00
Elkhart SS Cl 18 Ind	11 97
Elkhart SS Cl 20 Ind	10 00
Elkhart SS Cl 24 Ind	2 00
Kitchener SS A C Kolb Cl Ont	20 50
A Strasburg SS Teacher Pa	5 00
Conestoga SS Lydia Stoltzfus Cl Pa	10 00
Scottdale SS Pa	10 00
	99 47

Sewing Circle Contributions

Flanagan SC Ill	12 00

Lower Deer Creek SC Ia	7 10
Shore SC Ind	5 47
Freeport SC Ill	20 00
So Union SC Ohio	30 50
Sonnenberg SC Ohio	6 00
Markham SC Ont	7 00
Elmira SC Ont	5 00
	93 07
Total for Medical	192 54

Evangelistic Budget

Mrs A P Schertz	52 00
Berne Cong Mich	30 07
G G Marner	5 00
Cora S Landes	10 00
Holly Grove Cong Md	14 00
A Bro & Family Colo	6 00
Adeline Smucker	52 00
A Bro & Sister Ind	13 00
Freeport SS Cl Ill	13 00
Salem Cong Nebr	65
Salem SS Alta	46 02
	241 74

Academy & Bible School

Vera F Zook	10 00
Kathryn Leatherman	20 00
Hesston College YPCA Kans	13 00
	43 00

Nurses' Bungalow

J A Myers	5 00

Lickma Evangelistic Station

Lancaster Dist Conf	1,000 00
Altoona Mission Conf Pa	3 48
	1,003 48

Girls' Industrial School

Flanagan SC Ill	15 00
Fairview SC Mich	5 00
Emma SC Ind	3 00
Olive SC Ind	5 00
Shore SC Ind	8 00
Middlebury SC Ind	10 00
Ind-Mich SCs	2 00
Metamora SC Ill	10 00
Howard-Miami SC Ind	5 00
Alta-Sask SC	51 00
Sterling SC Ill	17 00
Midland SC Mich	10 00
Milford SC Nebr	12 00
Thurman SC Colo	8 60
Daytonville SC Ia	5 00
South English SC Ia	5 00
Lower Deer Creek SC Ia	15 00
Columbiana & Mahoning SC Ohio	10 00
Roanoke SC Ill	20 00
Ont SCs	80 00
	296 60
Total for India	7,054 80

SOUTH AMERICA

General

Salem SS Alta	37 42
Sylvester J Miller	5 00
Providence SS Pa	22 50
Plain View SS Ohio	21 67
Pleas View Cong Ohio	8 02
Zurich SS Prim Cl Ont	3 55
A Friend for Missions Ia	10 00
Bethel Cong Oreg	50
Frazer SS Pa	47 00
East Holbrook SS Colo	4 97
La Junta Cong Colo	5 80
Kansas City Cong Kans	8 19
Schellsburg Cong Pa	4 00
Pinto Cong Md	4 00
Springs Cong Pa	2 75
Oak Grove Cong Md	50
Scottdale SC Pa	9 50
Salem Cong Nebr	11 85
Wood River SS Nebr	20 25
East Fairview Cong Nebr	28 42
	255 89

Missionary

Millwood & Maple Grove Congs Pa	225 00
Mt Clinton SS Va	18 00
A Bro & Sister Ont	75 00
Souderton SS Pa	37 50
Good Cong Pa	18 00
Elizabethtown Cong & SS Pa	130 50
Pleas Valley SS Kans	20 00
La Junta Cong Colo	8 50
Wilmot A M Cong Ont	72 25
Waterloo SS Ont	112 50
York Co Dist Ont	225 00
4 Waterloo Twp Congs Ont	76 00
	1,018 25

Missionary Children

Fairview SS Mich	18 19
Sharon Cong Sask	8 00
	26 19

South America Evangelist

A Sister & Family Pa	25 00
Lydia A Mayer	12 50
Souderton TM Pa	20 50
Lima Mission Cong Ohio	5 72
Ohio Menn SS Conf	70 00
Fort Wayne Cong Ind	5 94
Chambersburg SS Pa	12 00
Fairview Cong N D	20 00
Scottdale SS Pa	12 50
East Union Cong Ia	50 00
Daytonville Cong Ia	9 60
A Bro from Reiff Cong Md	25 00
Waterloo SS Ont	37 50
Goshen College YPCA Ind	50 00
	356 26

Bible Readers

A Sister Ill	3 00
Lima Mission Ohio Cong	5 28
A Bro Pa	60 00
East Scottdale SS Pa	22 00
Total	90 28

Sewing Circle Contribution

Bethel & Oak Grove SC Ohio	15 00
Total for Bible Readers	105 28

Orphan

Towamencin SS Pa	24 17
A Bro Ind	25 00
Susanna C Rohrer	5 00
Frazer SS Prim Cls Pa	40 00
Mt Joy SS Prim Cl Birthday Offerings Pa	2 62
Lancaster SS Mrs Rohrer's Cl Pa	6 00
Goshen Col YPCA Ind	25 00
	127 79

Sewing Circle Contribution

Lower Deer SC Ia	6 00
Total for Orphan	133 79

Bragado Church Building

Lancaster Dist Conf	700 00

Publication

Hershey SS Pa	44 00
A Bro & Sister Lanc Pa	5 00
Conestoga SS Milford Hertzler Cl Pa	10 00
Scottdale SS Pa	6 50
	65 50

Nurses' Medical Equipment

General SC Com	51 99
Maple Grove SC Ont	4 80
Martins Creek SC Ohio	4 85
	61 64
Total for So America	2,722 80

CITY MISSIONS

Altoona

Allensville Cong Pa	17 62
Stahl Cong Pa	12 07
Casselman Cong Md	4 52
Pinto Cong Md	6 00
Georges Run SS Pa	11 00
Glade Cong Md	1 75
Oak Grove Cong Md	50
Rockton SS Pa	1 00
Pleas Grove Cong Pa	85
	55 31

Altoona-Mill Run Work

Scottdale SS Pa	2 00

Canton

North Lima & Midway Congs Ohio	3 00
Beech YPBM Ohio	3 53
Canton SS Ohio	6 41
Midway Cong Ohio	18 08
Martins & Pleas View YPBM Ohio	10 05
	41 07

Chicago

Wm Hostetler	5 00
L C Hartzler	10 00
A Bro & Wife Ia	7 50
Waldo Cong Ill	13 60
Willow Springs Cong Ill	4 28
Peter Zehr	5 00
	45 38

Detroit

Elias Wideman	1 00
Detroit Cong Mich	3 76
Midland Cong Mich	17 63
Goshen Cong Ind	16 55
A Bro & Sister Mich	5 00
A Bro from Reiff Cong Md	25 00
	68 94

Iowa City

West Union Cong Ia	29 91

Kansas City

Emma Rohrer and Friends	14 00
Mrs Joe Gramly	1 00
Kansas City Cong Kans	1 84
Matthew 6:3	65 00
Ada King	30 00
Crown Hill YPBM Ohio	14 56
Falfurrias SS Texas	4 78
Mt Zion Cong Mo	50
	131 68

Lima

A Bro & Sister Pa	100 00
Logan and Champaign Co Mission Meeting Ohio	38 39
Edna Stoltzfus SS Cl Ia	16 75
A Bro from Reiff Cong Md	25 00
	180 14

Los Angeles

Bert L Heller	20 00
Los Angeles Cong Calif	28 68
Portland Cong Oreg	12 00
Nampa Cong Ida	2 55
Bethel Cong Oreg	1 25
	64 48

Peoria

Martha Zehr	8 00
Metamora Cong Ill	28 54
A Sister Ill	5 00
Peoria Mission SS Ill	4 00
Cullom SS Ill	4 67
A Bro & Sister Ill	5 00
A Friend for Missions Ia	10 00
Science Ridge Cong Ill	12 29
Metamora SS Ill	12 93
Freeport Cong Ill	25 85
Willow Springs Cong Ill	4 27
Peter Zehr	5 00
	125 55

Sewing Circle Contributions

Roanoke SC Ill	5 00
	130 55

Portland

Fairview Cong Oreg	14 66
Bethel Cong Oreg	1 75
	16 41

Wichita

Crystal Springs Cong Kan	8 50

Toronto

Miss K Lichty	2 00
Miss Haist	1 00
Miss Grace Shantz	3 00
Miss Violet Wright	3 30
Israel Martin	1 00
George Weber	2 00
Kitchener Cong Ont	43 25
Wideman SS Ont	20 25
Western N Y SS	10 00
Snyder Cong Ont	12 36
Waterloo Cong Ont	40 67
Latschar Cong Ont	34 00
Zurich SS Ont	2 86
	175 69
Total for City Missions	950 06

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Special Support	195 75
Miscellaneous Sales	8 85
Emery Miller	1 53
Pleas Valley SS Kans	1 00
Noah Schrock	5 00
Sister Yoder	30
Matthew 6:3	1 00
A Friend for Missions Ia	10 00
Roanoke Cong Ill	9 25
Salem Cong Nebr	26 35
	259 03

Orphans' Home, Ohio

A Bro & Sister Aurora O	23 75
A Sister, Wayne Co Ohio	1 00
A Bro Fulton Co Ohio	1 00
A Worker M O Home	2 00
Special Support	585 00
Logan & Champaign Co Mission Meeting O	76 80
Rockton SS Pa	1 00
Springs YPBM Pa	17 87
	708 42

Home for Aged, Illinois

Special Support	647 00
Produce Sold	62 46
Matthew 6:3	25 00
Oak Grove Champaign Co Cong Ohio	25 00
Harriet Hansen Estate	905 00
	1,664 46

La Junta Hospital

A Bro & Sister Ind	8 00
Rockton SS Pa	1 00
Mrs A E Robinson	1 00
Paul Hershey	5 00
Iva A Cook	5 00
Hospital Sales Charged	3,675 70
Hosp Sales Out Patient	103 75
Hospital Sales Cash	760 64
Litwiller Property	5 50
Woodruff Endow Income	415 00
	4,980 59

Children's Home Building Kansas City

Palmyra Cong Mo	4 90

Millersville Orphanage

Towamencin Cong Pa	57 00
Lower Salford Cong Pa	107 00
	164 00

Children's Home, Portland, Ore

Filer Cong Ida	8
Bethel Cong Oreg	2
	1 00
Total Charitable Inst	7,782 5

OTHER FUNDS

Annuity

Two Sisters, Pa	400 00
A Sister Pa	1,000 00
	1,400 00

Mission News Bulletin

A Sister Pa	5 00

Hesston College

Bethel Cong Oreg	1 00
Salem Cong Nebr	8 70
	9 70

Board of Education

Birch Tree Cong Mo	2 00
East Holbrook Cong Colo	15 20
Thomas Cong Pa	6 65
Kaufman Cong Pa	7 60
	31 45

District General Funds

Stahl Cong Pa	4 13
Clinton Frame Cong Ind	31 40
Kaufman Cong Pa	10 75
Emma Cong Ind	8 99
Pleas Grove Cong Pa	1 75
Maple Grove Cong Ind	34 37
Masontown Cong Pa	3 33
Middlebury Cong Ind	12 58
Blooming Glen SS Pa	77 74
Hopewell Cong Ind	20 76
Doylestown Cong Pa	26 28
Clinton Brick Cong Ind	5 32
Franconia Cong Pa	194 74
Spring City Cong Pa	61 00
Skippack Cong Pa	40 00
Deep Run SS Pa	27 12
Boyertown SS Pa	19 01
Pottstown Mission Pa	2 35
Knoxville Mission Tenn	9 73
Filer Cong Ida	3 92
Hopewell Cong Oreg	4 02
Albany SS Oreg	6 16
Bethel SS Oreg	3 73
Spring Valley Cong N D	2 93
Lake View Cong N D	1 45
Wichita Cong Kans	25 47
Bethel Cong Mo	14 55
Pleas Valley Cong Kans	12 30
E Holbrook Cong Colo	9 71
Birch Tree Cong Mo	50
Milan Valley Cong Okla	5 00
Limon Cong Colo	4 27
Cherry Box Cong Mo	5 25
Mt Zion Cong Mo	4 75
La Junta Cong Colo	9 85
Larned Cong Kans	6 00
	711 21

Dak.-Mont. District Conference

Lake Region Cong N D	2 85

Southwestern Pa. Conf. Fund

Weaver Cong Pa	7 25
Thomas Cong Pa	3 35
Kaufman Cong Pa	3 80
	14 40

Johnstown Bible School

Blough Cong Pa	8 00
Kaufman Cong Pa	6 30
	14 30

Rural Mission Fund

Masontown Cong Pa	4 17
Scottdale Cong Pa	22 12
Howard-Miami Cong Ind	13 01
Berea Cong Ind	7 10
	46 40

Rural Evangel

Subscribers	18 20
Leo Cong Ind	9 12
	27 32

Sewing Circle General Expense Fund

Goshen College SC Ind	3 00
So Union SC Ohio	3 10
Crown Hill SC Ohio	1 89
Elmira SC Ont	1 00
Yellow Creek SC Ind	1 00
	9 99

Sewing Circle Letter

Maple Grove SC Ind	20
Sent from Scottdale	7 10
Mio SC Mich	20
Berlin SC Ohio	1 00
South Union SC Ohio	1 00
Yellow Creek SC Ind	1 00
	10 50

Prayer Booklets

Comins SC Mich	70

Personal

South Union SC Ohio	2 50
Total for Other Funds	2,286 32

RELIEF

Russia

Locust Grove SS Cl Pa	3 00
Oak Grove & Pleas Hill Congs Ohio	142 60
Joe Grabill	22 50
Leander S Keim	5 00
Friends of Needy Ind	15 35
Bethel Cong Ohio	50 00
Beech Cong Ohio	60 32
W S Yoder Cong of Norfolk Va	100 41
Martins & Pleas View Congs Ohio	51 10
Chambersburg SS Pa	6 50
Martins Creek Cong Ohio	36 19
Berlin Cong Ohio	7 00
	499 97

General Relief

Mary S Benner	5 00

China Famine Relief

Joseph Slagell	1 00

Harbin, China, Relief

Chestnut Ridge Cong O	55 00
Total for Relief	560 97

SUMMARY

Alta-Sask Dist Mission Board-February	156 07
Alta-Sask Dist Mission Board-March	84 41
Dak-Mont Dist Mis Bd	227 23
Franconia Dist Mis Bd	1,149 77
Ill Dist Mis Bd	177 80
Ind-Mich Dist Mis Bd	544 33
Ia-Nebr Dist Mis Bd	531 32
Lanc Dist Mis Bd	1,299 89
Mo-Kans Dist Mis Bd	275 04
Ohio Dist Mis Bd	944 69
Ontario Dist Mis Bd	1,098 74
Pac Coast Dist Mis Bd	145 27
S W Pa Dist Mis Bd	252 91
Va Dist Mis Bd	73 73
Wash Co Md-Frank Co Pa	111 00
Sewing Circle Cont	896 02
Menn Bd of M & C	13,795 02
	21,763 24
India Missions	7,054 80
South America Missions	2,722 80
City Missions	950 06
Charitable Institutions	7,782 55
Annuity Funds	1,400 00
General & Other Funds	1,292 06
Relief Funds	560 97
	21,763 24

Respectfully submitted and Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Indiana

GLEANINGS

Christian Minorities

The Christians in India form one of the minority communities. Five million are not very many alongside of three hundred and fifty million, but the two large communities in India have acknowledged the right of the Christians in India to both speak and be heard. Much has been said regarding the safeguards necessary to guarantee to the various minorities the enjoyment of their ordinary rights under a national government. We have never considered such safeguards necessary. Whatever may be said for or against safeguarding financial interest or international relationships, we feel that no service can be rendered India by attempting, in a written constitution, to safeguard the rights of any group within India itself. We believe the pronouncement of many Christian bodies on this subject as not desiring any specific safeguards, is a favorable omen. When all is said and done, conditions in the India of the future must rest with the citizens of this land, and we believe further that the legitimate rights and interests of any minority will be perfectly secure in the keeping of the majority groups. —The Indian Witness.

Religious Liberty

In view of the important issues raised about the right of foreign missionaries to carry on their activities, it is gratifying to learn that the National Christian Council of India has appointed an influential committee to study the whole subject of religious liberty. This committee has been charged with the responsibility of preparing a statement making clear what the place of the Christian Church is in the life of the community and the service it is called upon to render in the India of to-day. There has been a tendency among Indian Christians to consider themselves as a special community like the Moslems and to demand special privileges and safeguards. Very few have identified themselves with the masses in the national struggle for independence. At the same time non-Christians realize the peculiar position in which Indian Christians are placed in their relationship to foreign missions, and they recognize that the vast majority of them are engaged in nation-building activities. The time is now come for making it clear to the country and to the Indian Christians themselves what the rightful place of the Indian followers of Jesus Christ should be in the new India that is in the making. The lead of the National Christian Council in this matter will be very opportune.—P. O. Philip.

Indians Sending Out Missionaries

The Secretary of the International Missionary Council has written to inquire if the National Missionary Society of India would coöperate in a scheme of missionary work for Indian settlers in Kenya and Uganda in East Africa. A doctor full of evangelistic zeal has already offered her full-time service to help these Indians. She is very anxious that alongside of her ministrations there should be established work by two Indian Christian missionaries in the places mentioned above. A group of friends deeply interested in this proposal are prepared to find £300 per year to help Indian missionaries to go and work there. Financially the Society may not be able to subsidize this undertaking, but the scheme appeals to us very much, as the time has come for the Christians of India to go out to other lands and share with them that have not the "unsearchable riches of the Gospel of Christ." Our commission is, "Go to all the world and preach the Gospel to every creature."—National Missionary Intelligencer.

Turning to Christ in Persia

A young Persian who was about to leave his home in Hamadan to labor in the oil fields of the south, told a Presbyterian missionary he had not yet made up his mind whether to remain a Moslem or become a Christian. The missionary suggested that he take with him a Koran and a Gospel, read a little of each every day and pray God to guide him to the truth. Not long after, the Persian wrote from the oil fields that he had found the truth and wanted to be baptized.

There is an increasing demand for the services of nurses who have studied at the Nurses' Training School at Tabriz. The school is a mission institution and prepares nurses for both private work and for other mission hospitals.

Fiske Seminary for Girls at Rezaieh reports that for the first time in the history of

the school more Moslem students than Christians enrolled.

Shall Christianity Be Nationalized?

Mr. Jamaluddin, principal of the Boys' High School in Jullundur, a station manned entirely by Indians, voices the plea that India needs not a westernized Christ:

"As the Gospel was first preached in the Orient by Western missionaries, it was perhaps inevitable that Christ should come first in Western dress, especially since Indian pantheism, Indian formalism and Indian idolatry could not easily be utilized for Christian thought or Christian worship. Paul and other leaders of the New Testament indicate that Christianity, which is a universal religion, will adapt itself to special national characteristics in every nation without setting up a separate national form in any."

Interracial Coöperation in Tennessee

It is encouraging to note the improvement in interracial relations in the southern states. The activities reported by James D. Burton, Secretary of the Interracial Commission of Tennessee, is cheering. Many conferences have been held in the past year and city and county leaders have been enlisted in the work throughout the state. Close contact is maintained with state departments of health, education and various institutions looking to the improvement of community life in race relations. Better accommodations for colored people have been provided in some localities, an anti-lynching bill has been endorsed by white leaders, more adequate police protection in Negro communities; better economic and educational conditions have been promoted and morals have been improved. There is great need for better state institutions for juvenile delinquents, the feeble-minded, the sick and the helpless. Adequate protection, justice and opportunity should be given to all.

Brazil Calls Loudly

Brazil needs more missionaries, especially in the Amazon valley and the central tablelands. "The vast hinterland, now shrinking in size because of the new motor roads, demands an active missionary campaign," says Dr. Erasmo Braga, outstanding Brazilian leader. There are twenty-three Protestant missionary societies, with about five hundred missionaries, including wives, at work in about eighty stations in Brazil. The native Christian staff numbers 713, of whom 250 are ordained men. The Evangelicals have 750 organized churches, with over 122,000 communicant members, not counting the 350,000 members of the German Lutheran Church in the southern states. The present population of Brazil is over forty million. Thousands of cities and towns are untouched by the Gospel; the vast interior, with over 1,000,000 Indians, is practically unreached.

Will Mexico be Dry?

Temperance is making headway in Mexico and steps are being taken to make the nation dry. The movement is sponsored not only by church organizations and women's societies, but is also promoted by the Government. In 1929 President Gil initiated an anti-alcohol campaign, and began propaganda in schools and other Government organizations; he ordered temperance programs regardless of the personal opinion of the teachers. Though the present administration does not push the campaign as did Mr. Gil, the movement has a momentum that will not stop. A recent law closes saloons from Saturday night till Monday morning. Having the saloons closed this one day, the biggest spending day of the week, has made a great impression in Ziacuaro. The prison keeper complained that he did not get enough men in jail on Sunday to work the roads during the week. Since Sunday is the biggest market day, and families come to town from miles away, the enforcement of this law is a genuine blessing.

World's Hardest Field

During the last two years hostility and distrust on the part of Amazonian Indians has been overcome and 645 converts have been brought into the church. Little settlements and groups are holding their own services in the absence of the missionary, and are looking forward eagerly to his return visit.

With Iquitos, Peru, as headquarters, missionaries of the Inland South American Union itinerate up and down the hundreds and thousands of miles of waterways, a work which has only begun to bring results. This region has been and is still one of the "uttermost parts," and with Tibet form the last two regions closed to the Gospel.

Protestant Rights in Peru

John Ritchie of Peru writes that the maximum of self-government ought to be the normal procedure in a Christian Church whose members are led of the Holy Spirit. He says: "The native church should be foreign only to the extent of its heavenly character and not on account of its earthly derivation."

Mr. Ritchie says that converts are insisting on their status as Peruvians as well as Christians. It is the policy of the church of Rome to exclude Protestants from the cemeteries. But the Evangelical Christians, under Mr. Ritchie's advice, insist on their rights as Peruvian citizens to use the village cemetery. "This stand has been successfully taken throughout the interior towns and villages and in many places Protestants have been allowed to use the public cemetery, thus establishing a precedent which will be difficult to overcome. The native Christian desires to avoid taking any course which would make them a community apart from their fellow countrymen.

"The native Evangelical synod has also refused to establish mission schools and is insisting that their children be received into the state schools and be accorded decent treatment by the nun-trained school mistresses. As teachers become accustomed to having the children of Evangelicals intolerance wears down. The battle is not won but it is being fought for the right to be Protestants without detriment to their citizenship rights. Evangelical Christians are not to be looked upon as the proteges of foreigners and a foreign religion, but as one hundred per cent Peruvians with something in quality which the ordinary Peruvian does not possess. The Evangelical church seeks the regeneration of the individual and aims to convert the community to tolerance if not to faith."—World Dominion.

An African in Liverpool

A convert of Mary Slessor of Calabar, named Ekarte, went to sea and found himself stranded in Liverpool, where he was led to undertake the help of other Africans who came on steamers to the port. He visits all the ships which carry African crews so that now the men know him and look to him for help in difficulty.

Ekarte lives in a little room in a poor quarter. There you may find him teaching colored men or children the catechism or hymns or discussing passport complications. Or he may be rushing to the hospital or to the police court to help an arrested sailor. The hospitals are miles away, and Ekarte has to walk the whole distance once or twice a week to visit all in which there are colored people.

This convert of Miss Slessor has absolute faith in prayer. A writer in **Life and Work** says: "On one occasion I brought a parcel of food for himself, knowing that if I gave him money he would directly give it to others. When I presented it he remarked that he had been praying for three seamen who were destitute and starving and now the answer had come. Within four days he had got one of them a position on a liner going back to Africa. A week later he secured similar positions for the other two."—Ernest Gordon.

A Wordless Worship

Men calling themselves prophets have been a recurring feature of the Christian movement in West Africa. More than a year ago such a man began to preach and heal on the western border of the Ekoi country. His method is to pray, quote Psalms, lead in singing hymns, preach the coming of the end of the age, then call on his hearers to surrender their idols and confess their sins. Water brought by the credulous is blessed and later drunk for the healing. Taking advantage of this awakened zeal, two missionaries of the C. M. S. opened work at Kpata, in the Bassa country. A school was started, although it had no equipment beyond a blackboard, and a hundred children attended. A dispensary opened and there were fifty patients a day. Last February a message came from villages in the bush: "Please send us some one to help us. We do not even know how to pray." This was impossible to do but a few months later another message came saying that they had built a church. They had given up the market on Sunday, and met in the church where they stand up, kneel, sit down, but no one says a word, for they do not know what to say, or how to pray.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 12, 1932 (Herald of Truth Established 1864) No. 6

EDITORIAL

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life."

In other words, it takes faith in the Lord Jesus Christ, both in His Divine Sonship and in His Word, to admit us into living relationship with Him.

Another thought that we get from this straight-forward statement of truth is that eternal life is certain, without the shadow of a doubt, if we actually believe that Jesus Christ is the Son of God. As Christ says: "If thou canst believe, all things are possible to him that believeth."

The wonders of faith become evident as we search the Scriptures and read what Christ and others have to say about it. But so long as we stop with that our faith is but theoretic and will never get us anywhere. It is when faith becomes part of our experience that its wonders become manifest in our lives, and then it is that our light will shine according to Matt. 5:16.

It was the prayer of the disciples that the Lord might increase their faith. Let it be our prayer also. And along with this let us remember that it takes more than faith to make an acceptable record before God. "Thou believest that there is one God; thou doest well: the devils also believe and tremble." It is the man who acts on his faith that marches on to greater faith, making progress in his life of victory and overcoming power. And this he will do if he has the real faith: because "faith without works is dead," and the kind that will not work is no saving faith at all.

Not the least among the wonders of faith is the overcoming power connected with it. It is the little-faith church member that wavers in the face of hardship and perplexity, and this is the class from which our backsliders come. When, after great trials and times of testing, it is found that some stand firm and steadfast, it is found invariably that such are among the class who have an unflinching faith in God and His Word. "This is the victory that overcometh the world, even our faith."

In this number of the Gospel Herald we print the last of a series of articles on "Thrilling Events in the Earthly Life of Jesus," written by Bro. Silvanus Yoder. If you diligently read this series we are quite sure that you were greatly interested and edified in so doing. If for any reason you failed to read all these articles, we suggest that you hunt up the back numbers of the Gospel Herald containing this series and read the entire list. It is worth it. The recital of this stirring account of the wonderful work of Christ upon earth gives us a foretaste of still more thrilling events to come.

Thrift.—We hear much of this, since the unemployment problem has become so acute. For examples of real thrift, let us take a look at the record of our forefathers. Coming to America in search of religious freedom, they faced the hardships of frontier life and, without clamoring for bonuses or anything to help them earn their livelihood, they skimped, worked, economized, planned, prayed, persevered, cared for their own, and struggled on. If this spirit comes back to our people; and if instead of being overcome we rise to our opportunities, adjust ourselves to our conditions and rise above the obstacles in our way, we may well thank God for this financial depression.

Practically all people agree that in these times of stress we are simply reaping what we have sown. Will we also agree, and show it by our manner of living, that thrift is better than murmuring and complaining? "Seest thou a man diligent in his business? he shall stand before kings."

PROHIBITION AND POLITICS

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath redness of eyes? They that tarry long at the wine . . . when shall I awake? I will seek it yet again."

These vivid word-pictures, taken from the book of Proverbs, actually portray the awful effects of strong drink in all ages of human history.

Here in America, as well as in several other countries, the stench of intemperance and its by-products had become so loud that a number of years ago the people rose up en masse and outlawed the curse. The saloon evil had fastened itself upon the vitals of nations and dominated their moral, business, social, and to a large extent their religious life. Each year witnessed the death of multiplied thousands of victims of strong drink; to say nothing of the many impoverished homes, drunken carousals, immorality in its worst forms, and wretched depravity that only an intemperate life can bring about.

Gradually the eyes of people were o p e n e d. Temperance organizations were formed and people were given the truth. Moderate drinkers became total abstainers. Temperance instruction found its way into schools. Legislation became more stringent. Mild regulations gave way to more effective ones, local option was provided for such counties as desired it, states began to pass prohibition laws, and the stranglehold of politicians who were the products of saloon corruptions was in part broken. Newspapers found it not to their interest to carry liquor advertisements, and so more and more of them discontinued them. Alliance with the liquor interests was becoming more and more of a reproach—a fact which practical politicians were finally compelled to recognize.

But the liquor power, while in retreat, had never surrendered, and has not to this day. There was a "whiskey rebellion" in Washington's day; and while it was suppressed at that time, it has never been entirely wiped out. It has opposed every real temperance law ever enacted; never respected them, except when it saw it was to its interests to do so. While this "whiskey rebellion" was more violent and law-defying at some times than at others, yet this that we are now witnessing is simply a vicious outbreak of the contempt for law that the whiskey power has always had. The leopard has never changed its spots.

Something happened in 1917. A Constitutional amendment prohibiting the manufacture, transportation, and sale of intoxicating liquors as a beverage was passed by Congress over President Wilson's veto and submitted to the states for ratification. With surprising rapidity the states ratified this amendment, so that in a comparatively short time all the states except two had ratified it, and prohibition had become the law of the land.

Had America suddenly become virtuous? No. The stench of the liquor traffic had become so great that few self-respecting Americans cared longer to be identified with it. The politicians saw the light, climbed upon the temperance "band wagon," and made the adoption of the amendment all but unanimous. While there was a powerful temperance wave that swept over the country at that time, there were still thousands of inebriates in every state, and many that were "politically dry" were still "personally wet." In other words, it was the laws, rather than the people, that had been reformed.

The whiskey men well understood this, and many politicians were still working under cover. Saloon domination was not as effectively smashed as it appeared to some people. In too many places there was only a half-hearted effort made to enforce the law, and many in official life made bunglesome efforts at enforcement which did more to discredit the law than to win respect for it. The bootlegger, as always, plied his trade, and covetous money-barons were not above enriching themselves at the expense of other people's strong appetites or depravity. As one writer says: "There would be no smuggling, moonshining, blind-pigging, bootlegging, and practically no drunkenness but for the lure of profit offered by the 'respectable' buyer." So in this case we have a vivid illustration of the fact that "the love of money is the root of all evil." It is the scramble after the billions of dollars, wrung from the 'respectable' buyer as well as from people base enough to rob their wives and children of bread to gratify a depraved appetite, that is responsible for this lively scramble among moonshiners, bootleggers, politicians, "wet" newspapers, and others grabbing after a share of the spoils.

At present there is a decided drift toward the "wet" cause. We are in the time of the reaction that set in immediately after the prohibition wave had spent itself. The "wet" forces are organized, and supplied with an abundance of corruption money. They have subsidized most of the leading newspaper syndicates so that most of the news that people get is "colored." In many places the sow that had been washed has gone back to her wallow. One political stronghold after another is being captured by the liquor forces, and the political parties are "scared white." For them it is not so much a question as to which is the right course to take, not so much as to what is best for the people, but which is the surest way to get into office. Political leaders who were once "dry" are hastening to declare themselves for the "wet" cause. The absorbing question is, How long and how far will the pendulum keep swinging in that direction?

Is the saloon coming back? Nobody claims to favor that. Even the most pronounced "wets" claim that if they thought the saloon would be brought back with the repeal of the Eighteenth Amendment they would cease to be "wet." But nobody needs to be deceived with such hypocrisy. What is a saloon but a place were people buy and sell liquor? And what difference does it make whether you call that place a saloon, a dispensary, or give it some other name? The fact is that intoxicating liquors are injurious to health, character, and happiness, demoralizing and corrupting, and it is the character of the business rather than the name of the places where the death-dealing liquor is handed out that people should keep in mind. We see a good reason why liquorites should claim to be against the "saloon." The stench that came from those hell-holes of corruption has not yet died out; and if the friends of the liquor traffic can blind the people to the fact that the overthrow of prohibition means the coming back of the system from which that stench came they have won a big point.

But there is a still more vital question than the question as to whether the saloon will ever come back. Whether it comes or not, what should be the real attitude of Christian people toward the cause of temperance? Are we total abstainers? Do we give our children proper instruction and training? Do we keep our people properly enlightened on the question? Is the proper temperance instruction given in our schools? Are we careful to safeguard the rising generation against the corrupting influences of "this present evil world?" And are we loyal to the Christian principles that naturally go with the temperate life? The Church should not be indifferent as to the temperance cause, neither should it be entangled in any political scramble. It is as a moral question, affecting social, business, and religious life that we are most vitally interested in the problem. And no matter whether it is made a political issue or not, let us keep in mind our heavenly citizenship and never lose sight of the fact that "every man that striveth for the mastery is temperate in all things."

THRILLING EVENTS IN THE EARTHLY LIFE OF JESUS

By Silvanus Yoder

For the Gospel Herald.

XI. His Appearance to John on Patmos

The appearance of Jesus to John on the Isle of Patmos is the closing scene of the New Testament as well as of the entire Bible. The prophetic utterances as revealed to the apostle John in his old age gives us a vivid forecast of the successes and failures of the Church down the long vista of time, embracing many centuries. The prophecies mark the beginning and ending of epochs in the future history of not only the Church, but refers in a large measure to God's dealing with nations and governments. The book of Revelation closes with the scene of perfect restoration of holiness when all will be restored to the Father. In Genesis we are made to see the downfall of man. His failure and disgrace are vividly portrayed. The encroachment of sin and death into the human family makes us shudder, and as we read the story we see the awful calamities that have befallen the human race as a consequence of sin. But thanks be to God through Jesus Christ our Lord for the blessed assurance He gives those who long and look for His appearance, that there will be no disappointment in the final consummation. Though our sins be as scarlet, we shall be restored to Edenic purity through the atoning merits of Him who appeared to John on Patmos.

The lonely, rocky island of Patmos is located a short distance west of Asia Minor. It is about 25 miles in circumference. Its greatest length is about 10 miles and its width about 5 miles. The rocky solitude was well adapted to the purpose for which Jesus had planned to make His final revelation to His loving disciple John, who had been banished to this lonely and isolated part of God's creation in the days of Domitian, Emperor of Rome. The object of this banishment was t

be a blow to the Christians who at this time were coming into prominence throughout the entire empire. The enemies of the cross reasoned thus: By banishing the prominent leader, his followers will be out of the influence of his personality and as a result will in course of time, again resume their normal condition, but such was not the case. The benign influences of the Christ life were not so easily eradicated. The loving appeals of Christ and His apostles had taken deep root and its extermination, even by the cruel and relentless power of Rome, which had crushed all her foes, was a task of greater magnitude than the conquest of Gaul or the subjugation of Carthage. The military leaders of Rome could devise plans for a successful military campaign, but when in their arrogant pride they sought the extermination of the Christians, their skill was baffled and their plans a complete failure.

It is not the object of this article to even attempt to give an exposition on the book of Revelation, but if I may be able to instill a greater desire and a deeper reverence for the sacredness of the prophecies of God as delivered unto us by His faithful witness, I shall have accomplished the purpose of this short number. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: For the time is at hand." The prophecies of Revelation which coincide so minutely with the prophecies of Daniel were not to be dealt with like the prophecies of Daniel which were to be sealed, for the time was not at hand. But not so with the prophecies given by John, our brother and companion in tribulations as in divine solitude among the rocky clefts of lonely Patmos he writes the Revelation of Jesus Christ with regard to the future whose time is at hand. The Book is not to be sealed.

John gives us a vivid description of the vision he received while on this lonely isle. Even though the most cherished desires of associating with his brethren were denied him, he was not left comfortless. As he meditated upon their gatherings on the Lord's Day, the Lord Himself made His appearance. Daniel gives a similar description of the man which he saw in a vision, in the tenth chapter of Daniel. John, though severed from all communications with his beloved people, forgot not the worship and adoration of his Lord on the Lord's day. He tells us why he was on the isle and the circumstances that led to his receiving the Revelation. O the inconsistency of the enemies of the cross! Some of our most noted and best teachings, some of our deepest spiritual admonitions, some of our strongest appeals for a virtuous and holy life come from pens behind prison bars. The book of Revelation which comes to us from the pen of our banished brother and companion in tribulation is of the most sublime utterances ever given to mortal man. As we stand on the balcony of this Divine Structure, the Bible, and gaze into the eternal future of bliss and rapture and also into the fathomless abyss of the regions of the damned, our feeble and finite capabilities of conception are lost in the ocean of Divine Omnipotence. The enemies of the cross have never realized the fact that it is impossible even by imprisonment or banishment to sever the child of God from the fatherly concern of a loving Friend and Savior in time of need.

"Seal not the Book, for the time is at hand." Did John with a prophetic vision, see down the long, long vista of time, and behold the encroachment of sin and worldliness gaining entrance into the visible Church; even his own beloved congregation in Asia Minor at Ephesus to lose their first love? Did he see the stride of infidelity and skepticism constantly making progress until in course of time the Deity and atoning merits of Christ are scoffed and ridiculed from the pulpit? Did John see in the future the display of wealth in the cathedrals of Rome and elsewhere? And did he see the fascinating crave of this modern age when the ambitious emotions for adventure in the commercial world to become rich so fasten itself upon the professed followers of Christ that little time is given to prayer, thought, and meditation? "Seal not the book, for the time is at hand." The warnings by Jesus Christ as revealed to John on Patmos are apt and timely. The book is not a collection of fabled fancies that has served its time and is out-of-date, but instead it serves as a Divine admonition and loving appeal to all who love truth and righteousness.

One more scene as we close this series. It is heaven, the abode of the redeemed. Its streets are of gold, its wall of jasper. No night there. The Lamb itself is the light thereof. Its dimensions insure ample room for all. In the blissful rapture there shall never be even a cloud or tear of sorrow and as we meditate upon the bliss of heaven, we lose ourselves in the boundless realm of eternity. Perhaps you have often brought to your memory the imaginations of heaven, but in reality what would you give, what privations would you undergo, what sacrifice would you make for only one look down main street of the heavenly Jerusalem, or to hear only one short number of triumphant song by the redeemed host beneath the arched dome of God's dwelling? Well has John said, "Even so come Lord Jesus."

Goshen, Ind.

The plausible Gibeonite was more dangerous to Israel than the rugged sons of Anak.—Scattered Seed.

MORE ABOUT JOHN 20:17

By J. L. Stauffer

For the Gospel Herald.

The view presented in the Gospel Herald of April 14 in reference to John 20:17 is not new, but it raises a number of questions:

1. Is this the best possible interpretation of John 20:17, or is there another that is more scriptural and satisfying?

2. Did the fulfillment of type and prophecy require that Christ ascend into heaven twice on our behalf, first, immediately after His resurrection, and then again after forty days?

3. Was our atonement finished on the cross, or completed in the heavens?

4. Was the resurrection (Rom. 1:4) of Christ a seal of God's acceptance and approval of the finished work of the cross, or only a means whereby Christ would be enabled to complete His work in heaven?

These and similar questions confront us as we reflect upon the solution of John 20:17 as offered by Bro. Yoder. Note the following:

1. Scores of events are predicted concerning the life of Christ, but **only one ascension** is recognized by the prophets, or by Christ, or His apostles. (Psa. 68:18; 110:1, 5; Luke 9:51; John 3:13; 6:62; 14:28; 16:5; 20:17; Eph. 4:8-10; I Tim. 3:16; Heb. 1:3; 4:14; 8:1; 9:12 cf. 24-26; 10:12; 12:2).

2. **Christ fulfilled all types relating to His work,** but it is possible to err in our interpretation of their meaning, or as to what constitutes a fulfillment of the types.

3. The Bible is specific in ascribing our atonement to the cross of Christ and His shed blood, and to our knowledge, no mention is made anywhere in Scripture that implies His work as Saviour was not finished on the cross. (Acts 20:28; Gal. 3:10, 13; II Cor. 5:21; Rev. 1:5; 12:9-11; Heb. 10:19-20; Col. 1:20, 21; Eph. 2:13-14; I Pet. 1:18, 19).

4. The Bible clearly states that the earthly tabernacle was typical of heavenly things. The rending of the veil between the holy and most holy places in the temple was symbolical or typical of the opening of heaven to the believer. We are not left in darkness on this subject, but are clearly and specifically informed that **the rent veil that gives us access into heaven was the crucified Christ.** (Heb. 9:6-8; 10:19-20).

5. If the rending of the veil (Christ's crucified body) admits us into heaven itself, and it does, **would not His shed blood on the cross constitute for us the "blood-sprinkled mercy seat?"** This corresponds with the typical work of the high priest on the day of atonement (Lev. 16). The death of the victim was followed immediately by the sprinkling of the blood

(Continued on page 140)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hagerstown, Md.

(Mennonite Old People's Home)

Dear Herald Readers; Greeting:—We are among those who can thank the Lord for His blessings to us. One of our helpers, Sister Ruth Eberly, was in the hospital for a few days, but is improving nicely. The others at the Home are as well as can be expected for aged people.

On April 4 Bro. John S. Horst passed away to his reward. He had been helpless for the past few years, but was very patient and contented. His age was 85 years and 6 months. Services were conducted at the Home on April 10 by Bros. Denton Martin of Smithburg, Md., and Christian Reiff of Elkhart, Ind. This was the time for communion at the Home, and we were pleased to have Bro. Reiff with us at this time. This was his home in his younger days. He had the pleasure of meeting many of his family, but most of the older ones are not here any more.

Special visitors to the Home were Sister Shank of Broadway, Va.; Bro. Henry Eby and wife and daughters from Mt. Joy, Pa., and many other friends. We are thankful for the good will of our many friends.

Remember us.

April 22, 1932. B. E. Stauffer.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greeting:—Spring time with its many calls to duty is upon us, and we are made to feel that "the King's business requires haste." May we be swift to hear, and do the Master's bidding that souls may find Him.

April 23, Bro. V. E. Reiff came on his annual trip to audit the books. He was accompanied by John Gingerich of Elkhart, Ezra Beachy, Helen Moser, and Mary Gingerich of Goshen College and Bertha Noejel of Thurman, Colo. The group gave an interesting program to an attentive audience Sunday morning, on the subject, "Jesus the Light of the World." Their messages in talks and songs added inspiration, courage, and cheer to all present.

Although spring is here, the usual joyfulness of the season seems to be suppressed by the great needs all around us. Conditions are becoming more serious and needs more pressing. So many are discouraged and sad and are becoming hardened—while we rejoice that others in similar circumstances are drawing near to God and from that angle are praising the Lord for the depression. May it be used to His honor and glory. We feel to rejoice when parents in destitute circumstances confess they are tired of being strangers to God and want to be again followers of Him.

We hereby express our thanks to the various sewing circles who sewed for us in April. Any one having a man's suit or men's or boy's clothing that are good will find needy and appreciative users of the same here.

We rejoice in the conversion of three girls, and are praying they may be able to go all the way in spite of the hindrances which are in their way.

On May 8 we are planning to have a Mother's Day and a Cradle Roll program combined. We hope to present more clearly the great responsibility of parenthood in this careless age.

We crave an interest in your prayers. May the Lord of lords ever be with you and bless each one.

Yours for the cause of Christ,

May 2, 1932. Frank B. Raber.

Job, W. Va.

Dear Readers of the Gospel Herald:—"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

During the winter, from Christmas to April 1, there was no one living in the Mission Home. Virginia brethren made regular trips to Job and filled the appointments there and about. Bro. Jasper Smith a faithful minister here, shared in the labors and blessings of the Lord's work.

On Saturday, April 2, Bro. and Sister James Gross brought Bro. R. W. Benner to fill the appointments on Sunday, and two Sisters to remain on the field. Bro. Benner filled two appointments on Sunday and they returned to Harrisonburg the same evening.

Sister Mary Keener is to be with us for a few months this summer. We often need such services as she can render, both in the Home and in the community, for she is a registered nurse. She knows how to take care of physical as well as spiritual ills.

Bro. and Sister David Horst left their home in Orrville, Ohio, arriving here April 16, expecting to make this their home for an indefinite length of time. We appreciate their concern for the work and their willingness to come and help us. Since Bro. Horst's are here we have visited in 50 homes. All except a few were homes of members or S. S. attendants. There are many more homes to visit before we get around to them all.

The ministers from Virginia filling appointments in April were Brethren Rhine Benner, Early Suter, and Amos Heatwole. Bro. Suter made three trips. Those bringing the ministers or accompanying them were Bro. and Sister James Gross and daughter Grace, Bro. Howard Charles, Roy Heatwole, and Willie Keller.

We are planning to begin our first summer Bible school of the season at the Lambert schoolhouse soon.

Remember us in prayer continually till He comes. In His service,

May 4, 1932. Vada Heatwole.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—"Except the Lord build the city they labor in vain that build it." We have learned that to be true. The Lord has been blessing our labours, working in our midst. Some souls are being concerned about their salvation and are turning to the Lord. We thank you for your prayers. We wish you would continue your prayers for the work at this place. Last Sunday, May 1, Brethren David and Ira Miller were with us throughout the day. Sunday, May 8, we will observe the Communion. Bro. Eli Souder will preach the following Sunday, May 15.

The Monday and Tuesday evening preaching services continue with good interest, and also the week-day Bible school on Wednesday afternoon. Arrangements are being made for the summer Bible school again, likely in the same community as in former years but having it in unoccupied buildings. Tent meetings will not be held here this summer.

We would call attention again to the meetings on Sunday afternoons and evenings of May 29 and June 5. Messages treating the Biblical reason for the teachings and practices of the Mennonite Church will be given; also some subjects treating the history of the Church will be given. The life and labors of Menno Simons is one of these. Programs gladly sent on request. We would appreciate the names and addresses of any in the city that are of Mennonite lineage that could be visited in the interest of these meetings; also of others who may be interested in the teachings and practices of the Mennonite Church.

May 4, 1932. J. Paul Graybill.

Altoona, Pa.

(2504-Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us. Our bishop, Bro. J. N. Durr, who was spending the winter in Lake Charles, La., arrived in Altoona, April 14. In the evening we had an appointment for preaching services for him, a service of welcome for his return. Bro. Durr spent ten days with us allowing himself to be

used in visitation work and the services. Our hearts were made to rejoice on Sunday afternoon, April 17. Baptismal services were held at Mill Run Chapel in an overflow attendance. There were twelve baptized and one was received by the right hand of fellowship. Services in charge of Bros. Durr and U. S. Zook of Allensville, one of the members of the Local Board. With these additions we have a total membership for the Altoona congregation of 96. We realize the added responsibilities. We solicit an interest in your prayers in behalf of the work.

Sister Margaret Stonerook of Martinsburg has come to the city to work in a private home. We appreciate her help in the services.

Sunday, May 1, the inquiry meeting was held. All present expressed peace and desire to partake of communion which will be held, the Lord willing, on Sunday morning, May 8.

Brother Weyandt, our deacon, and myself had the privilege of having services in the Blair County Home and the county jail, distributing literature and giving out 100 Gospels of John to the inmates.

Some urgent calls are coming for us for help along the line of eatables. We are sorry we are not in position to give very much help. Any person having an extra supply of old potatoes or vegetables, such gifts would be very much appreciated to help out.

Cash Receipts, April

S. W. Conf. Miss. Board	$37.69
Allensville Congregation	17.62
Mattawana S. School	25.00
	$80.31

Special Charity

Maple Grove S. School	$8.00

Cash Value of Clothing

Reed S. Circle	$ 5.50	
Beech S. Circle	6.50	
Allensville & Belleville	5.05	
Conestoga	.75	
Paradise	3.00	
Cross Road & Lauvers	7.61	
Lanc. Co. S. Circle	7.15	$35.56

Many thanks for your support. We beg a continued interest and your prayers.

May 4, 1932. Joseph M. Nissley.

Millersville, Pa.

(Mennonite Children's Home)

The twenty-third annual meeting of the Mennonite Children's Home Association was held at the Millersville, Pa., Mennonite Church on May 4.

An all day and evening program was arranged, with topics appropriate for the occasion. About ninety Home children and about sixty foster parents were present. We are glad for the interest manifested by many of the foster parents, who are willing to lay aside temporal duties for this Annual occasion. A sister approached the writer and said, "This is the first meeting of this kind that I ever attended. I always thought that this meeting was for the children and foster parents only." We want to state here that the entire brotherhood should be represented at this regular Annual Meeting, since it is your work. You are supporting the work so nobly in cash contributions and provisions in general. This article is too late for this year, but, if we are spared for another year, we want to ask our dear ministering brethren to invite their respective congregations to send a good representation for the next Annual Meeting.

All the speakers listed on the program were present and we can truly say that we were sitting together in heavenly places. We again ask you to pray for us as we continue this great work throughout the year.

We want to thank you who helped through house cleaning season, as well as the Root Nurseries, Manheim, Pa., for their contribution of shrubbery. There are thirty-two children in the Home at present. Among this number are boys and girls that would bring sunshine into your home, if admitted. Will you take one or more for a three month trial? Write to the Superintendent for full particulars in child placing.

May 5, 1932. Levi Sauder.

Knoxville, Tenn.

(709-N. University Ave.)

Greetings to Readers of the Herald:—Spring has arrived with its warbling birds, blooming flowers, and trees in full leaves. All nature, unlike humanity, seems to be praising its Maker.

On April 23 and 24 we were delighted to have Bro. and Sister E. R. Brunk, Bro. and Sister J. D. Hartman, and Sister Marie Blosser (a former worker at this place) come and give us a visit. We appreciated their help in the Sunday school, and also their messages in the Y. P. B. M. in the evening. They were accompanied by Sister Lena Wenger, who had been home for her vacation. We are indeed glad to have her with us again.

One soul has been added to our number since the last writing. Our hearts are made glad to see souls ready and willing to accept Christ.

Occasionally the congregation is favored by visits from the Jennings and others from Concord. Bro. Jennings gave us several timely messages.

The work here is very encouraging. Several earnest seekers have recently been inquiring the way more perfectly.

Invitations for cottage prayer meeting come in weeks ahead of time. Often we are told not to wait so long, but come soon again.

We greatly desire the prayers of God's children in behalf of the work and workers.

May 6, 1932. Sarah Shank.

THE ARGENTINE WEEKLY NEWS LETTER

By Florence B. Lauver

For the Gospel Herald.

Dear ones in the Home land, Greeting in Jesus' Precious Name:—The work in all towns is moving along nicely. We would desire more spirituality and more conversions. May you remember the work daily in your prayers.

From America comes the news that a boy of fourteen has been converted and is seemingly promising as a future worker. The first baptized member died there recently. After suffering for some time with cancer she fell asleep in Jesus. They had attended Gospel services in Italy, and after waiting for 25 years she had the privilege in America to enjoy Christian fellowship in the Mennonite church. At first friends discouraged her, but this did not hinder her from going to the Rutt home to seek the truth. She was later baptized. The Gospel was preached to a large crowd of relatives and friends who never hear the Gospel. His Word will not return void.

In Cuenca many men show interest in the Gospel. Also in Moctezuma the hall is usually well filled. We hope to baptize a few people here soon, D. V. Pray for them, as well as the town of Smith, where we plan to rent a hall in the very near future. We have had many open air meetings there.

On March 27 the new church in Trenque Lauquen was dedicated. The missionaries present from a distance were the Webers, Swartzentrubers, Rutts, Bro. Litwiler, Bro. and Sister Luayza and their three oldest girls, myself and Lois and Mary Lou. Bro. and Sister Lantz and Bro. Lauver went this week to see the church and hear Bro. Varetto, a very talented Argentine who has been greatly used throughout the Argentine for the Master. He is continuing a week's evangelistic meetings. All the towns have been coming and show a great interest. Other speakers were the brethren Gorgon, Barbosa, Cavadore, Batalia, and Luayza. On Saturday night those who were present had a prayer meeting, which was followed by talks from different individuals on the work in their town and their surrounding district. Those taking part in this were Bro. Weber, Sister Anita Cavadore, Bro. Barbosa, and myself; telling about the blessings of the Lord in Pehuajo, Pelligrini, Bragado and Casares.

Bro. and Sister Lantz have been having blessings in preaching the Gospel in their surrounding towns too. In one place a hall and benches have been loaned to them.

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Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

RESTORE INSTITUTION OF FAMILY PRAYER

Editorial in "Wichita (Kans.) Beacon" April 9, 1932. Selected by Levi Hershberger.)

The efficacy of prayer! When other methods fail, when worldly ways and means prove ineffective, when the skies are overcast with dark and ominous clouds, then man turns to Providence for aid, seeking divine guidance that he may be led from the wilderness of his despair.

Mrs. W. A. Luebke of Freeport, Kans., in Wichita addressing members of the Kansas Federation of Women's Clubs, urges the restoration of the altar in the home, that the institution of family prayer again may become the power for good such as it was in former days.

Prayers, sincerely given, never have been harmful to the human race. . . .

Men of all faiths and of all times have resorted to prayer, in one form or another, according to the nature of their convictions on religion.

Earnest prayers to the Almighty inspire the giver, renewing his faith in his fellowmen, stimulating his belief in a better world and a more blessed life to come. Prayers invoking divine blessing will relieve the mind and give cheer to the soul weary of strife.

(It seems almost like an oasis in a desert to read such an article in a modern newspaper. What a tremendous change would take place if throughout this nation, in every home, there would be established a family altar, not merely for the "psychological effect of prayer," that is so popularly upheld in some circles and hinted at in the above article, but for the far-reaching results of prayer! And what a difference it would make in our own beloved Church if its homes could be 100% in having REAL family devotions daily! L. H.)

Goltry, Okla.

AS BECOMETH GODLINESS

(By J. N. McCormick; printed on Tract; Selected by J. M. Nissley.)

The significant thing about our manner of dress is, it is expressive of character. Our clothing is not simply for protection of our bodies against the weather, but it is also an expression of the heart or inner life. Clothing is beautiful only as it adorns and clothes a body in such manner as to show "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4).

Degenerated France where prostitute houses are licensed and protected by the State invites our fashion experts to her Capital to get styles for our females to undress in. Many of our unknowing women are unwittingly beguiled into wearing into all public places, clothes that identified the harlot street-solicitor only a few years ago. Thus many of our church workers and Sunday school teachers are deluded promoters of sexual impurity.

Our imported fashions are started by fallen women who throng the streets of this notorious center of lust, and these fashions plainly indicate the lustful source of their origin.

Satan the deceiver is the inventor of these lustful, degrading fashions. We hear our sisters talk about the same moral standard for men as men set for the prospective mothers of their children. But, let the men show their nakedness as do our well undressed women, and you would at once hear a howl of, **"Indecent!"**—it seems these lustfully dressed women expect lust privileges of their sex. Why mothers persist in dressing their little girls in suggestive garb I do not understand. Surely, mothers, you do not intend to train your girls for the brothel. But you are heading that nudely dressed girl that way. How can we expect to overtake and reform the thousands of girls the mothers are heading towards the red-light districts, wearing only the middle part of the dresses. The Purity Journal said: "Dress causes the downfall of the majority of girls who go astray." The Chicago Juvenile Protective Association, with vast experience, affirms the above statement to be the fact.

The bared arms, the peekaboo front, the decollete waist, exposing charms sacred to womanhood, appeal directly to man's sexual instinct. In consequence many men are morally weakened and led into low ideals of womanhood and consequently, less respect.

"It is evident from the importance of man's higher nature, that the man who attempts to weaken the moral and religious restraints which keep men from evil, is guilty of a most atrocious crime, and is one of the worst enemies of mankind."—Prof. Gregory.

Prof. Shannon says, (Perfect Manhood, p. 59), "I have lived a continent life. As a husband, father, educator, and minister, I pledge you my honor that the greatest trials, the sorest temptations I have ever met, have come from improperly dressed women and semi-nude pictures."

Dr. Talmage said, "Thousands of men are in hell whose eternal damnation is due to the improper dress of women." No doubt that immoral and improper dressing are the chiefest barriers to progress in spiritual Christianity.

No great spiritual awakening was ever accomplished with radical reform in dress. The early Quakers and Mennonites, and later Methodists, all these and other deep spiritual movements were very pronounced on dress. John Wesley left the following record, which stands today as a rebuke to many of his professed followers: "The fact is plain and undeniable; it has this effect both upon the wearer and the beholder. You poison the beholder with far more of base appetite than otherwise he would feel. Did you not know that this would be the natural consequence of your elegant adornment? To push the question home, did you not desire, did you not design it should?

"You kindle a flame which at the same time consumes both yourself and your admirers, and it is well if it does not plunge both you and them into hell."—Sermons, Vol. 2, p. 261.

It is said that the majority of the 35,000 girls who go astray each year, have fallen through the lust of dress. Is it not enough to bring all pure-minded women to serious thought and earnest endeavor? J. H. Kellogg, M. D., persuasively declares: "Wealthy women could do more to cure the social evil by adopting plain attire than all the civil authorities by passing laws or regulating ordinances."—Plain Facts, p. 92.

Will professed Christians treat this weighty matter lightly? How can you my sister, continue to profess to be a Christian while you dress in conformity to the world? If your example is leading hell-ward, what is your profession in the sight of God?

Parents, why do you start your innocent little girls to the houses of prostitution on Sunday morning, with their lesson of purity, modesty, and nonconformity to the world? But you say, "No we are sending them to Sunday school." I wish to say firmly but kindly: we cannot make Christians of our children by any means until we have them consistent in dress as well as in all other matters. The world is full of hypocrisy to-day because Christ has been taught and the devil practiced. I am not saying these things to create animosity, that would only make bad conditions worse; I only hope that my plainness will produce sincere thought and earnest action.

Mothers, will you not cease to jeopardize innocent purity by clothing your little and bigger girls in sleeveless dresses, rolled stockings, low-necked waists, and shorter skirts than are necessary for decent and proper dressing? We must begin in childhood to form habits and character for womanhood. I have given you quotations from professors and doctors, but above all these, God demands that

(Continued on page 135)

SUNDAY SCHOOL LESSON

Lesson for May 22, 1932—Gen. 33:1-11

JACOB AND ESAU RECONCILED

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Introductory. — During the twenty years or more intervening between Jacob's remarkable vision at Bethel and his first meeting with Esau since the estrangement between the two brothers, history records a number of important events in the history of Jacob. During this time he had married the two daughters of Laban, Leah and Rachel, and eleven sons and one daughter had been born to Jacob. He had become quite wealthy, even though Laban had interfered with him a number of times. The dissatisfaction finally became so great that Jacob decided to leave and return to his own country. But what about Esau, from whose wrath he had fled twenty years before? Would he still find his brother hostile, determined to avenge himself because of his failure to get his father's blessing? The nearer he came to his own land the heavier this thought rested upon him. Previous to the meeting of the two brothers Jacob had wrestled all night with an angel, and the happy ending of this struggle, though it left Jacob a cripple the rest of his life, prepared Jacob for the kind of a meeting which seemingly put an end to the feud. The same characteristics that had previously marked the life of the two brothers were here manifest. Esau was the jolly-go-lucky sort of a fellow that made him reckless; and while this disposition caused him to fly off in a rage when things did not go to suit him, it also stood in the way of his holding a grudge. In this meeting he seems to have forgotten about the former feud; at least there was no mention of it on his part. Jacob was the serious-minded man who wanted to meet all his problems in a way that made him safe. Some interpret his wrestle with the angel as proof of a guilty conscience, while others see in it the evidence of the man of God who wanted the strife with his brother forever settled and went to the Lord for counsel and directions. Probably both elements entered into the affair.

The Meeting (1-7).—As Jacob saw Esau coming he also saw that there was a large company of men with him—four hundred. As he had no means of knowing what Esau's attitude would be, friendly or otherwise, he took the precaution of preparing for the meeting so as to make the best of the situation and make the most favorable impression possible. It was a case of preparing for the worst and hoping for the best, working to the end that his hopes might be realized. Arranging his family in a way so that Rachel and Joseph might have the least cause for fear or alarm, he introduced each group in turn and all bowed to the ground before him.

Esau Accepts Jacob's Gift (8-11).—Esau seems to have been interested in another matter more than he was in receiving his relatives. "What meanest thou by all this drove which I met?" he demanded of Jacob, whose quick reply was, "These are to find grace in the sight of my lord." "I have enough, my brother," was Esau's response to this offer. But Jacob insisted, and Esau finally accepted the offer. The meeting seemed to give satisfaction on both sides, and the old feud between the brothers was at an end. The fact that Jacob and Esau afterwards united in burying their father is further proof that the reconciliation was lasting.

Lesson Meditations. — From this historical narrative we gather a number of thoughts worth noting:

1. It pays to give thoughtful attention to serious problems before us. Jacob's great burden was the reconciliation with his brother, and he gave this problem more than a passing attention. He provided a substantial gift for his brother, and made preparation for the meeting by an all-night wrestling in prayer. What might have happened had Jacob been as thoughtless as he was when he purchased the birthright and later received the patriarchal blessing we can only guess; but we are sure that by this thorough preparation Jacob made a thorough job of it and was completely successful.

2. It pays to go to the Lord with our problems. It is there that we get the needed strength and wisdom that we could never get if we depended upon human ingenuity and strength alone.

3. Jacob wrestled all night in his own strength and accomplished nothing. But when the angel touched his thigh and his strength was gone, he leaned upon the strength Divine and prevailed. Life's great victories are won at the Throne, in the strength of the Most High.

4. "It is more blessed to give than to receive." Suppose Jacob would have pursued his old policy of winning by cunning ingenuity, would he have won Esau as he did in this case? Even from a business standpoint it paid him to do what he did, for we believe that the blessings that followed this gift were worth more to him than the property would have been or more than the property was worth to Esau; but we do not believe that it was this that prompted Jacob to do what he did. His great problem was reconciliation, and, like all other great problems, the best solution is found in the sacrifice way. Read what Christ has to say on this subject: Matt. 6:19-33.—K.

Bible Meeting Topic

V. BIBLE CHARACTERS—PHILIP (Jr.).—Acts 6:5; 8:5-40

Topic for May 22

MOTTO

"Arise, and go."

OUTLINE STUDY

I. Philip Ordained a Deacon.—Acts 6:1-6.

II. Philip Preaches in Samaria.
1. A general acceptance of Philip's preaching.—8:5-8.
2. Simon, the sorcerer, is baptized with the rest.—8:9-13.
3. Simon's character found out by Peter.—8:14-24.

III. Philip Called to Preach to the Ethiopian Eunuch.
1. Directed to go south to the Jerusalem-Gaza road.—Acts 8:26.
2. He sees the Eunuch traveling in a chariot reading.—Acts 8:27, 28.
3. The Spirit directs Philip to join the chariot.—8:29.
4. Philip preaches Christ from the Scripture the Eunuch was reading.—8:30-35.
5. The Eunuch is converted and baptized.—8:36-39.

IV. Philip Sent to Other Places.
1. Caught away from the Eunuch.—8:39.
2. Found at Azotus and other cities to Caesarea.—8:40.
3. Philip visited by Paul and his company.—Acts 21:8-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Philip a Deacon.
2. Philip an Evangelist.
3. Philip Explaining the Scripture.
4. Obedience to the Lord's Voice.

For Seniors.
1. The Success in Following Divine Leading.
2. Philip's Evangelistic Service.
3. Lessons from the Experiences of Philip.

PERSONAL THOUGHT

Do we live in the presence of God in such obedience that we can hear and know His voice calling us to every service?

AS BECOMETH GODLINESS

(Continued from page 134)

women "adorn themselves in modest apparel" (I Tim. 2:9, 10).

In Peter's first epistle (3:3, 4) we read: "Whose adorning, let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or putting on of costly apparel. But let it be the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit, which is in the sight of God of great price."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, MAY 12, 1932

Field Notes

The brotherhood of the Fairview, Mich., congregation is looking forward to a communion service on Sunday, May 15.

The brotherhood at Rockton, Pa., has decided to hold communion services on May 29, with an inquiry meeting two weeks previous.

The brotherhood at Martinsburg, Pa., is looking forward to an inquiry meeting on May 29, followed by a communion service on June 12.

The Lord willing, a Sunday school meeting will be held on Sunday, May 29, at Stony Brook Church, York Co., Pa. Speakers: Paul Huddle, Noah Risser, and others. I. E. L.

The Lord willing, council meeting will be held at the Salem Church near Wooster, Ohio, on Sunday morning, May 15, and communion service in the evening of the same date. M.

Several new conference announcements appear on last page of this number. May the Lord direct the work in all these meetings. In this connection we are glad for the favorable report of the Franconia Conference, which appears as a correspondence in this issue.

The annual mission meeting, held under the auspices of the Washington Co., Md., and Franklin Co., Pa., Mission Board, is to be held at the Chambersburg Mennonite Church on Thursday, June 2. On the program appear the names of a number of active workers within the district, also the names of Bro. O. O. Miller of Akron, Pa., and Bro. B. B. King of Harrisonburg, Va.

Pacific Coast Conference.—We are in possession of an interesting program of the annual meeting of the Mennonite Conference of the Pacific Coast district. See announcement on last page. It is the kind of a program that makes one wish that he were able to attend the meeting.

We are in possession of an interesting program of the Sunday school meeting to be held at Stony Brook Church, York Co., Pa., on Sunday, May 29. Among those whose names appear on the program are Brethren Noah H. Mack, Paul Huddle, Noah W. Risser, and A. W. Myer.

A card from the Kansas City mission informs us that Bro. C. F. Derstine of Kitchener, Ont., who had been spending some time in evangelistic work in Kansas, was expected to preach at the Mennonite Church in Kansas City, Kans., on Thursday evening, May 4.

Sunday, May 15, is the time set for the reopening of Hess' Church near Lititz, Pa., at which time an all day meeting will be held. An interesting program in our possession provides, among other things, for a morning sermon, after Sunday school, by Bro. N. L. Landis, followed by a number of addresses on stirring themes, closing with a sermon in the evening by Bro. Walter Lehman.

A Correction.—In last week's Gospel Herald we promised the annual report of General Manager and Secretary-Treasurer of the House in this week's Gospel Herald. We got our dates mixed. That report is coming next week, D.V. We expect the Auditing Committee to complete its report the latter part of this week, and have the complete report ready in time to appear in next week's Gospel Herald. Watch for it.

Correspondence

Guernsey, Sask.

Dear Herald Readers:—The crow and meadow lark are back again, and the crocus and pussy willow are blooming.

On Easter the S. S. and church work at Sharon was reorganized: Supts., Leighton Schmitt, Delton Beihn; Secys., Howard Weber, Arthur Shantz; Chor., Laura Good.

Easter Sunday evening we had a special program, which also terminated our winter Bible study course. Among other items there were several special songs rendered by a number of our young people, and a few recitations.

Instructors for the above mentioned Bible study course were our ministers, Bros. Moses Schmitt and Isaiah Rosenberger. Bro. Schmitt took up such subjects as Nonconformity, The Lord's Return, Faith, Hope, and Charity. Bro. Rosenberger took up the Journey of the Israelites from Egypt toward the Land of Promise. The meetings were held usually on Wednesday afternoons.

Sunday, May 1, we will have our inquiry service, the Lord willing, and in two weeks from then, communion service.

Our young people's meetings are started again. The attendance has been good.

April 22, 1932. Stella Gingrich.

Protection, Kans.

Dear Readers of the Gospel Herald:—The young men's chorus from the Hesston School gave a program in our church on Tuesday evening following Easter.

On Monday evening, April 18, Bro. Harry Diener of Hutchinson was here and gave us a short Bible talk followed by a talk on the conditions of the Hesston School.

A number of our members have been attending the revival meetings at Greensburg. April 25, Bro. and Sister Yost and Bro. C. F. Derstine were at our church. Bro. Derstine gave a Bible lesson, followed by a sermon by Bro. Yost.

At present Bro. D. D. Miller is in Colorado holding communion at several of the churches. May God richly bless all readers of the Herald.

April 28, 1932. Cor.

Harrisonburg, Va.

To the Gospel Herald Readers:—"What shall I render unto the Lord for all his benefits toward me?" The Lord has been very good to me.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." I have learned that I have just as much to be thankful for in time of affliction as at any other time. Especially do I rejoice in the Lord at this time, because of the spiritual blessings I have received through my affliction. Certainly we as God's children can rejoice in Him at all times.

I will take this means of expressing my appreciation and thankfulness to those who made it possible for me to spend a while at the Catawba Sanatorium. May God bless you for your kindness to me.

My health is some better and I am near Harrisonburg, with my sister, at the present.

Please remember me in prayer.

April 28, 1932. Clara A. Brown.

La Junta, Colo.

We wish to thank our many friends who have so kindly remembered us

with letter and cards bringing sympathy and comfort, since the death of our dear and only daughter Edna. You can not know what it has meant to us to be thus remembered in this time of bereavement. May God richly reward you all.

"The aching void God only understands,
And He alone can fill it with His love,
He takes our empty, yearning, outstretched hands,
Within His own, to draw our hearts above."

May 3, 1932. A. W. Rhodes and family.

Flanagan, Ill.

(Waldo congregation)

Dear Herald Readers:—On April 10 we were again permitted to commemorate the death and suffering of our Savior. A large crowd was present to partake of the Sacred Emblems.

In the evening the young people of the Roanoke congregation had charge of the services. May God bless them in all their labors for Him.

Pray for the work at this place.

May 3, 1932. Carrie Grieser.

Lititz, Pa.

(Cornwall Station)

Greeting in Jesus' Name:—We can truly say that the Lord is blessing the work at this place. On Sunday, May 1, four new members were received into the Church by water baptism. There was a larger number of village folks present than usually; due, no doubt, to the special services. Bro. Henry Lutz, who was appointed to have charge of the mission, officiated.

The Lord willing, there will be communion services Sunday, May 22.

The brethren who brought the message this last month were: Henry Lutz, John W. Weaver, and Seth Ebersole.

Since the warmer weather began, there are more temptations to draw the children away from the services on Sunday afternoons. Will you pray that the work might not be hindered in this way or in any other way, rather that the attendance might increase.

Pray also for the workers.

May 3, 1932. Reuben R. Carper.

Hopedale, Ill.

To all Herald Readers; Greetings:—We are grateful to our heavenly Father for His goodness manifested toward us. On Easter Sunday evening the church chorus gave the Easter message in songs.

On Sunday April 3, preparatory services were held.

On April 10 twenty-eight young people were received into church fellowship by water baptism. May they remain true to their vows. Three were recently added to the Church by letter.

On April 17 communion services were held. A large number assembled together and partook of the sacred emblems of the death of our Lord.

On April 24 Bro. and Sister A. C. Good of Sterling, Ill., worshiped with us. Bro. Good preached for us morning and evening.

May 3, 1932. Cor.

South English, Iowa

Greeting to the Herald Readers:—At our Annual business meeting in January, the following officers were elected: S. S. Supts., S. Hoyleman, L. J. Powell; Secy.-Treas., Mary Kate Blosser; Chor., Margaret Hoyleman; Church Chor., Hannah Good; Pres., Y. P. M. Oren Blosser.

We were not able to have services every Sunday evening this winter because of weather and road conditions. For the same reason the attendance was small Easter morning and our Easter program was given the following Sunday.

In April Bro. Oscar Burkholder was with us for a week of meetings. The church was well filled each evening, and the attention good. There was only one confession, but who can estimate the value of a soul?

May 1st we had our council meeting. Bro. D. D. Coffman used as a text, "Let a man examine himself." The sermon was full of good advice and instruction.

Next Sunday (May 8) we intend having our communion, also baptismal services.

May 4, 1932. I. H. P.

Clarksville, Mich.

Dear Herald Readers, Greeting:—Bro. Frank Raber of the Detroit Mission was with us on Wednesday evening, April 20. He gave us an interesting message on "The Cross;" and also spoke concerning the work at the mission. We enjoyed his presence with us, and invite others to come and worship with us.

On the evening of April 29, we had our counsel meeting, with preaching services also on the following evening. Our bishop, Bro. D. A. Yoder, was present and had charge of these services.

Sunday morning, May 1, we again had the blessed privilege of commemorating the death and suffering of our Savior on the cross. Bro. Yoder brought this scene very vividly before our minds, causing us to more fully realize what Jesus really bore for us. The greater part of the membership were present for these services. For some this was their first privilege in partaking of these sacred emblems. In the evening Bro. Y. brought us an inspiring message on "Social Purity;" especially emphasizing I Tim. 5:22, "Keep thyself pure." Our prayer is that these services may have been an inspiration to each and that our walk may be closer with God in the future.

May 5, 1932. Cor.

Cullom, Ill.

Dear Herald Readers, Greetings:—On April 30 Bro. J. A. Heiser of Fisher, Ill., came into our midst and on the same evening (Saturday) preached a preparatory sermon. The following Sunday (May 1) Bro. Heiser delivered the sermon and officiated at the communion services. Nearly all present partook of the sacred emblems of the death and suffering of our dear Saviour. There were two members re-instated and renewed their vows and are in full fellowship with the Church.

We ask you to continue to pray for the work at this place, and we also extend a hearty invitation to any who pass through here, to worship with us.

May 5, 1932. Cor.

Souderton, Pa.

Dear Editor, Greeting in Jesus' Name:—The annual meeting of the Franconia Conference was held on Tuesday, May 3, the forenoon and afternoon sessions at Deep Run Church, evening session at Blooming Glen. Ideal weather conditions, good interest, and attendance during day, overcrowded house in the evening. Very thankful to our kind heavenly Father for these privileges and blessings. Bros. P. A. Friesen and J. W. Hess labored with our home ministers on program.

May 6, 1932. I. F. Detweiler, Sec.

MISSIONS

(Continued from page 133)

In a week's time we plan to have a business meeting and farewell meeting for the Rutts. It is to be held in Carlos Casares. May we have the Lord's guidance, as many important matters must be talked of and decisions made. We need wisdom from above, that God's will may have way in all our plans and His name glorified.

Carlos Casares, F. C. O., Argentina.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice of Annual Meeting

The annual meeting of the Mennonite Board of Missions and Charities will be held with the Metamora Church near Metamora, Ill., May 22-24, 1932.

On Thursday, May 19, The Executive and Mission Committees will meet in joint session at the Peoria Mennonite Mission, 1101 Ann St., Peoria, Ill. Time and place for later meetings of these committees will be announced from time to time.

Saturday afternoon the entire Board will meet in executive session at one of the churches in the neighborhood of Metamora.

Board members who find it impossible to attend are requested to send in their proxies in writing.

All those whose names appear on the program for addresses are requested to reduce these addresses to writing, for the use of the Secretary. D. D. Miller, President.
S. C. Yoder, Secretary.

Miscellaneous

THE SUNDAY SCHOOL TEACHER AND HIS WORK

By Jacob H. Mellinger

For the Gospel Herald.

When the children of Israel were about to enter the promised land, God commanded them (Deut. 6:7 and elsewhere) to diligently teach their children in their homes, His laws and His statutes. Throughout their entire history as a nation their temporal and spiritual prosperity was determined largely by the teaching or lack of teaching they received, and how they obeyed it. The fact that they in later years lost the law of the Lord, seemed to account in a large degree for the wickedness found among them at this time.

When the Lord Jesus was upon earth His teaching gave evidence that He was a "teacher sent from God," because He taught "as one having authority." Before leaving the earth He told His disciples (Matt. 28:19) to go and "teach all nations." He also told them to teach His followers to "observe all things" He had commanded them. In Jno. 14:26 He told them that the Holy Spirit would teach them all things they had learned of Him. After the descent of the Holy Spirit, the disciples "ceased not to teach and preach Jesus Christ" (Acts 5:42). We are told in Acts 13:1 that there were in the church at Antioch, certain prophets and teachers, from whom Barnabas and Saul were chosen for missionary work. In I Cor. 12:28 Paul tells us that God had appointed specially gifted ones in the Church, among whom were teachers. "He gave some . . . pastors and teachers" (Eph. 4:11). Paul teaches in I Tim. 3:2, that a bishop must be apt to teach. In II Tim. 2:2, he tells Timothy to commit what he had heard "to faithful men, who shall be able to teach others also." All God's people seem to be included in the admonition to teach, as we are told in Col. 3:16 to "teach and admonish one another." Even the aged women are admonished in Tit. 2:3, to be "teachers of good things."

From these and other scriptures we notice the importance of teaching as a means of helping others to understand the Word of God. There is more said in the Bible about teaching than about preaching. Jesus was noted as a teacher: perhaps even more than as a preacher. And His methods of teaching were such as have never been, nor ever can be improved upon. And the teacher that takes Christ as a model is sure to do effective work.

In this article we would like to call attention to the Sunday school teacher and his work. It is possible that we do not realize the importance of the work of the Sunday school teacher. Getting into close contact with his pupils from Sunday to Sunday, he understands them better, and is likely to have more influence over them than the minister. If he is a true child of God, faithful, and conscientious, and loyal, his work will have a tremendous influence for good, just as it will have for evil, if he is wrong in his life and teachings.

In order to do effective work, the Sunday school teacher needs training. He needs to be constantly learning. He may not need very much of the training of the schools, but he does need training. He needs the training the apostles had after they had for three years or more been associating with Christ, and had listened to His teaching. He needs the training that comes through taking up the cross and following the Master. Matt. 10:38. He needs the training that comes through daily communion, and an intimate acquaintance with Christ. The more intimate the better. He needs to continue "instant in prayer." Knotty problems concerning his class will constantly arise. Needs which he cannot supply will continually present themselves. And the wisdom he will need to guide his pupils aright, should drive him often to his knees. Simple, trustful prayer is a power the teacher dares not neglect. Nothing will more thoroughly enrich and deepen the spirit life than real prayer.

Along with prayer in faith the teacher needs a daily walk with and a constant abiding in Christ. He needs to be a real child of God, living a clean, consistent life. Nothing can take the place of this. Where there is an inward walk with God, and an outward manifestation of the inward life, it gives the teacher a powerful influence for good, and it is a wonderful incentive to growth and development in the Master's service. The teacher needs to know Christ as He is revealed in the Word; the sinless Son of God, crucified, risen, and ascended, the sin-bearer and Savior of the world, his own personal Savior and friend. And this will manifest itself in any true child of God. The Jews took knowledge of the apostles, not because of methods, or of special ability, but because "they had been with Jesus."

A teacher needs the training that comes from a careful, prayerful reading and study of the Bible helps, and courses of the proper kind are not to be despised, although it is well to be careful in selecting them. A good concordance, a topical text-book, a Bible dictionary, and a good dictionary of the English language are very good to begin with. Then with the Holy Spirit for a guide, much can be gotten from the Word. Even if we cannot understand everything we read, like Moody, we can believe it.

The teacher needs to read his Bible as a letter from the heavenly Father, revealing man's condition, and God's love and His plan for him. How he can gain God's favor, and live a life of joy in His service, and finally enjoy Him to all eternity.

A Sunday school teacher needs the training the Holy Spirit can give. He needs to be baptized with the Holy Spirit. When the first deacons of the early church were chosen, they were to be filled with the Holy Spirit. In I Cor. 12 we learn that all the different gifts of God's children were given through the power of the Spirit. And whatever our work or our calling may be, we can effectively fill it, only through the power of the Spirit. And the Holy Spirit is definitely promised to those who really desire it, and comply with the required conditions.

A good Sunday school teacher will have a love for and a real interest in his pupils' welfare. To lead the unsaved members into the light, and the saved into greater light, or to be a help to them in any way, is the joy of his life. A study of Jesus' methods of work among the people is wonderfully helpful and inspiring.

He needs to be sound in, and willing to "earnestly contend for, the faith which was once delivered unto the saints." He does not necessarily need to be able to put down all falsehood by force of argument, but he does need to know the will of the Lord, and be able to stand up for it. He needs to know what the Word requires, and be willing to live it out. He needs to be ever ready to uphold the truth by Word and life, as an effective means of putting down error.

He needs to be loyal to his own church and its teachings. We need not speak disparagingly of other churches. As a rule the one who is most loyal to his own church is most considerate of others. He does not need to follow wrong doctrine, or follow wrong practices of other churches. But believing in the doctrine of the church to which he belongs, he needs to be willing to stand up for that doctrine, and teach it. The doctrine to which we subscribe when we unite with the church should be a matter of principle and not of form.

Truly the calling of the Sunday school teacher is a high and a noble one. And it is a joyful work when conscientiously performed. Happy is the congregation that has a Sunday school controlled by a band of Spirit filled teachers, led by Spirit-filled officers. Where there is a loyal, faithful ministry, supported by loyal, faithful Sunday school officers and teachers, together upholding the teaching of the Word and the doctrine of the church they represent, there you will find life, and growth, and unity and power.

Soudersburg, Pa.

AN APPEAL TO PROSPECTIVE STUDENTS FOR GOSHEN COLLEGE

By President S. C. Yoder

For the Gospel Herald.

When the Mennonite Church undertook the establishment and operation of schools and colleges she did so with a view of filling a real need in the life of the Church. Other schools were getting our young people who continued their educational work beyond what the local community was able to supply. Very, very few of those ever came back to the church. For various reasons which we need not discuss here they found their way into other denominations where many of them have become useful and greatly appreciated members. Since the introduction of institutions of education into our own church activities a large number of this group has been kept within the church and have had their share in her work.

To-day it is not a question of educational institutions under our control but a matter of competition with larger ones that in some ways can offer attractions our own schools cannot.

1. There is always a tendency to think that an institution is good because it is large. This may or it may not be true. Whatever may be said for or against such educational institutions the fact is that naturally people are inclined to follow the crowd. But this is no indication that all the advantages are on the side of the large schools.

2. Large endowments and tax support make it possible for such institutions to offer inducements to students needing help that others who depend on income from tuition and other sources within the school cannot compete with. Hence, the saving of money —which is in itself a right thing—is often made a pretext for sending children to other institutions from which most of them still do not return to remain with their own church, but for reasons familiar to all who study the problems, they find their way into other groups.

3. Professional training in many fields cannot be carried on within institutions of learning without great expense. Consequently, our colleges have limited themselves to training teachers and Christian workers and offering pre-professional courses in preparation for the various professions, such as medicine, dentistry, engineering, etc.

Just now there are several problems of major importance to students and patrons of our colleges that will need serious consideration if the schools are to continue to serve our young people.

First is the problem of offering adequate Biblical courses for those whose interests lie chiefly in that field. It is encouraging to note that the large number of our people still have a deep interest in Biblical study.

In the past years numbers of courses were offered to those who took regular work in college. Many who graduated have taken Bible as their major, and have found the work very satisfactory. There was some attempt made to accommodate those whose chief interest was in the study of the Scripture, but because of the expense our own schools could never compete with the other purely Bible schools of the country who offered tuition free to their students.

For the year 1932-33 Goshen College is offering a purely Biblical curriculum to serve those who desire such a course. The curriculum covers a period of two years of intensive study under competent teachers. It also offers opportunity of doing practical Christian work in the poor sections of our city where Sunday schools are maintained and relief work is being carried on. There is no tuition charge for these courses. An incidental and registration fee of $10.00 per semester is charged. This, of course, does not cover board and room, both of which are offered at very reasonable rates. It is to be hoped that many of our young people will avail themselves of this opportunity to do their work in an institution of their own faith where free from tuition cost they can enjoy the association of their own people. This free course is practically necessary since those of our people who limit their training strictly to the Bible and religious subjects do not enter fields where their training helps them to make a living. Hence this effort to offer Biblical training without money and without price.

Second, there are many in the communities surrounding our schools who prefer to send their children to our own academies instead of to high schools, but cannot do so on account of finances. In order to help these people as much as possible, Goshen College has reduced its tuition in the Academy from $60.00 per year to $25.00 if paid in advance, or $15.00 per semester if paid by the semester. A staff of competent and well-qualified teachers of our own faith is available for this work and it is to be hoped that many who are interested in this department can avail themselves of this effort on the part of the college to serve them. If not possible to spend all four years with us, then it is hoped that they come for the Junior and Senior years and avail themselves of the advantages of our own Christian schools.

Third. Scholarships have been provided for a limited number of worthy students in order to help them with their financial burdens. The following will be available for 1932-33:

Three full-tuition scholarships,
value ..... $150.00 each
Twenty half-tuition scholarships,
value ..... 75.00 each
Ten part-tuition local scholarships,
value ..... 50.00-100.00 each

These scholarships will be awarded by a committee within the school who will examine carefully each application and award them on the basis of merit, taking into account the following considerations:

1. Character. Only those who are of good moral character and who would be an actual moral and spiritual asset to the school will receive consideration.
2. Scholarship. The candidates will be selected from the upper third of their graduating class in high school.
3. Personal attitude and leadership. In addition to the above it is desirable that the holders of these scholarships should be able to contribute something constructive to the institution and student life by their attitude and coöperation while on the campus.
4. Need. The individual need of the student will also receive consideration, but the award will not be made on that basis alone.

Fourth, Service Scholarships. Each year the college has positions open to students which pay from $70.00 to $150.00 each depending on the nature of the work to be done. This includes work in offices, laboratory assistantships, work on the buildings and grounds, in the kitchen, dining halls, etc. In making these appointments, the student's need, as well as fitness for the particular position, will be given consideration. Character and personal attitudes toward his work, his superiors and the general campus spirit, will be taken into account, also. There are about twenty of these scholarships available for the coming year.

The administration and faculties of all our schools have gone to extreme lengths to make sacrifices that the institutions may be tided over during these trying years. They are putting forth every effort to be of the greatest service to the church and her young people. Your coöperation and help is solicited in these times when institutions, as well as people, need assistance in every way to maintain themselves and fulfill their purposes. Goshen College, her equipment, her staff of instructors and her all, is yours, and stands ready to serve you in every way possible. Correspondence is solicited. Address the Office of the President.

Goshen, Ind.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

Many interesting things have happened since our last news article in the Gospel Herald. Our silence was due only to the fact that our spokesman, Bro. Samuel Yoder, is not with us this semester, but is doing further graduate study in English at the University of Michigan.

Now, I am not an "Aaron," but I am a "Lydia" so I shall tell you the news. We have had a number of visitors during the past few weeks. Sunday April 17, Bro. S. F. Coffman of Vineland, Ont., preached for us. The text that was chosen was from Colossians: "Set your affection on things above." This was a sermon full of encouragement, and of helpful admonitions. The word **affection** was interpreted as meaning **mind.**

On Thursday morning, April 14, Bro. and Sister Joe Graber who returned to us from India, April 12, were with us during our devotional hour. Brother Graber spoke on the "Principles of Spiritual Growth." He pointed out that the uniqueness of Christianity lies in the fact that it is the only religion that gives life. It may be possible to make synthetic wheat in the laboratory that may serve as food; it may do a great deal of good, but it lacks the one thing that produces life. If sown, it would not bring forth

(Continued on page 142)

MORE ABOUT JOHN 20:17

(Continued from page 131)

Christ was crucified and immediately following His death, His side was pierced and blood flowed forth. No lapse of time is allowed by the type between the death of the sacrifice and the sprinkling of the blood. **Christ entered heaven ONCE at the end of the forty days by His own blood that had been shed on the cross** (Heb. 9:12) **and He appeared in the presence of God for us and will remain there until the "times of restitution"** (Heb. 9:24; Acts 3:19-21). **It is interesting to observe that he obtained "eternal redemption" before entering heaven, and not by entering.**

6. Man's fall and complete alienation from God occurred upon earth, and it is God's plan that the reconciliation of man should occur in the same place. Christ came to earth expressly for this purpose. This view produces a consistent and harmonious presentation of Biblical truth.

7. John 20:17 is sometimes translated, "do not cling to me," or "do not hold me." Either seems to convey the meaning of the original thought better than the authorized version. The original words translated "Touch me not" are always used in connection with the impartation of blessing or the receiving of something. The words are never used in the way that Thomas was asked to touch Him. Mary evidently feared that she would again lose her Lord if she did not cling to Him. He makes it clear that He sustains a new relation to her and also to His apostles. They are now called "brethren." God is His God and their God, His Father and their Father. She is commissioned to go and tell them, which she did. The women in Matt. 28:9 held Him by the feet in worship. This was not Mary's object, and hence she was forbidden to hold or retain Him. After the resurrection Paul made it clear that Christ was no longer to be known after the flesh and consequently should not be handled as He was before the crucifixion. (II Cor. 5:16.)

8. The attempt to establish an ascension to heaven on Christ's first resurrection day from John 20:17 is to build a structure upon one verse alone, which is never good Scriptural exegesis, and does not harmonize with what is known as the "analogy of faith."

Harrisonburg, Va.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Continued from last week)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

Living Faith in our "Living Father"

"Believe and trust; through stars and suns,
Through life and death, through souls and sense,
His wise, **paternal** purpose runs;
The darkness of His providence
Is starlit with divine intents."

"As the **Living Father** hath sent me, and I live by the Father; so he that eateth Me, even he shall **live** by Me" (Jno. 6:57).

"Have faith in God" (Have the faith of God—Marg.) (Mk. 11:22).

". . . called the **children of the living God**" (Rom. 9:26).

"Have faith in God," or "Have the faith of God," simply means that we are to have real living faith in our Father such as His living, almighty character demands. As our Saviour explains in this discourse on faith and prayer (Mk. 11:21-25), when we pray to our Father we are praying to God for whom nothing is impossible and so nothing is improbable as pertaining to the answer of our prayers, when they are offered out of the expression of a living faith in our living Almighty Heavenly Father.

Faith, like all other Christian graces, is a gift that "cometh down from the Father above with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17 R. V.), but we must remember that we are responsible for our own faith. God condemns and judges unbelief, not because He has failed to freely grant faith to all mankind, but because people wilfully refuse to exercise themselves in all God's blessings and graces which are sufficient to exercise in all, a living Faith in Him. Thus we His children are responsible to acquaint ourselves with God and all His goodness to the end that He may grant to each of us a **living faith** which enables us to wholly and constantly trust, follow, and obey Him without any question or reservation.

Living faith in a Living Father in Heaven simply implies cutting the ropes and breaking loose from the shore-lines of this old world, thus committing ourselves to God and sailing out on the great ocean of His divine providence and blessing as He shall choose to lead and direct. It means turning our backs to all the storehouses of this transient and uncertain world and walking only in the sunshine and under the showers of the sure blessings of our kind Father in heaven. Should this path mean to us, as it did to Job, the loss of both home and material blessings without the protection of lightning-rods and insurance companies, the God of Job, "our Father" can still restore to us more and better blessings than were ever known and possessed before. Should our path lead to "Patmos," Jesus Christ our "elder Brother" will be waiting there with His heavenly visions and revelations. Should it be the dungeon, we can say with Paul, what the richest worldling cannot say, "I am content" (Phil. 4:11).

"So we'll follow wherever He leadeth,
Let the path be dreary or bright;
For we've proved that our God can give comfort;
Our God can give songs in the night."

Again, faith in our living Father for His blessings implies, at varied times, a definite waiting upon Him. The husbandman sows the precious seed, but waits for days, months, or years until nature has produced first the blade, then the ear, and last the full corn on the ear. Eventually he "puts forth the sickle because the harvest is ripe." Thus our heavenly husbandman has placed us in a field governed not by our wishes but by time, in which our blessings may be granted immediately or not till some future time, just as our all-wise Father decrees. We are to be **patient children**, not prodigals who beg our Father for our share of the inheritance before the allotted time has come.

The "fullness of time" brought the world the blessings of a Saviour just when the world could appreciate Him most, the fulness of time will again bring Him at the most blessed time and when the harvest of the earth is ripe for judgment. Thus not only the blessings, but the time to grant them are in the Will and Hand of our Heavenly Father. The tiny mustard seed is placed into the soil, but without time it can never become "the greatest of herbs." The glorious fruition of our heart-born desires may demand days, months, or years of time.

"Is there some door closed by the Father's Hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of EVERY door He keeps the key.
That He at last when just He sees 'tis best,
Will give it THEE."

But there is another side to this great question; the full realization of the blessings of our Heavenly Father depends not only upon **waiting,** but also upon **going forward** at His command, and stepping out upon His promises, regardless of the seeming cost and of any obstacle that Satan may propose to put in our way. The blessing came to Abraham when he **"obeyed and went."** The ten lepers were **cleansed as they went** (Luke 17:14). The blessing came to the three Hebrew children, not because they waited upon God to change the decree concerning idolatrous worship but because they gave not a single moment of time for compromise, despite the fact that the fiery furnace awaited them (Dan. 3). At one time God told His people to place the blood on the door and **wait** behind it, but at another time He commanded **"Go forward"** (Cf. Ex. 12:22, 14:15). The blessings of our heavenly Father will never come to us when we wait at the "Red Seas" we have to cross.

To bring the Gospel to the lost world, we are to wait for power, but not for "Red seas" of money upon which to float our missionaries across to the foreign land. That will be supplied by Him who said, "Lo, I am with you alway."

"Said I not unto Thee, that if thou wouldest believe thou shouldest see the glory of God" (John 11:40). We shall see the glory of God, not when we compromise and court the favor of the world, but only when we believe God and step out whole-heartedly upon His promises. The three Hebrew children were honored by their enemies when they once stepped out on the promises of God. The employer who threatened to discharge his employee because he came attired in the religious garb of his church, instead, raised his salary when he saw that he was servant of the living God.

"Standing naked on His promise
Will my Heavenly Father bless?
Saints, apostles, prophets, martyrs,
All are answering 'Yes'."

(To be concluded)

Aurora, Oreg.

CHRIST AS AN EXAMPLE

II. IN CONSECRATION

By Alma Eigsti

For the Gospel Herald.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases, and all manner of sickness. But when He saw the multitude He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He unto His disciples, The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Can you see how God was moved with compassion? This was the motive for choosing the twelve, to train them and to send them forth to preach. As Christ looked on the multitude He saw every condition of men, some suffering physical pain, some living in the filth of their sins, and still others hating all that was pure and holy. Did Christ turn away? Was the sight revolting? Did He despise the common people? No. As He looked upon the crowd a great yearning came over Him. He saw their sickness, sorrow, and sin, and His great heart of love went out for them. He not only looked upon them but He healed them both physically and spiritually.

The thing that moved Him with compassion was that the people in great multitudes were "scattered abroad as sheep having no shepherd." The great desire of His heart was to gather them under His heavenly protection, but they wandered away in their own lusts and cared not for His divine counsel. As a result we see Jesus standing above the city of Jerusalem and crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

How do we look upon the multitude? Are we moved with compassion? or with hatred, race prejudice, or pride of position? Christ had compassion only. His vision was not marred by color. He did not judge by wealth. He understood man when He placed his soul's value above that of the world; even the most despised found mercy with Him. When we look upon the crowd we see just various individuals, but the Saviour sees more. He sees the hands that have labored and are heavy laden. He sees the eyes that are stained with tears of sorrow. He looks into the heart burdened with grief. And He not only sees, but stretches forth His hand and speaks peace to the troubled soul. How true that "Earth has no sorrow that (He) cannot heal." I like to think of the parable telling of the Shepherd who went out in search of a lost sheep that had strayed away. He left the ninety and nine sheep that were safe in the fold and went out in search of the lone sheep that was lost. Having found it He tenderly placed it upon His shoulder and went home rejoicing.

Can you see in this our compassionate Saviour the Good Shepherd who not only cares for all the sheep in the fold but keeps on the lookout for those who may stray away? Jesus Christ did not go about His work from a sense of duty, but the compassion and love from His own heart drew Him towards those whom He helped and saved. His deeds of mercy cost Him more than a little time and effort. They cost Him heartaches. He made other men's sins and shame His own sins and shame; other men's sorrows His own sorrows. He could not look upon pain and death without sympathy. In John 11we see how He wept with Mary and Martha at the death of Lazarus their brother. Even in the beginning the Father was a God of compassion. When He sent His own Son into the world was it not in mercy for the lost? In His Word we have incidents mentioned such as feeding the 5000, cleansing the leper and healing of the two blind men by the wayside. These the Word tells us were prompted by compassion. Christ calls us to enter into this ministry of compassion. Do we feel that inward urge to help our fellowman, or are we afraid it will disturb our peace and enjoyment of the blessings God has so bountifully given us? It may, but a real compassion on our part will take away all selfishness. It still holds true that the world is dying for a little bit of love.

What a blessed thing it would be if we as professed followers of our Lord would be moved with compassion and by love to Christ help bring the Gospel to every creature. We know God has planned a special work for each one of us and if we fail to do our part it will be left undone.

Christ's work did not end with His ascension, but it will continue until the end of time. The world is the harvest field and through the Church the lost are brought to Him. If we have not been called to the mission field or to preach from the pulpit, that is no reason why we should feel we have no part in carrying on this great work. We are told in God's Word that a cup of cold water shall not pass unrewarded. Though our part may be small, let us remember God sees all and will reward us. So let us be faithful, full of love and compassion then it can be said of us, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Flanagan, Ill.

Would you live for Jesus, and be always pure and good?
Would you walk with Him within the narrow road?
Would you have Him bear your burden, carry all your load?
Let Him have His way with thee.

—C. S. Nusbaum.

SCHOOL NOTES

(Continued from page 139)

fruit. So it is also possible to have synthetic Christians who go out in the world to give their service, but unless they have true life from the Son of God, they can not grow and produce fruit. Just as there are laws of God which govern physical growth, so there are laws of God which govern spiritual growth. First of all, there must be life and then there must be a continued connection between that life and the Source in order to produce fruit.

On Thursday evening, April 12, a supper was enjoyed at the home of Bro. Chris L. Graber in honor of his brother and family's return from India. Sister Esch and family, Sister M. C. Lehman and family, Sister Stalter, Paul Kauffman, and college students from Bro. Graber's home in Iowa were present.

Sunday afternoon, April 10, a memorial service was held in our chapel hall for John Fretz Funk. Folk who took part in the program were: Bishop J. W. Christophel, Bishop D. A. Yoder, Bishop Jacob K. Bixler, Bro. H. S. Bender, Bro. A. C. Kolb, Bishop D. J. Johns, and Bishop John Garber.

Thursday evening, April 21, Bro. Chris L. Graber spoke to the girls of Kulp Hall, encouraging them to be faithful to the doctrines of the Church. We are sorry that Brother Graber's are returning to Iowa, but this seems necessary since Brother Graber has work in his home community.

On account of financial conditions the North and East Side mission Sunday schools have been merged. The children from North Side Sunday school are being transported to the school building on the east Side of town. Combining the classes means that a smaller corps of workers is needed even though the attendance is not greatly decreased. The interest is good and the building is crowded every Sunday. We hope retrenchment will not be permanent but that shortly we may have a church which will be so situated that both communities may be adequately served.

Since the Y. P. C. A. elections were held the new presidents have made up their cabinets. Following are the names of the new cabinet members and the positions they hold:

	Y. W. C. A.	Y. M. C. A.
President	Lucille Kreider	Earle Brilhart
Secretary	Helen Moser	Edwin Schmucker
Treasurer	Marie Yoder	Menno Miller
Committee Chairman:		
Mission Study	Sarah Esch	H. Clair Amstutz
Bible Study	Lena Graber	Ezra Beachy
Extension	Salena Gamber	John Coffman
Social	Anna Hertzler	Ross Gerber
Employment	Vera Snyder	L. Brenneman
Membership	C. Lehman	E. Hershberger
Devotional	Irene Eschliman	Orie Miller

Several special meetings have been held for the instruction and help of the new cabinet members and an effective installation service was carried out at the regular devotional period Thursday morning, April 7, after which the new cabinets took over the work for the coming year.

The annual faculty dinner was held Saturday evening, April 13, in the Science Hall. This is one of the good projects of our Home Economic's department. At this meeting we had with us Sister M. C. Lehman and Bro. J. W. Shank who gave us a report of their experiences in India and South America respectively. Prof. D. A. Lehman gave an inspiring talk on "Goshen in his Memory." Bro. C. L. Graber and Bro. S. C. Yoder gave helpful words encouraging us to keep true to our callings.

On March 18, our Men's Chorus left for its annual tour. This year they spent two weeks on their trip visiting churches in Canada, Pennsylvania, Maryland, and Ohio. They returned to us with many interesting events to relate and cherished stories of Eastern cookery. At present the men's and women's combined chorus are singing in the churches of the community.

Prospective students will be interested in Bro. S. C. Yoder's article concerning scholarships to be offered next year. A good deal is being done to encourage our young people to attend our church schools. A number of our teachers have done good work along this line.

April 22, 1932. Lydia F. Shenk.

EASTERN MENNONITE SCHOOL

Commencement time is fast approaching. In less than four weeks from the time this appears the school year will again have passed into history. The year has been short as years always are that are full of work. We gladly extend to our readers the invitation to be with us over the commencement season, May 27 to June 1.

The calendar of events is as follows:

Literary Program, Friday evening, May 27
Mixed Chorus Program, Saturday eve., May 28
All-Day Mission Meeting, Sunday, May 29
Baccalaureate Sermon, Sunday evening, May 29
Alumni Day, Monday, May 30
Class Day Program, Tuesday evening, May 31
Commencement Address, Wed. eve., June 1

The Board has decided not to rebuild the tabernacle this year. Commencement functions will be held in the chapel.

Bro. S. G. Shetler was with us one Sunday morning and conducted our 6:00 A. M. Mission Prayer Circle. His subject was, "Sterling Qualities of a Missionary."

The Mennonite Historical Society met on the evening of April 15, at which time Bro. H. A. Brunk discussed the subject, "Virginia Mennonites of the 18th Century."

The physics class with their instructor, Bro. M. T. Brackbill, recently took a trip to Washington, D. C., where places of special interest to the physics student were visited. The anatomy class and a few others, with Bro. D. R. Hostetter, made a trip to Richmond to visit the Medical College there.

Bro. E. G. Gehman attended the funeral of his grandfather, Bro. David Gehman, at Doylestown, Pa., on April 30.

On April 30 supper was served early and then by means of a large truck and several cars practically all the dormitory students and many of the day students went to Augusta County. At 7:30 an inspirational song service was held at the Springdale Church with Bro. M. T. Brackbill as leader. The group then scattered to the different homes for the night. Sunday morning the greater part again went to Springdale, while a few went to some of the other Mennonite churches in the county. We who have come to Virginia from the North have found among our brethren and sisters here real southern hospitality. It is needless to say every one will long remember this enjoyable time.

Bro. John Minter of the Brethren in Christ Church was with us recently and conducted chapel exercises. He represented the Messiah Bible College at Grantham, Pa.

On Sunday, April 24, Bro. S. H. Rhodes was with us in our counsel meeting. Communion services will be held on the evening of May 8.

May 5, 1932. Sadie A. Hartzler.

HESSTON COLLEGE AND BIBLE SCHOOL

The work of the College has been moving along as usual during the past month. However, our minds are turned quite definitely at times toward the problems of reorganization necessary for another year.

Bro. Milo Kauffman, our newly elected president, is with us again after an absence of a few weeks during which he held evangelistic meetings in Minnesota and Ohio. Most of his time while here is spent in making plans for next year.

Sickness has again entered our midst. On Tuesday morning, April 19, Dean Edward Yoder was taken suddenly ill with what proved to be an acute attack of appendicitis. In the afternoon of the same day he underwent an operation at the Bethel Hospital Newton, Kans. At this time his condition is favorable, although recovery is slow due to the fact that the appendix had ruptured before the removal. Carl Roupp, an academy senior, is also confined in his home with a case of mumps.

On Sunday morning, April 10, the congregation at this place enjoyed again an impressive communion service. One hundred thirty-four took part. These are occasions for rejoicing and spiritual upbuilding, when we remember together the suffering and death of our Lord and seek as a body of believers to enter into deeper fellowship with Him.

We miss very much on our campus the presence of Bro. and Sister Paul Erb, who have gone with their family to Calgary, Alberta, for the summer months. They expect to be used in the work of organizing a city mission at that place and also to do evangelistic work in the Western Canada churches. We wish them the leading and blessing of the Lord whom they seek to serve.

May 4, 1932. Gladys Loucks Burkhart.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heavenly places,
There with Thee in glory stand:
Jesus reigns, adored by angels,
Man with God is on the throne,
Mighty Lord, in Thine ascension
We by faith behold our own.

—C. Wordsworth.

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

—Jno. Keble.

Married

Huber—Bradley.—Bro. Melvin Huber and Sister Martha E. Bradley, both members of the Gantz and Hernley congregation, Lancaster Co., Pa., were united in holy matrimony Feb. 20, 1932, at the home of the officiating bishop, Bro. Henry E. Lutz, Mt. Joy, Pa. May God's richest blessings accompany this union.

Steiner—Rafeld.—Bro. Dennis Steiner of Dalton, Ohio, son of Samuel and Lydia Steiner and Sister Elva Rafeld of Orrville, Ohio, daughter of Herman and Emma Rafeld, were married April 23, 1932, at the home of the officiating minister, Bro. I. W. Royer. May the blessing of heaven attend our brother and sister in all their labors in home and Church.

Obituary

Turner.—Jacob C. Turner was born June 20, 1855; died Mar. 28, 1932; aged 76 y. 9 m. 8 d. He is survived by his wife (Lizzie Buchter Turner), and 4 children. Bro. Turner was a faithful member of the Church. Services were held April 1 at the Hess Church near Lititz, Pa., by John S. Hess and Jacob Hershey.

Miller.—Emma Miller was born Aug. 11, 1856; died April 17, 1932, at the home of her daughter, Mrs. Harry Earhart; aged 75 y. 8 m. 6 d. She accepted Christ April 13 and was received by water baptism the same evening, giving expression to the newly found gladness. She is survived by 2 sons, 4 daughters, 30 grandchildren, and 14 great-grandchildren. Services were held April 22 at the Brunnerville, Pa., Church by John S. Hess.

Burkhart.—Mary Shughart, widow of deacon Isaac Burkhart, departed this life April 5, 1932 (aged 78 y. 9 m. 9 d.), after a few days illness, at the home of her son, Jacob N. Burkhart of Newville, Pa. She was a member of the Diller Mennonite congregation for many years. Possessing a cheery smile and an agreeable word for every one endeared her to a large acquaintance who paid their tribute of respect at her funeral, held April 8. Services by Bro. Charlton. Text, Prov. 12:28. Interment in the Mt. Zion Cemetery near Churchtown, Pa.

Heuber.—Maranda M., widow of the late Samuel Heuber, was born Dec. 23, 1856; died Mar. 18, 1932; aged 75 y. 2 m. 25 d. After a short illness she fell asleep at the home of her daughter, Mrs. Clayton McCreary, where services were held Mar. 21, and also at the Hess Mennonite Church near Lititz, Pa., of which she was a faithful member. She is survived by 2 sons and 1 daughter; also 12 grandchildren and 10 great-grandchildren. Services were conducted by John S. Hess and Isaac Taylor. Text, Matt. 25:13.

Burkholder.—Rebecca Zimmerman, widow of Pre. Christian Burkholder, departed this life April 12, 1932 (aged 73 y. 11 m. 8 d.) after much suffering caused by dropsical affection. She died at the home of her son, Geo. Z. Burkholder of Newville, Pa. Sister Burkholder was a member of the Diller Mennonite congregation and spent her last days in prayer, singing hymns, and kindly admonishing those who ministered unto her. Funeral services were held by Bro. Charlton, assisted by S. Eber Vance. Text, II Tim. 4:6-8. Interment at the Diller Mennonite Cemetery.

Shetler.—Katie Clara Shetler was born at Mattawana, Pa., Feb. 27, 1881; died near Davidsville, Pa., April 18, 1932; aged 51 y. 1 m. 21 d. Surviving are her husband (Jacob Shetler), 1 adopted son (Paul E. Shetler), 2 grandchildren, 3 brothers (John F. Harshberger, Samuel H., and Reuben A.). A brother (Amos), and a sister (Christina), preceded her to the grave. She had united with the A. M. church at Mattawana in her early youth, and in 1900 she placed her membership with the Mennonite Church of the Johnstown district. She remained faithful until death. Funeral services were conducted on the 21st, at the Kaufman Church, by L. A. Blough and Irwin Holsopple. Burial in the Kaufman Cemetery.

Horst.—John S. Horst died at the Old People's Home, Maugansville, Md., April 4, 1932, after a lingering illness of four years; aged 85 y. 6 m. 1 d. He was married to Rebecca Hege who preceded him in death 7 years and 1 day. He was the oldest member of the Reiff congregation, and so long as health conditions permitted was a regular attendant at services. He was of a congenial disposition and his cheerful greeting and smile was an inspiration to his many friends. He is survived by 1 brother (Jacob S. Horst), 1 sister (Mrs. Anna Phillips), and 2 half-sisters (Hettie, wife of Joseph W. Martin, and Lydia, wife of preacher Joseph H. Martin). Funeral services were conducted April 7. Short services were held at the home by Bro. John F. Grove, and at the Reiff Church by Bros. David Lesher and Moses K. Horst.

Huntsberger. — Benjamin Huntsberger was born in Lancaster Co., Pa., Aug. 20, 1847; died April 10, 1932; aged 84 y. 7. m. 20 d. He was a faithful member of the Mennonite Church for many years. He was united in marriage to Elizabeth Martin on Nov. 5, 1868, to which union were born 2 sons and 6 daughters. His wife and 2 daughters (Susan, and Mrs. Charles Benglesdarf) preceded him in death. He leaves 1 brother (Samuel), 27 grandchildren; and 19 great-grandchildren. Services were held April 13 from the Martin's Mennonite Church near Orrville, Ohio, conducted by Abram Good, Benjamin Good, David Wenger, and Moses Horst.

"Rest on, dear Father, your labors are o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend like you on earth we'll find."

—A Daughter.

Brubaker.—Amanda H. Brubaker of Lititz, Pa., was born Jan. 13, 1867; died on Sunday, April 25, 1932; aged 65 y. 3 m. 11 d. She was a daughter of the late Isaac and Maria Huber Brubaker, was born and reared at Hammer Creek near Snavely's mill, where she resided until 1907, when she with her sister moved to Lititz. She is survived by one sister (Mary) and one brother (Aaron) both of Lititz, as well as a number of other relatives and friends, all of whom mourn her departure. She was baptized and united with the Church at Hammer Creek many years ago where she worshipped regularly until she came to Lititz. Here she attended church service and Sunday school whenever possible and as long as health permitted. Funeral services were held April 27, with a brief service at the house and preaching at the Lititz Mennonite Church. Bros. Jacob H. Hershey and John S. Hess had charge of the service. Interment in the Hammer Creek Cemetery.

Kaylor.—Aaron A. Kaylor of Lititz, Pa., was born March 4, 1853; died April 9, 1932; aged 79 y. 1 m. 5 d. He was the son of the late Henry and Catherine Aldinger Kaylor, born in Dauphin Co., Pa., but later with his parents moved to Lancaster county in the vicinity of Rowenna. On Dec. 8, 1881 he was united in marriage to Elizabeth Sherk, and to this union was born one daughter (Maud), both of whom survive him; as well as two granddaughters, Mary and Helen Eby. He is further survived by the following brothers and sisters: Annie, Henry, John, Mrs. Peter Gruber, Mrs. Christian Heistand. By occupation he was a farmer and followed this vocation in the vicinity of Marietta until 1905 when he retired and moved to Lititz. In 1907 he confessed the Lord as his Saviour, was baptized and united with the Lititz Mennonite Church, a relation which he enjoyed here, and which, we believe, is now continued in fuller realization and perfection over there. The funeral service was held on Tuesday, April 12, with a short service at the house and preaching at the Lititz Church at 2 o'clock, Bros. Jacob H. Hershey and John S. Hess officiating. Interment in Hess Cemetery.

Allgyer.—David N. Allgyer, aged 79 y. 10 m. 12 d., passed away at 3 A. M., April 14, at the home of his daughter, Mrs. Rufus Harshberger near McVeytown, Pa., after a lingering illness of many months. The deceased was a son of the late Peter and Sarah (Headings) Allgyer, and was born June 2, 1852. During his younger life he was a resident of Ohio, where he married Sallie Yoder, who passed away many years ago. He was united in marriage to Mary Queen who survives her husband. He was a life-long member of the Mennonite Church, and in late years joined the Allensville Mennonite Church. His widow and only daughter, and a number of grandchildren survive him. Also 1 sister, Mrs. I. T. Yoder of Belleville, Pa., and 1 brother, S. H. Allgyer of West Liberty, Ohio. Funeral services were held April 16 at Locust Grove Church, conducted by J. D. Yoder and E. H. Kanagy. Burial in the Locust Grove Cemetery.

"We are glad if God thought best,
To end his troubles and give him rest.
In heaven to sing with angels fair,
May our names be written there,
That we may again our loved ones meet,
And walk with them through the golden street."

By a friend.

White.—Anna White, daughter of Pre. Noah and Lydia (Martin) Hurst and wife of G. Lester White, passed away very suddenly at the Lancaster General Hospital, April 19, 1932; aged 28 y. 4 m. 7 d. She died from a weak heart. She bore her suffering patiently and cheerfully which was characteristic of her life. She was united in marriage to G. Lester White, Nov. 5, 1925. Their short married life was blessed with 2 sons (Paul and David) and a stillborn son the day of her death. She united with the Weaverland Mennonite Church at the age of 15 years, later transferring to the Indiantown Church, and remaining faithful until death. She seemed to realize that her life would be short with her family here below. She daily taught her children about Jesus and the home above, praying that they would gather in an unbroken circle in the home above. Funeral services were held April 23, 1932, conducted by Bro. John Bucher at the home, and at the Hammer Creek Church by Bros. Henry Lutz and John S. Hess. Interment in the adjoining cemetery.

"No one heard the footstep
Of the angel drawing near,
Who took from earth to heaven,
The mother and companion we loved so dear."

Doutrich.—Reuben R. Doutrich was born Jan. 27, 1894; died at his home near Strasburg, Pa., of a complication of diseases, after a ten-month illness. He was a member of the Mennonite Church for 25 years, having made a confession at the age of 13, and remaining faithful until the end. He suffered a great deal during his illness, going through two operations at the Lancaster General Hospital. Because of his quiet disposition he bore it all very patiently. The last week he spoke several times of his desire to go home to God. He also stated he was ready for his departure, which gives us much consolation in times of sorrow. He was much concerned about his family and worked as long as his strength would allow him to. He leaves a wife (who was Bertha McGinnis), and 2 children (Miriam Anna and Chester Reuben); also a host of relatives and friends which he gained by his willingness to help whenever an opportunity came his way. He also leaves these brothers and sisters: Aldus W. Doutrich, Mrs. Susan Hess, Sylvan Doutrich, Maurice Doutrich, and Mrs. Harry Bachman, John G. Doutrich, Jason Doutrich, and his twin brother, David L. Doutrich. Funeral services were conducted April 27 at the home by Bro. Geo. Graham, and at Kinzer Mennonite Church by Bro. Ira Hershey. Interment in adjoining cemetery.

"Rest on, dear Father, your labors are o'er,
Your willing hands will toil no more.
A faithful Father, true and kind,
No friend on earth like you we'll find."

By the Family.

ITEMS AND COMMENTS

According to an estimate made at the Commerce Department in Washington, D. C., there are now 34,755,410 radio sets in the world. Of these, more than half are in North America, with 14,684,117 sets in Europe.

If the plan proposed by the Finance Committee of the U. S. Senate will be enacted into law, there will be an addition of $100,000,000 to the income taxes in the United States. There will still remain the problem as to whether there will be sufficient incomes remain to raise the expected revenue. In the opinion of many people, the higher the taxes the less incomes there will be to tax.

A centenarian of Uniontown, Pa., attributes his long life mainly to milk (of which he claims to have drunk two quarts daily for many years), mountain air, and farming. In other words, the three elements which he recognizes are proper diet, pure air, and wholesome exercise. After reading a description of the man one would feel like adding a fourth factor in longevity, that of a temperate life.

During 1931 the number of volumes of embossed Scriptures distributed by the American Bible Society to the blind was nearly forty per cent. greater than in any one of the ninety-seven years during which the Society has been providing Scriptures for persons denied the precious gift of sight. A total of 5,790 volumes was sent out in English, French, Spanish, German, Italian, and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed due to the exhaustion of the funds donated for this specific work.

The Arms Parley now going on at Geneva, Switzerland, seems to be making disappointedly slow progress. All seem to be in favor of arms reduction, but there are conflicting interests which are difficult to reconcile. The atmosphere pervading the nations seems to be surcharged with the spirit of militarism. Nobody professes to want war, but too many people are thinking in terms of war. When once the body of people who profess to be followers of the Prince of Peace will rise to a level with this profession we will see a decided movement in the direction of real peace. Let us continue to pray for our rulers, and to think and act in terms of peace.

Considerable interest has been stirred up in the "honor slaying" case in the Hawaiian Islands. Under charge of assaulting a white woman, four men of mixed races were tried before a court in Honolulu, which resulted in a "hung" jury. In revenge for the deed one of the alleged perpetrators of the deed was afterwards assassinated. Four Americans, accused of the crime, were recently tried by a court in Honolulu, convicted, and sentenced to ten years in prison. Thereupon the governor commuted the sentence to one hour, and the prisoners are free. These are surface events. Back of all these happenings is bitter race prejudice, and that is really the most serious part of the whole trouble. Another fact not to be overlooked is that, judging from what has appeared in the newspapers during the past few months, neither side is composed wholly of saints. In Honolulu, as in most American cities, high society needs a renovation.

Two sensational news items were flashed across the wires and over the radios the latter part of last week. The first was a suit brought against Gaston B. Means, a well known politician having a prison record, by Mrs. McLean of Washington, D. C., charging him with receiving money under false pretense, claiming that she had furnished him $100,000 to get the Lindberg baby back from the kidnappers with whom he claimed to have connections as an intermediary, and the other was the news that President Doumer of France had been assassinated by a fanatical Russian. Both instances smack of crime of the lowest order. The most serious phase of the last-named crime is that Doumer (who died the day following his assasination) was a peaceable man, having very few if any enemies, so that the shot was aimed at organized government rather than any man. Whether this anarchist was connected with some well-planned plot or simply acted as a crazy man without any criminal connections, this deed was after all a product of Russian communists, which in turn is a product of its predecessor, Russian nihilism.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) at the Oak Grove Church, near West Liberty, Ohio, May 25-27, 1932.

All conference members are requested to meet at the church on Wednesday, May 25, at 1:30 P. M.

West Liberty is on state route No. 53, running north and south. To find the Oak Grove Church go two miles south from West Liberty on route 53, and turn east on a good gravel road, two miles, to the church.

Folks coming from the east, via Marysville, will take route No. 275, one mile west of Marysville, and about three miles west of Mingo, turn to the right, to the church.

For further information relative to transportation write to Bro. S. E. Allgyer, West Liberty, O.

For information relative to the program write to the Secretary, R. F. D. 3, Canton, Ohio.

A. I. Yoder, Mod.
O. N. Johns, Sec.

Ontario

The Mennonite Conference of Ontario and the Mennonite Mission Board of Ontario will hold their annual meetings from May 30 to June 2, 1932. Meetings will be held by the various bodies in the following order:

Monday afternoon, May 30, Meeting of the Women's Missionary Society.

Monday evening and Tuesday, May 31, Business and inspirational meetings of the Mission Board.

Wednesday and Thursday, June 1 and 2, Sessions of the Mennonite Conference of Ontario.

You are cordially invited to attend all of these meetings.

Geo. A. Weber, Sec. of Mis. Board. Gilbert Bergey, Sec. of Conf.

Pacific Coast

The twelfth annual Mennonite Conference of the Pacific Coast District will be held by the Albany congregation in the Fairview Meeting House near Albany, Oreg., May 30-June 3, 1932.

The Ministerial meeting will be held at the Albany Church, Monday, May 30, at 1:00 o'clock P. M.

The first public service will be held Monday evening at 7:30 P. M.

May 31-June 1—S. S. Conference, District Mission Board, Sisters' Sewing Circle Meeting.

June 2-3—Church Conference.

All are cordially invited to attend, especially co-laborers from other districts.

For further information or announcement of your coming write to J. M. Schlegel or M. E. Brenneman, Albany, Oreg.

H. A. Wolfer, Moderator.
E. Z. Yoder, Acting-Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will hold its annual meeting at the Clinton Frame Church, located five miles east of Goshen College, Goshen, Ind., June 1-3, 1932.

All Conference members are requested to meet at the church on Wednesday, June 1, at 9:30 A. M. for forenoon and afternoon sessions.

District Mission Board meeting on Wednesday evening, Thursday forenoon, and Thursday evening.

Conference Thursday afternoon and Friday, June 2 and 3.

Road fifteen runs north and south past Goshen College, turn east at the College and five miles brings you to the church.

For any information relative to transportation or program, write the secretary.

J. K. Bixler, Mod.
Ira S. Johns, Secy.

A PRAYER

Savior, Thou hast gone before us,
Through this earthly life below;
Thou hast walked the narrow pathway,
In the way that we should go.

Thou hast felt the griefs and sorrows,
Which attend the Christian's way;
Furthermore its joys and pleasures,
Coming to us day by day.

As we journey on our pathway,
Through this world of sin and shame,
Look upon us in Thy mercy,
Humbly plead we in Thy name.

Guide our steps that often wander,
From the paths of Truth and Right;
Keep us close to Thee, dear Savior,
Let our robes be spotless white.

Help us fill the highest purpose
For which Thou hast placed us here;
Lord, to do Thy will and pleasure,
Pointed out so plain and clear.

May our lives be pure and holy,
Such as Thou art pleased to see.
Then our lives will be most fruitful,
And to all most helpful be.

—Sel. by Lottie R. Hess.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 19, 1932 (Herald of Truth Established 1864) No. 7

EDITORIAL

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The attention of thoughtful readers is directed to a pointed article on "The Fallacy of Modern Frankness," which we print elsewhere in this number of the Gospel Herald. This article stresses a line of teaching which is all but neglected these days. Under the withering fire of contempt for "prudishness," the admirable quality of modesty is almost forgotten or discredited. Yes, we want to be frank; the Bible teaches it, and it is an admirable trait of character on the part of Christian people: but modesty is a jewel which should be prized as well as frankness. Let the two go together for best effects.

"After this Manner Therefore Pray Ye."—In this number of the Gospel Herald we print the conclusion of Bro. O. D. Yoder's discourse on this subject. We trust that our readers may have been edified in following this message. Many are the truths which our brother emphasized. The importance of prayer is generally recognized. For instructions as to how to pray, when to pray, what and for whom to pray, and the conditions of answered prayer, we get our best instructions in the Word of God. After we have made a careful study and analysis of the Lord's prayer, let us heed the instructions of our Savior when He says, "After this manner therefore pray ye."

Conferences. — By the time this reaches the eye of the reader, quite a few of our workers will be on their way to the General Mission Board meeting, to be held near Metamora, Ill., May 22-24. Immediately after this meeting, conferences are to be held in several of our conference districts, this to be followed by conferences in several other districts a week or two later.

This means that the next few weeks will be times of momentous importance in the work of our church. The wise man says that "in the multitude of counsellors there is safety"—that is, if we are alive to our opportunities and make the most of them. And whether it is a conference on Missions (which our Mission Board meetings really are) or a conference of a broader nature including the whole field of Christian service and activities committed to the Church, let us not fail to go to the Source of all wisdom and heavenly light for inspiration and guidance. In this "multitude of counsellors," wherever assembled, let the chief counsellor be the great Counsellor who has promised that "where two or three are gathered in my name, there am I in the midst of them."

The Mennonite Church in America needs 40,000 intercessors at the Throne in behalf of the important meetings just ahead. Great opportunities are associated with these meetings; let us make the most of them. With the several bodies of counsellors Spirit-filled and Spirit-led and those at home uniting with them around the Throne, we may expect great things for God.

Annual Report.—On another page we print the annual report of the General Manager and Secretary-treasurer of the Mennonite Publishing House. While to the disinterested, "figures make dry reading," these figures, accompanied by the comments upon them, bring an interesting message to those of our readers who are burdened for the advancement of the Cause through the distribution of wholesome literature.

We owe a debt of gratitude to God for His sustaining grace during the past year, and to our constituency for their support and coöperation in this work. The present widespread financial depression has had its effects here, but with the way in which you have stood by this work we have succeeded in keeping our accounts on the right side of the ledger. Many who are taking our periodicals have been unable to pay their subscriptions, but no name has been dropped from our lists except by request or upon evidence that subscribers were not interested. By a continued coöperation on the part of all interested we are sure that the sustaining grace of God will continue to abide with us and the work will continue to grow. Suggestions from you are always welcome.

What the future has in store for the work at this place, is known to God alone. But He has stood by us in the past, and we are confident that He will continue to do so from now on. There is not a congregation, institution, or enterprise in the Church that we are not vitally interested in, and we mean to do all within our power to aid in advancing the cause of Christ and the Church in every community where the influence of this institution reaches. In this work we invite your continued coöperation and prayers.

What Scriptural principles are violated when Christian people adorn their bodies in the prevailing styles of this world?

I. In the first place, it is in violation of the scriptural injunction, **"Be not conformed to this world."** The God-approved standards of dress are clearly set forth in His Word: "modest apparel" (I Tim. 2:9), against bodily ornamentation (I Tim. 2:9, 10; I Pet. 3:3, 4), against vain display (Isa. 3:16-24), sex distinction, (Deut. 22:5), against jewelry and "costly array" (I Tim. 2:9, 10; I Pet. 3: 3, 4), against worldly conformity (Rom. 12:2; Jas. 1:27; 4:4; I Pet. 1:14; 2:9; I Jno. 2:15),

in short, everything that is in conformity with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Now the fashions of the world, at all times, embody violations of these scriptural standards, and no one can conform to these fashions without accepting world domination in clothing in preference to the revealed will of God in this matter. It is as natural for the child of God to conform to the customs of those who conform to the scriptural standards in clothing as it is for the worldling to follow the styles of the world.

II. The principle of "modest apparel" is violated in the prevailing styles. Of course this is true where arms, breasts, lower limbs, etc., are exposed to the gaze of those of the opposite sex. But the "not with" of I Tim. 2:9 and the "let it not be" of I Pet. 3:3 make it clear that such things as ornamental hairdressing, and the wearing of jewelry and of costly array are also held to be immodest. As for prevailing styles, people whose observations take them over a range of a half century or more can testify that there never was a time within the range of their observations that the prevailing styles stood the test of real modesty. During this time there has been a long list of immodest styles—bustles, padded breasts, "wasp" and "peek-a-boo" waists, "balloon" sleeves, shining silks, sleeveless dresses, abbreviated skirts, "peach-basket" hats, "broidered" hair, bobbed hair, paints, powders, ruffles, exposed bosoms and lower limbs, and other things too numerous to mention. While fashions change, sometimes with startling rapidity, the principle of immodesty remains as a conspicuous part of fashionable apparel.

III. **"Not with gold, or pearls, or costly array,"** is a scriptural admonition which is constantly violated in fashionable apparel. When jewelry and needlessly expensive clothing are eliminated from our apparel, it is a help to reaching and maintaining the other scriptural standards in clothing.

IV. **"The ornament of a meek and quiet spirit,** which is in the sight of God of great price," demands that clothing be worn that are in harmony with such a spirit. We are not surprised, then, that Peter should exhort Christian women to abstain from bodily ornamentation. This is the standard which he holds forth: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Clothing are for the covering of the body, not for ornamentation or display of the physical charms. For a severe condemnation of vain display in clothing read Isa. 3:16-24. Christian virtue and modest apparel go together.

V. Another scriptural standard is that of **sex distinction,** as set forth in Deut. 22:5. To-day we must take the second or third look, sometimes, to determine whether a person on the street means to pose as a man or a woman. Some people object to quoting this scripture because it is found in the Old Testament. We have this proposition to offer: As soon as the occasion for warning along this line is no longer apparent, we will quit quoting Deut. 22:5. Until then, let us not only keep on quoting the verse, but let us not forget that human nature is the same now that is was in the days of Moses, that Moses wrote this by inspiration of God, and that social impurity is largely at the bottom of the rage for women to array themselves in men's clothing, and vice versa. Men, as well as women, are guilty before God when they ignore or disobey His Word in the matter of modest apparel.

VI. Another scripture trampled under foot in the rage to keep up with the styles of the world is the pertinent question, **"Wherefore do ye spend money for that which is not bread?"** There ought to be a good reason for everything that we do in the matter of exchanging dollars for food and clothing. Are the things that we eat and drink to supply the needs of the body, or are they to gratify a depraved appetite? Are the things that we wear for the covering of the body, for service and comfort and durability and economy, or are they for vain display or desire to be in style? So long as there is a hungry mouth to feed and an unenlightened soul in the world to be won for Christ, it is a sin against God and a crime against fellow men to waste money on superfluities or needlessly expensive clothing.

In enumerating the scriptural principles violated in the wearing of the fashionable garb we are simply touching one side of the question. Let us touch the other side, briefly.

It is not only pleasing to the Lord but also uplifting to the soul to conform to the standards held forth in His Word. "If ye know these things, happy are ye if ye do them."

Plain clothing meets the standards of service, of simplicity, of neatness, of economy, of humility, and every other standard held forth in the Scriptures. They are a protection to the body against heat or cold, and oftentimes help as a safeguard against temptations to which people who are not thus clothed are subjected. While some people quail when they are made the object of ridicule, others see in this an opportunity to let our light shine. Modest apparel fits to the plain, simple, devoted, pious life of the consecrated child of God, and is a decided power for God when consistently worn—and the rest of the life is in harmony with this mark of distinction from a vain, sinful, and God-dishonoring world. They constitute the Christian's uniform in appearance, just as fashionable attire constitutes the uniform of worldlings.

"God be thanked that . . . ye have obeyed from the heart that form of doctrine which was delivered you."

HOW TO THINK OF GOD

By Lawrence Keister

For the Gospel Herald.

We may wonder just how we are to think of God. Of course we wish to think of Him as He is, and not merely as we imagine Him to be. This implies that He reveals Himself and we are glad He has done and still does this very thing in order to give us definite and satisfactory knowledge of Himself.

Our Lord is our best teacher, especially on this subject, and we can find in His teaching what we wish to know. He represents God as personal and triune in His being and in His manifestation to men. He reveals God as knowable and also as trustworthy in His relation to men. He speaks of Him as Father, Son, and Holy Spirit and expects us to know Him as thus declared.

The **Father** is God above us, whose love and care encompass us. In prayer we are to address Him as "Our Father who art in heaven" and to hold His name in reverence. How fatherly and how divine He appears when our Lord tells us that "God so loved the world that He gave His only begotten Son" for the redemption of believers. No one but our Lord could tell us so much about God and so much that is so central and so satisfactory.

The **Son** is God beside us. He comes close to us, mentally, morally, and spiritually. He covers the whole distance between God and man in order to stand at the door and knock. He does not send an angel but comes Himself, for only God can represent God or be the Saviour of men, because men who are created in the image of God require a divine Redeemer. And so He says, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). He is in every group of believers, and when He sends His disciples to preach His Gospel He gives them this assurance, "Lo, I am with you alway" (Matt. 28:20).

The **Holy Spirit** is God within us and when we come to think we need Him there, for there is where our real life is lived and our real battles fought. Hence, Jesus tells us in Jno. 14:17, "Ye know him, for he abideth with you and shall be in you." How interesting that is! How consoling! Our Lord wants us to know the Holy Spirit is ever present with us in our inner

life. Are Christian people slow to realize this? In I Cor. 3:16 Paul speaks as though they were: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

May be we can enter into the thought of our Lord and find something that is really helpful, something that we can easily remember, something that grows upon us. We certainly need to know God as He is; God above us and beside us and within us. By realizing this conception we can make it more serviceable as we read the New Testament.

The Father The Son The Holy Spirit	is God	above us beside us within us

Even so our Lord teaches us to think of God as personal and triune and inasmuch as our Lord is the truth His words have the glow of reality. As we think of God under His direction we learn to know Him, which ought to be our object in thinking of Him.

Scottdale, Pa.

EDGAR WALLACE'S QUESTION

(The following article, sent us by Bro. A. C. Kolb of Kitchener, Ont., first appeared as an editorial in the April 27, 1932, number of the "Toronto Globe." In commenting on the character of this editorial Bro. Kolb says:

"I send you a clipping taken from the Toronto Globe, which I think offers some very excellent thoughts, which I am sure you will endorse. I cannot help but feel very much impressed with the very exceptional attitude this editor takes toward Christianity as compared with the great majority of men in similar capacities. That a man at the editorial head of such a prominent Daily should be so clearly outspoken, and so fearless in presenting orthodox truth which seems so unwelcome to such a great host of editors, is certainly commendable, for it cannot be otherwise than that his influence on his readers must produce a comfort which many would not get otherwise. I do enjoy reading such editorials, particularly when I consider the group of public men among which this editor is numbered. It is refreshing.")

Some weeks ago, shortly after the death of the famous writer of detective stories, Edgar Wallace, The Globe's "Outlook of the Church" called attention to a question that had been asked by the novelist not long before his death, when he had occupied the pulpit of a Congregational Church in England. Mr. Wallace was addressing professing Christians, and he said there were some things he could not understand about them:

Why are you afraid to talk about Christ? When some one at lunch mentions Christ, why does every one look uncomfortable, cough, and change the subject?

The question is a fair one; it is to be feared that it is deserved. Is it not true that, even among Christian people, on Sundays as well as on week days, the central theme of the Bible and the greatest theme of heaven and of earth is avoided rather than brought forward or welcomed in ordinary conversation?

The answer would seem to lie in this inescapable fact: Jesus Christ is either the Saviour or the Judge of every human being. He is before the world today, not as Judge, but as Saviour. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Of no other character in the history of the world could any such words as these be spoken. We can discuss great characters of history or of contemporary life freely, for their discussion does not necessarily bring them into contact with our own lives. When Christ is the subject of conversation it is different. Whether we would have it so or not, every life must sooner or later be in contact with Him. "Whom say ye that I am?" is the question asked by our Lord, not only of Simon Peter during His earthly ministry, but of every man to-day. Upon the answer given depends the destiny of every soul — eternal life or eternal death. Christ as a subject of conversation, therefore, may be uncomfortably personal.

Furthermore, even Christians must some day face Christ as their Judge. They will not thus come before Him for judgment as to their salvation or eternal life, for every true Christian, having accepted Christ as Saviour, "hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life." Yet every Christian must face Christ as Judge of his works, of his manner of life and service after salvation was received. "For," writes Paul by inspiration to all believers, "we must all appear befort the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Again, therefore, the subject of Christ is intensely personal, searching, convicting, even to the true believer.

And is it not only too possible to be a professing Christian, a church member in good and regular standing, even moral and respectable in one's way of life, without ever having received Christ as Saviour or having experienced the new birth from above, without which no man shall see God? It is to be feared that it is all too easy to "join the church" or be confirmed or take whatever step is customary in the communion or denomination of one's choice, without that heart-searching transaction with God by which one accepts as personal Saviour the "Lamb of God, which taketh away the sin of the world," and thus comes "under the blood" which cleanseth from all sin.

To any such, must not Christ necessarily be an uncomfortable subject for ordinary conversation? To the unsaved He is even now the Judge, and must exercise the awful justice of His judgment, at the Great White Throne, upon all who shall have refused to accept His salvation. The words from the lips of the Lord Jesus ring out through the centuries down to our day and are heard as vividly as when He first spoke them: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Christ is not popular as a subject of casual conversation, for Christ condemns all men. He would save all men, but He cannot save until after He has condemned. There is no hope for any of us until we have first recognized that we have sinned, that the wages of sin is death, and that we therefore deserve death and hell. Then, and then only, can we recognize our need of a Saviour; then only can we turn to the Son of God who died in our stead and accept the great salvation that He offers us, if we will.

But it is very noticeable that in any group of Christians who have made Christ their Lord as well as their Saviour, and are rejoicing with "joy unspeakable and full of glory" because of what He has done for them and what He is to them, any mention of His name is eagerly welcomed; they would rather talk about the Lord Jesus Christ than any other subject of conversation that can be offered.—Selected by A. C. Kolb.

FAITHFUL TESTIMONY URGENTLY NEEDED

You sin to-day, and fifty years from now some one may rise up and curse you. You have lived with your husband for years, you have been with your children from their birth, you have taught a class in the Bible school for a long time, and never a word about Jesus. Hearts are more open than we imagine, there is always some way of approach. We fail to see ways because we do not look for them. Ministers might well give up some of their pulpit preparation to go among men and say: I beseech you be reconciled to God.—J. Wilbur Chapman.

Standing between God and never-dying souls is a responsibility the importance of which many of us do not realize.—John S. Hess.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

April 24, Bro. Simon Garber, Elizabethtown, Pa., preached for us while Bro. Shenk was serving the congregation at Frazer, Pa. Bro. Garber also conducted services at Marlboro jail in the afternoon.

May 1, Bro. Noah Risser was with us for communion service.

On May 8 at our jail service the jailer suggested having Sunday school with the prisoners. Bro. Shenk had already thought of such a plan. The congregation has decided to supply Sunday school literature for these boys, and may be at some later date will be able to send teachers every Sunday morning to teach them.

One Catholic Negro prisoner gave this testimony: His mother had made all arrangements for a priest to visit him so he could make confession. But when he was told of the plan said, "I don't want to see him. Since I have been hearing the Gospel from these people I have received more light and knowledge from the Bible than ever before." His mother went away weeping, but his sister after talking with him said, "Let him alone, mother, he's getting better things." At our last meeting he confessed Christ.

Will you pray for the prison work at Marlboro, and for the community around Cottage City that all efforts may be for His glory and praise and for the salvation of souls?

May 9, 1932 Martha Mosemann.

Chicago, Ill.

(1907 S. Union Ave.)

The Home Mission church was greatly favored by the presence of Bro. J. P. Epp of Hesston, Kans., when on Sunday, May 1, he gave us a sermon on the subject, "Modern Miracles." Bro. Epp spoke very interestingly on the condition of the Church in Russia. He emphasized a different phase from that which is usually heard regarding that unhappy land. Persecution, apparently has so purified the Church that a marvelous work of grace is going on. A great revival has begun. The prayer of the Church now is not that persecution may cease, but that they may remain faithful even unto death.

On April 17, we had our spring communion service in the evening. About 90 took part. A number were absent because of illness and others were out of the city. Quite a number are still unable to attend services because of sickness. Sister Marie Drange has been confined to her bed since last Dec. 12, on account of a fall, which resulted in the fracture of her left hip bone. She is getting along nicely, but recovery is slow. Sister Dahlgren is quite ill with dropsy. Sister Samuel Kennell has been suffering for several years with rheumatism. Bro. F. N. Burkey has been troubled with an ulcerous condition, which necessitates living on a liquid diet. Sister Kanagy was taken down with the influenza on March 1, after waiting on two other sisters suffering with the same malady. At the present writing, we are glad to say, she is slowly growing better. She is under the care of Bro. and Sister E. M. Landis, 713 Tennessee Ave., Gary, Ind., who are doing everything, medically and otherwise, that loving and skillful hands can administer.

Last night, May 8, we had a Mother's Day program, consisting of appropriate hymns, songs, essays, and testimonies. We were made to feel how much we owe to our mothers and to the God and Savior whom they served and obeyed.

We do feel the need, and crave the prayers of all God's people, and trust you, who read this, will heed the admonition of Paul, when he said: "Brethren, pray for us."

May 9, 1932. S. M. K.

Reading, Pa.

(12th & Windsor St.)

Greeting in Jesus' name:—"Bless the Lord O my soul, and forget not all his benefits." We are at this time looking forward to and preparing for the special activities of the summer. Tent meetings will be held June 12-23, in the southeast section of the city, near 17th & Fairview Sts. Bro. J. W. Hess will conduct the meetings.

Our Summer Bible School will be conducted here at the Church July 11-29. Prospects are for a very interesting and profitable school. We have engaged nine teachers but should have one more so the superintendent would be free to attend to many other duties that come up during that time.

Our Sunday school attendance has been smaller the last few Sundays, due to heavy rains and quite a number being quarantined for whooping cough and scarlet fever.

We expect to hold our communion service on the 22nd of this month, with baptismal and preparatory services preceding.

The following ministers have brought to us the bread of life since the last report: I. W. Geigley, Christian Kurtz, and J. W. Hess. Recent visitors in the Sunday school: John H. Mellinger, Lancaster; Edna Grove, Washington, D. C.; and a group of young people from Spring City.

We continue to solicit your interest in behalf of the work in whatever way the Lord may direct you, and especially do we ask you to pray for the tent meetings and the Summer Bible School.

An unworthy servant,

May 10, 1932. J. B. Gehman.

Lancaster, Pa.

(Mennonite Old People's Home)

Dear Readers of the Herald:—First of all we send our greetings to the readers of the Herald, and can say, "Hitherto hath the Lord helped us," especially at this time with good health except a few who are on the weak side of life. Sisters came in from different churches to help us clean house. Bro. and Sister Amos and Lillie Kauffman, Mable Landis, Susie Brubaker, Anna Kilhefner from the East Petersburg Church; Daniel E. Miller, Anna H. Brubaker, Florence E. Musser, Alice G. Nissley, Mary Landis from the Mt. Joy Church; Alma S. Snyder, Lydia Lehman, Alice L. Martin, Ella and Lizzie L. Carper from the Lititz and Hess Church.

On April 24 Bros. Jacob Harnish and Landis Groff were with us. Bro. Harnish preached from II Peter 1:3. On May 8 Bros. David Landis and Abraham Metzler and Aaron Groff were with us. The first brother named preached from the text Gal. 6:9. Bro. Metzler also gave a talk. We are very thankful to the brethren who bring us these messages. We appreciate all who come to visit us. We are glad that God has promised never to forsake those who put their trust in Him.

May 11, 1932. T. E. Moyer, Supt.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—On Sunday evening, May 1, baptismal services were held here, when three precious souls were received into the Church. Also one was reclaimed. Bishop John H. Mosemann officiated. Two of the class were quite young in years, and the other two were well up in years. Pray for them and also for one other (a mother) who has confessed Christ, that she may have real victory in her life and go the whole way. Edward Leas, a young boy who had been very sick with pneumonia, was also baptized in the hospital and is still confined there. Pray for him in a very definite way, that he may always stand up for "Christ" at all times.

Preparatory services were held Saturday evening May 7. Communion services and the ordinance of feet-washing were observed Sunday afternoon, May 8, Bishop John H. Mosemann officiating. Nearly all the members were present. The services were quite impressive to some of the children who witnessed it for the first time.

The sewing school came to a close on Saturday afternoon May 7, for over the summer months. Ten rewards were given to those who did not miss one day and twenty to those who missed but one day. May God's richest blessing rest upon each circle who came and helped in the work. We appreciate their help so much.

The relief work is still carried on weekly. Some mills are not working at all, and some only a few days; so the need still continues. During the month of April 177 baskets were given out.

The brethren who preached for us since the last writing have been Bros. Noah H. Mack, C. K. Lehman, C. M. Brubaker and C. Z. Martin. All our services are conducted on standard time.

Sister Newcomer still continues about the same. Sister Shenk is improving nicely, and down stairs again. May we also remember Bro. John Hartman, the brother who cannot see nor walk. May the Lord bless them all.

Visitors at the Mission were Bro. and Sister Noah H. Mack, Sister Martha Gerlach, Bro. and Sister Henry Hess, Bro. and Sister Andrew Martin, Bro. and Sister Harry Brenneman, Sister Anna Moyer, Bro. Clayton Martin, Barbara Eshleman, and Sister Miriam Swineford.

At the present time 1500 "Ways" are put out over the town. May God richly bless the message the "Way" contains, for many people are eager to get them.

We are all looking forward to our tent meetings which will begin on Sunday evening, May 22. Bro. John S. Hess, Lititz, will conduct them. The tent will be located at Eighth & Chestnut Sts. Pray for the work in a definite way. Come and help in the work. Plans are made to canvass the town and place a program into each home. There are many unsaved people about who need a saviour. "Where sin abounded, grace did much more abound."

Yours "Till He Come,"
May 12, 1932. Gertrude M. Lefever.

Lancaster, Pa.
(112 E. Vine St.)

Dear Readers:—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

Peace; was there ever sweeter sound? Our Lord's last will and testament, facing the cross was the bequest of His own peace to His followers as their age-long possession, His peace; not ours, except as we appropriate Him.

On Saturday evening, May 7, we had our preparatory services here at the Mission, at which time there were also four precious souls added to our number. Pray for them.

Sunday morning, May 8, we observed the communion at this place. In the evening of the same day Bro. Hershey Leaman of Chicago, Ill., was with us and gave us a sermon on "The Wonder of the Age"—(The Bible). Text, I Pet. 1:23.

The evangelistic meetings that were held at the E. Chestnut St., Mennonite Church, last month, were very well attended and a number of young people confessed Christ as their Saviour. They need your prayers. These meetings were conducted by Bro. Elias Kulp of Bally, Pa. Bro. Kulp surely gave us some soul-stirring sermons.

We want to thank all the brethren and sisters who are remembering us in a material way by sending in supplies for the poor and needy. This need is not getting any less, and we continue to need your help in this line. Anything you have to give will be greatly appreciated, and the Lord will reward you for it. We are still feeding the hungry daily, also filling a number of baskets for poor families twice a week. Continue to remember us at the Throne, that we will always have wisdom to deal wisely with these problems, and ever be faithful in witnessing for Him every day.

We as Christians surely have many reasons to be happy and encouraged in a day of difficulty. Just stop and meditate on the many spiritual blessings we have in Christ Jesus, of which the world knows nothing.

Plans are again being made for Summer Bible School, to begin at this place July 11, the Lord willing, and continue for three weeks.

In His Service,
May 12, 1932. Anna Winters.

NEWS LETTER FROM ARGENTINA

(April 6, 1932)
By Mae H. Hershey

For the Gospel Herald.

After a long dry season with intense heat, our prayers were answered by the welcome patter of rain. Quite a number of times there had been indications of rain and we anxiously awaited it, but the clouds passed over our heads to another part where the Lord wanted it to fall. The clouds would gather again and the rain seemed so near, but no, it was not for us yet—a little more hope, reenforced by prayer, was needed.

Finally it began with little showers. We were glad for the little that was sent but more, much more, was needed. One trucker made the remark that these little showers were the forerunner of greater rainfall. And so it was all during the month of March, copious rains. All vegetation took on a new growth. Watermelons, tomatoes, and squash that had almost given up for the season, began to yield anew. Nasturtiums, dahlias, snap dragons, and roses and other flowers put on their beautiful colors and hues again.

There was one Sunday in March that we in Trenque Lauquen hoped for nice weather and that was March 27, the day of the dedication of our new church. There was a good rain on Friday and Saturday of the previous week, and raining this week-end, it might not the next. We were busy all week finishing up, this must be done and that yet. We were planning to have everything done and ready by Saturday and reserve that day for inviting all our friends and acquaintances, some perhaps who would not come for any other occasion, that they might at least have one opportunity to hear the Gospel preached.

Friday night before the 27th, there was not much sign of rain; but before morning it began to rain, so quick, so fast, so hard, that everything was soon under water. The street filled up on to the sidewalk and on to the front door. It rained most of Saturday, but between showers, the invitations were given out.

There were frequent showers on Sunday also, which prevented the attendance from town in the morning and afternoon sessions. Toward evening it began to clear off, and the night attendance was very good. All the benches and chairs were occupied and also the standing room in the front and back was taken up. Our blessing was twofold: that of the rain, and a good attendance of people who do not have the "church-going habit." We trust that they might have heard a word or more that will cause them to repent and believe!

The program was well carried out by all who took part, and we praise the Giver of all good gifts for the new church in Trenque Lauquen.

There were present for the dedication of the Trenque Lauquen church from Bragado, Carlos Casares, Pehuajo, Passo, America, Tres Lomas, Pelligrini, and Santa Rosa.

The week following the dedication, continued meetings were held, with good attendance every night and good interest. A number gave manifestation of faith and a desire to know more about the life as it is in Christ Jesus.

Bro. L. S. Weber accompanied Bro. Snyder who brought the Bible Coach from Passo to Trenque Lauquen; Sister Weber coming on the train later in the day.

Bro. and Sister Lantz with Sr. Juan Abat came to Trenque Lauquen in their rural Ford. On their return, they had Juan Rearte as passenger as far as C. Casares, and from there took Bro. and Sister Barbosa along to Bragado.

April 4, T. K. Hershey and a group of young men went to Maza in the Bible coach via Tres Lomas. An open air meeting was held in the Plaza. Between three and four hundred listened to the message. The majority made

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Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

THE FALLACY OF MODERN FRANKNESS

No one considers it a sign of any lack of honesty, or frankness, to avoid discussing dirt, disease, or death at the dinner table. The dinner table is separated by only a short distance from the garbage pail. Yet every one considers it proper and usually very necessary, if good digestion is to be considered, to erect as many artificial and esthetic barriers as possible between the dining room table and the garbage pail. It is certainly not a sign of lack of frankness or honesty, it is not Victorian prudishness to prefer to eat at a clean table instead of sitting on the curbstone with a street sweeper and eating beside a garbage pail.

Since it is necessary to go to much effort and expense to safeguard the body, it ought to be more important to safeguard the mind and soul from intellectual garbage. Much of modern literature is fit only to be incinerated. It is, therefore, not a sign of any lack of honesty or frankness to avoid reading many of the present day "best sellers" which fill the mind with the intellectual garbage and muck of the ages.

Still more, if one believes he has a soul and believes Christ's words, "Blessed are the pure in heart," he will wish to follow Paul's explicit admonition, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). As Dr. Richard C. Cabot has so well said in "What Men Live By:" "Medical students, while studying saliva, sometimes become so vividly conscious of their own mouths (the inside of them, I mean) that a copious and ludicrously inconvenient salivation results . . . I should not have brought up the unpleasant subject at all, but for a desire to reduce to absurdity the statement so often made that there is nothing about sex which cannot be profitably and harmlessly talked about. This belief is false. It is contradicted by the physiology of reflex action. To be constantly or comparatively conscious of sex is to be in a miserable or dangerous state. There is much that ought to be kept out of sight and consciousness most of the time. Wise people do not think of their saliva, or their personal beauty or ugliness."

It is folly for any parent to try to answer every question a child may ask in regard to higher mathematics or the relation of free will and behaviorism, or discuss freely sex experiments that have destroyed the greatest nations of the world.

To tell a child that he will understand some questions when he is older is not dishonesty; it is wisdom. Children, even young people, can be warned against the dangers of evil habits, of evil companions, of physical and moral infections without going into all the details of physical and moral infection.

It is true that in the past many children of the best families learned from the stable boy things from which their parents had tried to protect them. But has morality increased? Are there more happy marriages? Are there fewer divorces since sex instruction has been given in the kindergarten and since high school and college children have been taught the morality of the barnyard by professors of psychology who believe that the human brain is a mere evolutionary excrescence of the stomach?

The psychology of the Bible is based on eternal laws which cannot change. "The unjust knoweth no shame" (Zeph. 3:5). Christ taught that even a wrong thought, even an evil desire is sin. In Ephesians 5:12 Paul says, "For it is a shame even to speak of those things which are done of them in secret." For a Christian at least, modern "frankness" is not "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

Formerly, critics of the Bible objected to its frankness in regard to sin and sex. Such criticisms were hypocritical and anyone who reads the Bible will get all the sex education that is necessary and in a form that shows the awful and endless results of a single sin. The apostle Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). This is not "self-expression." "He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). Christ taught that all that is evil is literally educated and evolved from within a man. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man" (Matt. 15:18-20). This is self-expression.

It was the sex appeal in the religion of the idolatrous nations, and finally even in Israel itself, that caused their destruction. In the United States the sex appeal is necessary to sell many of the "best sellers" and even to sell cigarettes and gasoline. Modesty is still in the dictionary, in the Bible, and in the hearts of Christian people. There is some relation between clothing and morals, although a large part of modern art, literature, the opera, as well as the theater and the movies, is devoted to destroying this fundamental virtue.

Glorying in freedom from all restraint is simply the experience of those whose "glory is in their shame" (Phil. 3:19), and it may easily be observed, even if one is ignorant of human history, human nature, and the Bible, that "while they promise them liberty, they themselves are the servants of corruption" (II Pet. 2:19). Therefore, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

The largest section given to one subject in Genesis is the history of Joseph. If Joseph had supposed that "whatever is natural is proper," if he had followed the line of least resistance, he would never have become the ruler of Egypt, the benefactor of his father's house and channel of future salvation for the world (for, as Christ said, "Salvation is of the Jews").

Modern youth is progressing toward greater and greater freedom from all restraint in thought, speech, and action. Modern youth is not leading the thought of the world. Young people are following more like sheep than ever before the teaching of men of an older generation who are "blind leaders of the blind" (Matt. 15:14) or "raging waves of the sea, foaming out their own shame" (Jude 13).

The United States has had but a few years of shameless writers, but they are applauded and rewarded and still other men will follow. Yet God waited four hundred years before He commanded Israel to destroy the Amorites because their iniquity was not yet full (Gen. 15:13-16). What is called frankness may be supreme ignorance or utter depravity and brazen defiance of the laws of God which are necessary for the preservation of health, social life, national existence, and the moral government of the world. "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction" (Prov. 13:3). "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov. 18:21). "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). "A fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 18:7). "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:2, 6).—S. S. Times.

SUNDAY SCHOOL LESSON

Lesson for May 29, 1932—Gen. 37:1-11

JOSEPH THE DREAMER

Golden Text.—Provide things honest in the sight of all men.—Rom. 12:17.

Introductory. — Another character appears on the scene. This time it is Joseph the elder son of Jacob and Rachel, the favorite son of his father. Joseph had some striking characteristics. He was truthful, straightforward, reliable, just the kind of a character that would naturally win first place in the hearts of men in positions of responsibility. In this lesson but one phase of his character is being considered; that of being a dreamer. The dreams which he later interpreted in Egypt are not mentioned. But taking his dreams together, it is not hard to see that they were prophetic; that God had a hand in them, and that they were not the product of a mere imaginative mind. These dreams, though not relished by the rest of the family, actually described things that later came to pass.

Joseph the Favorite Son (1-4).—Several incidents are here recorded. At this time Jacob was dwelling in Canaan, the land which God had promised to Abraham. Joseph was then seventeen years old, out in the field with a number of his elder brothers, taking care of their father's flocks. Being the favorite among his father's sons, they envied him, "and could not speak peaceably unto him." It is not necessary to discuss at this place the right or wrong of Jacob's favoritism. Jacob may have been entirely out of place, but this judgment should not be passed upon him hastily. But of this point we are quite sure: Joseph was by far the most dependable of his father's sons, had a record of unflinching loyalty to duty, so that had we been in Jacob's place we would have prized his sterling qualities more than the questionable qualities manifested by his brothers.

Joseph's Dreams (5-11).—There are two dreams recorded here. The first told of Jacob's sons being in the field, binding sheaves. Joseph's sheaf arose, stood upright, while the sheaves of his brothers stood round about Joseph's sheaf, making obeisance to it. The second dream was similar in meaning and application. In this dream he saw the sun and the moon and eleven stars, all making obeisance to him. He manifested the indiscretion of telling these dreams to his brothers. It increased their hatred toward him all the more. And when he told the second dream to his father and brothers, his father as well as his brothers rebuked him. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" said the father. The meaning of the dreams was so apparent that they had no difficulty in interpreting them.

But though both father and brothers were of a mind to criticise, the effect upon their minds seems to have been different. "His brethren envied him, but his father observed the saying."

Points for Reflection.—As we meditate upon this lesson a number of thoughts are brought to mind:

1. Joseph was an exceptional child. He was dutiful, truthful, dependable, of incorruptible morals. These qualities were apparent both in Canaan and in Egypt. In these respects he serves as a model example for young people of all ages.

2. It seems more than a mere coincidence that the prophetic dreams were repeated in different forms in both this case and in the dreams which Pharaoh had in Egypt and which Joseph interpreted. There was a difference between the eleven sheaves and the eleven stars, but they told the same story. There was a difference between the seven fat and lean years and the seven fat and lean kine, but they told the same story. The repetition made it all the more emphatic, and the fact that both these repeated dreams were an actual portrayal of events to follow in the life-time of Joseph proved conclusively that the hand of God was in these dreams.

3. Did Joseph act wisely in relating his dreams? Some are inclined to accuse him of vainglory in relating these dreams, others call it an indiscretion. We are all certain that had he kept these things to himself he might have been spared some persecution. But may we not see the hand of God even in this? The fact that Joseph told these dreams and that his brothers persecuted him for it, and that afterwards these things came true in the life-time of the persecutors, simply strengthens the testimony and clinches the fact that the Lord was in these dreams and in their fulfillment. We are interested in this latter fact more than we are in speculating upon what might have been Joseph's impelling motive in telling about his dreams.

4. When Joseph's brothers, in derision, cried, "Behold, the dreamer cometh," they unwittingly complimented him. Would to God that we might be worthy of a similar compliment. We are not now referring to natural dreams, most of which may be due to big suppers or overwrought nerves. But it is our privilege to have a vision of things to come to an extent that in the eyes of scoffers we may appear as dreamers. God revealed things to Joseph direct; He as clearly reveals things to us through His inspired Word. Our visions of the future, both this and the other side of the return of our Lord for His own, should be strong enough to have a prophetic influence over others, that they also may become "dreamers."

5. "If God be for us, who can be against us?"—K.

Bible Meeting Topic

CHRISTIAN EXAMPLE.—I Pet. 2

Topic for May 29

MOTTO

"Let this mind be in you, which was also in Christ Jesus."

OUTLINE STUDY

I. Christ the Chief Example.

1. In the practice of self-denial and sacrifice.—Phil. 2:5-8.
2. In the service of feet washing.—Jno. 13:1-17.
3. In the endurance of suffering, patiently.—I Pet. 2:19-24.
4. Bearing the infirmities of the weak.—Rom. 15:1-7.

II. Christians are the Representatives of Christ.

1. To let their light shine.—Matt. 5:16.
2. To be examples in following Christ.—I Cor. 11:1.
3. Ministers to be examples to the flock.—Phil. 3:17; 4:9; II Thes. 3:7-9.
4. All to live an example before men.—I Pet. 2:12.
5. Walking as He walked.—I Jno. 2:6.
6. Taking His yoke.—Matt. 11:29.
7. To put on Christ.—Rom. 13:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Light of Jesus' Life Is Our Example:
   a. The Light of Jesus' Love.
   b. The Light of Jesus' Purity.
   c. The Light of Jesus' Humility.
2. Followers of Jesus Must Shine with His Light:
   a. Changed into His Image.
   b. Walking in His Steps.
   c. Obeying His Voice.

For Seniors.

1. The Source of All Christian Example.
2. How Receive a Blessing from Christian Example.
3. What a True Example Means to the World.

PERSONAL THOUGHT

Could our life be pointed out as a true example of what Christianity is like? Are we "an example of the believers in word, in conversation, in charity in spirit, in faith, in purity" (I Tim. 4:12)?

SEED THOUGHTS

To win the world for Christ, we don't need any more arguments, but more samples of what God can do for a poor sinner.—Sel.

An example is the best argument.—Sel.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, MAY 19, 1932

Field Notes

Last Sunday was communion day at Leetonia, Pa.

June 2-5 is the date set for a Bible Conference at the Allensville Church, Mifflin Co., Pa. Instructors, Chester K. Lehman and Abram J. Metzler.

The workers at the Peoria, Ill., Mission have arranged for a series of meetings at that place this week, with Bro. Maurice O'Connell of Lima, Ohio, in charge.

Bro. Kenneth Baer and family of Masontown, Pa., have recently moved to Scottdale, Pa., to make this their home, at least for the time being. We welcome them in our midst.

Bro. D. S. Krady writes us from Lancaster, Pa., under date of May 12: "An all day meeting at the Sunnyside Mission one mile south of Lancaster, on May 30. All welcome."

Request for Prayer.—A burdened sister requests the prayers of God's people in behalf of two of her brothers who are under the convicting power of the Spirit but yet not willing to surrender to the Lord.

Gospel tent meetings are to open at 8th and Chestnut Sts., Columbia, Pa., on Sunday evening, May 22. Evangelists, J. S. Hess and C. Z. Martin. "Support this work with your attendance," writes a brother from that vicinity.

Bro. Harry G. Brackbill of Malvern, Pa., writes us that they have planned a Bible instruction meeting at Frazer with Brethren J. L. Stauffer and Melvin Bishop as instructors. Programs may be had by addressing Sister Lois Taylor, Malvern, Pa.

A series of meetings is to begin May 29, in charge of Bro. John W. Weaver, at the Cocalico church, Lancaster Co., Pa., in connection with the mission S. S. activities in the community. The help and presence of those interested are invited. H.

A brother writes us from Lancaster Co., Pa., under date of May 12: "Bro. Abram Metzler (Holtwood) brought the message at Mellinger's on Sunday evening and Bro. David Landis at Erb's: Brethren Roy Otto and Martin Weaver in Lancaster City on the evening of the 1st."

Sunday School Meeting.—A program of the 27th annual Sunday school meeting to be held at the Marion, Pa., Mennonite Church May 29 and 30, is before us. Besides local talent we notice also the names of the following on the program: E. W. Kulp of Bally, Pa., and R. J. Shenk of Cottage City, Md.

Bro. P. A. Friesen of Washington, Iowa, spent last week among the churches of the Southwestern Pennsylvania district, preaching the Word and telling about the work in India. Following is a list of the places which he served: Martinsburg, Johnstown, Pinto, Springs, Scottdale, Masontown. These visits were greatly appreciated.

A program of the annual meeting of the Mennonite Mission Board of Ontario, to be held at Kitchener, Ont., May 30, 31, is before us. Monday afternoon and evening are given over to the Women's Missionary Society, and Tuesday is devoted to the work of the Board. We are expecting to hear of an interesting and profitable meeting.

Bro. J. F. Brunk of the Hutchinson, Kans., Mission writes under date of May 9: "Bro. Levi Miller of Missouri is here holding meetings. Good interest. 175 attended yesterday. Four confessions last night. One baptized last week, at his home, not being able to come to church. Another will be baptized at his home soon, the Lord willing. Meetings to continue over Sunday, at least. Remember us in prayer."

Bro. A. J. Steiner of North Lima, Ohio, is confined to his home most of the time, owing to illness as a result of a severe spell of the la grippe several months ago. The last sermon he preached was on Good Friday. Latest reports represent him as improving, and we hope soon to hear of him being restored to a sufficient extent that he will be able to assume the active duties of the ministry.

Bro. B. B. King of Harrisonburg, Va., accompanied by Sister King and daughter Carolyn, is spending the greater part of this month in the Casselman Valley district holding continued meetings. The first week of the month he spent at Pinto, Md., closing on Sunday night. Last week similar efforts were put forth at Oak Grove Church near Grantsville, Md., and, if previous plans are being carried out, this week he is preaching for the congregation who worship in Glade Church near Accident, Md.

At the time of this writing the Auditing Committee appointed to check up the financial accounts of the Publishing House, is at work, and their report appears elsewhere in this issue. The committee is composed of Bro. E. M. Detwiler of Columbiana, Ohio, Bro. Sem Eby of Intercourse, Pa., and Bro. H. D. Weaver of Harrisonburg, Va. Bro. Weaver was accompanied by his wife, children, and Bro. Roy E. Heatwole, and Bro. Eby was accompanied by Brethren A. L. Martin, Jno. W. Weaver, and Harvey E. Smuck.

The congregation at Scottdale enjoyed a number of refreshing meetings over the week-end of May 15. On Friday evening we listened to an inspiring message on India, by Bro. P. A. Friesen, and the meetings over Sunday included a preparatory and baptismal service on Saturday evening and communion service on Sunday. Visiting bishops and ministers ministering to us in these meetings, besides Bro. Friesen, were Bro. Abram L. Martin of Intercourse, Pa., Bro. John W. Weaver of New Holland, Pa., and Bro. E. M. Detwiler of Columbiana, Ohio.

Mennonite Board of Missions and Charities.—Those interested in attending the annual meeting of the Mennonite Board of Missions and Charities at Metamora, Ill., will do well to notice the addition to the announcement of that meeting, as found on the last page. This should have appeared last week, but for some reason it did not reach us until after the paper was in print. It is rather late now, but it may still reach some of our people before they start for the Board meeting. Whether you attend or not, keep praying in behalf of the meeting.

Among the recent visitors at the Publishing House and with friends at Scottdale are the following: Sister Melinda King and daughter Carolyn of Harrisonburg, Va.; D. E. Weaver, Waynesboro, Va.; Norman S. Yoder, Pinto, Md.; Herbert K. Maust, Walter C. Otto, Anna E. Bender, and Marie Bender, Springs, Pa.; S. A. Martin and wife and daughter Martha, Greencastle, Pa.; A. Paul Martin and wife, Mercersburg, Pa.; Mrs. L. N. Wilson, Berlin, Pa; Ignatius F. Rattay, Jacob Brooks, and Walter Walters, Masontown, Pa.; Abram L. Martin, Sem Eby, Intercourse, Pa.; Harvey E

Smuck, Lancaster, Pa.; John W. Weaver, New Holland, Pa., H. D. Weaver and family and Roy E. Heatwole, Harrisonburg, Va.

Correspondence

Markham, Ont.

(Cedar Grove congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Truly we can say with the psalmist, "The Lord hath done great things for us, whereof we are glad." A Sunday school was opened at this place on Easter Sunday. Ernest G. Reesor has been appointed Supt. and Harry Burkholder Asst. Supt. There are 5 classes at present. The School opened with an attendance of 47 the first Sunday, with an increase to 63 the fourth Sunday. With a church membership of about 20 the S. S. attendance is gratifying. S. S. is held every Sunday at 10 A. M. and preaching every other Sunday at 11 A. M. It has been found that the S. S. is an avenue through which more people outside the church members hear the preaching services. About a year ago the opening of a S. S. was considered. Since that time our petitions to the Lord in behalf of the undertaking have been answered in a very definite way. "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

May 6, 1932. Cor.

Mountain Home, Ark.

Greeting:—We have again great reasons to be thankful to our heavenly Father for His protecting care over us. We want to thank the good brethren who sent in clothing for the very poor and needy people here. Several children could go to school by this help who otherwise could not have gone. Many glad and happy faces I have seen leave my door with bundles of clothing. I asked some to write to those who sent in clothing telling how greatly they were needed. I never knew whether they did or not, they being like myself, backward. So greatly has the writer enjoyed helping in this way that I attempt to make known our gratitude. We ask all who will to pray for us. We live in the hills of Arkansas and it is very hard to make the necessities of life here even in good times. We have few rural church privileges here and all go that can each time. We wish all Herald Readers God's blessing.

May 6, 1932. Maud Buckingham.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Bro. C. F. Derstine has returned home again from a three-week evangelistic trip to Greensburg, Kans. On Sunday evening previous to the sermon, he gave an interesting rehearsal of the establishing of a new congregation at that place, during his stay there. The following brethren ministered at this place during his absence: Newton Weber, Oscar Burkholder, J. W. Witmer, and Noah Hunsberger.

The annual meetings of the Women's Missionary Society and the Mennonite Mission Board of Ontario are scheduled to be held at this place on May 30, 31 and to be followed by the annual Church Conference the following two days. Bro. and Sister P. A. Friesen are expected to be with us and take part in these meetings. Pray that God's blessing may attend all the sessions. Brethren and Sisters from a distance are heartily invited to come and enjoy the blessings with us.

May 9, 1932. Geo. A. Weber.

Wolford, N. Dak.

(Lakeview congregation)

Dear Herald Readers:—We are again reminded of God's wonderful power over all, as we look about us and see how mother earth is putting forth her coat of green. We have had several refreshing showers of rain this spring.

On April 17 we had our counsel meeting with good attendance. Then on April 24 we partook of the sacred emblems reminding us of the death and suffering of our Saviour.

On May 8 being Mother's Day we had a special program in the evening. Bro. D. G. Kauffman, wife and son, also Bro. D. H. Bender, wife and son were with us in the morning services.

Bro. Eli Hostetler is planning to be away from home a few Sundays holding counsel meetings and communion throughout the district.

Continue to pray for the work at Wolford that we may prosper in this part of God's vineyard.

May 9, 1932. Cor.

Chambersburg, Pa.

(Strasburg congregation)

"Oh, that men would praise the Lord for his wonderful works to the children of men."—Psa. 107. Perhaps a few lines from this corner would be interesting. The Lord has been good to us. We have been feasting on the good things of God for the last few weeks.

On April 3 we had preparatory and baptismal services, at which time 6 new members were received into fellowship—a father, mother, their son and daughter, and their companions. We beg an interest in the prayers of God's people in the behalf of these dear souls.

On May 1 we held our communion service. We praise God that we again had the privilege of observing these commandments. May we realize more fully the blessings. How unworthy we are of the love that God bestows on us, in that while we were sinners, Christ died for us, redeeming us by His precious blood.

May 5, Ascension Day, we had the privilege of worshiping together in an all-day meeting. We were richly admonished by the brethren who gave us the truths of God's Word. We were again encouraged to go onward and upward, in God's service.

We invite all the brethren and sisters to visit our small band of God's workers in this part of His vineyard. May we all strive to be faithful in His service that He may have His way in our lives and that He may mould and shape us according to His will.

Pray for us at this place that we may work together and that God may overrule our lives that His name may be glorified and that souls may be saved for His kingdom.

May 9, 1932. Martha Burkholder.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greeting:—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This promise has again been fulfilled, and we are in the midst of seeding time. All nature is coming out anew and our hopes are revived.

On April 17 our communion services were held. The sermon was preached by our bishop, Bro. John Y. Swartzendruber. A spirit of unity seemed to prevail, and nearly all of the members were able to attend and partook of the sacred emblems.

In the afternoon of April 3, Bro. Oscar Burkholder, who was conducting revival meetings at the Daytonville Church, met and spoke to our congregation, using for his theme the subject, "Signs of the Times."

On the evening of April 17 Bro. and Sister P. A. Friesen visited our congregation. Sister Friesen spoke about the work in India, and the brother preached a sermon using for a text, Psa. 92:12.

On May 5 (Ascension Day), we held our tenth annual missionary meeting, with good interest and attendance. Present day needs were discussed; also some Sunday school problems.

Bro. Jacob C. Brenneman, whose condition was formerly mentioned in these columns, remains about the same.

Sister Mary Yoder, wife of Brother M. T. Yoder, is reported as slowly improving.

On April 1 Grandmother Lydia Hershberger became ill with paralysis, and has been lingering since, seemingly growing weaker. She passed her 88th birthday on Mar. 30, and is the oldest member of our congregation.

(Continued on page 156)

Miscellaneous

SOWING AND REAPING

It is a law which God hath made,
Both high and broad and deep,
That whatsoever seed we sow
That shall we also reap.

The man who sows in sinful pride
Will surely be abased;
For he shall never reach the height
Where noble men are placed.

Whoever sows the seed of strife
Shall reap a crop of hate;
And when he sees Almighty God
He'll meet an awful fate.

To sow the seed of greed and lust
The flesh to gratify,
Is but to gather in a crop
Of anguish by and by.

And he who sows in drunkenness
Shall reap a maddened brain;
For what he thinks will give him joy
Shall only give him pain.

To sow the seed of vanity
Is but to live and fail;
No laurels wave above his brow,
No banners o'er him sail.

To sow against the will of God,
Against His righteous cause,
Shall bring to all a penalty
For violated laws.

If to the Spirit we will sow
Instead of flesh and sin,
What joy there'll be at reaping time
When sheaves are gathered in!

To live and do and give our best
To bless the lives of men,
Will make us happy when we reach
Our earthly journey's end.

To brighten up the path of life
By deed and song and prayer
Is to receive the smiles of God
In Heaven sweet and fair.

Then, reader dear, go forth and sow
Seed that are good and clean,
And in the City of our King
A "Crown of Life" you'll glean.

—Walter E. Isenhour.

THOUGHTS GLEANED FROM THE BOOK OF JOHN

By W. H. Detwiler

For the Gospel Herald.

As I have been carefully studying the book of John, I have found many things which ought to concern us in our everyday life. If we would just stop to think what these words mean: "In the beginning was the word, and that word was God." This is John speaking. Then he said it was light; bringing us down to the period of Christ. Do we see that light as John saw it? Have we that light shining in our souls, dear Christian soldiers? John then speaks of a true light. Is our light true or false? Can we say we know Him when we do not walk with Him?

Jesus speaks of that temple wherein we live. We should be a living temple—a spiritual temple of God. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth."

Jesus has all power, both in heaven and on earth. Why should we not fear Him as we all see Him heal the blind, cleanse the leper, cast out devils, etc.? "Verily, verily I say unto you, he that heareth and believeth on him that sent me hath everlasting life, and God dwelleth in him." So why not get that life that is so precious? What is our life if we have not Christ, and are not His? Why not take heed and make our lives more profitable, true, and loyal to His service? Notice that Jesus spent much time in prayer. He was never too busy to pray. Have we time to pray, or is our time worth more than Jesus' time? He stayed in the garden until late in the night that you and I might have life, free from sin. You and I should be free. He said, "Come unto me, and I will give you rest." Isn't that worthwhile? Dear people, can we resist that offer? The blind man took the first offer that Jesus gave him. Dear people, if you were blind, and Jesus told you to do something that would make you see, would you refuse to do it? Jesus is the light which makes us see. When He told the blind man to believe, he believed, and was wonderfully blessed. He did what he was told, and many believed on Jesus. Will you also believe? Jesus has told us what to do. When He met Mary and Martha He told them to roll away the stone. They obeyed and had life and light. Those little cares of life are the stones that Jesus said we should roll away. If we are too busy to roll them away, we will not see that light. Jesus speaks again: "Let not your heart be troubled." What does He mean? Sorrow? Yes, it is sorrow that fills our hearts. What kind of sorrow? This great depression? Yes, the loss of money is counted by so many. "Believe in God, believe also in me." To those who have lost their homes in this depression, there is given the promise: "In my Father's house there are many mansions"—not just one, but "many," and we have just one way to get that home, where depressions cannot interfere, and banks cannot close.

Dear Christian people, can we see that God has a hand in this? Are we running ahead of God? Have we got time to get our children around the family altar and tell them of those beautiful mansions which He has for His children, or must we get this mansion here first, where it can be taken away? Why not waken up while the depression lasts? God has told us of these things. Now we can see them. "If it were not so, I would have told you." So now the time has come. Are we a "doubting Thomas" after He has told us? We would say, "Lord, we know not. When did you tell us?" His answer: "When I was with you. Have I been so long a time with you and yet ye have not understood? Now come, renew your covenant, and I will receive you."

Can we look back and see where we robbed God? Have we given Him His dues, or have we been slackers regarding His time and talents? Where have we robbed God? "Let not your heart be troubled." Take it to the Lord in prayer. Tell Him of your sorrows. "Whatsoever ye shall ask in my name, I will do it." "If ye love me, keep my commandments." "And I will pray the Father and he will send you another Comforter that he may abide with you." The Holy Spirit will guide you into all truth. May we receive that Spirit.

Dakota, Ill.

AN EDUCATIONAL PROBLEM

By M. C. Lehman

For the Gospel Herald.

When nearly thirty years ago the Mennonite Church started to provide its own higher education, the argument used to justify the movement was about as follows:

A number of our young people have gone to college, and since the Mennonite Church has no colleges of her own, they have gone to the colleges of other denominations. In these the denominational influence was so strong that most of these young people attending them have become either half-hearted in their support of the Mennonite faith or have repudiated it altogether. This demand for higher education will, however, increase and the Church can not and should not stop it. We must offset the dangers involved by opening our own schools and in them teach our own tenets and train young people for church service.

The experience of the years since this educational venture has been started has shown that this argument was based on a conservative estimate as to the future demand for higher education. This estimate was safe and sound but the demand is even in advance of what was then anticipated. The urbanization of our rural life and migration from country to town, together with the keener competitions of present day economic life, have intensified the necessity for more than primary secular training. The present leadership of the Church recognizes the necessity of thorough biblical training for its leadership as well.

Is the time perhaps here to take a look back, make a survey of the results of nearly thirty years of educational work, and ask the question, Has the educational venture of the Church been justified by its results?

There is not sufficient scope in this brief article to make a comprehensive survey of the number of young people lost or saved for the Church through

our colleges up to the present. Such a survey would be attended with some difficulties. Fixed definitions would perhaps vary in different people's minds. Thorough loyalty to doctrinal standards by faith and practice is however the only justifiable aim. Without fear of refutation one dare make the statement that the number of leaders in Church, school, and economic life, outside the Mennonite Church but trained in her schools, indicates clearly that the Church-conserving function of our colleges has not always been as efficient in every case as those who argued for them in the beginning assumed it would be. Colleges conceivably could even under the auspices of the Church, become deflecting instead of stimulating tendencies of loyalty to the Church. Judged from the standpoint of conserving our young people for the Church in the past, while much that is good can be pointed out, more could have been expected.

The next question naturally becomes, How can this be done? The answer should be based on thorough knowledge of successes and failures in our educational venture so far. An evaluation of causes leading to these would also be necessary. Some person ready to make a relentless exploration and exposition of fact in this connection and with the time and facility for the work could render a very needed piece of service for our Board of Education. The material is not far removed historically and in many cases easily available.

There is however just one, out of many possible, observations that can be made from only a casual knowledge of the situation. It is general in its nature, but its possibilities need careful study. It is this: Many denominational colleges previously gave courses designed to show the practical every day value of their peculiar denominational principles. These were secular courses supplementing biblical courses having the same object in view. They were fully accredited courses and part of the regular curriculum. As denominational lines and loyalties began to wane in many evangelical denominations and colleges, these courses and the biblical courses they supplemented were dropped.

Our own program of higher education started about the time the above mentioned process was about finished in other denominational colleges. We, to some extent at least, took our clue as to curricular construction from other colleges. We of course incorporated biblical courses supporting our church doctrines, but omitted secular courses designed for the same purpose. None of our colleges now have secular courses as part and parcel of the accredited curriculum designed to explore and teach the cultural, social, and economic values of the distinctive principles of the Mennonite Church.

Such courses could be based on factual material for which the world is now in special need. The social and economic effectiveness of simplicity and peace are beginning to assert themselves to world thinkers because the lack of their application to modern life is beginning to reveal itself as the root cause of many of the acute troubles of the modern world. As an illustration of this felt need and attitude the following may be taken as an illustration:

Before giving the beginning of a series of lectures this year in Yale University the Japanese Christian leader, Kagawa, was introduced before a large audience by the presiding officer as, "the world's greatest Christian." In replying to this introduction he gave the following merited rebuke to his introducer from the beginning of the eighteenth chapter of Matthew: "Who is greatest in the kingdom of heaven? . . . Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

He then gave a stimulating series of lectures in which he analyzed the present world situation and found its defects as due to such causes as the "misconceptions of my introducer." In the course of these lectures which were lauded by the New England press as "the keenest and most accurate analysis of the causes of the world's present ills since the time of Jonathan Edwards," he made the following statement: "If the Church of to-day is to make her message effective she must as a whole adopt and practice the principles of simplicity and peace as now held only by a few minor sects like Quakers, Brethren, and Mennonites but who lack woefully in living and teaching them." The world is ready to listen to an effective presentation of the social, cultural, and economic application of our distinctive principles. In our colleges why not have secular courses showing the social, cultural, and economic soundness of these principles supplementing our biblical courses with the same object. Could young brethren of ability and consecration be found to explore and organize such courses and teach them? Would there be other difficulties to be encountered not known to those not so familiar with the educational situation of the church? The question seems worthy of exploration and this idea is contributed with the hope that with the contribution which others may make a solution may be found.

New Haven, Conn.

CHRIST AS AN EXAMPLE

III. IN LOVE

By Lola Zehr

For the Gospel Herald.

Christ was born into the world to redeem fallen humanity. And when we think of the love Christ had for lost humanity we can find no better example than Christ Himself. First, He lived for humanity the most beautiful life that could be lived. Second, He taught and gave the greatest message the world has ever known. When Jesus was here on earth He loved those He came in contact with and showed His love by helping them. He helped the needy as none was ever able to do. All this was done out of love. His enemies arrested Him, yet He was patient in His trial and was found not guilty. He was crucified in a cruel, mocking way, but on the cross He prayed for His enemies, cared for His mother, and died as none ever died. He was buried and rose from the grave, and forty days after that He ascended into glory where He is now interceding for His people on the earth. He loves just the same as ever.

Now we need to examine ourselves and see if we really love Him as He loves us. Jesus says in Jno. 15:9-13: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

This is the very thing Jesus did. He gave His life for His friends and we to-day are included. Yes! Jesus is the perfect example in love.

I Jno. 3:16, 18: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. My little children, let us not love in word, neither in tongue; but in deed, and in truth." Nothing can receive or know love but a loving heart. Enter into God's love, for there is nothing but the continuing presence of Jesus and the love He has for us that can fill us with that love He wants us to have for all those that talk and live about us as they did about our Lord. Is it not true that if we are not careful it will be said of us as it was to the church at Ephesus: "I have somewhat against thee, because thou hast lost thy first love." Let us take a warning on the subject of love from God's Word that we may become followers of God and walk in love as Christ also hath loved us. Christ did His part because He loved us. Now if we do our

part because we love Him, great and blessed will be our reward throughout all eternity.

Flanagan, Ill.

There are some preachers who are afraid to preach the truth because they are afraid they will hurt some one.—J. W. Hess.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AFTER THIS MANNER THEREFORE PRAY YE"

By O. D. Yoder

For the Gospel Herald.

(Concluded)

TEXTS: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

If ye ask anything in my name, I will do it.—Jno. 14:14.

"God wills not that His people
By sin enthralled shall be,
But that their lives, as ransomed,
Be lives of victory;
And so at our disposal
He places all His power,
That we from its resources
May draw in danger's hour."

TEXT: After this manner therefore **pray ye.**—Matt. 6:9.

Men ought always to pray, and not to faint.—Luke 18:1.

The commands of our Lord **to pray** are as plain and as authoritative as language could make them. Like all other commands to the child of God, they presuppose faith and obedience, the foundation stones upon which the great doctrine of prayer, as delivered to man, is built. By faith the child of God can say definitely, "Our Father," and by obedience he learns to pray regularly and according to the manner laid down in the Word of God.

With the words of Paul in I Tim. 2:1, 2, we are made debtors to pray for all men, especially for those in authority: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority."

Linking up the promise of Christ with the experience of Paul as given in Phil. 4:13, we see that the possibilities of prayer are boundless and unlimited to the true child of God. "Whatsoever ye shall ask in my name, that will I do . . . ." "I can do all things through Christ which strengtheneth me." This is enjoining because it is the divine will "that the Father may be glorified in the Son."

Combining the words of Christ (Lu. 18:1) and of Paul (I Thes. 5:17), we are told that prayer is to be extensive as to time. Paul says, "Pray without ceasing," (unintermittingly) and Christ says, "always" keep praying till Christ comes again (Cf. 18:1-8). "He spake a parable to this end, that men ought always to pray, and not to faint."

Surveying the favors and blessings of our kind and loving heavenly Father as granted to Hannah (I Sam. 1:2) and to Jabez (I Chron. 4:10), we see that God is abundantly sufficient for all the problems of home life and of all life in general. "Jabez called on the God of Israel . . . Oh that thou wouldest bless me indeed . . . that thy hand might be with me . . . that thou wouldest keep me from evil . . . And God granted him that which he requested." ". . . I prayed, and the Lord hath given me my petition which I asked of Him."

Noting the command of Jeremiah (29:7), "Pray unto the Lord **for it,**" and the expression, "God be merciful **to me** a sinner," in the parable given by Christ, (Lu. 18:13), we are shown very plainly that prayer to be effective must be definite and to the point. Adding the words of a modern writer, we quote his conclusion on this: "Indefiniteness . . . is as ineffective on the knees in the prayer-room as on the feet in the pulpit."

As Christians possessing the "living hope" of the imminent return of our Lord, we are charged by both the words of Christ and Peter that watching and being ready demands constant prayer. "Watch . . . and **pray always,** that ye may be accounted worthy . . . to stand before the Son of man" (Lu. 21:36). "The end of all things is at hand; be ye therefore sober, and **watch unto prayer"** (I Pet. 4:7).

In Eph. 6:10-18 Paul gives the one and only divine secret of successful effective Christian service for our Lord and Christ. It is to be fully equipped with the Gospel armour and advancing by **"praying always with all prayer and supplication in the Spirit,** and watching thereunto with all perseverance and supplication for all saints."

We conclude this small treatise on the great subject of prayer by bringing home to self and to all the warning note of the prophet Samuel wherein he says, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you." In the light of God's promises to answer prayer, how great and how far-reaching is the modern sin of prayerlessness. Our greatest opportunity is prayer to God for ourselves and all others. Our greatest debt to self and to others is prayer. The greatest victory Satan wins over the Christian is to rob him of time and condition to pray. Our greatest sin is letting Satan crowd prayer out of our Christian life and service. **"God forbid that I should sin."**

Aurora, Oreg.

CORRESPONDENCE

(Continued from page 153)

On April 30 Bro. Daniel Horst, formerly of Kansas, but at this time working in our community, was rushed to the University Hospital where he underwent a very serious operation for ulcers of the bowels. Up to the latest reports he has been getting along fine. Hospital attendants speak well of his calmness and patience.

Our hearts are moved in profound sympathy to these suffering ones, and also to those whose duty it is to care for them. The words of Rom. 8:18 come very forcibly to us: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

May 9, 1932. L. J. B.

Fairview, Mich.

Dear Gospel Herald Readers:—Greetings in His name. There has been no news from this place for some time. I thank God that I am again able to write for we were in an automobile wreck which might easily have been more serious. I am able to be about again. We are thankful to all those who have remembered us in their prayers.

On May 8 we had an all day meeting. In the P. M. meeting we took counsel to see how we as a church stood between God and man. Peace was expressed. We expect to have communion next Sunday if the Lord wills it so. The enemy is also busy trying to lead young souls away. May God strengthen such that they may confess their wrongs and get right with God.

If present plans are carried out Bro. N. E. Troyer of Ohio will begin evangelistic meetings June 6. Bro. and Sister Gascho of Pigeon, Mich. expect to conduct a singing class at this place beginning next week.

Bro. Raber of Detroit is expected here for a meeting Friday night.

Health is fair with a few exceptions. We have been having quite a bit of rain. Will you remember us as a church in your prayers?

May 9, 1932. Mary Troyer.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the Year Ending April 30, 1932

I. SECRETARY-TREASURER'S REPORT

Purchases

Machinery and Equipment (Inventory)	$ 50,970.85
Purchases this year	843.51
Bibles, Books, etc., Inventory	41,101.09
Purchases this year	28,799.74
Manufacturing, Inventory	14,717.79
Purchases this year including power, wages, taxes, etc.	69,155.97
Buildings and Real Estate	163,500.00
Interest and Discount	3,962.97
Total	$373,051.92

Ledger Debits

Stock and Investments	$ 2,575.00	
Loans Receivable	17,200.67	
Accounts Receivable	17,125.49	
Tracts (overdrawn)	372.38	
Donations to Ministers, Missions, etc.	4,981.40	
Historical Library	3,698.34	
Cash on Hand	2,001.21	47,954.49
Total		$421,006.41

Sales

Books, Bibles, etc.	$30,832.41
Printing, Binding, etc.	22,922.18
Subscriptions:	
Gospel Herald	15,508.89
Christian Monitor	2,559.32
Youth's Christian Companion	7,045.42
Words of Cheer	3,599.16
Beams of Light	1,596.40
The Way	1,649.02
S. S. Lesson Quarterlies	25,774.48
Advertising Space sold	198.70
Income from Real Estate	8,378.01
Total	$120,063.99

Ledger Credits

Capital from Board	$155,218.12	
Loans Payable	10,400.00	
Surplus May 1, 1931	135,324.30	300,942.42
Total		$421,006.41

INVENTORY

Of the Plant and Stock

Bibles and Testaments	$ 4,974.03	
Bound Books	22,569.88	
Unbound Books	11,143.80	
Mottoes	611.95	
German Books, Bibles, etc.	2,059.56	
Total		$ 41,359.22
Paper Stock, Etc.		13,040.15
Outfit-Equipment		46,632.93
Buildings and Real Estate		160,000.00
Total		$261,032.30

SUMMARY

Of the Loss and Gain Accounts

Total Sales this year		$120,063.99
Present Inventory		261,032.30
Total		$381,096.29
Expenditures this year	$373,051.92	
Gain this year	8,044.37	
Total		$381,096.29
Surplus May 1, 1932	$135,324.30	
Gain this year	8,044.37	
Total	143,368.67	
Deduct Donations	4,981.40	
Present Surplus		$138.387.27

SUPPLEMENTARY

Donations by the House previously reported	$72,287.89
Donations this year	4,981.40
Total	$77,269.29

TREASURER'S REPORT

Of the Building Fund by the Board
May 1, 1932

Received

Annuities (Cash)	$ 20,150.00	
Annuities (Periodicals)	20,450.00	
Donations	55,644.67	
Mennonite Publishing House	30,000.00	
Total		$126,244.67
Loans Payable		30,500.00
Total		$156,744.67

Paid Out

Buildings and Real Estate	$131,929.16	
Repairs Old Buildings	8,324.42	
Book Bindery	10,500.00	
Total		$150,753.58
Machinery & Equipment		539.96
Loans Receivable		5,100.00
Accounts Receivable		40.95
Cash on Hand		310.18
Total		$156,744.67

FINANCIAL REPORT OF THE INSTITUTION

Assets

Cash on Hand		
By the House	$ 2,001.21	
By the Board	310.18	$ 2,311.39
Accounts Receivable		
By the House	17,125.49	
By the Board	40.95	17,166.44
Loans Receivable		
By the House	17,200.67	
By the Board	5,100.00	22,300.67
Stock and Investments		2,575.00
Inventory		
Books, Bibles, etc.	41,359.22	
Paper Stock, etc.	13,040.15	54,399.37
Buildings and Real Estate		160,000.00
Subscription Lists		22,500.00
Historical Library		3,698.34
Outfit-Equipment		46,632.93
Machinery by the Board		539.96
Tract Fund (overdrawn)		372.38
Total		$332,496.48

Liabilities

Loans Payable		
By the House	$10,400.00	
By the Board	30,500.00	40,900.00
Net Worth of the Board		291,596.48
Total		$332,496.48

SUPPLEMENTARY

Net Solvency of the Board this year		$291,596.48
Net Solvency last year		287,361.98
Net Gain		$ 4,234.50
Gain by the House	$ 8,044.37	
Less Donations made this year	4,981.40	
Balance	$ 3,062.97	

Received			
Annuities			
(Periodical)	$ 160.00		
(Cash)	1,000.00		
Donation	200.00		
Total	$1,360.00		
Less loss on Certificates of Deposit	188.47	1,171.53	
Total			$ 4,234.50

II. AUDITOR'S REPORT

This is to certify that we the undersigned have examined the financial records of the Mennonite Publishing House, in charge of Levi Mumaw, its Secretary-Treasurer, and have found same to be in excellent condition and carefully kept. Items and totals were checked and comparison made with the above report which was found to be correct.

Given under our hands this 14th day of May, 1932.

E. M. DETWILER
Columbiana, Ohio
SEM EBY
Intercourse, Pa.
H. D. WEAVER
Harrisonburg, Va.
Auditing Committee.

III. GENERAL MANAGER'S REPORT

In presenting this, the twenty-fourth annual report of the Mennonite Publishing House, it is with a feeling of gratitude to and praise for our heavenly Father for His blessings upon the work. Also with the appreciation of the sympathetic coöperation and loyal support of the brotherhood, that has made possible, during these times of financial depression, the modest gain indicated by the report of the Secretary-Treasurer of the House.

We have kept our present force of workers steadily employed throughout the year. But in these times of unemployment there is a constant demand made upon those thus employed to contribute to charities to help relieve the suffering of those in need all about us.

There has been a reduction of $6000 in the liabilities of the Board during the past year, and it is our hope that we may be able to reduce it that much or more during the coming year. This is the first report which shows sufficient quick available assets — "accounts receivable" and "loans receivable" — that would more than cover the indebtedness of the House and of the Board; leaving the real estate and buildings, together with our complete printing outfit and equipment and stock on hand, free of indebtedness. The accompanying financial report shows the net solvency of the Board to be $291,596.48.

Our outfit and equipment is practically the same as last year. There has not been the volume of book business done as heretofore, for the reason that people generally find it difficult to meet their current financial obligations. Congregations and Sunday schools have not purchased song books as freely during the past year as they had in former years. Even though some needed new books, they decided, because of the money stringency, to use their old ones a little longer. The same is true also in the purchase of Bibles and other books. The report shows about $2000 less in gains as compared with the book business last year. Receipts from subscriptions on periodicals are about $3000 less than last year. In a few instances there have been gains as compared with last year. We are conscious of the fact that there are those who would desire and appreciate receiving our literature, but they write us that because of unemployment, sickness, or other causes they are compelled to have us stop their

papers. Here is an opportunity for congregations to come to the aid of their less fortunate members in supplying the Church papers to those who would otherwise be deprived of this helpful privilege. The House is ready to share in this work by furnishing all such donations at one-half the regular subscription price of the papers, whether sent in by individuals or congregations.

The branch business of the House—The Weaver Book Stores of New Holland and Lancaster, Pa., in charge of Bro. John W. Weaver, has again had a very successful year and has served the eastern section of the Church in a helpful way.

We bespeak a careful study of the financial report submitted by the Secretary-treasurer of the House which by comparison reveals the progress of our publication work since its inception as a Church institution in April, 1908. On April 5, 1905, the first issue of the Gospel Witness appeared. It was sponsored by individual members, but it later proved the nucleus of the Church owned and controlled institution. Within three years a Board of trustees, appointed by conferences, was organized, and early in April, 1908, all the rights and interests of the Gospel Witness Company and of the Mennonite Book and Tract Society, together with the Church periodicals published by the Mennonite Publishing Company of Elkhart, Ind., which were purchased for $10,500, were taken over by the new organization known as the Mennonite Publication Board. The two leading periodicals — Herald of Truth and Gospel Witness—were merged into one and became known as the Gospel Herald, and our Church publication work passed from the hands of individuals into a Church organization owned and controlled by the Church.

During the year we published a number of books, both House publications and jobs. Among the House publications are: Mennonites of Lancaster Co., 512 pages, 2500 edition; How To Succeed, 124 pages, 3000 edition; also a number of smaller booklets. The following were printed as jobs: Mennonites of Illinois, 696 pages, 1200 edition; The Hutterian Brethren, 196 pages, 2500 edition; and a number of others.

Our prayer is that the over-ruling hand of God may continue to direct the affairs of this institution. We solicit the prayers and coöperation of the brotherhood in behalf of the publication interests of the Church.

May 13, 1932. Aaron Loucks.

MISSIONS

(Continued from page 149)

their bed on the hall benches for the night. The next morning they started out for Pelligrini, where they were expecting to have a similar meeting, but the radical political party had announced a meeting beforehand. Whereupon the religious meeting was held in the hall to an appreciative audience. The Coach continued its journey, reaching Trenque Lauquen at 1 o'clock at night, a very tired party glad to see a bed again.

Trenque Lauquen, F. C. O., Argentina.

INDIA LETTER

Greeting in the worthy name of Him who died for our sins:—We praise the Lord for His goodness and mercy to us.

We are at present in Darjeeling, so that our children can be in school. The school opened March 7. At present there are six children attending from our Mission—the three Troyer children, Harriet Lapp, and Paul and Mark Kniss.

Harriet Lapp is boarding at the school, as her parents are not here at present. They will come later to be with her for awhile. Sister Troyer and I each have small cottages in which we do our housekeeping. This way we can have our children with us. The Troyer children will go into the boarding school about the end of June, when their mother goes down. We do not plan to leave our children this year.

The school is in charge of the Methodist Church. Each Sunday there is church and Sunday school for all. This year they have Junior church services for all of the third grade and under. The Junior church is held at the same time as the adult church. All services are in the school building. We have heard some well worthwhile and inspiring sermons here.

Darjeeling is a beautiful Hill Station. The hills, valleys, and snow-capped mountains all show the wonders of God's handiwork. Then there are many, many beautiful flowers everywhere.

It is a wonderful help to us to get away from the depressing heat of the plains, into this good, cool climate where all nature shows forth the power of our Maker. This also gives us a fine opportunity to meditate on His Word with all about us to inspire and lift us up and better prepare us for the strain of the work on the plains.

All of our number here are well except for some colds.

We would ask you all to continue to remember us all in prayer. Pray for those who will this year have to labor and carry on the work on the plains in the heat. Also for those of us in the hills, that we may be better fitted, spiritually and physically for the great work that is before us, and that we may at all times remain faithful and true to Him in whose services we are.

In Christian Love,
Elizabeth Kniss,
Mount Hermon, Darjeeling.

IMPRESSIONS

By Jennie Ebersole

For the Gospel Herald.

Another eight weeks have been spent at Tampa, Florida. A year ago Bro. C. B. Byer and family offered their home to the writer and Mother while they visited their former homes in Tennessee and Pennsylvania. During those eight weeks we learned some of the problems, in the absence of a superintendent at a mission.

This year we accepted the offer to occupy the Mission Home during Bro. and Sister Harbold's absence. Now we feel the loss of a shepherd of the flock. While we continued the cottage meetings, Sunday School and Bible Study, we needed a brother to supervise the meetings. We were encouraged with the willingness of the young people to work when asked to do so.

We cannot measure the progress of the work by the membership. We are reminded of the parable of the sower and the seed found in Matt. 13. We can almost point out the four kinds of hearers; but if only one-fourth are loyal, and bear fruit, is it not worth while to press on? We recall one brother and sister who accepted the faith while the services were held in the tent. Since then three children have confessed, and the sister's last request when we separated was that we join in prayer to bring the remainder of the family.

An encouraging feature of Tampa is the tourists coming each year. While we have never been there long during the tourist season, we felt the effects both times. Some children and adults became interested by some of our people living nearby—probably only a few months, but it started their attendance. An Italian woman became very sick, called for a visit; first learned of our faith through a sister using some of her leisure time while in the south. We commend the Eastern Mission Board for the addition to the Mission Home; is more spacious.

Bro. Harbold's returned Thursday evening, April 28, and brought us to DeSoto City, on Monday, May 2.

We are again renewing acquaintance with our neighbors here, and are interested in citrus fruit cultivation. Plenty of rains during our absence has brought out the new fruit before this season's crop is all removed. The spring months are the most ideal in the South as well as the North.

DeSoto City, Fla.

Married

MacDowell—Jarvis.—On May 4, 1932, at the home of the officiating minister, Bro. L. J. Burkholder of Markham, Ont., Bro. David H. MacDowell and Sister Gertrude Jarvis, both of Markham, Ont., were united in holy marriage.

Frey—Brenneman.—On Sunday, May 8, 1932, Bro. Harry Frey of Middlebury, Ind., and Sister Hettie Brenneman of Kalona, Iowa, were united in holy marriage at the home of the officiating bishop, Bro. S. C. Yoder of Goshen, Indiana.

Zimmerly—Steiner.—On Sunday, May 1, 1932, at the bride's home near Smithville, Ohio, Bro. Aldine Zimmerly and Sister Velma Steiner were united in holy matrimony, Bro. R. I. Stauffer officiating. May God's blessings attend them through life.

Schweitzer—Stutzman.—On April 7, 1932, Bro. Orval Schweitzer of Beaver Crossing, Neb., and Sister Florence Stutzman of Woodrive, Neb., were united in holy matrimony by Bishop J. E. Zimmerman. May the Lord's blessings attend them through life.

Miller—Brunk.—On April 24, 1932, Br. Floyd Miller of Garden City, Mo., and Sist.

Freda Brunk of Windom, Kans., were united in holy marriage at the home of the officiating bishop, Bro. J. G. Hartzler, Windom, Kans. May the blessings of the Lord be with them through life.

Thomas—Saylor.—On April 23, 1932, Bro. Glenn E. Thomas of the Blough congregation near Hollsopple, Pa., and Sister Reita Pauline Saylor of the Thomas congregation near Hollsopple, Pa., were united in the bonds of holy matrimony, at the home of the bride's parents, Bro. and Sister Edgar L. Saylor. Bro. Joseph Saylor, grandfather of the bride, officiated. May God's blessings attend them through life.

Obituary

Brubaker.—Louella S., infant daughter of George and Ruth Brubaker, Duchess, Alta., died April 16, 1932; aged 21 d. She leaves her parents, two brothers, a sister, and her grandparents to mourn their loss. Services were conducted by the home ministers. Burial in Duchess Cemetery.

Yoder.—Lloyd Donald, son of Ralph A. and Anna Mary (Esch) Yoder, was born and died April 28, 1932, at Middlebury, Ind. He leaves father, mother, paternal grandparents (Bro. and Sister C. E. Yoder of Fairview, Mich.), and his maternal grandparents (Bro. and Sister Joseph Esch of LaGrange, Ind.) Short services were held at the home, conducted by Bro. Silas Yoder of Middlebury, Ind. Burial in Shore Cemetery. Little Lloyd budded on earth to bloom in heaven.

Auker.—Evelyn Rebekah, infant daughter of Bro. and Sister Paul Auker of Cocolamus, Pa., was born April 12, 1932; died after 13 days. Her stay on earth was short, but long enough to fasten cords of love to the hearts of the parents. May God bless the bereft ones.

"A loving bud had opened;
A precious one to greet.
The angel came at evening
To claim our darling sweet."

Reiter.—Sarah W. Reiter, daughter of Elias and Sarah (Weand) Pennypacker, was born in Berks Co., Pa., April 15, 1868; was united in marriage to George W. L. Reiter Nov. 27, 1886; died Wednesday, May 4, 1932; aged 64 y. 19 d. She is survived by her husband, 3 sons and 4 daughters, and 9 grandchildren. Although a sufferer, more or less, for some years, she was faithfully devoted to the welfare of her family, and will be greatly missed. Funeral services were held May 7, conducted by Brethren John S. Kriebel and E. W. Kulp, in Fairview Chapel, Boyertown, Pa. Interment in Fairview Cemetery.

Mikel.—Hannah, daughter of Mr. and Mrs. Daniel Mikel, was born Dec. 21, 1849, near Wakarusa, Ind. Oct 24, 1869, she was united in marriage to Jonas Overholt, who died in 1922. Most of their married life was spent in the community of Wakarusa. She died in Elkhart, Ind., at the home of a son (John) May 7, 1932; aged 82 y. 4 m. 10 d. She is survived by another son (William) and a daughter (Mrs. B. H. Selner); also 18 grandchildren, 17 great-grandchildren and 1 great-great-grandchild, and a brother Noah Mikel of Plymouth, Ind. She was a member of the Holdeman congregation near Wakarusa for some years. Funeral services were conducted May 9, at the Olive Church by Jacob K. Bixler.

Zimmerman.—Susanna, daughter of the late Jacob and Elizabeth Zimmerman, was born July 10, 1859, near Vogansville, Pa.; died at the home of her sister, Mrs. Amos Sauder, after a two-week illness from pneumonia, April 19, 1932; aged 72 y. 9 m. 9 d. She is survived by 3 aged brothers and 2 sisters (Samuel, Henry, Mrs. Elam Martin, and Mrs. Amos Sauder), also a host of nieces and nephews. At the age of 17 she united with the Mennonite Church and remained a faithful member until death. Funeral services were conducted at the home of her sister and at the Weaverland Mennonite Church, April 22, by Bros. Eli Sauder, John Sauder, and Benjamin Wenger. Her body was laid to rest in the adjoining cemetery beside her parents.

"God in His wisdom has recalled
The boon His love had given
And though the body slumbers here
The soul is safe in heaven."

Martin.—Edna M., daughter of Mary M. and Ada Musser Martin, was born near Goodville, Pa., May 27, 1914; died at the home of her parents near Ephrata, Pa., April 24, 1932, of tuberculosis; aged 17 y. 10 m. 27 d. She united with the Mennonite Church at the age of 12, living a consistent Christian life and remaining faithful until death. She was of a quiet disposition but had won for herself many friends, as was evidenced by the large number who gathered to pay their last tribute of respect. She is greatly missed by the family, but God saw fit to relieve her from her suffering and take her to Himself. With her whole family by her side she peacefully fell asleep. She is survived by her sorrowing parents and the following brothers and sisters: Clayton, Alvin, Mabel, Lydia, Paul and Edwin; also by her paternal grandparents and her maternal grandfather, and a number of other relatives. Funeral services were conducted at the home and at the Weaverland Church by Bros. B. F. Martin, John M. Sauder, and I. B. Good. She was laid to rest in the adjoining cemetery beside a brother who preceded her in death.

"Free from care and from sorrow,
Free from the stain of sin,
Free from all pain and anguish
Resting in peace with Him."

Combs.—Louis Gartner Combs was born near Annapolis, Md., on his grandfather's farm, Jan. 13, 1911; died at the family home, 437 W. 79th St., Chicago, Ill., April 25, 1932; aged 21 y. 3 m. 12 d. He leaves his mother (Sister Elizabeth Gartner Combs), his twin sister (Lucy G.), Janet H., Mrs. Marian L. Falosky; also 2 brothers (Fred H. and John C.). Many other relatives and friends survive. On April 20, 1924, with a class of five boys, Louis was baptized and taken into church fellowship, although on account of illness, the ordinance of baptism was administered at his home. As a boy, he suffered much with an illness that lingered for three or more years. However, he regained his health sufficiently to resume his high school work, and to graduate with the midyear class of 1931. Louis was optimistic, patient, pleasant in spirit, happy in disposition, good-natured in manner, friendly to every one, and an enemy of none. He will be greatly missed in the home, among his young friends, and older ones as well. He expressed faith and trust in the Savior, and God says: "Whosoever shall call upon the name of the Lord, shall be saved." We are trusting that Jesus, the great Shepherd, will go with him through the valley of the shadow of death, that he may not experience any evil, but have the comfort of His rod and His staff, and His presence.

Eberly.—Mahlon B., son of David Z. and Alice Buckwalter, was born near New Holland, Pa., July 26, 1910; died May 7, 1932; aged 21 y. 9 m. While getting ready for the day's work on his father's farm, May 7, Mahlon was seized with a weakness; then he laid down quietly and fell asleep early that afternoon, without a struggle or moan, of acute consumption. Once he bloomed like a flower, but we may humbly submit and say, "God's way is the best way." He gave himself to Christ in his early teens and was a faithful member of the Martindale Mennonite church. Mahlon was born and died in the same house, lived with us only a short time. He leaves his sorrowing parents, 3 sisters, 3 brothers (Harvey B., Phares B., David B., Magdalena, wife of Samuel High, Anna, wife of Eli Reiff, and Esther); an infant sister preceded him in death. Two grandmothers, uncles, aunts and a host of relatives and friends survive. Funeral services were held in parents' home May 10 near New Holland, Pa., and at the Martindale Mennonite church. Text, I Pet. 1: 24, 25. Services conducted by the home ministers. His body was laid to rest in the adjoining cemetery.

"Dear Mahlon, thou art not forgotten,
Though on earth you are no more;
Still in memory thou art with us,
As you always were before."

A sister.

Brubaker.—Parke W. Brubaker was born near Willow Street, Pa., Dec. 20, 1913; died April 28, 1932, of endocarditis; aged 19 y. 4 m. 8 d. He was for many years a sufferer from leakage of the heart and could not engage in hard work or exercise, although energetic above his ability, and was always of a cheerful disposition and beloved by all who knew him. On Nov. 27, 1931, he became ill and was in bed for eleven weeks; then seemed to improve some and was able to be up and go out some, but his heart was so weak that he could not get well. The last three weeks he was dropsical and was in bed and on the chair most of the time, that he could lie down. God saw fit to take him unto Himself so we humbly bow to His will. He accepted Christ at the age of 14 years and was a faithful member of the Mennonite Church unto the end, always patient and bearing his affliction with a smile. His father preceded him to the heavenly home 13 years ago, 2 brothers in infancy, and also his grandparents preceded him. He is survived by his mother and many other relatives and friends by whom he will be greatly missed. Funeral services were conducted May 1 at Strasburg Mennonite Church by Bros. Christian M. Brackbill, John F. Bressler, and Frank M. Herr. Text, Eccl. 8:8. Burial in adjoining cemetery.

"Oh dear Parke, how we miss you,
How we miss your loving smiles;
But we're glad 'tis not forever
We're only parted for a while."

Heatwole.—Lydia Magdalena, youngest daughter of R. J. and Margaret Heatwole, was born in Rockingham Co., Va., Mar. 2, 1887; died at the Mennonite Hospital, La Junta, Colo., April 21, 1932; aged 45 y. 1 m. 19 d. She is survived by one brother (Henry A.), three sisters (Sarah Holderman, Susanna Yoder, and Martha Hartzler), 32 nieces and nephews, many other relatives, and a host of friends. She was preceded in death by her parents and two sisters. She spent her childhood days near Newton, Kans. At the age of 14 she confessed Christ and became a member of the Mennonite Church. She was a loyal and active member of the Church, always, by precept and example, faithfully and earnestly contending for the faith and doctrines of the church which she dearly loved. Early in life the ambition to minister to the physical as well as the spiritual needs of people became very marked. This ambition grew and developed until she enlisted her life in active service of the Church. She spent one year in service at the Old People's Home near Marshallville, Ohio, two years at the Kansas City Mission, 18 years at the Mennonite Sanitarium and Hospital at La Junta, Colo. About 3 years ago she suffered a severe illness from which she never regained her normal health. March 10 of this year she was again confined to her bed from which she never recovered. She was a patient sufferer. While she suffered much she was more concerned about others than herself to the last. It is hard to understand why one so much needed was called to her reward so early in life. We leave it all in the hands of the Lord who knows and does all things well. Funeral services were held April 22, at La Junta, Colo., in charge of Bro. Allen Erb, assisted by Bros. J. A. Heatwole and Earl Showalter. The body was then brought to her home in McPherson Co., Kans. Funeral services at the West Liberty church, April 24. By request of the relatives the services were in charge of Bro. J. G. Hartzler assisted by Bros. M. M. Troyer and Earl Buckwalter. Text, Psa. 17:15, latter clause: "I shall be satisfied when I awake with thy likeness."

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) at the Oak Grove Church, near West Liberty, Ohio, May 25-27, 1932.

All conference members are requested to meet at the church on Wednesday, May 25, at 1:30 P. M.

West Liberty is on state route No. 53, running north and south. To find the Oak Grove Church go two miles south from West Liberty on route 53, and turn east on a good gravel road, two miles, to the church.

Folks coming from the east, via Marysville, will take route No. 275, one mile west of Marysville, and about three miles west of Mingo, turn to the right, to the church.

For further information relative to transportation write to Bro. S. E. Allgyer, West Liberty, O.

For information relative to the program write to the Secretary, R. F. D. 3, Canton, Ohio.

A. I. Yoder, Mod.
O. N. Johns, Sec.

Ontario

The Mennonite Conference of Ontario and the Mennonite Mission Board of Ontario will hold their annual meetings from May 30 to June 2, 1932. Meetings will be held by the various bodies in the following order:

Monday afternoon, May 30, Meeting of the Women's Missionary Society.

Monday evening and Tuesday, May 31, Business and inspirational meetings of the Mission Board.

Wednesday and Thursday, June 1 and 2, Sessions of the Mennonite Conference of Ontario.

You are cordially invited to attend all of these meetings.

Geo. A. Weber, Sec. of Mis. Board. Gilbert Bergey. Sec. of Conf.

Pacific Coast

The twelfth annual Mennonite Conference of the Pacific Coast District will be held by the Albany congregation in the Fairview Meeting House near Albany, Oreg., May 30-June 3, 1932.

The Ministerial meeting will be held at the Albany Church, Monday, May 30, at 1:00 o'clock P. M.

The first public service will be held Monday evening at 7:30 P. M.

May 31-June 1—S. S. Conference, District Mission Board, Sisters' Sewing Circle Meeting.

June 2-3—Church Conference.

All are cordially invited to attend, especially co-laborers from other districts.

For further information or announcement of your coming write to J. M. Schlegel or M. E. Brenneman, Albany, Oreg.

H. A. Wolfer, Moderator.
E. Z. Yoder, Acting-Secretary.

Ontario A. M.

The Ontario A. M. Conference will be held at the Poole Church near Poole, Ont., on June 14, 15, 1932. All cordially invited.

Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will hold its annual meeting at the Clinton Frame Church, located five miles east of Goshen College, Goshen, Ind., June 1-3, 1932.

All Conference members are requested to meet at the church on Wednesday, June 1, at 9:30 A. M. for forenoon and afternoon sessions.

District Mission Board meeting on Wednesday evening, Thursday forenoon, and Thursday evening.

Conference Thursday afternoon and Friday, June 2 and 3.

Road fifteen runs north and south past Goshen College, turn east at the College and five miles brings you to the church.

For any information relative to transportation or program, write the secretary.

J. K. Bixler, Mod.
Ira S. Johns, Secy.

ANNOUNCEMENT

Goshen College

Summer session begins on Thursday, June 9, and continues for nine weeks, until Wednesday, August 10.

It is also possible for a student to attend for the first six weeks only, and receive full credit for the work completed.

The summer session is to care for the needs of regular college students as well as for elementary school teachers who need to do further work to receive their licenses. Several academy courses are being given for students who have not yet completed high school.

Fields in which college work is being offered this summer are:

Biological science, economics, Education, English, History, mathematics, German, music, and psychology.

Summer bulletins are available for all who are interested. For information write to Silas Hertzler, Director of the Summer Session, Goshen College, Goshen, Indiana.

ANNOUNCEMENT

of the 1932 Summer Session of the Eastern Mennonite School, Harrisonburg, Va. June 14—Aug. 12, 1932

Complying with your requests, the Eastern Mennonite School Summer Session of nine weeks will offer the following college courses: one course in English by J. R. Mumaw, Nature Study by D. Ralph Hostetter, and four courses in Education and Psychology by D. W. Lehman. In the high school, English III by J. R. Mumaw, and Civics by H. A. Brunk will be offered.

Teachers, College students, and High School,—here is an excellent opportunity for you. You will notice that the regular teachers of the faculty will serve. Come and make progress in your chosen field by good, hard work, study, rest, and recreation. School teachers who cannot attend during the regular session have a good opportunity to earn further credit toward their professional certificate from a Standard Junior College whose Normal Course is approved by the State Board of Education. The summer is an excellent time to study birds, plants, and animals so richly offered by the environment of the school. High school course by summer study.

The chapel, devotional, and prayer meetings continue during the summer session as during the regular term. Literary opportunities are offered by the "Sharonian Literary Society." Many other advantages will be mentioned in the forthcoming bulletin which will be sent on request. May you avail yourself of this unusual opportunity in study and rest in the healthful climate among the hills and mountains of the famous Shenandoah Valley.

For further information, write to the
Director of Summer School
Eastern Mennonite School
Harrisonburg, Va.

Christ said of His disciples, "They are not of this world, even as I am not of this world." It is not for the Christian people to say whether they do or do not want to be separated from the world. Christ says that they are.—O. N. Johns.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice of Annual Meeting

The annual meeting of the Mennonite Board of Missions and Charities will be held with the Metamora Church near Metamora, Ill., May 22-24, 1932.

On Thursday, May 19, The Executive and Mission Committees will meet in joint session at the Peoria Mennonite Mission, 1101 Ann St., Peoria, Ill. Time and place for later meetings of these committees will be announced from time to time.

Saturday afternoon the entire Board will meet in executive session at one of the churches in the neighborhood of Metamora.

Board members who find it impossible to attend are requested to send in their proxies in writing.

All those whose names appear on the program for addresses are requested to reduce these addresses to writing, for the use of the Secretary.

D. D. Miller, President.
S. C. Yoder, Secretary.

The Metamora Mennonite Church is about one and one-half miles east of town, on State Highway No. 116. Those coming from the west come to Peoria, strike Route U. S. 24, and come about 1 mile east of the Illinois river and strike 116 which leads direct to the church. Those coming from the east strike U. S. 24 at some convenient point, west to Eureka, turn north at the courthouse square on Route 117 about 5 miles, then 116 west to the church. Passenger service very limited. No service from Peoria or Chicago through Metamora. One gas train leaves Chicago daily 11:00 A. M. except Sunday, arrives at Eureka 4:00 P. M. There is bus service between Peoria and Chicago for both towns, Eureka and Metamora. Bus service gives better service from Chicago to Peoria through Eureka because there are more of them. Anyone coming by bus or passenger, or in case any other information is wanted, please notify or write J. D. Smith, Eureka, Ill., or G. I. Sommer, Metamora, Ill. Please get road guides if you are coming by auto. A charge will be made for meals.

Com. on Arrangements.

Sweet is the voice of a mother,
Calling so tenderly,
Sweeter the voice of the Savior
When He is calling me.—A. A. Payn.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 26, 1932 (Herald of Truth Established 1864) No. 8

EDITORIAL

"We then that are strong ought to bear the infirmities of the weak."

Only let us be sure that we get our strength from the right source. Weak in self, strong in the Lord, being what we are by the grace of the Lord, this is the Bible standard. From this standpoint, as Paul puts it, "When I am weak, then am I strong."

Be sure that you turn to the Family Circle page and read the timely message by Sister Bettie M. Keener. She speaks from a consecrated mother's viewpoint, and every mother should have this vision of her own responsibilities and opportunities. But sons and daughters need to take this message home to themselves and prove themselves worthy of the kind of mothers herein described.

"If Christ came back now," says a certain writer of more or less prominence, "He would be a Radical—and would be barred at Ellis Island if He attempted to enter the United States." This writer misses the mark widely when he classes Christ as a Radical, as we understand the meaning of that word to-day. There never was a man on earth who was more submissive to the powers that be than Christ was. He was indeed a nonresistant, in the fullest and best sense of the word, but His pacifism was founded on peace and good will, not on contempt for constituted authority. But (if you will pardon the supposition) if He as a foreigner were to come to America and make application to become a citizen, the application would be denied, according to recent court decisions, because no one ever taught against carnal strife of all kinds more emphatically than He did. Read Matt. 5:33-45; 26:52.

Chain Letters Again. A brother writes:

> I think it might be well to sound a note of warning through the columns of the Gospel Herald, regarding the evils of chain letters which are in evidence again lately. Following is a reprint of such a letter received by a member of the family recently. It was not sent further, as you may know. It contained the names of nine well-meaning young people, who evidently were overtaken by its promises and threats.
>
> **"LUCK CHAIN**
>
> "Follow by writing your name to the bottom of the list, eliminating the first, so that nine remain.
>
> 1
> 2
> 3
> 4
> 5 List of nine names
> 6
> 7
> 8
> 9
>
> "Follow by sending to nine homes you wish to prosper. This chain was started by an American colonel and must be copied within twenty-four hours after receiving. This will bring you good luck, nine days after mailing to your friends. Happiness and faith are included. Mrs. Anderson, nine days after mailing, received $2000, Mrs. Haringfold $3000, and Mr. and Mrs. Trance, who broke the chain, lost everything."
>
> It seems some people are still superstitious enough to be led away by such things which have no foundation in the Word of God.

At this time, when there are so many people needing money, these fakirs are evidently of the opinion that this is the time to catch people napping. Pay no attention to chain letters.

Consistency.—We may be very zealous in some cause, along certain lines—and when we are we are in line with the Gospel standard, "Zealous of good works." And our zeal will be all the more effective if we are otherwise in line with all Gospel standards. Years ago we knew two men each of whom had a hobby. One was very hard on tobacco while the other was equally emphatic in his opposition to fashionable clothes—but neither seemed very scrupulous when it came to business transactions. Now the first man's anti-tobacco propaganda and the second man's plain clothes propaganda would have been much more effective if each would have been scripturally sound on the three points. Not long ago we caught this kind of a breeze: "These people are very strict when it comes to the forms of the Church, but I don't like the idea of their young people getting together to play cards and then wind up in a kissing game." Other illustrations might be given without number.

Where do people get the idea that when you are zealous in one thing you are as a rule correspondingly loose and indifferent in other things? that if you are scripturally solid on one point it is not so important to be scripturally solid on other points? or that "the things that I do are not half as bad as some things that others are doing?" There is nothing in either Scripture or common sense that would justify any conclusions of this kind. God wants us to be right, not on one but on all points of doctrine and life.

The scriptural position on this point is: "Unspotted from the world." According to this standard we should be in conformity with Christ on "all things whatsoever" our Lord has commanded us, and feel condemned before God and man when we come short on either one of them. In all things pertaining to social, business, and religious life, let us remember the commandment of God through Paul: "Keep thyself pure." Our influence will mean most, when we champion certain doctrines, when we prove ourselves otherwise consistent in faith and life. Read Matt. 5:16.

THRIFT

Thrift is another name for prosperity—carrying with it the idea of a combination of qualities which are essential to prosperity. Of a certain class of people it is said that wherever they settle "the country blossoms as a rose." In other words, because these people are thrifty they prosper, as a rule.

Analyzing this word thrift, we find there are a number of essential quali

ties connected with it which must of necessity exist or there is no thrift. Every desirable prize has its price. To this thrift is no exception. Let us notice a few of these essentials:

First in this list is that of **energy.** Laziness and thrift make poor companions. It is the man who is not too lazy to work that usually makes his mark. And whether this means working with his hands or with his mind, the rule holds good. The present complaint of "unemployment" would be reduced to a minimum if there had been no general disposition to live on "easy street." When you see a man who gets restless when he has nothing to do, so restless that he goes after work till he finds it, you see a man who has at least one quality that thrift is composed of. Too many of us are more eager to find money and pleasure than we are to find work. One of the things which God decreed for man is that he should eat his bread "in the sweat of thy face." The thrifty man is true to this decree.

Another thing that belongs to genuine thrift is the exercise of good **common sense** in the choice and conduct of our business. Take the farmer, for example. One of the things the thrifty farmer looks after is land that is productive. As a rule he doesn't live on thin soil very long. Either he will hunt a country where the soil is fertile or he will see to it that the soil on his own farm becomes that way. Also he will exercise his wits to the end that the things that he produces on his farm will yield a fair income, adjusting himself to existing circumstances, changing his methods or his crops or stock when he finds that what he is doing becomes unprofitable. A farmer, like every other thrifty man, needs brain and mother wit as well as brawn, the opinion of some people to the contrary notwithstanding. Craftiness is no necessary part of thrift — usually works against it.

A third essential to thrift is that of **economy.** Prosperity depends not so much upon the size of the income as it does upon how much of that income you are able to save. More people are suffering from lack of economy than from lack of income. Suppose that during our years of prosperity all of us would have been economical, not spending anything for luxuries, laying by "for a rainy day" that part of our income that we had left after paying all our just debts and dues to God and man; we would now be like they were in Egypt during the seven years of famine following the seven years of plenty there. And the only reason why the people then became abjectly poor was that they did not follow the lead of Joseph, during the seven years of plenty, in conserving their surplus for a time of need. Economy includes two things: abstinence from "the unnecessaries of life," a judicious buying of necessary things.

Closely akin to economy is that of adjusting ourselves to our circumstances and environments, of keeping our expenses below our income, and of storing away our surplus. Here the idea of life insurance may suggest itself to some people; but that is not necessary. Throwing away all other considerations on this subject, you can save more if you are your own life insurance agent, under God. Take the money that you would otherwise pay for premiums and put that into a savings account, judiciously invest the savings as they accumulate, and at the end of any term of years you will have more than you would have by investing in life insurance. But suppose you should suddenly die? We will counter that with another question: Why should you as a Christian man or woman covet that which you did not honestly earn? Besides, by taking charge of your own business affairs you develop a strength of character, a healthful thrift, that you will not get by weakly tying yourself up to a system where you are **compelled** to pay out at certain times or lose what you have already put in. We had better keep ourselves so near to the Lord that we will never lose sight of the fact that "It is better to trust in the Lord than to put confidence in man." Let us exercise thrift, not only in honestly earning the money that is rightfully ours, but also in saving and judiciously investing what we do earn. Every young man or woman (as well as older ones), having an income should keep a savings account, if that is at all possible.

"Last, but not least"—thrift, like every other good thing, becomes a mighty curse unless it is kept on the altar of the Lord. Money is a good thing, if kept upon the altar, otherwise "the love of money is the root of all evil." Kept upon the altar, every dollar spent is for a God-honoring purpose; off the altar, it intensifies every form of evil that it touches. On the altar, economizing begins with things unnecessary; off the altar, with things pertaining to the work of the Lord. So long as thrift is kept upon the altar, money is used in the purchase of necessary clothing, of wholesome food, of things needed in the furtherance of any lawful pursuit in which we may be engaged; is used in the furtherance of the cause of Christ and the Church, in promoting religious and charitable enterprises, in keeping the home supplied with pure literature and other things needed to foster a wholesome religious influence; is put to actual use and never hoarded, save in a surplus of reasonable size to meet the ordinary needs present and prospective, of home and family. Thrift off the altar is consumed in gratifying lustful pride, in piling up wealth for wealth's sake, in fostering all kinds of wickedness. "Not slothful in business" means only that much more evil unless it includes, first of all, business for the king.

Teach your people thrift — energy, diligence, an intelligent use of the God-given faculties of mind and body, economy, perseverance, philanthropy, liberality to the cause of the Lord—and with this thrift a consecration to God which means a conservation of all our time, strength, money, resources, and service for the glory of God and the spiritual prosperity of man.

The whole matter of thrift may be summed up in these words from our Lord: "But seek ye **first** the kingdom of God and his righteousness; and all these [necessary] things shall be added unto you."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

OUR SAVIOUR'S BLEST MESSAGE—FOR LIFE

By Rufus Buzzard

For the Gospel Herald.

"Through the trials on earth, let your hearts not be troubled—
Ye believe in God then believe in me;"
Was the message that Christ gave to His well beloved.
That they Him more may love and in Him could feel free.
"In my Father's house are many mansions, beloved;
If it were not so I would have told you on earth.
If in love I now go to prepare a place for you
I will soon come again—you receive to myself."

When Jesus told them that He was soon leaving,
And whither He went they would now surely know,
They could not understand what they soon would experience,
And that He'd be their way, truth, and life here below.
"No man comes to the Father," He tells them, "but by Me;
And if you had known Me, ye should have known Him too;"
Was the message of truth that He gave to them steadfast,
And, if faithful would be, all He said would come true.

"Ye have heard I have said, I must leave you, beloved,
But will soon come again and with you e'er be nigh;
And if ye love Me ye will rejoice for my saying
That I go to the Father who is greater than I.

And now I have told you, before it to pass comes,
That when it comes to pass ye might confident be.
And shall stand true in all of life's dark tribulations
When the prince of this world comes who hath nothing in Me.

"Peace I leave with you, My peace I give to you
But not as the world giveth, give I to thee;
Let your heart not be troubled, neither let it afraid be,
Then the words of the Father ye unfailing shall see.
If ye ask in faith for things, in My name I'll give them
That the Father may be glorified in the Son;
And the Comforter sent in My name by the Father,
Shall so teach you all things blest remembrance begun.

If ye love Me, He said, then obey My commandments,
So that ye may have power through oncoming strife;
And I also will pray to the Father for your sake,
And He will the Comforter send for earth-life
To you He shall come and be with you forever.
If ye truly continue to live the Christ-life
He will lead you and guide you for all of life's merits
And shall vanquish through peace all desires for strife."

Others said unto Him, surely with deep emotions,
"How is it Thou Thyself wilt to us manifest
And not unto the world? now before us in darkness
Which could ne'er with a spirit foul in Thee find rest?"
Jesus answered and said unto them with a reverence:
"If a man loves Me he My words will keep through life,
And My Father will love him and we'll soon unto him come
And will make our abode with him with blessings rife.

He that loveth Me not keepeth thus not My sayings
And these words which I speak are the Father's whom Me sent
These things have I spoken to you yet while with you
That ye will be Spirit-filled, and feel content
And the Comforter which is the Holy Ghost —blessed
Whom the Father will send in My name proven true
He will teach you all things and bring to your remembrance
All things which I said here on earth unto you.

He that knows My commandments and keepeth them fully
He it is that loves Father, and of Father is loved
And I will love him with a heart filled with reverence
And will manifest Myself to him as approved
In the consoling joys of Heaven's manifestations
That are given to us by the mercies of God
And our life thus spurred on by true anticipation
Should make us feel, that we are with His spirit shod.

New Castle, Ind.

SPIRITUALITY

By Lawrence Keister

For the Gospel Herald.

According to Scripture spiritual things are spiritually discerned. This statement is easily accepted by devout Christians. The spiritual realm is a realm of its own with all the conditions of being and life. As a Kingdom it is independent and cannot be invaded by any one who does not belong there. They that are of the flesh mind the things of the flesh and they that are of the Spirit the things of the Spirit. John 3:5. The spiritual realm is separate and distinct yet it can be set forth in terms of human experience.

Spirituality is knowing God and obeying Him. God is a Spirit and they that worship Him must worship Him in spirit and truth. He cannot be known or worshipped properly on a lower basis. The Spirit guides men into all truth, that is into the realm of reality. He leads men out of the delusions of evil and into the enduring things of personal religious life. The forms of religion are not enough. Men need its reality, its power. There is nothing visionary here. If God is known and loved on the level of His own life and character and personality, which is the only level on which we can really know and love Him, there will be many elements of reality introduced that were not known before. "Life is real, life is earnest," said the poet, but the spiritually-minded man can say the same thing with added meaning because he lives and moves in a realm where personality has its greatest value.

Spirituality is seeing God with "the eyes of the heart." Jesus told Philip that "He that hath seen me hath seen the Father." To see Him was to see God but our Lord could not be seen with the natural eyes alone. Many saw Jesus with their natural eyes who failed to see His glory, His divinity. It takes eyes to see and eyes that are open to the objects to be observed. Moses endured as seeing Him who is invisible to our natural eyes. These are the things that are eternal, the things we ought to see. The man who sees God sees men also as they are, created in the image of God and possible subjects of His Kingdom.

Spirituality means being filled with the Holy Spirit and then being guided by Him—a high privilege indeed which some regard entirely beyond us but we do well to consider that it is not more than God has promised. Here as elsewhere in our religion our privilege is also our duty. It is not a matter of indifference for it is commanded and ample provision made for its fulfillment. The first disciples were not to begin their work of preaching the Gospel until they had received the Holy Spirit. After three years of instruction, after witnessing the death and resurrection of Christ, after they had seen Him ascend to heaven, they were to wait for the coming of the Spirit. Our Lord has a place no one else can fill, and so the Holy Spirit has a place in our religion and in our personal experience. He completes the Trinity and He guides the Christian into all truth. He even dwells in the Christian, making him a temple of God by His presence, His revelation of the will of God and the worship that there rises like sweet incense.

Spirituality manifests itself in the fruit of the Spirit as set forth in Gal. 5:22: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Spiritual life rises up where no such restraint is felt or needed. This fruit belongs to personal life and issues without effort and without interruption. The word fruit is in the singular when we might think of the plural as more appropriate. But these nine words are not used to set forth as many different virtues but to describe the proper expression of a spirit redeemed and reconstituted according to the divine plan and by the intervention of divine agency.

Spirituality, then, is not something that is unreal and unimportant, as some suppose, but the very opposite. In fact, it is the essence of our religion as we find it in the New Testament and as we see it in the character and life of its best representatives to-day.

Scottdale, Pa.

THE CHRISTIAN'S ASSURANCE

Texts arranged by L. Brownsberger

Blessed assurance, Jesus is mine!
Oh, what a fore-taste of glory divine!
Heir of salvation, purchase of God;
Born of His spirit, washed in His blood.
—Fannie Crosby.

"This is the will of Him that sent me, that every one that seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "He that believeth on the Son hath everlasting life." "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

"Beloved, now are we the sons of God, and it doth not yet appear what

(Continued on page 173)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(Mission congregation)

On April 28 the Los Angeles Mission commemorated the suffering and death of our blessed Redeemer. Bro. G. D. Shenk of Oregon officiated in this service, having arrived on Saturday evening, April 23. He also delivered a few messages to us out of the Word of God.

The brethren, Heller and Swartzendruber, in company with Brother Shenk, spent some time in visitation work among the members, admonishing us and instructing us to examine ourselves for the solemn occasion, that we might be worthy to partake of the sacred emblems (the bread and the cup) which represent His broken body and shed blood, for our sins. "For it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin." "For all have sinned and come short of the glory of God."

"For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

The New Testament does not state when and where nor how often we should observe this ordinance; but when we observe it and wherever we observe it, we should do this in remembrance of His broken body, and shed blood, until He comes.

The ordinance of foot washing was also observed. For "if ye know these things, happy are ye if ye do them."

The communion service was held on Thursday evening as a special favor to Brother Shenk, that it might be possible for him to return home a few days earlier. He comes a long way to serve us and we were glad to coöperate with him in this way.

Although many of our brethren live as far as fifty miles away, they were nearly all present at the communion service. We appreciate and thank our brethren for their hearty support thus manifested.

Sunday, May 1, the church chose delegates to the Pacific Coast Conference, Church and Sunday school; which convenes the first week in June. F. B. Showalter and J. B. Kauffman were chosen delegates for the church conference. Glen Whitaker and F. B. Showalter were elected delegates for the Sunday school conference.

Some of our young folks are planning on leaving soon for the East to visit parents, relatives, and friends, during the summer months, including the following: Henry Rohrer, Ruth Rohrer, Malinda Lapp, and Grace Frey. They plan to stop at the Pacific Coast Conference.

Sister Clara Ebersole left May 5 to visit during the summer months at her old home near Sterling, Ill. She will probably attend the annual Mission Board meeting to be held at Metamora, Ill.

The Sunday school workers are earnestly endeavoring to bring the message of love to those who come each Sunday.

The band of workers still bring the Gospel message in song to those who are in the hospital with sick and broken bodies, to cheer and instill hope in Christ who loves them.

The Superintendent is planning on attending the annual Mission Board meeting at Metamora, Ill.

May our lives be so yielded to Him that God will bless us and get honor and glory to His holy name.

May 12, 1932. F. B. Showalter.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

Greeting to the Herald Readers:—During the month one new inmate was taken in at this place. He is 82 years of age and was quite feeble at first, but is getting stronger in the mountain air.

May 1 we had Communion. Bishop Abram Martin had charge, assisted by Jacob Mellinger and Charles Hershey. At the same time one colored woman was received into the church. She had been a member of some other denomination, but wished to join us.

Our old brother, John Boots, was talking about children. Among other things he said, "Sometimes children from ungodly parents, through outside influence, such as Sunday school work, make fairly good Christians, but how much better chance they have if they have praying parents!" But evidently there were no praying parents in this community years ago, and all too few even now. This means an open door for any who wish for a part in His service to be helping together in prayer (I Cor. 1:11), and to labor fervently in prayer (Col. 4:12). This is open for any one without special assignment or training except the grace of God in the heart, which brings love for souls, and the Lord has promised an open reward for prayer in Matt. 6:6.

May 12, 1932. John L. Musser.

Iowa City, Iowa

(Mennonite Mission)

Brethren:—Greeting. The first communion for the Mission at Iowa City is past and a time of joy for all was expressed and was well attended. Every member but one in attendance and that Brother was absent on account of sickness of which since the one has passed away. Bro. D. J. Fisher came into our midst Sunday, May 8 and took counsel of the church, going over the teaching of the church, every member expressing peace and a desire to continue in the faith. In the afternoon he again gave us a message of the Cross and passed out the bread and the cup after which the ordinance of feetwashing was observed. We were glad for those of neighboring congregations who were with us on this occasion and may the Lord grant many more like it.

May 13, 1932. The Workers.

Roaring, W. Va.

Greetings to the Herald Readers:—It has been some time since our last letter to this paper. Many things have taken place of which I can only tell of a few.

We are glad to say that we are still enjoying the blessings of the Lord both temporal and spiritual in the West Virginia Mountains. We have much to be thankful for even though we can't gather the lost into the Kingdom as we would like. Yet it is our duty to sow the seed.

One thing which we are thankful for and which inspires us to labor on is the lives of those who are saved and enjoying their Christian life, which is the result of the missionary labors of God's children.

Sister Lora Heatwole is with us again as a worker for the summer which makes the sixth summer for her at this place. Sister Nellie Coffman another worker for the same length of time and having taught in the public school the past three winters, is spending some time at her home near Dayton, Va.

On the second Sunday of this month we added another appointment to our list, namely, Timber Ridge, which is about twelve miles south of here. There has been no one working at this place for some time and since we have two members there we made investigation as to preaching there and received a warm welcome. Our services there are held in the schoolhouse. We are very grateful to the County School Board for granting us the permission to use the schoolhouses for services. We are now using three.

With the addition of the Timber Ridge appointment we now have four preaching points which are as follows: Roaring, every Sunday evening; Brushy Run, first and third Sunday afternoons; Spruce Mountain, fourth Sunday morning; Timber Ridge, second Sunday afternoon. We have Sunday school at Roaring every Sunday morning which is the only one we conduct at present as the way is not open at the other places as yet.

Brethren from near Harrisonburg, Va., who filled the regular appointments here recently are, L. H. Jones

A. D. Wenger, J. E. Suter and A. D. Heatwole.

On April 16 Bro. J. L. Stauffer and a group of students from the Eastern Mennonite School came to visit the Spruce Mt. section and rendered their assistance in the work there. Bro. Stauffer also preached at Brushy Run the following Sunday afternoon.

We are fast approaching the busy season of the year when we will be engaged in Bible school work, revivals, visitation, etc. Bro. J. H. Turner of Broadway, Va., is expected to begin meetings at Roaring in the near future. Pray with us in behalf of these meetings.

Visits of brethren and sisters are always appreciated and we invite you to come and get a vision of the field and the great need.

May 18, 1932. Paul Good.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—Since our last writing from this place we had our semi-annual revival meetings, with Bro. Milo Kauffman as evangelist. The Lord blessed our brother and the Word preached from night to night. The meetings closed on May 1. There were a number of confessions and a number of reconsecrations. May the Lord bless the work that was done. Since the meetings a few more have expressed a willingness to follow the Master. A number are now under instruction preparatory to baptism. Pray for them.

Last Wednesday evening, May 11, Bro. Johns was with us for Counsel Meeting. At this meeting one of our members who had lost out was reinstated. Communion services are scheduled for May 29.

We were glad to have with us during our meetings, Bro. V. E. Reiff. While here he audited the Mission books. We were also glad for the presence in our Sunday evening service of Brother and Sister Nissley of Altoona, and Brother and Sister Flory of Mt. Joy, Pa. We were more than pleased to have some relatives and friends from Montgomery County, Pa., with us over the week-end.

Attendance in the Sunday services is keeping up nicely. We praise the Lord for this.

We wish to acknowledge the receipt of provisions and clothing during the month of April:

	Approximate cash value Food	Clothing
Beech Cong.	1.20	
Bro. Wengerd, Canton Cong.	.80	
Katie Nussbaum, Canton C.	.60	
Walnut Creek Cong.	2.05	
Leetonia Cong.	18.55	
Ella Smucker, Oak Grove C.	1.03	
Mrs. Allen, Canton Cong.	.30	
Becher's Dairy, Beech Cong.	4.70	
C. M. Graber, Beech Cong.	1.55	
Oak Grove Cong.	.50	
Mary Troyer, Canton Cong.		.50
Sonnenberg S. C.		7.00
Oak Grove S. C.		2.00
Beech Junior S. C.		4.00
Totals	31.28	13.50

Thanks for the same.

May 18, 1932. Wm. G. Detweiler.

NEWS LETTER FROM ARGENTINA

(April 13, 1932)

By Mae H. Hershey

For the Gospel Herald.

The Church at Pehuajo is very much encouraged with the increased interest in Sunday school and church services.

The news comes from Passo that there are 13 awaiting baptism, among them four married couples. The interested ones in Madero and Passo have been keeping the early morning watch for quite a while and are seeing visible results.

The little church in Mechita is nearing completion. The Children's Home has changed cook and washerwomen. Desirable help that will work for the interest of the Home is not always available when needed. The house the former cook lived in was vacant. An interested family who attended services quite regularly in 30 de Agosto has moved into it. The man will take care of the garden and truck, and the wife will do the washing, ironing, and mending for the Home. We hope they will prove capable.

Sr. Garcia of 30 de Agosto was brought to the Trenque Lauquen Hospital. The doctors there and here say he has cancer of the stomach and is beyond medical help. This family was converted a year and a half ago when the Bible Coach first went to 30 de Agosto. One of the daughters who had been suffering for a long time with no encouragement for the better from the doctors, heard the preaching from the Coach. Her heart was opened and she received faith sufficient for her healing.

In the case of her father, she says she has such a strong presentiment that she thinks he must get well, even if the doctors do say his time is short, yet she says the Lord's will be done. A number of members in Trenque Lauquen met with her for prayer in behalf of her father. God's power is not limited, all things are possible with Him.

April 11, we noticed by the clock it was the usual rising hour, but the dim light that came in the window showed it to be much earlier. We must mind the clock, so we got up, and on stepping out on the corridor, we noticed something white under our feet. What a surprise to find snow falling, falling this time of the year! On examining it closer, we noticed it is dry and fine nor does it melt, but it was so dark we could hardly see what it was. If it isn't snow what can it be? It looks more like air-slacked lime and ashes. What can it be, it is coming from above, how strange!

What was still more strange, the day was getting darker instead of lighter, what can it mean? We thought of volcanic ashes, yet never having seen any before. Can it really be volcanic ashes, so many hundreds of miles away from any mountains? Nothing is hard for our Father, nothing is impossible for Him.

The whole town was in darkness and had lights turned on most of the day. Business was closed down and very few were out on the streets. It was more like night than day, until toward evening, it became lighter. The newspapers say it was due to volcanic eruptions in the Andes mountains. Some say there are as high as 8 volcanoes at work, and according to indications, we may have more within two weeks and it may be years until they are extinct.

The ashes reached as far as Buenos Aires and Montevideo in Uruguay and touched parts of Brazil. Look on the map and see how far it is from Santiago, Chile, to Uruguay and Brazil. We are not sure of the veracity of all this, but we **do** recognize the power of the Almighty. How wonderful are His works and His ways past finding out! "Oh, that men would praise the Lord for His goodness, and His wonderful works to the children of men!" Surely the coming of the Lord is nigh!

Trenque Lauquen, F. C. O., Argentina.

THE RICH FOOL

(Luke 12:15-21)

By T. H. Brenneman

For the Gospel Herald.

15. And Jesus spake to them and us,
Take heed and be not covetous;
Man's life consisteth not alone
In the possessions he may own.

16. This parable He did expound:
There was a certain rich man's ground,
Which plentifully brought forth grain;

17. He asked himself this question then:
What shall I do, because I have
No room wherein my fruits to save?

18. And then he said, This will I do:
I will pull down my barns, so few;
Then I will greater build, and there
A place for all my goods prepare.

19. Then I will say unto my soul:
Soul, thou at length hast reached the goal;
Thou hast much goods laid up in store,
For coming years, yet many more;
Take thou thine ease, from care be free,
Eat, drink, and thou shalt merry be.

20. But God said, I say unto thee,
Thou fool, this night thy soul shall be
Required of thee; then whose shall those
Things be which in thy barns repose?

21. So is the man with much in store,
Yet in the sight of God is poor.

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MOTHER

From a Mother's Viewpoint

By Bettie M. Keener

(Paper read before a devotional meeting at Eastern Mennonite School, Harrisonburg, Va.)

What I have to say this morning may or may not convey your own mother's feelings or opinions, but I am here as her representative.

I am sure many a mother feels humiliated before God when she receives the blessings and feels the love bestowed upon her by her children because in her heart she knows, better than you do, that she does not deserve it all. She knows better than you do, perhaps, how often she came short of the best in her motherhood. She knows that often when a season of refreshing at the feet of Jesus was necessary, she thought she must go on with her daily routine of service with her hands. But she missed the greater blessing she needed so much in teaching and training her little ones. But when we got to the end of ourselves we found time after all. If we ever met with any degree of success in doing our duty in character-building or home-making it was after we had first gained a victory over self, at the Throne. No doubt many a struggle was met and overcome at the cross before we understood how to help our children. And when we failed in ourselves, we failed with you.

So as I look at myself and my children I know that where they have not attained to the best in life and where they show ungracious conduct or imperfect characters it reflects back to me and I will naturally receive from the world the dishonor due me.

But the redeeming feature for many of our failures lies in the fact that you and God overlook and forgive and forget. And you are carried over many of these obstacles by a higher and holier Parent, and He has so linked us together that you are a blessing to us as great as we are to you. It is you, dear boys and girls, that have made us what we are. When you came to us fresh from God's hands, you looked into our eyes and filled them with tears—not of regret or sorrow, but unexplainable tears—such as come when the heart melts with loving tenderness and an overwhelming sense of responsibility. You looked us so trustingly in the face. You were so utterly helpless, so winsomely sweet, so heavenly and holy and innocent, that we tried to reach to heaven for soft hands and loving arms to hold you. And for a heart large and loving enough to comprehend you with all your soul-value and qualities; and for wisdom to shield you from harm, for there were so many and such subtle dangers for one so tiny. We had to go again and again to the great Giver for guidance in training and cultivating those sacred propensities that He had planted in your little beings, and skill to root up the natural tendencies to evil. For we could see, as you grew day by day, little upstarts of temper and self-will which portrayed our own weaknesses. It was you who opened for us a "Mother's Training School" where we have studied every day since. Many interesting subjects we have gone through as we watched the unfolding of the bud into the blossom and on to some delicious fruits.

From bud to blossom, or from the infant to the prattling child was attended with all the pleasure imaginable. The first recognition, the first smile, the first step, the first word, and by and by the innumerable questions that exhausted our wits to answer. All these were watched and discussed and admired. Some even recorded for your own enjoyment when you are far past that age.

Then you picked bouquets of violets and dandelions for mother and filled your chubby hands so full to express your overflowing love for mother, and you watched them safely put into a glass of fresh water. When the toe was stumped or the finger bled, nothing else healed so quickly as just for mother to know it.

The next of life started with your first day at school. This seemed a more serious thing than any in the life before. What kind of a teacher will it be? Are the little schoolmates from good homes? Have their parents done their duty by their children to keep them pure-minded? What will they now learn to thwart their early training? These and a hundred such anxieties and questions made us tremble as we walked with you to school for your first day. And morning after morning as we watched you leave with your little dinner-pail and book-bag.

With prayerful interest we saw your development in body and mind, and wondered at your conception of law and order, and at your standards of moral conduct and your adherence to the dictates of conscience while quite young. Your parents were studying your young life and watching the effect of Bible study and the Word from the pulpit upon you. And then one day a new and strange thing happened. You did something wrong—something that needed to be corrected and you came sobbing out your griefs and said, "Oh, Mother, I have such trouble and you don't know it. And I can't tell you because if I did, you would say I am too young to do what I want to do." And when mother drew you to her bosom and begged you to unburden yourself to her, you finally said, "I want to confess my sins and be a Christian, for I can't live right this way." Do you think the child was getting any more development from the experience than the mother? Was it not you that called out the finer senses of a woman's soul as she met her child in this crisis of life? We met the Lord together, and talked it over and tried to make the eternal Truths real to you and bring you face to face with the only One who could satisfy that troubled heart. Then there was a new joy to experience.

But Father and Mother's school was still not over; the adolescent age brought its peculiar lessons to learn. You began to look upon life from a new and colorful viewpoint. You thought sometimes parents could not understand the youthful mind. You thought we had forgotten our own young days—though they are as clear as yesterday. But we passed through them by God's gracious mercy. Our mothers might tell you how much sorrow they had with us. But now we can see just a little broader than you because we have climbed the hill of time. We turn back to view the valley of youth and see the snares and pitfalls that are near your feet. We could not see them at your age. Therefore we did not give you all the privileges some other young people had. You were not allowed to go everywhere some of your associates went, or to have all the money to spend that some other children's parents gave them. You could not dress as your own wise mind knew would be nicer and better than Mother's way. But you were disciplined and we were disciplined. What was hard to you was hard to your mothers. But the way in which you responded to every discipline and yielded lovingly, made us enjoy life and the dear home you made for us.

These hard things have not spoiled anything, but rather intensified our pleasures, because a victory won is far more glorious than to have no battles to fight. They fit us for those that will inevitably follow.

Now high school and college-time has come when you leave the eye that has so jealously watched over you. There is a tug at mother's heart when you leave, but she trusts you; and the keen pain of separation is greatly mollified by just knowing that you are honorable, pure, noble, and a Christian. Now your character is partly established and she believes that you will quietly and faithfully meet your

(Continued on page 173)

SUNDAY SCHOOL LESSON

Lesson for June 5, 1932—Gen. 41:46-57

JOSEPH THE WORKER

Golden Text.—Seest thou a man diligent in his business? He shall stand before kings.—Prov. 22:29.

Introductory.—In this lesson we continue to study the life of Joseph. The dreams recorded in last lesson were coming true. Joseph's sheaf had already stood up and, while not recorded in this lesson, the sheaves of his brethren were soon to come and make their obeisance. The hatred of his brothers had developed into an awful crime. In an evil day Joseph was sold into slavery by his brothers, and by a band of Midianite merchantmen was carried into Egypt. Here he became a slave in the house of Potiphar, was severely tempted, and cast into prison. But the Lord was with him. Under all these trying circumstances Joseph remained true to God and rendered faithful service to those who were over him. God blessed him in a marvelous way. In the house of Potiphar, and later in prison, he was soon raised to a position of responsibility and honor, and finally, after interpreting Pharaoh's dreams after all the magicians of Egypt had failed, he was chosen as the one man who could govern Egypt and save the country from ruin because of an impending famine. It is at this point where our lesson narrative begins.

Seven Years of Plenty (46-49).—As Joseph interpreted Pharaoh's dream, there were to be seven years of plenty, followed by seven years of famine. The object in calling Joseph to be the governor of Egypt was to collect the surplus during the seven years of plenty, so that the nation might be prepared to weather the storm during the seven years of famine. At this time he was thirty years of age. Thirteen years had elapsed since he was sold into slavery. Witness this man of God, at the height of his glory in a land where he had just been released from slavery, reaping the reward of his faithfulness. The Lord continued to be with him. During these seven years the earth yielded bountifully and under the leadership and direction of Joseph the surplus was gathered and stored for the coming time of need. "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."

Joseph's Family (50-52).—Joseph was married to a daughter of the priest of On. This alliance, though entered into in obedience to the wishes of Pharaoh, was the one even in Joseph's life that failed to call forth the divine blessings associated with Joseph's other acts. It will be observed that the line of succession marking the lineage of Christ was through another member of Jacob's family, and that while the tribes of Ephraim and Manasseh were accounted among the most powerful among the twelve tribes, yet neither of them was productive of very men of renown who figured prominently in the spiritual life of the nation.

Seven Years of Famine (53-57).—The seven years of plenty being ended, they were followed by a period of seven years of famine. The present is a most fitting time to meditate upon this period of Egyptian history, as well as the history of surrounding nations. Here in America, and elsewhere, we have had our seven years of plenty. Whether fortunately or unfortunately, we did not seem to have a Joseph (or at least his counsels and directions were unheeded) to lead the people and the governments to store up a sufficient amount of food and money to tide us across the seven years of financial depression. But we still have the same God to whom we may cry in our afflictions, and He is as ready to-day to answer our prayers as He was when the children of Israel were brought to their senses and cried to the Lord in their distresses. We thank the Lord for His assurance that He is at all times ready to hear and answer prayer.

The seven years of famine brought great distresses. The people found themselves without an adequate supply of provisions, and they came to Pharaoh with their appeals for aid. By direction of Joseph their needs were supplied. Not only did the people of Egypt receive aid, but the surrounding nations were likewise succored.

Again our mind is drawn to the providence of God and the far-seeing wisdom of Joseph in these matters. What if there had been no Joseph in Egypt at that time? What if there had been no higher wisdom in Egypt than that of the astrologers and soothsayers? But men to-day are just where Egypt would have been in that day had there been no Joseph and no God of Joseph to save them from an otherwise certain doom. They see no higher wisdom than that of men—a most unreasonable rationalism. Our only safety lies in a reliance upon God who has promised to succor us in every time of need when men call upon Him in faith.

Not only was Egypt tided across its crisis, but the surrounding nations found in the fortunate situation in Egypt a welcome opportunity for relief. In standing true to God, relying upon His promises and power, we are not only kept for Him but in His hands we are made instruments in the saving of others. Let us stand true to God, not only for our own salvation but also for the salvation of others.—K.

Bible Meeting Topic

LIFE INSURANCE.—Psa. 34

Topic for June 5

MOTTO

"God is our refuge and strength."

OUTLINE STUDY

I. The Way God Provides for Us.

1. Our personal security:
   a. Never forsaken.—Heb. 13:5, 6; Psa. 37:25.
   b. Sustained.—Psa. 55:22.
   c. Fatherless fathered.—Psa. 10:14; Hos. 14:3; Psa. 68:5.
   d. Widows protected.—Psa. 68:5.
2. Plans to be used by saints:
   a. To have pity upon the poor.—Prov. 14:31; I Jno. 3:17.
   b. To do good unto all, especially saints.—Gal. 6:10.
   c. To provide for relatives.—I Tim. 5:4, 8.
   d. To help dependents who need.—Acts 6:1-3.
   e. To do relief work for those in other places.—Acts 11:29, 30.

II. Ways of Men Condemned.

1. Trusting in man.—Jer. 17:5; Psa. 118:8.
2. Trusting in riches.—Luke 12:15-20; I Tim. 6:8-10, 17-19.
3. Anxiety for temporal provisions.—Matt. 6:24-34.
4. Self-devised plans.—Jas. 4:13-17.
5. Treasures of wickedness.—Prov. 10:2; 13:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Trusting in the Father's Care:
   a. By Walking in Honesty.
   b. Seeking His Kingdom First.
   c. Laying Up Treasures in Heaven.
2. How God Teaches Us to Help:
   a. Do All the Good We Can.
   b. Help the Needy Christians.
   c. Help Our Own Relatives.

For Seniors.

1. How Trust in Man Denies Our Trust in God.
2. The Wisdom of Using God's Plans for Meeting the Needs in Misfortune.
3. Beware of Covetousness.

PERSONAL THOUGHT

"My God shall supply all your need according to his riches in glory by Christ Jesus." What a wonderful draft to make upon the boundless resources of heaven!

SEED THOUGHTS

When the deep shadows linger around you,
When the dark clouds hide all the blue sky,
Let not your griefs one moment confound you;
All your heart needs the Lord will supply.

Whisper your troubles softly to Jesus,
Tell Him what brings you grief and distress;
Tell all your pains and losses to Jesus,
It is His joy to comfort and bless.

—W. C. Martin.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, MAY 26, 1932

Field Notes

Communion services were held at Middlebury, Ind., on Sunday, May 15.

Bro. S. E. Allgyer of West Liberty, Ohio, spent Sunday, May 15, at Elida, Ohio, where a communion service was held at the Central Mennonite church.

Bro. A. I. Yoder of West Liberty, Ohio, spent the week-end over Sunday, May 15, with the congregation worshiping at Martins Creek church, Holmes Co., Ohio.

Melvin Bishop, of the Blooming Glen congregation, Pa., has been given charge of the preaching service at the Norristown Mission for the next six months.

An interesting missionary meeting is reported from Masontown, Pa., over the week-end of May 15, at which time Bro. P. A. Friesen of Washington, Iowa, was the principal speaker.

Bro. Earl Bontrager is the newly ordained minister in the congregation worshiping at Forks church near Middlebury, Ind. May the Lord abundantly bless our dear brother, and make him a blessing wherever he serves.

Six new members were recently received into fellowship at the Scottdale Mennonite Church—two by baptism, one by letter, and three from other denominations; two were also reclaimed. A number more are expected to be received later.

Mission Board Meeting.—We are in possession of an interesting program of the thirteenth annual meeting of the Ohio Mennonite Mission Board, to be held at the Plain View Church, Portage Co., Ohio, June 4 and 5. See announcement on last page.

Twelve new members were received recently into the Oak Grove Church near Smithville, Ohio. Communion services were held on Sunday, May 15, and communion services were announced for Pleasant Hill church, in the same district, on the following Sunday.

Sister Elizabeth Kanagy of the Chicago Home Mission is at present taking treatment under Dr. Elmer Landis of Gary, Ind. Her health has not been good for several months, due to the effects of a siege of influenza. May the Lord restore her to normal health speedily.

Scottdale was well supplied with visiting ministers over Sunday, May 15. Among these were Brethren Abram Martin, John W. Weaver, J. M. Nissley, and E. M. Detwiler. Each of these took an active part in the services, Bishop Abram Martin preaching the communion sermon in the morning.

The annual ministers meeting of the Virginia Conference was scheduled to be held at the Bank church near Harrisonburg, Va., on Wednesday evening, Thursday, and Friday forenoon of last week. These meetings have always proved very helpful, and we hope to hear of this one being at least up to the average.

Among the worshipers at the Scottdale Mennonite Church on Sunday, May 15, were Bro. Harry Flory and wife of Mt. Joy, Pa., and Bro. J. M. Nissley and wife of Altoona, Pa. They were on their way west, expecting to attend the annual meeting of the Mennonite Board of Missions and Charities at Metamora, Ill., before turning their steps homeward.

Quite an interest is reported from the Mennonite Mission in Peoria, Ill., where Bro. Maurice O'Connell of Lima, Ohio, has been holding meetings. At last reports a number had already confessed Christ as Savior and Lord, and others who had not yet yielded had given evidence that the Spirit was working. May they be "both almost and altogether" persuaded.

A Program of meetings to be held at the Mennonite Mission, 2151 N. Howard Street, Philadelphia, "emphasizing the Biblical Basis for the Belief and Practices of the Mennonite Church, with some history of the Church" is before us. The meetings will be held Sunday, May 29 and Sunday, June 5. The subjects and speakers as listed on the program promise interesting meetings.

A special meeting has been announced by the Mennonite Historical Society of the Franconia district, to be held Saturday, June 4, at 1 o'clock standard time. Besides a few local brethren who will serve on the program Elmer E. Johnson will speak on Mennonite graveyards and historical background in the old country. The meeting will be held at the Eastern Mennonite Home, Souderton, Pa.

Correspondence

Aldersyde, Alta.

Dear Herald Readers:—April 3 we observed communion. A few could not be present, but those who did partake were again reminded of the suffering of Jesus and encouraged to go on in the Lord's work. People are busy sowing the seed in the fields with plenty of moisture to bring the crops along fast. May we be busy sowing the spiritual seed that the Lord may bless the harvest of the many souls that are out in sin. The sisters sewing circle is busy each month doing what their hands find to do. The Lord willing, Bro. Miller expects to be at Carstairs to hold communion on May 15. Pray for us that we may be faithful.

May 7, 1932. Cor.

Alpha, Minn.

Dear Herald Readers:—On Saturday evening, April 30, Bro. Simon Gingerich came to our church and preached the Word. Sunday evening counsel meeting was held. Monday evening one sister united with the church by letter and one was reclaimed. On Tuesday evening communion services were held and also feet washing was observed. Nearly all the members were present and partook of the sacred emblems and observed the ordinance of feet washing. A number of young people are under instruction and baptismal services will be held some time in June. We ask an interest in your prayers in behalf of these children.

May 9, 1932. Sylvia Bute.

Cherry Box, Mo.

Dear Herald Readers, Greetings:—Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men. On May 13 Bro. J. M. Kreider of Palmyra, Mo., came into our midst. He did some visitation work. The following Sunday he received one young soul into church fellowship by water baptism followed by communion services. Nearly every one was present and partook of the sacred emblems of our dear Savior.

Health in general is good. And crops and vegetation are very good. We have lots to be thankful for, even if

times are hard. Jesus says that He will never leave us nor forsake us, if we trust in Him. May we ever hold on to Jesus, and all will be well. Pray for us.

May 10, 1932. Cor.

Elida, Ohio

(Pike & Salem congregation)

Dear Herald Readers:—The evening of April 20 Bro. J. W. Hess of Akron, Pa., came to Elida and began a series of meetings at the Salem Church.

The Word was preached with power and we can truthfully say the Brother "did not shun to declare unto us all the counsel of God."

Meeting continued with good attendance and interest till the evening of May 1.

One of the visible results of the efforts put forth was, that a number of young souls, and one 84 years of age, for the first time confessed Christ as their Savior.

May 11, 1932. M. S. Shenk.

Chicago, Ill.

(Grace Mennonite Church)

Dear Herald Readers:—It has been some time since a report was given of the work at this place. Some months ago we moved from the Hall on Ashland Ave. to a church that was vacated, which is located on the corner of Greenview Ave. and Byron St. A number of those who professed conversion, of which we reported some time ago, have been received into church fellowship. Five were received by baptism, one was reclaimed, and one was received from another denomination. The officiating bishop was Bro. J. A. Heiser of Fisher, Ill. He was assisted by Bro. S. R. Good, Sterling, Ill., Pres. of the District Mission Board of Illinois. The extreme depression makes our work difficult, and we request prayer and help for some of our people who are unemployed and are driven almost to the point of starvation.

May 13, 1932. A. H. Leaman.
4216 Greenview Ave.

Lyman, Miss.

Greetings from the Southland:—On May 1 we were made to rejoice by the addition of two members; one reclaimed, the other one received from another denomination. On May 5, which was Ascension day, the congregations from Kiln and Lyman held an all day meeting with the following program: A. M.: "Jesus our Pattern in Life"; "Plans for Improving Our Life"; Sermon—"The Risen Christ." P. M.: "The Way to the Father's House"; "Ye Are the Light of the World"; "My Influence, What is it?" Then in the evening we had our regular prayer meeting. We are now studying the book of Hebrews at our prayer meetings.

Bro. D. S. Brunk arranged the following program which was rendered Sunday morning, May 8: "Mother's Compassion"; "Mother's Prayers"; "Mother's Duty in the Home, a Virtuous Woman"; "Father's Place in the Home"; "Father's Duty to Children."

There were many good and helpful thoughts given in both meetings, which we hope will help us to more fully accomplish that which the Master has meant for us to do. In the evening we had another Mother's Day program, given by the children and young people for the young people's meeting, followed by a sermon by Bro. L. S. Glick.

Bro. and Sister Glick were with us again on Sunday both morning and evening as they are not having services at Kiln at present because of some having the mumps. We expect Bro. E. S. Hallman with us soon to hold communion services.

May 12, 1932. Nora Hershey.

Topeka, Ind.

(Emma Congregation)

Greeting in Jesus' name:—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

On April 30, Bro. J. Irvin Lehman of Chambersburg, Pa., began a series of meetings at this place, continuing until May 11. He spoke the Word with power, each evening treating an important subject before the sermon. As a result there were thirteen confessions, and the brotherhood strengthened.

On May 8, Communion was observed, at which time nearly all the members present partook of the sacred emblems, in memory of the death and suffering of our Lord and Savior.

Amos O. Hostetler, Sec. of the Ind. and Mich. Sunday School Conference is spending ten days in Michigan, visiting the different Sunday schools.

Fannie Hostetler.

Martinsburg, Pa.

Greetings to the Herald Readers:—Bro. Abram Metzler and family of Masontown, Pa., visited relatives here the last week in March. Bro. Metzler preached an inspiring sermon at an evening meeting while here.

Bro. Roy Otto of Springs, Pa., dropped in unexpectedly at the morning service, April 24, and gave us a timely message.

Bro. Albert Kauffman, our deacon who was confined to his home all winter is able to attend church services again. We hope he may continue to improve.

May 29 is our inquiry meeting.

June 12 is our communion service at the Martinsburg church with Bro. Daniel Kauffman in charge.

An interesting program has been arranged for the annual Sunday school meeting to be held June 4, 5 at the Pleasant Grove Church. Besides our local speakers, two brethren, Bro. Roy Otto of Springs and Bro. Harry Shetler of Johnstown, Pa., have been secured to be with us at this meeting.

Remember these meetings. We are glad to have visitors come and worship with us at any time. Pray for the work here that we may prosper in God's service. Cor.

Manson, Iowa

Greeting in the blessed Master's name:—On April 24 Bro. Joe Graber's arrived in our midst. We are glad to have them with us again, as we have long been looking for their return. They are now nicely settled in their home in Manson. Sister Graber's parents are living with them.

Bro. Sanford Yoder of Goshen, Ind. came into our midst and preached both morning and evening of May 1. We were very glad for the messages he brought to us.

On May 5 preparatory services were held. Bro. Simon Gingerich of Wayland, Ia., delivered the sermon. Then the following Sunday, May 8, we were privileged to commemorate the death and suffering of our Lord. A goodly number communed and observed feet-washing. Bro. Gingerich officiated, assisted by the home ministers. Bro. Joe Graber preached the sermon. On the same day an elderly woman was received into church fellowship by water baptism. May the Lord richly bless her.

May 16, 1932. Freda Zehr.

Freeport, Ill.

Dear Herald Readers:—We can truly say the Lord is good, while we behold His wonderful works to the children of men, in the beauties of nature at this season of the year.

May 1 we held our Council Meeting and May 8 our Communion service. We were indeed glad for the presence of Bro. J. S. Shoemaker with us again after an absence of six months.

The last week of February Bro. J. D. Mininger of Kansas City was with us, bringing messages on the "Godly Home," "Consecration," "Loyalty" and other interesting subjects. On account of sickness many were unable to attend these services but those who heard the Gospel messages surely received a blessing. Sunday, May 8, Bro. W. B. Stoddard of Washington, D. C., worshipped with us, bringing us a message after Y. P. M. in the evening.

Our congregation is enjoying our teachers meetings, and singing, one half hour before Y. P. M. in the evening. Pray for the work at this place.

May 17, 1932. Ida Kniss.

(Continued on page 173)

Miscellaneous

BUILDERS

My people have vowed to be builders;
They're bringing the trowel and the hod,
They're calling the frames and gilders
To finish the temple of God.

And each in his mind has a vision,
And each in his soul has an aim;
For each one has made his decision,
And all see the picture the same.

They see in the dawning tomorrow
A model in mortar and stone;
They know that by both joy and sorrow,
The work was made wholly their own.

Then build while the Spirit is moving,
Go build while you have the desire;
Yes, build and the act is proving
Your faith, and will others inspire.

Build on to the base you have started,
Build on through the heat and cold;
Oh! build until age has departed,
And new in its turn becomes old.

Aye, build till the last nail is driven,
The last brick is laid in the wall;
Build on, and the gold will be given
To cover and pay for it all.

And you shall obtain for your wages,
A share in eternity's span;
Your name shall go down through the ages,
Engraved on the conscience of man.

—Selected by a Sister.

CAUSES AND CURES FOR DISCOURAGEMENT

By William M. Smith

For the Gospel Herald.

Mankind as a whole is prone to look upon the dark side of things. Some people are so easily discouraged that they spend much time in worrying about things that never come to pass; thereby losing health and happiness, in allowing themselves to become discouraged. This class of people generally imagine that everyone is against them, when the trouble is all in themselves. I would like to say here, that discouragement is of the devil and not of God. God, knowing man's weakness along this line, has given us many promises for our encouragement.

When Moses was one hundred and twenty years old, he called Israel together (Deut. 31) and told them that he would not pass over Jordan. But he says, (V. 6) "Be strong and of a good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

In verse 7: "Moses called Joshua and said unto him in the sight of all Israel; Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

Verse 8: "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

In the first chapter of Joshua, God is exhorting Joshua to "be strong and of a good courage." When you find yourself becoming discouraged, read and re-read Joshua 1.

In the New Testament, Jesus Himself has given us many promises to encourage us to press on "toward the mark, for the prize of the high calling of God in Christ Jesus." Yet in the face of all these we forget that God is greater than any problem or difficulty that can come in our lives, and allow ourselves to become despondent and discouraged.

Let us notice some Bible characters that became discouraged.

Joshua

The first is Joshua, the one to whom God had said: "Every place that the sole of your foot shall tread upon, that have I given unto you." Yet, we see Joshua rending his clothes, and falling to the earth upon his face, before the Ark of the Lord, until eventide; both he and the Elders of Israel, and putting dust upon their heads. Listen to his words (Josh. 7:7): "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side—Jordan!"

What was the cause? Sin in the camp. The children of Israel had just won a wonderful victory over the enemy. The city of Jericho had been destroyed. God was wonderfully fulfilling His promises to Joshua. But one man sinned; causing defeat to the army of Israel. Sin in the life of one member will hinder the whole congregation. How often in revival meetings has it seemed that some unseen power was holding the meetings back. Why? Because of unconfessed sin.

The Lord told Joshua, "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies. There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh. 7:11-13). That person that has sin hidden in his life, is living a life of defeat. He cannot have victory over the enemy.

The cure: Confessing, and putting away the cause—sin. You will notice that it was Achan who had sinned. Joshua urges him to make a confession. Josh. 7:19. His confession is found in V. 20: "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done."

The wise man says in Prov. 27:20, "Hell and destruction are never full; so the eyes of man are never satisfied." Notice how Achan gave way to the "lust of the eye" (V. 21): "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Achan tried to hide his sin; yet this hidden sin brought defeat to the children of Israel. Hidden and unconfessed sin always brings defeat and discouragement. As a result of Achan's sin he was stoned to death.

The cure: After Achan had been stoned, then God said to Joshua (Ch. 8:1), "Fear not, neither be thou dismayed." God gave him victory over the very one from whom Israel had fled.

Elijah

The next character is a prophet, the man Elijah, one whom God had used mightily. The first we hear of him is in I Kings 17, standing before that wicked king Ahab with this message: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Let us notice a few things that God did for Elijah. First, he was to hide himself by the brook Cherith (V. 4): "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." After the brook had dried up, God told Elijah to go to Zarephath and dwell there (V. 9): "Behold, I have commanded a widow woman there to sustain thee." First, Elijah was fed by ravens, then sustained by a poor widow. Elijah was used by God to raise the widow's son to life. After three years of drouth his prayers for rain were answered.

In first Kings, the 18th Chapter, we find Elijah before four hundred fifty prophets of Baal, and four hundred prophets of the grove. It seems to me to be a bold proposition that Elijah makes to the Israelites, to prove that the Lord was God.

You know the story of how the prophets of Baal were to make an altar, place their sacrifice upon it, and Elijah, to build an altar, and also place his sacrifice upon it. The prophets were to call upon their gods; Elijah to call upon the name of the Lord. The one that answered by fire, was to be God.

The prophets of Baal called upon their god, but no answer. They leaped upon the altar, cried aloud, cut themselves until the blood gushed out, but no answer. This wonderful man of God, seemingly alone, but not alone mocks the prophets.

Elijah repaired his altar, made a trench about the altar, placed the bullock upon it; then poured four bar

rels of water upon the sacrifice and the wood. He did it the second time, and the third time. When he prayed, God answered by fire, and consumed the burnt sacrifice, the wood, the stones and dust, and licked up the water that was in the trench.

Now, I hear some one say, "Surely this man Elijah was never discouraged." Let us take a look, and see where we find him in I Kings 19. Is this the mighty man of God, the one whom we have just seen withstanding the prophets of Baal? We find him under a juniper tree, requesting for himself that he might die. He said, "It is enough, O Lord, take away my life."

The cause of his discouragement: Over work, high nerve tension, and getting to the place where he thought that he was the only prophet left. It is when we get our eyes off God, and on ourselves, that we are apt to become discouraged.

The cure: Rest, refreshment (V. 5): "And he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. (V. 6). And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."

The cure: More work: After showing Elijah that he had seven thousand in Israel that had not bowed down to Baal, God sent him to anoint Jehu King over Israel, and said: "Elisha shalt thou anoint to be a prophet in thy room." While Elijah was under the Juniper tree, God could and did not use him. Let us be careful that we do not get under the juniper tree of discouragement. God never uses a discouraged person. You will notice that God looked immediately for some one to take Elijah's place. He found him in Elisha.

Jonah

The next is the preacher, Jonah. We hear the Lord saying to him, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

Instead of obeying, Jonah fled to Tarshish from the presence of the Lord. Now what we say about Jonah, let us say it softly, and ask ourselves the question, "Have I always obeyed, when God called?" "Or, have I tried to flee from the presence of the Lord?"

This was no small task which God had given to Jonah. Remember, Nineveh was "a great and wicked city," and needed the message God had for them. The world to-day needs the message of salvation.

We find Jonah asleep, on board a ship for Tarshish, instead of preaching in the city of Nineveh. Preacher, deacon, Sunday school Supt., Christian Worker; to-night are you asleep in the midst of the storms in this old world, or are you on fire for God, with a warning message? You know the story of Jonah; how that later he gave the warning, with the result that Nineveh repented from the greatest to the least of them.

Now let us take a look at Jonah. Verse one of chapter four says that it displeased Jonah exceedingly, and he was very angry. Why? Because he was discouraged.

The cause of his discouragement: Selfishness: Jonah would rather have seen Nineveh perish, than carry the message the Lord gave him, and see the people repent and be saved.

In chapter four, verse five we find Jonah sitting on the east side of the city, to see what will become of it. Discouraged? Yes. The Bible says he prayed unto the Lord and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

As a rule, when a person gets what some people call the "blues" (which however is the wrong name, for blue is a heavenly color, denoting, peace, joy, etc.)—whatever the condition may be, it ought to be called, **the blacks**: because while they are in this mood, they become discouraged, and want to die.

Why so many untimely deaths, by the river route, the pistol route, the poison route? Discouragement; thinking that death will end it all. Poor deluded souls! They are just beginning to enter into their troubles.

Some time ago, a man who worked at the union station in the capacity of an electrician, went up a number of stories of the building, and jumped to his death—why? Discouragement. Because he was discouraged, because he tried to carry his own burdens, because he knew not the Lord, our burden bearer. One of his fellow workers told me that it was the best thing that he could do, since he had nothing but trouble in this life: it was better to end it all! Again I say, poor, deceived souls, blinded by the devil!

I think that God showed great mercy in not letting Jonah die in this condition, for surely his heart was not right in the sight of God; and probably he would have landed in hell.

The cause: Selfishness. The cure: A vision of God's mercy. Jonah had pity on the gourd, but not for the people of Nineveh. God said: "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

John the Baptist

One more character; John the Baptist. This fiery preacher of the Cross was bold and fearless in the midst of the battle: always in the front, on the firing line. In Matt. 3:2 we have his text, "Repent ye." Verse 7: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, (or, O generation of snakes,) who hath warned you to flee from the wrath to come?" V. 8: "Bring forth therefore fruits meet for repentance."

In the third chapter of Luke we have this forerunner of Christ reproving Herod, the tetrarch, because of his brother Philip's wife, and for all the evils which Herod had done. This fearless preacher is the one who had the blessed privilege of baptizing Jesus, and he saw the Spirit descend upon Him, and heard a voice from heaven, saying, "This is my beloved Son, hear Him."

And yet, did John become discouraged? Yes. The Cause: Simply because he was idle. John was a man full of action, a man full of fire for God. Herod had John put into prison, causing him to become idle. In Matthew chapter eleven, verses two and three: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another?" Why did John ask this question? Not for the purpose of argument, He asks to satisfy himself.

We claim to be Christians, yet how often has the devil tried to get us to doubt God, and His Word, in regard to our salvation. Notice, John had not fallen into sin: just idle. But he was not willingly idle, but idle nevertheless. Multitudes die spiritually in the Church for the same cause. No one is strong enough to be a Christian, and be deliberately idle. The cause: Idleness. The cure: A message from Jesus.

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: Namely, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (vv. 4, 6).

"A little talk with Jesus:
Tho' dark the night, and clouds look black
And stormy overhead,
And trials of almost every kind across my path are spread;
How soon I conquer all, As to the Lord I call,
A little talk with Jesus, makes it right, all right."

* * * *

What are some causes of discouragement to-day? Brooding over the

past. Sin in our lives will bring discouragement. Another was mentioned in the beginning; worrying over things that never come to pass, and always looking on the dark side. And yet another cause is in failing to take our problems to the Lord—in failing in our prayer life.

Some one has said:

"To look around us is to become distressed,
To look to ourselves, is to become depressed,
But to look to God is to be blessed."

Kansas City, Kans.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

GOD'S LEADERSHIP

By John S. Burkholder

For the Gospel Herald.

TEXT: Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psa. 107:6-8.

In these words we have the condition of man set forth in his human or natural state, going after his carnal desires in this world, seeking to satisfy the human desires of the natural mind which is common to man. Paul says, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3). The so-called good things in Egypt seemed to satisfy the carnal desires more than to wait on the Lord did. They began to murmur against the man of God (Moses) whom God had sent to deliver them from bondage. When they had been oppressed by hard masters (Satan) and could no longer endure, they cried unto the Lord in their helplessness and He delivered them.

God's Nearness

The Lord is at all times near them that call on Him in faith. The apostle Paul says, "He is not far from us." Therefore we ought not to be dismayed, neither afraid of what man can do to us. Christ says He is "a very present help in time of need." Therefore we know that if we trust in Him, though all forsake us, He will not. He is a friend who will not leave His people. I once heard a brother say that it seemed to him when we feel as though the Lord is far away, He is often very near. Our minds go to the cross when Christ called on God, saying, "My God, my God, why hast thou forsaken me" (Mark 15:34)? If Jesus felt as though He was left alone, when He was without sin, we do not wonder if man sometimes feels the same way. The apostle Paul said, "When I am weak, then am I strong." When we realize our nothingness we feel we are dependent upon God, then God is ready to help, and to deliver them from their distress. We are glad that we have One who is mindful of us, willing to come to our assistance and help us out of sin unto Life Eternal.

God's Leadership

"And he led them forth by the right way." We are told by the Lord that there are two ways—a right and a wrong way—and on one of the two we are traveling. In Prov. 16:25 Solomon says, "There is a way that seemeth right unto man, but the end thereof are the ways of death." We need to be on our guard lest we be deceived. Hence we need to take the words of the Lord, for they are the truth and can be relied upon. Again we have, "A man deviseth his ways, but the Lord directeth his steps." So we need not be deceived, but can rely on God's Word which is the living Word, and is a safe guide. There are so many people who seemingly do mind the things of this world. I like the words of the apostle Paul in Gal. 3:1-3, where he says, "If ye then be risen with Christ, seek those things which are from above where Christ sitteth at the right hand of God. Set your affection on things above, and not on things on earth." Then he gives us a reason for so doing, "For your life is hid with Christ in God."

But it seems there are some people that have a way of their own, who mind earthly things and do not concern themselves about heavenly things. But Christ says, "I am the way, the truth, and the life, and no man cometh unto the Father but by me" (Jno. 14:6). Jesus, when He called His disciples, said, "Follow me." They forsook all and followed Him, and I believe that is what He asks of us; to forsake all the vain things of this world, the sinful things, the lust of the eye, the lust of the flesh, and the pride of life, which seems to be so attractive to the human body, and is coming into our dearly beloved (Mennonite) Church. We are lost to the Church just because of that. We are told that because of pride and exaltation Satan was cast out of heaven, and if that took him out of heaven, I fear it will keep some out of heaven. Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but they that do the will of my Father which is in heaven" (Matt. 7:21). I fear that some will hear that unwelcome voice, "Depart from me; I know you not." Then will they say, "O wretched man that I am, who will deliver me from the body of this death" (Rom. 7:24)? Jesus has come to deliver all who come to Him in faith, believing. Whosoever will may come and have salvation.

"Praise Ye the Lord"

Now we come to the eighth verse of our text: "Oh that men would praise the Lord!" It seems to me we have many reasons to praise the Lord when we think of the wonderful love that He had for His creation in His own image; that He has made it possible that we could again find favor in His sight, when we did not deserve any mercy. I say, we did not deserve any mercy because we wandered away from Him into sin, regardless of His warnings that unless we turned to Him and believed in His Word, and repented of our sins, we should die. His hand is still stretched out, sending message after message until man, through the Spirit, becomes willing. Jesus said, "No man cometh unto me unless the Father who sent me draw him" (Jno. 6:44).

The Goodness of God

Now for His goodness and His wonderful works to the children of men. If it were not for the goodness of God man would be in this world without one ray of hope. It was the goodness of God that moved Him to send His only begotten Son into this world that all who believed in His suffering, death, the shedding of His blood, and resurrection, shall not perish but have everlasting life. Have we not great reasons to praise His holy name? And yet man will turn a deaf ear to the teaching of His Word. Christ says, "If I be lifted up, I will draw all men unto me." Let us imagine for a moment that we could behold Jesus nailed on the cross, looking down on a sinful world, saying, "Father forgive them; they know not what they do!" O such wonderful love! Praise His holy name. The poet says, "I gave my life for thee; What hast thou given for me?" Can we imagine what our souls cost, and that we are not our own, but have been bought with a price? (I Cor. 6:20.) Therefore we again say, Praise the Lord for His wonderful works to the children of men. God is no respecter of persons, but "whosoever will" may come. Who then will refuse such a loving invitation when it is free to every one without money or price?

Jesus merely wants us to give up our own will so He can enter in. O, will you not come and give due respect to Him who loves your soul? "Choose you this day whom ye will serve" (Josh. 24:16), God or Satan, life or death, a blessing or a curse. For Christ's sake, choose a blessing. Jesus is calling. Praise the Lord. Amen.

Chambersburg, Pa.

MOTHER

(Continued from page 166)

new work and new surroundings and friends. She sees more virtue and less vice in you than any one else in the world. I think I can speak for your mother when I say, I know of no other joy just like that of seeing my boy like his father, following his counsels and foot-steps—just being his father's son, and tender and beloved in the sight of his mother. (Prov. 4:3). And the daughter being able to stand up for principles whether it costs her friends or gains her more and better friends. There is a joy in knowing our children are willing to be used in the Lord's service however humble it be.

Father and Mother have "no greater joy than to know that their children walk in Truth." They make us a happy home; they lighten our burdens. When they go they leave us hopeful hearts and when they come they bring us sunshine. They radiate the family altar and their songs make new music in our hearts.

Mother highly prizes your letters and cards. She enjoys your gifts and tokens of love—all these add to the pleasures of life. But she does not care half so much for your praise as for your own sweet self. She does not value a green-house bouquet like the fragrance and beauty of your pure life and the sunny smile dancing about your lips and eyes. The new dress you might give Mother could not delight her soul like seeing you clothed with the garments of righteousness. If you should buy her the nicest new Bible, a more abiding joy would be to know that you are a living Bible read by all men.

Have you resolved never to disappoint her? May you grow in grace and in the knowledge of His Word, "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Harrisonburg, Va.

THE CHRISTIAN'S ASSURANCE

(Continued from page 163)

ve shall be: but we know that, when He shall appear we shall be like Him, or we shall see Him as He is." "And because ye are sons, God hath ent forth the Spirit of his Son into our hearts, crying Abba, Father." "Wherefore thou art no more a servant but a son: and if a son, then an heir of God through Christ." "If children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be glorified together."

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." "And hereby we know that we know Him if we keep His commandments." "We know that we have passed from death unto life, because we love the brethren." "Hereby know we that we dwell in Him and He in us because He hath given us of His Spirit."

"He that believeth on the Son of God hath the witness in himself." "The Spirit itself beareth witness with our spirit, that we are the children of God."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "For I am persuaded that He is able to keep that which I have committed unto Him against that day."

"Every man that hath this hope in Him purifieth himself even as He is pure." —New Testament.

CORRESPONDENCE

(Continued from page 169)

Aurora, Ohio

It was hard for the people of this community to believe the truth when last Saturday morning the news was flashed around that during the night the spirit of Bro. Nussbaum had taken its flight. He had had an operation for appendicitis about two months ago but had seemingly recovered, enjoying better health than he had for a long time. But this again teaches us the lesson that life is but a vapor. Here, then suddenly gone. Preparation to be made accordingly.

A service, very largely attended, was held for him at the Plain View Church on Monday at 12 o'clock. The body was then taken to the Midway Church, Mahoning County, Ohio where another service was held with the large house practically filled. Interment was made in the adjoining cemetery.

The Lord willing, the Ohio Mennonite Mission Board will hold its annual meeting at this place on June 4 and 5. At the same time the Sisters Sewing Circle will also meet here. All are given a cordial invitation to attend.

May 17, 1932. Cor.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald, Greeting: — The beautiful springtime is here again. All nature is showing forth the wonderful works of God.

Sunday, April 24, we had our counsel meeting. Peace and unity were expressed at this service. Some who had backslidden reconsecrated their lives to God. Pray for them that they may remain faithful.

Sunday, May 8, we had our communion services. Bro. John S. Mast of Elverson, Pa., had charge of these services. Sunday evening Bro. Sylvanus Stoltzfus of Elverson, delivered a timely message after the Y. P. B. M.

Pray for the work at this place.

Yours in the Master's service,

May 10, 1932. Ruth Hostetler.

SPECIAL MEETING

Manheim, Pa.

An All Day Sunday School Meeting was held at the Manheim Mennonite Church, on Ascension Day, May 5, 1932.

Organization:—Mod., Henry Garber. Sec., Isaac Douple; Chors., Benj. Stauffer, John Wissler.

Program. — Devotional. The Ascension, Henry Lutz. **Christ's Work Through the Holy Spirit,** Aaron Mast. **Christ's Second Coming,** Elmer Martin. **Song Service. Devotional. Children's Period,** Elam Stauffer. **The Value of Bible Knowledge Obtained in Youth,** Elmer Martin. **Faithfulness in Little Things,** Amos Horst. **Laborers Together With God—I Cor. 3:9,** Aaron Mast. **Song Service. Devotional. Trusting God in Prosperity or Adversity,** Elmer Martin. **Sermon,** Aaron Mast.

The Lord blessed us with a beautiful spring day. The attendance was very good. We felt God's presence with us.

Secretary.

Charge them that are sick in this world that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy.—I Tim. 5:17.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

Under date of May 11 the following cable reached this office:

Received my budget. Arrival of Harbin group Casado May 4. They are well. Number of persons 370. 78 families. Condition of colony satisfactory. Heinrichs.

This message contains more than words can express. It not only concerns the group of Harbin Mennonite refugees in their safe arrival at Puerto Casado, Paraguay, but indicates that they were welcomed by a group of colonists who report that their present condition is satisfactory. It is not only a

relief to those who have been actively engaged in giving this assistance to the refugees, but to our entire constituency who have stood by so nobly in their support of the work. The greatest satisfaction to those who have been closest to this work lies in the fact that they have reached a people who are satisfied with their present condition which will mean so much in getting the new colonists started.

The beginning of this long voyage of these refugees dates back to Feb. 22, 1932. At 9 o'clock P. M. on this date 8 fourth class railway coaches were brought into service for the beginning of their journey across country from Harbin, China, to Shanghai. The weather outside was bitter cold and the poorly heated coaches were overcrowded indicating very few comforts of life but the people were glad for the prospect of reaching a new HOME after more than a year's struggle as refugees at this center. The group reached Shanghai through considerable hardship but reached this destination on schedule time and were permitted to board the ocean liner leaving for Marseilles, France Feb. 27. It will be remembered that this rescue was made at the time when the armies of Japan and China were in their most desperate struggle for the military control of Shanghai. Credit is due a faithful representative of the Nansen relief organization for services rendered to these people in personally conducting their trip from Harbin to Shanghai and for their departure from that port.

On arrival at Marseilles the group had an additional passenger through the birth of a child. Ten of the group were held at this port on account of sickness. The final disposition of these has not yet been reported to us. It was hoped that the Mennonites in France would come to their rescue in caring for them until they can be removed. At La Havre, France, where the group again embarked for their final ocean voyage, four refugees from Germany accompanied them, making a total of 368 leaving that port. Before leaving La Havre they were all required to pass another physical examination and they were all passed satisfactorily. The cable just now received from Paraguay indicates that all of the group were permitted to land there and that two more had been added to the group en route by birth.

It will be of interest to note that the total cost of each full fare from Harbin, China, to Puerto Casado, Paraguay, was about $117.00. Children under 12 years of age were permitted to travel at one-half the regular fare. The equipment purchased in Germany for 60 families including traveling expenses and other incidental costs in arranging for this transportation and the purchase of the equipment was provided at a cost of slightly less than $100.00 per family. This equipment was carried to Buenos Aires, Argentina, without any additional freight charges. There was however a charge for a certain portion of this from Buenos Aires to Puerto Casado. There was no charge for passports or visas by any country. This had all been waived in favor of the refugees. This special favor alone would amount to a considerable amount. A number of other serious problems had confronted our committee in the arranging and carrying forward of this movement.

As stated in our former report, the sending of 73 additional souls in this group added about $7,000.00 to the cost of the transportation of the group. Our appeals for this additional amount, which had not been provided in our original budget, have not yet been met. To have allowed the steamship line to unload the extra group at some China port, as was threatened, would have been a tragedy. This was diverted by a guarantee that the additional cost of transportation would be paid. May we appeal again for further consideration of this special need.

In addition to the cost of transportation, a certain amount of equipment must be provided in Paraguay. This is estimated to cost $16.00 per family. We are also asked to provide a part support for these needy ones for the first year, which amounts to $6.25 per family per month. This initial amount needed has been sent to the Colony and is acknowledged by Bro. Heinrichs, chairman of their Coöperativa in the above cable. The additional need for this purpose will be $500.00 per month for the next 11 month according to our regular budget which had been worked out with the colony by Bro. Miller when visiting them last year. It must be remembered, however, that the Central Committee will be able to carry out this program only as funds are provided.

There are yet about 200 Mennonite refugees at Harbin. Any further assistance given these people by the Central Committee for their movement to Paraguay will depend on the response in providing the amount needed for this first transport and what funds are made available for further efforts.

Scottdale, Pa. May 16, 1932.

Married

Martin-Hoffman.—On May 5, 1932, at the home of the bride's parents, Bro. Cleason Martin, Linwood, Ont., and Sister Melinda Hoffman, Elmira, Ont., were united in holy matrimony, Bro. Ezra L. Martin officiating. Both are members of the Mennonite congregation. May the Lord bless this union with long and happy Christian life.

Obituary

Snavely.—Rhoda Snavely, daughter of Menno and Barbara Snavely, was born July 9, 1921; died April 23, 1932; aged 10 y. 9 m. 14 d. Her illness was of six weeks duration, and she suffered much pain in her head. She is survived by her parents, a brother, Alvin, and a sister, Arlene. Also her grandparents, Pre. John B. Snavely and wife, and Mrs. Abram Hernley. Funeral services were held Tuesday, April 26, at Hernleys Church, near Manheim, Pa., conducted by Bros. Henry Lutz, Isaac Brubaker, and Jacob Ginder. Text, II Kings 4:19—"My head, my head." 26th verse—"It is well."

"She is blooming, brightly blooming,
'Mid the fairest flowers of light,
In the garden of sweet Eden,
Where the flowers never blight."

Weber.—Fannie M. Weber, wife of Edwin Weber and daughter of Wm. and Susie Good, was born Dec. 22, 1903, near Bowmansville, Pa. She united with the Mennonite Church at that place at the age of 15 years and proved a faithful member until death. She was afflicted with tuberculosis, being bedfast a few weeks less than a year. She was of a cheerful disposition; always had a ready smile and bore her afflictions without complaint. She died May 12, 1932, at the age of 28 y. 4 m. 20 d. Besides her husband she is survived by 1 son and 2 daughters—Grace, George and Irene; also 4 sisters and 1 brother. Services were held from her late home near Adamstown, Pa., and at the Bowmansville Mennonite Church by Bros. J. W. Hess and Moses Gehman. Texts, Rev. 14:13; Psa. 16:6. She requested her favorite hymn, "I'm going Home." Burial in adjoining cemetery.

Brubacker.—Noah Brubacker was born June 30, 1904; died at the home of his father-in-law near Elmira, Ont., Dec. 23, 1931; aged 27 y. 5 m. 23 d. He was united in marriage to Nancy Hoffman. He departed this world, leaving to mourn, his beloved wife, parents, 1 brother, and 5 sisters. His death was caused by paralysis which had stricken him helpless for eight months. He had suffered a great deal in this time, but bore it all patiently until the reaper came that day. He was a faithful member of the Mennonite church, remaining true until death. Funeral services were held Dec. 25, 1931, at the South Peel church, Ont., conducted by Bros. Jessie and Henry Bowman. May God comfort the bereaved sister who so patiently attended him during his illness.

"Farewell to all remaining here;
Beloved wife and friends so dear,
Weep not for me. I have gone home,
Never, never more to roam."

Baumgardner.—Andrew, son of the late Christian and Lydia Baumgardner, was born Nov. 20, 1863; died in the Memorial Hospital, Johnstown, Pa., of blood poisoning caused by an infection of the neck, May 1, 1932; aged 68 y. 5 m. 12 d. He was married three times. His first wife, Lizzie Lehman, died May 20, 1892. His second wife, Mary J. Hershberger, died Nov. 4, 1923. He was married to his third wife, Mrs. Polly Mishler Horn, Oct. 29, 1928. Besides his first two wives he was preceded in death by an infant son; a daughter, Carrie, wife of Maurice Lehman; one sister and one brother. He is survived by his wife, two sons, one daughter, eight grandchildren, two sisters and many other relatives and friends. For nearly fifty years he was a member of the Weaver Mennonite Church. Funeral services were conducted in the home in Johnstown and in the Weaver Church by S. G. Shetler, assisted by Arthur Rummel. The services were so largely attended that many could not get into the church. His body was laid in the Weaver Cemetery.

Custer.—Joseph, son of the late John and Fanny Eash Custer, was born in Somerset Co., Pa., June 18, 1856; died in his home near Davidsville, Pa., May 14, 1932; aged 75 y. 10 m. 26 d. On March 20, 1881, he was married to Lydia Blough, who passed away Jan. 11, 1914. To this union were born three daughters and one son. One daughter died in infancy; Sadie, wife of Curtis D. Kaufman, died Jan. 30, 1920; John died twenty-two years ago. Besides the one daughter he is survived by nine grandchildren and two great-grandchildren and many other relatives and friends. Many years ago he and his wife united with the Mennonite Church and both remained faithful until death. As long as health permitted he was very regular in his attendance at Sunday school and church services, saying that the church is his home. Funeral services were conducted in the home by Irvin J. Holsopple and S. G. Shetler and in the Kaufman church by S. G. Shetler assisted by L. A. Blough and Irvin J. Holsopple. The body was laid in the family plot of the Kaufman cemetery.

Pfantz.—Mary S. Pfantz of Ephrata, Pa. was born Feb. 10, 1874; died of complicatio

of diseases, April 28, 1932; aged 58 y. 2 m. 18 d. She was a daughter of the late Jacob and Barbara Stoner. She was united in marriage to Jacob L. Pfantz, November 25, 1895. To this union were born 4 daughters and 3 sons. She was in failing health for several months. Because of her quiet disposition, she bore her suffering patiently and cheerfully, which was characteristic of her life. She leaves her bereaved husband, 3 daughters and 2 sons: Anna, Barbara, and Nora at home, John of Elizabethtown, and Paul of Murell. Also her step-mother, Barbara Stoner, of Ephrata. Two children preceded her in death. She was a member of the Metzlers Mennonite church, and remained faithful until death. Funeral services were held May 1, with brief services at the house by Eli Souders, followed by services at Metzlers church, by John Souder and John W. Weaver. Text, I Thess. 4:13-18. Interment in Metzlers' cemetery.

"Rest on, dear mother, your labor is o'er.
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend on earth like you we'll find."

The Family.

Gehman.—Pre. David L. Gehman was born June 5, 1852; died April 24, 1932; aged 79 y. 10 m. 19 d. He was married to Catherine Proctor Nov. 7, 1874. This union was blessed with two children—Wm. P. Gehman and Lizzie P., wife of Mahlon Alderfer. His wife, Catherine, died Nov. 6, 1877. He was married the second time to Hannah (Moyer) Lapp, Nov. 30, 1878. This union was blessed with two children—one infant son, and Abram M. Gehman. He was ordained to the ministry Nov. 14, 1895. His wife Hannah, died May 18, 1903. He was married the third time to Mary Ann K. Smith, Sept. 10, 1904, who survives him. He is survived by the following sons and daughters: Wm. P. Gehman, Allentown, Pa. (with whom he lived at the time of his departure), Mrs. Mahlon Alderfer, Abram M. Gehman, an adopted son (James McDonald); five grandchildren, 10 great-grandchildren, 1 brother (Daniel L. Gehman), and 1 sister (Lydia Lapp). Funeral services were held from his late residence on Saturday, April 30. Interment was made at the Doylestown Mennonite church. Services were conducted by Bros. Elias Kulp, John Gehman, and P. G. Beer, at the house, and at the church by Bros. Wilson R. Moyer, A. O. Histand, and Mahlon Gross.

—A Son.

Blough.—Jeremiah, son of the late John H. and Fannie Blough, was born in Shade Twp., Somerset Co., Pa., June 21, 1857; died at his home near Jerome, Pa., May 6, 1932; aged 74 y. 10 m. 15 d. He was married to Polly Eash Sept. 26, 1880. One daughter, Catherine Staybrook, died 21 years ago. His wife died June 2, 1924. Two sons and three daughters survive: Lydia, wife of Homer Byers; Minnie, wife of Harvey Hershberger, with whom he had his home; Fannie, wife of Orange Saylor; Josiah, and Harry; all living in Conemaugh Township. He is also survived by 25 grandchildren and 16 great-grandchildren. Five brothers, Josiah, David, Hiram, John, and William are still living. He was a faithful member of the Mennonite Church for many years, having his membership in the Blauch congregation and very seldom missed services when health permitted. Funeral services were conducted in the home and in the Blauch church by S. G. Shetler, assisted by L. A. Blough. These services were largely attended by relatives, neighbors, and friends. The body was laid to rest in the family plot in the Blauch cemetery.

Shantz.—Mary Ann Hostetler Shantz, daughter of Moses and Magdalene Hostetler, was born in Wilmot Twp., Waterloo Co., Ont., on May 20, 1856; died at the home of her daughter in May 4, 1932; aged 75 y. 11 m. 14 d. On Feb. 6, 1877, she was united in the holy bonds of matrimony to Bro. Solomon Shantz, son of Joseph Y. Shantz, who predeceased her over 6 years. This union was blessed with 10 children, 3 of whom died in infancy. She leaves to mourn her departure, 2 sons (Moses H., and Ephraim), and 5 daughters (Mrs. C. Habel, Mrs. J. Bingeman, Mrs. F. Kolb, Mrs. J. Salzman, and Mrs. F. Miller). There are also 33 grandchildren, 11 great-grandchildren, 1 brother, and 1 sister, besides a host of relatives and friends. Soon after her marriage she united with the Mennonite church, to which faith she remained true until death. In October, 1925, she suffered a paralytic stroke, followed by a second one in April, 1926, which left her helpless the remaining days of her life. During her affliction she endeavored to be patient, often wishing she might depart and be with the Lord, which is far better. Her wish was granted at 4:15 p. m., May 4. Funeral services were conducted on May 7, at the home by Bro. Osias Cressman, and at the Geiger Mennonite church by Bros. Moses H. Roth and Jonas Snider. Text, Matt. 5:12. "Rejoice and be exceeding glad, for great is your reward in heaven." The body was laid to rest in the adjoining cemetery, there to await the return of the Lord.

Brenneman.—Alta Fern (Miller) Brenneman, was born near Kalona, Iowa, Oct. 3, 1899, died at her home near the place of her birth May 8, 1932; aged 32 y. 7 m. 25 d. Early in her girlhood she united with the Mennonite Church of which she remained a faithful and devoted member till death. On Dec. 11, 1918, she was united in marriage with J. D. Brenneman. To them was born a son, Franklin J., who with his father is left to mourn her death. Beside her husband and son she leaves her father (M. D. Miller), seven brothers (C. C., Abner, Frank, Aaron, Jesse, Edward), and four sisters (Mrs. Seth Miller, Mrs. Chas. Werts, Mrs. Chas. Yoder and Mrs. Chas. Gingerich). Of her immediate family she was preceded in death by her mother, her sister (Lizzie), and her brother (Charley). Beside her family she leaves a host of sorrowing friends to mourn her departure. She was taken sick Feb. 25, from which illness she seemed to recover. On April 19 she suffered a relapse, and in spite of the best medical care and all that her family and friends could do she passed to her reward. In her death her husband loses a faithful companion, her son a devoted mother, the Church of which she was a member an earnest Christian, and the community a helpful friend. Funeral services were held at the East Union Mennonite Church where Sister Brenneman worshiped practically all her life. Services were conducted by D. J. Fisher at the home and by J. C. Brenneman and S. C. Yoder of Goshen, Ind., at the church. The body was laid to rest in the cemetery near by.

Stutzman.—Fannie Stutzman, daughter of Bishop Jacob J. and Sarah Stutzman, was born Mar. 4, 1912; died at her home near Millersburg, O., May 3, 1932; aged 20 y. 1 m. 29 d.

Ella, also a daughter of Bish. Jacob J. Stutzman, was born Oct. 2, 1903; died at her home May 4, 1932, in the same room where her sister died; aged 28 y. 7 m. 2 d. The immediate cause of death to these two sisters was measles, which later developed into pneumonia. Both died very unexpectedly in a period of 10 hours. Father, mother, 4 brothers, and 3 sisters survive. Twin brothers and a sister preceded them in death in infancy. Funeral services were held from their home Friday, May 6, conducted by Bros. John Byler and E. A. Troyer. Text, I Cor. 15:35-58. Many people assembled to show their love and respect to the dear departed sisters, and to sympathize with the bereaved. Both were laid together in one grave, and while it was a pitiful and heart-touching sight to behold, yet the family submissively bows to the will of Him that doeth all things well. Fannie and Ella were both members of the O. O. Amish Mennonite church, and manifested their faith by obedience to their parents and the dictates of the Word. We are again vividly reminded that we have no abiding city here, but seek one to come. God's Word tells us, "Man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." Therefore it is expedient that we should at all times be prepared to meet death and eternity. Jesus says, "Watch therefore, for ye know not what hour your Lord doth come." Matt. 24:42.

Heatwole.—David S. Heatwole was born Nov. 11, 1860; died suddenly at his home near Harrisonburg, Va., April 18, 1932; aged 71 y. 5 m. 7 d. On Dec. 17, 1884, he was united in marriage to Virginia Myers. To this union were born 1 son and 2 daughters. About 18 years ago he united with the Mennonite Church, continuing in this faith till the end. In the spring of 1921 he was appointed Sec.-Treas. of the Mt. Clinton S. S., in which he served faithfully. He gave the S. S. report the day prior to his death. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Bro. Heatwole was a victim of tuberculosis. In 1916 he went to Catawba Sanitarium where he took treatment and recovered to the extent that he was again able to help much with the farm work. The last year or so he was not as active on the farm, but kindly assisted the family in whatever way he could whether in door or out. This with several remarks from the members of the family proved that he was a devoted father and companion. He was also very fond of his grandchildren. About the first of February he had an attack of influenza from which he had recovered. The immediate cause of his death was due to a hemorrhage. He was a lover of sacred music, having spent part of the time in singing on the day of his death. He is survived by his companion, 1 son, 2 daughters, and 3 grandchildren. He is also survived by 2 sisters, (Mrs. Pete Swope and Mrs. Sam Heltzel). Funeral services were held from Weavers Church, conducted by Brethren H. B. Keener and J. Early Suter. Text, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15). His body was laid to rest in the cemetery near by.

Plank.—Ida Teresa, youngest daughter of Jacob B. and Elizabeth (Peachy) Schrock was born Sept. 24, 1883 near Garden City, Mo., died May 7, 1932; age 48 y. 7 m. 13 d. Her death was caused by measles followed by pneumonia. She was united in marriage to Oliver J. Plank Jan. 11, 1905. The children that blessed this union are 5 sons and 3 daughters. Sister Plank was converted and united with Sycamore Grove Mennonite church and remained a faithful member until death. She was very much devoted to her home and family; and will be sadly missed as mother in the home, neighbor in the community, and member in the church. She fought a brave battle for life and had a true conception of it—living for others. She wanted to live and make others happy. When she had sorrows and sufferings she bore them in silence in order that others might be happy. Her smiles and sunny disposition brought sunshine wherever she went and all who made her acquaintance learned to love her. She leaves a devoted husband and the following children: Clayton, Mrs. Fred Riffle, Roy, Stanley, Alberta, Robert, and Gerald; also her aged father and one sister (Mrs. J. A. Miller), together with many other relatives and friends. She was preceded in death by a daughter (Jewell), her mother, and an infant brother and sister. The following was written by her aged father:

"Now her pains of life are past,
All her warfare are now o'er;
Death and trouble behind her cast,
Grief and suffering are no more.
I'll turn my grief a different way,
I'll sing a new and better song,
Absent from my loving daughter,
I shall not continue long.
I soon shall quit my home of clay
And a better home shall share,
I shall see the realms of day
And meet my happy daughter there."

Funeral services were held at the Sycamore Grove Church conducted by I. G. Hartzler and W. E. Helmuth. Burial in Clearfork Cemetery.

ITEMS AND COMMENTS

"The latest estimate of the enrollment of the Sunday schools throughout the world is given as 37,000,000 according to figures collected by the World's Sabbath School Association."

One of our exchanges, quoting from its record of twenty-five years ago, quotes this item: "Wheat here advances to $3.45 a bushel." Strike off the first figure, and you have something that resembles present figures when the price of wheat is quoted.

England has invented a new gun. It is mounted on a tractor that combines the appearance of a tank and submarine. It is 32 feet long, but its caliber is kept secret. It has a range of more than twenty miles. This is the way the world likes to disarm.—The Gospel Minister.

According to the official Catholic directory for 1932 the hierarchy of the United States now numbers 17 Archbishops, of whom four are Cardinals and 105 Bishops. There are in the United States 12,484 parishes with resident priests and 5688 missions. These numbers show an increase of 4,213 churches in the last twenty years. Students for the priesthood in the seminaries now number 19,443. The Catholic population of the United States proper and including Alaska and Hawaii is given as 20,236,391.—D. Carl Yoder.

The Prohibition Bureau at Washington, D. C., announces that during the month of April there were 4228 bootleggers involved in the legal proceedings in the United States against prohibition law violators, and a sum total of 2264 years imprisonment and $685,625 in fines were imposed. These figures would probably have been much less if the forces engaged in discrediting the temperance laws of the country had been as zealous in a loyal support of the laws on the statute books as they now are in working up public sentiment against them.

As an incident showing the drift of the times we may cite the recent assassination of the aged premier of Japan, who was shot down in his own home by six military fanatics in a violent anti-government outbreak. Japan has been having its share of troubles. The war in China is but an out-cropping of the present spirit of unrest evident in all parts of the world. The spirit of revolution and of violence seems everywhere present. Only the Spirit of God in the soul, assuring "the peace of God which passes all understanding," can effectively stem this tide. This world, everywhere, is in need of a genuine revival under the leadership of the Holy Ghost.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Dakota-Montana Conference will be held with the Spring Valley congregation, near Kenmare, N. Dak., June 21-24 inclusive. Sunday School, Mission, and Young People's Conference followed by Church Conference.

Those from a distance desiring to be met at trains, notify L. C. Kauffman, Kenmare, N. Dak. Every one is cordially invited to be present.

J. C. Gingerich, Sec.

Ontario

The Mennonite Conference of Ontario and the Mennonite Mission Board of Ontario will hold their annual meetings from May 30 to June 2, 1932. Meetings will be held by the various bodies in the following order:

Monday afternoon, May 30, Meeting of the Women's Missionary Society.

Monday evening and Tuesday, May 31, Business and inspirational meetings of the Mission Board.

Wednesday and Thursday, June 1 and 2, Sessions of the Mennonite Conference of Ontario.

You are cordially invited to attend all of these meetings.

Geo. A. Weber, Sec. of Mis. Board. Gilbert Bergey, Sec. of Conf.

Ontario A. M.

The Ontario A. M. Conference will be held at the Poole Church near Poole, Ont., on June 14, 15, 1932. All cordially invited.

Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will hold its annual meeting at the Clinton Frame Church, located five miles east of Goshen College, Goshen, Ind., June 1-3, 1932.

All Conference members are requested to meet at the church on Wednesday, June 1, at 9:30 A. M. for forenoon and afternoon sessions.

District Mission Board meeting on Wednesday evening, Thursday forenoon, and Thursday evening.

Conference Thursday afternoon and Friday, June 2 and 3.

Road fifteen runs north and south past Goshen College, turn east at the College and five miles brings you to the church.

For any information relative to transportation or program, write the secretary.

J. K. Bixler, Mod.
Ira S. Johns, Secy.

MY FLIGHT FROM RUSSIA

By Abr. Kroeker

The world does not know what really is happening in Soviet Russia. Very few realize what unbelievable sufferings the Russian people, especially those who are God-fearing and God-loving people, have to undergo under the government of the Soviets. Many are deported into the forests and unhealthy marshes of Siberia and forced to labor for the government under most inhuman conditions. In Russia many innocent men and women are suffering in prisons. Women and girls are victims of the "free love" of godless men. Children are taught systematically in the schools to hate God.

The author, a German colonist from southern Russia, formerly a publisher and editor, was condemned to death by the government but escaped to America. He now tells the story of his personal experiences in his flight from Russia. He also gives conditions as they now exist based upon reports by trustworthy people still in Russia.

Paper binding, 126 pages, postpaid, $.65.

Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

Ohio Mennonite Mission Board

The thirteenth Annual Meeting of the Ohio Mennonite Mission Board will meet, D. V., in the Plain View Church, Portage Co., Ohio, June 4 and 5, 1932.

N. E. Troyer, Pres.
S. E. Allgyer, Secy.

ANNOUNCEMENT

of the 1932 Summer Session of the Eastern Mennonite School, Harrisonburg, Va.
June 14—Aug. 12, 1932

Complying with your requests, the Eastern Mennonite School Summer Session of nine weeks will offer the following college courses: One course in Bible by Chester K. Lehman, one course in English by J. R. Mumaw, Nature Study by D. Ralph Hostetter, and four courses in Education and Psychology by D. W. Lehman. In the high school, English III by J. R. Mumaw, and Civics by H. A. Brunk will be offered.

Teachers, College students, and High School,—here is an excellent opportunity for you. You will notice that the regular teachers of the faculty will serve. Come and make progress in your chosen field by good, hard work, study, rest, and recreation. School teachers who cannot attend during the regular session have a good opportunity to earn further credit toward their professional certificate from a Standard Junior College whose Normal Course is approved by the State Board of Education. The summer is an excellent time to study birds, plants, and animals so richly offered by the environment of the school. High school course by summer study.

The chapel, devotional, and prayer meetings continue during the summer session as during the regular term. Literary opportunities are offered by the "Sharonian Literary Society." Many other advantages will be mentioned in the forthcoming bulletin which will be sent on request. May you avail yourself of this unusual opportunity in study and rest in the healthful climate among the hills and mountains of the famous Shenandoah Valley.

For further information, write to the
Director of Summer School
Eastern Mennonite School
Harrisonburg, Va.

The matter of ordaining men to the ministry is something so important that it ought to send the Church to her knees for weeks or months before it takes place.—E. G. Gehman.

The vast majority of people to-day are doing just as Adam and Eve did in the garden of Eden. They are not seeking after God, but they are trying to get away from Him.—J. F. Bressler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 2, 1932 (Herald of Truth Established 1864) No. 9

A WEEK IN CENTRAL ILLINOIS

The annual meetings of the Mennonite Board of Missions and Charities are as so many mile-stones along the way of missionary activities among us. These meetings are really miniature General Conferences, with Missions as the central theme of discussion, for there are very few of these gatherings but that there are workers there from all of our conference districts, including India and South America.

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This year the Mission Board meeting was held at Metamora, Ill. But it was at the Mennonite Mission in Peoria that the preliminary work was started. It was there that a joint meeting of the Executive and Mission committees was held, beginning Thursday morning, May 19. Thursday was spent by the committee at Peoria, Friday at Eureka, and Saturday at Metamora. During this time we considered a number of problems and arranged for their consideration by the General Board, also met with a number of individuals and groups representing various phases of the Mission Cause, and in discussing plans and problems connected with their labors. As usual, a number of matters which we did not find time to consider during those days were taken care of between public sessions of the General Board. Saturday afternoon was spent in executive session with members of the Board.

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Previous to the work of these committees a series of meetings was in progress at the Peoria Mission in charge of Bro. Maurice O'Connell of Lima, Ohio. Each evening, previous to the preaching service, a short talk was given on some important subject by some visiting brother, after which Bro. O'Connell brought the message of the evening. A live interest was manifest, and penitent souls sought the Lord. Bro. and Sister Warren Long and other workers at the Mission are faithfully upholding the standard of the Cross.

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The day that we spent at Eureka we held our meeting at the Home for the Aged. It was a real pleasure to renew old acquaintances as well as to witness the excellent arrangement they have in caring for the needy. Bro. J. D. Smith and his coworkers deserve the gratitude of both the Board and the aged who are domiciled in the Home for their faithful stewardship. Our charitable homes deserve the faithful support of our entire membership.

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As usual at such gatherings there were a number of side meetings on the part of committees that were not directly connected with the Mission Board. Most of these committee members being connected with the work of the Mission Board, they found opportunity between the regular sessions of the Board to hold special meetings of their respective committees and thus economize on traveling expenses. Following are among the committees holding such meetings: General Sunday School Committee, General Problems Committee, Executive Committee of Mennonite General Conference, Young People's Problems' Committee.

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The several congregations within reach likewise availed themselves of the opportunity to make use of visiting ministers in evening and regular services. Following is a list of such special appointments, together with the names of the ministering brethren who brought the messages to the various congregations:

Metamora; Thursday Eve., S. E. Allgyer; Friday Eve., J. L. Stauffer; Saturday Eve., Daniel Kauffman; Sunday Forenoon, S. M. Kanagy, P. A. Friesen.

Roanoke; Thursday Eve., Daniel Kauffman; Friday Eve., J. A. Ressler, A. J. Metzler; Saturday Eve., E. L. Frey, J. S. Hartzler; Sunday Forenoon, Perry Heller, J. C. Clemens.

Hopedale; Saturday Eve., Oscar Burkholder, E. B. Moyer; Sunday Forenoon, E. B. Moyer, Oscar Burkholder.

Goodfield; Friday Eve., P. A. Friesen, I. W. Royer; Sunday Forenoon, C. Z. Yoder.

Cullom; Sunday Forenoon, J. L. Horst.

Waldo; Saturday Eve., I. W. Royer, A. J. Metzler, J. L. Horst; Sunday Forenoon, A. J. Metzler.

Tremont; Friday Eve., S. E. Allgyer; Saturday Eve., Harry Diener; Sunday Forenoon, C. K. Lehman.

Pleasant Hill; Thursday Eve., P. A. Friesen; Sunday Forenoon, S. E. Allgyer.

Peoria; Thursday Eve., S. F. Coffman, Maurice O'Connell; Friday Eve., Sanford Yoder, M. O'Connell; Saturday Eve., J. L. Stauffer, M. O'Connell; Sunday Forenoon, M. O'Connell.

Tiskilwa; Sunday Forenoon, J. W. Shank.

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One of the developments in several of our committee meetings was the evidence of a revival of interest in mission study. For some reason the interest in this has been lagging for a number of years, but we are glad for the thought that the former interest in this important work is returning. After considerable discussion a committee of three brethren was appointed whose duty it is to make a careful study of this subject and of our present needs, and to draft a course of study and plan of organization and present the same to the joint meeting of the Executive and Mission committees for further consideration. We hope to be able to publish these findings in the near future—perhaps in the course of a month or two.

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In the executive session of the Board on Saturday afternoon the greater part of the time was taken up in the reading of the minutes of the numerous meetings of the Executive Committee during the past year. These records of the work of that committee give one an idea of the responsibilities resting upon it. A number of explanations were given and questions answered. These executive sessions have become a valuable feature of the annual Board meetings.

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When it comes to distance in traveling in order to be present at the Board meeting, the record is held by Bro. Jacob Brenneman, who came in his car all the way from his home in Alberta, something over 2,000 miles. Bro. Brenneman has for a number of years been an active supporter of the mission and other activities of the Church.

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It was on Sunday afternoon that the first public session was held. Before this there were services held in the several churches within reach, but on this occasion we all met in a large tent that was well filled.

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The mission sermon was preached by Bro. Levi J. Miller. His text (Matt. 28:18-20) is a very familiar one, but the message was a living illustration that in this text there is a message that is ever new. It was a message that went direct home to the heart of every one that was open to the truth.

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"Answering the Missionary Call," was assigned to Bro. Wm Detweiler. Bro. D. is one of our younger workers, but he is not too young to answer the call. There was in the message much to commend itself to the consideration of both young and old.

Sunday evening found us again in the tent. It was, perhaps, the record attendance during the course of the meetings. Two subjects were discussed during the evening, as follows:

Observations from My Trip to South America, by O. O. Miller.

Our World Missionary Outlook To-day, by I. E. Burkhart.

Both brethren were assigned their place on the program because of their familiarity with their respective subjects, and both discussed their themes in a very illuminating way.

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The Monday forenoon meeting was taken up with a business session. After the devotion led by Bro. Perry Heller of the Los Angeles, Calif., Mission the roll of members of the Board was called. A quorum was present either in person or by proxy. After this the secretary read the minutes of the last annual meeting held at the West Union Church near Wellman, Ia., May 3-5, 1931. Then came the reports of officers. Bro. D. D. Miller gave a very interesting report of his work as president and financial agent of the Board. Reports were also given by Bro. Levi Mumaw, vice president, Bro. S. C. Yoder, secretary, and Bro. V. E. Reiff, treasurer. The secretary's report showed the total assets of the Board to be $1,205,671.06. Bro. Reiff reported total contributions amounting to $211,031.55 for the year ending March 31, 1932. This is the lowest of any year since 1925. However, thankfulness was expressed by the various speakers that the work has been so well supported in a financial way during these times of depression.

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After the noon meal reports of committees were taken up. The following committees reported: Missions, Relief, Foreign Mission, and City Missions. The Field Worker, Bro. S. E. Allgyer, also reported. After this we listened to reports from the superintendents of the various missions and charitable institutions under the control of the Board. The reports were both interesting and inspiring. A few of the superintendents reported at a later time during the meetings.

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"Voices from the Home Mission Field," was the next item on the program. Bro. Harold Groh, superintendent of the Mission at Toronto, Ont., spoke on "City Missions." Bro. Groh based his remarks on Neh. 4:19, 20, "The work is great and large . . . . Our God shall fight for us." He spoke of the greatness of the work and of the need of depending upon the strength of the Lord in carrying on this great work. Bro. J. S. Hartzler of Elkhart, Ind., followed on the subject of "Rural Fields." Bro. Hartzler quoted from surveys and statistics to show that the spiritual need in rural sections is appalling, and a challenge to the church of Christ. Bro. Abner J. Yoder of Parnell, Iowa, then spoke on "Charitable Homes." He showed the importance of taking care of the aged and the orphans.

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Quite an interest was awakened by the Monday afternoon meeting on the part of those interested in the sisters' sewing work. This meeting was held immediately after the regular afternoon session of the Board. Besides a number of addresses and testimonies, the annual report of the sewing circle organization was read, which report was also read before the Board the following day. Our sisters are to be commended for their zeal in this work.

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The evening session was begun by an inspiring song service led by Bro. C. K. Lehman of Harrisonburg, Va. Bro. Eli Frey of Wauseon, Ohio, made an impassioned plea for more Bible teaching in connection with our public schools and exhorted us to be true to the principles which distinguish us from the popular churches. The regular evening program was then taken up. The general topic was "Calls from Foreign Fields." The first speaker was Bro. J. W. Shank, of Pehuajo, Argentina, who brought a message from that field. He spoke interestingly of the progress of the work in South America during the past sixteen years. Bro. Shank was the first representative of the Mennonite Church to go to that continent when he went there on an investigation tour twenty years ago. Bro. J. D. Graber followed with a message from India. He showed the need of a sympathetic attitude toward the people of India and more effective evangelism among them. This is Bro. Graber's first furlough since he went to the India field six years ago. Bro. Milo Kauffman then spoke on "Other Fields." He spoke of the signification of the voices that come from the world and call the church to prayer and evangelism.

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Tuesday forenoon was devoted to reports from mission superintendents, some business of a miscellaneous nature, and the election of officers. The interest manifest during the entire session gave evidence that even routine business matter, when upon the altar of the Lord, has an attraction for people who are consecrated to God.

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The helpful features of the meeting were not all confined to the public sessions. So far as we had opportunity to get in touch with others and listen to what others had to say in the ordinary conversation between sessions, in the church-yard and other places, we were impressed with the wonderful opportunity there is in the social contact provided when the conversational powers are upon the altar of the Lord. There is no good reason why God may not be glorified and souls uplifted by what we have to say to one another while in the social circle as well as in our messages from pulpit or platform.

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One of the meetings held, not in connection with the Mission Board, was the holding of several sessions of the Executive Committee of the Mennonite Board of Education. In one of these sessions there were present about fifteen members of the Educational Board, together with about as many other friends of Hesston College and Bible School, at which meeting the future of that institution was discussed. After considering a number of problems facing the Board and touching the welfare of the two schools conducted under the auspices of the Board, the Executive Committee prepared the following message to those who are burdened with progress of the Cause, the welfare of the Church, and the best interests of our young people and who know the worth of sincere and fervent prayer:

"Through the abounding grace of God and His constant providence alone, the Church has been enabled to carry on all the work for which He has made her responsible, up to this point. These burdens, both spiritual and financial, appear to be grave and the responsibility of carrying on the interests involved is more than can be borne without the aid of divine wisdom and power.

"It is the request of the Executive Committee of the Mennonite Board of Education that the brotherhood with them bear their portion of the burden of the Church before the throne of grace, believing that He who has set them their task will enable them to carry it through. God alone possesses the resources and the wisdom that the Church needs, and in these days of trouble we desire to submit to His wisdom and wait upon His promises.

Ex. Com. Mennonite Board of Education."

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Among the city superintendents reporting to the Board were four former converts in the Mennonite Mission in Ft. Wayne, Ind. They were Brethren P. A. Heller of Los Angeles, Cal., Maurice O'Connell of Lima, Ohio, Frank Martin of Ft. Wayne, Ind., and Norman Hobbs of Iowa City, Iowa. It is an impressive illustration emphasizing the possibility of city missions becoming missionary centers from which the light of the Gospel is sent out to other places.

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We might speak of the excellent order which prevailed both in the public sessions and the handling of crowds in leaving the grounds; also of the splendid hospitality extended us in every home where visitors were sheltered: but this would simply be a repetition of what we have experienced in former meetings both at Metamora and other places. It left an impression in our hearts which awakened within us an ardent desire to repay these people in kind, at every opportunity.

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Following are the officers elected for the coming year:

President, D. D. Miller.

Vice President, Levi Mumaw.

Secretary, S. C. Yoder.

Treasurer, Vernon E. Reiff.

Fifth Member Ex. Com., M. C. Cressman.

With the exception of a few minor changes in the personnel of standing committees, the organization stands substantially the same as it has for a number of years.

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Tuesday afternoon found us again in the tent, perhaps the largest day-time attendance since Sunday afternoon. Most of the afternoon was taken up in a discussion of the following subjects:

I. Different Phases of Mission Work.
   1. Nursing, by Ada Hartzler.
   2. Medical, by Florence Friesen.
   3. Evangelistic, Maurice O'Connell.

II. Personal Soul-Winning, A. J. Metzler.

These discussions were practical and to the point, and opened up many points that most of us had not thought of before.

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One of the side meetings that awakened unusual interest was a brief noon meeting of present and past students in our several church schools, together with many others who have a live interest in the highest welfare of our young people.

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The following brethren served as song leaders at some time during the meetings: Leidy Hunsicker, Tillman Smith, C. K. Lehman, J. L. Horst, C. Z. Yoder, S. M. Kanagy.

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An offering was taken which amounted to $183.06. By common consent this offering was placed into the General Fund of the Mission Board.

Tuesday evening services were quite appropriate as the closing session of the Board meeting. It began with a spirited song service, followed by an open conference under the leadership of Bro. J. D. Mininger. Then Bro. Edwin Yoder followed with a pointed message on Present-day Needs for Consecrated Service, while the last message of the evening was delivered by Bro. Oscar Burkholder. Theme: "The Whole Gospel as Our Missionary Message." A few closing remarks, a fervent prayer, and another annual meeting of the Mennonite Board of Missions and Charities had passed into history.

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One of the remarkable features of the meeting was the marked interest manifest to the end of the last session. Very few left before the close except those who were called to their home fields by pressing duties. The Ohio and Eastern A. M. Conference opened up at West Liberty, Ohio, the day following, and several other conferences were scheduled to open a few days later. This is a busy world—the important question being, Are we busy for the Lord?

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Present at the meeting were about two dozen home missionaries and about a third that many from the foreign field. India was represented by Sisters Mina Esch, Minnie Kanagy, and Ada Hartzler, Bro. and Sister P. A. Friesen, and Bro. and Sister J. D. Graber, while Bro. J. W. Shank was the lone representative from South America. Of these, Sisters Ada Hartzler and Minnie Kanagy are under appointment to return to India in a few months. The Executive Committee was authorized to send other workers to either South America or India, or both, provided they see the need and consider it expedient from a financial standpoint to do so.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 5:19 and Luke 12:48. E. S.

The verses cited are as follows:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12:48).

A certain writer, commenting on the first of these verses, says: "The religious teacher who lets down the law of God, either in doctrine or morals, even in (so-called) little things, shall be among the least in the kingdom of God—the Church of the Lord Jesus Christ; but fidelity to God's Word, both in practice and in instruction, is the true title to greatness." There is nothing about the commandments of the Lord, however small in the estimation of some people, that a religious teacher can neglect or reject without injury to himself or the Cause. True greatness is measured by man's loyalty to God and His Word, regardless of what may be the apparent importance or lack of importance of certain commandments under consideration. "If ye know these things, happy are ye if ye do them."

The second reference cited bears upon the matter of personal responsibility in proportion to the light we have. Christ says that the men of Tyre and Sidon, of Sodom and Gomorrah, will rise up in judgment against those who in enlightened countries are sinning against better knowledge. This does not say that those who sin ignorantly will go unpunished. The expression, "few stripes," stands against that kind of a conclusion. But this reference is especially directed against those who wilfully do the things that they know to be wrong or forbidden, or wilfully refuse or neglect to perform known duty. They who sin with their eyes open will have the greater condemnation when they appear before the judgment seat of Christ. But both the ignorant and the enlightened sinner may find grace and pardon through coming to Jesus Christ the Great Substitute offered for the sins of those who accept this "free gift" in faith.

"THROUGH SANCTIFICATION UNTO OBEDIENCE"

By Bessie McCaskey

For the Gospel Herald.

The Bible says we must be "born again," and "walk in newness of life." We must accept the blood of Jesus, which He so willingly offered to cleanse us from all unrighteousness. "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate" (Heb. 13:12). "Salvation is wrought through the sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

To sanctify is to set apart, therefore we are separated from the unrighteousness of the world and "receive the adoption." "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father" (Gal. 4:5, 6). Then we, being the sons of God, ought to walk as those born of God. "Whosoever is born of God doth not commit sin" (I John 3:9).

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21). Obedience is the fruit of sanctification. We will obey the rules of the Church because they are made by those "ordained of God." He has said, "Be ye holy, for I am holy" (I Pet. 1:16). The Holy Ghost is promised to those who obey. If we are obedient, the Spirit shall abide in us and we shall show forth the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law" (Gal. 5:22, 23). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

Reading Pa.

PREACHERS' PAGE

THE SERMON

I'd rather see a sermon than hear one any day.
I'd rather one would walk with me than merely point the way.
The eye's a better pupil and more willing than the ear.
Fine council is confusing, but example's clear.
The best of all the preachers are the men who live their creeds.
For to see good in action is what everybody needs.
I'll soon learn to do it if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run.
While the lectures you deliver may be wise and true,
Yet I'd rather learn my lesson by observing what you do.
For I may misunderstand you and the fine advice you give,
But there's no misunderstanding how you act and how you live.

—Sel. by a Sister.

SERMON OUTLINES

THE AWAKENED CHURCH IN FULL ARMOR

By J. R. Shank

Text.—Let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. 13:12.

Introductory.—A Review of Troops

1. Before Christ.
   —His standard.—Eph. 5:25-27.
2. The responsibility of the ministry as stewards to present the Church as a chaste virgin to Christ.—II Cor. 11:2.
3. The responsibility of loyal members.—I Cor. 5.
4. Preparing to meet the review of our forces for the battle.
   —The communion preparation is a good standard for us to keep ourselves.
   —"Knowing the time"—"Put off"—"Put on."

I. **"Cast off the Works of Darkness"** (Night clothes).
   1. What darkness signifies.
   2. The Old Man.—Eph. 4:22; Rom. 8:7; Eph. 4:17-19, 31; 5:1-9.
   3. Nonconformity.—Rom. 12:2.
      a. Its meaning.
      b. The world spirit.—Eph. 2:2, 3.
   4. Love not the world.—I Jno. 2:15-17; Col. 3:1-5, 8, 9; Lk. 14:25-27.
   5. The unequal yoke.—II Cor. 6:14-18.

II. **"Put on the Armour of Light"** (Day dress).
   1. What light signifies.
   2. "Put ye on the Lord Jesus Christ."—Rom. 13:14.
      a. Righteousness.—II Cor. 5:21.
      b. "Wisdom, righteousness, sanctification, and redemption"—I Cor. 1:30.
      c. "The new man."—Eph. 4:24.
      d. Character of Christ.—Eph. 4:25-32; Col. 3:12-14.
   3. "Be ye transformed."—Rom. 12:2.
      a. Fruit.—Gal. 5:22, 23.
      b. Spirit of God.—I Cor. 2:12-14.
      c. Nonresistance.—Rom. 12:17-21.
      d. Meekness and quietness.—I Pet. 3:3, 4.
      e. Union of mind with Christ.—I Cor. 1:10.
   4. "Put on the whole armour of God."—Eph. 6:11-18.

III. **The Vital Question.**
   1. **How "cast off."**
      —Repentance—confession—self-denial—surrender.
   2. **How "put on."**
      —Accept Christ—obey His counsels—receive His Spirit—walk in the Spirit—Heed counsels.

"PUT YE ON THE LORD JESUS CHRIST!"

Gravois Mills, Mo.

THE PROMISE OF THE FATHER

Acts 1:4-8

I. **What the Promise Implies.**
   1. Outpouring of the spirit of prophecy (Joel 2:28, 29). Fulfilled (Acts 2:16). Heritage of all Christians.
   2. Outpouring of the spirit of supplication (Zech. 12:10). Awakening, conviction. Revival begins here.
   3. Outpouring of spirit of refreshing (Isa. 44:3-5). The joy of new-born souls.
   4. Baptism of refining fire (Matt. 3:11). Consuming selfishness, revenge, etc.
   5. Endowment of divine power (Luke 24:49).
   6. The promise is to all Christians (Acts 2:38, 39).

II. **Conditions of Receiving the Promise.**
   1. Soul hunger—confess need (Matt. 5:6).
   2. Entire surrender (I Cor. 3:16; Rom. 12:1).
   3. Patient, persistent waiting (Acts 1:4-14; 4:31; Luke 11:10-13).
   4. Claim the promise by faith (Mark 11:24).

III. **Result of Receiving the Promise.**
   1. Souls won for the Lord—Barnabas (Acts 11:24).
   2. Strength and grace for the Lord's work (Acts 4:33).
   3. Rivers of blessing (John 7:37-39).

—Frank A. Miller.

THE CHRISTIAN MOTHER

Matthew 15:21-29

Introduction: Of all the women Christ came in contact with, not one of them rebuked Him in any way, nor came to Him with any malice of heart; they came for help, forgiveness, comfort and fellowship.

The Christian mother is:
1. A discerning mother (v. 22).
2. A praying mother (v. 22).
3. A worshiping mother (v. 25).
4. A persevering mother (v. 25).
5. A humble mother (v. 27).
6. A mother of faith (v. 28).
7. A victorious mother (v. 28).

Conclusion: What a debt of love the children of the world owe to Christian mothers!

—E. L. Johnson.

CONFESSION OF SIN

Unrepentant and Repentant

Matthew 27:4

I. **Unrepentant Confession:**
   1. Pharaoh confessed "I have sinned," three times (Exod. 9:27; 9:34; 10:16), and every time he hardened his heart more.
   2. Balaam said to the angel, "I have sinned" (Num. 22:34), and still he persisted to go his way (see Mic. 6:5; II Pet. 2:15; Jude 11; Rev. 2:14).
   3. Achan said, "I have sinned against God" (Josh. 7:20), but concealed everything shrewdly.
   4. Saul, the king, confessed three times "I have sinned" (I Sam. 15:24; 15:30; 26:21), but did not repent.
   5. Judas Iscariot cried, "I have sinned in that I have betrayed innocent blood" (Matt. 27:4).

In all these five cases the underlying motive of their sin was greed. "Love of money is the root of all evil" (I Tim. 6:10).

II. **Repentant Confession:**
   1. Job. "I have sinned . . . Wherefore I abhor myself and repent in dust and ashes" (Job 7:20; 42:6).
   2. David. "I have sinned against the Lord. And Nathan said unto David, The Lord also has put away thy sin; thou shalt not die" (II Sam. 12:13. See also II Sam. 24:17; Ps. 51).
   3. Nehemiah. "Hear the prayer of thy servant . . . I confess the sin . . . both I and my father's house have sinned" (Neh. 1:6).
   4. Isaiah. "The Lord against whom we have sinned . . . and we shall be saved" (Isa. 42:24).
   5. Jeremiah. "We acknowledge, O Lord, our wickedness and the iniquity of our fathers: we have sinned against thee. Do not abhor us, for thy name's sake" (Jer. 2:35; 8:14; 14:7; 14:20).
   6. Daniel. "We have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away" (Dan. 9:8; 9:11; 9:15, 16).

"With the heart man believeth . . . with the mouth confession is made unto salvation" (Rom. 10:10).

—J. J. Braum.

Abounding in the Grace of GIVING

Text.—Abound in this grace also.—II Cor. 8:7.

I. **Companion Texts.**—Mal. 3:10; Matt. 10:8; Luke 6:38; Acts 20:35; I Cor. 16:1, 2; II Cor. 9:6, 7.

II. **Notable Examples.**
   1. God.—Jno. 3:16.
   2. Christ.—II Cor. 8:9.
   3. Early disciples.—Acts 4:34-37.
   4. Shall we do likewise?

III. **How to Give.**
   1. "Freely."—Matt. 10.8.
   2. Cheerfully.—II Cor. 9:7.
   3. "As he purposeth in his heart"—II Cor. 9:7.
   4. Bountifully.—II Cor. 9:6. (Widow's mite).
   5. "As God hath prospered."—II Cor. 6:2.

Shall we tithe?

IV. **Why We Should Give.**
   1. Because God commands it.
   2. Because humanity needs it.
   3. Because it means treasures in heaven.
   4. Because there is pleasure in it.
   5. Because it brings rich returns.
   6. Because it ennobles our lives.
   7. Because God is thereby glorified.
   8. Because we can not afford not to give.

K.

WHAT TO PREACH

Preach Jesus, as the central theme and all correlated truth in its power relation. People don't go to church to hear literary and scientific discussions. The most of them get all they want of that through the week. They want the Bread of Life, and nothing else will satisfy that insatiable heart hunger. They have battled with the world until many are footsore and weary, and need to have a new touch from the Lord. What a terrible mistake to endeavor to satisfy this immortal thirst for the living God with anything less than the Water of Life! No wonder the masses are drifting away from the church. Jesus said: "If I be lifted up I will draw all men unto me." And no other message will so continuously charm and hold the attention as the Gospel preached in the power of the Spirit. The land is full of substitutes and base imitations, and as a result the people are starving

for the truth. A noted minister recently said:

"Allow me to whisper in some young minister's ear that if he is going to select two or three professional men, and prepare learned sermons for them, he is making a double mistake. He is neglecting the common people who heard the Master gladly, and he is wearying the other people nigh unto death. They have had enough of the lecture room and its theories. They have come to church for light on daily duty, and inspiration to do it bravely. Never can I forget what a distinguished scholar, who used to sit in my church, once said to me, 'Your best work in the pulpit has been to put heart into men for the coming week.' I wish I had put more. And when I have in my day, like us all, attempted to reconcile science and religion, one of the greatest men of science, who used to be a hearer in my church, never seemed to be interested, but when I dealt with the deep affairs of the soul he would come around in the afternoon and talk it out."

—Selected.

ALONG THE LINE FENCE

By Lawrence Keister

For the Gospel Herald.

Some people propose to foster religion by means of something else.

Prime the pump if it has gone down, and pray for the Spirit if Church work lags.

Are there any mercenaries in the Lord's army?

A low-grade Protestant never renders a high-grade service.

Doctor Make-believe and Doctor Know-it-all are about equally dangerous.

Many Christians stop or detour when they come in sight of Pentecost.

Truth is a unit and not an aggregation.

The faith of John the Baptist appeared in dress and diet as well as word or deed.

Some parents need an introduction to their own children—"Of such is the kingdom of heaven."

"Times have changed." Yes, they always have, and always will.

The criminal lawyer may clear his client however guilty, but there is a higher court.

Can we overcome sin by condoning it?

The modern doubter admires the Master and does as he pleases.

The sacred vessels of Solomon's temple were made for religious uses only.

Repent; the kingdom of God has no room for sin.

One man cannot be himself without economy, another without extravagance.

New societies mean new offices and honors.

A man loses his face when he commits a sin, then he wears a mask.

Herodias and her dancing daughter—are they still here?

Of course a fool wants to look like a wise man.

"The wets" are always wet, but "the drys" are not always dry.

The Jonahs of to-day take ship for Modernism.

A denatured gospel is disappointing.

When liars invade the church "page," call for Peter. Acts 5:1-11.

Elijah prayed till rain was in sight.

A man must accept the Gospel in order to preach it.

A good sermon has atmosphere and outlook.

God's love is measured by His self-communication—He gave His Son.

Some church services are negative; apparently they do no harm.

Half-hearted Christians are no match for Satan or his followers.

We still need the Ten Commandments.

If Christ gave all shall I give less?

A man may be broad-minded and weak-kneed at the same time.

Let us not yield to scientists who know things that are not true.

"The revolt of youth" took its place with other revolting things.

Restiveness under parental restraint characterizes the prodigal son or daughter.

Some fiction is like a wet — that catches little creatures.

Shame on parents who abdicate in favor of spoiled children.

The more criminals in office, the less in jail.

Evolution is no stronger than its "missing link."

Why waste time going to amusements if you can find something better to do?

Some men are morally and spiritually mortgaged; some in the hands of receivers and some bankrupt.

Go along with God, for there is only one other way to go.

Each act of obedience to God is a prayer to Him.

A man cannot command his conscience, but he can obey or disobey it.

Silence is not a sure sign of wisdom, not smooth speech of saintliness.

It is easier to remold a burnt brick than to reform a fixed character.

Men need meditation and prayer as plants need air and sunshine.

Christians believe in prayer, but do they believe in it enough to pray?

Men who preach a supernatural religion need supernatural aid.

Character is capital and the lack of both is a depression.

Does a man ever feel like a vacant lot looks?

The man who dines on locusts and wild honey is not likely to overeat.

Jesus asserted His right to do good on the Sabbath day. "Go and do thou likewise."

When reading a book or magazine and you feel as if you were in bad company what do you do?

Morning glories bloom as cheerfully for the poor as they do for the rich.

Are sex books a necessary evil?

If you really want to confess your sins you will ask God to help you.

Some decry Christian perfection and then set up a substitute.

Some seek distinction by parting the hair in the middle, and some other ways.

Do colleges and theological seminaries have a spiritual tuning fork, or pitch pipe?

Did Paul sermonize, or preach?

If you want to see Satan smile, condemn the sins of others and condone your own.

When some folks go to heaven they have no use for Elijah's chariot—for, like Stephen, they "see Jesus."

The line fence should be well built, never moved or hidden by underbrush.

Scottdale, Pa.

THE TELEPHONE VOICE

(The following poem was printed on the back of one of our monthly telephone bills. We suppose that the experience of the telephone people is, that the language over the telephone is not always so kind, mild and gentle as it ought to be, yea sometimes rough and rude, hence the suggestive poem. We take the liberty of reprinting it, thinking it may even do good where they have no telephone.)

"It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tone in which you convey it.

'Come here!' I sharply said,
And the baby cowered and wept;
'Come here!' I cooed, and he looked and smiled
And straight to my lap he crept.

The words may be mild and fair
And the tones may pierce like a dart.
The words may be soft as the summer air
And the tone may break the heart.

But the tones leap forth from the inner self
And reveal the state of the heart,
For words but come from the mind
And grow by study and art,

Whether you know it or not—
Whether you mean it or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid
And in peace and love rejoice
Keep anger not only out of your words
But keep it out of your voice."

—Selected.

As inheritors of power, do we walk in it? Do we realize our need of power sufficiently to wait upon the Lord, to listen to His voice, and to go forth in His strength?

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Sel.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

SHINE

By May H. Gochnauer

For the Gospel Herald.

We recall the little chorus, "Shine, shine just where you are, into the night, send forth the light, shine for the Lord, where you are." This chorus contains an encouraging and precious thought, as well as the other chorus; "Brighten the corner where you are." I am sure many of us feel that it is truly a "little corner" we are filling, and why should we not, when we are but a drop in the bucket compared to the vastness of God's universe. As we look about us, we see those who are filling large places and are bright lights before the world even as the gleam from the light house, whose light penetrates the darkness for quite a distance and perchance brings the wanderer back to his Maker.

How can we in a small corner be of any use? Perhaps my shut-in friend is asking the question. How about the lower lights along the shore? How about the time for prayer and meditation? On the death of one whose prayer life was beautiful, some one remarked, we need folks like that to **pray.** Those who are on the firing line and in the thickest of the battle for the Master, need to be upheld by prayer. The unsaved need our prayers.

A number of our shut-in friends are young people who in pain and weakness no doubt are deprived of carrying out their plans of usefulness and enjoyment, but you too can glorify the Father and fulfill His purpose in your creation and shine for Him. To such we send a word of "good cheer." How often was Paul encouraged with a "be of good cheer Paul"? And I am sure God will come to you, perhaps in the stillness of the night, "Be of good cheer, I am with thee."

The thought I had especially in mind was the thought expressed in Prov. 4: 18 "The path of the just is as the shining light that shineth more and more unto the perfect day." We think of one young in years, a new born babe in Christ, how bright and sunny and happy and care free, all cast upon Him, a perfect trust and confidence for the future. We think of such a one approaching the period of life when choices and decisions are made, how wonderful that these choices and decisions need not be made alone. The **Guide** of the upward, shining way is there to help. Does the way seem rugged at times? Even so, the way is still brightened with **His presence.** Does the enemy of souls endeavor to entrap and overthrow or lure away from the path of right into worldliness? We think of the words of I John 4:4, Ye are of God, little children and have overcome them: because **greater** is he that is in you, than **he** that is in the world.

Then we picture the child of God growing in grace. The cares of life multiply, life has a more serious aspect, distresses, disappointments and difficulties come but still the pathway grows brighter on before, and then truly the presence of our "Best Friend" means much to us.

This "Friend" has gone with us through the various stages of life and quite a number of our shut-in friends have reached the time of life when this tabernacle of clay weakens, but Oh! the strength of spirit how beautiful to see in many cases, how calmly and serenely they approach this time of their life (the way this period of life is approached and lived depends very much on how victoriously life has been lived throughout the years.) Does the pathway grow brighter? Yea, verily the things of this world seem very little as they long for the future home prepared for the children of God. "The path of the just is as the shining light that **shineth more and more** unto the **perfect** day."

E. Petersburg, Pa.

GLORY IN DISGUISE

(Concluded)

Again I saw the Lord and His friend together. I saw her bring her burden and lay it before her Lord, with such a look of relief that the burden bearing days were over at last. He took the burden from her; and as I watched, I saw that at one touch of His hand all the knots were untied and the wrappings fell off, and the riches of the glory prepared for her stood revealed before her astonished gaze. I heard the Lord say to her: "This is your eternal portion, which I have prepared for you from before the foundation of the world, to be enjoyed with Me for evermore—My gift to you in appreciation of what you have been, and done, and suffered for Me."

I noticed that the look of delighted amazement passed off as He spoke. I saw tears in her eyes, not all of joy, as she fell at His feet and hid her face, and said: "O Lord, forgive me that I so misunderstood Thee. Oh, if only I had trusted Thee, and had not doubted nor questioned; if only I had believed it was all right, that it was all glory, if I could but see. But I saw the brown wrapping, the knotty cord; they were so ugly, and I could not see beyond; and the weight was so heavy. I was not able to count it joy for Thy sake; I always fretted under it, and so never used to the full the opportunities that came in my way of witnessing to Thee. And now I can never again glorify Thee by trusting when I cannot see."

I did not hear what He said in reply, only I knew He was speaking words of comfort; and I saw that He wiped away all tears from her face, and that He made her sit beside Him with the glory full in view, not only of herself, but of all the worlds. But though she was at perfect rest, and glorious in beauty, there seemed to me to be still a look of wistfulness that did not quite pass away.

And then it was as though the curtain fell, but was soon raised again, when I saw another vision, in some respects the same as the last, and yet so different. The actors were the same, the Lord and His burdenbearer; and the burden was the same, just as unattractive and just as heavy. But when the outside wrapping was removed, and when the Lord had shown the glory to His friend, and she saw what she had been bearing about in her weakness, and often weariness, there was no sadness, no hiding of the face. Then I heard her say: "O my Lord, can this be for me? Is this the outcome of all those days of faith without sight? Oh, how I bless Thee, that though I could not understand why others might lightly and freely serve, while I must be always bearing and so seldom working, and then in such small, disconnected bits, yet by Thy grace I did not doubt Thee, nor question Thy wisdom or Thy love or Thy working, but was satisfied with Thy appointment, knowing that it was Thine, and that some day I should understand."

The Inworking of God

And then He spoke to her so softly that I could not hear it all, but I caught this: "If it was sweet to thee to trust Me, it was sweeter to Me to be trusted. It cost Me all I had to purchase this portion for thee, but it was worth the cost, if only for the joy it gave Me to prove that I had in thee a friend whom I could trust, who was not offended in Me, but who bore unmurmuringly what I had laid upon her, strange and incomprehensible as it seemed. The trial of thy faith has been much more precious than of gold which perisheth, though it has been tried by fire; it has been found unto praise and honour and glory. Thou

(Continued on page 192)

SUNDAY SCHOOL LESSON

Lesson for June 12, 1932—
Gen. 44:18-34

JUDAH THE TRUE BROTHER

Golden Text.—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

Introductory.—Since the time of our last lesson we have continued the study of the life of Joseph. As the famine became more severe the news of the surplus supply of corn in Egypt spread to the surrounding countries. Among those who heard about this was the family of Jacob. The sons proposed that they make a journey into Egypt and purchase the needed supplies for themselves and those dependent upon them. To this Jacob finally gave his consent. Coming into Egypt, they found Joseph in the seat of power, but they failed to recognize him although he recognized them. He accused them of being spies, but they protested that they were not; and they unwittingly told Joseph of much of their family history and present conditions. Getting the information he desired and holding one of the brothers as a hostage, he sent them away, assuring them that he did not want to see them again unless they would bring their younger brother, Benjamin, with them. Returning to Canaan, the brothers related their experiences, and among other things imparted the unwelcome information that it would be useless to go back for further provisions unless Benjamin would go along. Jacob at first vetoed this part of the conditions, but finally was pressed by prospects of hunger and starvation to give his consent. "If I am bereaved of my children," he said, "I am bereaved." When the sons got back to Egypt they found this same stern ruler, dealing with them more harshly than he had done before. By a stroke of policy Joseph managed to make it appear that Benjamin had stolen his silver cup and summoned the whole group back before him to give an account of themselves. It was at this point, when it was apparent that Benjamin was the offender, that the narrative in our present lesson begins.

Judah's Plea (18-34).—It now remained for Judah to become the spokesman for his company of brothers. He reminded Joseph that on their first trip to Egypt Joseph inquired about their father and another brother; that they had told him about their aged father, about a brother who was (supposed-to-be) dead, and a younger brother at home: that he had demanded that the next time they came they should bring this younger brother along, and sternly demanded that they should not come back without him; that when their father heard this request it was with the greatest reluctance that he gave his consent to it, saying, "If mischief shall befall him, ye shall bring down my gray hairs with sorrow to the grave;" and, finally, if nothing else should satisfy Joseph, it was Judah's plea that Benjamin be allowed to go free and bring comfort to his father, and that he (Judah) be accepted as his substitute and held in bondage in Benjamin's stead.

It was a most touching appeal; and, moreover, it was a complete fulfillment of Joseph's prophetic dreams in which the complete subjugation of both father and sons to Joseph was foreshadowed. The old spirit of the brothers was completely gone, and an entirely new spirit was manifested.

After Revelations.—It was now Joseph's turn to speak. Throwing aside the mantle of severity (which was at all times assumed and never real) he made himself known. This stern ruler was none else than the long lost Joseph whom they had supposed to be dead. One of the first things he assured them of was that he held no grudge against them; that they should not be angry with themselves; that God had sent him before them to preserve life. He rehearsed his life history since he had come into Egypt, and ended with an urgent request that they should make haste to bring their father down to Egypt. It was another manifestation of the fact that oftentimes God "causeth the wrath of men to praise him." The thing that the unfeeling, unmerciful, and envious brothers had meant for evil had now turned out to be for their mutual good. It had not been a part of their plans, but the Lord had overruled their wicked deed and made it a source of great blessing.

Wonderful was the effect of this news upon Jacob. At first he refused to believe it, because the news was "too good to be true." But when they convinced him by the evidences in their possession that they were for once telling him the truth he said: "Joseph my son is yet alive; I will go and see him before I die."

The remainder of the story of Jacob's life makes agreeable reading. How that the whole family of seventy people moved to Egypt, how that Jacob was introduced to Pharaoh and that at Pharaoh's request, or at least by his permission, the children of Israel were settled in the land of Goshen in the heart of Egypt, is familiar to us all. Through the providence of God this chosen nation was sheltered not only against the ravages of the seven years of famine but was kept through the centuries while the iniquity of the cup of the Canaanites was becoming full, so that at that time as a mighty nation the chosen people of God might go back and possess the land. This part of the history of Israel will be brought out in succeeding lessons. In our next lesson we will have a glimpse of Jacob just before the sunset in his life.—K.

Bible Meeting Topic

VI. BIBLE CHARACTERS—PAUL (Jr.).
—Acts 26:4-23

Topic for June 12

MOTTO

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

OUTLINE STUDY

I. Saul Also Called Paul. (Acts 13:9).
1. A Benjamite.—Phil. 3:5.
2. An Israelite.—II Cor. 11:23.
3. A Pharisee.—Acts 22:3.
4. A Roman citizen.—Acts 16:37.
5. A tentmaker by trade.—Acts 18:3.
6. A persecutor of the Church.—Acts 7: 58; 8:1-4.

II. Saul is Converted.
1. His vision of Jesus by the way.—Acts 9:1-9.
2. Is baptized by Ananias.—Acts 9:10-19.
3. Begins to testify for Jesus.—Acts 9: 20-22.

III. Saul Called to Further Service.
1. Introduced to the brethren at Jerusalem.—Acts 9:26-31.
2. Called to serve at Antioch.—Acts 11: 25, 26.
3. Sent forth as a missionary to the Gentiles.—Acts 13:1-3.
4. Reports the work to the Antioch Church.—Acts 14:26-28.
5. Is sent to a conference in Jerusalem.—Acts 15:1-6.
6. Goes on further journeys with Silas. —Acts 15:36-41.

IV. Paul Becomes a Prisoner.
1. Arrested at Jerusalem.—Acts 21:27-40.
2. In prison at Caesarea.—Acts 24:22-27.
3. Sent to Rome.—Acts 27:1-28:31.
4. Writes letters in prison.—Eph. 6:20; Phil. 1:12-17.
5. Is ready to die.—II Tim. 4:6-8, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Tell Stories of Paul:
   a. His Conversion.
   b. Sent on a Missionary Journey.
   c. Some Experiences on the First Journey.
2. Lessons from Paul's Life.

For Seniors.
1. Saul, the Persecutor.
2. Saul, a Pattern of God's Longsuffering.
3. Paul, the Ambassador of Christ.

SEED THOUGHTS

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.—Watts.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors ..... J. A. Ressler, John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 2, 1932

Field Notes

An appointment was made for Bro. F. B. Raber of Detroit, Mich., on Wednesday evening of last week at the Mennonite Church near Sterling, Ill.

Saturday and Sunday, June 4 and 5, is the date for the coming Bible meeting at Frazer, Pa. Instructors: J. L. Stauffer, Melvin Bishop, J. D. Mininger.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports a total of $217,356.36 endowment funds invested for missions under Board control.

A program of the twentieth annual Bible meeting at the Elizabethtown, Pa., Mennonite Church, to be held June 3-5, is before us. Instructors: E. W. Kulp, B. B. King, C. Z. Martin.

Last Sunday was communion day at Rockton, Pa., at which time Bro. James Saylor of Hollsopple, Pa., assisted by Bro. J. A. Brilhart of Scottdale, Pa., was expected to have charge of the meeting.

Bible Instruction Meeting.—An interesting program of a Bible instruction meeting at the Providence Mennonite Church near Yerkes, Pa., June 8, 9 is before us. Instructors: J. C. Clemens, J. D. Mininger, J. S. Hess.

Among the things decided upon at the recent Mission Board meeting near Metamora, Ill., was the appropriation of $10,000 for the erection of a new orphanage in connection with the missionary labors in South America.

A brother writes us from Hudson, Ohio: "On Sunday, the 15th, our congregation had the privilege of partaking of the communion. Bro. E. J. Zook of Lawrence Co., Pa., had charge of the services, assisted by our home bishop, Bro. E. B. Stoltzfus. It was an impressive service."

Bro. C. S. Swartz and wife, accompanied by Sister Anna Huber, all of Elida, Ohio, were pleasant callers at the Publishing House one day last week. They were on their way to Harrisonburg, Va., to attend the commencement exercises at the Eastern Mennonite School.

The Secretary's report covering our city mission stations for the year 1931 shows the following interesting items: Number of workers, 17; Sunday school enrollment, 2,102; Church membership beginning of year, 522; Church membership Jan. 1, 1932, 675, a gain of 153. —Mission News Bulletin.

This is a busy week for our brotherhood in a number of places. Among the special meetings being held this week are commencement exercises in several of our schools and conferences in several of our districts. May the Holy Spirit be permitted to have His full way in all these activities.

Bro. P. A. Friesen and wife of Washington, Iowa, accompanied by two children and Sister Etta Cooprider of Hesston, Kans., are spending this week in Waterloo Co., Ont., attending the Ontario Conference and bringing the message of the Cross to a number of congregations.

Among those in attendance at the recent Mission Board meeting at Metamora, Ill., were Brethren G. S. Nice, J. C. Clemens, Elmer Moyer, and Leidy Hunsicker of the Franconia Conference District. After the meeting they were accompanied home by Bro. J. D. Mininger of Kansas City, Kans.

As noted in several of the correspondences and field notes appearing in this issue, Bro. J. D. Mininger of the Kansas City Missions is lending a helping hand to the brotherhood in eastern Pennsylvania. May the Lord abundantly bless our brother in his labors and make him a blessing wherever he goes.

The brotherhood of the Morrison's Cove district has arranged for a Sunday school meeting June 4 and 5, to be held at the Pleasant Grove Church near Martinsburg, Pa. Besides local talent on the program, we also notice the names of Brethren Roy Otto of Springs, Pa., and Harry Shetler of Johnstown, Pa.

Two programs of meetings to be held in the Mennonite Mission in Philadelphia are before us. The first is an all day meeting held on Sunday, May 29, a matter of history by the time this reaches the eye of the reader. The second is an all day meeting to be held on Sunday, June 5. Instructors: J. W. Weaver, J. C. Clemens, and others.

A special appointment was filled at the Howard-Miami congregation near Kokomo, Ind., on Thursday evening, May 19, when a company composed of Bros. I. W. Royer, Orrville, Ohio; A. J. Metzler, Masontown, Pa.; C. F. Yake and John L. Horst of Scottdale, Pa., rendered a program relating to Sunday school work. These brethren represented the work of the General Sunday School Committee.

A very interesting meeting of the Ohio Mennonite and Eastern A. M. Joint Conference was held near West Liberty, Ohio, last week. The ministerial body met at the Oak Grove Church on Wednesday afternoon, and that evening Bros. J. L. Horst and E. F. Hartzler delivered stirring messages to an attentive congregation at the same place. On Thursday morning the Conference met at the South Union Church and the remainder of the public sessions were held at this place. Following is the number of Conference members present during all or part of the time: bishops, 11; ministers, 41; deacons, 13.

Chicago Home Mission.—A temporary change has been made in the personnel of workers at the Mennonite Home Mission in Chicago. Because of the ill health of Sister Kanagy, a temporary leave of absence has been granted to Bro. and Sister Kanagy, superintendent and matron of the Mission, and during their absence Bro. and Sister P. A. Friesen have been prevailed upon to take their places. Our prayers are that God may speedily restore our sister to normal health so that Bro. and Sister Kanagy can again take their place in this mission and Bro. and Sister Friesen be released to resume their work in India.

Correspondence

Greensburg, Kansas

The name of the above place sounds new to Herald readers. Under God we hope it will be heard from frequently. The founding of this new congregation in the southwestern part of Kansas will interest the church at large. The nearest congregations to this point are Protection, Yoder, Hesston, and Wichita.

For some two years the Pastor, E. M. Yost, of another denomination, and some of the members were dissatisfied with the attitudes of their own denomination. We will not go into detail, for as a denomination we do not believe in attacking other Christian people. In February, Bro. Yost went to Hesston, talked matters over with some of the ministry of this and nearby congregations, then came east to the Goshen Ministers' Conference. Here he conferred with many more of the older and younger brethren of the ministry. The arrangements were then made, after consultation with the Executive Committee of the Missouri-Kansas Conference, for a series of meetings in the town of Greensburg. This was a reasonable distance away from the locality of the congregation which Bro. Yost served, some 6 miles. Being urged by quite a number of the ministry, as well as Brother Yost, we opened work in the large Rink which was fitted up for the meetings. Large crowds attended from the first, increased, and kept coming for three weeks, with only one night intermission, when Bro. Yost, wife and myself went to Protection for services. The Hesston Male Quartette helped a great deal over the week ends, and other local singers as well. The Hutchinson congregation rendered much appreciated services one evening, and attended others as well. The Pastor, Bro. Harry Diener, who is a Bishop, and members of the Executive Committee gave invaluable service, as did Bishop Miller of Protection, and the congregation he serves.

The first members of the Church, Bro. Yost and wife, were received during the middle of the meetings. He was also authorized to preach, and given the privilege of organizing a congregation. By Sunday some ten members were baptized and received. Others the following Sunday. The Tabernacle was procured for six months. Since that time others have been coming. The Sunday school was organized, and about 75 or more enrolled. We trust that Herald readers will pray for the work, that the will of the Lord may be done, and that the work may prosper spiritually. Thirty were received, baptized or promised to be received if the work was opened.

Since the members left in a kindly and Christian way, leaving the property and equipment to those that remained, they will need to buy all, as well as pay rent. Let us urge those interested to send an offering to the minister in charge; it will be gratefully received. Address: E. M. Yost, Greensburg, Kan. The community at large as well as the membership appreciated the work to the extent that arrangements were immediately made for another series in September, the Lord willing.

Sincerely yours in Christ,
C. F. Derstine.

Birch Tree, Mo.

Dear Readers of Gospel Herald:—We have many reasons to be thankful to our heavenly Father for the blessings given us. Each day brings with it many more blessings than we are able to name. While each day brings peace and joy in His service it also brings burdens and often some discouragement, and as we look about us we see so many souls in need of salvation it grieves our hearts. Then there are those who profess to know Him and yet deny the power thereof. May all we who profess to be His children be swift to hear and do His will that souls may seek to find Him before it is forever too late.

Our bishop Bro. A. Shenk of Oronogo came last Saturday and remained with us till this morning. We met at the Lord's house Sat. evening for services; also had services Sun. morning after Sunday school and Sun. afternoon at 2:30 o'clock at which time we had our communion services. We again had services Sunday evening 7:30. We were again very glad to have our aged brother with us and received spiritual blessings and strength during these services.

Sister Sadie Bissey of Cherry Box is visiting members of the congregation at this time, also Sister Esther Detwiler is home again after spending several months at Sagrada teaching school.

Bro. John and Sister Mary Detwiler left this morning for Hesston, Kansas, to attend the commencement exercises and bring Sister Alice home from school.

The work of the church is about as usual. The minister has eight regular appointments each month. Four of them at the church and four at outstations. He goes to Alley and Black Pond twice each month instead of once as heretofore. The attendance and interest at both of these places is good. Just what is going to be accomplished we cannot say, but the people surely need the Gospel. The crowd is mainly young people and children and they have had no other church privileges whatever, until lately the holiness people have services occasionally. Many of these people are very eager to know the truth. They are a very simple people as well as poor and we find many of the homes without Bibles.

The weather is very dry here. We have had so little rain all spring that the crops are suffering. Many poor people are becoming discouraged because of the dry weather coupled with the depression already on.

The Sunday School register shows a small increase in attendance above last year.

Sister Josephine Johnson is back again after spending nearly five months with her parents at Mansfield.

Will you pray with us for the work and workers here. The enemy truly is busy seeking to devour all he may.

We thank each one for their interest, prayers and coöperation in behalf of the Lord's work in this part of His vineyard.

May 16, 1932. Mae Cowan.

Hubbard, Oreg.
(Hopewell)

Dear Herald Readers, Greeting in that worthy name that is above every name:—"Bless the Lord, oh my soul and forget not all His benefits." We have indeed much to be thankful for. Crops are looking good, also we are looking forward to a bountiful crop of fruit this summer.

Last Sunday we held our annual Home Conference at which meeting we elected our Sunday school and Church delegates to our Pacific Coast Conference which is fast approaching. Pray that the spirit of God may rule and reign in this conference during every session.

We also ask an interest in your prayers for the work at Hopewell. As it was prophesied of old that there should be a falling away, so we can see it being fulfilled. There are some not so interested while we rejoice to say there are some who are interested and we have been having some interesting prayer meetings lately.

Last Sunday evening Bro. Allan Good worshipped with us at this place.

Bro. Hugh Wolfer, our former deacon of this place who moved to Sheri-

(Continued on page 188)

Miscellaneous

OVER THE RIVER

Over the river they beckon to me,
Loved ones who've crossed to the farther side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with ringlets of snowy gold,
And eyes the reflection of Heaven's own blue;
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there—
The gates of the city we could not see.
Over the river, over the river,
My brother stands waiting to welcome me.

Over the river the boatman pale,
Carried another, the household pet;
Her brown curls waved in the gentle gale—
Darling Mary: I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark;
We know she is safe on the farther side,
Where all the ransomed and angels be
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the snowy sand;
And lo! they have passed from our yearning heart,
They cross the stream and are gone for aye—
We may not sunder the veil apart
That hides from our vision the gates of day;
We only know that their barges no more
May sail with us o'er life's stormy seas,
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flapping sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be
When over the river, the peaceful river,
The angel of death shall carry me.

—Sel. by a Sister.

1932 YOUNG PEOPLE'S INSTITUTE

The Young People's Problems Committee at its recent annual meeting decided on a change of policy regarding Young People's Institutes to be held this year. The committee will not sponsor directly any general or regional gatherings of this kind during 1932. Note was taken, however, of a continued and growing demand in various sections of the Church for this type of young people's work. In several of these, tentative plans are in progress for district or regional institutes under district conference or local supervision. A sub-committee has therefore been appointed to encourage such effort, to be ready to assist when and as requested in the planning, organizing, and conducting of such institutes. Brethren Clayton F. Yake, Scottdale, Pa.; Milo Kauffman, Hesston, Kans.; Chester K. Lehman, Harrisonburg, Va.; and O. O. Miller, Akron, Pa., constitute this sub-committee.

The Y. P. P. Committee files contain numerous testimonials to the value that the institutes of past years have been to those attending. A three to six day's rest from life's normal and often hurried routine for quiet meditation, restful fellowship with a group of Christians of like age and varied interests, under the mature and loyal leadership of those experienced in meeting young people's problems; a program including teaching, group discussion, lecture, conversation, meetings, etc., brings to the usual attendant a never-to-be-forgotten, spiritually valuable experience.

The writer holds the complete files of the various institutes held thus far. We shall be glad to lend copies of the various forms used for publicity, enrollment, registration or program, or to make available to any proposed institute committee any help from these files that might be desired. Any member of the aforementioned sub-committee also will be glad to respond to any inquiry for help or advice in any institute effort proposed for this year.

The first step in planning for such work should of course be the consultation of the bishops or conference executive committees in the area to be served. Any association of the above committee with the project presumes its previous approval by such regularly constituted Church authority.

Orie O. Miller, Ch'm. Y. P. P.
Com. & Institute Sub-committee.

HUMBLE SUBMISSION

Humble therefore yourselves under the mighty hand of God, that he may exalt you in due season.—I Pet. 5:6.

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.—Psa. 119:116.

Meek shall inherit the earth; and shall delight themselves in the abundance of peace.—Psa. 37:11.

Better is it to be of an humble spirit with the lowly than to divide the spoil with the proud.—Prov. 16:19.

Learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matt. 11:29.

Every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.—Luke 18:14.

Submit yourselves therefore to God. —Jas. 4:7.

Unto him that is able to do exceeding abundantly above all that we ask or think.—Eph. 3:20.

Bow down thine ear, Lord, hear me: for I am poor and needy.—Psa. 86:1.

Make thy face to shine upon thy servant; and teach me thy statutes.—Psa. 119:135.

I have learned in whatsoever state I am, therewith to be content.—Phil. 4:11.

Save thy servant that trusteth in thee.—Psa. 68:2.

Search me, O God, and know my heart; try me and know my thoughts. —Psa. 139:23.

Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth.—Psa. 31:5.

Order my steps in thy word: and let not any iniquity have dominion over me.—Psa. 119:133.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24, 25.

—Texts selected by a brother.

TRUSTING IN THE LORD

By Isaac R. Herr

For the Gospel Herald.

Reader, we come to our God, not because we are worthy, but because we are needy. When we are sailing on a smooth sea of life, we come or should come to our God in praise and gratitude. When we are sailing in a stormy sea of life amid the turbulent waves and the roaring waters, when we are sailing among the hidden rocks, in the quick sands of life that would strand us, wreck and ruin us, He by whom all things consist, who has all power in Heaven and in earth can say to the ill famed and ill fated winds, Be still, and to every proud and boastful thing, begone, and be no more. When the fickle winds of the East blow in upon our lives, when the sleepy winds of the South blow in, when the gentle breezes and zephyrs of the West blow the nobler and the gentler spirit into our soul, when the North winds blow stamina and endurance, let us remember that in all these varied conditions and circumstances, in the different moods and tenses, in all our trials and tests, God rides upon the storm. He is in the midst of our tests and trials. He is with us in deep waters, with us when seemingly stranded upon the rocks and in the quick sands of life. He is with us in all kinds of weather, His wonders to perform.

There is no fever on your brow, no ache in your heart, no void and need in your life that He cannot supply. He can relieve or dispel the aches in your life, He that has brought you to life and being in Him, He can restore you to such normality and strength as is needed in the discharge of your high-bounden duties and spiritual obligations and personal responsibilities to Him.

May the Lord give us the stronger resistance to every evil and the greater persistence in doing the right as He gives us to see the right. And when time shall have ended its weary flight of years, may eternity receive us in a continuous joy and peace, in an everlasting felicity while the years of

eternity roll on. Beautiful are the contemplations in the Lord to one who is blind, felicitous are the prospects, soothing and sustaining is the spirit of the Lord to him who has an undying faith, a hope that continues in His mercy and truth, a hope that is both sure and steadfast, a foretaste and appropriation now of the reality of a life and joy and peace and blessedness that will go on with the association and fellowship of friends and schoolmates in our spiritual life and being, in our glorified life.

Lancaster, Pa.

SOWING AND REAPING

By Hattie F. Hollinger

For the Gospel Herald.

True Christian life includes a kind feeling toward others, especially those of the same faith, and with whom we work. We are not all alike in our strength and our weaknesses. We have a harvest according to our sowing. Gal. 6:7-9. When one sows grain he expects to reap the same kind of grain. If we sow good seed into our lives we reap in turn many splendid traits of noble Christian character. The harvest of such a sowing will be a life of usefulness for ourselves and to others. In the end of our lives there will be a harvest of eternal reward. Sowing evil seed (seeds of bad thoughts and words and deeds) in our lives brings evil and wickedness, and our influence will be for that which is only evil.

To-day many are sowing both types of seed. Which kind do you want to sow? Make a wise choice. Be faithful and true to God. You will be rewarded for what you sow. As we sow, so shall we reap here and hereafter. Every act has some result. So we are continually sowing seed of some kind in every deed we do. The harvest is the result which comes to us. The time until the harvest may seem long, but God's promises are sure and the fruitage will never fail. Those who bear the fruit of the Spirit, by walking in the Spirit, become spiritual. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). Let us not forget that God is judge of us all. We are often in a hurry, but God is not. The ground on which we sow is the heart. The day of judgment is coming, and that will be the harvest. The wicked will be burned, and the good will be laid up like precious wheat, as treasures in a storehouse. We have a short parable of "The Treasure." In the kingdom of heaven there is a rich treasure. The Gospel is the field where it is to be found. If we hear the Word of God, and understand it, and if we bring forth fruit and are holy in our thoughts and lives, then the good seed takes root, and we show that we have not received it in vain. We need to be watchful and pray and obey. If we would reap the richest harvest in time and in eternity, let us be sure to sow "to the Spirit." "Whatsoever a man soweth, that shall he also reap."

While we have so many opportunities to live for Him, let us do good. Some people get tired, after so long a time, of living an upright life, and then they prefer to relapse into the ways of the world. "But let us not be weary in well doing." Our reward will come at the end. "In due season we shall reap, if we faint not." Let our eyes be fixed on better things, to be kind and help the needy, lead souls to Christ, in daily living and in whatever way we can be of service to others. In so doing we will follow the footsteps of our Savior, who went around doing good.

This world is full of good opportunities to do good or evil. Let us live faithful, as we have such opportunities. Let us seek that which is good. The Christian life is the only happy life to live. The only way to be happy is to be good. Some of us may not be able to see any of the foreign countries; but every Christian is going to see a land that is very far off. This is our Promised Land. May we ever sow the good seed that will bring forth fruit in the future. We must go right against the current of this world. We will get our reward, and a glorious reward it will be. May we all have that blessed assurance from our Master and seek to know Him better by studying His Word. Because He lives, we too shall live, if we believe in His Word; if we keep on sowing the good seed. To those who love Him, He always has a word of comfort. May we all have a heart of faith in God like Paul had, and prove loyal to Christ at all cost.

Where God leads us we need never fear. There will be a time of reaping good seed, and testifying for Jesus. Many people never seem to think seriously of the future, of reaping what they have sown, but if we sow unfruitful, what shall our end be? Let us learn the lesson that without Christ we can do nothing, but with Him we can do all things. We all want to bear good fruit for Jesus. God's kingdom and glory should be the highest motive in our lives. Jesus died to save all nations.

We know there is some poor fruit, and seed that will not bear fruit; so likewise we can not reap. When men are living in sin they go from bad to worse. Are we reaping the harvest that we have sown? Christ is the entrance by which we find safety. The seed that is sown will reap a harvest sooner or later. Everywhere, over all the earth, the harvest field of men, women, and children is ripe to be gathered into the fold of Christ and be saved. The harvest field of man is "white already to harvest!" Each sin bears its own. In the kingdom of heaven there is a rich treasure. The Gospel is the field where it is to be found. May we all have a clear vision, when our vision is not so bright that it is our own privilege to know God is working for all those that love Him and making "all things work together for good."

"Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap." If we remain faithful to God to the end we will indeed receive the prize of God. What a day of rejoicing that will be for those who have remained faithful! We should aim to win, strive and receive our crown. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Our life should be like the living water, ever fresh, sparkling, pure, and it will be fed with the water which Jesus Christ will give us, "a well of water springing into everlasting life."

"Are you sowing the seed of the kingdom, brother,
In the Master's field so fair?
Are you casting it forth with a full hand, brother,
In the strength of faith and prayer?"

Honeybrook, Pa.

"MAKE IT A MATTER OF PRAYER"

A good, old English farmer had become the happy inventor of an improved plow. Queen Victoria, on seeing the new invention, inquired of the farmer how he thought of it, whereupon he replied:

"Well, your majesty, I had it in my head for a long time before it would come straight. I saw what was wanted plain enough, but I couldn't make out how to get at it. So at last I made it a matter of prayer; and one morning the whole thing came into my mind like a flash."

"Why, Mr. Smith," interrupted his royal listener, "do you pray about your plows?"

"Why, your majesty, why shouldn't I? My Father in heaven, He knew I was in trouble about it, and why shouldn't I go and tell Him? I mind of one of my boys when he was a teeny little mite. I bought him a whip, and very pleased he was with it. Well, he came to me one day crying as if his little heart would break. He'd broken the whip, and he brought it to me. So I took him on my knee, and I wiped his tears, and I kissed him and comforted him. 'Now, don't cry, my boy,' says I. 'I'll mend the whip, I will, so that it'll crack as loud as ever.' Well, now, don't you think our Father in heaven cares as much for me as I do for my boy? My plow did not matter much to Him, but I know quite well my trouble did."—Publisher Unknown.

CORRESPONDENCE

(Continued from page 185)

dan about two years ago is considering moving back and once more taking his place as deacon at Hopewell. Pray earnestly that the Lord may direct in this matter as we want only the Lord's will to be done.

May 17, 1932. Cora Bond.

Nappanee, Ind.

(Salem congregation)

Greetings to Herald Readers:—"The Lord hath done great things for us whereof we are glad." On May 7 eight young souls sealed their vow by water baptism and were received into church fellowship. Two could not be present on account of sickness and will be received later. On May 8 our counsel meeting was held, peace was expressed and a desire to hold communion, which, the Lord willing, will be held May 29. Bro. J. W. Christophel was with us in these meetings.

The congregation at this place felt the need of a deacon. Therefore on May 15 there were two appointed according to Acts 1:23, 24, 26 and they prayed and said "Thou Lord shew us which of these two thou hast chosen." And they gave forth their lots and the lot fell on Bro. Samuel B. Metzler and he was ordained to the office of deacon. May God bless him and may we as God's children not cease to remember him at the throne.

On May 22 the forty-eighth semi-annual joint Sunday school meeting of the Nappanee, Yellow Creek and Salem schools, was held at this place. A full house enjoyed both afternoon and evening sessions. Many good thoughts were given by the different speakers after which Bro. Silas Yoder, Middlebury, preached an impressive sermon. If we are not forgetful hearers but doers also we will all have a desire to press forward toward the prize of the high calling of God in Christ Jesus.

May 23, 1932. Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Our congregation has been enjoying some real blessings during the last month in the various meetings held.

On Sunday evening, May 1, Bro. J. N. Durr preached for us after the Young People's Meeting. Bro. Durr held the first revival held in the Johnstown District in this church forty years ago. Among his converts at that time are now some of the active workers of the congregation.

On Ascension Day the six churches of the District held an all-day Sunday School Meeting with a good attendance. Among those present from outside the district were Bro. P. A. Friesen, missionary on furlough from India; Bro. H. E. Shank, Bro. and Sister Shank and Sister Rock of Chambersburg, Pa. On evenings following Bro. Friesen filled appointments at the Kaufman, Blauch and Weaver churches. Many practical truths were presented during the all-day meeting. Many of the returned missionaries from India have been with us, and yet so far each one has been giving us different phases of the work done.

Preparatory services were held on Saturday morning, May 14, at which time Bro. and Sister Chester A. Helmick of Pinto, Md., were with us. Communion services were held on Sunday morning with a very large attendance. During these two services and on Saturday evening, the brother preached some very practical and interesting sermons.

The reorganization of the Sunday school took place on May 22 at which time the following officers were elected for the coming year beginning July 1: Supt., Loransa Kaufman; Asst. Supt., Sanford G. Shetler; Sec., Harley Kaufman; Asst. Sec., Grace Cable; Treas., Paul Kniss.

The first term of Summer Bible School in this congregation will begin June 6 with prospects for a good attendance. The committee is composed of W. C. Hershberger, Loransa Kaufman and S. G. Shetler. A number of teachers have been secured for the work, and we look forward to an enjoyable and profitable time of Bible study.

May 23, 1932. S. G. Shetler.

Pryor, Okla.

Dear Readers of the Gospel Herald:—"Praise ye the Lord both young men and maidens: old men and children: let them praise the name of the Lord." We have reason to praise the Lord for spiritual blessings of the Word that strengthen the inner man.

On May 6 Bro. I. G. Hartzler of East Lynne, Mo., with several others of the brethren and sisters from Cass Co., Mo., came into our midst. On Sat. afternoon we had our preparatory service. Sunday morning seven young souls were received into church fellowship by water baptism and in the afternoon we were permitted to partake of the emblems of the broken body and shed blood of Christ in commemoration of what He did for us. May we be concerned about the welfare of the Church, the Lord's work and faithfully remember at the throne of grace, both the children that confess Christ and come to the church and those who have still not come to years of accountability.

May 23, 1932. I. G. Hartzler.

Norristown, Pa.

(Mennonite Gospel Mission)

Dear Herald Readers, Greetings in Jesus' Name:—Again do we come before you, praising the worthy name of Jesus for victory in and through His precious blood.

On Friday evening, May 27, we expect to have preparatory services, conducted by our bishop, Bro. Warren Bean, and on the following Lord's day, May 29, communion services.

Wednesday evening, June 1, we will begin a series of meetings, starting at 7:45, daylight saving time. These services will be conducted by Bro. J. D. Mininger of Kansas City. May each of you pray earnestly that God's richest blessings may rest on these services and that many souls may be born again. For, "Except a man be born again he cannot see the kingdom of God." Jno. 3:3.

On the Lord's day, May 15, our new pastor, Bro. Melvin Bishop, preached his first sermon here. Our heartfelt prayers are that God may wonderfully use and bless him in his labors.

May 26, 1932. L. Groff.

Brunnerville, Pa.

Dear Readers of the Gospel Herald, Greetings:—On Sunday, April 24, Bro. Christ Lehman of Habecker's Church brought us a message in the morning service. On May 22 Bro. Henry Lutz preached. He used Romans 12 as a basis for his remarks.

The Hess church house, which has been remodelled, was reopened on May 15 with an all day service. Bros. Walter Lehman of Chambersburg, Henry Lutz, Amos Horst, John W. Weaver, John K. Charles, and N. L. Landis were on the program. There was a large attendance. The Hess congregation worshipped with the Hammer Creek congregation while the changes were being made.

On Saturday evening, May 14, Bro. Lehman spoke on Pentecostal Power at Hammer Creek Church.

Those from the Hess and Erb congregations who are workers at the Cornwall mission station took part in the communion services at the mission on Sunday afternoon. Bro. Henry Lutz had charge of the service.

May 26, 1932. Cor.

St. Johns, Michigan

(Bethel congregation)

Dear Readers of the Gospel Herald:—On the evening of Easter Sunday Bro. Floyd Bontrager of Midland preached an Easter sermon at the time of our regular young people's meeting.

On April 19 Bro. Frank Raber of the Detroit Mission was with us, speaking chiefly of the work at that place.

On Friday evening, May 13, preparatory services were held. The following Sunday we had our communion services with Bro. Edwin Yoder of Topeka, Ind., in charge. Bro. Yoder was with us again in the evening and preached for us.

On Sunday evening, May 22, Bro. A. O. Hostetler, field secretary of the

Indiana-Michigan Sunday School Conference, was with us. He gave an interesting report on the Sunday school work of this district. This was followed by a sermon based on Gal. 6:7-10.

We have had quite a few visitors this spring and invite others to stop with us. Edna Oyer.

May 26, 1932.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:—We want to tell you about our revival meetings and other items that may interest you. Bro. J. Irvin Lehman of Chambersburg, Pa., was our evangelist, preaching the Word with the Spirit's power, and giving us a Bible lesson on some present-day subject nearly each evening. Some of the topics were: Life Insurance, Separation, Christian Courtship, Signs of the Times. Our Relation to the Government. There were several re-consecrations, and four who gave their hearts to Christ. Although our meetings came at a very busy time for us farmers, we would have been glad to have the Word preached longer. We feel the church has been given a new insight of the Christian life, coupled with renewed courage to go on.

On Feb. 21 Bro. Chester Lehman of Harrisonburg, Va., preached here.

Mar. 27 we had mission meeting, featuring Bro. Friesen and Sister Lehman.

Apr. 10 Bro. J. S. Shoemaker preached here.

May 1 we had our communion service. We surely enjoy having visiting ministers with us. Our own ministers are away quite often helping out at other places.

Just now we are busy getting ready for the church conference. Also, the Lord willing, the district S. S. meeting will be with us next Sunday, May 29. Yours in His name,

Mrs. E. A. Stutzman.

May 26, 1932.

KILL LAZARUS

By A. A. Miller

For the Gospel Herald.

By this time we notice that the chief priest and the Jews were a people filled with a killing spirit. It did not matter what the consequences were, the first thought was to kill. This spirit was working in them all along. Then coming down to the new-born King we see this same spirit working again, so much that God had to notify Joseph in a dream to flee with his child so that these kidnappers and child-killers could not find them. How-

(Continued on last page)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

AN OLD-FASHIONED MOTHER

TEXT: She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.—Prov. 31: 27, 28.

Science, discovery, invention have offered us many things in modern life that are beneficial and blessed. Electricity now does the chores for the mother—sweeping her floors, lighting her house, and carrying her voice to distant places. Plumbing and water facilities have taken a tremendous burden from her tired back. The modern mother has leisure now that the old-fashioned mother never knew. Is it that very freedom from arduous toil and dull routine that has become the menace to modern motherhood? There is ample time now for bridge, theatre parties, afternoon teas, and the club life of the idle or well-to-do. It seems to me that the mother of to-day has a temptation to ease and idleness that the old-fashioned mother never knew. For that reason criticism is tempered with a measure of sympathy as we look away from the bobbed-haired mother of the twentieth century to the old-fashioned mother with the long skirts, tired hands, and aching back.

The automobile has been brought, by lowered price and easy payments, to the door of even the most humble home. So the mother of to-day is tempted by the invitation of the smooth highway, and the bright lights far more than the mothers we used to know. Prosperity has come upon the nation in spite of the recent depression, for in comparison with the other nations of the earth, America is a nation of the well-to-do. So we must admit that the modern mother with every household convenience at her elbow, and with so much housing comfort, and with the modern ease of transportation to lure her away from home, has problems to face to-day that grandmother was never asked to solve.

Womanhood has a freedom to-day that has had much to do with tearing her away from her home. She is expected to vote, to serve in the parent teacher's organization, and general welfare work, and the multiplied activities in many churches have added their demands so that, to many earnest and devout mothers, there is little time left for the sacred responsibility of being mother in a home. The old-fashioned mother, we must confess, lived in a smaller world than the modern woman knows, but for that world she was the sun of radiance and spiritual power. We must grant that there are thousands of mothers in these modern times who have the same faith in God and the same beautiful Christian character that blessed the mothers of yesterday. At the feet of the Christian mother to-day, we lay homage of well deserved praise. Her luster shines with added brilliance because of the multiplied temptations and complex demands of modern life. But as a whole, motherhood has surrendered to modernity much of her time and many of her ideals, and in doing that she gave up the praise that should be on the lips of her children and reverence that the world longs to pay again to a real Christian home.

There are hundreds of thousands of old-fashioned mothers to-day, women who are industrious, and who, in the love of God, are bringing their children up in the knowledge of our blessed Lord. So it isn't the furnishings or conveniences, nor is it the structure of the four walls that made the old-fashioned mother the queen of the Christian home of yesterday. There was something far more than steel, wire, plumbing, electricity, and gasoline, that made her children "Arise and call her blessed."

Seven hundred years before Jesus was born in Bethlehem of Judea, Solomon gave us in the thirty-first chapter of Proverbs, a marvelous picture of the ideal mother. One does not have to change one line of this Biblical poetry of the perfect woman to have a speaking likeness of the old-fashioned mother whom many of us loved and revered. The old-fashioned mother was an early riser, and the demands of pioneer home conditions made her industrious. As Proverbs says, "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." Those early breakfast talks, the savory food, and mother's face were a marvelous preparation for the task of the new day.

The sleepy-headed boys came down at the insistent commands of Mother to find a steaming breakfast waiting. Many a man or woman who will read these lines has only to close his eyes to see the old-fashioned breakfast table. What a feast of good things? When company came, all the store of the bountiful pantry was called upon to make the table groan with delicious food. If there was pie or cake on the "safe" or cupboard, it too, was on the

breakfast table along with country cured ham, smoked sausage, biscuits, or bread such as only Mother could make. But it wasn't the food alone that made it such a happy home for the boys and girls, and for a contented, though hardworking husband. Many of us grown-up boys and girls have found food that critics would perhaps call more delicious — yet something was missing. It was Mother's face, Mother's patience, and the morning prayer. What a ballast to keep the soul steady through the day. To-day canned goods and paper sacks have taken the place of the smokehouse and pantry — and, conspiring with social functions and late hours, have robbed the modern home of the repast and the peace that once prepared the inmates of the home for the new day.

—William B. Hogg.

(Concluded next week)

SPECIAL MEETINGS

Ephrata, Pa.

(Indiantown Mennonite Church)

An all day Sunday school meeting was held at the Indiantown Mennonite church on Ascension Day.

Program and Speakers.—Sermon, Noah Landis; **The Sunday School Children, the Hope of the Future Church,** I. B. Good; **The Importance of Watching and the Value of Prayer,** John Gochanauer; **Children's Meeting,** Levi Souder; **Parental Influence,** Benjamin Wenger; **Golden Moments of Opportunity,** Martin Metzler; **My Place in God's Vineyard,** Ira Landis; **Our Aim in Sunday School Work,** Elias Eby; **Teaching the Word,** Reynolds Minnick; **Winning for Christ,** Harry Shreiner; **Preparation for Service,** Elam Stauffer; **Ascension Day sermon,** J. W. Hess.

The meetings were well attended, the house being filled to capacity for the afternoon session. Ivan Martin.

Lititz, Pa.

(Hess Mennonite Church)

A very interesting and inspiring all day service was held for the reopening of the Hess Meeting House, May 15, 1932. The house had been closed for some time while being rearranged and repaired to better accommodate the increasing attendance.

Program and Speakers.—Devotion, John B. Bucher; **Sunday School Lesson,** John W. Hess; **Sermon,** N. L. Landis; **The Glory of This Latter House Shall be Greater Than the Former,** Hag. 2:9, Amos Horst; **"A Mind to Work,"** Neh. 4:6, Walter Lehman; **"If the Foundations be Destroyed, What Can the Righteous Do," Psa. 11:3,** John K. Charles; **"Lengthen Thy Cords and Strengthen Thy Stakes,"** Henry Lutz; **"The Lines Have Fallen Unto Me in Pleasant Places,"** John W. Hess; **Sermon,** Walter Lehman.

Many timely suggestions were given by the speakers who brought forcibly to our notice the necessity of not only making our calling and election sure but also of laboring and praying for the salvation of those about us that the church might stand fast in these perilous times.

L. B. Weber, Sec.

Johnstown, Pa.

Report of the all day Sunday School Conference held at the Stahl Church, May 5, 1932, Ascension day.

Organization.—Mods., W. C. Hershberger, Menno Eash; Secy., Erie Thomas, Laura Baumgardner; Treas., Lorenza Kauffman.

Program and Speakers.—Devotion (Eph. 2), Joseph Saylor; The Relation of the Home to the Sunday School, Sem K. Eash; The Relation of the Sunday School to the Church, Harry C. Blough; The Superintendent:—(1) His Life, D. L. Kauffman; (2) His work, John A. Thomas; (3) His Influence, L. A. Blough; The Way of Salvation, Grace Cable; Enlarging Our Borders, Harvey Shank; Scripture Rec. (Lk. 24:34-53), Twila Holsopple; Prayer, Hiram Wingard; Children's Meeting, Katie Thomas; The Place of the Bible in Sunday School Work, Lloyd S. Croyle; The Sunday School Class:—(1) The Pupil's Relation, S. G. Shetler; (2) The Teacher's Relation, Harry Y. Shetler; (3) Distractions, Sanford G. Shetler; Teaching as a Knowledge of a Pupil, Emma Frederick; Joy and Reward of Sunday School Workers, Harvey Shank; Scripture Rec. (Psa. 91), Mabel Eash; Prayer, J. N. Durr; Our Young People in the Work of the Sunday School, P. A. Friesen; A Praying Mother, Lois Wingard; Essentials of a Pure Life, Harold Thomas; Finding My Place in Life, Harvey Shank.

Bro. P. A. Friesen, a missionary of India on furlough, was present and gave two interesting talks on the Sunday School and problems of India.

Thoughts.—Home is an institution of God, let God direct in decisions. The S. S. a place to make use of those called out of the world to exercise. Help and study the needs of the school. Every one has an influence. Branch out and increase the numbers. The Bible the foundation of the Christian civilization. Avoidable and unavoidable distractions. Joy in service. The young people a great opportunity. Pure life necessary because God commanded it.

Secretary.

La Junta, Colo.

Report of the Annual Sunday School Conference held at the East Holbrook congregation on May 8, 1932.

Organization:—Mods., H. A. Driver, Paul J. Hershey; Secy., Jesse Kauffman; Chors., J. T. Zook, Chas. Snyder.

Program and Speakers:—Devotion, J. M. Nunemaker. **How To Keep a Live Sunday School,** Enos Kauffman. **An Effective Sunday School Organization,** E. E. Miller. **Special Music** arranged by Paul Weaver. **What To Teach From Genesis,** Allen Ebersole. **Talk to Children,** Allie Miller. **The Child in the Midst,** Mrs. Paul J. Hershey. **Music by Male Quartette** of Holbrook. **The Price of Soul Winning,** Milo Kauffman. **Devotion,** I. B. Kulp. **Missionary News from South America,** Lina Kauffman. **Missionary News from India,** Margaret Kulp. **Missionary News from Home,** Irene Shenk. **Special Music** by Ladies' Quartette from La Junta. **Recognizing God's Call—What Wilt Thou Have Me to Do,** Grace Brunk. **A Full Surrender—Here Am I, Send Me,** Katherine Leatherman, Elmer Vandiver. **Special Music** by Holbrook Quartette. **The Master Hath Come and Calleth for Thee,** Milo Kauffman.

Thoughts Gleaned:—A live Sunday school must have action. It is God's will that the Sunday school work be carried on in an organized manner. An effective Sunday school organization must work in harmony with the Holy Spirit and be permeated with the spirit of prayer. The book of Genesis is the basis of theology, and is valuable for its stories of Bible characters. The home, school, church, and whole world would be very incomplete without children. The soul saving business is a life giving business.

Our Missionaries in India and South America are doing a great work. Mission work in foreign fields is our work. The greatest need in the foreign fields as answered by a missionary is more praying people at home and abroad. The depression has not affected seriously the mission work of the Mennonite Church. We must prove ourselves by doing little things if we want a greater call from God. God's voice calls above the voice of the world if we are right with Him. Each of us is a temple of God where He will dwell if we fully surrender ourselves to Him. The first thing Isaiah thought of when he saw his vision was his guilt, the same thing we ought to think of. If our guilt is forgiven we will listen to His voice. Christ came from heaven to call us to eternal life. He calls us to a fully consecrated life. To hear God's call we must know Him.

Jesse Kauffman, Secy.

Eureka, Ill.

The 95th Quarterly Meeting was held at the Roanoke Mennonite Church, on April 10, 1932.

Organization: — Mod., Emanuel Ulrich; Secy., Edna Ulrich; Chor., William Schrock.

Program and Speakers.—Devotion, David Plank; Christian Stewardship—of Time, Carl Magnuson; of Money, Ora Keiser; of Talent, Mrs. Gilgan Studer; Special Music, Daniel Schrock; Devotion, Carl Magnuson; Our Responsibility—to God, Harold Imhoff; to The Church, Clarence Imhoff; to Ourselves, La Verne Schertz; to Our Fellow men, Noah Kennell; to The Unfortunate, Mabel Heiser; to the Unsaved, Mrs. Walter Yordy.

Thoughts Gleaned.—Time began with eternity. "To kill time is to murder an opportunity." Money is not wealth; it can be a curse or it can be a blessing. Saving money is not stewardship, but putting it into service is stewardship. We should use our talents to God's honor and glory. To be real disciples of God we must forsake all and obey and follow Him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The Church is an institution to carry on the work of the Lord. Each has a place to fill in the Church, and we should be ready to be used whenever we can. We are responsible for our conversation, social life, and physical life. We should cultivate good thoughts and not evil thoughts, for, "As a man thinketh, so is he." We should love our fellow man and pray for one another. Misfortune helps us to draw near to God. We should help bear the burdens of others by giving encouragement. Christ commanded us to minister to the unsaved, to preach and to tell the gospel to others. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Secretary.

Minot, N. Dak.

Report of the third joint Ascension Day meeting of the Fairview Mennonite Church at Minot, N. Dak. and the Spring Valley Congregation at Kenmare, N. Dak., held at Kenmare, May 5, 1932.

Organization:—Mod., Herbert Kauffman; Asst. Mod., Saul Zook; Secy., Erma Martin; Chor., Amos King.

Program and Speakers:—"How I Can Prove to the World that Jesus Lives," Erma Martin, Ed Kauffman, Elsie Kauffman. "The Ascension as a Part of my Salvation," L. C. Kauffman. Sermon, "The Gift of the Holy Spirit," L. A. Kauffman. Children's Meeting in charge of Bro. D. H. Bender. "The joy of a Yielded Service to a Living Savior." Archie Kauffman. "Crucifixion With Christ Essential To My Hopes of Ascension," A. A. Kauffman. "The Ascension An Incentive to Live a Holy Life," A. L. Glick. "The Assurance of Our Hope by the Ascension," Stella Lehman. "The Personality of Jesus," Bro. D. H. Bender. Open Discussion. Offering for the Evangelistic fund ($7.50).

Thoughts:—Christ is more than our example; He is our life. Four great, inseparable events in the life of Christ are a part of our salvation—Birth, Death, Resurrection, and Ascension. Angels are connected with each event. With His ascension He sent the Comforter which is for you and me. Be-

fore the Ascension Jesus was in only one place at a time but now He is everywhere. We can experience the joy of a yielded service but cannot tell it. Too many people want to wear the crown without first being crucified. We are a part of the Bride of Christ so let us be faithful until He comes to take us for His Bride. If we follow in His steps we will surely ascend as Jesus did. The personality of Jesus was manifested in form, appearance, and inward (mind or soul) power.

Erma Martin, Secy.

Married

Moyer—Hackman.—Bro. Edwin B. Moyer and Sister Susan D. Hackman, both of the Franconia, Pa., congregation, were united in marriage on May 8, 1932, Bro. A. G. Clemmer officiating. May the Holy Spirit be their guide through life.

Shantz—Roth.—Bro. Henry Shantz of Kitchener and Sister Barbara Roth were united in the bonds of matrimony, at the home of the officiating minister, Bro. C. F. Derstine. Their friends and the brotherhood in Christ wish them Godspeed.

Witmer—Snavely.—On May 18, 1932, at the home of the bride's parents near New Danville, Pa., Bro. E. Melvin Witmer of Lampeter and Sister Helen M. Snavely, were united in the holy bonds of matrimony by Bro. Frank M. Herr, Willow Street, Pa. May God's choicest blessing attend them on life's journey.

Gingerich—Driver.—On May 18, 1932, at the home of the bride's mother near Versailles, Mo., Bro. Leroy Gingerich and Sister Mary Alice Driver, both members of the Mt. Zion congregation near Versailles, were united in holy marriage, Bro. Amos Gingerich, father of the groom, officiating. May heaven's choicest blessings attend them through life.

Yoder—Erb; Hartzler—Erb.—On May 12, 1932, at the home of the brides' parents, Anson K. Erb and wife, Carstairs, Alta., Bro. Willis Yoder and Florence Erb and Willard Hartzler and Stella Erb were united in marriage, Bro. Paul Erb officiating. Both grooms were formerly of Windom, Kans. May God abundantly bless these unions.

Obituary

Leatherman.—Henry H. Leatherman of Plumsteadville, Pa., died May 9, 1932, of heart trouble; aged 75 years. He had been in poor health for several years. His wife, Kate Overholt Leatherman, was buried in March. He is survived by one son, Harold, and 1 brother, Harvey. Services in the Deep Run brick Mennonite church conducted by Allen M. Fretz and Jacob Rush. Buried in adjoining cemetery.

Bucher.—Mabel H. Bucher was born April 11, 1891; died at her home May 11, 1932; aged 41 y. 1 m. Beside her husband she is survived by one son and many other relatives and friends. Funeral services were held May 14 at her home. Bros. Jacob Hershey and Noah Landis preached, text Job 14:1 and Psa. 130:1-5. Her body was laid to rest in Hess' cemetery. May God bless the bereaved ones.

Dear Mabel, you are not forgotten,
Though on earth you are no more;
Still in memory thou art with us
As you always were before.

Dahlgren.—Sister Marie Helmar Dahlgren was born in Aalen, Wuerttemberg, Germany, June 6, 1869; died May 11, 1932; aged 62 y. 11 m. 5 d. She leaves her husband (Hans Dahlgren), 1 daughter (Gertrude Roberts and husband Fred), 1 son (Arthur), 1 step-grandson (Maynard), and a large number of friends and acquaintances. On April 20, 1930, she was received into church fellowship at the Home Mission. She expressed faith in Jesus Christ and trusted Him wholly for her salvation. A few days before her death she expressed a desire that she might close her eyes and wake up in glory, where suffering and death are no more. On the last day of her life from 12 o'clock noon until 11 o'clock at night she was in a state of coma and never again regained consciousness. How beautifully the Lord appears to have granted her the desire of her heart.

Glick.—Moses S. Glick, son of Amos S. and Sylvia Stoltzfus Glick, was born Feb. 10, 1931; died April 4, 1932; aged 1 y. 1 m. 26 d. He died of whooping cough and pneumonia after an illness of 4 days. One sister preceded him in death. He is survived by his parents and grandfather (Amos J. Stoltzfus), also Moses B. and Rebecca Glick. Funeral services were held at the home April 6, 1932, conducted by Benj. Kauffman and Christian Glick. Burial in Myers cemetery.

Safely in the arms of Jesus
Our darling here was laid to rest;
Safely over Jordan's shore
To join with the angels evermore.
But still it pressed our hearts to weep
When all was cold in death asleep,
That we could hear no more your voice,
Or with your playful ways rejoice.

Minnich.—John Minnich was born 1856; died at his home at Marietta April 20, 1932; aged 75 y. 7 m. 20 d. He had been suffering from strokes for the last three years. The last year he was helpless and blind. He bore his suffering very patiently, never complaining. When asked how he was he would answer he was happy in the Lord. He was a member of the Mennonite mission. While he was not able to attend the services in the church he appreciated the services held in the home. He is survived by his wife and 3 sons and 1 daughter and —— grandchildren. The funeral was held from his home Saturday, April 23, with further services at the mission conducted by Bros. Noah Risser and Simon Garber.

Why should our tears in sorrow flow
When God recalls His own;
And bids them leave a world of woe
For an immortal crown?

Hooley.—Stephen M. Hooley, aged 80 y. 1 m. 29 d., passed quietly away at his home near Reedsville, Pa., May 17, 1932. Death was caused by a paralytic stroke which he suffered May 11, while cutting wood at the rear of his residence. The deceased was never married, was a son of the late John C. and Elizabeth (Hertzler) Hooley, and was born near Reedsville at the Hooley homestead on March 18, 1852. He attended the Kishacoquillas Seminary from 1874 to 1875. He was one of Big Valley's prosperous farmers, having retired from active life twenty-seven years ago. He was a kind neighbor, living a quiet and unassuming life. When twenty years of age he united with the Belleville Mennonite Church and was faithful to his church work until he was stricken last Wednesday. He is survived by one brother, Joseph A. Hooley. Funeral services were held from his late residence, conducted by E. D. Hess and Jonas D. Yoder. Interment in the Hooley graveyard.

Leatherman.—John Walton, son of John G. Leatherman of Deep Run, Pa., died on May 11, 1932, as the result of an accident; aged 12 years. He was assisting his father and an older brother cut feed on the threshing floor. When the job was about completed the father went to another part of the barn, the older boy went to stop the engine when the younger one in some unknown manner got his arm in the knives of the cutter. His arm was almost torn in shreds and his body bruised. He was carried to the house and then died without making a cry. He was sick a number of times and several years ago had an arm broken. While it was hard to lose him, yet the family is consoled as they feel all his misfortunes are over. The day previous to the accident the Deep Run school which he attended was closed for the term. He is survived by his parents, John G. and Mary Leatherman, 5 brothers, 4 sisters, and both his grandmothers (Kate Leatherman and Lydia Derstine). He was buried at Deep Run Mennonite cemetery. Services were conducted by Jacob M. Rush.

Moser.—Elizabeth Moser died May 2, 1932, at the home of Pete J. Liechty, Lake Charles, La., her nephew, from a paralytic stroke; age 75 y. She had resided 4 years in Lake Charles, all that time residing at the Liechty home. She came here from Phoenix, Ariz. She was born in Berne, Ind. Services were held at the Liechty residence with C. W. Rodgers officiating. She accepted Christ in her youth and was baptized and taken into the Swiss Mennonite church at Berne, Ind., afterwards moving to Phoenix, Ariz. For a number of years she joined the mission. She spent her days faithful to the Lord until her death. She is survived by 4 sisters (Mrs. M. Neuenschwander, Mrs. Dinah Neuenschwander, Mrs. Anna Liechty, and Katie Moser), 7 brothers (Philip, Jeff, Nathan, Aaron, Jake, David, and Moses), and many relatives and friends. Interment in the Graceland cemetery.

We miss her tender kindness,
We miss her smiles;
Our sister and aunt is not dead,
But only sleepeth,
Again to wake, but no more to weep;
Our loss is heaven's gain.

By a niece.

Lett.—Henry Thomas Lett was born in Washington, Davis Co., Ind., on March 19, 1859; died May 21, 1932 at his home near Versailles, Mo.; aged 73 y. 2 m. 2 d. He was united in marriage to Sarah Hall Jan. 27, 1886. To this union 9 children were born, 4 dying in infancy and 1 daughter at the age of 18. He is survived by his aged wife and 4 children (Mrs. Adda Jenkins and Dewey Lett, Versailles, Mo., Mrs. Luda Beard, Eldon, Mo., and Pearl Lett at home), 7 grandchildren and 1 great-granddaughter, 6 half-brothers (R. A., G. W., W. A., A. J., C. I., and H. M.). He was converted to the Christian faith at the Baptist Church in Elk City, Kans., at the age of 18 and lived a faithful and consistent member until death. He was a devoted husband and loving father, always doing good to his fellowmen in every way possible. He was an admirer of the Ozark hills. A short funeral service was held at the home. The body was brought to Mount Zion church where a funeral service was held by A. C. Driver. Text I Pet. 1:24, 25. A number of relatives, friends and neighbors gathered to pay the last tribute of respect to his body which was laid to rest in the Mount Zion cemetery.

A Niece.

Nussbaum.—Noah Nussbaum was born near Kidron, Ohio, on Nov. 22, 1898; died suddenly of toxic poisoning at Streetsboro, Ohio, May 14, 1932; aged 33 y. 5 m. 22 d. He joined the Sonnenberg Church in Wayne Co., Ohio, in his youth; later his membership was transferred to the Plain View Church, Portage Co., Ohio, where he resided at the time of his death. On May 21, 1925, he was married to Pearl Maria Detweiler. To this union were born 1 daughter (Lois) and 2 sons (Oris and Lowell). He is survived by his companion, 3 children, mother, 2 brothers, 1 sister and a large family relationship besides a host of friends. Services conducted at the home by E. B. Stoltzfus and at the Plain View church by the home ministers (text Job 14:5) after which the remains were taken to the Medway church in Mahoning Co. where services were conducted by E. M. Detweiler, E. B. Stoltzfus and H. N. Troyer. Texts Job 14:14 and Jer. 15:9. He was laid to rest at this cemetery.

Loved one thou hast left us lonely
In our earthly home below,
But in heaven we wish to greet thee,
When the Master bids us go.
Why in youth, He bade thee leave us
For that brighter, fairer land
When our journey here is ended,
Then we all shall understand.

(Continued from page 182)

hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Blessed is she who hath not seen, and yet hath believed."

Then the vision faded from my sight, but I heard a voice saying, "Which shall it be, for her and for thee?" and again I heard the echo, softer and softer, more and more distant—"Which shall it be, for her and for thee?" And I could only answer, "Thy will be done, by her and by me, as it is done in Heaven." And the answering assurance was given back by His own sure word alone: "It is God that worketh in you, both to will and to work of His good pleasure. He will fulfill all the good pleasure of His goodness and the work of faith with power. God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound unto every good work, to the praise of the glory of His grace."

Selected by Edith Witmer.

(Continued from page 189)

ever they finally got Him, and accomplished their act, as we see in John 12: 9-11.

This gives us the answer as to why they wanted to kill Lazarus. He was with Christ, and many believed on him. So it is to-day. Anything that brings us nearer to God, Satan and his followers are trying to destroy. Thanks to God, Christ was always victorious in everything. So by this faith we can be in Christ Jesus. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit" (Rom. 8:1). It is impossible to walk in the Spirit if we are not in Christ Jesus who is at the right hand of God interceding for us. While there are books sold saying the second coming of Christ is past, let us cling to the truth which is the Bible, and be not deceived.

ANNOUNCEMENT

Goshen College

Summer session begins on Thursday, June 9, and continues for nine weeks, until Wednesday, August 10.

It is also possible for a student to attend for the first six weeks only, and receive full credit for the work completed.

The summer session is to care for the needs of regular college students as well as for elementary school teachers who need to do further work to receive their licenses. Several academy courses are being given for students who have not yet completed high school.

Fields in which college work is being offered this summer are:

Biological science, economics, Education, English, History, mathematics, German, music, and psychology.

Summer bulletins are available for all who are interested. For information write to Silas Hertzler, Director of the Summer Session, Goshen College, Goshen, Indiana.

ANNOUNCEMENT

of the 1932 Summer Session of the Eastern Mennonite School, Harrisonburg, Va. June 14—Aug. 12, 1932

Complying with your requests, the Eastern Mennonite School Summer Session of nine weeks will offer the following college courses: One course in Bible by Chester K. Lehman, one course in English by J. R. Mumaw, Nature Study by D. Ralph Hostetter, and four courses in Education and Psychology by D. W. Lehman. In the high school, English III by J. R. Mumaw, and Civics by H. A. Brunk will be offered.

Teachers, College students, and High School,—here is an excellent opportunity for you. You will notice that the regular teachers of the faculty will serve. Come and make progress in your chosen field by good, hard work, study, rest, and recreation. School teachers who cannot attend during the regular session have a good opportunity to earn further credit toward their professional certificate from a Standard Junior College whose Normal Course is approved by the State Board of Education. The summer is an excellent time to study birds, plants, and animals so richly offered by the environment of the school. High school course by summer study.

The chapel, devotional, and prayer meetings continue during the summer session as during the regular term. Literary opportunities are offered by the "Sharonian Literary Society." Many other advantages will be mentioned in the forthcoming bulletin which will be sent on request. May you avail yourself of this unusual opportunity in study and rest in the healthful climate among the hills and mountains of the famous Shenandoah Valley.

For further information, write to the
Director of Summer School
Eastern Mennonite School
Harrisonburg, Va.

MY FLIGHT FROM RUSSIA

By Abr. Kroeker

The world does not know what really is happening in Soviet Russia. Very few realize what unbelievable sufferings the Russian people, especially those who are God-fearing and God-loving people, have to undergo under the government of the Soviets. Many are deported into the forests and unhealthy marshes of Siberia and forced to labor for the government under most inhuman conditions. In Russia many innocent men and women are suffering in prisons. Women and girls are victims of the "free love" of godless men. Children are taught systematically in the schools to hate God.

The author, a German colonist from southern Russia, formerly a publisher and editor, was condemned to death by the government but escaped to America. He now tells the story of his personal experiences in his flight from Russia. He also gives conditions as they now exist based upon reports by trustworthy people still in Russia.

Paper binding, 126 pages, postpaid, $.65.

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Dakota-Montana Conference will be held with the Spring Valley congregation, near Kenmare, N. Dak., June 21-24 inclusive. Sunday School, Mission, and Young People's Conference followed by Church Conference.

Those from a distance desiring to be met at trains, notify L. C. Kauffman, Kenmare, N. Dak. Every one is cordially invited to be present.

J. C. Gingerich, Sec.

Ontario A. M.

The Ontario A. M. Conference will be held at the Poole Church near Poole, Ont., on June 14, 15, 1932. All cordially invited.

Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual session with the Duchess congregation at Duchess, Alta., July 5-7. July 5 Sunday School Conference, July 6 Mission Board Meeting and Missionary Conference, July 7 Church Conference. A Gospel sermon each evening. We cordially invite you to worship with us in these meetings. For information write H. B. Ramer, Duchess, Alta.

N. E. Roth, Mod.
M. D. Stutzman, Sec.

As we think in our hearts, so will we write it down in our literature.

—Harvey Shank.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JUNE 2, 1932 Interests of our Mission Activities

EDITORIAL

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

These verses are the last two of the wonderful series of paradoxes we call The Beatitudes — The "Blesseds." Every one of these statements is absolutely true, for they all came from the lips of our Savior, who spoke and was The Truth. But the natural tendency of our race is to avoid the things He says bring blessing. We are naturally inclined to feel that mourning, hunger, thirst, and persecution are marks of God's disfavor rather than of His pleasure. But we must not forget the limiting words in the middle of the passage quoted above—"for my sake." Some of the world's worst criminals, those deserving of the severest penalties, suffer greatly from the hands of others like themselves. But they do not suffer for Christ's sake and cannot claim any credit for their suffering.

And there is another limiting word just before those already referred to—"falsely." It is bad enough to have people say bad things about us, but to have them say such things when they are true—that's infinitely worse. If a report about you makes you feel angry and resentful, beware! Those who know human nature will become suspicious at once that there is truth in the report. A false report has little effect upon us—so far as our feelings of resentment are concerned. Many a person suffers keenly because of false reports, it is true, but the untrue do not anger us. When Jesus was reviled, He reviled not again. Did Paul ever show anger during his many trials under false accusation? He used such things as opportunities to witness for the Master.

That's the conclusion. The introduction follows: My mind was led along these lines by a short clipping that has been on my desk for some time and clamped to it was a paper, "Subject for Supplement Editorial." In the clipping there is a brief account of the efforts to promote a "Fellowship of Faith" movement in which Christians, Jews, Mohammedans, and all others can worship on a common basis. One meeting in Chicago was held in a professedly Christian church building. Negro spirituals opened the meeting, an Arabic call to Mohammedan prayers followed, and then came prayers according to eleven different religious systems of the world. The object of such a movement from the Christian point of view would evidently be to avoid the "offense of the cross." It is evident that Satan will not object to a religion that has so much opposition to Jesus Christ incorporated with it as such a "fellowship of faith" would of necessity have.

As Paul approached Corinth for the first time, he thought things over. He had just had a flood of experiences in Athens, and he reached a conclusion as the result of his experiences: "I determined not to know anything among you, save Jesus Christ, and him crucified." I would not say that Paul made a mistake in Athens by quoting Greek poets and pointing out to them the "Unknown God." Paul was open to the leading of the Spirit, and it is rather more than probable that he was divinely led in doing and saying what he did while he waited for his comrades from the north. But of this we are sure: Paul was not going to be a party to a conglomerate religion in which heathen gods and pagan unbelief and Christian faith were to be brought together on a common level and all made one. His determination to exclude every kind of knowledge but that of Jesus Christ and Him crucified would make such a combination impossible.

Immediately following this editorial bit of rambling, we are reprinting an article from the Missionary Review of the World. If you are one of those who habitually skip the editorials, I do hope you may stop to read that article. I am not taking up the challenge to defend the article in all it implies and in every detail, but certainly it is true that we shall do ourselves and the cause we hold so dear no harm by giving that lecture its proper consideration. If you are ready to condemn the plans suggested as impractical, all I say is "Why?" And now it is your turn to talk, and we shall listen.

And while we consider the suggestions of our lecturer at Princeton, we are not for a moment advocating that all the constructive work done on our established foreign mission fields should be forthwith scrapped, that missionaries should drop their text-books and pens, throw away their topis, and take to selling and mending motor cars for a living. The "professional missionary" as he is called, and the self-supporting missionary can live side by side and worship in the same congregation. There will need to be some readjusting of relationships, perhaps, and most certainly a full recognition of the fact that no one race is inherently superior to any other race among the peoples of the earth. Until we reach that point it is a grave question whether we are qualified as witnesses for Jesus Christ anywhere.

But while we proclaim the worth of a soul that God has created as priceless, no matter what may be the shade of color of the exterior of the body that conceals (or reveals) it, we must never lose sight of the fact that the price of that soul has been paid in the precious blood of Jesus Christ, far above the value of gold or silver or precious stones that perish. We must never concede the slightest saving value to any scheme or plan except the plan of redemption revealed to us in the Bible, personified and consummated in Jesus Christ. The many inclusive declarations of Jesus Christ—His love and His plan of salvation include all—(whosoever, John 3:16; he that heareth and believeth, John 5:24; all that the Father giveth, John 6:37)—all these and many other declarations are matched by the exclusive ones: No man cometh but by me, John 14:6; cometh to God must believe, Heb. 11:6; he that despiseth me, Luke 10:16—and a long list beyond. Verily, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The religion of Jesus Christ excludes every other religion as a means of salvation.

There are yet many problems to be solved regarding the evangelization of the lost world. There are many plans that have been worked and have done much toward bringing a knowledge of salvation to the lost ones at home and abroad. But, whatever the general scheme of our mission work, it may safely be asserted that the more nearly we keep to the plan of the early Christian Church, the more greatly does God bless our efforts in the salvation of the lost. The more closely we follow the example of our Lord and His immediate disciples of the first century in denial of self and the exaltation of our Savior's teaching, the more will He recognize our work and our testimony in the ingathering of souls. And on the other hand, the more we allow the Christ-disowning world to become associated with us in our work, the work we profess to do for the Master, the less will our testimony count in the saving of lost souls. The questions of mission work are many and serious. They have not all been successfully met and solved. Changing times and changing situations require changing methods, but the unchanging principles we find in God's Holy Book are the only ones that will work successfully in any time or in any environment.

SHALL WE SIMPLIFY MISSION WORK?

Note.—This is a Lecture given by Paul W. Harrison, M. D., of Muscat, Arabia, at Princeton, N. J., Theological Seminary. He says things in a way somewhat different from our way, but there is much food for thought. The Lecture was published in The Missionary Review of the World.—Editor.

What policies appear wise in view of our ideal of missionary work? My opinions are given simply as the contribution of one individual, not as the opinions of any church or group.

In the first place, I believe that our evangelistic work abroad must be simple if we are to build up a church made up of people too poor to keep clean, too poor to be educated, too poor to be acquainted with the thought of the world, and, therefore, from our point of view, childish and oriental in their outlook. If we want to make possible that kind of a church, our evangelistic message must be simple, one that can be understood and appreciated by children, its creed must be brief, like the marvelous creed of Mohammedanism, by means of which it has almost conquered the primitive world. It must also be a message of dogmatic certainty and not a message of doubtful and questioning analysis. To primitive people we carry no search for the truth, but an announcement of truth.

On most mission fields we are not working with college graduates ninety per cent and coolies ten per cent, we are working with coolies ninety per cent and men of a mild degree of education ten per cent. Therefore this message of simple intellectual content and dogmatic certainty must be clothed with a vivid emotional expression. The general attitude of the stoic is not the attitude of the people that we desire to reach. Our Christian message must be filled with a high emotional content. We need missionaries who can weep when they speak of the sufferings of Christ. That type of evangelistic work is best adapted to the type of people we are reaching.

For the present, undoubtedly we have an educational work to do in these mission fields. But what sort of education is likely to develop the church that we have outlined? It will have as its aim, in the first place, the hastening of the day when all educational work will be surrendered to the native governments and to the native church. That carries with it the implication of great simplicity in its material equipment, small and inexpensive buildings, an equipment which represents as small an investment of Western money as possible, and which can, therefore, be more easily surrendered with less acute pain on the part of the Westerner who gave it originally, and which will be a light and easy burden for the much poorer native church to which it must be surrendered.

The present missionary policy is deviating from this particular ideal. The buildings that we build to house our educational missionary work abroad grow year by year in expensiveness and elaborateness. Every year we build them further and further from the standards of the people for whom they are intended and into whose hands they will inevitably be surrendered. We should build for our educational work, cheaper buildings with less elaborate and expensive equipment so that they can be easily surrendered.

The same argument holds for hospital buildings. We should study to make the cost of our institutions as small as possible for the sake of the church. The native church has little money to spend, so we should make as small an investment on our part and as light a burden on their part as we can.

What Kind of Education?

In the meantime, what sort of educational work do we want to carry on in this "ten dollar building" which we will surrender twenty-five years from now? We will undoubtedly try to teach our baptized Christians to read. We can aim at that much education even in a church of great poverty. We will aim to make every church member literate so he can read the Bible and make himself acquainted with his brethren elsewhere by means of letters and, to a moderate degree, with the world outside. This is putting no burden upon them too grievous to bear even in their poverty. That represents not an artificial and exotic thing but a genuine development for which we will aim now.

We will also train leaders for that church who will go back to live in the villages and in the tribes where this church exists. We are not primarily concerned in developing a number of beautiful ornaments for the kingdom of God, men and women whose education and attainments can compare favorably with the best in America, but we are interested in training leaders who will, in India, go back to live in the Indian villages where the church is, and who, in Arabia, will go back to live among the tribes where the church will be.

In the third place, we will extricate ourselves as rapidly as possible from our present function as government servants in educating the general public. Here I am diverging radically from most present-day mission policy, and perhaps no educational missionary will agree with me, ten years from now I believe that many will agree.

We have been entangled, to a degree that is not recognized here at home, in the government's program for education in these different countries. India is in my mind particularly, and most educational missionary work is carried on with the government paying about half of the running expense, building about half of its buildings, and dictating its character so that we are not able to make it a very efficient or active missionary enterprise.

It comes to this: we do for the government a great deal of the educational work that the government ought to do herself, and we are not able to make that work very efficient as missionary work. We who are aiming at building a church for the future made up of the very poor, will extricate ourselves from that entanglement with the government educational system as rapidly as we can.

What Sort of Medical Work?

What sort of medical work should we be doing for the sake of this coming church? First of all we will take away about ninety-nine per cent of the emphasis put upon self-support for mission hospitals and the pressure put upon the patients to pay fees for medical attention. Here, too, we are differing from the mission board policies. An able discussion of this particular problem comes from the pen of a Lutheran missionary in South India. He says:

> From the time the dispensary was opened, we have made it a practice to charge each patient something for medicine given—the well-to-do full price, others one-half, one-third, or one-fourth, according to ability to pay, and the very poor receive medicine free. From the economic point of view there is much to be said for such a practice. It not only assumes as large receipts as are consistent with the individuals able to pay, but trains the people to realize their own obligation. And yet having carried on this practice for over two years and observed its effect on the patients, as well as on the missionary, I am on the point of saying that in an insidious way and to a very large extent it breaks the force of Christian love manifested in medical mission work, and so at once undoes partly what one has effected, or it prevents the service of love from having any effect at all.
>
> Mission work in general, and medical mission work in particular, is a service of love, and the people who know anything at all about the Christian message, expect it to be such. Demands for payment, though it be but for the medicine and usually only a mere fraction of that, and not for the service of the missionary, nevertheless acts as a disturbing element in the spiritual relation which the missionary is endeavoring to establish. The missionary comes to the patient, perhaps even to his own home, shows him his symptoms, gives him a Gospel message, tries to direct him to the real Healer, and then when a truly spiritual atmosphere has been created, hands him his medicine and says, "Two annas, please." The effect of this on some of the patients is marked, it is no less so on the missionary himself who involuntarily feels that the request for money under such circumstances is as discordant with the spiritual harmony of the situation as a shrill factory whistle would be in a symphony orchestra. How much more in place would it not be to say, "Friend, we do not charge; we are glad of any help as you desire to give in a spirit of gratitude to help us." As it is, many people appear to have the idea that we make money by our medical work. The idea is no doubt foolish, but it exists and it makes the people unwilling to help fill the foreigner's pocket.
>
> To their minds, medical mission service ought to be free, and I cannot say that their intuition is wrong because as a service of love given to win their souls toward Christ, it ought to be given freely, in order that it may touch the hearts of the people as selfless love and not as love partly commercialized. As it is, the people try in every way to avoid paying even the little that is demanded. They have forgotten to bring money and will pay when they come back tomorrow. Knowing that the poor are charged little or nothing, some come in rags. Others, thinking it unlikely that the missionary will test on the spot the eggs that they bring in payment, bring eggs which under cover of their shells have passed through many metamorphoses. This makes it necessary to lay down stringent rules: "No money, no medicine; no payment in kind unless it is bona fide." The words differ, but the sentiment is the same as that expressed in the well-known signs seen in commercial establishments: "This is a cash business; please do not ask for credit."
>
> What is accomplished by insisting on payment at best is only a paltry sum, and for this paltry sum we risk the creation of an adverse impression and make the Indians wonder wherein Christian sincerity differs from that of medical service. Thus by our own hand we put impediments in the way of the success of a work which without these added impediments is surely difficult enough.
>
> Are we not really losing, so far as our ultimate goal is concerned, namely, the winning of souls for Christ?

Probably none of our boards will agree with that missionary, but many missionaries will. In the first place, then, if it is wise that medical missionary work in a primitive community, reaching out to draw non-Christians toward Christ, should be an absolutely free expression of Christian love, then even for the rest of the Christian community it is to be a very much simplified type of medical work.

The eventual medical practice in countries of this kind must of necessity be very much less expensive than medical practice is in America. The Massachusetts General Hospital, which still is, I think, one of the most efficiently managed hospitals in the country, finds that it costs $6.14 a day to treat a patient. The patient pays nothing for it is a charity hospital. The Western Reserve Hospital figures that last year it cost them $8.70 per day for every patient.

It requires no argument to prove that such a rate of expense for Arabia is preposterous. My friends in the cities in Arabia earn perhaps eight annas a day (fifteen cents), while in the interior they earn perhaps six cents a day. One day's treatment in the Western Reserve Hospital would cost those people three months' wages! The major problem in Arabia is to bring prices down within the reach of these poor people.

Our medical missions are not out there as a permanent institution. The medical missionary always works with the idea that one of his major jobs is to create an indigenous medical profession to take his place. If we are going to do that, then we must study to make the costs of medical treatment as low as possible, and that means that we must introduce a greatly simplified medical and surgical practice out there. We are not on the mission field to duplicate the medical institutions in America and thereby carry to the Orient all of the medical equipment that we have here.

In New York City they are now building the Cornell Medical unit with accommodations for a thousand patients, and costing thirty million dollars. I do not say that money is wasted; it is being spent for genuine medical advantages, but it requires no great argument to show that India cannot carry on medical work that costs thirty thousand dollars for every bed in the hospital. To build these up-to-date hospitals actually costs the United States about four thousand dollars per bed. India and Arabia cannot do that. Something is wrong with mission work of that kind.

If the first thing about medical missionary work for the non-Christian community is that it should be free, the second thing is that we should study to develop a simplified and inexpensive type of medical and surgical work which shall still be efficient and creditable. That is not altogether impossible. Even in Muttra, Arabia, where we work with just such a poor community as I have described, we were able last year to perform two hundred major operations, about four hundred minor operations, and perhaps four or five thousand individual patients were treated in the dispensary. The whole expense was about fifteen hundred dollars. That, perhaps, does not reach the economic level of that particular community, but it does represent a tremendous reduction in the cost of medical treatment in America. We must study for simplicity and inexpensive work in our medical work, and we must build "ten dollar hospitals" rather than thirty million dollar hospitals. These hospitals which are ultimately to be turned over to the Indian and to the Arabian church must place as light a burden upon them as possible.

The Yale Corporation has found that a building which cost, we will say, five hundred thousand dollars, is not an extravagance, but it constitutes a steady drain upon the organization that carries it. Yale has found it necessary to set aside, when a building is built, one-third of that building's cost as an endowment for maintenance. An expensive building would constitute a great burden to the church in the mission field. Thus the argument is perhaps even stronger in regard to medical institutions than for school

buildings that we must build, so far as we possibly can, for ten dollars instead of for thirty million dollars.

It is generally acknowledged that we should study, far more than we have been studying, to make the Church, in mission lands indigenous and an integral part of the community in which it exists. In a recent issue of **World Dominion** there is an article by a missionary named John Ritchie of South America. There I think they have led the way in missionary practice. They had a long struggle to be permitted to bury their dead in the community cemetery. It would have been easy for them to get from the government free land for an independent cemetery but they wisely insisted upon the privilege of burying their dead in the community cemetery. They were aiming to make that Protestant church indigenous in that community. They fought for the privilege of sending their children to the government schools in place of establishing their own parochial school. The public schools were inferior in quality and in moral influence, but the missionaries believed that the church should be made indigenous and should help to improve the government schools.

This is a very important point in mission policy and one which has been neglected. We are accustomed to suppose that Christians would better send their children to private schools on the mission field for fear that the religious influences in the government schools might be unsatisfactory. Experience in South America points in the opposite direction.

Self-Supporting Missionaries

One point remains to be discussed, namely, as to the type of missionaries we should send out to accomplish this purpose. These missionaries should not only be able to sympathize with these people in their desire for an emotional religion, but be able to bring them a simple message with dogmatic certainty. An important recent development in a missionary policy is the sending out of non-professional or self-supporting missionaries. I believe that in Arabia we would be better off if we had a number of missionary carpenters or blacksmiths, or other types of workmen, who, like Paul, earn their living with their hands.

In the missionary situation that I am acquainted with, the addition of such an element would be an enormous advantage. In Bahrein we have a convert. (This is an exact case.) This man used to be the captain of a sailing boat, and earned quite a fair living. He was connected with the ruling family in the town and belonged to the elite. After that man professed conversion, he went to wreck largely because of the economic situation in which he found himself. He was ostracized by the entire community; no one would employ him; nobody would buy from him or have anything to do with him. How is a man like that to extract his living from such a hostile environment? Moreover, that man's major sin in the old days was pride, and this major sin still rests on his soul to this extent that he is unwilling to engage in most forms of manual labor.

Who is going to handle so delicate a situation? Our missionaries have never earned their living in free competition with other people even in the most friendly environment. Their fathers sent them to school and upon graduation they became missionaries on a salary. They know nothing about the problems which would be created if they were pitch-forked out into open competition even in their own country, so how are they going to be competent advisors of the waifs and the strays in Bahrein who become Christians and are disqualified for employment because of the unfriendly environment. If we had a missionary who was earning his living as a carpenter, or a farmer, or a blacksmith, he might be the advisor that this hard-pressed Arab needs. Men of that type could contribute to the development of converts in a way that the present missionary staff is unable to do.

Should we not encourage missionaries like that to locate in the different mission fields as self-supporting workers? I think that would be possible in many places. Arabia is probably as difficult a field as any. Twenty or thirty years ago, in the days of the Turkish rule, a Christian carpenter came out to Hodeida. A more hostile rule to Christian missions it would be difficult to find but this carpenter lived there for months and years and nobody molested him. He was in a position to teach European cabinet making to local people of the same trade who were willing to learn. Ninety per cent of local hostility might be overcome by teaching men to do better work and so earn a better living. Missionaries of that kind would reenforce the contribution which we are in a position to make even in the initial stages of evangelizing a primitive country. Such a missionary can help develop that church because he is a member with other members and contributes to the solution of the very difficult church problems.

I do not mean that we should eliminate the professional type of missionary but the self-supporting missionary could carry on a much less elaborate enterprise. Upon us will rest the opportunity and the responsibility of encouraging that policy. I imagine that to-day you could put an expert missionary automobile mechanic in five hundred points on the mission field to the great advantage of everyone of them. An earnest Christian could make a contribution that would be tremendous. We want to encourage the going out of self-supporting Christian missionaries who will supplement and strengthen the missionary enterprise.

REPORT ON WORK IN THE MOUNTAINS OF MARYLAND

We take this opportunity in reporting the work done in the mountains of Maryland.

To all who have contributed in this work either by clothing, money or in prayer; we appreciate your help. May the Lord bless you many fold.

All contributors whose names have been given us, have received acknowledgment by letter.

Our local congregation has very loyally supported this work by contributing one offering each month. For all we are very grateful to our heavenly Father for His kindness to us.

Distribution has been and is being continued with the advice and counsel of our local committee as outlined in the Christian Monitor previously and through which many of you obtained information which led to your supporting this work.

To the present time about 500 pounds of new and used clothing has been distributed to the needy, most of which was given to boys and girls of school age. Some families have been supplied with some food.

Since November, 1931, we have supplied a hot lunch for the noon meal to school children at Bear Hill school. Sister Nellie Beachy, the teacher, has very efficiently carried on the work. Not every noon meal was supplied but nearly so. The lunch consisted of soup, crackers and sometimes cocoa and cakes. Soups prepared were tomato, potato, rice, vegetable, bean, salmon, noodles, macaroni, and pea, thus giving a change to suit all appetites.

Should any desire more information regarding this work or a more complete report we will gladly answer any inquiry.

Religious teaching has continued throughout the winter at all three mission points. Interest is encouraging. Enrollment at the Bear Hill S. S. the past quarter was 76. Average attendance 42.

Remember the work and workers at the Throne of grace.

"He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17).

Submitted in Jesus' blessed name.

Elmer E. Bittinger.

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2:16.

LIGHTS ALONG THE SHORE

There are lights by the shore of that country,
Where my bark amid perils I steer;
And they ever grow brighter and brighter,
As that glorious haven I near.

There are lights by the shore as I journey,
As we float down the river of time;
All the days of our pilgrimage brighten,
With a radiance truly sublime.

Oh! they tell of a hope that will cheer us,
In the midst of our sorrows and cares;
When the lamp of our vessel burns dimly,
We watch for the glimmer of theirs.

Then forget not to keep your lamp shining,
O Christian! be earnest and true,
For a soul on life's ocean may perish,
May sink in the waves, but for you.

Oh! the lights along the shore,
That never grow dim,
Never, never grow dim,
Are the souls that are aflame
With the love of Jesus' name,
And they guide us, yes, they guide us unto Him.—J. Pollard.

THE GOSPEL IN ARGENTINA

By T. K. Hershey

For the Gospel Herald.

An article intended for the Y. P. B. M. at Bay Port, Mich., and published by request. —Ed.

Through the Grace of God, we may testify that the Gospel has made progress in Argentina. The devotional and evangelistic services in the various towns are being increasingly attended. Also in the visitation and the distributing of literature, we have been able to serve many souls and to have many blessed experiences.

The Lord be praised that His Word, the precious Gospel, wherever it touches honest and inquiring souls, can still to-day work wonders. Nothing is more essential in Argentina than the preaching of the Gospel in the manifestation of the Holy Spirit and the power of God, and a life back of it that shows its teaching to be practical. Not a doctrine which makes men outwardly religious, but the clear message of salvation which speaks of a full redemption from sin and guilt, is here desired by our Heavenly Father.

Towns and districts are open to Gospel work. One great need at present is workers and funds. The crisis is felt here as well as in our own dear country. Work is slack, many work only half time, while others are without work altogether. These conditions have lowered the church offerings. Our members are seeing the need and blessing of Giving more and more, but their giving is limited with a small income and living expenses comparatively high.

It is seemingly inexplicable how high rent and provisions remain in spite of the small number of wage earners. Some landlords prefer to let the renter take advantage of the law and not pay rent for three months than to lower the rent.

In Argentina, a poor family may live in a house without paying rent for three months before they can be put out. Some live in one house three or more months, then move to another for the same length of time and so on. Some to prolong the time of not paying, promise to pay some at a certain date when they may be able to collect what is due them. And so they live in a cycle of broken promises and unpaid rent.

It is in Argentina as in other countries, not so much the lack of money as the lack of distribution, as it is in the hands of a few. The rich become richer and the poor become poorer.

Another important need is intercessory prayer, men and women consecrated, who uphold the Argentine Mission in their prayers as in the time of Moses, while his arms were being held up, they claimed the victory—Victory over sin and wickedness, and new-born souls in His kingdom will surely be the fruit of intercessors who carry the Lord's work before His throne of Grace.

We have the keys of success and power in our possession. These keys are the privilege of approaching and entering into His sanctuary by the way of PRAYER. May we continually use them and not allow them to become rusty.

Every Sunday morning after Sunday school, the members of the Trenque Lauquen Church meet for prayer. It is inspiring to hear the prayers offered in behalf of the work; in behalf of other members who seem to have become slack; for the Sunday school; for the minister who is to preach that night; for the salvation of friends; for the work in other towns; for the sick and other special requests. The spiritual growth of those who take part in these meetings is very noticeable.

Although we may say they are far from perfect and make many mistakes, yet they as well as we are striving to be more like Him. Especially is deception and the evil habit of telling the untruth, difficult for some to overcome. These are such deep-rooted habits from childhood up and practised all over the country that only the power of the Gospel can overcome it. Pray for our members that God may have His way in their life and make of them vessels fit for His service.

Briefly speaking, Gospel work in Argentina is the same as in our City Missions at Home. The Gospel has the same effect when a man lets it enter into his life and make him a new creature. Humanity is the same the world over. It needs a Savior's love and a Redeemer's blood to make them fit subjects for the Heavenly Kingdom.

Please do not forget when you go before the throne of Grace that on your earnest and continual prayer of faith depends the way of blessings and help for the work of the Lord in this country. Your intercession and interest in the work and in our inward and outward condition will always be an incentive toward further perseverance and strengthening in the faith.

Times are becoming more serious and the coming of the Lord is near at hand. May God bless you as a Young People's Meeting in your service for Him, may it be whole-hearted and true-hearted.

Yours in Him,
T. K. Hershey.

SECRET OF POWER

"Now Shalt Thou See What I Will Do"

Many priceless secrets have been lost. As a result, the world is to-day impoverished. But the loss of the secret of power with God and men, has resulted more disastrously than any other. That it may be speedily recovered by the servants of Christ, in this time of grave crisis, should be the longing desire and earnest prayer of God's people. Its recovery will mean the revival of the Church, the salvation of sinners, and the glory that is due to the worthy Name of the Lord Jesus.

D. L. Moody went up and down this and other lands, exemplifying and preaching this SECRET OF POWER. From the time of his own infilling with the Holy Spirit, his work for Christ became marvelously successful. He searched the Scriptures to know what were his privileges in Christ, and did not rest until the power of Christ rested upon him. At that time, the MEN OF THE BIBLE were his constant spiritual companions. A like study of their experiences will prove beneficial to every Christian worker.

Take Moses, for example: Moses was eighty years of age before he learned this SECRET OF POWER, the difference between his working **for** God and God working **through** him. Consequently, with all his superlative qualifications, his Divine commission, his wisdom and devotion, Moses failed because he did not wholly rely upon the Lord. This is manifested in his impassioned prayer after his disappointing visit to Pharaoh:

"Since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all" (Exodus 5:23).

How much Moses depended upon himself appears when we hear the Lord's response to that prayer. The Lord said unto him:

"Now shalt thou see what **I** will do" (Ex. 6:1).

The "I" of Moses and the "I" of God came into sharp contrast. The "I" of Moses was finite; the "I" of God was

infinite. Moses never fully realized his own inability and God's ability until that hour. When his resources had failed, God was only at the beginning of His. From that day forward, it was no longer "I", but JEHOVAH.

What a difference there is between what God can do through us and what we can do for God! The things that are impossible with men, are possible with God. May our lives, like that of Moses, become blessed commentaries on the text, "NOW SHALT THOU SEE WHAT I WILL DO."

If you have failed, pastor, parent, Sunday school teacher, fellow Christian worker, confess it to the Lord. Recognize your failure, definitely trust God to take you and your work in hand, and then you shall have good success.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9).

When God can find men who will cease from their own fleshly exertions, and let Him have His way, He will do "exceeding abundantly above all we ask or think, according to the power that worketh in us" (Eph. 3:20). "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways" (Isaiah 64:4, 5).

Beloved, may the Lord find each of us like unto Moses, to whom He can say once more,

"Now shalt thou see what I will do."

Great Commission Prayer League, 808 N. LaSalle Street, Chicago Ave. Station, Chicago, Ill.

VISION—REVELATION—ACTION

By T. K. Hershey

For the Gospel Herald.

TEXTS: Prov. 29:18 "Where there is no vision the people perish."
Daniel 2:8 "Where is a God who revealeth secrets."
John 2: 5 "Whatsoever he saith unto you, do it."

God uses man to enlarge the vision of man. In visions, in olden times and many times to-day, God, through mercy, revealed and reveals His will to man. Revelation is God's part, Action is man's part. Therefore where there is no vision, there will be no revelation, and where there is no revelation there will be no action.

Let us see if the Bible will bear out these statements.

I. Example: Isaiah

1. Vision:

In Isaiah, chapter 6, we have all three of the above—Vision, Revelation and Action. In verse 1 Isaiah saw the Lord, in verse 3, he got a vision of the glory of the Lord, then in verse 5 he saw himself. Note the order—first he saw God, then he saw his own condition, then he looked around, and saw the condition of others, and said: "I am a man of unclean lips and dwell in the midst of a people of unclean lips," so he saw the Lord, himself, and others.

2. Revelation:

Thus seeing God, showed him his own immorality, and that of others. This resulted in a wonderful revelation; the inward cleansing fire was needed. The live coals in v. 7 placed upon the unclean lips and mouth of Isaiah, revealed to him, that he was, as he said, undone, unfit, and useless without this thorough cleansing. The result of the cleansing was the taking away of his iniquity, and the sin in his life purged. Now he was a new man, and was ready for action.

3. Action:

First he saw the Lord, now in verse 8, after being cleansed from sin, he heard the Lord say, "Whom shall I send, and who will go for us?" Then Isaiah answers, "Here am I send me." How ready he was to act. Why? Because he had a vision of God, of himself, and the needs of others and a revelation that to be a good prophet, a soul-winner, he must himself be a clean vessel, cleansed from sin and iniquity. This having taken place he said, "Here am I send me."

II. Example, Acts 9

1. Vision:

In Acts 9:3-5 we have the story of Paul's vision enroute to Damascus. Before he could see himself or receive the revelation that he was to be a chosen vessel unto God, it was necessary, like Isaiah, to get a vision of God. Thus after the light from heaven shone around him, and he had fallen to the ground, we hear him say, "Who art thou Lord." Oh, what a vision he had of God and himself!

2. Revelation:

After being convinced that it was a hard job to kick against the pricks, he cries out, "Lord what do you want me to do." Then comes the revelation, but not at once. For three days he was seeking for it, without sight or appetite. What was he doing? Verse 11 says he was praying. He was seeking what every man will get, who, after beholding God, will seek His guidance through prayer: the revealed will of God for him.

What a revelation! "Chosen vessel," "Bearer of the name of God to the Gentile world and to Kings and the children of Israel." He received his sight, was baptized, ate, was strengthened, and was filled with the Holy Ghost. What a revelation! As Isaiah, he too was now ready for action.

3. Action:

In verse 20, we find that he at once began to preach in the synagogue that Christ is the Son of God. How he preached! and we do not find that he went to any university to learn how to do it. The short term of three days in Juda's house on Straight street in Damascus was, for the present, all he needed. There he got his diploma to preach and God filled his mouth. So much so that all that heard him were amazed, for they recognized in him the one who had been destroying those who called upon and preached the Christ he was now preaching. All this increased his faith and strength as a preacher, and with greater power than ever he confounded folks who heard him. Out of experience he proved to them that the One he was preaching was indeed the very Christ. They tried to kill him for it, but his vision of God and Revelation from God meant definite and aggressive action for Paul.

III. Example, Acts 16

1. Vision:

Again our hero is Paul. The Word says, "He saw a man." It was a vision. That scene resulted in a Revelation for which all of us should be glad. For without that vision, we might have found ourselves without the Gospel. That vision resulted in a revelation of the needs of folks in Europe; on the other side of the waters. The man said, "Come over to Macedonia and help US." On the last word falls the emphasis, "US." In one sense there does not seem to be much to that cry, but it was the vision that Paul needed.

2. Revelation:

It was revealed to him in that vision that the Gospel was needed in Europe, and that he was the man to take it there. His former contact with the Lord, and calls through visions, left no room for doubt, and we find Paul ready to make the journey.

3. Action:

"Immediately we endeavoured to go to Macedonia." The obedience to his firm belief that God was sending him to Europe with the Gospel, made him act, and to Europe he went. It meant his imprisonment, but that did not matter as he was in the will of the Lord.

The Vision showed a man, the Revelation revealed the need, and Action resulted in taking the Gospel to Macedonia, to the Occident, to "US."

IV. Example, Acts 10

1. Vision:

This time our man of God is Peter, and we have his vision in V.1-16. A sheet from heaven let down to earth full of wild beasts, creeping things and fowls of the air, and the command to kill and eat, was for Peter very hard to understand. No unclean thing had ever entered his Jewish mouth.

2. Revelation:

Three times it was revealed to him

through a voice from heaven that what God had cleansed Peter was not to call unclean. What happened? In verse 28, Peter says, "God has revealed to me that I should not call **any man unclean.**" Although unlawful for him a Jew, to keep company with a man of another nation, the revelation received in a vision by a sheet let down from heaven was enough, and we find Peter ready for action.

3. Action:

"I come to you without any question on my part, what do you want with me." That is the way Peter now talked. After hearing Cornelius' story, and remembering his own vision and revelation, verse 34 says, "He opened his mouth," and God made him say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness, is accepted with him." Then he begins to preach Christ and Him crucified, until the Holy Ghost fell on all them which heard the Word. After which many of those Gentiles were converted, baptized by water and received into common fellowship with the believers.

Here, as in the case of Isaiah, and both experiences of Paul, we find the order is Vision, Revelation, Action.

V. How obtain these experiences?

1. Quiet hour:

Isaiah we find was meditating on God's Word. The first step then is withdrawn from the masses, if that is possible, for a quiet hour and for meditation. Study of God's Holy Book, and a quiet awaiting before the Lord will bring a vision to every child of God.

2. Prayer:

Paul, you remember, after being knocked down on the road to Damascus, was in Judas' house praying. Peter was on the house top praying. In a quiet hour before the Lord but in earnest intercessory prayer gives God an opportunity to reveal His will to us that otherwise it would be impossible to do.

3. Straight ahead:

While quietness and prayer are essential we must continue to go right on where we are. In the second example given, Paul, we find, was ever going forward. He was like a steam engine. Go or burst. Previous to his Macedonian vision he wanted to go North but the Spirit said, not so. Then he turned his face Southward, but again was forbidden, so he went straight ahead. Troas lay just ahead. There he had the vision when God changed Paul's plans, for those of His own. Paul was not a believer of the folding of the hands, and do nothing if his plans and desires were not carried out. He ever believed that God was leading all through, contrary many times to what he had proposed, but he was sure it would all work out to His Honor and Glory. This is the attitude every obedient child of God must take if he expects to accomplish His will.

4. House-top experience:

As already mentioned, in Peter's case we find him on a house top praying when the vision came. Alone with God. That is it. There this old disciple of experiences and years of service was praying and meditating. There is a temptation, at times I fear, for some of us preachers to take it as a matter of course, and we trust in our years of experience and strength, and forget to separate ourselves from folks to be alone with God. Oh, for more house-top experiences! There the vision and revelation, and we find Peter convinced and ready for action, and souls were born again, baptized with the Holy Spirit and received into the church visible. What a day for Peter!

5. Helps:

To get a vision of the needs of a field, one must study the conditions of that field. Read all that is possible to read on the country you are especially interested in. Get full of information until you become inflamed with zeal for the people of whom you have read, then God can speak to you and **you** will understand, and you can talk to Him in an intelligent way, and He understands. His will will then be revealed to you, and he will plan your life. This may cost friends, position, home, yea even your life, but if you are in His will, you can say with Paul, "None of these things move me." When once God shows us His will concerning us, we must act or miss the blessing.

If a child of God desires to keep all and give nothing for the work of the Lord, when it is clearly shown that he is to contribute for a certain cause, and it is in his power to do so, then he should not expect to receive visions, or revelations. Many folks want the revelation, but are not willing to act on receiving it. God will not reveal to us things spiritual or otherwise, out of proportion to our vision, and willingness to put into action His revealed plan. Let us remember that the order is Visions, Revelations, Action.

Conclusion:

In conclusion we will return to the texts cited at the beginning of this discourse. **"Where there is no vision the people perish."** Why? Because there is or will not be revelations, and without these there will be little action. **"There is a God who revealeth secrets."** He did it for Isaiah, Paul and Peter and many others, and he will reveal secrets to us, but we must get the vision, and this comes in the way it came to these men of God; through Bible study, study of the needs, meditation and prayer. **"Whatsoever he saith unto you, do it."** There is in this statement, both obedience and action. We must be willing, obedient and ready to do what he reveals to us. Like Paul, if we can't have our way and desire, and the Spirit forbids us to carry out our plans, let us go straight ahead, until He shows us clearly another and a better way.

Brother minister, fellow-worker and member of the body of Christ, let us all submit ourselves under the mighty hand of God, and He will give us visions of the needs of those about us, and will reveal secrets; His plan for us. Then let us be obedient, and act accordingly. Vision, Revelation, Action, that's the order.

BEARING THE CROSS

The cross which my Lord bids me take up and carry may assume different shapes. I may have to content myself with a lowly and narrow sphere, when I feel I have capacities for much higher work. I may have to go on cultivating, year after year, a field which seems to yield me no harvests whatsoever. I may be bidden to cherish kind and loving thoughts about some one who has wronged me—be bidden to speak to him tenderly, and take his part against all who oppose him, and crown him with sympathy and succor. I may have to confess my Master amongst those who do not wish to be reminded of Him and His claims. I may be called to "move among my race, and show a glorious face," when my heart is breaking.

There are many crosses, and every one of them is sore and heavy. None of them is likely to be sought out by me of my own accord. But never is Jesus so near me as when I lift my cross, and lay it submissively on my shoulder, and give it the welcome of a patient and unmurmuring spirit. He draws close, to ripen my wisdom, to deepen my peace, to increase my courage, to augment my power to be of use to others, through the very experience which is so grievous and distressing, and then—as I read on the seal of one of those Scottish Covenanters whom Claverhouse imprisoned on the lonely Bass, with the sea surging and sobbing round—"I grow under the load."—Alexander Smellie.

AN ISOLATED HOSPITAL

The hospital in Meshed, Persia, is the only Christian hospital for an area more than half the size of the United States. The nearest Christian hospital to the west is 560 miles away in Teheran. The nearest to the southeast is 700 miles, as the crow flies, at Peshawar. The nearest to the east is 3,000 miles in Peking, across the whole breadth of Asia. The notice boards at the head of the white beds in the Meshed wards show patients from all over the lands of western and central Asia.

SEWING CIRCLE CORNER

"As we have therefore opportunity, let us do good."

These are busy days, and as we are busy with our homes and gardens and are cleaning, let us not forget the Lord's work. Really, to the Christian, homes and gardens and cleaning and the care of our families all belong to the Lord's service. Sewing Circle day, however, even in the midst of all these other duties, can be a spiritual uplift and a means of strengthening us for the next task.

It is so with many of the experiences of life. To-day's work and trial and heartache and victory are a preparation for the next experience.

Over and over again we remember the oft-repeated expression of a co-worker, who in time of heartache or trial usually gave comfort by smilingly saying, "Well, this will get you ready for something harder." Is it not so in every life? It is a mark of the Lord's confidence in us that He gives us hard things to bear. He would not give us the burdens if He did not know we can bear them.

When Jacob left home and found at Bethel "the House of God," he learned one lesson—"the Lord is in this place, and I knew it not." That was by no means the last lesson he had to learn, but this lesson prepared him for lessons in the future. Perhaps to you to-day comes an experience harder than any that you have yet had. Learn the lesson lovingly and patiently and it will help you with to-morrow's lesson.

April 30, the sisters of Southwestern Pennsylvania Conference District enjoyed an all-day meeting at the Weaver Church. We hope to share with you some of the talks and papers later. As we listened to these talks by different members, we could not help but notice the strain of definite realization of responsibility for witnessing for the Lord. Getting acquainted with new fields, discussing plans for relief of suffering in various ways, gave much food for thought.

The spiritual upbuilding of our own membership appeals more and more strongly. There is a growing interest in the fields farther away from home. As the different lines of work were emphasized, we feel that every sister was strengthened and prepared for more faithful service as the years go by.

Spring time is organization time with many of you. Perhaps we might think of a few things in connection with this meeting. First, let us pray for our organization. Our officers need special grace and strength for a work that is by no means light. Second, let us be both frank and kind in our organization. Third, talents differ, but with grace and patience and with loving sisterly coöperation all the offices can be well filled and the work carried on efficiently and properly.

And, by the way, as we begin the year's work, let us remember to be faithful and systematic in our giving and also in our reporting. If the Secretary will ask the District Secretary for extra report blanks to fill in from meeting to meeting the attendance and offerings and work done, the handing in of the finished report will be a small matter when the District Secretary asks for it. This will be a source of satisfaction to us all, not for display, but as a matter of information and a guide for our future work.

FACTS ABOUT AFRICA

North Africa (including Egypt), has forty million people, mostly Mohammedans. South Africa has ten million people, many of them nominally at least, Christian. Between them is the great mass of ninety million blacks of pagan Africa.

Africa, has an area of 11,500,000 square miles, one-fourth the territory of the globe, almost four times the area of the United States.

Africa has three times the area of China, one-third her population, and a far greater wealth of raw material.

The coast line of Africa is equal to the earth's circumference.

Liberia, a Negro Republic, with 2,000,000 people, is three times the size of Holland.

Portuguese East Africa is eight times the size of Portugal; the French Congo is three times the size of France; the Belgian Congo is seventy-nine times the size of Belgium and has twice the population; British East Africa is five times the size of England.

Cairo, Africa's greatest city, has a population of 791,000 and contains 430 Mohammedan mosques.

Half the gold in the world is thought to lie buried in Africa.

The annual output of the Kimberley diamond mines is about $25,000,000, ninety per cent of the world's output of diamonds.

The copper fields of Africa are greater than those of North America and Europe combined and its iron ore exceeds that of North America.

Africa has 800,000 square miles of coal fields hardly touched as yet.

In 1882 the export of cocoa from the Gold Coast was valued at $20; to-day it is valued at $15,000,000.

Before the Moslem invasion, North Africa had 40,000 Christian churches but in 696 A. D., Moslem Arabs overran the country.

The Berbers, who comprise 75 per cent of the people of North Africa, still have in their folklore stories of the cross and the Christ of their ancestors. They are therefore more easily reached than other Moslems.

In Egypt, only three women on an average, out of 1,000 can read or write. The deaths of infants under one year of age in Egypt are 31 per cent of the total native deaths. One person in every ninety in Egypt is totally blind.

Ignorance, superstition, poverty, neglect, are the inheritance of the pagan African.

Hundreds of thousands of natives are 100 to 200 miles from the nearest trained physician. The "witch doctor" is both physician and priest to the African.

Every Mohammedan trader from the north is a potential missionary for his religion among the Central Africa blacks.

The white man is in Africa seeking gold, diamonds, ivory, rubber, cotton, hides, oils, copper, tin, wool.

Rum and commercialized prostitution are the two blights that the white man has brought to Africa; the latter is far more dangerous than native polygamy.

Three main railroad lines penetrate the heart of Africa: the Cape-to-Cairo, one from the Indian Ocean on the east, one from the Atlantic by the Congo River route.

Three great missionary problems claim the attention and resources of Christianity in Africa. (1) There is the vast Mohammedan population in the north, extremely difficult to reach with the message of Christ. (2) In Central Africa is the vast Negro population, with 800 languages and in thousands of tribes and hundreds of thousands of villages. They live in ignorance, superstition and poverty. (3) In the great mining regions of South Africa the Negroes come into closest contact with the worst representatives of so-called European and Christian civilization, and many become physical and moral wrecks. The solution of these problems is to be found in the acceptance of Christ and the application of His principles in the every-day life.

Despite the years of work and noble sacrifice of lives, less than 2 per cent of the vast millions in Africa are members of evangelical churches.

—From Interesting information on the country and significant facts of foreign mission progress. Revised from a leaflet prepared by the Methodist Episcopal Church, Committee on Conservation and Advance, Chicago, Ill.

"He went about doing good." That, to my mind, is one of the best signs of spiritual life.—J. F. Bressler.

REPORT

Of the East Union Sewing Circle, Kalona, Iowa, for the year April 1, 1931 to April 1, 1932.

No. of meetings held during year	9
Average attendance	23
No. quilts made	7
No. comforters made	3
No. Garments and Other Articles made	110
Total Receipts during year	$ 55.68
Expenses of sewings	42.74
India Missionary Support	50.00
Kansas City Mission	15.00
Girls' Industrial School India	15.00
Total Disbursements	$122.74
Amount on hand	66.39

Mrs. J. P. Miller, Sec'y.

REPORT

Of the Rockhill Sewing Circle, Sellersville, Pa., March, 1931, to March, 1932.

No. meetings	12
Average attendance	22
No. pieces made	256
No. quilts	19
No. comfortables	10
Bal. in Treas. March 1, 1931	$10.70
Money received during year	$203.20
	$213.90
Expenditures	201.65
Bal. in Treas. March 1, 1932	$12.25

Mrs. H. A. Derstine, Sec'y.

OUR DUTY

The great world's heart is aching,
Aching fiercely in the night,
And God alone can heal it,
And God alone give light;
And the men to bear that message,
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.

Can we close our eyes to duty?
Can we fold our hand at ease?
While the gates of night stand open
To the pathway of the seas?
Can we shut up our compassion?
Can we leave one prayer unsaid?
Till the lands which hell has blasted
Have been quickened from the dead?

We grovel among trifles,
And our spirits fret and toss,
While above us burns the vision
Of the Christ upon the Cross;
And the blood of God is streaming
From the broken hands and side,
And the lips of God are saying,
"Tell my brothers I have died."

O Voice of God, we hear thee
Above the shocks of time,
Thine echoes roll around us,
And the message is sublime;
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience,
And love has led the way.

—Frederick George Scott.

"IT IS FINISHED"

Out through the darkness of that afternoon rang those words, "It is finished." What finished? The Redemption of Man. The world was saved. Sin was expiated. Every demand of infinite justice had been met. The bonds which shackled earth's teeming millions had been broken. To every human being there remained a ransom. Who paid that debt? God, in His Son.—S. M. R.

NEWS LETTERS FROM ARGENTINA

By Mae H. Hershey

For the Gospel Herald.

(April 19, 1932)

The volcanic-ash fall is still visible inside and outside of the house. Some of us are very anxious to see it rain, thinking this would help out in settling the ashes, as they make themselves very noticeable when the wind blows. People, furniture, clothes, walls and floors alike become white and whiter. It makes the hair stiff and hard to pull a comb through it.

The newspapers had several articles describing the utility of the ashes. An experiment was made of alfalfa and grass seed, covered with the ashes it sprouted much quicker than without. It is also very useful for scouring steel and nickel tableware, aluminum pans and kettles; and if this were in the U. S. A., how they would take advantage of putting it up for Dutch Cleanser, as in the United States millions of tons of the same product is annually utilized in this way, by having it brought directly from the volcanoes.

Another fall of volcanic ashes is predicted for around the 26th of this month. So far the district of our Mission stations, Carlos Casares, Pehuajo, America and Trenque Lauquen have received more of the Ash-fall than other of our stations. We have seen very little bright sun these days. But let Jehovah be praised whether it rains or shines, praise ye His holy name, for the wonderful blessings He sends us!

Gloria Romero, one of the younger girl members in Trenque Lauquen, was in the hospital for an operation for Appendicitis. The Trenque Lauquen hospital is under the management of the Catholics—the head nurse and others are Catholic nuns. There is a chapel in the hospital and a priest goes regularly for confessions and communion.

The Superior brought a booklet containing the catechism to this girl and said she must memorize it and take her first communion before leaving the hospital. Our prayer for her was that God might open a way of escape for her. She told us afterwards that her continual prayer was that for some reason the priest might be delayed in his coming to the hospital. The day that he was supposed to come was the day the ashes fell. That day he wouldn't go as it was dark most of the day (he might have been at home confessing his own sins) and many a one thought it was the end of the world.

The priest did not go the next day nor the next—the girl was discharged from the hospital on the fourth day and the priest still did not make his appearance. The Superior did not want to let the girl go and said, "You cannot leave the hospital until you have confessed and taken your first communion. The girl's answer was that the doctor had given her permission to go and she must go. "Call unto me and I will answer" was verified in this case.

Several hundred men who have been out of work for sometime were glad for the employment of a few weeks in cleaning off the ashes from the streets. The mayor of Trenque Lauquen is very sympathetic and willing to help the poor by employing all the men possible for such work, but the City's funds are low. They have arranged that a set of men work for a certain number of days and then give another set a chance to work.

Sister Laura Rivas is Bible Reader in Tres Lomas. Sister Swartzentruber accompanies her to the homes. The Sunday school attendance increased to over a hundred, which was attributed to the visits of the sisters.

(April 26, 1932)

We have not heard this week from Sr. Garcia of 30 de Agosto, who was considered beyond medical help, having Cancer of the Stomach. At the advise of the doctor, his son and daughter came to take him home, he would be just as well off in his own home.

Immediately after we had special prayer for his recovery if it be the Lord's will, Sr. Garcia made a great change for the better. The doctor admitted that this was not due to anything that he had done. It was a mystery and a marvel to him as are all God's ways past our finding out, when He wills to work. His daughter had a firm conviction that he would get better although three doctors had said his time in this world was short. Her prayer was, "Heal my father if it is Thy holy will, if not, let me be as an obedient child, submissive to Thine own will. Have Thy way, O Lord!"

A week's meetings are in progress in Pellegrini, Bro. Litwiller as evangelist. The Brethren Snyder and Hershey expect to take some of the young folk of Trenque Lauquen to help out in these meetings. The Bible Coach will be used.

Mother's Day programs are being prepared for May 8th. Anastacio Sierra, a former Bible student and worker, is planning to give with the help of the Bragado workers, a Mother's Day program to the Corn Huskers on a farm near Bragado where Sierra is a husker, himself.

From all reports, the Mission Kindergartens are doing good work and are having good attendance. The Casares School has greatly increased in attendance and also in interest.

The Night Bible Study Classes of Trenque Lauquen have opened for another year's work. These as well as the Kindergarten of the same place were delayed a month on account of the building of the new church.

Bro. Webers seem to be making progress in Language Study in spite of losing a few weeks due to the teacher (Juan Michelli) having a nervous breakdown. Sister Weber accompanies the Bible Reader twice a week which is practical experience for her.

The landlord of the Hall we use in Maza had an attack of Intestinal inflammation and was hurried off to the hospital in Rivera. He took the keys along and had a telegram sent to us that we are not to go for services this week. He is one of the very interested ones at Maza.

An extra meeting of the Mission Council was called to be held at Carlos Casares last week. The missionaries were all present. Some returned home that night, others on the early Four o'clock train, while the rest remained until later in the day. The Executive Committee met the following day to consider some things pertaining to the Mission.

Bro. and Sister Rutt expect to leave on furlough the latter part of July, arriving in U. S. A. about August 14th.

By Edna Weber

(May 4, 1932)

We praise God for the manifest spiritual blessings attending the evangelistic meetings in Pellegrini conducted by Brother Litwiller. The attendance is good, and we believe that the Word of God is reaching into the hearts of some of the listeners. Last Sunday a number of young people from Trenque Lauquen helped to bring some messages in song. They were taken to Pellegrini in the Bible Coach by Brother Hershey. Brother Santiago Battaglia conducted the evening services at Trenque Lauquen in Brother Hershey's absence.

William Oesch, of Kent, Ohio visited with the Hersheys a few days ago. Brother Oesch is employed by the American Republic Ship Line, and took advantage of making this visit while the ship was lying in port. The Hersheys had known him when he was a boy, and when they were workers at Youngstown, Ohio, so they appreciated his visit very much.

Brother Rutt from the American station wrote saying that the wind is blowing the volcanic ashes so much that they can hardly see two blocks ahead. He also says that four deaths have been reported due to the typhoid epidemic.

At present, here in Pehuajo, the typhoid epidemic is quite serious. There were over one hundred cases reported last week, and many new ones this week. There are many deaths. We see funeral processions passing the house almost every day. One day last week there were three. Yesterday a young mother was buried, leaving a family of five children. In our visitation work we hear many sad reports of typhoid cases.

It is a somewhat strange experience to accompany the Bible Reader, when one is so handicapped with the language, and not able to understand much of the conversation. Nevertheless, I appreciate this privilege of making new contacts, and getting a glimpse into many needy homes, and assisting as a prayer helper while the Word is being read and explained. It gives one a deeper longing to bring the Gospel to these needy, hungry, and indifferent people. Yesterday afternoon we visited in eight homes with at least sixteen adults. In each of these homes a scripture passage was read and explained, and prayer was offered by the Bible Reader, Sister Angela Cavadore. Most of the hearers listened attentively. Surely this work requires our prayer interest, to help bring the listeners to Christ, the only Saviour from sin.

Since many of the side streets are still covered with ashes from the recent Andean eruptions, we have to wade through ashes to our ankles while out visiting. Most of the Bible reading is done on the outskirts of the city where the streets are not cleaned. When the wind blows as it did last week we have to walk through clouds of dust and ashes. However, we praise the Lord for health and strength to go out, even in the midst of some unpleasant circumstances.

Brother Felicano Gorgon conducted our Sunday evening services in the absence of Brother Litwiller. He is a student here in the Bible School, and a native worker. He is the teacher of a large class of lively boys in Sunday school.

Yesterday evening Brother Weber gave a discourse in Spanish at the Y. P. M. Of course he was obliged to read it, but he got along very well. The subject was the Companionship of the Holy Spirit. About a month ago he was leader of the Y. P. M. It requires much courage to read or speak in public in a new language, after studying only a short time. We solicit your earnest prayers in our language study.

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers, Greetings in Jesus' name:—

"O my soul, bless thou Jehovah,
All within me bless His Name
Bless Jehovah, and forget not
All His mercies to proclaim.

For as high as is the heaven,
Far above the earth below
Ever great to them that fear Him
Is the mercy He will show."

We truly have great reasons to praise the Lord for His great love and mercies to us and for the beauties all around us. We are made to wonder why more people do not put their trust in Him.

We are conducting our regular services with good interest.

Our teachers' meeting is each Thursday evening in the different homes and this way we get in outside homes and always find they welcome this meeting back. On Thursday evening we have our prayer service. Very good interest is taken in this service. Then we have our usual Sunday morning and evening services.

Our schools close soon and we expect to hold two weeks Vacation Bible School in June.

We are glad that one precious soul who has been away from the Lord for a number of years has returned to the Lord with a definite experience, and will renew her covenant. Pray that she may be used to gather in other souls for His kingdom.

Some of our visitors since our last letter to the Herald were: Bro. V. E. Reiff, who audited the books. Sister Reiff and daughter met him at Ft. Wayne. We were very glad for their visit. Bro. S. E. Allgyer stopped over night and preached for us Sunday evening, April 10. We are always glad for Bro. Allgyer's messages. Six young people of Goshen spent a night in Ft. Wayne and on Sunday morning sang two quartettes for Sunday school and church service, May 1. They were Bertha Nohejl, Elva Gunden, Alta Housour, Oswin Gerber, Ezra Beachy, and Orie Miller.

May 16, Bro. Joe Bontrager of Wakarusa, Ind., one of the first workers at Ft. Wayne Mission stopped on his way through the city and paid us a short visit. We surely are glad to see those who have been interested in this place and others as well.

Remember the work in Ft. Wayne in your prayers.

The Workers.

Marietta, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We feel we want to praise the Lord for His continual watch and care over us. David in the Psalms tells us to praise Him according to His excellent greatness. In order for us to do this our life must be continually filled with praise for the greatness of God is beyond our reasoning. We are made to feel sad as we get around and see how few there are who are really praising God with their lives. It makes us feel like David in the 107th Psalm where he at four different times spoke these words, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." If this was lived out in the lives of all people what a great change there would be in

the homes. We are thankful to the Lord that there are a faithful few who are endeavoring by God's grace to live this overcoming life. We are well pleased with the interest shown at this place in the attendance at the different meetings. Our duty is to sow the seed and trust the Lord for the increase.

We are looking forward to our tent meetings to be conducted by Bro. Kulp starting July 5. We desire the prayers of God's people at all times and would especially ask you to pray for these meetings as there are so many whom we know who are living outside of Christ and we know that it is not God's will that one soul should perish.

Our Saturday evening Bible study is very interesting. We are studying the travels of the Children of Israel with Bro. Clarence Weaver as instructor. Many helpful thoughts are being brought out of these studies.

Friday evening we meet in the different homes to study the Sunday school lesson. These meetings are very well attended. We appreciate how ready the people are to open their homes for these meetings, both members and those who are not members. We hope in this way to create an interest in these homes for things that are eternal.

Saturday evening, May 7 Mrs. Benj. Bloecher was baptized and received into the church. At the same time we had our preparatory services conducted by Bro. Risser and Bro. Garber. The Sunday morning following we had communion at which time 30 members from here took part, also a number from other places.

Our blind Bro. Minnick has been called home since our last writing for this paper. He suffered from strokes for a number of years being altogether helpless and blind. His funeral was held from the Mission April 23, services conducted by Bros. Risser and Garber.

We expect to close our sewing school for the summer months on June 11. We appreciate the way the sisters from the different churches came in and helped us out. Being so well supplied with teachers makes it rather a pleasure for us and is a great help to the children. May the Lord richly repay all those who are helping along with the work here. Will you continue to pray for us?

In His service,
Cora Smith.

CONTENDING FOR THE FAITH EFFECTIVELY

By George R. Brunk, Denbigh, Va.

(The substance of an address delivered at the General Conference of 1931.)

We thank and praise God for the privilege we have had of meeting together in this General Conference, and for the things that have been accomplished. It is only by God's grace and favor, in view of human limitations, that such a great work could be brought to a successful close.

This is a great and important subject and I ask your prayers while we have it under consideration.

I feel sure that grandfathers and grandmothers present are much concerned in preserving the old faith, and that fathers and mothers with children about their knees, and large numbers of young people that go in and out before us are much concerned about this matter of successfully contending for the faith.

Sin and evil, like weeds and briers, will thrive without special care, but truth and virtue, like fruits and flowers, must be guarded, protected and nourished or they will decline and vanish.

Paul says of the heathen, that they came into their deplorable condition because they did not like to retain God in their knowledge, and their foolish hearts were darkened.

We must have the will, plan and determination to hold the truth.

To maintain the truth means a life-long conflict. The Christian life is not a lawn party; it is represented as a warfare and God's people throughout the ages have found it a serious matter, but there is no more honorable activity in the world than contending for a full and rounded Gospel, and the very angels of God are engaged in the conflict.

If the Church is to be held from the almost universal drift of error we must first of all maintain a scriptural leadership. There will always be, and has always been, a fringe of compromisers, disloyalists and incapables clinging to the edges of the Church, but the welfare and safety of God's people demand a leadership of unquestioned loyalty and devotion.

What a wonderful work under God was accomplished by Moses! Great natural ability—definitely called and commissioned of God—humble—zealous—self sacrificing—compassionate—loyal unto death—a pattern for religious leaders.

And had he not high honor
The hillside for his pall
To lie in state while angels wait
With stars for tapers tall
And the dark rock pines like tossing plumes
Over his bier to wave
And God's own hand in that lonely land
To lay him in his grave?

While all God's children cannot be gifted alike, all can be loyal and true whether they have one talent or five.

Aaron was a good-hearted man with a glib tongue and was divinely called to assist and work under Moses but was unfit to be at the front as was proved in short order by the absence of Moses for a time, in which Aaron's man-fearing spirit worked havoc in the assembly.

The majorities may throw down gold at the feet of spineless Aarons and pick up stones for unyielding loyalists like Moses but now, as then, the Church will rise under leadership like Moses, Elijah and Paul, and decline under such as Aaron, Eli and King Saul who served, under fear and favor of the people, rather than the undivided loyalty to God.

Determining leadership must not only be firm and unrelenting in the matter of loyalty and obedience to God, but it must be tender and compassionate with the weak, ignorant and the penitent—full of true benevolence and the milk of human kindness.

Moses refused to yield to the multitude in their disloyalties but he would fast and pray for God to have mercy yet again, after they had forfeited their right to live—and even requesting to perish with them if they could not be forgiven!

A true steward may do as he will with his own, but he dare not on pain of rejection make compromise with the debtors of his Lord. One hundred measures of loyalty is due the Lord, and no Church leader has the right to tell him to sit down quickly and write four score—to require less than the Bible and the Church requires.

Search the Book from Genesis to Revelation and you will find that always, everywhere God has reproved and rebuked the laxity of leaders and approved the radical loyalist. Nehemiah is an outstanding example in his divinely directed reformation of what seemed to be a hopelessly drifted and corrupted people. What multitudes there were in the systematically organized confessions—what tenderness for the misled multitudes and what flaming severity against the corrupt leadership!

Leaders intermarried with the heathen and their children of course were half and halfers speaking half in the speech of Ashdod and half in the Jews' language—compromise.

If the Church will set forward, and maintain, uncompromising leaders the truth will stand but if the Jeremiahs and Elijahs become unpopular, and ignored, and the old time cry "Speak not unto us right things, speak unto us smooth things" again prevails we will fall and scatter and be broken and rejected as Israel was in their day.

We must give encouragement and support to true men who speak the necessary truth even if it be, for the time, unpleasant to do and hear. It is a sad state when flatterers and compromisers receive honor and the leadership of the people.

Not only must we have and maintain a scriptural leadership but we must have and maintain a true scriptural ideal, a full and rounded Gospel.

There is great danger that some Bible truths will be over emphasized and others neglected or surrendered altogether—for example:

Jesus in the great Commission set forward our duty to **hold** the **all things** that He taught and to **spread** them in **all the world.**

Our past history, while showing much for which we have a right to praise God and feel high gratification for the work of our ancestry, the fact is very clear that while the **holding** was given attention with commendable zeal, from generation to generation, the **spreading** was sadly neglected.

On the other hand churches and churches concentrated upon the **spreading** feature and founded great missions in foreign lands, the effect of which was largely nullified by the failure to **hold** the all things.

Again as we view our past we see that not only was the mission work neglected but our **holding** work has had a serious defect—while as a rule our ministry in our two centuries and a half of American history have been zealous in the holding of **plainness** and promoting a **good life** and the doctrine of **peace** yet **we have allowed others to supply our general theology and it has been done in a**

way that, unknown to many, is tending to undermine our whole system of nonresistance, separation, and conditions of salvation.

Everything in the Gospel of Christ and human duty, I think is included under three heads:

First—God gives us in the Bible **facts to believe.** It is a part of Mennonite principle to accept as true all that the Bible gives for truth from Genesis to Revelation and in reference to heaven, earth and hell.

If we begin to surrender this ground and join with the multitudes in a **fractional faith** our very foundation is crumbling.

Jesus and the Apostles made no allowance for error in the Scriptures; the Savior placed the stamp of His approval upon the most difficult passages such as the origin of Mother Eve, the end of Lot's wife and the story of Jonah and the whale. In reference to another very difficult passage He gives the full and final verdict that "the scriptures cannot be broken."

The whole tenor of Apostolic teaching can be expressed in the words of the Apostle Paul, **"Believing all things which are written in the Law and the Prophets"** Acts 24:14.

We must jealously and zealously maintain this position—**the infallibility of the Book as given to the world in its original form.** While a simple belief of the facts of the Bible is not enough to save any one it is the first essential to that great end, and to the building of a true Christian character. Cutting out sections of the Bible as unreliable has produced and is producing disastrous consequences in the churches and in the world. We **hold** the Genesis story of man and can therefore account for **sin,** a **Savior, atonement** and **salvation.**

They who reject the Genesis story have, in their minds, a brute origin including Christ, a gradual rising by evolution from error, and no need of an atoning Savior.

Secondly—The Bible sets forth very plainly **experiences to receive** of conviction; of repentance; of justification; of regeneration; of sanctification; and finally of glorification when the Lord shall appear in glory to claim His own.

The importance of teaching, maintaining, and experiencing all that the Gospel provides in a true and balanced way can not be over emphasized. Judas **repented** and **confessed** but did not meet the requirements for forgiveness and perished with a fractional truth. Simon the Sorcerer believed and joined the Apostolic Church but was still unsaved by his fractional Gospel. Some brightly saved, as shown in Hebrews 6, may be darkly damned by failing to **continue** in saving relations; a fractional Gospel. Others may come under true conviction and repentance but not going on to a saving trust become unconverted church members and remain perhaps for years or until death unconscious of their real condition. Others may by weak repentance and weak faith and lack of loyalty, though babes in Christ, be carnal and unfruitful and will likely pine away and die. Happy are they who teach and experience these Christian truths and graces in a full and balanced way, and sad indeed for such as trust in fractional truth.

Faith and **forms** must still be given their divinely appointed place and emphasis but **repentance** and actual sky blue **regeneration** must not be allowed to drop into obscurity—and of this there is already too much evidence which demands a prompt and general correction—we cannot survive as a Church upon such a fractional Gospel.

Thirdly—Not only do we have in the Great Commission the requirement of **belief in facts** and **experience in graces** but we are required to **observe commandments.**

To be believers is not enough—the devils are that—we are also to be **repenters** and **doers.**

Jesus says in John 13 that the **doers** will be happy, and in the close of the Great Commission He promises His presence with them to the last, and in the Acts of the Apostles we read that He giveth the Holy Spirit to them that obey Him. Obedience is an indispensable part of the full and saving Gospel.

A fractional Gospel almost universally preached which cut out nonresistance and the Sermon on the Mount, we hold was indirectly responsible for the World War, and broke the faith of thousands of soldiers in Christianity itself—the tragedy of a fractional Gospel.

There are three other scriptural principles which we need to **hold** in proper relation to each other, that of scriptural **authority, convincement and liberty.**

The Church has the divine commission and authority to teach, maintain, and require in her members loyalty to the full Gospel and obedience to church regulations which are in the interests of the same. A blind arbitrary authority however is forbidden—authority must be maintained upon a scriptural basis and in a Christian spirit in connection with adequate instruction and explanation—they who reject such authority which has been given to the Church to "bind or loose" forfeit their right to fellowship in the household of God.

The Scripture gives a wide margin for personal liberty upon which ecclesiastical authority shall not trespass.

For example—They that are weak in the faith can be received into the Church—**liberty** to limp—but not to doubtful disputation—the Church **authority** prevents him from justifying or spreading his infirmity.

The Church is to enforce, by proper authority, subjection to Bible principle and proper church rules but in the details of life and thought not covered by these there is to be personal liberty without strife and confusion because of difference of personal opinion.

For example they who contended over meats and herbs were to hush and leave each other alone which serves as a precedent in all things of that class.

Scriptural **authority, instruction** and **liberty** held in proper balance, and each within its proper sphere, never come into conflict one with the other.

To be held otherwise is fruitful of endless confusion and strife and the surrender of any must mean the weakening and undermining of the foundation of saving truth.

As to the manner of holding the full Gospel—it must be done in **love,** that is, in the Christian spirit of universal benevolence; this however is not as many think, a one sided unbalanced love which makes the minister simply a futile coaxer and quitter but in addition to the tenderness and gentleness which is due the weak and uninformed, it has a stern, necessary and scriptural side of rebuke and discipline for the disobedient and rebellious.

It was said of Jesus that when He should come "a bruised reed shall not break and smoking flax shall he not quench." This is a striking figure of His gentleness and compassion but does not preclude the other prophecies or His practice of pouring out upon the heads of false leaders and rebellious peoples the most scathing rebukes and denunciations that ever fell from the lips of men. A severity begotten of love and the Spirit of God and not by enmity or ill will. Gentleness and severity each have their place in the Gospel and in apostolic practice and example—either alone is a fractional truth and inadequate.

To hold the faith there must be not only a sound and able leadership, a full and balanced theology and a spiritual atmosphere but we must have and hold a spiritual membership. **To have some** carnal babes is unavoidable but the Church whose general body is carnal or unconverted has already fallen as well as those churches that have surrendered the fundamental doctrines.

We do well not to make a god out of a mourners' bench and to avoid the fanatical ravings of a false holiness but a more fatal mistake is theirs whose religious standard degenerates into cold intellectualism or an ignorant and dead formality.

Under favorable conditions corn may grow twelve feet high and produce ears a foot long but, on the other hand, under neglect and adverse conditions it may degenerate until stalk, ear, tassel and all would not be knee high to a man, and without a grain able to propagate itself.

We must have a true standard of Christian life that is **abundant,** which breaks the bondage of sin, and Satan, and floods the soul with light, and joy and salvation! The overcoming life.

Not only must we have a balanced **theory** of experimental religion, but our general membership must have it in **possession.**

By nature the **will** is hardened against God; the **understanding** is darkened; and the **affections** are alienated. This is true of every unconverted person. It is not enough to become willing to be "plain" and try to live a respectable life; there must be an inner and threefold transformation. It is not enough to join the meetinghouse and have a little water poured upon the head. There must be a supernatural change by the Holy Spirit's work in the soul. The **will** must through divine grace be **surrendered** to God, the **understanding** be **enlightened** and the **affections transformed** and the whole new being must be yielded to God and His service, which will result in a happy, useful and loyal Christian life.

No nation can gain a victory with an army of infants, or soldiers sick in bed, and no Church can carry out the Great Commission without standards of **faith, experience** and **obedience** that produces strong men and women in the spiritual sense.

The Spiritual Church will be heavenly-minded—looking far beyond the things of this world.

A gifted and famous author after having for years made a heroic but unsuccessful fight against an incurable disease went to the South Sea Islands and died; on his monument are words prepared by himself:

> "Here I am where I wished to be,
> A hunter home from the hills,
> A sailor home from the sea."

While this is heart touching poetry it, from the standpoint of religion, is sadder than the wailing winds and the sobbing sea. True religion points, aims and has its objective beyond the stream of death, not in the grave.

When our life's work is done I trust that we may be able to look beyond the grave for our rest, to the shores of everlasting deliverance.

There it is that we wish to be, wanderers home from a world of sin, and sailors home from a stormy sea.

I wish it for us all and for our children's children.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For Month of April, 1932

GENERAL

Madison Co SS Ohio	4 04
Forks Cong Indiana	22 20
Sonnenberg SS Ohio	62 80
North Lima SS Ohio	16 68
Medway Cong Ohio	14 63
Leetonia SS Ohio	12 00
Plainview SS Ohio	14 12
Medway SS Ohio	14 70
Bethel SS Ohio	12 10
Oak Grove Cong Ohio	41 16
S Union Cong Ohio	38 28
A Sister Penna	2 12
Latschar Cong Ont	8 70
Albany Cong Ore	5 57
Roseland Cong Nebr	9 00
Liberty Cong Iowa	6 65
Sugar Creek Cong Iowa	62 60
East Union Cong Iowa	12 31
Chappell Cong Nebr	6 58
East Union Cong Iowa	14 18
Salem Cong Nebr	12 50
	392 92

INDIA

General

Alvin Schantz	6 00
Sue F. Landis	5 00
Oak Grove & Pleas Hill Congs Ohio	65 00
Swamp Cong Pa	14 92
Souderton T M Penna	13 00
Springfield Cong Pa	2 00
Cent Cong O Allen Co	12 50
Martins SS Ohio	21 41
Lancaster SS Pa	31 00
A Bro and Sister Pa	150 00
East Holbrook SS Colo	7 74
La Junta Cong Colo	8 84
Palmyra Cong Mo	4 00
Mt Zion Cong Mo	3 00
Springdale SS Va	40 00
Mt Clinton SS Va	13 60
Vineland SS Ont	26 90
Wanners Cong Ont	24 00
Fairview Cong Ore	16 85
Zion Cong Ore	7 13
Bethel Cong Ore	1 00
West Fairview Cong Nebr	25 38
Salem Cong Nebr	13 65
East Fairview Cong Nebr	26 91
Salem Cong Nebr	10 95
Reiff Cong Md	105 50
Weaver SS Pa	17 65
Allensville SS Pa	20 00
Fairview Cong Mich	15 45
	709 38

Missionary

A Bro & Sister Pa	15 00
Maple Grove Cong Pa	54 50
Lockport SS Ohio	23 35
Geo W Davis	5 00
Martins Cr Cong Ohio	25 00
Spring Val Cong Kans	37 50
Hesston SS Kans	75 00
Mt Zion Cong Mo	3 50
Bethel SS Y Men's Cl Ore	12 50
Manson Cong Iowa	38 05
E Fairview Cong Nebr	31 59
Blough Cong Pa	15 00
Stahl Cong Pa	15 00
Weaver SS Pa	15 00
Thomas SS Pa	45 00
SW Pa Dist Conf Bd	5 00
Elkhart SS cl 23 Ind	15 00
Belmont Cong Ind	5 42
	436 41

S C Contributions:

Limon S C Colo	2 50
W Liberty S C Kans	10 00
	12 50
Total for India Missionary	448 91

Missionary Children

A Sonnenberg SS Cl O	37 50
Weaver SS Pa	12 50
	50 00

Evangelists

A Brother Pa	15 00
Matt. 6:3	6 00
Millersville SS Lydia Sauder's cl Pa	25 00
Psalms 103	40 00
Manheim Bible S cl Pa	11 00
Waterloo Y P M Ont	50 00
A Family Berea Cong Ind	50 00
	197 00

Bible Women

Howard-Miami SS classes 8—11—14 Indiana	12 50
Chicago Home Miss SS Women's B Cl Ill	25 00
Peter Garber	12 50
Bethel SS Old Sisters' cl Ohio	12 50
Rohrerstown SS Ada Miller's cl Pa	12 50
W H Lehman	12 50
Plum Creek Cong Nebr	12 50
Bowne Cong Mich	4 17
	104 17

Teacher

Beech Cong Ohio	60 00
Masonville SS Chester & Anna Neff's classes Pa	24 00
A Bro & Sister Mt Joy Pa	60 00
Oreville Home W'kers Pa	30 00
Landisville SS Men's classes Pa	15 00
Bossler SS YMB cl Pa	15 00
Mellinger SS Fund Pa	45 00
Two Bros Rohrerstown SS Pa	10 00
Ten Sister Lancaster Pa	6 00
A Sister Mellinger Cong Pa	5 00
A Bro & Sister Lancaster	5 00
A Bro & Sister Akron Pa	5 00
Portland Y P C L S Ore	22 50
Manson SS Dora Pletcher cl Ia	10 00
	312 50

Orphan

A Bro & Sister Ohio	11 00
Oak Grove SS Helping Hand cl Ohio	22 00
Chicago Home Mission SS Beginners' Dept Ill	16 00
Wm S & Ella Landis	22 00
G. Monroe Miller	22 00
Sue F. Landis	16 00
Edw. F. Zook	5 00
Fulton Co Churches O	11 00
Howard-Miami SS classes 5—6—7 Ind	12 00
Metamora SS Mrs H R Schertz cl Ill	9 00
Peter Garber	11 00
Plainview SS cl 5 O	6 00
Hopedale SS Jr cl Ill	9 00
Walnut Cr SS cl 5 O	22 00
Blooming Glen SS Pa	9 00
Deep Run & Plumstead SS Pa	32 13
A Sister Ind	11 00
Nappanee SS Pri Dept Ind	13 50
A Bro & Sister Va	20 00
Martins Creek SS cls 7 & 9 Ohio	18 00
Paradise SS Penna:	
Samuel Ressler & Aaron Metzler classes	36 00
Alice Rohrer & Anna Denlinger cls	36 00
Frances Rohrer cl	36 00
J J Shirk & H E Denlinger cls	36 00
Mt Joy SS David Landis' cl Pa	44 00
Naomi Erb	9 00
The Sisters Mt Joy Cong Pa	9 00
Strasburg SS Pri & Begin Dept Pa	10 00
Lititz SS Ellen Landis' cl Pa	9 00
Landisville SS Pri cl Pa	9 00
Verna Brandt	8 00
Cherry Box Cong Mo	27 12
Blooming Glen SS Robert Nase cl Pa	4 00
Blenheim SS Ont	18 00
Zion SS cl 1 Ore	10 00
Zion SS cls 4 & 5 Ore	20 00
Plum Creek Cong Nebr	9 00
Lower Deer Cr Cong Ia:	
Classes 1 & 24	2 50
Classes 6 & 7	1 30
Class 7	4 00
Classes 9 & 10	5 50
Classes 19 & 20	6 00
Classes 21 & 22	12 00
Classes 26 & 27	19 50
Classes 29, 31, 32	19 50
Primary Dept	13 73
Manson SS Pri Tea's Ia	6 50
W Union Pri Dept Ia	14 68
Bethel SS Mrs L J Hartzler cl Mo	9 00
Elkhart SS cl 15 Ind	6 00
Middlebury SS Ind	17 69
	765 65

Widow

Mattawana SS Pa	5 50
Sue F Landis	4 00
Bethel SS Y Mothers' cl Ohio	5 50
Elizabethtown SS Elmer Groff's cl Pa	5 50
Almira SS Ont	22 00
Portland SS cl 15 Ore	22 00
Zion SS cl 3 Ore	5 00
Lower Deer Cr SS Iowa:	
Classes 11 & 12	7 61
Class 18	19 50
Sugar Cr Cong Ia	22 00
Elkhart SS cl 27 Ind	82
Bethany SS Mich	5 50
Middlebury SS Ind	5 50
	130 43

Medical

A Sister Ohio	10 00
Johanna Mahnke	5 00
A Sister Ind	10 00
A Strasburg SS Tea Pa	5 00
Landisville SS Girls' cl 7 Pa	11 00
Lake View, Fairview and Spring Val SS's N Dak	15 00
	56 00

S C Contributions:

Manson S C Iowa	40 00
Midland S C Mich	15 00
Cullom S C Ill	2 00
	57 00
Total for India Medical	113 00

Evangelistic Budget

Ezra Mayer	26 00
G G Marner	5 00
Fairview Cong N Dak	20 00
Mrs Erlis Kinsinger SS cl Ia	16 00
	67 00

Academy & Bible School

Vera Newcomer	5 00
Kathryn Leatherman	10 00
	15 00

Lepers

Sue F Landis	5 00

Lickma Evangelistic Station

Science Ridge SS Jrs Ill	21 68
Science Ridge Cong Ill	48 32
West Union Cong Ia	75 98
Barbara Swartzendruber	5 00
	150 98

Personal

J D Graber	6 00

Girls' Industrial School

SW Pa Dist S C's	50 00
Pacific Coast S C's	37 18
	87 18
Total for India	3,162 20

SOUTH AMERICA

General

Detroit Cong Mich	3 38
Sue F Landis	5 00
A Bro & Sister Lewis Co N Y	5 00
Gulfhaven SS Mis	7 50
Spring City Cong Pa	86 00
Lower Salford SS Pa	67 00
Springfield Cong Pa	2 00
Central Cong Ohio	12 50
Bethel Cong Medina Co Ohio	46 00
Gehman SS Pa	17 52
A Bro & Sister Pa	150 00
East Holbrook SS Colo	7 73
La Junta Cong Colo	8 83
Palmyra Cong Mo	3 50
Mt Zion Cong Mo	1 00
Floradale Cong Ont	12 00
Wanners Cong Ont	8 75
Bethel Cong Ore	1 00
E Fairview Cong Nebr	26 67
Casselman Cong Md	4 25
Rockton SS Pa	1 50
Springs SS Pa	7 14
Fairview Cong Mich	11 69
Olive Cong Ind	16 00
	511 96

Missionary

Souderton SS Pa	37 50
Good Cong Pa	18 00
Bossler SS Pa	24 92
La Junta Cong Colo	6 00
Pleas Val SS Kans	20 00
Sycamore Grove Cong Mo	10 18
Bethel Cong Mo	19 60
Raleigh Springs SS Va	2 52
Pike SS Va	13 00
E Zorra AM Cong Ont	75 00
	226 72

Missionary Children

Fairview SS Mich	13 78
Elizabethtown SS Pa:	
Titus Rutt class	12 23
Ada Garber class	12 50
Alta Nunemaker class	12 50
East Petersburg SS Pa	75 00
	126 01

Evangelist

E A Miller	10 00
E Union Cong Ia	27 01
Marion Cong Pa	13 50
SW Penna SS Conf Dist	50 00
Elkhart SS cl 24 Ind	5 20
	105 71

Orphan

A Brother Okla	25 00
Towamencin SS Pa	22 50
Alden SS Jr cl of Boys N Y	7 50
Salunga SS Hiram Stehman cl Pa	20 00
Landisville SS Women's cl 10 Pa	5 00
Susanna C Rohrer	5 00
Lancaster SS Mrs Rohrer cl Pa	6 00
Bethel SS cl 5 Ore	1 45
Salem Cong Nebr	10 85
	103 30

Publication

A Bro & Sister Pa	5 00
Total for South America	1,078 70

CITY MISSIONS

Altoona

Allensville Cong Pa	15 37
Thomas Cong Pa	12 04
Springs Cong Pa	2 76
E Men Bd of M & C Pa	50 00
	80 17

Canton

John Riehl	2 00
Cash Contribution	35
Beech Y P B M Ohio	6 38
Mrs. Amos Zuercher	2 00
A Friend Ohio	82
Oak Grove & Pleas Hill Congs O	60 00
Walnut Cr Y P B M Ohio	4 00
Solomon Gehman	1 00
Wm Good	1 00
Canton SS Ohio	5 31
Salem Cong Ohio	8 38
Crown Hill Y P B M	13 88
Plainview Cong Ohio	7 00
	112 62

Chicago

Nora Conrad	12 00
J J Hostetler	10 00
L C Hartzler	15 00
Elkhart Cong Ind	12 34
Willow Sprgs Cong Ill	4 10
	53 44

Detroit

Samuel Yoder	1 00
Cong Offg St Johns Mich	3 00
Detroit Cong Mich	2 10
Benj Baker	6 00
A Brother Ohio	2 00
Lloyd Cressman	35 00
Shore Cong Ind	10 00
Midland Cong Mich	25 63
	84 73

Fort Wayne

Yellow Cr Cong Ind	25 00
Berea Cong Ind	8 35
Salem Cong Ind	18 28
	51 63

Iowa City

Daytonville Cong Iowa	18 60

Kansas City

Edith Ebersole	1 00
Henry Birkey	1 00
M M Buch	5 00
K C Week-day B School Kansas	22 30
Mt Zion Cong Mo	1 00
Liberty Cong Ia	9 24
	39 54

Knoxville

Towamencin SS Pa	21 28

Lima

Salem SS Wooster Ohio	8 88
Harry Sommers	1 00
Lower Dr Cr SS Iowa	31 00
	40 88

Los Angeles

Los Angeles Cong Calif	43 66
Bert L Heller	20 00
G D Shenk	1 00
Archie Hostetler	2 00
A Bro & Sister Pa	12 50
Bethel Cong Ore	50
	79 66

Peoria

Hopedale Cong Ill	20 00
Metamora Cong Ill	30 69
Goodfield Cong Ill	8 40
Willow Sprgs Cong Ill	4 10
Peter Garber	5 00
	68 19

Portland

Bethel Cong Ore	50

Toronto

Herbert Groh	10 00
Violet Wright	5 40
Jonas Snider	2 00
Biehn Cong Ont	13 00
Geiger Cong Ont	18 50
Floradale Cong Ont	19 18
Cressman Cong Ont	11 93
Wanner Cong Ont	12 75
Shantz Cong Ont	14 00
	106 76

Wichita

Milan Valley Cong Okla	2 85
Wichita Cong Kans	12 05
	14 90
Total for City Missions	772 90

CHARITABLE INSTITUTIONS

Children's Home K C

Kans City Miss Cong Kans	23 78
Peter Garber	5 00
Pryor Cong Okla	2 20
Souderton Cong Pa	17 89
West Union Cong Ia	1 20
Springfield Cong Pa	2 00
A Friend Kansas	2 00
Plum Creek Cong Nebr	7 11
M M Buch	5 00
E Fairview Cong Nebr	23 61
Special Support	222 25
	312 04

Cihldren's Welfare Work Portland

Filer Cong Idaho	89

Millersville Orphanage

Souderton Cong Pa	35 00

Orphans' Home Ohio

Burr Oak Cong Ind	6 75
Freeport Cong Ill	40 70
Weaver Cong Pa	6 58
D K Hartzler	50 00
Albert Yoder	10 00
A Bro & Sister Ind	7 00
Special Support	83 00
Farm Income	22 14
	226 17

Home for Aged Illinois

Special Support	591 80
Maple Grove Cong Pa	45 50
Morrison Cong Ill	8 65
Peter Garber	5 00
Hopedale Cong Ill	10 00
Elkhart Cong Ind	45 50
	706 45

La Junta Hospital

Cullom SS Ill	3 92
Metamora SS Ill	15 77
Peter Garber	5 00
Weaver Cong Pa	3 29
Higbee SS Colo	2 07
Charles Rollins	1 00
Hospital Sales Charged	3,895 02
Hospital Sales Out Patient	7 00
Hospital Sales Cash	483 83
Woodruff Endowment Income	210 00
Litwiller Property	18 00
	4,644 90
Total Charitable Institutions	5,925 45

OTHER FUNDS

Annuity

Harriet Hansen Estate	1,000.00
A Sister Pa	1,000.00
	2,000 00

Africa

Sue F Landis	5 00

Endowment

Jacob H Byler Estate	200 00

Board of Education

East Bend Cong Ill	76 63
La Junta Cong Colo	12 00
Birch Tree Cong Mo	1 50
E Holbrook Cong Colo	6 42
A Lewis Fretz	5 00
Bethel Cong Ore	5 25
Manson Cong Iowa	18 55
Blough Cong Pa	5 75
Bethel Cong Mich	14 50
	145 60

Mennonite Publishing House

Johanna Mahnke	1 00

District General

Spring Val Cong N Dak	3 22
Lake Region Cong Minn	1 96
Dak-Mont Dist Miss Meet	18 75
Bloomfield Cong Mont	7 73
Fairview Cong N Dak	10 00
Swamp Cong Pa	13 50
Line Lexington Cong Pa	2 00
Yellow Creek Cong Ind	21 00
Emma Cong Ind	10 61
Yellow Cr Literary Ind	10 00
Hopewell Cong Ind	14 78
Clinton Brick Cong Ind	4 80
Hopewell Cong Ind	11 00
Clinton Frame Cong Ind	18 00
Middlebury Cong Ind	15 25
Scottdale Cong Pa	22 82
Thomas Cong Pa	6 07
W Liberty Cong Kans	10 00
Sycamore Grove Cong Mo	6 30
Crystal Sprgs Cong Kans	10 00
Pleas View SS Okla	13 69
Pleasant Val Cong Kans	16 50
Mt Zion Cong Mo	11 85
Cherry Box Cong Mo	5 00
Larned Cong Kans	8 50
E Holbrook Cong Colo	10 00
Hesston Cong Kansas	10 50
Protection Cong Kans	3 25
Pacific Coast 83rd Quar Mission Meeting	11 29
Hopewell Cong Ore	2 67
Filer Cong Idaho	1 93
Sheridan Cong Ore	8 99
	321 96

Pacific Coast Conference

Filer Cong Idaho	1 65
Fairview Cong Ore	5 15
	6 80

Kitchener Bible Class Fund

Bible Study Board	200 00
Wanners Cong Ont	6 00
	206 00

Ministers' Travelling Fund

A Bothwell Friend	2 00

Wanners Cemetery Fund

Wanners Cong Ont	15 00

Rural Mission

Wanners Cong Ont	4 75
Birch Tree Cong Mo	1 02
Cherry Box Cong Mo	5 00
Schellsburg Cong Pa	3 00
Pinto Cong Md	5 00
E Men Bd of M & C Pa	50 00
Howard-Miami Cong Ind	14 87
Shore Cong Ind	10 00
Holdeman Cong Ind	23 48
Howard-Miami SS Ind	18 55
	135 67

SW Penna Conf Fund

Stahl Cong Pa	7 65
Blough Cong Pa	2 85
Pleasant Grove Cong Pa	3 60
	14 10

Good Samaritan Fund

SC's of SW Pa Dist Conf	60 00

Circle Letter

Elkhart S C Ind	2 00
S C sent by Mrs Peter M Martin Ont	1 00
S C sent by Lina Ressler Pa	7 84
Low Point S C Ill	5 00
Clara Teuscher	20
Forks S C Ind	10
	16 14

Prayer Booklet

Morrison S C Ill	1 00
Sent by Lina Ressler	1 50
Pacific Coast S C's	5 00
	7 50
Total for Other Funds	3,136 77

RELIEF FUNDS

Russia

Walnut Cr Cong Ohio	41 42
Wisler Men Nappanee Ind	76 00
Berlin Cong Ohio	1 00
D J Roth	5 00
Sue F Landis	5 00
J D Hershberger	5 00
A Bro & Sister Ind	5 00
Hereford Cong Pa	76 50
Boyertown Cong Pa	22 33
Fulton & Williams Co Congs O	280 00
So Union Cong Ohio	82 21
Zion & Trissles Congs Va	26 90
	626 36

China Famine

Sue F Landis	5 00

Russians in Harbin China

A Brother Iowa	10 00

General

Salem Cong Ohio	15 82

Dak-Mont Dist Relief

Red River Valley Cong N Dak	5 00
Zion SS cl 6 Ore	5 00
	10 00
Total for Relief	667 18

SUMMARY

Dak-Mont Dist Conf Bd	199 61
Franconia Dist Conf Bd	497 55
Ind-Mich Dist Conf Bd	487 86
Illinois Dist Conf Bd	319 86
Ia-Nebr Dist Conf Bd	765 79
Lancaster Dist Conf Bd	1,118 79
Mo-Kans Dist Conf Bd	403 47

Ohio Dist Conf Bd	760 17	Virginia Dist Conf Bd	96 02	S. America Mission	1,078 70	Relief Funds	667 18
Ontario Dist Conf Bd	602 46	Wash Co Md Franklin Co Pa Dist Conf Bd	119 00	India Mission	3,162 20		15,136 12
Pacific Coast Dist Conf Bd	163 82	Sew Circle contributions	240 32	City Missions	772 90	Respectfully submitted and Gratefully received	
SW Penna Dist Conf Bd	342 53	Men Bd of Miss & Char	8,846 58	Charitable Institutions	5,925 45	V. E. Reiff, Gen'l Treas.,	
Southwestern Pa SS Dist Conf Bd	172 29		15,136 12	Africa Mission	5 00	1711 Prairie St., Elkhart, Ind.	
				Annuity	2,000 00		
				General & Other Funds	1,524 69		

GLEANINGS

North Africans in France

At present there are about 110,000 North Africans, Berbers, Arabs, and Kabyls from Algiers in France. Many of them have come in contact with Protestant missionaries in their home lands and while in Paris attend Protestant services. A group of Mohammedans comes regularly an hour's ride by bus to take part in the meetings and the driver, a Kabyl, leaves his bus parked in the street to go in himself. A former student of El-Ahzar University is an attendant at services, and a Kabyl who became a Christian and returned to his home country reports that, notwithstanding constant peril of life, he has so far distributed about 1,250 portions of the Bible among his people.

A New Spain

Last summer I traveled 4,500 miles in Spain and talked with more than fifty Protestant pastors, representing different denominations.

Though the number of Spanish Protestants is small (scarcely 12,000 among more than 22 millions), the Evangelical movement has been an important factor in bringing about the republic. Some of the secretaries in the present government were pupils in Protestant schools, and are not ashamed to confess it in public. I found everywhere that, among the most influential men of this government, Protestantism is well thought of. Some of our pastors have even been offered the office of provincial governor or the presidency of the city councils and regional congresses.

To-day in Spain there could be employed as preachers and lecturers all the pastors working in all the Spanish-speaking countries. There are less than a hundredth part of the workers needed, and these are so poor that even those who receive the highest salaries would be unable to eat in the United States, not to speak of rent and clothing. The highest salary for a pastor in Madrid in terms of dollars would be $40 a month. Their congregations are also poor. Germany and England are doing something but their help is meager. If the North American boards working in Latin America could help Spain at present they would help the work in all Spanish-speaking countries, because Spain is now becoming more and more the leader in all those countries.—Juan Ortz Ganzales.

Protestant Academies in Germany

The most noticeable way of balancing the German budget has been by reducing the salaries of state officials of all classes. Particularly drastic is the decision that out of 15 pedagogical academies, in which since the war the elementary school teachers have been trained, only six will remain, and how long those will remain open is uncertain.

It is significant of present political conditions that the nine academies sacrificed are all Protestant, while the two Catholic academies, and the one in Frankfurt with no religious affiliations, will continue their work. This means that the Catholic influence has been strong enough to protect their cultural institutions, while the Protestants are not in sympathy with the present Prussian government.—The Christian Century.

Effects of Christian Education

The answers given below were written by students at the close of a year's course on "Problems of Religion," given at the American University at Cairo.

I used to believe that tying rags to tombs and lighting candles at them would bring good luck, but now I believe nothing of that sort. This course has made me see that true religion should lift the standard of my conduct.—A Palestinian Moslem.

This course has strengthened my belief in a good God.—A Russian Atheist.

I believe this course has taught me what true religion is. If I have learned only this from the course, it is enough.—A Palestinian Moslem.

In primary schools, I learned that the Koran was the true word of God—perfectly correct, no mistakes and no errors. I could not discuss with my teacher that this was not right or he would have beaten me and might have expelled me from school.—An Egyptian Moslem.

—Recent Bulletin of the American University.

Younger Generation Sacrifice

Many young Christians in Angola, West Central Africa, have refused positions that would mean comparative wealth in order to continue teaching under conditions little short of poverty, reports Dr. Henry S. Hollenbeck, of Sachikela. They have dedicated their lives not only to the school activities but to evangelistic efforts. They find a growing desire for the Christian message in unoccupied villages. "They teach on meager allowances, and one young man refused a position as carpenter for a prosperous company even after considerable pressure was brought to bear upon him, and he was told he might name his own salary."

Four Races Confer

Chinese, Indians, Eurafricans, Bantu, one Scotchman, an Englishman and an American sat down together recently and discussed ways and means for developing interracial understanding in Johannesburg. The 2,000 Chinese have nothing in common with the 10,000 Indians, nor the Indians with the rest. The 30,000 Eurafricans are scarcely better off. The Bantu are constantly finding new friends among the whites, but know little about the Indians and the Chinese. Out of this preliminary conference came plans for an International Club. The Chinese and Indians favor the purchase of a building at once. This absorbingly interesting enterprise has met with the unanimous approval of all races and should provide the contacts out of which a spirit of understanding may develop between the vanguard of each group.—The Congregationalist.

Egypt's Problems and Progress

Miss Finney of the American Mission at Tanta, Egypt, outlines some of the problems met there. As rural mission schools are being replaced by the better equipped government schools, the need arises for preaching centers to become the nucleus of future churches. The increase of government schools enlarges the reading public, thus calling for larger supplies of good reading material, and providing a widening opportunity.

The national aspirations of present day Egyptians must be met by inspiring the younger generation to real service for their country. Addiction to narcotics, the difficulties of converts from Islam and woman's position under Islam never cease to be problems.

As to progress, Miss Finney lists decreasing fanaticism; greater interest of young people in evangelism; vacation Bible Schools; an aroused "Health Sense"; intensive study of Egypt's agricultural resources with a resultant lessening of rural poverty; better roads—a challenge to the evangelist, and finally greater leniency on the part of the government toward Christian instruction.

Religious Liberty in Turkey

Liberty of worship in Turkey appears to manifest itself largely in religious indifference, except among Christians.

There is strong protest, sometimes followed by persecution, when Christians seek to convert Moslems. This, says the Constantinople correspondent of the Manchester Guardian, particularly affects many foreign institutions of education, which are mostly missionary and are founded for religious purposes.

Angora claims to have established religious liberty, but on the other hand monastic association is denied, and the Angora leaders have abandoned Islam.

There is no interference with religious worship, and the mosques are still well frequented by the working and lower middle-classes. Six thousand clergy, hodjas and imams and muezzins, are paid out of the budget of the state, though there has been some protest.

The Angora leaders do not think it advisable for the organization of religion to be outside state control. It gives them a better hold on the preachers. But its semi-establishment does not mean its state recognition. It is really a police measure.

The Guardian's correspondent finds an intellectualist, materialist, modernist spirit, together with a natural reaction against all that was the foundation of the Imperial regime.

When it comes to interreligious propaganda, the question is very different:

Here the Turks remain extremely sensitive. Recently there have been several cases of protests and police investigations regarding supposed conversions to Christianity effected by foreign educational institutions. Whenever such cases arise there is a popular call for the expulsion of foreign educational orders and establishments.

The government sends investigators and sometimes favors the idea of requiring that the directors of such institutions shall be Turks. It is forced by public opinion to prevent all liberty of religious propaganda. Angora's main preoccupation is to keep all its citizens very Turkish and national.

A certain amount of Christian propaganda does go on. The New Testament is now being translated into the new Turkish language by a committee in which Turks take part. —Literary Digest.

Cannibals Won to Christ

An old man with a white beard at a Christian meeting in the Western Sudan is a very unusual sight. Later he said that while he was young his relations sent him to another tribe where he learned to beat a call to war. They marched to a neighboring tribe and overcame their enemies. When asked what he did with those who were killed, he said, "I ate them!"

Sometime later he heard that a white man had come to teach them about God. This old man's face lit up when he said the white man was Bwana Mukubwa (Mr. Charles Studd) who told him that if he repented and followed Jesus he would be saved. He believed and has never gone back since. A number of people had gathered, and after the ex-cannibal had finished speaking another man said that he too had been a very bad man, and at the time the Bangwanas raided the country he had a brother killed. He joined the Bangwanas and went with them to other tribes and raided them. "We killed many people, and divided their bodies amongst the women of the villages," and he of course had his share. As I looked at these one time cannibals, can you wonder that my heart sang for joy that Christ can touch these folk and lift them from this awful degradation?

—Mrs. Harrison.

A Moslem Defends Christians

Ali Saif en Nasr, the son of a wealthy and devout Moslem chief in the Fayoum Oasis, came to the American University at Cairo in 1923, with the express understanding on his part that he would not submit to Christian "propaganda."

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics and college activities in general, till he became the student cheer leader and a prophet of sportsmanship. He had forgotten his hostile attitude in daily and Sunday chapel which are a part of the college life to which he was devoted.

In 1928 he wandered one evening into a downtown mass meeting of 500 Sheikhs of the Azhar and listened to an impassioned declaration of hate against Christianity followed by a riotous clamor to persecute any and all converts to Christianity. As the air grew heavy with imprecations and threats, Ali protested with his nearest neighbors against intolerance and bigotry. He was threatened with canes and taunted with being a Christian. He jumped to his feet, proclaiming his name and family, known well to all and shouted:

"Are you animals to fight with your claws? Shame on you. Cannot our religion persuade of its own self? If not, let us be converted to anything that will make us gentlemen. I am a Moslem, but there is no use being a Moslem unless we can conduct ourselves with ordinary Christian courtesy."

He barely escaped assault and his disgust and wrath found expression in words that had best be forgotten. But he had learned the lesson of Gamaliel; that truth and courtesy must rule though the heavens (Moslem or Christian) fall.

—The Moslem World.

When the English Were Heathen

Missions are not modern! Back in A. D. 598 Gregory made an appeal to Christian Africa on behalf of pagan England. Nearly 1,350 years ago he wrote to Eubogius of Alexandria, in northern Africa: "The English race, situated in the far corner of the earth, has hitherto been in unbelief, worshiping stocks and stones. But, aided by your prayers, I sent a monk. Now, letters have arrived telling me of his work. They show that he, and those sent out with him, shine amongst that nation with such miracles that they seem to imitate the mighty works of the apostles. At Christmas, more than 10,000 English people were baptized. I tell you this that you may know what your prayers are doing at the world's end."

—The Congregationalist.

Missionaries in Foreign Fields

A bulletin recently published by the graduate school of the American University, Washington, D. C., presents the results of a study completed by the "cumulative digest of international law and relations," and gives some interesting figures concerning the number of missionaries now in service in foreign countries. A total of 7,809 American missionaries are now stationed in 87 foreign countries. Nearly one-half of these, or 3,712 missionaries, are located in the three countries of China, India and Japan. The figure reported for American missionaries in China is 1,846; India, 1,351; Japan, 515.

Depression Brings Folks Back

"Reacting from the materialism of the decade that ended in 1929, mankind is finding its way back to the church through the doorway of depression," said Bishop Wyatt Brown in addressing the twenty-eighth annual convention of the Diocese of Harrisburg on January 26-27.

"The economic situation in which we find ourselves is a challenge to the Church of Christ. The appeal of the Church will be heard to-day as it has not been heard, yearningly and gladly, by thousands and thousands of the unchurched.

"Despite its unprecedented prosperity, the decade from 1919 to 1929 had 'tragic results in the life of our people.' The American people were on a gaily decorated toboggan, sliding down a spiritual hill, amidst great cheering, having lots of fun. Then came October, 1929. God called His people home. The burden of poverty which has resulted demands the Christian generosity and charity and devotion of us all."

Oriental Attempts to Avert War

Christians in both China and Japan have made earnest efforts to promote a peaceful settlement of the Far East controversy. The first move seems to have been taken by Mr. Ebisawa, secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China that Japanese Christians would cooperate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and on the political editors and owners of leading newspapers and requested editorials that would promote a friendly settlement with China. A general meeting of Churchmen and leaders in the peace organization was also held in Tokyo, but the Japanese Government is evidently in control of the militarists.

The New York Times reported that twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China when they conferred with him and joined in devotional services, praying for a settlement of the Manchurian dispute.

Real Famine in Egypt

This is not a famine of bread such as was in the time of Joseph, though poverty still abounds in the Nile Valley. The serious poverty today is due to a famine in the Bread of Life. In the Delta of Egypt alone there are over 250 towns, besides hundreds of smaller villages, where there are none to tell of Christ's Way of Life—and where ignorance, superstition, disease, poverty and demoralizing sin abound.

When the first American missionaries, Mr. and Mrs. Thomas McCayne, landed in Alexandria seventy-seven years ago, they met with fierce opposition from the four million Moslems and half a million Copts. Now there is a strong Evangelical Church in Egypt with 20,000 members. But there are to-day in the Valley of the Nile 13,000,000 Moslems and 900,000 Copts—over three-fourths the number found there in 1860. Faced with this growing problem Christians need to throb with new life—the life of the Spirit of God.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 9, 1932 (Herald of Truth Established 1864) No. 10

EDITORIAL

"Seest thou a man diligent in his business? He shall stand before kings."

This is the kind of diligence referred to by Paul in Rom. 12:11—"Not slothful in business; fervent in spirit; serving the Lord."

Diligence in the service of the Lord, if continued to the end of life's journey, means that in the end, and in all eternity, we shall stand before the "King of kings and Lord of lords."

If you are looking for business precepts which may safely be followed and which are sure to stand the tests of time and eternity, you will find them in the Bible. In this, as well as in all other things, the Bible stands as the peer of every other book.

The middle verse in the Bible—"It is better to trust in the Lord than to put confidence in man"—should stand right in the middle of every man's business life. This does not mean an attitude of suspicion and lack of confidence in fellow men, but it is a recognition of the fact that in trustworthiness God towers above man as heaven towers above the earth.

A Christian worker, burdened for the welfare of the Cause, in the course of a conversation on present-day problems made this remark: "I have always taught against evolution; but I must confess that since I have studied the evolution of the bonnet I have about concluded that there must be something in it." He spoke ironically, of course; but there was about as much logic in this remark as there is in most of the things we hear in support of the evolutionary hypothesis which some put forth as a substitute for Genesis 1.

By the time this reaches the eye of the reader most of our spring conferences will have passed into history. But there are still two opportunities ahead of us. (1) In due time reports of these conferences will appear in print in these columns, and those of us that did not have the privilege of attending the conferences may study their actions by reading and meditating upon the reports. (2) Our greatest opportunity, however, is found in the privilege of putting into practice the good things (recommendations) found in these reports. "Be ye doers of the word, and not hearers only."

Unpublished Articles. — Several months ago we referred to the fact that we had on hand quite a number of unpublished articles that we were compelled to hold over for want of sufficient room. You that remember our speech at that time will not need to read this one. We still have some of these articles on hand, as well as quite a number of new ones that we would like to publish promptly if we had the room. It is possible that some of these articles will eventually be outlawed because of age, but we still have it in mind to publish them provided we can find room for them.

We are glad for these contributions. It indicates an interest in matters spiritual, and the wider the range of contributors (other things being equal) the wider the range of thought presented. Naturally shorter articles can be used more readily than longer ones, though we do not object to the longer ones provided they abound in wholesome thought from beginning to end. Thanks for your contributions. Let the good work go on.

Man-made Rules.—Once in awhile you hear some one speak disparagingly of conference resolutions on the ground that they are but "man-made rules." Let us examine into this charge a little. A "multitude of counsellors" come together in the fear of the Lord and after much prayerful counsel and research in God's eternal Word they decide that certain practices are contrary to the letter or spirit of the Gospel, or both letter **and** spirit of the Gospel, and therefore members should not indulge in them; or that certain things which some members neglect are emphatically taught in Scripture and that therefore all members are enjoined to obey the Scriptures. But, as is often the case, there are those who make it a rule to ignore the actions of Conference on the ground that such actions are but "man-made rules." We might raise the question, Which are the man-made rules? Those adopted by the counsellors after prayerfully considering what the Word and the will of the Lord is in such matters, or those adopted by people whose rule it is not to be bound by Scriptural conclusions?

Stirring Events.—These are stirring times. The world is moving at a rapidly increasing speed. Look in whichever direction you will—business, politics, pleasure, religious activities, etc.—and you see evidences of the restlessness of man. The front page of the average newspaper is typical of what is foremost in the minds and hearts of the people.

Active interest in the affairs of life is something to be commended—provided this interest is tempered by the moderation which the Scriptures enjoin. At the rate the world is going at present it is going pell mell in the direction of war, in the maelstrom that is sure to end in destruction. In this rapid gait men lose control of their nerves, and losing such control they come in collision with others who are likewise beyond control. As an illustration, it is estimated that on the recent Memorial day there were over one hundred fifty lives lost in accidents in America, the greater part of them in automobile wrecks. What is the matter? Going too fast. And going too fast brings nations as well as automobiles into collisions and wrecks. There are stirring events aplenty; but the proper balance is lacking. Men forget that "Every man that striveth for the

mastery is temperate in all things."

Speaking of stirring events, there is one event that ought to stir the souls of men to the very depths. We refer to the sacrifice of Christ upon the cross, that all the world may be saved from the maelstrom and wreck of sin. There is no other event in history, either ancient or modern, that can in any way equal it in importance, in power, in grandeur, in what it secures for those who put their trust in the Lord. While the things of this life make their appeal to the flesh, the things pertaining to the life to come make their appeal to the highest and best there is in man. More than this, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

As for present-day events, that which should stir us most is the saving of a soul from the bondage and curse of sin and adoption into the happy family of God.

THE PERSECUTION OF THE SWISS BRETHREN IN THE CANTON BERN IN THE SIXTEENTH CENTURY

By John Horsch

For the Gospel Herald.

The Swiss Brethren, as is perhaps generally known, were the earliest or oldest branch of the Mennonite Church, the Church in Holland and northwestern Germany having been established about a decade later than the Church in Switzerland.

Soon after the organization of the first congregation of the Swiss Brethren in Zurich we hear of Brethren in the city of Bern (the capital of the canton Bern, one of the largest cantons, or states, of Switzerland). Within a decade the canton Bern became the principal stronghold of the Brethren. In no other canton or province did the Swiss Brethren Church prosper and expand under the severest persecution as in this canton, particularly in the Emmenthal (the valley of the Emme) and surrounding regions.

In this connection it is worth noticing that even to-day most of the Mennonite churches of Switzerland are located in the northwestern part of the canton Bern, in the Jura mountains, not a great distance from the border of France. In the Reformation period and during about two successive centuries the Jura region was not incorporated in this canton. The civil authorities of the territory of which the Jura mountains were a part showed themselves far less intolerant toward the Brethren than the government of Bern. Many migrated therefore from the old canton Bern to the Jura.

The Mennonites of the Jura mountains are descendants of refugees who fled there from the Emmenthal and surrounding regions. The Mennonite people of South Germany and France, also, are of Swiss descent. Their forefathers were Swiss (mostly Bernese) refugees. The same is true, with comparatively very few exceptions, of the Mennonite and Amish immigrants who came to America before the beginning of the Russian Mennonite immigration in the seventies of the last century. Most of the Swiss Mennonite immigrants to America, however, did not hail direct from Switzerland but came from the Palatinate in South Germany and from Holland and France whither they or their fathers or forefathers had fled from their home land.

The Mennonites who came to America from Russia, on the other hand, are of Dutch (Holland) descent with the exception directly to be stated. Their ancestors fled from Holland to a region which was then a part of Poland, later of Prussia. Later they emigrated from Prussia to Russia. Among the so-called Russian Mennonites in America a large percentage, comprising nine or ten congregations, are of Swiss ancestry. Their forefathers migrated after 1780 from the Palatinate and France to the province of Galicia, at that time a part of Austrian Poland, and later from Galicia to the Russian province of Wolhynia. They have Bernese family names. All Russian Mennonites who are not of Swiss descent use the low (platt) German dialect in conversation (not in worship). It is seen, then, that the great majority of the Mennonites of the United States and Canada are of Bernese extraction.

The Council, or civil government, of Bern began to favor the Zwinglian reformation of the Roman Catholic church from an early date, but for a number of years did not give permission for abolishing Roman Catholic worship and practice. When the first Swiss Brethren came to the canton Bern, Roman Catholicism was yet the established church, though the priests had been ordered by the Council to preach only what can be substantiated by Scripture. The meaning of this order was that only Zwinglian doctrine should be preached. Within a few years Romanism was abolished by the Council.

Berthold Haller, the most prominent Zwinglian reformer of Bern, reported to Ulrich Zwingli on Nov. 29, 1525, that the doctrine of the Anabaptists was spreading in the city and that Lienhard Tremp, Zwingli's brother-in-law, was in danger of being won by them. On Jan. 13, 1526, the Swiss Brethren were for the first time given attention by the Council of Bern.

In April of the following year eight Brethren from Basel, among them Hans Seckler and Jacob Hochruetiner, came to Bern. Berthold Haller reported in a letter to Zwingli, dated April 25, 1527, that he had a three-hour discussion with them and had begged them not to take offense at the "idols" (images) which had not yet been removed from the churches and which were idolatrously adored by many. Haller was evidently perplexed by the arguments of the Brethren. He found himself unable to disprove their doctrine on Scriptural grounds, as he confided to Zwingli in his letters. Their lodgings were searched under the direction of a committee of Councilmen, and a booklet was found which turned out to be the Schleitheim Confession, the recognized confession of faith of the Swiss Brethren. The committee handed this confession to Haller with the request that he examine and refute it.

Instead of attempting to comply with the desires of the committee, Haller immediately sent the booklet to Zwingli asking him most urgently for instructions how the confession of the "Anabaptists" could be answered. Twice in his letter he begged Zwingli to give this request prompt attention. In succeeding letters also Haller entreated Zwingli to assist him in his efforts to refute the arguments of the Brethren, indicating his anxiety to meet the expectations of the Council. "Help us, dearest Ulrich," he wrote, "to frustrate the design of these people." Needless to say, Zwingli readily granted Haller's request and gave him all possible assistance. Haller also informed Zwingli that he had refused to advise capital punishment against these people who were taking a strict attitude, he said, against sin while this could not be said of all who were in authority. Hans Seckler and Jacob Hochruetiner were sentenced to the pillory and banishment. A minister of the Brethren, Christian Bruegger, of Rohrbach in the Emmenthal, was arrested on July 27, 1528, and taken to Bern.

In this and the following year the Council of Bern often had occasion to deal with Brethren. The movement spread, despite the persecution. Even a member of the Council, Vincent Spaeting, took sides with them for some time. On July 8, 1529, the preachers of the state church advised the Council that a number of imprisoned Brethren, having been threatened with the death sentence, declared that recantation was out of question and that they were ready to give their lives for their faith. On the same day it was decided that pardon should once more

be offered three of the prisoners, Hans Seckler, Hans Treyer and Heinrich Seiler, and if they again declined to recant, they should be "committed to the executioner and to the water." This sentence was carried out between July 8 and 15, 1529. The three men, evidently ministers, were executed by drowning, suffering death as true heroes of faith.

Conrad Eicher, of Steffisburg in the Emmenthal, who according to the chronicler Stettler was a prominent minister of the Brethren, suffered martyrdom Feb. 21, 1530. Of the large number that were banished many were, upon orders from the Council, "held under the water" by the executioner until life was nearly extinct, a form of punishment which, in the opinion of some, was even more barbarous and cruel than drowning. They were then released with the threat that they would be "drowned without mercy" if found again on the territory of the canton Bern.

The records of the Council of Bern of the year 1529 and 1530 name a number of Brethren in various places who were threatened with execution. Whether or not in these instances the death sentence was carried out is not clear. Among those who suffered martyrdom were Ulrich Schneider of Luetzelflueh, a man by the name of Kessler of the Emmenthal, two men of the principality of Bep, a young man of Wallis, and another of the principality of Aarburg. Until the year 1534 all executions were carried out by drowning. In November of this year a mandate was published decreeing that Anabaptist men should be put to death by the sword, and women "by the water," as heretofore. In August, 1534, Haller remarked in a letter to Martin Bucer of Strasburg that the prisons of Bern were not large enough for all Anabaptists who had been arrested.

Berthold Haller consented only hesitatingly to the execution of the Brethren. Differing from Zwingli in this respect, he was burdened in conscience about the cruel persecution. He recognized the piety and religious zeal of the Brethren and continued to hope that ways and means would yet be found for suppressing the Swiss Brethren movement without resorting to further executions. In a letter to Martin Bucer, Haller stated: "We realize that the best and the most sincere people are being misled by the Anabaptists." In the same letter he speaks of the danger of being accused of shedding innocent blood. To Heinrich Bullinger, Haller wrote that "the Anabaptists have meetings frequently. They shun open sin and take a strict attitude against it. They zealously adhere to their rules of conduct and thus make an impression on the well-meaning." In a mandate of the Council of Bern, addressed to the district magistrates of the canton, it is stated that "they are easily recognized by their ways and manners."

On Nov. 8, 1534, a mandate was published demanding that every individual of the population promise under oath to accept the creed prescribed by the Council. Determined country-wide attempts were made to arrest every person who refused to make the required oath and subscribe to the creed of the state church. The officers of the law were charged with the task of locating and arresting the Brethren who failed to appear before the authorities. The officers and others, sometimes in considerable numbers, undertook veritable "chases" (as even the official records refer to these shameful proceedings) to apprehend the Brethren. A high premium was paid for every member of the Swiss Brethren Church brought in, and even if a chase proved fruitless, those who engaged in it received an ample reward for their trouble. There are no detailed records of these inhuman proceedings, and yet there are unmistakable evidences of them.

The accounts of the treasurer of the Council of Bern make mention frequently of amounts paid out "for chasing Anabaptists" (Taeufer jagen) and for Anabaptists "brought in" or "delivered up." Not infrequently it occurred that Brethren living near the border of the canton, when pursued, fled across the border at the approach of the posse. In June, 1535, the Council of Bern received word that about 300 Brethren of Rued, in the canton Bern, had fled into the Catholic canton of Lucerne. The Council of Bern wrote to the authorities of Lucerne asking them to take measures toward arresting them. In various other instances also Brethren fled from Bern into Roman Catholic territory.

Scottdale, Pa.

(Concluded next week)

WHY A CHRISTIAN SHOULD NOT TAKE PART IN CARNAL WARFARE

By J. L. Horst

For the Gospel Herald.

The results of the World War alone would be sufficient to show to a true Christian that such a business is not in accordance with the ideals and purposes of the Christian life. Those of us who can look back and see, as has been revealed in the course of the years since, the awful falsehood, deception, and intrigue that were practiced then by those in high stations in order to inflame the people and instill into them the necessary hatred in order to carry on a war, have no difficulty in seeing that all these things are contrary to the teachings of Christ.

And then when we remember the thousands of our boys who were killed and injured and the millions whose lives were snuffed out in all the warring nations, and the sorrow and want and suffering that were caused as a result, we see again that the whole business was anything but living out the doctrines and precepts of the Christian faith. We were told then that this was "a war to end war," and that once it would be successfully terminated a sort of golden age would be ushered in, in which the world would be made safe for democracy. The years since, however, have showed that it failed to accomplish any of the noble purposes which were claimed for it, and that the world is far from safe for democracy or any other form of government, for all human authority seems to be breaking down.

The wide extent of suffering and unrest existing to-day, whether economic, social, or religious, is traced back to the dreadful nightmare of the World War. We are reaping the harvest of that terrible spree upon which mankind indulged in the years from 1914 to 1918. And we as Christians should take a lesson from what we saw during and since those years and what we are experiencing now.

But even if we did not have such a forceful object lesson before us we would still know that the Christian has no right to engage in carnal warfare because of what the New Testament, his rule of life, teaches. Here are a few examples: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). "I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5:39). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). Here we have the teaching of both the apostles and Jesus. Besides we have the example of our Lord, "who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). And Peter also says that He left us an example that we should follow in His steps. I Pet. 2:21.

Scottdale, Pa.

The Lord has never promised an easy time for church leadership. I am not so much concerned about present world conditions as I am about the leadership in the church that we may meet these conditions in a Scriptural way.—E. F. Hartzler.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Dear Readers of the Gospel Herald, Greetings:—It has been with great pleasure that we have had the privilege of entertaining many visitors during the season of the Board meeting held in this community. Visitors are at all times welcome when convenient to stop with us.

We had a great spiritual reviving among us the past week. Bro. and Sister Maurice O'Connell of Lima, Ohio, were with us. Bro. O'Connell gave a message each evening with power. We were also favored by having with us a number of the brethren who came for the Board meeting. A few of these gave short doctrinal messages before the sermon several evenings. As a visible result of the Spirit's work among us, 10 souls confessed Jesus as their Saviour and quite a number reconsecrated their lives.

We wish to thank all those who have so kindly contributed towards the work at this place in contributions and in clothing and eatables. We also want to thank those who have sent us Bibles and tracts. We could use more if any one has any they could spare. Within the past few months we have had an open door for home department with an elderly lady who has not attended Sunday school or church since she was a girl. We soon learned she had no Bible in her home. After having meetings with her a few times she asked for a Bible. We gave her one. At our recent meetings she accepted Christ as her Saviour. We ask that you pray for her, that she may go all the way with the Lord.

May you continue to remember the work and the workers of this place in your prayers.

Yours in His service,
May 28, 1932. Edna Long.

Reading, Pa.

(12th & Windsor Sts.)

To the Readers of the Herald, Greetings:—We are writing this letter to again remind the readers in eastern Pennsylvania of our tent-meetings to be held June 12-23. The meetings will be conducted by Bro. J. W. Hess.

The location is 17th & Fairview Streets, in the south-east section of the city. The following directions will help you to get there. Those coming in from the South and the Southwest on routes number 42, 73, and 222, cross Bingaman St. bridge over the Schuylkill river, at end of bridge turn right about 100 feet, then left on Laurel St. Follow Laurel to the end, turn left on ninth to first street to right, follow Cotton to 17 street, turn right and go up the hill till you get to the tent.

Coming in on the Boyertown and Philadelphia Pikes, at Mount Penn turn left at 24th St., to Fairview street, turn right on Fairview and follow street till you get to tent.

Coming over the Harrisburg pike, follow the main street (and car tracks) east to 17th street, turn right and go till you get to tent.

Come and enjoy the services and help us in the work.

May 31, 1932. J. B. Gehman.

WEEPING WITH THEM THAT WEEP

By J. D. Mininger

For the Gospel Herald.

Rejoice with them that do rejoice, **and weep with them that weep.**—Rom. 12:15.

A certain physician told the writer once, "I get called only to places where there is trouble." This is largely true regarding the kind of calls the city missionary receives in his work. How important it is then that the city mission worker is one "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb. 5:2).

"A heart at leisure from itself,
To soothe and sympathize."

This afternoon Sister Mininger and I returned from a visit in an institution in Kansas City where a sister is undergoing intense suffering. She has an unwavering faith in the true and living God. Although enduring untold agony, she is ready to go or stay; just as seemeth good to the Master.

When we returned from this call one of our coworkers told us that a telephone message was received during our absence asking us to go and visit Mrs. Mc C., whose husband suicided because of unemployment and despondency.

In response to another call, we visited a two-room upstairs home where a poor, aged, widowed grandmother together with her married daughter and her three grandchildren reside. The rent was past due. They had notice to vacate. The grandmother has been a faithful member of the Mennonite Church for over twenty years. Her daughter is deserted by her husband. It was no easy task for us to leave here without giving some temporal aid, but the calls for help these days are many.

The next home we enter is peculiarly dreary. One of the girls in this home many years ago was one of our Sunday school pupils at the Seventh Street Mission. She now has a family of her own. She and her husband are both members of the Church. The father died some time ago. The broken-hearted widow told us how that unprincipled men cheated her out of a thousand dollars that was due her.

The next home we enter in is one where poverty abounds. The story of the father's life is a pathetic one indeed. He is about sixty years old and has not the slightest knowledge who his parents were. His eyesight is so poor that he is unable to find permanent employment. They too have orders to move. This man is a lover of the Lord and His Word and certainly deserves our sincere sympathy and support.

"That is the worst whipping I ever got when the Lord took my mother away from me by death," said an orphan to me yesterday. Since writing the foregoing a touching letter was received from a sister in a distant state asking me to visit her brother who was in a delirious condition. She says, "Try to locate him and pay him a visit and pray for him that his mind may come back again. Then speak to him and ask him to accept the Saviour that he might receive salvation for his never-dying soul. I cannot think of him leaving this world in an unsaved condition. That was one of our dear mother's last desires before God called her to her eternal home, that her precious boys would accept Christ and escape the eternal fire and punishment."

It is said of our dear Lord Jesus that, "He was sent to bind up the broken-hearted, to proclaim liberty to the captives,—to comfort all that mourn." "To give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." How precious a privilege to follow in the steps of this glorious Lord and point burdened hearts to Him who was "a man of sorrows and acquainted with grief." How precious to remember that "the Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit."

"Come, ye disconsolate, where'er ye languish,
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heav'n cannot heal."

Next week we want to look at a brighter phase of mission work entitled: "**Rejoicing with Them that do Rejoice.**"

Kansas City, Kans.

If we would send forth workers two and two into the neglected district, as they did in the days of the apostles, I wonder if we would not accomplish more than we do.—L. J. Miller.

EVANGELISTIC WORK BY YOUNG MEN

By Ernest E. Miller

For the Gospel Herald.

The decision to send out a group of young men for evangelistic work came in response to a double need. In the first place there was a serious concern in the hearts of a number of the missionaries, in the apparent lack of interest on the part of our best young men in so-called direct evangelistic work. The mission was supporting a number of men and women who gave their full time in village preaching and teaching. Young men in looking about for likely work to which they might give their time were not interested in any serious consideration of this type of work. And most serious and disappointing was the supporting attitude of most of their parents. Seeing this situation, it was felt necessary to provide some way of getting the appeal of this work before the boys. A carefully chosen Gospel team seemed to offer possibilities.

The other need arose out of the difficulty of being unable to arrange any suitable work for larger school boys during the two months of summer vacation. In India common labor is so cheap and plentiful that it is difficult to get into any of the jobs which come under the usual designation of "working by the day." There are always crowds of these classes of people without employment, and the decision of the school-boys to take such jobs is considered an intrusion. School vacation coming during the hotter months, there is also very little work in the fields. It is the season when the things are nearest at a standstill, and in slow India that comes about being altogether. The difficulty of keeping young boys and young men profitably engaged, therefore, becomes real. A Gospel team also seemed to offer some possibilities here.

It was therefore agreed to try it out, and so last hot season a group of four carefully chosen young men were sent to Dondi. They stayed there for an entire month, and under the supervision of Brother Brunk and the guidance of experienced evangelists carried out what every one felt was a good piece of work. The group spent several hours each morning in Bible study and prayer. Later they went to selected villages where they made friendship with the villagers in various helpful kinds of service. In the evening of each day they had a service for the village folk in the open square. A large part of the time in this meeting was spent in teaching the people songs and singing for and with them. A Gospel message concluded each evening program. It was found that the hot season was an excellent time for this type of work as the villagers have very little work and are rather glad for an occasion to have a meeting.

It was the feeling of our entire Evangelistic Board that the trial of the last year was so successful that we should send out two groups of boys this year. This has accordingly been arranged, and after a special mission program and service for them to be held in the church here next Sunday, one group is to go to Sankra where they will be under the direct supervision of Brother Smucker, and the other group will go to Ghatula where they will be supervised by Brother Mukut our evangelistic manager in that field.

We believe that by getting these young brethren actively engaged in this type of work for a short period of time it will prove a present rich spiritual blessing to them and direct them to a serious consideration of this type of life work. We hope that it will also help in directing the minds of our entire church membership toward the responsibility of bringing Jesus and His message to the multitudes who still remain ignorant of His redeeming love. One of the present greatest dangers before the Indian Church is the tendency to pull in her borders and concentrate on her internal needs and difficulties. She needs to be directed upward and outward.

I have just noted that, out of the eight young men chosen to go out, six are second generation Christian children. That is, they are the sons of Christian parents. Their fathers and mothers came to the Mission some years ago. These boys have had the advantages of living in Christian homes and being under the influence of Christian education. But in turn they have missed some of the enthusiasm and fire, experienced by those who left neighbors and friends to come out and join the band of Christians. Will you pray that we may help them to retain and rediscover this "passion for souls?"

Dhamtari, C. P. India.

Can Italians Change Faith?

Last October, four women and eight men from the Abruzzi district in Italy were called before the chief magistrate to answer for having described themselves as Protestant Christians instead of Roman Catholics in the recent national census. They had been baptized Catholics, but were converted to Evangelical faith. The authorities, unwilling to recognize the new spirit of tolerance abroad in Italy, endeavored to get the law to support the claim the Papal Church makes that such persons must ever remain Romanists, and that no change of religion shall be recognized. When the case was called, these Evangelicals, some educated and some ignorant, responded to the charge with a public testimony of their faith, leaving their accusers discomfited. The case had powerful reverberations throughout Italy.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

May the heathen be saved without the Gospel?—J. G. H.

Some one has aptly said, "The important question is not, 'Will the heathen be saved without the Gospel?' but, 'Will we be saved if we refuse to give them the Gospel?'" But we have direct Scripture on this point. Read Rom. 10:9-15. You will find there (in particular vs. 13-15) a series of questions each one dependent upon the preceding clause or sentence. Now, begin at the end of these questions—with the question mark in v. 15 going backward, and you will find a series of self-evident answers, as follows: "Except they be sent they cannot preach; if they have no preacher they cannot hear; if they do not hear they cannot believe; if they do not believe they cannot call on the Lord; if they do not call on the Lord they can not be saved." Again, read Acts 4:10-12, coupling the very specific reference to Jesus Christ of Nazareth, crucified, and risen, in v. 10, with what is said of Him in v. 12: "Neither is there salvation in any other."

The Savior's Great Commission (Matthew 28:18-20; Mark 16:15, 16; Acts 1:8) shows clearly that it is the duty of each succeeding generation to take up the work of GOING, TEACHING, BAPTIZING, and TEACHING TO OBSERVE ALL THINGS WHATSOEVER (including the going, let us remember). It is not for us to reason about it but to obey.

There is still another question that is sometimes asked even after all that precedes has been admitted: "But how about the good heathen? Will not they be saved on the basis of their good works?" And they talk of Cornelius of Acts 10 and 11. Cornelius did the best he knew but the Lord sent Peter to him to tell him words whereby he and his household might be saved. See Acts 11:14. Note that it was not his works that brought him salvation. Besides, there are no "good heathen." The expression is a contradiction in terms. There are no "good sinners," no "righteous wicked people." See Rom. 3:10, and parallel references. The only hope of salvation for the heathen, the moral man, or the outbroken sinner alike is by grace through faith in Jesus Christ. God grants salvation to all who call on Him in faith, and gives us power to follow Him in a life of consecrated obedience. J. A. R.

There are three kinds of people in the world: good people, bad people, and fanatics.—J. F. Bressler.

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"WHY GADDEST THOU ABOUT SO MUCH?"

By F. B. Showalter

For the Gospel Herald.

"The word of the Lord came to Jeremiah saying, before thou wast formed, and before thy birth I knew thee, and sanctified thee, and ordained thee a prophet unto the nations" (God's chosen nation Israel, and chiefly the tribe of Juda).

Jeremiah plead with the Lord and said, "Behold, I am a child, and cannot speak; but the Lord gently rebuked him, and said, Say not I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee."

The Lord touched Jeremiah's mouth and put words into it. Therefore Jeremiah became a bold and fearless prophet. God set him over the nations, and over the kingdoms "to root out, and to pull down and destroy, to build, and to plant."

"Therefore the word of the Lord came to Juda by the prophet Jeremiah, saying, Why gaddest thou about so much to change thy way" (Jer. 2:36)?

Juda seems to have forsaken the Lord, and had backslidden, and it became evil and bitter in the end.

Gadding about, they forsook the Lord, and His fear was not in them.

"For my people have committed two evils, saith the Lord; they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns that can hold no water" (Jer. 2:13).

Juda had gone into gross idolatry; had committed adultery, and became covetous, guilty of fraud, corruption, and general rebellion against God.

God reasoned so nicely with Juda saying, "For of old time I have broken thy yoke, and burst thy bands, when thou were down in Egypt in bondage, cruel bondage, such as a nation never knew."

The Lord heard their cry, and broke their yoke, and burst their bands, brought them through the wilderness, through a land of drought, deserts, and pits and through the very shadow of death; "into a goodly land to eat the fruit thereof, and the goodness thereof. Yet they defiled the land, and made mine heritage an abomination" (Jer. 2:6, 7).

Upon every high hill and every green tree they wandered, playing the harlot, breaking their promise that they would not transgress.

The Lord further reasons with Juda: "I the Lord brought a vine out of Egypt (cast out the heathen), and planted and caused Juda to take deep root, and fill the land. I planted thee a noble vine wholly of right seed; how then art thou turned into the degenerate plant of a strange vine unto me" (Jer. 2:21)?

God had planted Juda and tenderly sheltered, nourished, and trained her in order that they might bear rich and abundant fruit.

Even so, Christ has grafted us into Himself, the true Vine, in order that we bear much fruit, that the Father may be glorified.

The prophet Isaiah said, "My well beloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones, (the heathen), and he looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. 5:2).

Juda was gadding so much to change His ways; with all the tender care and abundant blessings the Lord showered down upon Juda, in a fruitful and prosperous land, Juda was ungrateful and became dissatisfied; began to rove and to gad about. They went up into Assyria, and that did not satisfy them. They went down into Egypt, the land of bondage, sin, grief, and idolatry; as the sow that was washed returned to her wallowing in the mire.

Jeremiah confronts Juda with these words, "Why gaddest thou about so much to change thy way? Thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria, for the Lord hath rejected thy confidence, and thou shalt not prosper" (Jer. 2:36, 37).

"Why gaddest thou about so much to change thy way?" Would these words not apply to our own nation, and the individual to-day? See the unrest and dissatisfaction of the people in these days of depression; see the millions of automobiles going to and fro, east and west, north and south, California, it is said, has more than one million, many people in their cars just gadding about utilizing gas and oil; money going into the pockets of the wealthy. Why are they gadding about so much for that which doth not profit?

Fathers and mothers, where are our sons and daughters, many of them yet in their teens? Some at the theater, some gadding the streets looking for lovers, some in the automobile gadding about, and their parents don't know where they are; and where they have been. Brethren and sisters, are our sons and daughters among that number?

Why are they gadding about so much to change their way. We go to church on the Lord's day, and to prayer service in the week. Many of the professed followers of the Lord Jesus Christ are not there. Their pews are empty—some are at home, some are at the sea-shore, some at the summer resort, some are catering after other winds of doctrine. "Why are they gadding about so much to change their way," saith the Lord?

"Shall I not visit them for these things saith the Lord; shall not my soul be avenged on such a nation as this" (Jer. 9:9)?

"What then shall I do when God riseth up and when he visiteth what shall I answer him" (Job 31:14)?

Roscoe, Calif.

YOUR MISSION

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay.
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountains, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in His sight.

If among the older people
You may not be apt to teach,
"Feed my lambs," said Christ our Shepherd,
Place the food within their reach.
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land.

If you have no gold and silver,
Ever ready to command;
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet.

Do not then stand idly waiting
For some greater work to do,
Fortune is a lazy goddess,
And she'll never come to you.
Go and toil in any vineyard;
Do not fear to do or dare.
If you want a field of labor
You can find it anywhere.

Yes, somewhere the world has a place for you,
That is all your own;
Somewhere is work that your hand can do,
And yours alone.
Whether afar over land and sea,
Or close at your door may the duty be,
It calls for your service, full and free;
So take your place,
Now ask the Lord to give you grace,
Your little place to fill,
That you may always walk with Him,
And ever do His will;
And in each duty, great and small,
You may be faithful still.

—Sel. by Lydia Ann Bauman.

SUNDAY SCHOOL LESSON

Lesson for June 19, 1932—Gen. 46: 1-7, 28-30; 47:7

JACOB THE AGED FATHER

Golden Text.—Honour thy father and thy mother.—Ex. 20:12.

Introductory.—Jacob having been finally and fully convinced that Joseph was alive in Egypt, the family began preparations to move there, at the request of Joseph. The lesson before us gives us several glimpses of this aged patriarch in the evening of his earthly pilgrimage.

The Journey to Egypt (1-7).—It was a great venture for one of Jacob's age, but there were two impelling motives, either of which alone would have been enough to move him to make that decision: (1) Jacob's great love for Joseph, his favorite son whom he for many years had supposed to be dead, would move him to make the journey at whatever cost. (2) The famine conditions in Hebron were such that life seemed intolerable without help from some source. The prospects of plenty in Egypt would prompt Jacob and his family to accept the kind invitation of the governor of Egypt even if he were no blood relation.

But if there had been any misgivings in Jacob's mind, they would have been driven out by the fact of a direct assurance from God that all was right. He appeared to Jacob in the night and said, "Fear not to go down into Egypt; for I will make of thee a great nation: and I will go down with thee into Egypt; and I will surely bring thee up again: and Joseph shall put his hand upon thine eyes." With this assurance Jacob made ready. With him went his sons and their families and all their belongings. The entire family moved bodily into Egypt, and there they remained for several generations, or until God saw that the time was ripe for this "great nation" to come back and possess the land of promise.

An Affectionate Meeting (28-30).—It requires no stretch of the imagination to come to some conclusion as to what kind of a meeting that must have been. Even if this event were not accurately described in the language of inspiration, the fact of Joseph having been Jacob's favorite son and the peculiarly touching way in which Joseph was kidnapped, sold into slavery, while Jacob during all these years had supposed him to be dead—and now after many years of grief and melancholy, to be suddenly awakened to the fact that this supposed-to-be dead but favorite son is still alive and here is an opportunity to meet him, is enough to give us the idea that the coming meeting would be impressive and touching in the extreme.

And so it proved to be. Joseph made ready his chariots and in person went to meet his father. "And he fell on his neck, and wept on his neck a good while." Their cup of joy was full, and found expression in copious tears. Finally the old man sobbed: "Now let me die, since I have seen thy face, because thou art yet alive." But it was seventeen years afterwards before Jacob had his wish. And during those many years the favorite son had many opportunities to show his kindness and appreciation for an affectionate father. In this, as in times past, Joseph proved himself a worthy son.

Jacob Before Pharaoh (47:7).—One of the first acts, after this meeting, on the part of Joseph was to bring his father before Pharaoh. The old patriarch, true to his position and inner nature, blessed the king. No doubt Pharaoh was touched with this act of friendship and good will, for he could not have but reflected that had it not been for Jacob's son the whole of Egypt might have been as helpless and famine-stricken as were the people in the land where Jacob had just come from. It was now Pharaoh's turn to do a kindness to Joseph in return for what Joseph had done to him and his nation. At Pharaoh's request the family of Jacob were settled in the land of Goshen, and there they prospered "till another king arose, which knew not Joseph."

Thoughts on the Lesson.—1. The first thought that comes to our mind is that Joseph was above holding a grudge. Not only did his kindness extend to his affectionate father, but his brothers also, though in former years they had heartlessly persecuted him, shared in this kindness. The first thing that he did, after informing them as to who he was, was to still their fears lest he might take revenge on them for what they had done to him. But the true child of God is above taking revenge. In this Joseph shone in the spirit of the Master whom he typified in more ways than one.

2. Joseph was a really humble man. Ordinarily, his successes and his glory in Egypt would have given one what is sometimes called "the swell-head." But not so Joseph. The fact that he had risen from a position of slavery to one of exalted rulership did not keep him from giving due recognition to his bankrupt and poverty-stricken father and brothers. He "was not ashamed to call them brethren."

3. The way to overcome is to return good for evil. Joseph's record had been one of unbroken faithfulness and loyalty to duty. On the other hand, he was miserably mistreated by his brothers, by the Midianite merchantmen, by the family of Potiphar, by the officials in Egypt; but in each case, when he had opportunity he paid them back in kindness. Joseph showed us how to "overcome evil with good." We are encouraged to do likewise.—K.

Bible Meeting Topic

THE GOSPEL FOR INDIA.—Rom. 1:14-25

Topic for June 19

MOTTO

"Go ye therefore, and teach all nations."

OUTLINE STUDY

I. The Mennonite Mission Field in India.
1. Area, 4,160 square miles.
2. Population, about one million.
3. Christians, 1291.
4. Christians' children, 703.
5. American missionaries on field, 27; on furlough, 7.
6. Missionary children on field, 19; on furlough, 9.

II. Work of the Field.
1. The work with Christians.
2. The work with non-Christians.
3. The work with unevangelized.
4. Various kinds of work to bring a point of contact.

III. What the Gospel Does for Them.
1. Brings joy.—Acts 8:8.
2. Gives hope.—I Pet. 1:3, 4.
3. Transforms character.—II Cor. 3:18.
4. Sets men to help others.—Gal. 5:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Bringing Good Tidings to India.
   a. Helping the Children to Know Jesus.
   b. Showing the Sick the Love of Jesus.
   c. Teaching Sinners the Power of God to Save.
2. How We Can Help.
   a. By Prayer.
   b. By Gifts.
   c. By Service.

For Seniors.
1. The Field.
2. The Christian Salt.
3. The Gospel Opportunity.

PERSONAL THOUGHT

Are we making more heathen in Gospel lands; and do we think them better than heathen in heathen lands without the Gospel? Let us labor along Gospel lines if we would make progress in remedying human needs.

SEED THOUGHTS

Those who scoff may well be thankful that they live in the land where the Gospel has tamed the beastliness and ferocity of men who but for Christianity might long ago have eaten their carcasses, like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution.—James Russell Lowell.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.—Heber.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 9, 1932

Field Notes

Bro. J. L. Horst of this office spent the week-end over Sunday, May 29, with the brotherhood in the vicinity of Chambersburg, Pa., his former home.

Among the places where communion services had been announced for Sunday, June 5, are Pinto, Md., and Marion, Pa. Communion had been held at the Williamson Church near the latter place on the Sunday previous.

Mission Meeting.—We are in receipt of a program of an all day mission meeting to be held at Thomas Church in the Johnstown, Pa., district July 4. Besides local talent, the services of Bro. J. M. Nissley of the Altoona, Pa., Mennonite Mission have been secured.

Request for prayer.—Sister Melinda, wife of Bro. Wm. H. Kramer of Milford, Neb., is at present taking treatment for cancer at Dr. Nichol's sanitarium, Savannah, Mo., and desires the prayers of all God's children who believe in and know the power of prayer.

Sunday School Meeting. — A program of the Sunday school meeting to be held at Risser's Mennonite Church near Elizabethtown, Pa., June 19 is before us. Among those whose names appear on this program are Brethren E. W. Kulp of Bally, Pa., and Aaron Mast of Westover, Md.

Sunday School Literature.—Work is progressing at a satisfactory rate on the Sunday school literature for the third quarter. The quarterlies are nearly all printed, and orders may be filled at any time. Send in your orders early, and you will be promptly supplied as long as the supply lasts.

A Correction.—In the correspondence from Clinton Frame Church near Goshen, Ind., published in last week's Gospel Herald, it was stated that during the recent series of meetings at that place four precious souls had found their Savior. The number stated should have been five instead of four.

A sister from the Johnstown, Pa., district writes: "The Vacational Bible school began at the Weaver Church on May 23 with an enrollment of 73, which was increased to 97 by the end of the week. We have prospects of more next week. We have seven teachers. The interest is good. The school will close June 3."

Bro. C. L. Shank and family and Sister Sallie Mohler of North Canton, Ohio, spent the weed-end over Sunday, May 29, at Scottdale, Pa., with their father and grandfather, Bro. L. H. Shank, who at this time is lying very low and whose tenure of life is uncertain. Their visit was greatly appreciated.

An open air singing is to be held at Sunnyside, one mile south of Lancaster, Pa., on Sunday afternoon, June 19, conducted by Bro. Samuel Shotzberger. Bring "Church Hymnal" and "Crown Him King" along with you. In case of rain on this date, the Sunday following will be the date of the meeting.—D. H.

Among the recent visitors at the Publishing House were the following: Maurice Landis, Lancaster, Pa.; Ruth Stoltzfus, Joanna, Pa.; Ada Zimmerman, Ephrata, Pa.; Pearl Heckendorn, Breslau, Ont.; Velma Shank, Harrisonburg, Va.; Naomi Shank, Reading, Pa. They were here as guests of Sister Naomi Smoker.

The brotherhood in the Manheim and Erisman's churches, Lancaster Co., Pa., arranged an excellent program providing for a song service and Bible study each Saturday evening from May 28 to Aug. 27, the meetings being held alternately at the two churches. A new song leader and speaker is provided for each evening. Such a series of meetings can not help but be helpful wherever held.

"Is the Holy Kiss an Ordinance?" is the title of a 15-page tract written by Bro. L. Bontrager of Denbigh, Va., just off the press. The tract makes wholesome reading for those whose desire it is to obey the Lord in all things, as there are other things besides the holy kiss that are mentioned in the message. Those interested may address the writer of the tract, Bro. L. Bontrager, Denbigh, Va.

A very interesting Sunday school meeting is reported from the Marion Church in Franklin Co., Pa., held Sunday, May 29. The attendance was large enough that an overflow meeting was held in the woods some distance away from the church. Besides workers from the home community there were present Brethren E. W. Kulp of Bally, Pa., R. J. Shenk of Brentwood, Md., and C. K. Lehman of Lancaster, Pa.

Correspondence

Midland, Mich.

Dear Herald Readers, Greeting:—On the evening of April 26 Bro. F. B. Raber of the Detroit Mission was with us. He gave us a very interesting talk on the work there.

Bro. Amos Hostetler, our field worker, was with us on the evening of May 17 and gave us an interesting talk on S. S. work; also a report of the work of the Sunday schools. Bro. Harrar, also of Indiana, accompanied him.

On May 19 our bishop and wife, Bro. and Sister Oscar Hostetler, came into our midst. In the evening we had our members' meeting. Nearly all expressed peace. Let us pray for those who have not that "peace which passeth understanding," that they will tread the enemy of souls under foot and get a real hold on God. Bro. Hostetler brought us a message on Friday evening, also Saturday, and on Sunday, May 22, we were permitted to observe communion.

We ask an interest in your prayers for the work here.

In His service,
May 27, 1932. Alma Bontrager.

Breslau, Ont.

(Cressman's congregation)

Greetings:—On April 17 Bishop Moses Brubacker was with us in our morning service, when we had the privilege of again partaking of the Lord's Supper. In the afternoon a number of members gathered at the home of Sister A. Binder where the communion was also served. Sister Binder has been confined to her home for eleven years.

Our aged sister, Mrs. Moses Kinzie, passed away on Tuesday. She was in her 88th year.

On Sunday, May 22, Bro. Newton Weber brought us the messages in both morning and evening service. Bro. Oscar Burkholder was away attending the Mission Board meeting at Metamora, Ill.

On May 5 Bro. Burkholder started in his seventh summer, holding a weekly Bible class at the Baden Mission.

Sister Luella Heckendorn left this week for Harrisonburg, Va., where her sister, Pearl, is a member of the 1932 graduating class at the Eastern Mennonite School.

May 28, 1932. Elvina Cressman.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—"The Lord hath done great things for us whereof we are glad." Since our last report to the paper our church has had a real spiritual feast. We feel as though every one has been strengthened in the faith. We crave an interest in your prayers, that this unity and spiritual atmosphere may continue.

Because of the illness of our bishop, Bro. J. A. Heatwole, Bro. D. D. Miller of Protection, Kans., was called to officiate at our communion. Bro. Miller preached an inspiring sermon for us Wednesday evening, April 27. On Friday evening, the 29th, Bro. Miller again spoke to us. This was indeed an impressive and inspiring counsel and preparatory service.

On Sunday evening, May 1st we observed our communion. Nearly all our members partook of the sacred emblems.

On the following Friday evening, May 6, Bro. Milo Kauffman of Chicago, Ill., began a series of meetings which continued until Tuesday evening, May 17.

The congregation was greatly encouraged by the untiring efforts of our brother in breaking to us the bread of life night after night. On Sunday Bro. Kauffman preached three sermons for us.

One of the visible results of these meetings was twenty confessions; three who wished to renew their covenant with God and seventeen who confessed Christ for the first time. Remember these young converts in prayer.

On "Mother's Day" Sunday, May 8, with the La Junta congregation we enjoyed an all day mission or Sunday school meeting. The morning session was devoted mostly to Sunday school work and children's meeting. The afternoon session was of a missionary nature. In the evening Bro. Kauffman had a children's meeting followed by a sermon.

Interest and attendance in our Sunday school seem to be on the increase. Pray for our Sunday school.

May 28, 1932. Kathryn Leatherman.

Parnell, Ia.

(West Union congregation)

Greeting in Jesus' name:—The Brethren A. G. Yoder and Harvey Yoder spent a few days in Kansas City attending a Board Meeting.

On May 1, Bro. Alva Swartzendruber of Hydro, Okla., brought us a helpful message.

On May 15 our people met in a communion service. We are happy to report that nearly all members of the body partook. On May 30 a similar service was held at Daytonville.

On Ascension day we met as usual in our annual missionary meeting. We were reminded anew of our duty and privilege again. May we not shift responsibility, but bear one another's burdens. Bro. and Sister Hobbs of Iowa City assisted in this service.

A number from our community attended the Board Meeting at Metamora, Ill. They were privileged to give brief reports of the three days' happenings at our young people's meeting instead of the usual program.

Sunday evening, May 30, a service for the aged at the Johnson Co. Home was rendered by our people. A similar service was held at the Iowa City Home June 5. It isn't so desirable a task but is a GREAT WORK.

Pray for the work and the workers.
May 31, 1932. C. J. Gingerich.

Flintstone, Md.

Greeting to all Gospel Herald Readers:—Again we are reminded of the goodness and greatness of God by His sustaining grace.

We have many reasons to praise the Lord for the blessings He bestows upon us. Last week Bro. and Sister Good, of Roaring, W. Va., and our daughter, Iva Bennett and children, of Spruce Mountain gave us a visit. We are always glad to have visitors.

We as a little flock at this place have once more had the privilege of partaking of the sacred emblems of our Lord's broken body and shed blood. We trust all have been strengthened for the duties of life and may show forth a living testimony.

Remember the work at this place at the throne of grace, and especially pray for those who are making the start in the Christian life.

May 31, 1932. M. D.

Kitchener, Ont.

Dear Herald Readers, Greetings:—A man at the age of 72 years recently accepted the Lord and gives good evidence of a changed life. He was received into church fellowship by baptism on Sunday, May 22.

On Sunday evening, May 29, Bro. and Sister P. A. Friesen with their two children, Sister Friesen's mother, Sister Cooprider and Sister Anna Stalter were with us. Sister Stalter gave an address on Orphanage work in India, Sister Friesen on Medical work, and Bro. Friesen gave a stirring message from Rom. 1:16. They are also expected to give several addresses during the Annual meetings of the Women's Missionary Society, The Mennonite Mission Board of Ontario, and the Mennonite Conference of Ontario, which are to be in session this coming week at this place.

June 10 to 19 are the dates set apart for a series of meetings to be held here with evangelist Maurice O'Connell of Lima, Ohio, in charge. Will you pray for these meetings?

May 31, 1932. Geo. A. Weber.

Hutchinson, Kans.

On May 5 I came to Hutchinson for a series of meetings, which continued until May 18.

The attendance the first Sunday at Sunday school was 175, and on the following Sunday, May 15, it was 244; the largest attendance they have had. Good interest was manifest throughout the meetings.

The plan of the work has been to visit and administer food to the needy, of which there are many. Many of them are out of work, a number are sick and cannot help themselves, while others are aged. A number are undernourished. Many of these sick and aged who are otherwise neglected are visited, and they highly appreciate the service of song and prayer with them.

To the Lord belongs the praise for the 11 who have chosen the way of life and were received into church fellowship. Twelve are receiving instruction, with the hope to be received later. However, one of the above 11 has yielded to the temptations of Satan and has fallen away.

The success of the work is due (by the grace of God) to Bro. and Sister J. F. Brunk, who devoted themselves to the work, and to the Yoder and West Liberty congregations which have so

(Continued on page 220)

Miscellaneous

FOUR LOOKS TOWARD SODOM

By Barbara Cripe

For the Gospel Herald.

I am thinking to-day of four people
Who looked at a city of old;
The city of Sodom beheld they,
Each look doth a story unfold.
Our eyes they are ever beholding,
They are looking at right or at wrong;
So let us think of these lookers,
O let us think hard and think long.

I am thinking of Lot as he chooses
The plains for his flocks and his herds;
His eyes they are looking tow'rd Sodom
He sees the nice plain, well watered.
He pitches his tent then toward Sodom;
And wickedness there was so great,
He soon has his family in Sodom—
Here Lot made a bitter mistake.

I'm thinking just now of the harvest,
The sorrow that came from that look;
Lot lost all his precious possessions,
As fire the city overtook.
God sent His own angels to warn him
That he flee with his family for life;
He fled with but two of his daughters
Lost all—yes, lost even his wife.

Why did he look over tow'rd Sodom?
He looked there for wealth and for gain;
Selfishness was his lone motive,
He brought up his family in vain.
His offspring was sinful and wicked,
His earthly possessions had flown;
Now Lot, who was just and was righteous,
Was left in this world all alone.

Lot's wife as she fled from the city,
Looked back at the things left behind;
She was warned to "look not behind thee,"
She obeyed not the angel so kind.
She looked at the things that she loved much,
And now she must come to a halt;
The look, it now changes this woman
Into a pillar of salt.

Abraham looks toward the city
Of Sodom, and toward all the plain;
He sees there the smoke now ascending,
Were Abraham's pleadings in vain?
For he had plead much for the city,
The righteous were few in that place;
His look was a look of much pity,
With God he found favor and grace.

Before the destruction of Sodom,
The angels did look on the place;
Exceedingly wicked the city,
Exceedingly sinful the race;
For fifty, for forty, or thirty,
For forty-five, twenty, or ten,
God would have spared the poor city,
But it lacked these few righteous men.

God looketh to-day from high heaven,
He sees every deed, knows each thought;
He longs that each soul receive pardon
Before fire's destruction is wrought.
So let us look upward to Jesus,
His blood is shed freely for all;
Our look, let it ever be heavenward
Obeying His every call.

Delavan, Ill.

WORKING FOR THE LORD

By a Sister

For the Gospel Herald.

Any one that has been born again has a desire to work for the Lord. This desire can be fulfilled in a number of ways. Sometimes we hear it lamented because we are not given an opportunity to work. This is an erroneous idea because we all have opportunities if we care to take them.

We may not be evangelists, preachers, superintendents or Sunday school teachers, but we can do a great many of these things in our every day life. Let us evangelize our neighbors. This is often a greater work than to travel to a strange place and try to convert strangers. Our neighbors know us as we are living our daily life; we can not preach to them unless we live it every day. Matt. 5:16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We can and should work for the Lord in this way—every day and every hour is an opportunity to us. I think that personal work is one of the greatest we have in soul-salvation. God gave this opportunity to each one of us. Some are especially gifted along this line, but we all can speak a word for Jesus when the way is opened up.

Then in Jas. 5:16 we have this: "The effectual fervent prayer of a righteous man availeth much." The condition that goes with this is "righteousness." God can only answer our prayers when we are righteous in His sight, but we have the promise that if His conditions are fulfilled He will answer our petitions. What a great source to draw on, day or night, we certainly never should lack for opportunity. Of course the congregation may not know how many hours we work for the Lord. We may not receive honor and praise from man which we humans enjoy, but God has promised that which is done in secret He will reward us openly. This is working for the Lord in a very definite way, let us all be busy. "Pray without ceasing" (I Thes. 5:17).

Something we often lack in our work is teaching our own children. The preachers and Sunday school teachers only have them a few hours each week and sometimes we expect them to teach our children to be Christians. Let us as fathers and mothers ask God's help in teaching the precious Word to our own children; every day, every hour, talk it over when we are at work, make it a part of their lives, make it real to them. Teach it to them as an every day religion, not as a Sunday religion. In these days of falling away from the true way, we can't put forth too great an effort in teaching our sons and daughters. May God help us to start them with a true and solid foundation on Jesus Christ. Teach the Bible doctrines as God has given light on them. How sad it is when we see sisters, mothers, and daughters bow in prayer with the head uncovered. Some think this wearing of the devotional covering is just form to observe in church. Let us teach nothing as a form; teach it as a commandment from God, that we do it to please Him. Our own spiritual life is going to be shown through our children. We may have a "form of Godliness" but what will happen when the testing time will come. It is coming to every one of us.

Let us earnestly work for the Lord through our own children and others' children, do what we can while we are here so that when life's race is run we will hear "Enter into the joy of the Lord thou good and faithful servant."

Hubbard, Oreg.

FIRST MENNONITE CHURCH PAPER IN AMERICA

"Der Evangelische Botschafter"—Published at Skippack, Pa.

By John D. Souder

For the Gospel Herald.

This was the name of a German monthly publication devoted to matters pertaining to the Mennonite Church, and to agriculture.

The paper was edited and published at Skippack, Pa., by Pre. Heinrich Bertolet, a minister of the Skippack Mennonite congregation.

The first issue, Vol. No. 1, was issued on July 1, 1836. The members were opposed to the publication and did not support it, and this was the only issue that appeared.

Another weekly made its appearance in Skippack published in 1845. The name was "Neutralist" and was a weekly newspaper, and found a wide circulation for over fifty years. This paper was merged into an English weekly about 1900, and is published to this day. Skippack is a newspaper center for almost a century supplying the oldest German community in America with local, state, and national news to this day.

Telford, Pa.

THE BIBLE AND THE DEPRESSION

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independ-

ence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in distribution of common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only Book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

—Robert E. Speer.
—Sel. by Jennie Ebersole.

WORLDLY ATTIRE AND AMUSEMENTS

By Ethel M. Tweed

For the Gospel Herald.

Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.—II Cor. 6:17.

I am quite positive that if every one would read and ponder, and then heed that portion of scripture, they surely would live different lives in regards to the dress and also the so-called worldly places of amusement. I ask of the sisters: Why are the hair curlers used to frizz and fuss the hair? Why is the fashionable light-colored hosiery worn? Why are the hat pins placed in the plain bonnet? Let me ask a few similar questions of the young brethren of like faith. Why are the fashionably cut suits worn? Why are the long, flashy ties worn? Why are the gold rings and gold watch chains worn? Why are the cigars and cigarettes found between the fingers of not only our young brethren, but the older ones as well? Again I ask, why?

Let us pick up our Bible and turn to I Jno. 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." That solves the questions—they have a desire to be just a little more like the world. Christ says we cannot serve two masters. Matt. 6:24. Let each one remember that these things belong to the world, and we as professing Christians, cannot take part in any of these worldly things and still belong to Christ.

Can we disobey God's commands and love Him at the same time? I say we absolutely cannot; and it is true, if we love God we do not obey only half of His commands and take our own choice about the other half.

The same is true of worldly places of pleasure. A non-Christian related to me an experience she met with while spending a week-end at a famous bathing and summer resort. She was enjoying herself in the water when presently she noticed a group of young sisters and brethren strolling along the beach. (It happened to be the Sabbath day). She watched them, and finally the temptation was too strong, and to satisfy their carnal desire they yielded. They retired to the bath house and a few moments later appeared on the beach clad in the scantiest of bathing suits that any factory can manufacture.

Think of it, sisters and brethren! Oh, what shame! What is our influence that we are giving to the world? Are we letting our light shine? Little did they realize that they were casting an influence upon one that was not good nor uplifting. Is it not true that we as Christians are read and known of all men? II Cor. 3:2. I asked this worldly person this question and she gave me this striking and piercing answer. Question: "What would you do if you were present at a card party and would find me seated at a table partaking of the game?" Answer: "I would walk over to you and say that this was no place for you, a Christian, to be." Did she give me the correct answer? She certainly did. I tell you that no Christian will be found mingling with the dark, sinful, devilish things and places of the world, if the love of Christ is in the heart.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:3-5).

Oh, that we might have a deeper desire and a more noble purpose in life, to be uplifting to our fellow men instead of dragging them down! Let each one live closer and nearer to Christ, and I am sure if we do we will have the pleasure of leading other lost souls to Him. It is true that thousands are dying without a ray of hope in Christ. Are we doing our duty in telling others of Christ's plan of salvation? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Let us give God first place in our hearts and minds, and not forget Him nor His commandments. Christ says, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

On which side are we? on the Lord's side, or the devil's? Are we serving God, or Satan? When God's day of judgment comes and He shall separate the goats (on the left hand) and the sheep (on the right), my prayer is that we may so live that our portion will be with the ones who have been saved by the precious blood of Christ, and can claim that kingdom prepared from the foundation of the world. (St. Matt. 25:34.)

Millersville, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE OLD-FASHIONED MOTHER

TEXT: She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.—Prov. 31: 27, 28.

(Continued from last week)

The old-fashioned mother didn't have the advantage of the women of to-day. Sometimes she walked barefooted for miles to a little country school house, and then had to come home to do the milking and assist in other duties of the pioneer home. The old-fashioned mother might not have been able to read a paper at the club on Shakespeare or psychology, but with amazing clearness she read her "title clear to mansions in the skies." The old fashioned mother may not have been able to sing a solo in the modern city choir or play a delightful number on a musical instrument, but what a melody she gave the world with a flying needle, or a frying pan. Mothers now boast of their bridge scores and social triumphs; the old-fashioned mother displayed her cakes and was proud of her quilts and the garments she made. I heard Mother quote a

quaint old line one day as she industriously drove the sewing machine, making a little dress for my sister. "To sleep and cook and sew was once a girl's employment, but now to paint and primp is all a girl's enjoyment."

I don't put a premium on ignorance, and be it far from me to discount the culture of modern womanhood; but would it not be wonderful if modern womanhood with all its advantages and privileges could have the Christian faith and the resultant home-sweetening influence that the old-fashioned mother had in the long ago?

The mother that our parents knew "looked well to the ways of her household." Principles of conduct, high standards of character, and nobility of soul, together with salvation through Jesus Christ—these were her goals for her children. The old-fashioned mother dressed her daughter as a bride with tears and good wishes, but with a fervent prayer that she too would, above all else, build a Christian home. They were more interested then in the building of homes than erecting houses. To-day, they have all kinds of bungalows and modern houses in which aching, disappointed hearts fail to have a home. The Bible was the book on which the old-fashioned mother pillowed her heart in times of trial and tribulation. With no conveniences and few of the facilities that make modern living conditions easy, she loyally stood by her husband in the building of a real Christian home, oftentimes amidst the rudest and barest environments. As Solomon says of his ideal woman, so we can say of the mothers that used to be, "The heart of her husband doth safely trust in her."

No treatise on the Mother of long ago can ever make her real to us like a photograph of one of these old mothers. A loyal son told me this story of his old-fashioned mother: She was a widow with a brood of five children to be reared in the poverty and hardships of a southern hill farm. Her face showed the footsteps of the dragging years, and the snows of winter seemed to fall prematurely on her hair. The last child had taken his honored place in the world as a successful citizen, and the children had gathered to lay away the sacred ashes of the little mother that had been the inspiration and the support of that country home. The children gathered in the old home to distribute the simple furnishings. One of the daughters said, "I've always wanted to see what was in this little locked room. That's where mother went for the supplying of all our needs as children, and before we leave to-day, I would like to go in there and see how mother ran our home. I used to think she had a box in there with gold in it because when she came out of that little room, everything seemed to be all right."

When they entered the sacred place known as mother's supply house, they found a low stool where mother knelt humbly before her God and claimed His promise according to Phil. 4:19, "My God shall supply all your need according to his riches in glory, by Christ Jesus." This old-fashioned mother didn't rely on the world for the strength and support necessary to make her home spiritual and eternal. It may be right here that we have found the secret of the sweetness and beauty of the old-fashioned mother. It was dependence upon the infinite and eternal God through Jesus Christ rather than on this poor world's painted show and empty pride. Every one of us who had such an old-fashioned mother joins in the chorus of praise through the centuries and tearfully "arises to call her blessed."

In our passage through the corridors of time, every one of us gathers up some keepsakes that are indescribably precious but not for their intrinsic value. Among my most sacred treasures are two little faded flowers, the legacy from my old-fashioned mother to me. When I had come a thousand miles out of the west to be present at her funeral, a sister handed me these roses and said it was mother's request before she swept into glory that these should be given to me. One rose was to me as her preacher son; the other was a promise that every time I stood in the pulpit she would approach as near as possible to God and speak to Him out of her Mother-love in my behalf! What a legacy! She left no stocks or bonds; she left no lands or gold, but she left me these flowers and the blessed incense of an old-fashioned mother's life. Just before she fell asleep, she tried to sing in a feeble voice her testimony to her children who to-day revere the memory of a real old-fashioned mother:

"My latest sun is sinking fast,
My race is nearly run;
My hardest trials now are past,
My triumph is begun.

"O, come angel band,
Come, and around me stand;
O, bear me away on your snowy wings
To my immortal home."

—William B. Hogg.

Sel. by a sister.

UNTEMPERED MORTAR

By George Hostetler

For the Gospel Herald.

A wall that is built with untempered mortar shall fall. See Ezek. 13:10-15. But well tempered mortar is like true "Faith that worketh by love" (Gal. 5:6). In Ezek. 13 we see that false preachers and teachers were accused and condemned for building with untempered mortar. "One built up a wall, and others daubed it with untempered mortar."

Jesus is building His spiritual temple; but we are labourers together with Him (I Cor. 3:9) and it is our part to mix the mortar and daub it on. If we temper it right it will hold the stones together, and the wall shall stand forever; but if we do not heed the Master's instructions and spoil the mortar, then great will be the fall.

Mortar is made of lime, water, and sand. Lime is made by burning rocks with fire. Jesus is the rock, and His intense suffering is like a fire. By this He manifested His great love. This is the lime. The water is the Word or water of life, and the sand is of the earth, representing our earthly body with its works or obedience to the water of life.

When lime and cold water are mixed then a seeming miracle takes place; for, contrary to nature, it works itself up to a fervent heat, and the gray rock is transformed into a pure, white, soft mixture ready for the sand, which if applied in the right proportion will make a powerful plastic mortar that will hold the stones together in the wall of His Church which He is building on "the foundation of the apostles and prophets," of which He is "the chief corner stone" (Eph. 2:20).

But if too much sand is used, or if we trust in our own good works to save us, we are liable to fall out and be lost. If not enough sand is used, or soil is mixed with it, or if we expect Jesus to keep His own commandments that He has given to us to keep and then save us anyway if we refuse to keep them, we will be very liable to fall out of the wall and find ourselves with the many disobedient ones who shall seek to enter in through the gate and shall not be able. Luke 13:24; Rev. 20:13; 22:14. We can't afford to take any chances.

Hubbard, Oreg.

CORRESPONDENCE

(Continued from page 217)

nobly supplied the work with workers, means, and provisions, consisting of vegetables, wheat ground into breakfast food, meats, and fuel.

The work is organized under mission and relief committees. Five or six groups go out each Thursday afternoon to visit needy homes. Food, clothing, bedding, and fuel are distributed. People are helped to help themselves. The Scripture is read in their homes. They are prayed with, invited to the Lord, urged to attend the Sunday services, and in many cases conveyed to and from services. At present there are 50 or more such homes.

As a result of these activities a number have confessed, ranging from the ages of 12 to 75 years. One who was baptized expressed himself, "Praise the

Lord," when he had given up to obey the command. Another (who has since died) said he was "so glad you have told us. No one has told me before, and if you had not told us we would have been lost." Others who have been wearing gold, earrings, bracelets, etc., are willing to lay them off because the Word teaches it, and seem to rejoice in their new-found Savior.

Many other instances might be given. But the question comes, Does it pay? Jesus says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In these times of depression opportunities are ripe on every hand when the real Christian spirit can be exercised. May the Lord grant grace that it may be said, "Well done, thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things."

In Christian love I remain,

May 31, 1932. Levi J. Miller.

Kenmare, N. Dak.

Dear Herald Readers:—Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. On Friday evening, May 27, we had the privilege of having our bishop, Bro. E. G. Hochstetler, with us in a counsel meeting. On Saturday Bro. and Sister L. C. Kauffman accompanied him to Coalridge, Mont. They returned Monday, and the same evening we commemorated the death and suffering of our Lord and Savior. Nearly all members partook of the sacred emblems. The Word was preached with power, and we feel greatly encouraged to press forward in the service of Christ who did so much for us.

Pray for us, that we may be found faithful when He comes.

June 1, 1932. Stella S. Lehman.

Concord, Tenn.

On Sunday morning, May 22, communion services were held here for the first time in several years. For the past few years the few members at Concord had been going to the Knoxville mission for the communion services. Since there are more members here and new workers at the Mission we are happy to again have our communion services at this place. On Sunday morning, May 15, baptismal services were held and in the afternoon the preparatory service. These services were inspiring and uplifting.

Among our recent visitors were Bro. and Sister E. R. Brunk, Bro. and Sister J. D. Hartman, and Marie Blosser of Harrisonburg, Va. On the evening of May 26 we were happily surprised to have a short visit with Bro. and Sister John Mosemann, and Bro. and Sister W. B. Rohrer who were enroute to their home at Lancaster, Pa. We were especially thankful to have with us a few days, our friends Perry J. and Lucille Miller of Middlebury, Ind. On Sunday night May 29, Bro. Miller gave us an interesting talk on Spiritual Growth.

June 1, 1932. William Jennings Jr.

Brutus, Michigan

Dear Herald Readers:—"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

Spring and all its beauty is here and its many duties are upon us and makes us feel "the King's business requires haste." The days being so full of evil, we indeed need to redeem the time.

May 12 we were glad to have with us the brethren, Frank Raber and Earl Snider from Detroit. Brother Raber told of the work there and brought to us a splendid message, "The Victory Within and Without." He brought to us how Christ always kept the Lord before His face and eyes, and always was victorious. Our victory depends only as the Lord is before us.

Bro. Oscar Hostetler of Indiana spoke to us Thursday, May 19, about the S. S. work throughout Michigan churches. He brought many helpful suggestions and also gave us statistics that our S. S. may grow and that many more of our boys and girls may be won for the Church through the S. S.

We were glad to have our bishop, Bro. D. D. Troyer, with us from Friday till Sunday evening, May 30. We had counsel meeting Friday evening. The church also expressed its wish for a deacon. We were also glad to receive three more members; two by confession and the other from another church. May the Lord bless them in their Christian life.

On Saturday evening Bro. Troyer spoke on "Bearing one Another's Burdens." Then May 29 we were glad to have the blessed privilege to partake of the communion, of which nearly all members partook.

We were glad on the same Sunday to have with us Bro. John Brubakers and Charles Babcock and family from Midland to worship with us. We invite you all and others to come again.

It is our prayer that all these good services may have been an inspiration to each and that our walk may be closer to God in the future.

May you remember the work here at the Throne.

In His glad service,

June 1, 1932. Angeline Tyson.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

It is the first day of June and the last day of the school year. The year has been a short one. Many new friendships have been formed and as the time comes to part there is a tug at the heart strings of many. On the other hand is the joyful anticipation of going home and meeting friends there. As we scatter we desire to carry with us the love of Christ and to do His will.

The commencement week began Friday evening, May 27, with a public literary program in which the Men's and Ladies' Choruses took part. On Saturday evening the Mixed Chorus rendered the program.

Sunday morning at 6 o'clock the Mission Meeting began, at which time Bro. Aaron Mast of Westover, Md., spoke on "The Intercessory Missionary." With the exception of the children's classes, Sunday school was dispensed with and all gathered in the chapel. Bro. J. Irvin Lehman of Chambersburg, Pa., spoke on "Mission Aspects of the Sunday School," which was followed by 5-minute talks by a number who are in contact with mission Sunday schools. The mission sermon was preached by Bro. Maurice O'Connell of Lima, Ohio. In the afternoon the following program was given:

First and Twentieth Centuries Compared:
As to World Needs, J. D. Mininger, Kansas City, Kans.
As to Missionary Methods and Zeal, Aaron Mast.
Every Mennonite a Missionary, Harvey Shank, Chambersburg, Pa.

In the evening the baccalaureate sermon was preached by Bro. Maurice O'Connell, Text, "He brought me forth also into a large place" (Psa. 18:19).

Monday of Commencement Week is Alumni Day at E. M. S. The business meeting was held in the forenoon. Over the dinner hour a fellowship meeting was enjoyed in the X-Hall. The 1922 class held its 10-year reunion at the home of Bro. J. R. Mumaw in the afternoon. At 6:30 Bro. E. G. Gehman conducted the sunset meeting on the hill, after which the Alumni gave its public program in the chapel. The program centered around the theme of Christian Education. The speakers were Menno Brunk ('22), Harry Brunk ('20), and Abram Metzler ('22). According to the report of the Corresponding Secretary there are now 331 living members, including this year's class.

On Tuesday evening the sunset meeting at 6:30 was led by Bro. Paul Mosemann, Lancaster, Pa. We feel fortunate that we have so close at hand a hill-top from which we can look on God's handiwork stretching out for miles and miles. To sit in the Sunset meeting and meditate on God and His wonderful works has thrilled and inspired many of us.

On this evening the Class Day program was rendered to a house filled to capacity. The Junior boys did splendid work in handling the crowds that came. It is all so different from the accustomed way of meeting in the tabernacle—we do miss the tabernacle.

The class gave a worthwhile program. As they leave us our prayer is that their only desire may always be their motto: "To do Thy will, O God." As they go we say, "God bless you."

Wednesday morning at 9 o'clock we a-

gain met in chapel for our last chapel exercises. The period was lengthened out, since no other activities were scheduled for the day. Bro. J. H. Mosemann, Lancaster, Pa., conducted the devotional exercises. A number of short talks were given by ministers present. Bro. Geo. R. Brunk gave a timely address. There was also special music by the O'Connells, the Kings, and the Faculty quartette. This evening the sunset meeting was in charge of Bro. Maurice O'Connell. Bro. J. Irvin Lehman gave the Commencement Address on "Simon, son of Jonas, lovest thou me more than these?"

The Summer School of 9 weeks will be the next on the E. M. S. program. There will be courses in Nature Study, English, Civics, Education, and Psychology. Bible will be offered the last six weeks.

June 1, 1932. Sadie A. Hartzler.

A WARNING TO THE YOUNG

Young people who delight in sin,
I'll tell you what has lately been,
A woman who was young and fair—
She died in sin and sad despair.

She'd go to frolics, dance, and play,
In spite of all her friends could say;
"I'll turn to God when I get old,
And He will then receive my soul."

One Friday morning she took sick—
Her stubborn heart began to break;
"Alas, alas, my days are spent,
Good God! too late for to repent!"

She called her mother to her bed,
Her eyes were rolling in her head;
"When I am dead, remember well,
Your wicked daughter screams in hell.

"The tears are lost you shed for me,
My soul is lost, you plainly see;
Oh! mother, mother, fare you well,
My soul will soon be dragged to hell;

"My earthly father, fare you well,
My soul is lost and doomed to hell;
The flaming wrath begins to roll,
I am a lost and ruined soul."

She gnawed her tongue before she died,
She rolled and groaned, she screamed and cried;
"Oh! must I burn forever more,
When thousand, thousand years are o'er!"

At length the monster death prevailed,
Her nails turned blue, her language failed;
She closed her eyes and left the world,
Poor Polly down to hell was hurled.

It almost broke the mother's heart,
To see her child to hell depart;
"Oh! is my daughter gone to hell?
My grief so great no tongue can tell!"

Young people, lest this be your case,
Repair to God and show your face;
Upon your knees for mercy cry,
Lest you in sin and folly die.

Oh sinner! take this warning fair,
And for your dying bed prepare;
Return to Jesus Christ and live,
And He will life and pardon give.

Remember well your dying day,
And seek salvation while you may;
Forsake your sins and follies too,
Or they will prove your overthrow.

* * *

Oh ye young, ye gay, ye proud,
You must die and wear a shroud;
Time will rob you of your bloom,
Death will drag you to the tomb;
Then you'll cry and want to be
Happy in eternity.

The great white throne will soon appear,
And all the world must then draw near;
Then sinners will be driven down,
And saints will wear a starry crown;
Oh then you'll cry and want to be
Happy in eternity.

—Sent by Eli A. Kandel, Millersburg, O.

Chambersburg, Pa.

Report of the Third Bible Meeting Held at the Strasburg Church, Franklin Co., Pa., on May 5, 1932.

Organization.—Mod., Harry H. Witmer; Chor., Samuel J. Burkholder; Sec's., David L. Lehman and Harry L. Burkholder.

Program and Speakers.— Devotion, by J. S. Burkholder; "Peace be unto you," by Samuel R. Eby; Ascension Sermon, by W. F. Charlton (Text, Luke 24:50-53); Devotion, by Amos Martin; Children's Meeting, by Noah C. Lehman; "When the Day of Pentecost was fully come," by W. F. Charlton; "Having therefore these promises," by Daniel Strite; Devotion, by Daniel Kuhns. "Christ the Pattern for my life," by Walter Lehman; Sermon, by W. F. Charlton (Text, Luke 7:16).

Thoughts Presented.—In Isa. 48:22 we read, "There is no peace to the wicked," but in Jno. 14:27 we have the words of Jesus Himself giving us His peace. We are glad for this truth, that as we submit to Christ and His teaching we can have the lasting peace that Jesus gives. Just before ascending to heaven Jesus did His last work on earth, which was to bless His followers. The first thing He did upon ascending was to send them the Comforter. The promise is to us all if we embrace it. Christ is a safe pattern to follow. When differences arise between us we can take Christ as our pattern and instead of differences there will be unity. If we have enemies we should remember that Christ prayed for His enemies.

The Lord blessed us throughout the day. We were both admonished and encouraged.

Secretaries.

Married

Yoder—Miller.—On Thursday, May 25, 1932, Bro. Sylvan Yoder and Sister Alta Miller, both of East Fairview congregation near Milford, Nebr., were united in marriage by Bro. J. E. Zimmerman. May God's blessing attend them through life.

Seimens—Stanton.—On May 22, 1932, Bro. Corny J. Seimens and Sister Lois B. Stanton, both of the Duchess, Alta., congregation, were united in holy matrimony at the regular morning service, Bro. H. B. Ramer officiating. May God bless this union through life.

Stahly—Miller.—On Sunday, May 15, 1932, at the home of the bride's parents in Elkhart, Ind., occurred the marriage of Bro. Ralph Stahly and Sister Sevilla Miller, both members of the North Main Street Mennonite congregation, Nappanee, Ind., Bro. H. F. North of Nappanee officiating. May the Lord bless this union through life.

Peachey—Zook.—Bro. Raymond R., son of Solomon Peachey, Belleville, Pa., and Sister Ethel M., daughter of Uriel S. Zook, Allensville, Pa., were united in holy matrimony on May 29, 1932, at the home of the bride's parents, by Bishop J. N. Durr, the bride's grandfather. We wish them God's blessing and prosperity in their new relations.

Slaymaker — Newswanger. — Bro. Lester M. Slaymaker and Sister Anna E. Newswanger, both members of the White Horse congregation, Lancaster Co. Pa., were united in marriage May 18, 1932, by Bishop Abram L. Martin, at the home of the bride's parents, Bro. and Sister R. W. Newswanger. May heaven's sunshine brighten their pathway through life.

Obituary

Troyer.— Daniel L. Troyer was born in Shanesville, O., May 10, 1878; died in Cleveland, O., May 19, 1932; aged 54 y. 9 d. His sickness was cancer. He had lived in different states for the last ten years. He united with the A. M. Church in Missouri. He leaves 1 sister and many other relatives and friends. Services were held at Millersburg, O., by Lester Hostetler. Burial at Walnut Creek A. M. Cemetery.

Hershberger.—Nancy Larue, daughter of Alfred and Evelyn Fry Hershberger, was born May 15, 1931; died May 14, 1932; aged 11 m. and 29 d. Funeral services were conducted at the home near Johnstown, Pa., by Hiram Wingard, Alex. Weaver and W. W. Hall. Text, Job 1:21.

"Ere sin could blight,
Or sorrow fade
Death came with friendly care
The little bud
To heaven conveyed
And bade it blossom there."

Brubaker.—Sarah Catharine, only daughter of Bro. and Sister Ezra Brubaker, was born in Stark Co., Ohio, Mar. 8, 1912. After an illness of several months she peacefully fell asleep in Jesus May 25, 1932; aged 20 y. 17 d. She gave her heart to Jesus and united with the Mennonite Church at the early age of fourteen. Her sweet disposition, her devotedness to her Master and her parents, won her many friends. Funeral services were conducted at the Pleasant View Church near Bowdil, Ohio, of which church she was a member, by Bro. I. J. Buchwalter assisted by Brethren Daniel Brubaker and Ben. Good. Text, "Her sun is gone down while it is yet day."

Tennefoss.—Meredith Earl, oldest son of Bro. T. J. and Sister Mabel (Keim) Tennefoss, was born Nov. 2, 1917; passed away at his home near Fentress, Va., May 21, 1932. Death came very suddenly from pneumonia after an illness of five days. Meredith had been a member of the Mt. Pleasant Mennonite Church since the spring of 1928 and his daily life bore testimony to the reality of his profession. Just a few hours before his death he told those at his bedside, "I am ready to go." Surviving are his parents, 6 sisters and 1 brother. Services at the Mt. Pleasant Church in charge of Bros. C. D. Bergey and S. H. Brunk. Text, I Sam. 20:3 and I Thess. 4:13. Buried in cemetery adjoining the church.

Kinzie.—Leah Eby, wife of the late Moses Kinzie, was born in Nov., 1844; died May 24, 1932, in her 88th year. She is survived by two children (Simon, and Mrs. John Metz), 6 grandchildren, 14 great-grandchildren, also many relatives and friends who mourn her departure. Sister Kinzie was for a number of years the oldest member of the Cressman Mennonite congregation at Breslau, Ont. Her presence will be missed, but her cheery disposition will long be remembered by those who knew her best. The funeral was held on Friday, May 27, from her late home, and at the Cressman Mennonite Church. Burial in adjoining cemetery. Brethren Jonas Snider and Oscar Burkholder were in charge. Text, Psa. 91:1-16.

Farver.—Mary Elizabeth, daughter of Solomon and Drusilla (Schrock) Farver, was born near Walnut Creek, O., Feb. 27, 1867; died near the same place May 7, 1932; aged 65 y. 2 m. 10 d. She was adopted by Jacob J. Miller and wife when she was 13 years old. She leaves her adopted parents, 1 brother, 2 half-sisters, and a host of relatives and friends. She united with the Walnut Creek A. M. Church in her youth, and remained a faithful

member until death. Her illness was short. Services were conducted at the Walnut Creek A. M. meeting house. Burial in cemetery near by. Services were conducted by Venus Hershberger (Psa. 23; Rom. 8:24-28), A. W. Miller (Hos. 13:14, I Cor. 15:55) and Corsan Mast (I Cor. 15:67).

Heidlauf.—Minerva H. Heidlauf was born Feb. 11, 1857; died May 16, 1932; aged 75 y. 3 m. 5 d. She was a daughter of Abram and ——— Hoffman Stauffer of Silver Spring, Pa., and a member of the Chestnut Hill Mennonite congregation for many years often walking one and a half miles to the church on Sunday morning. Of late years she could not go to services not being strong in body. There remain to mourn her departure her husband, Adam Heidlauf and one son Phares. Also one sister, wife of Aaron Leonard, a member of the Brethren church. Short services from her late home in Silver Spring on Thursday May 19 with further services in the Silver Spring U. B. Church by Bros. Isaac H. Brubaker and Seth Ebersole from Psa. 116:15: "Precious in the sight of the Lord is the death of his saints."

Bohrer.—Marion Louise, only child of Clarence and Mildred Bohrer, was born in Pittsburgh, Pa., May 22, and 2 days later our precious jewel was taken from this world of sin to her glorious home above. God gave, He took, He will restore. He doeth all things well. She leaves her parents, grandparents, and great-grandparents; also a host of relatives and friends. The body was brought to the home of her great-grandparents, Mr. and Mrs. D. T. Steiner of Marshallville, O., May 25, and the following morning the little one was laid to rest in the Crown Hill Cemetery where two babes (John Paul Ebersole and Fern Darline Kanagy), also grandchildren of the Steiner family, have been laid to rest. The family keenly feels their loss in the death of these precious jewels, but it seems to bring heaven nearer. Short services were held at the grave by Bro. Ben Good of Orrville, Ohio.

"Another little lamb has gone,
To dwell with Him who gave;
Another little darling babe
Is sheltered in the grave."

Stuckey.—John, son of Peter and Anna Stuckey, was born near Stryker, O., Feb. 7, 1882; died at his home near West Unity, O., May 24, 1932; aged 50 y. 3 m. 17 d. Bro. Stuckey had been ill for nearly a year, and just a few days before his death he contracted pleuro-pneumonia. On Oct. 7, 1906, he was united in marriage with Arminta Jane Schmucker. They shared together the joys and sorrows of life for nearly 26 years. To this union were born 4 sons and 2 daughters. He leaves his loving wife, 3 sons, 2 daughters, a step-mother, 7 brothers, 5 sisters, and a host of relatives and friends. One son and his parents preceded him in death. In his youth he accepted Christ as his Savior and united with the Amish Mennonite congregation. He remained true to this faith until death. Funeral services were held May 27, 1932 at the Lockhart Church, conducted by S. D. Grieser, assisted by S. S. Wyse. Burial in adjoining cemetery.

"Peaceful be thy silent slumber;
Peaceful in thy grave so low.
Thou no more will join our number,
Thou no more our sorrows know."

Waybill.—Osee Waybill, was born in Noble Co., Ind., Oct. 24, 1890; died in the Muskegon Co., Mich., Tuberculosis Sanitarium May 18, 1932; aged 41 y. 6 m. 24 d. He came with his parents to this county when about two years old, living most of the time near Woodville. He was married to Beatrice Simmons on July 3, 1916, who died in 1924. One daughter (Grace) survives this union. He was married to Viola Nelson in October, 1926. Three children have been born to them (Nelson, Lawrence, and Donna Joyce). For nearly two years and a half he has been in the sanitarium fighting the dread disease Tuberculosis and consequently being thus separated from his family, the little children have hardly learned to know the love and care of father. His mother died just three months ago, and a sister about a year and a half ago. He was unable to attend either of their funerals. Besides the above-named he leaves a step-daughter (Carol) and four sisters (Mrs. Ella Crooks, Mrs. Lucinda Brewster, Mrs. Sadie Jarham, and Mrs. Edith Young). He was a member of the Mennonite Church of Big prairie. Funeral services were held in the White Cloud Methodist Church, conducted by Bro. Erie E. Bontrager.

Hoover.—Elizabeth, daughter of Pre. John and Mary (Zimmerman) Weaver, was born in Lancaster Co., Pa., Aug. 25, 1846; died April 20, 1932; aged 85 y. 7 m. 25 d. She came to Elkhart Co., Ind., in 1868. She was united in marriage to Levi F. Hoover, July 30, 1871, who preceded her in death Jan. 10, 1913. This union was blessed with 5 daughters and 1 son. She is survived by 3 daughters (Mrs. M. S. Martin, Mrs. M. M. Zimmerman, and Mrs. G. G. Sensenig), 26 grandchildren, 25 great-grandchildren, 1 sister (Mrs. Rebecca Wenger) and 4 brothers (Christian, Henry, John B., and Noah), also a large number of nieces and nephews and friends. 2 sons and 2 daughters preceded her in death. Jan. 17, 1931, her son (Israel) passed away and Feb. 17, of the same year her daughter (Lydia) also passed to her reward. She was of a kind and loving disposition, much concerned about the spiritual welfare of her children. She united with the Mennonite Church in early life and remained a faithful member until death. For the last year and a half she made her home with her brother John at whose home she died. Funeral services were held at Yellow Creek Mennonite Church, conducted by Bro. Moses G. Horst of Medina Co., Ohio. Text, II Tim. 4:6-8.

Miller.—Benjamin D. Miller was born near Walnut Creek, Ohio, July 14, 1860; died May 19, 1932, of heart trouble; aged 71 y. 10 m. 5 d. He was bedfast for ten days. He was united in marriage to Martha Miller, Jan. 14, 1883. To this union were born seven sons and two daughters, one son and one daughter having preceded him in death. Those remaining to mourn his departure are his wife, six sons and one daughter (Harvey, Arletus, Melvin, William, Ura, Alton, and Mrs. Wilber Yoder); also 16 grandchildren, 3 brothers and 4 sisters (John, Amra, Daniel, Mrs. John H. Weaver, Mrs. Corsan Mast, Mrs. Daniel W. Hershberger, and Mrs. Moses K. Miller). Three sisters and two brothers preceded him in death. He was a lifelong member of the Walnut Creek Mennonite Church, to which he was faithful until the end. Funeral services were held at the Walnut Creek Mennonite Church on May 22. Services were conducted by D. M. Friedt and A. W. Miller.

"Rest on, dear Father,
Your labors are o'er;
Your willing hands
Will toil no more;
A faithful father,
True and kind,
No friend like you
On earth we'll find."

Rohrer.—Benjamin W., son of Pre. Michael and Elizabeth (Westheffer) Rohrer, was born near Wadsworth, Ohio, Sept. 20, 1857. His entire life, which covered a period of 74 years, 7 months, and 17 days, was spent at the home where his death occurred. On Dec. 26, 1878, he was married to Nancy Lehman of Washingtonville, Ohio. To this union four sons and two daughters were born (Samuel D., Melissa Landis, Clayton, William, Mollie Graber, and Benjamin L.). His wife and two sons (William and Benjamin) preceded him in death. He is also survived by a sister (Mary Kreider, aged 94 years), and one brother (Michael W.), 14 grandchildren, and 3 great-grandchildren. Soon after marriage he and his companion united with the Lower Mennonite church in which cause he was deeply interested and remained a devoted member until death. His death, which came as a relief after three and a half weeks of suffering, was caused by hardening of the arteries. During his illness he expressed his desire to go home and be at rest. The funeral was held May 10 at the Lower Mennonite church and was largely attended. Bros. M. W. Horst, A. B. Good, and P. R. Lantz officiated. Interment in the adjoining cemetery.

By a granddaughter.

Wyse.—Vernon J., son of Menno and Mary Wyse, was born near Archbold, O., April 21, 1906; died early Monday morning, May 16, 1932, at the Daviess Co. Hospital at Washington, Ind., following a very serious automobile accident; aged 26 y. 25 d. Bro. Wyse united in marriage with Iva Rupp Sept. 18, 1928. They lived together in matrimony for 3 years and 7 months. To this union were born 2 children —Lauretta June and Donald Gene. Vernon was the youngest of a family of 8 children. He was left an orphan child when quite small. At the age of three years, Bro. Peter Yoder and wife took him into their home. He lived with them until death. He leaves his deeply bereaved wife, 2 children, 3 brothers, 3 sisters, his foster parents, and a large circle of relatives and friends. His parents, and 1 sister preceded him in death. About 4 years ago he accepted Christ as his Savior and united with the Amish Mennonite Church where he remained faithful until death. Funeral services were held May 18 at the Central A. M. Church near Archbold, O., in charge of S. S. Wyse, assisted by S. D. Grieser. Text, Matt. 24:44. Burial in Pettisville cemetery.

"We need not mourn for Vernon.
He is happier than we,
But let's all live a Christian life,
So we some day may Vernon see.
It's hard to give him up,
But God does all things best.
For Vernon now has reached that heavenly place,
Where all is peace and rest."

Mast.—Sarah, wife of Aaron Mast, was born Oct. 7, 1853; died May 24, 1932; aged 78 y. 7 m. 17 d. She was previously united in marriage to Eli J. Miller, who died Jan. 31, 1878. To this union were born three children (Mrs. Harry B. Phillips, William Perry Miller, and Mrs. Arvilla Hershberger, who died near Mantua, Ohio, Jan. 22, 1917). On Dec. 18, 1884, she was reunited in marriage to Aaron Mast and again three children were born to the union (Ira, Mrs. Melvin B. Burkey, and Lester W., all residing at home). Early in her life she united with the Walnut Creek Mennonite Church of which she remained a faithful member until death relieved her, being constant in attendance as long as her health permitted. During the last six weeks of her life she was bedfast where she gradually became weaker and weaker as the days passed by. At times she had to endure much suffering and great pain, but bore it all bravely and without much complaint. She leaves her aged husband, three sons, two daughters, three brothers (Abraham Hostetler, Nathaniel Hostetler, and Henry N. Hostetler). Also three stepsons, Abraham J. Mast, Amos Mast, and William A. Mast. Two stepdaughters, Mrs. Abner Hostetler and Mrs. E. T. A. Zook. Sixteen grandchildren and a host of relatives and friends. Five brothers and four sisters preceded her in death. Our dear mother has passed on to the other shore. Yes, she has gone, but we shall never forget what sacrifices she so willingly and uncomplainingly made for us. No task seemed too great for her to undertake. Never did she falter nor shirk her duty to her family, her home and her friends. Now, as never before, we hear ringing in our ears that sound Christian admonition she tried to give us. Not always did we heed her kindly advice, we must admit with deep regret. Yes, mother has passed on, and only one thing remains that we can do; we may so live that some day we shall meet her again in that home beyond the skies. Funeral at the Walnut Creek Mennonite Church on Friday, May 27. Services were conducted by Lester Hostetler and Alvin W. Miller.

ITEMS AND COMMENTS

A "back-to-the-farm" movement is now on in a number of places where arrangements are being made to induce needy families in the cities to move out on small farms of sufficient size to raise their next winter's supply of food. The movement seems a little late for best results, but even a partial crop will prove to be a relief.

Germany, like other nations, has been feeling the effects of the restlessness brought on by the world-wide financial depression. The new cabinet under the leadership of Franz von Papen is said to be decidedly militaristic in its leanings and there are indications that the fascists under the leadership of Hitler may yet come into power. Confidence in President Von Hindenberg keeps people hopeful that there may not be a serious crisis ahead in German national affairs.

One of the spectacular features connected with the pressure brought to bear upon the powers that be in Washington, D. C., is the march of many thousands of ex-soldiers upon Washington, with the expressed purpose of remaining there until a soldiers' bonus bill has been passed and they are in possession of their money. If Congress should be thus coerced into passing the desired legislation, to say nothing of the rapidly mounting deficit and increasing national debt that is causing our national leaders so much grave concern, the precedent would doubtless lead to endless troubles.

Brussels, June 2.—Whitney Warren, the American architect who reconstructed the Louvain library, to-day lost his last appeal in the supreme court to retain the inscription he had placed on the balustrade of the main facade.

It was the now famous text: "Destroyed by German fury, rebuilt by American generosity."

Monsignor Ladeuze, rector of Louvain University, objected to the inscription on the grounds that it reflected unjustly upon the Germans and would perpetuate hatreds generated by the war.—News Item.

The Congress at Washington, D. C., has had some stormy sessions during the past few weeks in an effort to "balance the budget." Everybody seems to be in favor of it, but nobody relishes the thought of having to pay higher taxes. On the other hand, to reduce the expenses of Government means that some people's salaries will have to be reduced if not stopped altogether. So it is that practically every proposal made meets with a stormy protest from some quarters. To add to their difficulties, Congressmen are looking forward to the coming fall elections and thus feel impelled to mix their statesmanship with politics.

Several of the recent General Conferences of leading denominations in America, notably the Methodists and the Presbyterians, seem to have been occupied about as much in matters political as they were in religious problems. The question which seemed to stir them about as much as anything else was that of prohibition. And it seems that by their militant stand on this question they also succeeded in stirring the politicians; for if there is anything a politician wants it is to be on the winning side about election time. But whatever one may think of the temperance issue, there is more to be lost than gained by churches dabbling in politics. The people so graphically described in I Pet. 2:9 can wield a greater power for good by way of the Throne than they can by way of the ballot box.

Preaching at Union Seminary Chapel on May 1, Dr. Henry Sloane Coffin warned that the return of prosperity may bring with it evil rather than good. Those who are striving merely for the return of prosperity, rather than for the setting up of a more just economic system may thwart the wonderful opportunity which lies before the world now. Such neglect might result in moral bankruptcy. "What is the prayer which we are offering for our land to-day?" Dr. Coffin inquired. "Unquestionably there are people praying to-day who were not a few years past. When the whole economic system crashes about your ears, and you feel yourself utterly helpless before worldwide forces, instinctively your heart gropes upward toward whatever may be above this topsy-turvydom. But for what are we asking? God is not a deity of caprice, but a God of order. There is an inexorable nexus between the desire we cherish and the result which ensues. If we are praying for a return of the mad decade from 1919 to 1929, it is quite probable that something of the kind may come to pass, and therewith leanness of soul and another and the more terrible result of moral bankruptcy."—Selected.

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CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The Ontario A. M. Conference will be held at the Poole Church near Poole, Ont., on June 14, 15, 1932. All cordially invited.

Secretary.

Dakota-Montana

The Dakota-Montana Conference will be held with the Spring Valley congregation, near Kenmare, N. Dak., June 21-24 inclusive. Sunday School, Mission, and Young People's Conference followed by Church Conference.

Those from a distance desiring to be met at trains, notify L. C. Kauffman, Kenmare, N. Dak. Every one is cordially invited to be present.

J. C. Gingerich, Sec.

Al' erta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual session with the Duchess congregation at Duchess, Alta., July 5-7. July 5 Sunday School Conference, July 6 Mission Board Meeting and Missionary Conference, July 7 Church Conference. A Gospel sermon each evening. We cordially invite you to worship with us in these meetings. For information write H. B. Ramer, Duchess, Alta.

N. E. Roth, Mod.
M. D. Stutzman, Sec.

The whole wide world for Jesus!
This shall our watchword be;
Upon the highest mountain,
Down by the widest sea;
The whole wide world for Jesus,
To Him shall all men bow,
In city or in prairie—
The world for Jesus now.

—J. D. Hammond.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

—Mary A. Thompson.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 16, 1932 (Herald of Truth Established 1864) No. 11

EDITORIAL

"The Lord preserveth all them that love him: but all the wicked will he destroy."

Here, in a few words, is written the complete record of God's dealing with man. The entire Bible supports this brief summary of the destiny of man.

If you are looking for another brief, concise, all-inclusive statement giving the same summary of facts concerning man's destiny, turn to Matt. 25:46 and read: "And these (the wicked) shall go away into everlasting punishment: but the righteous into life eternal."

The surest way to defeat a good cause or to discredit a Bible doctrine is to drown thought in words. Some years ago we read an editorial in which the writer evidently meant to leave the body of his readers under the impression that he believed in the verbal inspiration of Scripture and it was just as evident that he did not believe a word of it. How did he go about it? By filling a whole column with words without saying anything. On the other hand, the best way to support a cause or to promulgate a doctrine is to get ideas clearly into your mind, master your subject, then say what you mean and mean what you say.

Fathers and mothers, while you are reaching out an arm to shield your own children from the snare of the evil one (which is your peculiar duty) will you not reach just a little farther and help some one else's child out of the same snare (which is also a duty and a privilege)? While parents owe a special obligation to their own children, we should never forget that before God all children are alike precious.

In the June 2 number of "The Mennonite," English organ of the "Mennonite General Conference of North America," is an editorial calling attention to the fact that the Secretary of their General Conference had addressed a letter to the churches of that Conference to get their feeling with reference to postponing the meeting of their General Conference, which was to have met some time this summer, and applying the money thus saved to other needy causes. It is one of the many evidences that the present world-wide financial depression is having its effects upon the religious world. Whatever may be said with reference to the wisdom or unwisdom of such a proposition, it after all emphasizes the importance of applying the means at hand to purposes which will mean most in the advancement of the cause of Christ and the Church. May we learn that lesson so completely that the rule will be followed after times become normal again. Two things should be riveted upon our minds and consciences: (1) Money spent for "the unnecessaries of life" means wasting our Master's goods, abusing our sacred opportunity as God's stewards. (2) Among legitimate causes, preference should be given to such investments as are most urgently in need or will mean most in promoting the interests of the Kingdom. These two things should be remembered in times of prosperity as well as adversity.

LEWIS H. SHANK

The messenger of death has called away Bro. Lewis H. Shank, father-in-law of the editor of the Gospel Herald, Bro. Daniel Kauffman. The obituary notice will be found in this issue. The group whose interests center about the Scottdale Mennonite Church and the Publishing House wish to extend to the bereaved relatives and friends sincere sympathy, and to recall to mind the fact that our loss is Bro. Shank's eternal gain. May the God of all grace comfort the sorrowing hearts.—R.

Going Home.—We have seen tiny infants, struggling for breath, but finally succumbing to superior powers, the spirit returning to the God who gave it, the lifeless form remaining as a mute witness to what had been the hope of a now saddened family. But their brief stay on earth was worth while, for our Savior Himself said, "Of such is the kingdom of heaven."

We have seen hopeful, sturdy youths, with every promise of a long and useful life ahead, giving way under the mighty hand of God and, due to sickness or accident, answering the call of the Lord to "Come up higher." Hearts were bowed in grief, fond hopes had to be given up, and some of life's plans had to be changed; but God had spoken, in His infinite wisdom He knew what was best, and to His will we submissively bowed; "for we know that all things work together for good to them that love God."

We have seen those who were in the prime of life, upon whom rested great responsibilities and before whom there seemed to be numerous opportunities, laid low upon a bed of sickness. Friends exclaimed, "We can not spare them." We did not see how it could be for the good of the Cause for them to be removed from time to eternity at that particular time or under such circumstances. But God, who knows all things and can see things ahead that it is impossible for man to foreknow, graciously took them to Himself. Heaven was made richer and the world was made better because of their being taken away.

We have seen aged pilgrims whose race in life had been run, whose labor of love had been a blessing to several generations and whose life had been an uplift to many people, who in the evening of their earthly existence were laid upon a bed of affliction. As the sun of earth was sinking the dawn in the other world was brightening. Earth was receding and heaven was drawing nearer, and finally the cords

of life were snapped and the ransomed souls were wafted home to glory. God had spoken, ripened sheaves had been gathered in, and those left behind had another object-lesson reminding us that "this world is not our home."

The prattling infant, the sturdy youth, the burden-bearer in the midst of the struggles of life, and the aged pilgrim had each gone home to glory. They are in the presence of God, in the Paradise of the blest, in the realms of eternal glory, beyond the reach of earth's trials and tribulations. We need these different kinds of witnesses to the home-going ordered by the Lord, that we may be kept awake to the realities of life and that the vision of a blessed eternity may not pass from our sight. These experiences put the touch of tenderness into our lives and give to the people of God a nobility of soul that nothing else will: and in unison with our blessed Lord and Master in Gethsemane we pray, "Not my will, but thine be done."

But what about those passing over who have never made the necessary preparations to meet their God? Are they also going home, even if it is not the home above? Ah, NO! Eternity for them means an endless experience of outcasts, banished forever from the presence of the Father who had graciously prepared for them a home which they rejected in the day of opportunity. God had indeed prepared a home for all who were created in His image, but they, like Esau, despised their birthright, sold it for a mere mess of worldly pottage, and the only place left for these miserable outcasts from the presence and glory of God is "the place prepared for the devil and his angels!" Yea, verily, "The wicked shall be turned into hell, and all the nations that forget God!"

Dear Christian friends, keep your eye upon the heavenly home which God has so graciously prepared for us. See that you have made "your calling and election sure," your title clear to the eternal mansions in the skies. In yonder skies you will find the city "whose builder and maker is God;" "an house not made with hands, eternal in the heavens," a home that is never saddened by death nor marred by the sinful follies of this world; a home "where the wicked cease from troubling, and the weary are at rest." Tell your neighbors, especially the unconverted ones, of what there is ahead. Improve every opportunity, both in witnessing and in shining for Jesus, to the end that the greatest possible number of people within your sphere of influence may eventually be numbered among the happy home-goers. "Rejoice, and be exceeding glad: for great is your reward in heaven."

THE PERSECUTION OF THE SWISS BRETHREN IN THE CANTON BERN IN THE SIXTEENTH CENTURY

By John Horsch

For the Gospel Herald.

(Continued from last week)

Thus the authorities of the canton Bern for a number of years used every means at their command "to extirpate the Anabaptists." The persecution of the Brethren in Bern was as severe as on Roman Catholic territory but failed signally to bring the hoped-for results. Apparently the Council finally despaired of accomplishing their purpose by cruel severity. When Hans Lueti, a minister of the Brethren in Eggiwyl in the Emmenthal, in the summer of 1538 approached the Council through Hans Gines, a state church clergyman, with a proposal for a disputation, they consented, though the great debate held at Zofingen, six years before, had, considered from the state church point of view, ended in complete failure.

These debates can here be but barely mentioned. We shall, however, give a partial list of the names of Brethren attending the second debate: Aeberly, Brugger, Flueckinger, Gerber, Huntzicker, Huser, Kolb, Kraienbuel, Neuenschwand, Rupp, Ryff, Schellenberg, Schindler, Schneider, Schumacher, Schwendeman, Sutter, Zougk. The reports of these debates are invaluable sources for the study of the faith and principles of the Swiss Brethren.

In a decree of the Council published within a few months after the debate of 1538 the complaint is made that, despite the recent disputation, the Anabaptist sect increases, and in a mandate dated Sept. 6, 1538, the same complaint is repeated. It was ordered that all ministers, teachers, and leaders of the Brethren should be "put to death without mercy with the sword." Imprisoned Brethren who would not recant should be subjected to torture, excepting women. The magistrates were ordered to hire men to lie in wait for their leaders and ministers.

In the year 1541 Hans Franz Naegeli, a high official of Bern, addressed the Council pleading for a more lenient attitude toward the Brethren. A few years previously he had been delegated by the Council to appear before the king of France to intercede for the persecuted Huguenots. Obviously this led him to make a comparison between the attitude of the Council toward the Brethren and that of the government of France toward the Huguenots. The Council thereupon published a mandate which was somewhat less severe than former decrees.

A noticeable increase of the "Anabaptists" in the whole Emmenthal region was recorded in 1551. In the year 1564 it was decreed that those who give shelter and food to the Brethren should be punished "by burning down and utterly destroying their houses and barns." In the Tyrol, the Austrian province adjoining Switzerland to the east, the order to destroy the dwelling houses in which Swiss or Hutterian Brethren had assembled for worship was in force for a long period. In villages and towns such houses were torn down; in the country they were destroyed by fire. There is no evidence that the threat of destroying houses of the Brethren or of those who gave them lodging was carried out in any instance in the canton Bern. In 1567 the Council of Bern decided that children of married couples whose matrimonial bond was not solemnized by a minister of the state church were to be considered illegally born and could not be legal heirs of their parents. A new mandate demanding the persecution of the Brethren was issued in 1579.

In a general synod of the state Church clergy, held in Bern in 1581, the Council censured the inconsistent lives of the state church clergy. Many of the preachers, it was stated by the Council, were guilty of offensive sins ("fornication, a d u l t e r y, blasphemy, drunkenness, avarice," etc.), and this was in particular mentioned as a cause of the spread of the Brethren. On the same occasion a number of prominent clergymen rendered a noteworthy "opinion" regarding the treatment of constant Brethren. They deemed it advisable to resort to execution of Anabaptists only in exceptional cases. "For while they are being led out," they said, "and while at the place of their execution they speak and deport themselves in a way that many of the spectators are filled with pity and compassion, and marvel at their constancy; and all this has a tendency to predispose people favorably toward their doctrine. Past experiences have given abundant proof of this."

A lengthy mandate against the Brethren was published by the Council on Sept. 3, 1585. Notwithstanding all efforts, the mandate states, the Anabaptist sect has increased rather than decreased, and further attempts toward its suppression cannot be expected to succeed unless the cause of this evil be removed. "The main reason why so many God-fearing people who sincerely seek Christ are offended and withdraw from our church is the fact that vices such as adultery, avarice, cheating, usury, pride, profanity, and drunkenness are common among us." The mandate charges the clergy also with such transgressions. It was decreed that all "Anabaptists" shall

be led over the border of the canton by the police. If they ever return they shall be executed without further ceremony. Ministers and other leaders who have once been led over the border have forfeited their lives. Ministers who are natives of the canton Bern shall be put to the rack to exact confessions regarding their labors. To give shelter or lodging to Brethren (even to closest relatives) was forbidden on pain of a fine of 100 pounds.

Twelve years later (July 29, 1597) the Council published another mandate against the Brethren. The complaints about offence given by some of the clergymen of the state church are repeated and exemplary punishment threatened all offenders among the clergy—an evidence among many of the salutary influence wielded by the Brethren as concerns practical Christian life in the state church.

The Martyr's Mirror (English edition, p. 1070) contains a list of Swiss Brethren martyrs who were executed in Bern from 1528 to 1571. According to a statement attached to this list it was copied from the so-called tower-book, in 1667, by Hans Loersch, a prisoner who was afterwards sentenced to the galleys and "led in chains down to the sea" to serve as a galley slave. When it is recalled that there are not a few cases on record that wardens of prisons were kindly disposed toward the Brethren, it appears quite possible that Hans Loersch may have been given this opportunity. The list copied from the tower-book was preserved by Christian Kropf, and later incorporated into the Book of Martyrs.

The above mentioned list records forty executions, but is known to be incomplete. Records concerning such executions are very meager. According to a statement said to have been made by an executioner, many were put to death secretly at night. The only source of information concerning the martyrdom of some of the Brethren are the records of the treasurer of the Council of Bern. These records show that in many instances sums were paid grave diggers for burying the bodies of executed Brethren. The names of the victims were not given. There are many entries, "For burying an Anabaptist;" "for burying two (or three) Anabaptists."

The Council of Bern ordered, in 1532, that constant Brethren should be put to death without preceding trial or sentence, to save the cost of regular proceedings of law. In the territories of Switzerland which were ruled direct by the Swiss central government a similar ruling was in force. Consequently court records contain nothing of these executions. However, this scarcely explains fully the meagerness of the records on this point. It is difficult to avert the conclusion that the meagerness was intentional. The plain fact is that, as a rule, Protestants have been ashamed of persecuting and putting dissenters to death.

The authorities, both secular and ecclesiastical attempted, as a matter of course, to persuade themselves that the persecution of the dissenters was necessary for safeguarding the best interests of the church, and therefore it was excusable. Nevertheless they, apparently, were determined to cover the tracks of their cruel mode of dealing with conscientious fellow Christians. And so well did they succeed in this attempt that less than a century after the execution of the last martyr it was denied by state church theologians that ever any "Anabaptists" were executed in Bern. Later this opinion was recognized as an error, yet so impartial a historian as Ernst Muëller, minister of the state church at Langnau in the Emmenthal, who in 1895 wrote a history of the Brethren, was of the opinion that the number of the martyrs in this canton was not as large as given in the Martyr's Mirror. But subsequent investigations showed that there were considerably more executions than those mentioned in the Book of Martyrs.

The Mennonite Church in the Emmenthal has weathered all storms of persecution. At times it was greatly reduced in numbers but has continued its existence to the present day, though the congregations in the Jura regions surpass it to-day in numerical strength.

Scottdale, Pa.

THE CHURCH AND ITS POWER

By Elmer Schmucker

For the Gospel Herald.

There is a great power back of the Church of Jesus Christ. Jesus said in Matt. 28:18, speaking to His disciples, "All power is given unto me in heaven and in earth." God is the great power-house through Jesus Christ our Lord—unlimited power. The greatest institution is the Church.

When the question was asked the disciples, "Whom do men say that the Son of man is?" the answer came back, "Some say John the Baptist, or Elias, or Jeremias, or one of the prophets." Jesus turns the question to His disciples, asking, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the son of the living God." Jesus answered and said, "Blessed art thou Simon." He told Peter that flesh and blood had not revealed this unto him, but the Father which is in heaven. And Jesus said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

This is a strong statement; and furthermore He said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). As Christians we must recognize that Jesus is the Christ, the Son of the living God, and "He is the head of the body, the Church; who is the beginning, the first born from the dead; that in all things He might have the preëminence, for it pleased the Father that in Him should all fullness dwell" (Col. 1:18). So the leaders of the Church must recognize this fact that Jesus is the head of the Church, and that He holds the leaders responsible for the governing of the Church. They must discipline according to the Word of God as it is given to us through our Lord Jesus Christ.

The Church must have rules and regulations as a standard to go by. The standard must be set up toward Zion. Jer. 4:6. I believe, according to the Word, that leaders of the Church have a right to set up a standard for the governing of her people. The Word teaches those who are of the fold "to observe all things whatsoever I command you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Now if your aim is to teach the right things, to observe them, then you have God's promise to you. If God be for you, who can be against you? We know that there are problems before us, but the Lord requires His stewards to be faithful in His work.

As a conference, bishops, ministers, and deacons must come together in unity with much prayer and fasting and ask Jesus for help. Paul says, "I can do all things through Christ which strengtheneth me." Without Him we can do nothing. Then the bishops, ministers, and deacons must go out with one accord; not divided, but united. Great will be their power.

As the rules and regulations are made, we as members, should and must be submissive to the conference rulings. United with God, we stand; divided, we fall. We cannot afford to drift away from God's Word. We must live close to Him who is able to keep us from falling. We cannot expect to receive power from God if we drift into worldliness. If we do so we will lose power. There is no question in my mind, according to the Word, that we have been drifting. If we are willing to regain strength we must renew our covenant with God. "For we are laborers together with God: yea are God's husbandry: yea are God's building" (I Cor. 3:9). Then let us be steadfast in the work of the Lord that the powers of God through Jesus Christ may again be magnified in the Church that we may have the privilege of knowing how pleasant it is for brethren to dwell together in unity.

Louisville, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hagerstown, Md.

(Mennonite Old People's Home)

Dear Herald Readers:—Greeting. A few lines from our Home at this time. We cannot say that all are well, as the writer has been on the sick list for the last week, but is thankful to the good Lord for his recovery.

At this time we have warm weather, but dry. Rain would be appreciated.

Services were conducted May 8 by Bro. Moses K. Horst of this place, and Amos Martin of Smithsburg, Md. May 22 by Bros. David R. Lesher and Samuel R. Eby of Clearspring, Md.

We have been encouraged by having a number of visitors from Souderton, Pa., East Petersburg, Pa., and New Holland, Pa; also from Augusta Co., Va. We always appreciate these calls as well as visits from others near by.

We close with our best wishes to all.

In His name,

June 2, 1932. B. E. Stauffer.

Altoona, Pa.

(2504 Fourth Ave.)

Greetings:—On Sunday, May 8, our communion services were held at Altoona. We had very impressive services; eighty partook in this service. This is the largest number in communion services in the history of the Mission. Bro. J. N. Durr had charge of the services.

We had a welcome surprise on Sunday, the 15th, when the following brethren stopped with us: Bishop Abram Martin and deacon Sem. Eby of Intercourse, Pa., Pre. J. W. Weaver of New Holland, Pa., and Bro. Harry E. Smuck of Lancaster, Pa. Bro. Martin preached at Mill Run Chapel; Bros. Weaver and Eby took part in services at Altoona.

Bro. Harry M. Flory and wife, Mt. Joy, Pa., spent Saturday evening, the 14th, with us. On Sunday morning they took with them in their auto, Sister Nissley and myself en route to attend the General Mission Board Meeting held at Metamora, Ill., May 22-24. We stopped along the way at Scottdale, Canton Mission, Ft. Wayne Mission, Old People's Home at Eureka, and the Peoria Mission, and visited our aged Aunt, Fannie Masterson, 86 years old, living at Oak Park, Chicago. On our way home stopped off at the Pennsylvania state institution of feeble minded children, Polk, Pa. There are three of our Altoona inmates at the institution. At present they have 2700 inmates. In our absence from the work, Bro. J. N. Durr had charge of the work here.

Sister Anna H. Weaver served on a Sunday school meeting program at the Pleasant Grove Church, Martinsburg.

The Lord willing, we are planning to hold a two-week summer Bible school at one of our substations, Canon Station in the Schoolhouse, July 5-17, with Bro. J. B. Kanagy of Allensville principal of the school. Each evening will be followed by evangelistic services in charge of Bro. J. M. Nissley. We crave an interest in your prayers in behalf of this work.

The Weavers Congregation, Johnstown Dist., sent in the monthly provisions for May. Brethren Kenneth Kauffman and Harold Miller, and Sister Melvie Gerber of Volant, Pa., brought the provisions from the New Wilmington Mennonite congregation June 3.

Sister Thelma McConnell of this city, who was attending E. M. School in Virginia, returned to her home in Altoona Thursday, the 2nd.

Sister Katie Wingard, one of our workers, is spending two weeks with her friends in Cambria county.

The Allensville congregation sent us a supply of provisions to give out among our needy families.

Cash Received During May

Allensville Cong.	$15.37
S. W. Conf. Dist.	14.80
Locust Grove Ascension Meeting	8.49
	$38.66

Cash Value, Clothing

Conestoga S. Circle	$3.75
Reid S. C.	7.05
Cross Road & Lauvers	6.60
Crown Hill, Ohio	4.00
Beech, Ohio	6.00
	$27.40

Many thanks for your support. We beg a continued interest in your prayers.

June 4, 1932. Joseph M. Nissley.

Cottage City, Md.

With the May issue of "The Way" questionnaires were distributed. Very few replies have been received by us thus far.

May 15 Bro. Shenk held a meeting for the Juniors who are Christians and members of the Church, to help them with their problems and to ascertain their spiritual progress.

Sister Shenk and children have returned home after a week's stay at Harrisonburg, Va.

June 5 Brethren J. H. Mellinger and H. L. Herr were visitors at the mission.

Our Summer Bible School will be held July 11 to 29. Teachers and helpers are: Alta Barge, Strasburg, Pa.; Katherine Keener, Harrisonburg, Va.; Esther Weber, Lititz, Pa.; Esther Habecker, Lancaster, Pa.; Barbara Longenecker, Elizabethtown, Pa.; Esther Histand; Martha Mosemann; R. J. Shenk, Supt.

New members who have moved here this past week are Bro. and Sister Collins and daughter, June Marie, Masontown, Pa. We are glad to have them with us.

June 7, 1932. Martha Mosemann.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—

The meetings were held the last two Sundays as scheduled with the exception that some speakers were substituted for others who were absent. The topics were well discussed and proved interesting and we believe helpful. The Monday evening preaching services were closed but we are continuing a preaching service on Tuesday evening following the study of the Sunday school lesson.

A house at the corner of N. Howard and Cumberland Sts., for the Summer Bible School has been secured to-day. The whole school will be held in this building this year instead of having the school separated as we had last year. This building has nine rooms which can be used as class rooms. Its location is very suitable as it is near the community we wish to reach, the same in which we have been laboring in previous years, and at the same time it is better located for our Sunday school pupils from the Mission. Seven teachers are engaged with one more to be heard from. The school is to open June 27. We invite your prayers and contributions.

Amos Horst of Ephrata, Pa., is scheduled to preach at the Mission, June 26. Bro. Joseph Brunk and wife of Harrisonburg, Va., were pleasant callers at the Mission last week, having brought some young sisters to the city who are securing work here.

In His service,

June 8, 1932. J. Paul Graybill.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—The work at this station is encouraging although we would like to see some things different from what they are. But we are sure of this: If we pray and wait on God, He will bring it to pass. What a Father we have!

There are a number of applicants under instruction at the present time who need your prayers.

Would there be a Christian home near Lancaster city that would open their door for a young sister out of a home of eleven children. She would make good help for the right home.

Dear brethren and sisters, the opportunities are great and many in a city like this. One of them is the

Summer Bible School starting July 11 (D. V.). What a privilege to have over two hundred children daily under the instruction of able Christian teachers! Those of you who know the worth of prayer may have a share in this work in this way. This would be a great help to know we have a group who are praying for the work daily. If you wish to help in this way just a line to tell us would be an encouragement.

Take the opportunity to visit our school any day (Monday to Friday) July 11—July 29, in the morning only.

One of the workers, Sister Anna Winters, spent a few days in Virginia at the E. M. S. commencement. She has spent a number of years in the service at this place. Her labors are much appreciated.

We are still feeding men, not as many, however, and give some baskets weekly as yet. The needs are many in the city. The Lord only knows what we shall see next winter. May we trust in Him, and may this depression drive us closer to Him.

Pray for the work at this place also.

In His glad service,

June 10, 1932. D. S. Krady.

WEEKLY NEWS LETTER FROM THE ARGENTINE

(May 11, 1932)

By Edna B. Weber

For the Gospel Herald.

Dear Herald Readers:—Since no news items have come in from the other stations, I shall mention a few things about Pehuajo.

Our pastor, Bro. Litwiller, returned from Pellegrini last Friday night with gratifying reports of his ten-day evangelistic services. Although the last night of the meetings was very rainy, a large crowd was present, and 7 souls confessed faith in Christ. Several others had done so on previous nights.

We are gratified with the splendid enrollment in the primary school at this place. Including the children in the kindergarten, there are 80 pupils on the roll. The attendance of a few new pupils gives us new contacts and thus new opportunities. Each Saturday the day school pupils are invited to attend the Sunday school on the following Sunday. This has helped to increase the S. S. attendance. The interest is also good. We are having a contest between the girls and the boys to encourage the attendance. Some time ago when the boys came to S. S. and saw that the girls were quite numerous, two of them went out quickly to hunt new recruits. In a few minutes they returned leading in a procession of news-boys, street waifs, and whoever they could convince to come, as long as he was a boy. It was amusing to see the boys file in with their bundles of newspapers. Probably it was the first Sunday that some of those boys heard the Gospel. Some of them have come since. Of course the boys won the contest and were delighted with their success. The last few weeks the girls have been gaining. Some of them go out awhile before the S. S. hour to invite other girls to come. Two of the girls' classes are quite large, and seem to enjoy the S. S. lessons.

Last Sunday Bro. Litwiller gave us a splendid review talk on the temperance lesson. We praise God that the message gripped the heart of one of the hearers who has been a convert for some time. On Sunday evening he told the pastor that he is giving up the smoking habit to which he had been a slave. He confessed that the morning message was just suited to his needs. This brother is not yet a member; but he attends the services faithfully, and we believe that the Lord is going to give him victory and joy. Will you pray for him? He is a tailor in this city, and since business is not so good, he also has a financial struggle.

The Sunday evening services are well attended. Within the last few weeks several have expressed desire to follow Christ. There are quite a number in the converts class, some of whom will likely unite with the Church in a short time. Pray for these young converts, that they may be really sincere, and that they may follow the truth as it is taught to them. The Holy Spirit is still convicting men of sin and is leading them to the cross of Christ, Who is able to save to the uttermost. Last Sunday evening we had a very impressive Mother's Day service. We believe that the stirring sermon reached the hearts of many of the parents. There was an audience of 180, including the parents of many of the school children. A number of the children recited and sang messages about Mother. Their taking part encouraged the parents to come, and incidentally all heard a clear Gospel message.

Brother Zagami, the native helper at Madero, about 12 miles away, gave us a call yesterday. He recently returned from a month's tour of colportage work in some of the towns north and east of Pehuajo. We trust that many will receive the message of life in the Gospels, Testaments, and Bibles which he sold.

Pehuajo, F. C. O., Argentina.

In Neh. 8:8 we are taught how to read: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."—S. M. Kanagy.

The truths of the Gospel should occupy not only our thoughts but our lives as well.—L. J. Miller.

REJOICING WITH THEM THAT DO REJOICE

By J. D. Mininger

For the Gospel Herald.

Rejoice with them that do rejoice.—Rom. 12:15.

I have no greater joy than to hear that my children walk in truth.—III John 4.

Last week we called attention to some heart-rending incidents in connection with the mission work here under the caption, "Weeping with Them that Weep." This week we want to note actual happenings which cause us to **"Rejoice with them that do rejoice."**

Like the ointment in the home of Mary and Martha and Lazarus, the fragrance of Sister Ella Zook's life lingers with us. It will be remembered that she so capably served as one of the first principals of our Week Day Bible School, and left Kansas City owing to her health condition. To one of our former co-workers she writes: "My condition is so much better that I ask you to rejoice and thank the Lord with me." In a recent letter to Sister Mininger she says, "Just a note to let you know I'll be thinking of you on Mother's day. I want you to know that your care of me and kindness while in your home has not been forgotten, but abides as a blessed memory. Num. 6:24-26 expresses my wish for you at this season."

With a face almost beaming with joy, Mr. Martin said to me at the close of a recent Sunday evening service: "I want to thank you people here for your prayers for me." Mr. Martin is a worker at the large Union Station in Kansas City, Mo. He had been sick abed for a number of months. Some of our workers kindly remembered him during his illness and he is rejoicing in having the prayers of his friends answered.

"I thank my God upon every remembrance of you." This was the greeting which a Kansas City mother received from one of her children who was away from home on Mother's day.

Harry Haag, together with his wife and daughter, are among those who were recently admitted into church fellowship by water baptism. "I have no more longing for cigarettes," said Bro. Haag to the writer recently. Just as the Samaritan woman left her water pot after she found the Living Water so Bro. Haag,

"Has found a richer Treasure,
One that fadeth not away."

"I would not take a thousand dollars for my experience in Kansas City," said one of our members the other day.

That man you hear singing so heartily in the Sunday services is Bro. ——. He has been liberated from the prison house of sin and has a good reason to rejoice in the liberty wherewith Christ

(Continued on page 236)

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

SATISFIED

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I would rather walk the rugged way
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves—can say, since it is so,
"Thy will be done."

I do not see
Why God should e'er permit some things to be
When He is love;
But I can see,
Though often dimmed through mystery,
His hand above.

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book—
And I can wait.

I may not try
To keep the hot tears back, but hush the sigh,
It might have been;
And try to still
All rising murmurs, and to God's sweet will
Respond, "Amen."

—Sel. by Florence M. Sensenig.

A MOTHER'S RESPONSIBILITY

Specially in the Book of Proverbs

Scripture lays great emphasis on the privileges of parents, and the memory, as well as the heart, may be helped, if we add, their prerogatives and power. The very first mention implies that the child remains with them till grown up (Gen. 2:24): we observe a definite contrast in the animal world.

The united influence of father and mother is ever before us, and the **first** "Commandment with promise" mentions them together, as those whom children are not merely to obey but to **honour**, a peculiarly impressive word. The absence of "honour" to-day is one of the sad signs of the times. The Holy Spirit, in an epistle dealing especially with the heavenly calling, mentions this command (Eph. 6:1-3, see also Col. 3:20). Precepts are not out of place because believers are in heavenly places in Christ Jesus. **Lawlessness is not** the reverse of legality, but its kinsman: both exalt self. It is deeply important that parents should recognize this teaching, and God's instruction as to acting **together.** The present day tendency for such to disagree in front of their family is deplorable, and sinful. They little realize the bitter fruits of this departure from God's will. The children become one-sided, and seek to set one parent against the other, and to gain from one what the other would refuse. The scheming involved, together with deceit and its sad accompaniments, hiding from one that which another knows, must undermine the whole moral training. We think of Genesis 27. If only believers realized the **responsibilities** of marriage and a home earlier in their life, and recollected I Pet. 3:7, with the whole of Eph. 5:21-33, these scriptures would be a source of rich blessing. Often we are awakened "too late," and yet, even then, God may mercifully grant the restoration of years which the caterpillar has eaten. The fruit of the Spirit is self-control, and if one parent regards the action of the other too imperious with respect to the young people, a **prayerful** conversation alone, if both are believers, may be full of spiritual exercise for both and of personal blessing to each. Often we see in children a family likeness, temperamentally as well as in physical features, and may well be searched as to our past unconscious influence, and its future use for the Lord.

About twenty times in the books of Kings we read "the mother's name was ——," as if to imply the great power a mother has. Alas, many women, even believers, seem to seek a sphere of authority to which God has not called, and, meanwhile, to lose the honour and privileges which He has appointed. If the home were more frequently in accord with Titus 2:5, there would be "much fruit." It is easier to "preach" than to undertake background service to the Lord. We all wish to see **"great** results" more quickly. 'Tis a grave mistake. "Guide the house" in I Tim. 5:14 is a remarkable word. It contains the same root as "master of the house," and implies a queenly sovereignty, in happy subjection to God's will (Col. 3:18). The Holy Spirit's language in I Pet. 3:6 is not popular to-day. Those who speak lightly of "the words of Paul," and urge that he was unmarried, show a distressingly proud denial of inspiration. It is remarkable that the same Divine Author used a married man to give this parallel testimony, which only self-will rejects.

Influence for evil is marked in such words as "his mother was his counsellor to do wickedly" (II Chron. 22:3), and it is deeply refreshing to turn to Prov. 31:1 and read "The words of king Lemuel, even the prophecy that his mother taught him." If death and life are in the power of the tongue, we may find the same tremendous possibilities in that which is entrusted to a mother.

It is true that a father is mentioned somewhat more frequently in Proverbs (23 verses), but the mother is fourteen times before us. In accord with the harmony already urged, we note with joy that in twelve instances father and mother are together in this appointed order. Twice we are reminded of a mother's law (1:8; 6:20), her words are to be authoritative to her children, trained and caused to love her with the affection of chapter 31:28. The deep feelings of a parent are brought out in 4:3 (love), 10:1 (heaviness), 23:25 (gladness), and the bringing to shame of 29:15 may be added. Too often parents of to-day rather expect the children to have their own way, and are not pained in the manner God has appointed.

The uniformity with which Scripture upholds the mother's authority is impressive. In 15:20; 23:22 God condemns "despising," in 19:26 "wasting," in 28:24 "robbing," in 30:11 the absence of "blessing," and in 30:17 "despising to obey." Such language shows that He expects not only external obedience, but also esteem and respect. There are other ways of robbing beside that which is outward and material. These are days of "unfeeling," and we should be concerned that there may be holy contrasts among ourselves.

We have alluded to the priceless acrostic of chapter 31—all Scripture is priceless—the Holy Spirit shows a high standard, and we should not continually expect to be disappointed. It may seem easier to be "irregular" and to lose our authority in irritation, and worldliness, and other sins, but we shall lose heavily through these departures from the Lord. For the glory of His Name, may we not plead with Christian parents, and Christian mothers especially, to maintain their holy dignity, in devoted dependence on the Lord? The willingness to be thought old-fashioned and peculiar may well be viewed rather as a true adornment for those who have tasted that the Lord is gracious.—Student of Scripture.

HIS GREATEST DISCOVERY

Sir James Simpson, the famous Edinburgh chemist and discoverer of chloroform, was asked towards the end of his remarkable career what was his greatest discovery. "My greatest discovery was when I discovered what Jesus would be unto me," was his prompt reply. He accepted Jesus as his Savior, Lord, and Master, and is now in Glory (John 1:12).—Glad Tidings.

SUNDAY SCHOOL LESSON

Lesson for June 26, 1932—REVIEW

Golden Text.—We know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

Introductory.—The lessons of this quarter take us over a period of about 2300 years, or from the Creation to the time of Israel's sojourn in Egypt. After the first and second lessons we may profitably cover the review by means of brief biographical sketches of the leading characters portrayed in these lessons.

The Creation.—We take it as a matter of course that Genesis I is an authentic narrative of what God did in calling the universe into existence. This is followed by a more detailed account of a few of the leading things connected with the Creation, as recorded in the second chapter of Genesis.

The Fall of Man.—The crowning work of God's creation was the bringing into existence of a creature bearing His own image. That God recognized the importance of man, as compared with the rest of the creation, is evident from the fact that man was given dominion over all the earth. But in an evil hour Adam and Eve yielded to the tempter's persuasive powers and fell from their sinless state. As God had previously warned them, "In the day that thou eatest thereof thou shalt surely die," in reaching forth their hands to partake of the forbidden fruit, they brought the condemnation of sin and death upon themselves and all their posterity. Since that time, man's only hope for redemption and favor with God is through the atoning merits of the blood of Jesus Christ.

Abraham.—Abraham, a native of Ur of the Chaldees, was the chosen of God as the father of the faithful, to become the head of the nation in which "all the families of the earth" should be blessed. Starting out from Ur, accompanied by his father and Sarai and Lot, they got as far as Haran, where his father died. From this point they traveled on, finally reaching Canaan. All his life Abraham lived in tents, was a wanderer, though the Lord prospered him greatly and he became very rich. Among the principal events recorded in these lessons is his generous attitude when there was strife between his and Lot's herdsmen, his rescue of Lot after his capture by the four kings, and his paying tithes to Melchisedek. He was father of three sets of children, the child of promise being his only son by Sarai, Isaac. Abraham was a worthy character, especially favored of the Lord.

Isaac.—Isaac was the only son of Abraham and Sarai, born when Abraham was a hundred years old. He lacked the striking qualities of either his father or his son Jacob, yet in his quiet way he performed effective service and proved himself worthy of a faithful father. The chief contribution to this series of lessons which we have from him is his peaceable way of meeting the unreasonable demands of the Philistines. When they interfered with his wells, instead of taking up the quarrel with them he quietly went to another place, until they finally acknowledged the righteousness of his cause and left him alone. Not only did he win the good will of his one-time enemies but the Lord greatly prospered him. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Esau.—Though the first-born among the two brothers, Esau and Jacob, the Lord preferred the latter. Esau was of a wild, roving nature, irreverent, and selfish. Though the favorite of his father, he recklessly sold his birthright, married heathen wives, and in other ways stands out as the very opposite of what a model character ought to be. His disposition is still somewhat manifest in his descendants in the Near East.

Jacob.—He gets his name from the fact that he was a supplanter. Later, because of his prevailing struggle with the angel, the Lord changed his name to Israel, and it is from him that we get the name "Israelites." The incidents recorded in these lessons are his purchase of the birthright from Esau, his vision at Bethel, in which he saw a ladder reaching to heaven with the angels ascending and descending upon it, his covenant with God in which the covenant with Abraham and Isaac was renewed, his dealings with Laban his father-in-law, his reconciliation with Esau, his preference for Joseph above that of the rest of his sons, and finally his journey to Egypt where he spent the last years of his life. It was under him that the "great nation," which was a feature of God's covenant with Abraham, first began to take form.

Joseph.—More space is allotted in these lessons to this man than to any other man named. This is due, perhaps, to the fact that he was the principal factor in tiding the nation across a serious crisis during the time when the nation Israel was in its formative period. The favorite of his father, he thereby became an especial mark of hatred by his brethren. This prejudice was heightened when he related his dreams which pointed to his becoming ruler over his brethren. They sold him to a company of Midianite merchantmen who were on their way to Egypt. Here he was sold into slavery, and because of unjust accusation he was cast into prison. But the Lord was with him. In all these trying experiences he proved his sterling qualities, and in thirteen short years he rose from slavery to the chief seat of power in Egypt. During the seven years of plenty there he stored away the surplus of grains, and it was during the seven years famine which immediately followed that he had the opportunity of repaying with kindness what his brothers had done to him, to save his family from starvation, and to start the nation on its path to their promised greatness. He was a man of irreproachable character, and stands out as one of the brightest of stars in sacred history.—K.

Bible Meeting Topic

CHRISTIAN MARRIAGE.—Heb. 13:4; I Cor. 7:1-17, 39, 40

Topic for June 26

MOTTO

"Two shall be one flesh."

OUTLINE STUDY

I. When Marriage Is Christian Marriage.
1. When both are in the Lord.—I Cor. 7:39.
2. When they establish a Christian home.—I Pet. 3:1-7.
3. When children are given Christian training.—Eph. 6:4.

II. How Christian Marriage May Be Possible.
1. By teaching the laws of God for marriage concerning:
   a. Near kindred.—Lev. 18:6.
   b. Unbelievers.—II Cor. 6:14.
   c. Agreement.—Amos 3:3.
   d. Divorce.—Luke 16:18.
   e. One man and one woman.—I Cor. 7:2.
2. By seeking associations that harmonize with God's law.—II Tim. 2:22.
3. By seeking God's guidance in all things.—Gal. 5:25.
4. By receiving counsel of those over us.—Heb. 13:7, 17; Eph. 6:1-4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. When Jesus Is in the Home:
   a. Love Between Husband and Wife.
   b. Love Between Parents and Children.
   c. Love Between Brothers and Sisters.
2. We Will Be Like the Company We Keep:
   a. Pure Associates Help Us to Be Pure.
   b. Ungodly Associates Lead to Ungodliness.
   c. Ungodly Weddings Make Ungodly homes.

For Seniors.
1. The Law of Christian Marriage.
2. The Foundations Leading to the Establishing of a Christian Home.
3. The Service of a Christian Home.

PERSONAL THOUGHT

Are we doing our utmost to encourage and build up true Christian homes?

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 16, 1932

Field Notes

Good interest and a fair-sized attendance is reported from the Mission Board meeting held at Aurora, Ohio, the week following the Ohio and Eastern A. M. Conference.

Bro. O. N. Johns of Canton, Ohio, expects to hold a series of meetings at the Gortner Church, near Oakland, Maryland, closing Sunday, June 19. Pray for this work.

Bro. John S. Hess, Lititz, Pa., began a series of meetings at the Thomas Church in the Johnstown, Pa., district on Saturday evening, June 11, if previous arrangements were carried out.

At the communion service at Pinto, Md., on Sunday, June 5, there was a full attendance of the membership present. At the same time three new members were added—two by letter or confession and one by baptism. Bro. J. A. Ressler of Scottdale was present and had charge of the services.

Bro. James Bucher, Montgomery, Ind., was a welcome visitor at the Oak Grove Church near West Liberty, Ohio, on Sunday morning, June 5, when he preached an instructive sermon for the brotherhood there. He was on his way to Madison Co., Ohio, to conduct evangelistic meetings.

Communion services were arranged to be held at the Casselman Church, near Grantsville, Md., Sunday, June 12. Preparatory service was announced for Saturday afternoon before. Bro. O. N. Johns of Canton, Ohio, is holding a series of meetings at this place at the present time. May God bless the brotherhood at this place.

The congregation at Millersville, Pa., announce their annual harvest meeting to be held Aug. 18. Bro. John H. Mosemann is to preach the sermon, subjects are to be discussed by Bros. E. W. Kulp and Noah Risser, while children's meeting and song services are to be conducted by home talent. The evening services are to be in charge of Bro. Henry Lutz. Remember the work in your prayers. G.

We are in receipt of the printed program of annual conference of the Alberta-Saskatchewan Conference which is to be held July 4-7 with the brotherhood at Duchess, Alta. Judging from the looks of the program we believe an interesting and profitable meeting is in store for those who will be privileged to attend. The names on the program indicate that a number of brethren from eastern Pennsylvania expect to be in attendance.

Among the recent visitors at the Publishing House were the following: Bro. Sol Steckley and wife, Floyd Steckley, W. H. Wertz and wife, Joseph L. Wertz, Bay Port, Mich.; J. W. Shank, Goshen, Ind.; Ada E. Thut, Katherine Kulp, Priscilla Gross, Doylestown, Pa.; Hazel E. Stauffer, Millersville, Pa.; Lydia Shenk, Goshen, Ind.; Esther Huntsberger, Lansdale, Pa.; Minnie M., Susie V., and Elsie F. Koerner, Cullom, Ill.; Lorene Christophel, Tiskilwa, Ill.; Clinton L. Reedy, Flanagan, Ill.

Bro. Noah H. Mack of New Holland, Pa., writes us that he and his wife and Bros. A. A. Landis, and David Harnish expect to take a trip through the Northwest to attend the Dakota-Montana and Alberta-Saskatchewan Conferences. They plan to go by way of Chicago, Ill., Alpha, Mt. Lake, and Detroit Lakes, Minn., Castleton, Minot, and Kenmare, N. Dak., visiting churches en route. They expected to leave home June 14. Mail may be addressed to them at Kenmare, N. Dak., in care of L. C. Kauffman, until June 24, and at Duchess, Alta., in care of H. B. Ramer, until July 4. They will probably return home by another route.

Ordination.—On June 8, the members of the Zion Church near Broadway, Va., were called together to meet the bishops of the Virginia Conference with regard to ordaining a minister at that place. Bishops A. P. Heatwole, S. H. Rhodes and Lewis Shank spoke on the qualifications that should be considered in making nominations. As a result of the counsel of the Church six brethren were named as candidates for the ministry. On Friday, June 10, a meeting was again held at the church when the congregation was addressed and exhorted to prayer and supplication. When the lot was cast Bro. Timothy Showalter was chosen and immediately ordained and installed as a minister of the Gospel. May the Lord bless him in his responsible calling. L. J. H.

Correspondence

Schellsburg, Pa.

Dear Gospel Herald Readers:—We are thankful for the many things and blessings that the Lord gives us in these times of depression. God is the Maker of all things and to Him we must look and come for the things that keep body and soul together.

We thank God that He has provided for both body and soul. Through Jesus Christ we have that great hope of salvation. So many to-day are looking only on the material side of life and forgetting the spiritual side. Therefore, they are putting aside the most necessary side of this life. One cause for the depression is the forgetting of God and drifting away from the Word of God. We let Christ out of our lives so that our lives become one-sided and we have not that hope of eternal salvation. May we lift our eyes above the clouds that are hanging over us and look to Jesus Christ our only hope of salvation.

The Lord has blessed our S. S. and church services that the S. S. has grown from only a few to the number of forty. These members also attend church which we have directly after S. S. in the afternoon. We have S. S. every Sunday—one Sunday in the afternoon with preaching services following, and the next Sunday in the forenoon with only the S. S. services. Our attendance has been up to 42 and the Lord has given us a wonderful field to work in. May we praise God for it and also pray for those who have not salvation through Christ Jesus. May all of God's people join in and pray for the work and the workers at this place; also for the coming series of meetings to be held at this place with Bro. J. M. Nissley of Altoona in charge. Pray for him that the Lord may lead him. We are looking forward to great things from God.

There will be an all-day meeting June 19, and every one is welcome. The Gospel meetings will begin June 15 and continue until June 26, with communion services June 26.

June 1, 1932. W. E. Replogle.

Hollsopple, Pa.

(Blough congregation)

The Sunday school of the Blough congregation was reorganized May 29. The following officers were elected: Supt., Norman Hostetler; Asst. Supt., Oscar Mishler; Secy., Grace Eash; Asst. Secy., Kenneth Hostetler; Treas., Orange Saylor.

The Blough congregation also opened their Summer Bible School May 30. We have an enrollment of 87 pupils and 6 teachers. Pupils and teachers are taking a good interest in the work of the school. I enjoy meeting from day to day with the teachers and all those who take an interest in the school. I think there is no better place for the boys and girls to spend their vacations than in a Bible School where they learn the Word of God.

June 1, 1932. L. A. Blough.

Picayune, Miss.

(Jordan Valley congregation)

Dear Herald Readers, Greetings:—"The Lord is good, and greatly to be praised."

Over Sunday, May 29, Bro. E. S. Hallman of Falfurrias, Texas, was with us and had charge of baptismal services on Sunday forenoon, when four young souls sealed their vows with God and the Church. Counsel meeting followed.

In the afternoon we had communion, and also observed the ordinance of feet washing. Two members and three visitors from Slidell, La., were with us at this time; also 5 members from the Lyman congregation; among them was E. J. Hershey, a deacon, who allowed himself to be used in the service.

In all, there were 18 who partook of the sacred emblems, in which we "do shew forth His death till He comes." From here Bro. H. was taken to Lyman, to the Gulf Haven congregation, to be present in the counsel meeting, and also to hold communion.

At such services we should be inspired to more seriously consider the cost of our salvation and press on to hold Him up to a needy race that He may draw them unto Himself.

The unusual season, as the saying goes, causes all men to count the cost of material things more seriously. The recent rains, in which about 15 inches of water fell in a few days, and a very hot sunshine at times, have caused some garden truck to die away, potatoes to rot in the ground (in some patches nearly all of them, others not so serious). At present things look more encouraging.

Till He comes,

June 1, 1932. L. S. Glick.

Falfurrias, Tex.

Dear Readers, Greetings:—On Apr. 17, four sister nurses from La Junta, Colo., were present at our morning services. They were Agnes and Adeline Aschliman, Marian Kauffman, and Lola Schertz. They had to attend a convention at San Antonio.

We had our communion services on May 15. On the following Sunday Bro. Hallman had communion services at Tuleta. He also just returned home on June 2 from Lyman and Kiln, Miss., and Lake Charles, La., where he held baptismal and communion services.

Bro. Emanuel Leidig of Lake Charles, La., spent about a week here. Bro. Reist left for Lake Charles last Friday and is expecting to return home to-day.

Bro. Hallman filled his regular appointment at Tuleta yesterday. While both of our ministers were gone we only had Sunday school yesterday and in the afternoon attended a children's program with the Mennonite Brethren people at Premont.

We are having beautiful weather at present and the mercury on several occasions has been up to 100.

June 6, 1932. Harold J. Schertz.

Vestaburg, Mich.

Gospel Herald Readers:—Greeting. On Sunday, May 22, we had the privilege of partaking of the communion. Bros. Ira Johns and Amos Hostetler were with us, and also Bro. Dan Oyers from Ashley. We enjoy these visits very much.

Several weeks before Bro. Frank Raber had one service with us in which he gave us a better knowledge of their work in Detroit.

Our Sunday school attendance is quite small on account of so much sickness at present.

Pray for the work at this place that His will may be done in all things.

June 7, 1932. Cor.

Lyman, Miss.

Dear Herald Readers:—Greetings. On June 24, Bro. and Sister John Mosemann, and Bro. and Sister Witmer, all of Lancaster, Pa., came here, after having spent some time in Florida. Bro. Mosemann preached for us in the evening, delivering a helpful message which was appreciated very much.

We are always glad for visits from our brethren from other places. Only those of the smaller, out-of-the-way congregations really know how much such visits mean.

On Sunday, May 29, Bro. Hallman, our bishop from Falfurrias, Tex., Sister Lee and a few of her family from Slidell, La., and a few from this place met with the congregation at Kiln. In the morning they had their counsel meeting and baptismal services when four young people were added to the present membership. In the afternoon Bro. Hallman conducted communion services.

After this service Bro. Hallman and Bro. and Sister Glick came to this place for the evening services, when we had our counsel meeting. On Monday evening we had our communion services. Thus the great love of and sacrifice of Jesus Christ were again brought fresh to our memory. May God help that we may remember the great cost of our salvation, and ever yield ourselves to Him so that He can work in and through us according to His good pleasure.

Yours in the Master's service,

June 7, 1932. Nora Hershey.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—Greeting. Farmers have been busy preparing the ground and sowing the seed. God has favored us with sunshine and showers that everything looks favorable for a plentiful harvest. Are we also equally concerned about sowing spiritual seed that God may expect a bountiful harvest from our efforts?

On Sunday, May 15, we had our counsel meeting. Saturday, June 4, we had preparatory services with communion services the following Sunday. Bro. J. S. Hartzler of Elkhart was with us and preached a very effective sermon, illustrating our duty toward being prepared to partake of the sacred emblems worthily; also that by partaking we may show the Lord's death until He comes. In the evening Bro. Hartzler again gave us a message. "Life Insurance" was discussed.

(Continued on page 237)

Miscellaneous

THE EAST-BOUND TRAIN

An east-bound train was crowded
One cold December day,
The conductor shouted, "Tickets,"
In his old time fashioned way.

A little girl in sadness,
Her hair was bright as gold,
She said, "I have no ticket,"
And then her story told.

"My father, he's in prison,
He's lost his sight, they say,
I'm going for his pardon
This cold December day.

"My mother's daily sewing
To try to earn our bread,
While poor, dear, old blind father
Is in prison, almost dead.

"My brother and my sister
Would both be very glad
If I could only bring back
My poor, dear, old blind dad."

The conductor could not answer,
He could not make reply
While taking his glove and wiping
The tear drops from his eye.

He said, "God bless you, little one,
Just stay right where you are,
You'll never need a ticket
While I am on this car."

—Sel. by David M. Wenger.

SUFFERING THROUGH AFFLICTION

By Jacob C. Shotzberger

For the Gospel Herald.

There may be many reasons why God permits these sufferings to come upon us. We wish to call our attention to some of them. Perhaps it may be for correction. If we are not in His will He will use this means to bring us back into His will again; if so, then our afflictions are a blessing to us. However this is not always the case. Suffering affliction sometimes has a higher purpose than mere correction. There may be something in our lives which must be cut away, and this does not always teach the sufferer only, but others as well. See John 9:3.

Let us now look to the life of Paul and some of his suffering. Turn with me to II Cor. 4:10, 11 always **bearing** about in the body the dying of the Lord Jesus. What are you bearing those scars on your body, that the life also of Jesus might be made manifest in our body? By our suffering we may show to others the very suffering life of our Savior. We may, by our suffering, preach some real live sermons.

Now we want to look at another blessing that comes through suffering. Turn to II Cor. 12:7. It may be that some of us get too proud, and the Lord can not use us as He would desire. So He lets a thorn come into our flesh, like Paul's and it may just keep us humble and by our humble service not only we can see, but others as well, that what is done by the Lord Jesus in us is not of man but of God. It seems a good many ought to learn this lesson. Paul learned it. The answer came, "My grace is sufficient." Thank God, sufficient grace for every need, for every day and every evil power to dethrone it in our lives. Now Paul could say (V. 10): "Therefore I take pleasure in **infirmities,** in **reproaches,** in **necessities,** in **persecutions,** in **distresses,** (for who?) for Christ's sake: for when I am weak, than am I strong." Oh thank God for strength through weakness.

Let us look at another Scripture, Phil. 1:12. Here Paul has another reason for all these sufferings that came upon him. May we take the lesson, not only those of us who are suffering in our infirmities, but all. Paul says, "But I would ye should understand, brethren, that the things [what things? I endured in my body] which happened unto me have fallen out unto the **furtherance** of the Gospel." God grant that if men and women will be saved by seeing our endurance and yieldedness and much patience in suffering, may we be willing to take our place in the Lord's work.

We ask you, dear reader, to take one more look as to why we suffer affliction. This one gift (if I may call it so) is one of the dearest scripture texts to the writer that could be given on this subject. It is II Cor. 4:17. Turn to it, read it carefully and mark it. See what Paul says (the Holy Spirit through the apostle Paul): "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us analyze this scripture. Whose afflictions are they? OURS. Are they overbearing? NO, they are LIGHT. Are they lasting? NO, only momentary. What do they do for us? Work out glory for the suffering one. It's like this: Men put seed potatoes in the ground and let them work out an increase more or less. Others put their dollars in business and banks and let them work out in increase of wealth. But Paul says our afflictions are working too, and they are working exceedingly and produce weighty glory. May God have all the praise and glory.

Lancaster, Pa.

CHRISTIAN JOYS AND AMUSEMENTS

By Moses Baer

For the Gospel Herald.

I will endeavor to set forth, in the light of God's Word, some of the legitimate and rightful ways in which every Christian should enjoy him or herself; and on the other hand, in the light of God's Word, to show the evils and dangers of amusement.

In Eccl. 11:9 we read: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." And again in Eccl. 2:24: "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." Yes, we know that God is not far away, being so mysterious that we can know nothing much of him till we die; but "in Him we live, and move, and have our being." He gives us the pure air, the sunshine, the thrill that passes through us when we hear the note of the robin's song, and all nature creeping and breaking forth from the dark earth. He gives us the food we eat and wants us to enjoy it. More than that, He is interested in our social life for He has made man a three-fold being—social, physical and spiritual—and in His Word He has devoted much time for our social enjoyment.

Many verses, paragraphs, and even whole chapters, are found on the restrictions and danger of overstepping His holy law of purity. "Be ye therefore holy, as I am holy." Now think back, if you are a Christian, to when you first accepted Christ; how that in the struggle between self and God, you yielded to God and had a mountain-top experience of joy and then overflooding peace. That was just one glimpse of the joys that are prepared for God's people; for "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him." I like to think of the time when Paul was caught up to the third heaven, the dwelling place of God, and that he heard and experienced things unlawful to utter, had "joy unspeakable and full of glory," and I believe that God charged him to tell no one—now silence, Paul, when you get back to earth, even as Christ at the transfiguration straitly charged His disciples to tell no man.

In Jno. 11:35 it says that Jesus wept when He raised Lazarus. Yes, when He for the hardness and unbelief of those and us had to call a man from the glory world, with all its joys and happiness and bliss and comfort, down to a dark world of sin, no wonder He wept for He loved Lazarus so that He pitied him for having to partake of such misery and torture of living on earth again, for thus it was to him.

You ask, Why are the Bible writers so silent on the joys of the glory world? If you search the Scriptures you will find many; but God has wisely placed this restriction, for if Paul and Lazarus had told us what they had seen human life and existence here would be misery, we would only long for death and all

the spice of life would be gone. It is not for us to know how they travel over there, what they sing, whether he saw his father and mother there, for I really believe that God closed up some of the faculties in Lazarus' head, else he might tell the secret. The joy of a Christmas gift is spoiled for children if told or found out before the time and our gift of everlasting life, and being able to live in the church age or dispensation and being one of the elect number of the bride of Christ is far beyond comparison to any earthly object, place or condition. So let this suffice for the joy we shall enjoy at the return of the Lord.

Paul tells us to now "comfort one another with these words" (I Thes. 4:18). Yet there are joys on earth while living here among men, for we as natural man are reached by our feelings, emotions, seeing, hearing, and feeling. "If any man be in Christ he is a new creature; old things are passed away, and, behold, all things are become new." Notice before this, "old things have passed away" (II Cor. 5:17); and when we are born again we see with new eyes and think differently.

In Rom. 8:7 Paul again says "The carnal mind is enmity against God." "For to be carnally minded is death but to be spiritually minded is life and peace" (Rom. 8:6). "Let the word of Christ dwell in you richly" (Col. 3:16). When first of all we are new creatures and have a new heart and a spiritual mind, the word of Christ can dwell and be in our minds continually; and we derive from the Bible our counsel, comfort, strength and song. Surely we ought no less than Israel of old be occupied with the scriptures. "And these words, which I command thee, this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

But modern infidelity, under the guise of reverence for God, has banished the Word from ordinary intercourse on the plea of its being too sacred for a subject of general conversation. Be not deceived, this is only one specified falsehood of the "father of lies" and contrary to Him who said, Thou shalt talk of them when thou walkest and sittest, etc. It is to be the first thing in the morning, the last at night, the subject after the work is done and when sitting in the house, the Christian's relaxation and delight. These are some of the ways of proper Christian amusements.

One would think there was a special Bible command to parents to teach their children diligently music and dancing, so many hours are they just drumming on the piano and scarce as many minutes per day in devoted teaching of God's Word. Is it any wonder that youth grow up self-willed lovers of pleasure more than lovers of God. If the plain instructions of God have so little place in the arrangement of the household, don't be surprised that children are disobedient to parents when parents are disobedient to God.

In Col. 3:16, 17 we find the sort of songs that benefit the Christian—not the comic songs, the love songs or patriotic songs, but "spiritual songs." We have a new song in harmony with the new creature. Songs which do not jar with the conscious presence of God are to be sung to the Lord.

Another form of amusement so common is playing; which is out of order for a Christian. Though play has its place in childhood, "When I became a man, I put away childish things" (I Cor. 13:11). Joy outside of the presence of God is the world's. Cain sought to make life happy by his arts, inventions, and sciences, music and pleasures. Such is the way of the world yet. But I want to make clear this one point: of the idolatry and evil of playing, as in I Cor. 10:7. When idolatry is warned against, it mentions nothing of the form of idolatry. Of the golden calf and its worship it is written, "The people sat down to eat and to drink, and rose up to play." Here is the very essence of idolatry—feasting and playing, which draw the mind away from God.

Yet Christians will defend going to feasts, parties, societies, and balls by saying, Did not Christ go to the marriage at Cana and to dine with the Pharisee? But here He manifested His glory; and if you, dear reader, can go thus then go and God be with you. If not, stay away. Nothing could keep Christ from speaking freely to the consciences of all present; no rules of etiquette; when He went He was there for God.

Another form so common is joking. In Eph. 5:4 this amusement is termed as "foolish talking and jesting." It is the habit of the old man to do so; the element of the carnal mind and for the unconverted. Its charm is that while this is carried on the presence of God is forgotten. But for the children of God it is declared "not convenient," not fit, and is as distinctly forbidden; the same as lying, stealing, or any other sin not fit for one whose eye is upon the unseen and eternal; not fit for one who is walking in the midst of a crooked or perverse nation; not fit for one who has yielded their body as a temple of the Holy Ghost. Often, too, on an address listened to, on the whole instructive and edifying, in the course of which may have been a satirical remark into which the speaker was betrayed, which ought to pass unnoticed, but how sad all that is profitable is buried and forgotten and that one question is on every one's lips reported, quoted, laughed at, added to, and long remembered. Ought these things to be among saints? See Tit. 2:4-6 where the young men and women are instructed to be sober. "See that ye walk circumspectly" (Eph. 5:15-17). That is, strictly or accurately as one crossing a stream on stepping stones, "not as fools but as wise, redeeming the time."

Then while God here contends for economy of time, why spend it in playing, jesting, amusing, singing empty songs when God has provided such wonderful and better ways. Here are a number of passages I wish you would read in regards to being sober. (The Greek more often has it right-minded, meaning not the erring mind of a fool or insane person.) Mark 5:15; II Tim. 1:7; I Pet. 4:7; I Pet. 1:13; I Thes. 4:6-8; II Pet. 3:11; I Pet. 5:8.

Now especially in reference to games I would make a few general observations. I do not speak in regard to the unsaved, but exclusively to those "born again" and those who desire to please Him.

1. All games of amusement that bring the Christian into fellowship or companionship with the ungodly are unfit for the child of God. "The companion of fools shall be destroyed" (Prov. 13:20). Is it possible for a Christian to be destroyed? Yes. "Evil communications corrupt good manners" (I Cor. 15:33), and a child of God may descend so far to the level of the worldly companion as to be brought under the chastisement of the Lord, even to be delivered to Satan to the destruction of the flesh.

2. All games of chance are essentially evil. We are introduced by grace into the knowledge of God—not a God who takes no immediate interest in His creatures, but who is intensely interested in us even to the numbering of our hairs and sees a sparrow fall. To us therefore there is no such thing as chance. The tossing of a penny is either a solemn appeal to God or it is an act of open infidelity. Let all such trifling be abolished in the ways of the witnesses of God.

3. All games of emulation are in direct opposition to the spirit of Christ. Their very essence is, Who shall be uppermost?

In Gal. 5:20 we find it mentioned as one of the words of the flesh and nearly allied to wrath. What games are there that would not involve the believer in one or the other of these three evils, I know not. "No man having drunk the old wine straightway desireth new; for he saith, The old is better." Believers, beware of drinking the old wine, else it spoil your taste and appetite for the new wine of the Kingdom.

Oh the joy of seeing repenting sinners turning to Christ. This is a joy

worth having. It is fellowship in the joy of God. It is drinking of the rivers of His pleasures and there is joy in the communion of saints. The joy of ministering to the afflicted. Spiritual joys that leave no pang behind. Surely if one be living for God there will be no room for the empty amusements wherewith the world is seeking to kill the time that is hurrying it to destruction and to shut out the thought of God and eternity. Dear reader, this is my parting plea. If you have been caught in the meshes of Satan's net, ask the Saviour to deliver you from the snare of the fowler.

Kitchener, Ont.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE POWER OF CONVICTION

By Daniel Kauffman

For the Gospel Herald.

TEXT: Woe is me, if I preach not the gospel.—I Cor. 9:16.

This language is characteristic of Paul. He had been commissioned of the Lord to preach the everlasting Gospel, and his sense of loyalty would not permit him to neglect his duty in this respect. As we meditate upon this outburst of his feelings a number of thoughts crowd upon us for meditation. Let us mention a few.

1. It is the voice of conviction. Paul was more than a mere professional preacher. His soul was in his work. When on the Damascus road he inquired, "Lord, what wilt thou have me to do?" he was told to go on to Damascus and it should be told him. After having been there three days in prayer he was rewarded for his faithfulness by having Ananias sent to him to instruct him and baptize him. To Ananias the Lord had said of Saul: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." This message Paul never forgot. It was the commission for his life, and he "was not disobedient unto the heavenly vision." It was all he knew. Conviction permeated his entire being, and his burden was to deliver the message which God had commissioned him to bring before Jews and Gentiles. Had he been untrue to this commission, a condemning conscience would have made him miserable here and an offended God would have made him miserable in eternity. From the date of his conversion Paul maintained his integrity before God and man. In the language of Jesus, "Go, and do thou likewise."

2. While this text is especially applicable to ordained ministers of the Gospel, it applies with equal force to every message-bearer of the truth whether in the pulpit or out of it. We think of preaching in two senses. In the first place, we think of it as the sum total of pulpit messages, the expounding of the Word on the part of those who were especially set apart for that purpose. Then again, we think of it in the sense that Luke had in mind when he wrote, "They that were scattered abroad went everywhere preaching the word." We do not understand that all who were scattered abroad through persecution after the death of Stephen were ordained men, but we do understand that they were message-bearers; that they all had a ready testimony, and that this testimony had the real Gospel ring to it. We would that it might be true of us all that, whether we are called "preachers" or not, we might have a ready testimony for Christ and His Gospel wherever we go.

It is said of some preachers that their life preaches louder than their sermons. That is a way that we may, and should, all preach. Read Matt. 5:16; Eph. 5:8.

3. "Woe is me, if I preach not . . ." In other words, there is condemnation in store for those who are guilty of a neglect of duty. One of our Christian duties is that of a faithful testimony for Jesus. As Peter says, "Sanctify the Lord God in your hearts; and be ready alway to give a reason of the hope that is in you with meekness and fear." But we are so negligent. We talk fluently about the material things of this life, but our tongue is frozen stiff when it comes to talking about things pertaining to the life to come. In such an attitude we are like Jonah who, instead of carrying the God-given message to Nineveh, paid his fare and sailed in an opposite direction; or like the unfaithful servant who, instead of putting his lord's money to usury, went and hid it in a napkin. "Woe is me," could be truthfully said by each of these men. And shall not we be likewise held accountable if we are given to a neglect of Christian duty? To do our Christian duty, whether in the pulpit or out of it, is more than a mere choice on our part. It is a solemn obligation for which we are held accountable before God.

4. ". . . not **the Gospel.**" There are many pulpit orators who preach anything but the Gospel. Science, civic righteousness, social uplift, politics, and many other things come in for their share of attention, but when the Gospel is mentioned it is such a perverted form of it that Paul would call it, as he did in his day, "another gospel." He pays his respects to this kind of a preacher when he says, "Let him be accursed." Let the old-fashioned Gospel which includes "all things whatsoever" our Lord commanded be proclaimed from every pulpit, and the same story repeated wherever we go. The Gospel of Christ is "glad tidings of salvation" which God has designed should be carried to the "uttermost part of the earth," to "all nations," to "every creature." And will not God hold us responsible if because of our own neglect or indifference this is not done?

5. The power of conviction is manifest in the life of Paul. We are amazed at the amount of work which he accomplished. But when we make a study of his life we learn the secret of his power. The same man who "in all good conscience" persecuted the Church of God before his conversion was just as whole-souled in the service of God after conviction seized his soul and the Spirit of God took possession of him and dominated his life. Our text is but typical of his entire being. Feelings ran deep; they gripped his soul; he was all the Lord's; and the Lord used him for mighty works. And shall not we have a like attitude toward God and His Word? Think what it would mean if every one of us were moved with like convictions and emotions. Frivolity would be unknown among us, worldliness would vanish like vapor, God would be glorified and His name magnified, souls would be saved.

Scottdale, Pa.

REJOICING

(Continued from page 229)

makes free. He too was baptized at our recent communion services.

Darlene used to be one of our pleasant Sunday school girls at the Seventh Street Mission years ago. She has since grown up to womanhood and has found joy and peace and pardon by believing in the Lord Jesus Christ. In a recent letter to Sister Mininger and myself she says:

"'Tis so sweet to trust in Jesus,
Just to take Him at His Word,
Just to rest upon His promise
Just to know thus saith the Lord.

"We received your kind letter yesterday and in answer will say I am in full agreement with the doctrine of the Bible as taught by the Mennonite Church and will be glad to be re-

ceived into the Church by baptism.

"We will try to be there early. Yes, indeed, I am having a good time. Words cannot begin to express the blessings I am receiving while here. It seems like the old time days at the Seventh Street Mission. Now I don't have to run away and hide. It is true and it is real. . . . May I always be found faithful and true to our Master. Your sister in Christ. Darlene."

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

The subject of our next week's message is, **"Mother's Prayers have followed Them."**

Kansas City, Mo.

CORRESPONDENCE

(Continued from page 233)

On Sunday evening, May 29, a number of young men from Goshen College gave us a message in song. We surely appreciated all these messages.

We ask an interest in your prayers for this congregation.

In His name,

June 8, 1932. Cor.

Waynesboro, Va.

(Springdale congregation)

Greeting to all Herald Readers:—"The Lord hath done great things for us, whereof we are glad."

The last of our communion services for this season was held June 5 at Valley View. The first was held at Springdale on May 8. On Saturday preparatory and baptismal services were held, when nine young people were baptized, and entered into a covenant relationship with their Lord and the church. May they become bright, shining lights in this dark world of sin. There is a great responsibility resting on parents and older ones; that the right instructions may be given and good examples lived, so that they may be encouraged and strengthened along the way. This was one of the results of the meetings held at Valley View by Bro. B. B. King.

Bro. King preached the Word with power, and 21 confessed, but not all are willing to make a full surrender, which is the sad part. If they would come fully trusting in God, what peace and joy would be theirs!

May we at all times praise the Lord for His goodness, mercy, and longsuffering toward us.

Pray for us and the work.

Yours in Him,

June 8, 1932. Maggie M. Driver.

Clarence, N. Y.

(Sand Hill congregation)

Greetings of love:—Truly we have great reason, at all times, to praise the Lord for our many blessings, both spiritual and temporal. We had a late, cool spring, but the last few weeks we have been favored with warm growing weather and refreshing rains. Crops are looking good, and there will be an abundance of all kinds of fruit.

On April 24 Bro. and Sister M. H. Shantz of Ontario worshiped with us, the brother bringing us a message from God's Word.

Our Bishop, Bro. S. F. Coffman, and wife of Vineland, Ont., were among us from May 2 to 9, visiting in our homes, the brother conducting meetings each evening. On Saturday evening preparatory services were held, and the following day communion was observed. Two young people were received into the church by baptism, and four by letter.

Our Sunday school is increasing in membership. I wish to correct an error in my former letter to the Gospel Herald. Our enrollment is 270 instead of 170 as stated. The community church where we have our services is too small to accommodate our number, and we ask an interest in your prayers that the Lord may open a way that this need may be supplied.

Bro. and Sister Jonathan Hartzler accompanied by Sister Archie Hartzler, of West Liberty, O., en route to Pennsylvania, stopped here for a visit with friends.

Bro. and Sister Paul Troyer have returned from a visit with the latter's parents near Middlebury, Ind.

Our minister, Bro. Birky, attended the Ontario Annual Conference at Kitchener on June 1-2.

The Sisters' Sewing Circle met with Sister Alice Erb on May 25.

Bro. and Sister Friesen expect to be with us on June 13, and plans are being made for a Sunday school conference to be held on July 3, 4.

Yours in His name,

June 9, 1932. Mabel Yoder.

LIFE'S JUSTIFIED CONDITION

By Rufus Buzzard

For the Gospel Herald.

The conditions that God hath laid down for the sinner
Are immutable, for his Salvation to meet;
To experience the regenerating true power,
And receive the blest joys in their fulness complete.
God hath laid the conditions, and our Lord never changeth,
To transform or regenerate man's sinful soul;
And the one who thinks he need not meet God's conditions
Is deceived and astray-led, to a Satanic goal.

If the sinner complies not to all the conditions,
And not willing is to give up all for the Lord,
Just so, certainly God cannot give him assurance
That he will be true heir of heaven's glorious reward.
Many people are deceived, meeting not the conditions,
And alas! consequently are not of God born;
But lost souls are reborn when conditions are met with,
And can feel that Christ can their lives truly adorn.

True penitents for a reception of God's love
Are not the souls that sinful pleasures still love,
But they willing are to turn from all their sins quickly,
And seek gladly the "Bread of Life" sent from above.
God will open a way, always, and with His Spirit
Will He lead men with faith through dark paths yet untrod;
And one step that leads to man's life's justified living
Is that sincere and earnest desire for God.

A second step that leads to justified living,
Is a willingness of heart, all sin to forsake;
For when men love what God hates, He cannot them reverence,
But indeed He must somehow their sinful ways break.
The Holy Spirit is faithful to show what is sinful;
And if we will obey His voice in holy fear,
We will no trouble find to have shown what is sinful,
But can feel what a potent power ever is near.

As long as the soul is not tired and sinsick,
Just so long it is where it will not give up sin;
And will crave for more pleasure and sinful indulgence,
And alas! it can never life's true virtues win.
God must see in the heart of the penitent sinner
A readiness to forsake all his known sin;
He must see in the heart of each soul an achievement
That with fervency He doth thus victory win.

For without yielded wills can their soul meet the blessing?
For they will not or long to abate from their sin,
But if man will do what his part is, to the Savior,
God will ne'er fail to do His, but His promise fulfill.
The sinner cannot create life for his dead soul
For nothing that lifeless is, can life create;
But if he will respond while God's grace-door's yet open
He thus blessed will be and his call not too late.

Newcastle, Ind.

REPORT

The annual meeting of the Ohio Mennonite Mission Board was held at the Plain View Church, Portage Co., Ohio, on June 4, 5, 1932. Both the attendance and interest were very good.

The subjects discussed were: **The Rural Field; Present Possibilities and Responsibilities; Fishers of Men; Mission Sermon; City Missions; Christian Stewardship in a Financial Depression; Experiences and Impressions in South America; Every Christian a Soul-winner; "Occupy till I come."**

The speakers were: Elmer Varnes, I. J. Buchwalter, J. W. Shank, Wm. G. Detweiler, G. B. Geiser, A. D. Frey, Wallace Kauffman, S. E. Allgyer.

S. E. Allgyer, Secy.

Married

Colflesh—Pence.—Bro. William L. Colflesh and Sister Anna Mary Pence, both of the Bally, Pa., congregation, were united in holy matrimony on June 2 at the home of the bride, Bro. E. W. Kulp officiating. May their journey through life be a walk with God and be abundantly blessed of Him.

Hollopeter—Beller.—On May 28, 1932, Bro. Charles Hollopeter of the Fort Wayne, Ind., congregation, and Sister Adeline Beller of the Leo, Ind., congregation, were united in marriage at the home of the officiating minister, Bro. A. S. Miller. May the blessing of God and a long and happy life attend them.

Weaver—Carrigan.—On June 2, 1932, Bro. Arthur P. Weaver and Sister Laura M. Carrigan, both of the Millersville congregation, were united in the holy bonds of matrimony by Bro. N. L. Landis at his home at Neffsville, Pa. May God's choicest blessings accompany them through life.

Hoober—Charles.—On June 2, 1932, Bro. John J. Hoober of the Groffdale congregation, and Sister Anna Mae Charles of the Rohrerstown congregation, were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May heaven's choicest blessings attend them through life.

Millhouse—Swisher.—Bro. Abraham N. Millhouse of Mountville, Pa., and Sister Grace I. Swisher of Millersville, Pa., were united in holy matrimony at the home of Bro. John H. Mosemann, who officiated. May the Lord grant them many joys and much happiness as they embark on the sea of life!

Thomas—Saylor.—On June 1, 1932, at the home of the bride's parents near Jerome, Pa., Bro. Harold Edward Thomas and Sister Anna Kathryn Saylor, both of the Thomas District, were united in holy matrimony, Bro. L. A. Blough officiating. May God's choicest blessings attend them on life's journey.

Brenneman—Hollinger.—Bro. I. Hershey Brenneman of Lancaster, Pa., and Sister Alta F. Hollinger of Rohrerstown, Pa., were united in marriage at the home of the officiating minister, Bro. A. J. Metzler, Masontown, Pa., on June 9, 1932. May the Lord bless them in their new relationship.

Miller—Doolin.—On June 1, 1932, at the home of the bride's parents, occurred the marriage of Bro. Enos Miller of the Lower Deer Creek congregation, near Kalona, Ia., and Sister Erma Doolin of the West Union congregation, near Wellman, Ia. Bishop John Y. Swartzendruber officiated. May the Lord abundantly bless this union.

Allen—Berry.—On June 5, 1932, Bro. John D. Allen of the Turkey Run congregation near Bremen, O., and Sister Florence Virginia Berry of the Salem congregation near Elida, O., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister C. T. Berry. Bro. D. A. Good officiated. May God's blessings attend them through life.

Obituary

Weaver.—Infant son of Bro. Adam and Sister Emma Weaver was born May 22, 1932, but ere he saw the light of day he was transplanted into the world beyond. Burial May 23 in the Weaverland cemetery, Lancaster Co., Pa. Budded to blossom in heaven.

Hovis—Charles Eber Hovis was born May 21, 1930; died at his home near Mont Alto., Pa., June 2, 1932; aged 2 y. 12 d. Funeral services were conducted at the home and in the U. B. Church, Mont Alto, by Bro. Harvey E. Shank. Text, "It is well. Interment in the Mont Alto cemetery.

Mast.—Sarah (Hostetler Miller) Mast was born near Farmstown, O., Oct. 7, 1853; died near Shanesville, O., May 24, 1932; aged 78 y. 7 m. 17 d. She was united in matrimony with Aaron Mast, Dec. 18, 1883. To this union were born 2 sons and 1 daughter. To her first marriage were born 1 son and 2 daughters. Her first husband preceded her in death. She leaves her husband, 3 sons, 2 daughters, 16 grandchildren, 9 great-grandchildren, 3 brothers, and a host of relatives and friends. In her younger years she united with the Walnut Creek A. M. Church, where she kept faith to the end. Services were held at the A. M. meeting house May 27, opened by A. W. Miller, assisted by Lester Hostetler. Texts, John 14; Psa. 90; Rom. 6: 23.

Biehn.—Mary Cressman Biehn, relict of the late Abram Biehn, was born in Waterloo Co., Ont., Aug. 20, 1857; died at her home near Guernsey, Sask., May 15, 1932; aged 74 y. 8 m. 25 d. She was united in marriage to Abram Biehn and resided on a farm near Kitchener. In the spring of 1906 they moved on the homestead near Guernsey where they resided until death. She was predeceased by her husband, who died Dec. 20, 1927. She leaves to mourn her departure 5 sons, 2 daughters, 27 grandchildren, and 2 great-grandchildren; also 3 brothers and 5 sisters. Funeral services were conducted May 22 by Bro. M. H. Schmitt at Sharon Mennonite Church. Text, Matt. 24:44. The body was laid to rest in the adjoining cemetery.

Mann.—Sylvester J. Mann, son of James Mann, was born Jan. 25, 1907, in Lancaster Co.; died in the Lancaster General Hospital, April 2, 1932, of a complication of diseases; aged 25 y. 2 m. 8 d. He was received into the church Feb. 3, 1924, at Paradise. He remained a faithful member until death. He had resided with Bro. Noah Hershey for the past fourteen years. He is survived by his father, and 2 sisters—Mrs. William Axe, and Mrs. Clarence Highfield. Private services were conducted at the home of his sister, Mrs. Axe, and in the Kinzers Church, by Bro. Jacob Mellinger. Burial in the Strasburg Mennonite Cemetery.

"Why should our tears in sorrow flow
When God recalls His own;
And bids them leave a world of woe
For an immortal crown?"

Heatwole.—J. Perry Heatwole departed this life at his home near Waynesboro, Va., May 30, 1932. He was born Aug. 23, 1871; aged 60 y. 9 m. 6 d. He was born and grew to manhood in Rockingham Co., Va. He was united in marriage with Mary C. George 35 years ago. One son was born to this union, who survives, with the widow and 3 grandchildren. Bro. Heatwole united with the church about 10 years ago, and was a regular attendant whenever health permitted. His death was due to complications. Funeral services were held at Springdale, June 1, by Bros. E. C. Shank and Amos Showalter.

"Dear husband, thou art not forgotten,
Though on earth you are no more;
Still in memory thou art with us,
As you always were before."

Miller.—Benjamin D. Miller was born near Walnut Creek, O., July 14, 1860; died near Charm, O., May 19, 1932; aged 71 y. 10 m. 5 d. He was united in marriage to Martha Miller Jan. 16, 1883. They lived in matrimony for 49 y. 4 m. and 3 d. To this union were born 7 sons and 2 daughters. One son and one daughter preceded him in death. He leaves his widow, 6 sons, 1 daughter, 16 grandchildren, 3 brothers, 4 sisters, and a host of relatives and friends. He united with the Walnut Creek A. M. Church in his younger years and was a faithful member to the end. His sickness was chronic heart disease. Services were held at the Walnut Creek A. M. meeting house May 22. Burial in cemetery near by. Services were conducted by D. M. Friedt, assisted by A. W. Miller. Texts, Psa. 103; Eccl. 12:5 (last clause).

Mourn.—John M. Mourn was born May 9, 1859; died Mar. 23, 1932, at the home of his son-in-law and daughter, Mr. and Mrs. Elmer J. Witmer, in West Lampeter Twp., Lancaster Co., Pa., after a brief illness of pneumonia; aged 72 y. 10 m. 14 d. He was a kind and loving father and grandfather, and is sadly missed by all. He was perfectly resigned to God's will to depart this life, having expressed his desire to go many times during his brief illness, which gave us much consolation in our sorrow. He was a member of the Willow Street Mennonite Church, His wife preceded him in death a few years. There remain 5 daughters, 2 sons, and 8 grandchildren. Funeral services were conducted in the home by Bro. Frank M. Herr, and at the Willow Street Mennonite Church, by Bros. Jacob Harnish, John Mosemann, and Christian Brubaker. Text, John 16: 33. Interment in the adjoining cemetery.

Sensenig.—Wilbur B. Sensenig, son of Florence M. and the late Elmer F. Sensenig, was born Jan. 3, 1931; passed away May 21, 1932; aged 16 m. Surviving are his mother, 2 sisters—Evelyn and Miriam, and 1 brother—Paul; also both grandfathers. Baby Wilbur went to join his father who preceded him to the heavenly home two months before, Mar. 6, 1932. Funeral services were held at the home of his uncle, J. Daniel Brubaker, and at the East Petersburg Mennonite Church, by Bros. Frank N. Kreider and John H. Gochnauer. Interment in adjoining cemetery.

"Oh dear Wilbur, how we miss you,
How we miss your loving smile!
But we're glad 'tis not forever
We're only parted for a while.
You are watching now with papa,
Waiting on the golden shore
For the loved ones left so lonely—
For the time we'll part no more."

Loucks.—Mary E. Wenger, wife of Jacob H. Loucks, was born in Elkhart Co., Ind., May 2, 1872. She was a daughter of Henry and Margaret Wenger. She was united in marriage to Jacob H. Loucks of Elkhart Co., on April 11, 1889. To this union 9 children were born, of whom 8 survive. She was converted and united with the Mennonite Church in 1889, and was a member of the Olive congregation near Wakarusa. For several years she was afflicted with cancer, and about 2 months ago she became worse. During her suffering she had two things uppermost in her mind, that her family might all be saved, and that she might depart to be with her Lord. She passed on, on the morning of May 27, 1932; aged 60 y. 25 d. She leaves to mourn her departure her husband, 8 children, 12 grandchildren, 3 brothers, 3 sisters, and many relatives and friends. Funeral services were held at the Olive Church, conducted by C. A. Shank and D. A. Yoder.

Gearard.—Simon B., son of John Peter and Jane Bigham Gearard, was born May 26, 1851; died May 25, 1932, after an illness of 15 weeks, at the home of his daughter, Mrs. John Flickinger, near Wooster, Ohio; aged 80 y. 11 m. 30 d. He spent nearly all his life in Greene Twp., with the exception of the last 6 years which he spent with his daughter. On Feb. 10, 1889 he was married to Barbara Plank. To this union were born 2 children—Mary Jane and Laura Catherine. His companion and Laura Catherine preceded him in death 11 years ago. On Feb. 27, 1932, he was baptized and received into the fellowship of the Orrville Mennonite Church. He is survived by 1 daughter, Mary Jane Flickinger, and 2 step-daughters, Fannie Plank of Los Angeles, Cal., and Lydia Gerig of Smithville, O.; also 13 grandchildren and other relatives and friends. Funeral services were conducted at the Oak Grove Church near Smithville, O. Interment in the cemetery near by. I. W. Royer, Minister.

Steiner.—Sarah Jane Lichty Steiner, daughter of Brother and Sister Benjamin Lich-

ty, of Waterloo Co., Ont., was born July 3, 1870; died May 19, 1932; aged 61 y. 10 m. 16 d. She was united in marriage to J. P. Steiner on Mar. 16, 1898. Soon after their marriage she was converted and became a member of the Mennonite Church at St. James, Ont. In the spring of 1905 she moved with her husband to the present homestead near Drake, Sask. Soon after the Sharon Mennonite Church was organized she became a member and lived a consistent Christian life until death, which was caused by a weak heart and dropsy. She was a kind, loving, generous, and sympathetic wife and mother. She leaves to mourn her loss a sorrowing husband and 1 son, the only child. Funeral services were held May 22 at the home by Edwin Bartel, and at the Sharon Mennonite Church by J. Lehman and M. H. Schmitt. Text, Rev. 14:13. She was laid to rest in the adjoining cemetery.

Gunden.—Jacob Gunden was born to John Z. and Catharine Gunden, in Henry Co., Iowa, Aug. 4, 1857; died in his home in Wellman, Iowa, May 19, 1932; aged 74 y. 9 m. 15 d. On Nov. 6, 1883, he was married to Magdalena Yoder. No births blessed this union, but three foster children were reared in this home; namely, Edward Smucker, Leroy Brewer, Tillie (Brewer) Bowser. The widow, one brother (Joseph Gunden), the foster children, and eight grandchildren survive him. One brother (John Gunden) and four sisters (Mrs. Fannie Neuhouser, Mrs. Chris Christner, Mrs. Mart Rich, and Mrs. Abe Swartzendruber) have preceded him. Jacob accepted Christ in his youth and lived a consistent Christian life in the Mennonite Church until his death. For the past thirty years he has endured much physical suffering, but in it all he often expressed his submission to God's will and his peace with Him. Funeral services were held in the Timber Church in charge of the brethren, John Y. Swartzendruber, Edward Diener, and Joe L. Hershberger. Burial in the adjoining cemetery.

Yoder.—John D., son of Daniel J. and Susanna (Miller) Yoder, was born May 10, 1864, near Millersburg, O.; died May 22, 1932, at his home in Yoder, Kans.; aged 68 y. 12 d. When 21 years old he came to Indiana, where he spent about six months. He then came to McPherson Co., Kans., where he was married to Amanda Kuhns. To this union were born 4 children. In 1894 he with his family moved to Jet, Okla., where he lived until about 4 years ago, when he moved to Yoder, Kans. He united with the Mennonite Church when a young man and remained faithful until the end. He had been in failing health for the past few years, and often expressed himself as willing and ready to meet his Lord. He was loved and respected by all who knew him, and will be missed in the community. He leaves his wife, 1 daughter (Lovina), 3 sons (Alvin, Emmon, and Daniel), 24 grandchildren, 3 half-brothers, and a host of relatives and friends. The funeral was at the Yoder Mennonite Church, conducted by S. C. Miller of Jet, Okla., and L. O. King of the home congregation. Texts, Job 14:14; Psa. 23:4.

Gish.—Peter N. Gish was born Sept. 22, 1867; died at St. Joseph's Hospital, May 19, 1932; aged 64 y. 7 m. 27 d. He was united in marriage to Lizzie Landis, Nov. 5, 1901 who preceded him in death Feb. 26, 1929; also one son, Dec. 7, 1918. Surviving are the deeply bereaved children (Ruth, Gertrude, Esther, Mary, Abram, and Edith at home); 3 brothers (David of Topeka, Kans., Daniel of Millersville, Pa., and Eli of Lancaster, Pa.); also a number of other relatives and friends. Both home and church will keenly feel the loss, but we have confidence that our loss is his eternal gain. He was a kind, loving father, and will be remembered by what he has said and done, in home and church work, where he earnestly contended for the faith and doctrines of the church which he dearly loved. Funeral services were conducted at the home by Bro. Abner Martin, and at Good's Mennonite Church, Elizabethtown, Pa., by Bros. Noah Risser and Ira Miller. Text, Psa. 17:15. Interment in the church cemetery.

"And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, 'God knew the best.'"

The Family.

Beiler.—John C. Beiler died April 7, 1932, at his home, Smoketown, Pa., after about a week's illness of pneumonia; aged 83 y. 7 m. 28 d. This was practically his first illness, and was the first death in the family. He is survived by his wife (Mary, nee Zook, they having lived together over 60 years). The following children survive: Mrs. Lydia Zook, Mrs. Annie King, Mrs. Ida King, Mrs. Rebecca Zook, and Mrs. Hannah Smoker; also 26 grandchildren, 2 great-grandchildren, 2 brothers, and 1 sister (Samuel Beiler, Ben S. Beiler, and Mrs. Sarah Stoltzfus). Accepting Christ as his Savior in his youth, he united with the Amish Mennonite Church, and was a faithful member. Funeral services were held April 9, at his late home, and also at Weavertown Amish Meeting House conducted by Daniel Stoltzfus, Christian King, and John A. Stoltzfus. Interment in adjoining cemetery.

"O thou who mournest on thy way
With longings for the close of day!
There walks with thee an angel kind—
And gently whispers, 'Be resigned!
Bear up, bear on,—the end shall tell
The dear Lord ordereth all things well.'"

D. M. G.

Witmer.—Daniel C., son of Christian and Mary Witmer, was born in Allen Co., Ind., July 20, 1862; died near Grabill, Ind., May 24, 1932; aged 69 y. 10 m. 26 d. With the exception of four years, when he lived in North Dakota, his entire life's journey was lived near Grabill. On Dec. 26, 1884, he was united in marriage with Elizabeth Liechty. To this union were born 7 daughters and 3 sons. In his early manhood he gave his heart to the Lord and united with the Mennonite Church of Leo, Ind. He remained a faithful member of this church until he was called to his eternal home. In his last days he gave clear testimony that his faith in the Savior had not been misplaced, but that it brought hope and comfort even in that trying hour. His departure is being mourned by his affectionate and tender wife, 6 daughters (Mrs. Priscilla Backer, Mrs. Emma Yoder, Mrs. Mary Kistler, Mrs. Lillian Zimmerman, Mrs. Matilda Grogg, and Miss Mabel Witmer, at home), 3 sons (Ezra, Noah, and Harley), 2 brothers (Joseph and John), 1 sister (Mrs. Mary Leichty), 17 grandchildren, and many other relatives and friends. He was a loving husband, a considerate father, and remained faithful in the home, the community, and the Church. He will be missed, and the hours will seem long, but we know that he is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Funeral services were conducted by J. S. Neuhouser and A. S. Miller. Burial in Leo Cemetery.

Swartz.—Joseph Abram, son of John S. and Anna (Coffman) Swartz was born near Rushville, Rockingham Co., Va., May 12, 1891; died June 1, 1932, at the Tuberculosis Hospital at Lima, Ohio; aged 41 y. 19 d. At the age of 12 years he, with his parents moved to Allen Co., Ohio, where he has since resided. About 15 years ago he accepted Christ as his personal Savior and was baptized into the faith of the Mennonite Church, to which he remained faithful. At the age of 9 years he became subject to epilepsy and was a great sufferer of this disease. In recent years this developed into tuberculosis, which was the direct cause of his death. Patiently did he endure his affliction, and often expressed his desire to go home and be with the Lord. He spent much of his time singing songs of praise, such as "Will the circle be unbroken?" "A little talk with Jesus makes it right, all right," and, "There is a happy land far, far away." One of his favorite scriptures was Rev. 22:5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Father departed this life a little over two years ago, and mother seven months ago, and two sisters in infancy. He leaves to mourn his departure six brothers (Samuel, Sherman, Clyde, Jacob, William, and Alden), 3 sisters (Mrs. James Stalter, Mrs. Elmer Shenk and Mrs. Jacob Brenneman), besides other relatives and friends. Funeral services were held June 4 at the Salem Church. Text, Rev. 22:5. Services were conducted in the home and at the church by the home ministers, and at the grave by A. I. Yoder of West Liberty, O. Burial in the Salem Cemetery.

Glick.—Leah, daughter of Jacob and Fannie Renno, was born in Lancaster Co., Pa., Nov. 7, 1850; died at her late home near Witmer, Pa., March 30, 1932, of infirmities of old age; aged 81 y. 4 m. 23 d. One brother (Eli) and 1 sister (Sallie Riehl), survive. She accepted Christ as her Savior in early years, uniting with the O. O. Amish Mennonite Church, ever trying to live true to His teachings. She was very patient through her suffering, but earnestly desired to depart. She was united in marriage with John L. Glick who preceded her in death; also 2 sons—Elam and Jacob. The following children survive: Aaron, Fannie, David, John, and Amos; also 33 grandchildren, and 15 great-grandchildren. Funeral services were held April 2 at her late home conducted by Christian Fisher and Stephen Stoltzfus (Text, Rev. 14:12, 13), and Amos Glick (a grandson, who read Hymn "Welt, hinweg, Ich bin Dein mude") adding some fitting remarks —which brought Prov. 31:28 to our minds, "Her children arise up, and call her blessed." Interment with further services in Myers Cemetery. As we remember her, we think of the record given of a virtuous woman (Ein Tugendsam Weib) in Prov. 31:10-31. Her Godly influence lives on. Yea, "her children arise up, and call her blessed; A woman that feareth the Lord, she shall be praised."

"Her years numbered four-score and one,
When the messenger whispered low—
'The Master has come and calleth thee Home,'
She answered, 'I'm ready to go.'
We meditate oft on her counsel and life,
And more than ever we love her,
And we thank our dear Lord that He gave us,
Such a good, old-fashioned Mother."

Shank.—Lewis H. Shank, son of Jacob and Mary Driver Shank, was born in Rockingham Co., Va., July 12, 1849; died at the home of Bro. and Sister Daniel Kauffman, Scottdale, Pa., on June 8, 1932; aged 82 y. 10 m. 26 d. For a number of years he had been suffering from cancer, which was the cause of his death. He lived in Virginia until 1871, when he moved to Morgan Co., Mo., where he remained until 1903, with the exception of one year in Kansas and four years in Florida. In 1903 he moved to Lancaster Co., Pa., where he resided until 1924, after which he lived with different ones of his children in various sections of the country. On Nov. 12, 1872, Bro. Shank was married to Sister Mary Wenger of Missouri. To this union were born 10 children: Sarah E. Mohler, North Canton, Ohio; Jacob A., deceased; John R., Gravois Mills, Mo.; Mary C. Kauffman, Scottdale, Pa.; Josephus W., Pehuajo, Argentina, now home on furlough; Emma A. Fenton, Newton, Kans.; Charles L., North Canton, Ohio; Benjamin A., deceased; Fannie P. Hershey, La Junta, Colo.; F. Rose Buckwalter, Hesston, Kans. Sister Shank died June 28, 1894, at Bowling Green, Florida, whither the family had gone in the interest of health. Bro. Shank was married the second time to Margaret Mellinger Lefever, of Paradise, Pa., on Feb. 10, 1903. She preceded him in death Feb. 14, 1924. Two step-children (Samuel M. Lefever, Kinzers, Pa., and Lydia Burkhard, Roseland, Nebr.), two brothers (D. F. Shank, Columbia, Mo., and J. R. Shank,

Larned, Kans.), 32 grandchildren, and 7 great-grandchildren also survive. Bro. Shank united with the Mennonite Church in 1872 and remained a faithful and active member, being much interested in missions and church work in general. The funeral was held at the home of Daniel Kauffman and at the Scottdale Mennonite Church on Saturday, June 11, 1932, in charge of the home ministers. Text, II Tim. 4:7, 8. Interment was made at the Alverton Mennonite cemetery.

Hostetler.—Dr. Menno H. Hostetler was born March 10, 1882, at Kalona, Iowa; died at Topeka, Kans., April 10, 1932. He spent his early life, and was educated in the public schools, of the town in which he was born. When ready for college he attended Goshen College, at Goshen, Ind. He received his post-graduate work in the Ohio State University where he earned his degree of medicine in 1911. He returned to Indiana, where he practiced medicine in and about Fort Wayne for eleven years. At this time he moved with his family to northwest Kansas where he became an honored physician of the community, and here he practiced his high calling for nine years. Three years ago he received his appointment as county health physician of Sedgwick Co., and moved with his family to Wichita, where they resided at the time of his passing. Early in his career he was united in marriage to Mabel Yoder of Goshen, Ind. To this union were born Anne and Max who, together with Mrs. Hostetler, survive the beloved husband and father. Besides the members of his immediate family, he is survived by 3 brothers and 6 sisters (Henry, Christian, Eli, Mrs. J. K. Brenneman, Mrs. L. J. Gingerich, Mrs. E. A. Miller, Mrs. Joseph Shetler, Mrs. Daniel Shetler, and Mrs. J. J. Maust). Dr. Hostetler was born and reared in the Mennonite Church, and as is characteristic of this splendid group of Christian people, he received careful and wholesome training in a Christian home, community, and school. When he and his family moved to Kansas they all united with the Methodist Church at Logan, Kans., where they still hold their membership. During the time of their residence in Wichita they have been identified in the Sunday school and other activities of the College Hill M. E. Church. Those who knew him loved him most. His sudden and untimely passing is not only a great bereavement to his loved ones, but a real loss to the community and to his profession. Funeral services were held at College Hill Methodist Church, conducted by the pastor, April 14. Interment in the Wichita Cemetery.

Hershberger.—Lydia (Schoettler) Hershberger was born in Fairfield Co., Ohio, March 30, 1844; died at the home of her daughter Mary near Wellman, Iowa, May 30, 1932; aged 88 y. 2 m. When about 6 years old she came with her parents to Iowa, where the following years were spent amid the hardships that go with pioneer life. When 16 years old she united with the Amish Mennonite Church, being baptized by Bishop Jacob Swartzendruber, and remained steadfast in this accepted faith to her end. Jan. 26, 1862, she was united in marriage to Emanuel P. Hershberger by the same bishop who baptized her, and to this union were born 10 children of whom 4 are still living. Of the children that preceded her in death two died in infancy, Daniel died in 1896, Helena died in 1901, Jacob died in 1903, and Nancy died in 1922. Her husband died in 1920 at the age of 83 years, they having lived together in matrimony 58 years. She leaves 4 children (Joseph, Christian, Mary wife of W. D. Brenneman, and Anna wife of M. E. Yoder), 30 grandchildren, 42 great-grandchildren, 1 brother (Peter Shetler), and many other relatives and friends. She seemed to be in her usual health until April 1, when she had a partial stroke of paralysis, developing later into other complications, and from this time on she gradually became weaker until death came. She patiently bore that which God laid upon her, although many times expressed a desire that she might be called home. Quite often she said to those attending her that she had suffered much but was willing to gladly bear it when she thought of what Christ suffered for us. Some time prior to her sickness she made complete arrangements for her funeral which wishes are being carried out as near as possible. Thus as we see those who have been near to us go the way of all flesh may we cling to the same trust that was theirs and meet again with them where we shall part no more.

"All is over, hands are folded,
On a quiet peaceful breast;
All her toils and trials are ended,
And our mother is at rest."

Funeral services were held June 1 at the Lower Deer Creek Church conducted in English by David Miller and John Y. Swartzendruber and in German by A. C. Swartzendruber. Texts, II Tim. 4:6-8; Rev. 14:13.

SPECIAL MEETING

Nampa, Idaho

Report of the Filer-Nampa Worker's Meeting held at Nampa, Idaho, April 17, 1932.

Organization.—Mods., L. F. Hilty, Wilbert Nafziger; Sec., C. H. Nafziger; Chors., Barbara Garber, Clarence Flisher.

Motto.—"Pressing toward the mark."

Program and Speakers.—Song, followed by reading of Phil. 3 and prayer by Bro. Aaron Brubaker; Children's meeting, conducted by Anna Zuercher and Katie Schiffler; Bible Story, by Sister Schiffler; Vision of Christ, Bro. Geo. B. Hilty; The Surrendered Life, by Bro. Paul Miller; The Believer's Security, J. H. Flisher; Essay by Elizabeth Sieber; Devotional, by F. H. Hostettler; Satan's Present Day Hindrances, E. E. Zuercher; "This One Thing," E. Garber (substitute for S. Honderich); Ready to Every Good Work, Ralph Miller; The Reward, Simon Birky (substitute for Lewis Garber); open Discussion by congregation; Devotional, Amos King; Round Table for Young People; Our Choice, Adelia Hostettler; My Christian Race, Clarence Flisher; My Ideal, Pearl Shank; My Aim, Esther Shank and Letha Slatter; My Problem, Gladys Weaver, Sarah Flisher, Rachel Schiffler, Florence Slatter, Ruth Shank, Harold Miller, Bert Mullet, and Amos King; The Christian's Joy, Mary Nice.

Thoughts Presented.—Visions of Christ must be practical. We must yield two things—ourselves and our property. The believer needs security because of false teachers. Get acquainted with God by prayer and by study of His Word. Worldly interests often blur our vision of Christ. Characteristics of Christ: Obedience to God's will, humility and service to fellow man, steadfastness, sincerity, a life of prayer. The **One thing** is that close association with God that would cause us to be acceptable with God. All our life is a time for good works, not only when we feel like it. Man may make excuses, but only when we have done our best will God overlook our shortcomings. Only a clean life will be acceptable. Success and failure are measured by the life we live for God. Man has the right to choose for himself whom he will serve. Paul is represented as an athlete. Evil habits as weights or sin cause our downfall in the natural race of life as well as the spiritual race. Every race has a goal—let ours be a heavenly goal. Perfection in Christ should be our aim. Have fellowship with Christ. My problem is to find time to read the Bible and to pray as I ought amid all the cares of life; to keep my patience and faith in my prayer life; to get rid of self; my daily walk of life; the ease of seeing others' mistakes and not being tempted.

Secretary.

Christ was a real foreign missionary. He left His home in glory to bring His Gospel into a sin-cursed world. His work was to give His life as a ransom for our sins. "The Son of man is come to seek and to save that which was lost."—L. J. Miller.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Dakota-Montana Conference will be held with the Spring Valley congregation, near Kenmare, N. Dak., June 21-24 inclusive. Sunday School, Mission, and Young People's Conference followed by Church Conference.

Those from a distance desiring to be met at trains, notify L. C. Kauffman, Kenmare, N. Dak. Every one is cordially invited to be present.

J. C. Gingerich, Sec.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual session with the Duchess congregation at Duchess, Alta., July 5-7. July 5 Sunday School Conference, July 6 Mission Board Meeting and Missionary Conference, July 7 Church Conference. A Gospel sermon each evening. We cordially invite you to worship with us in these meetings. For information write H. B. Ramer, Duchess, Alta.

N. E. Roth, Mod.
M. D. Stutzman, Sec.

ANNOUNCEMENT

The Annual Ohio Mennonite Sunday School Conference is dated for August 23-25, 1932, to be held near Elida, Ohio, with the Salem congregation. Fuller announcement later.

E. L. Frey, Chairman.
I. W. Royer, Secretary.

"The Bible—the oldest Book in the world, is in popular demand to-day, millions of people reading it. It was the first Book ever printed, and at the present time is in greater demand than any other book. The total number of copies of the Bible and portions of the Bible, annually published, mounts into many millions. It is the best-selling Book in the world. This, despite persecution, suppression and countless edicts thundered against it."—The P. H. Advocate.

I believe in education, or I would not be connected with the kind of an institution that I am. But we can never accomplish through education what the apostles accomplished through the Spirit and power of God.—J. L. Stauffer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 23, 1932 (Herald of Truth Established 1864) No. 12

EDITORIAL

"If our gospel be hid, it is hid to them that are lost."

In other words, only spiritual blindness can keep any one in the dark with reference to salvation, and spiritual blindness belongs only to the lost.

It was one of the missions of Christ upon earth "to open the eyes of the blind." According to the teaching found in Romans 11, blindness is the result of sin and unbelief. The light of the Gospel is open to those who look to God in faith.

The great question before us is not, What shall be my place in life? so much as, What is God's place in my life? If God has His rightful place in our lives, then He will see to it that we will have the place in life in which we can be of greatest service to God and fellow men. "If God be for us, who can be against us?"

"If God be for us, who can be against us?" And He certainly is for us, provided we are for Him. His promise to all such is, "I will never leave thee, nor forsake thee." Another promise, precious to all the children of God, is, "Upon this ROCK (Christ Jesus) I will build my church, and the gates of hell shall not prevail against it."

Is your church growing? This question means different things to different people. It leads some to think of numbers, others of spirituality. We all like to see the former, but that should be simply incidental as compared with the latter. That church is growing in the highest and best sense of the word when there is a continual upward trend, on the part of the body of its members, in faithful service, spiritual fervor, in the devotional life, in abstinence from every form of sin, in bountiful giving, in separation from the world, in everything pertaining to life and godliness. And, as a rule, where you see a congregation making substantial progress along these lines you may also look for a growth in numbers; for growth is a law of life.

This is the time of the year when automobiling is a temptation to some people to stay away from church and Sunday school. There is a right and a wrong way to work against this tendency. We may add to the attractiveness of the Sunday school by faithful attendance, by personal work that others may attend, by faithful lesson preparation, by inspiring song service, by fervent prayers, by Christian sociability. One mistake that should never be made is an attempt to make the house of God a competing point with the world as a place for entertainment. Churches have tried that, but invariably failed in the end. The appeal of the Church should be to the soul, never to the flesh. There is no drawing power that can in any way equal the drawing power of the Word; no light that can in any way gladden the soul of man like the Light from above.

Suffering Wrongfully.—None of us have ever endured nearly as much as Christ did along this line, yet it is probably true that every obedient child of God has had a taste of it.

It may be some unprincipled enemy of Christ, or some well-meaning but misguided church member, or some "smart" egotist who likes to advertise his own importance, or some self-seeker who has a mania for discrediting everybody whom he imagines to be his rival, or some other person at whose hands this suffering is inflicted; but in each case we serve the cause of Christ best when we follow the instruction of Peter in such matters: "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Sometimes you see a person who is suffering wrongfully, even to the extent that the injustice heaped upon the sufferer amounts to vile persecution, and you feel like taking up the cudgel in his behalf. In all probability the most constructive comfort you can give is counsel after this fashion: I do not sympathize with the kind of treatment you are receiving; it is reprehensible. But as for yourself, it may be the very best thing that can happen you. It is your opportunity to rise above such unworthy actions, to return good for evil, to prove your real worth, to set an example that may help some one else to prove himself a real man under similar circumstances. "For we know that all things work together for good to them that love God." Under all such circumstances look up; "Rejoice, and be exceeding glad; for great is your reward in heaven."

Appropriate Time for Communion.—Some churches follow the practice of holding their communion services in the evening, remembering that this was the time of the day when Christ instituted this ordinance among His disciples.

We shall offer no objections to holding the communion services in the evening. The New Testament is absolutely without command or directions on this point, confining the instructions to the statement that "as often as ye eat this bread and drink this cup, ye do shew," etc. It is true that Christ instituted the ordinance in the evening; but this is nothing upon which to build a doctrine or to convert into a command, for it was at the time of the passover feast (which was always held after night) that Christ instituted the ordinance. It was a most impressive occasion to institute this new ordinance, since the commun-

ion in the New Dispensation occupies a place similar to what the passover occupied in the Old Dispensation.

So we have no law to lay down as to the time of day (or night) when the communion is to be observed, as neither Christ nor His disciples ever uttered a word on that subject—at least none that ever found its way into the written Word. But if there is a difference, it must of necessity be in favor of the day-time observance. It will be remembered that the event of which the passover feast was a memorial (the deliverance of Israel from the bondage of Egypt) occurred after night, and therefore the most appropriate time to partake of the passover was after night and specific instructions were given to that effect. In our case, however, the event which the communion memorializes (the atonement through the sacrifice upon the cross) occurred in day-time, and for good reasons the day-time observance of the ordinance has an appeal to the communicants that an evening observance can not have. If therefore one time has a preference over another, let it be the time of the day when our suffering Savior hung bleeding, dying upon the cross. It gives added meaning to the words, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

THE REVISED VERSION OF II TIMOTHY 3:16

By J. B. Smith

For the Gospel Herald.

It is a well known fact that contrary to the opinion of its promoters the Revised Version of the Scriptures has failed to supplant the Authorized Version, and that during the last decade or two it has fallen increasingly into disrepute. While it has points of real merit, in other cases the Revision is both unsatisfactory and misleading. This no doubt accounts for the fact that during the year 1928 "for every solitary copy of the Revised Version the British and Foreign Bible Society sold no fewer than 86 copies of the Authorized." And it is a significant fact that just where faithfulness and trustworthiness should be especially in evidence there the Revision fails and is subversive of the doctrine of doctrines; namely, that of the plenary inspiration of the holy Scriptures. I say "doctrine of doctrines," because upon this doctrine every other doctrine depends.

It is my purpose in the present article to point out briefly the unsatisfactory character of the Revised rendering of II Tim. 3:16. Before going into particulars with the evidence, and in order to forestall any possible charge of presumption or pedantry, I will quote some opinions of leading conservative scholars regarding the Revised rendering of the passage.

The Sunday School Times says editorially: "Of all the regrettable changes made in the Revision the rendering of II Tim. 3:16 is the most unfortunate, unnecessary, and regrettable." Bishop Ryle of Liverpool declares: "I take occasion to say that I decline to admit the correctness of the translation of II Tim. 3:16 which is given in the Revised Version. I stand firmly by the Authorized Version of the text, in company with Chrysostom and Bengel, and I maintain that the translation of this verse given by the revisers is a strained, harsh, and unnatural rendering of the Greek words." Nathaniel West, noted scholar and Biblical exegete spoke of the revision of the passage as "a high crime" and ventured the assertion that "the verse was translated ambiguously in order to make concession to, and a loophole for, the higher critics, so as to give color to the doctrine that some Scripture is not inspired." C. H. Waller, an eminent Biblical scholar of England, says: "Our version would never have been questioned had not the inspiration of Scripture come into disrepute." Dean Burgon, author of "The Revision Revised," pronounced the Revised Version of II Tim. 3:16 "the most astonishing and calamitous literary blunder of the age." Doctor Scrivener, noted author of "A Plain Introduction to the Criticism of the New Testament" and a member of the New Testament Revision Committee, says: "It is a splendid sin," and again; "it is a blunder such as makes itself hopelessly condemned." Tregelles, the only man ever pensioned by the British government for scholarship, after quoting the passage makes this comment: "To some who are aware that much controversy has been carried on over this text, it may seem as if I were assuming the Authorized Version to be correct. I do so assume, because the words will really bear no other rendering without violence to both sense and construction."

After this array of testimony by scholars of repute regarding the defection of the Revised rendering of the passage, let us now examine carefully both the Revised and Authorized Versions and compare them with the original Greek words. For our purpose we need quote only as far as the Greek word "ophelimos"—the original word for "profitable." The literal English follows the Greek, thus: **Pasa graphe theopneustos kai ophelimos** (All Scripture God-breathed and profitable). It will be observed that the Greek omits the copulative verb "is" (a frequent occurrence in that language) and that hence it must be supplied in the English translation, for in the English every complete sentence must have a verb expressed. The crux of the problem lies in the proper insertion of the little verb "is." Advocates of plenary inspiration, who hold that the Bible **is** the Word of God, generally insist that the word be inserted **before** "God-breathed," thus "All Scripture is God-breathed and profitable." Advocates of partial inspiration or of the theory that the Bible **contains** the Word of God as a rule agree in placing "is" **after** "God-breathed" and translate "All (or every) Scripture God-breathed is also profitable." It will be observed likewise that the revisers translate the Greek word "kai" by **also**, whereas the Authorized retains its usual significance, namely "and."

Let us now give some reasons why the Revised Version of II Tim. 3:16 is objectionable and misleading and why we hold that "the old is better:"

1. It militates against the orthodox position that the whole Bible is divinely inspired and consequently the Word of God. The Revised rendering, to say the least, permits the view that some Scripture is **not** profitable. Since God-breathed is placed before the verb, it really qualifies or limits the subject, it supports the view that all Scripture **which** is inspired of God is also profitable and implies that some Scripture being not inspired is not profitable. If some Scripture were inspired and some not who would be able to draw the proper line of demarcation between the two? As Dr. Douglass puts it in "The New Biblical Guide," "It would be too absurd to think that Paul meant to speak of a line which nobody could see and which nobody could draw running straight or crooked up and down inside the Bible, so that some of it was inspired and useful and some of it was useless being uninspired." Again, to say that all Scripture which is inspired of God is also profitable would appear to be quite an irrelevant and commonplace statement for an inspired apostle to make, for who would need to be told that writings divinely inspired are likewise profitable? Dr. Evans calls this "saplus tautological platitude." Besides, the Revised rendering is saying too much for there is some profit in writings not divinely inspired. On the other hand the Authorized rendering "All Scripture is God-breathed and profitable" fully

supports the doctrine of the plenary inspiration of the Scripture, such as is everywhere expressed or implied throughout the Bible. And as another has put it, "This passage stands like an angel with a drawn sword in the path of every mad prophet who would seek to deny the plenary inspiration, infallibility, and supreme authority of God's Word, in order to make room for his criticism."

2. The Revised rendering makes **graphe** a general word for both inspired and uninspired writings. Now the meaning of a word is determined by its use. Although the word **graphe** appears fifty-one times in the New Testament, it nowhere is applied to uninspired writings but always and only to the inspired writings of the Old and New Testament. It is also significant that every part of the Old Testament whether Law, the Prophets, or the Psalms is repeatedly quoted or referred to as **graphe** in the New Testament. **Graphe** then is a technical word with a sacred content and carries with it all the distinction and dignity of a proper noun. In the preceding verse (II Tim. 3:15) a general word for writing occurs, viz. **grammata.** Scripture applies this word to uninspired writings as well but note that this word is qualified by the word holy (Greek hiera, i. e. hallowed.) It appears self-evident that by **hiera grammata** (hallowed writings v. 15) Paul meant the whole body of the Old Testament Scriptures, and that the **graphe** of verse 16 is equivalent to the sacred or hallowed writings of verse 15. The Revised Version is consequently in error in its implication that some **graphe** (Scripture) is God-breathed and some not.

3. The Revisers erred in placing the copula "is" **after** God-breathed; thus making the one adjective, theopneustos, modify the subject and retaining the other, ophelimos, in the predicate position. On this point Bishop Middleton remarks: "I do not recollect any passage in the New Testament in which two adjectives, apparently connected by the copulative (kai) were intended by the writer to be so unnaturally disjoined." The same scholar many years ago challenged the production of a solitary instance where the divulsion of two adjectives standing and connected as these two in II Tim. 3:16, could be found and justified, and that challenge still stands unanswered.

The writer has observed at least 16 passages in the New Testament of similar construction. They are as follows: Rom. 7:12; I Cor. 11:30; II Cor. 10:10; I Tim. 1:15; 2:3; 4:4; 4:9; Heb. 4:12; 4:13; Rev. 15:3; 16:7; 17:14; 19:2; 20:6; 22:6. In every instance the copula "is" or "are" is omitted in the Greek but of necessity supplied in the translation into English, while the adjectives are connected by kai (and). Both versions uniformly place the adjectives thus connected in the predicate position **except in one instance that of II Tim. 3:16 where the Revisers break from their uniform practice elsewhere and proceed with the manipulations described above.** Of this Dr. Nathaniel West remarks: "The truth is, **the Revisers repudiate their own translation and cut their own throats."** (Bold face his.) In order to make the above statements plain to the general reader, all the passages of similar construction in the New Testament (as far as the writer has observed) as noted above are herewith set forth in their consecutive order. Notice particularly the change as it appears in the Revised Version of II Tim. 3:16. Also in the same passage that contrary to the rules of Greek syntax in such construction the Greek word "kai" (because of the separation of the adjectives in order to make sense) is translated by the word "also." The examples follow:

Rom. 7:12
The commandment | (is) **holy** and **just.**
I Cor. 11:30
Many | (are) **weak** and **sickly.**
II Cor. 10:10
His letters | (are) **weighty** and **powerful.**
I Tim. 1:15 and 4:9
The saying | (is) **faithful** and **true.**
I Tim. 2:3.
This | (is) **good** and **acceptable.**
II Tim. 3:16
All Scripture **God-breathed** | (is) also **profitable.**
Heb. 4:12
The Word of God | (is) **quick** and **powerful.**
Heb. 4:13
All things | (are) **naked** and **opened.**
Rev. 15:3
Thy works | (are) **great** and **marvellous.**
Rev. 16:7; 19:2
Thy judgments | (are) **true** and **righteous.**
Rev. 17:14
Those with Him | (are) **called** and **faithful.**
Rev. 20:6
The one having part | (is) **blessed** and **holy.**
Rev. 22:6
These words | (are) **faithful** and **true.**

Had the Revisers dealt in the same fashion with the other passages they would then read:

Rom. 7:12
The **holy** commandment | (is) also **just.**
I Cor. 11:30
Many **weak** | (are) also **sickly.**
II Cor. 10:10
His **weighty** letters | (are) also **powerful.**
I Tim. 1:15; 4:9
The **faithful** saying | (is) also **worthy.**
I Tim. 2:3
This **good** | (is) also **acceptable.**
I Tim. 4:4
Every **good** creature | (is) also **non-rejectable.**
Heb. 4:12
The **quick** Word of God | (is) also **powerful.**
Heb. 4:13
All things **naked** | (are) also **opened.**
Rev. 15:3
Thy **great** works | (are) also **marvellous.**
Rev. 16:7; 19:2
Thy **true** judgments | (are) also **righteous.**
Rev. 17:14
Those **called** with Him | (are) also **faithful.**
Rev. 20:6
The **blessed** one having part | (is) also **holy.**
Rev. 22:6
These **faithful** words | (are) also **true.**

No further comment is necessary to indicate the inconsistency and arbitrariness of the Revisers in their insertim of the copula "is" as they did in II Tim. 3:16.

4. The faulty disposition of **kai.**

As already noted, the Revisers, after separating the adjectives **God-breathed** and **profitable** were compelled to dispose of "kai" in some way and this they did by translating by "also" thus giving it the force of an adverb. Now it is granted that **"kai"** carries the sense of "also" in some cases but this sense can not be consistently defended when two adjectives are conjoined by it as is the case with **"theopneustos"** and **"ophelimos."** A noted English scholar has this pertinent remark: "There is not a solitary instance in any classic author or in the writings of the New Testament where two adjectives as 'inspired and profitable' connected by a conjunction as these are, and either both belong to the subject or both belonging to the predicate, are violently sundered and the conjunction manipulated into a senseless 'also.' "

Again, according to the laws of Greek syntax **"kai"** cannot mean "also" unless it affects single words or clauses only. When two words or clauses are connected by **"kai"** it must of necessity mean "and." As Dr. Herbert Magoun observes concerning the passage in hand: "Only if the order of the Greek words were pasa theopneustos graphe kai ophelimos (All God-breathed Scripture (is) also profitable) could the **kai** mean what the liberals want it to mean, namely "also." "But," he continues, "with the other order—the one actually found—their interpretation is simply impossible. They might twist English in some such way, but not Greek. Greek is too definite and too exact for any such methods of exegesis to be tolerated, and the translators of the Revisions blundered badly in rendering the verse as they did."

5. Noted scholars of the Revision Committee either openly condemn the revision of II Tim. 3:16, or else disclaim any responsibility for it. Among these are Bishop Moberly, Wordsworth, Lightfoot, Archbishop Trench, Prebendery Scrivener and S. P. Tregelles. Conservative Biblical scholars of our day are becoming increasingly opposed to it.

6. The Revision violates the uniform practice of the Greek fathers in their interpretation of this passage. Someone has said, "When Greek fathers unite in translating their own language for us, modesty requires us to sit at their feet." Dr. Nathaniel West observes: "If anybody knows how to read Greek it is the men who are born Greeks, to whom Greek is their native tongue and who have

(Continued on page 254)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

Dear Readers, Greetings:—Among the encouraging things is the evident willingness of the brethren and sisters, ministers and others, to come and teach the Word. On one occasion when we felt rather weak, a group of young brethren came and helped in song, prayer, and teaching. At such times words fail us to express our appreciation, so we simply say, "Thank you," feeling God will reward them.

Those who preached the Word since our last report were Noah Sauder, I. W. Geigley, John Bressler, and Henry Garber.

Those who helped in our Tuesday Bible study were Amos Hartz, Christ Kennel, Elam Hartz, and Henry Graybill.

During the summer we expect to have our preaching in the schoolhouse again.

Our group of aged ones has been keeping fairly well.

Remember the work at the Throne.

June 11, 1932. John L. Musser.

Columbia, Pa.

(Fourth and Mill St.)

Dear Herald Readers, Greetings in Jesus' Name:—Since last writing we have had a feast of real spiritual food for the soul. The revival services which were held in the tent on Eighth and Chestnut St., conducted by Bro. John S. Hess, closed on June 5. The meetings were well attended and good interest was shown. Eleven precious souls were willing to leave the world and live for Jesus—six young people, four older in years, one aged man. As he is not well he has been baptized and received into the Church. May we pray for them, that they may be bright and shining lights in this dark world of sin.

We are glad to say that Bro. John Hartman has improved in health; also Sister Shank is able to be around again. Sister Newcomer is still confined to her bed. Bro. Edward Leas who has been in the hospital for seven weeks is improving and has been taken home. We are made to think of the psalmist ("Oh give thanks unto the Lord"—Psa. 136:1) when we think how those who have been so sick and now are better again.

Since last writing Bro. Martin preached for us. The visitors at the Mission were Bro. and Sister Mack, Sisters Miriam and Edith Sweinford, Sister Erla Hostettler, Sister Mildred Kauffman, Sister Minnie Burkholder.

The relief work is still carried on since the provisions for the needy are exhausted. We have one member from a home come to the Mission to work one-half day, that entitles them to twenty-five cents' worth of groceries. Besides pleas for food we have calls for Bibles. Any one wishing to do mission work at their home we could make use of Bibles. One of our converts has come to us again and again, asking for a Bible. She is a girl about twelve years old.

In His glad service,

June 15, 1932. Edna Hess.

Lancaster, Pa.

(Mennonite Home)

The Lord is our helper. "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging for bread" (Psa. 37:25).

Since our last report we have had two deaths. Bro. Abraham Charles passed to his eternal reward on June 7, and on June 9 Sister Ann Buckwalter also passed away, reminding us so fully that the reaper of death is still in the land.

We have a few who are very weak at this time, and do not know who the Lord will call next.

This month our services were conducted by Bros. John Myers, Landis Shertzer, and Deacon Amos Kauffman.

June 4, in the evening, preparatory services were conducted by Bros. Frank Kreider and Amos Kauffman. Communion was held the next day by Bros. John Sauder, Jacob Harnish, and Amos Kauffman.

June 10 services were held for Bro. Abraham Charles by Bros. Frank Kreider and John Gochenauer at the Home, and by Bros. Isaac Brubaker and Elmer Martin at the Millersville Church.

June 11 services were held for Sister Ann Buckwalter by Bros. David Landis and Elmer Martin at the Home, and the same brethren with Bro. John Mosemann assisting, at the Mellinger's Church. Bro. Charles was aged 80 y. 5 m. 17 d. Sister Buckwalter was aged 72 y. 3 m. 23 d.

June 11, 1932. T. E. Moyer, Supt.

ARGENTINE MISSION LETTER

(May 18, 1932)

By Edna B. Weber

For the Gospel Herald.

The third number of the Voz Menonita, a monthly church paper in the Spanish language, has just come out. Among other matters it contains articles on Mennonite history, devotional subjects, a section on the Home, and a section for Young People. Already this paper is finding a large place in the spiritual life of the Argentine brethren and sisters, and seems to be appreciated by all.

We solicit your definite, sincere prayers for guidance in the opening of evangelistic work in a new town, Guanaco, about 18 miles from Pehuajo. Pastor Litwiller expects to make weekly visits to this town. They have already rented a hall where they will hold their meetings. You can have a part in bringing the Gospel message into this new town if you will help as an intercessory missionary.

Brother Zagami is spending a few weeks in colportage work in Pehuajo and surrounding districts. He will also help in the special meetings in Guanaco. We trust that the printed Word will find lodging in many souls through our brother's efforts.

Last Saturday Bro. Hershey was at Passo for a baptismal service, at which time three people were baptized. These are the first baptized members in the town of Passo. The work there is very encouraging. It has experienced a real stirring revival within the last few weeks. This work is in charge of a native couple, Bro. Pablo Cavadore and his wife. Passo is situated about 25 miles from Pehuajo.

We are glad to announce the inauguration and dedication of the new church in Mechita, next week, on May 25th. This work was opened by the Lantzes from the Bragado Station. When we visited with the Lantzes last November we accompanied them to Mechita. The Sunday school and Gospel service was conducted in a dark, dingy room. It had only one door, one small window, and a mud floor. We enjoyed the meetings in spite of these disadvantages, for we were conscious of God's presence. For some time the people there have prayed for a more suitable place of worship. They are rejoicing that God does hear and answer prayer.

As far as we know, the missionaries at the other stations are all well and busily engaged in spreading the Gospel. We are rejoicing in Him that we have a small part in helping to bring the Gospel to the unsaved in this great land where there is so much sin and need. As we get in touch with more homes and more people we become more impressed with the great spiritual needs of this country. They either have no religion at all, or else they build on false hopes. Christ died for His "other sheep" also.

Pehuajo, F. C. O., Argentina.

Before you can deal successfully with never-dying souls, God must first deal in a definite way with you.—John S. Hess.

OUR INDIA LETTER

For the Gospel Herald.

Dear Brethren and Sisters, Readers of the Herald.

Greeting in the name of our Lord and Savior Jesus Christ:—The weeks of the hot season are passing and up to the present time (May 19) we have little reason to complain of the oppressive heat in this part of the country. During the latter part of April and the first week in May the thermometers went up to from 106 to 108, but since then it has been cloudy and rainy and the temperature has been less than a hundred both day and night making it very pleasant for us who are left on the plains. It is possible that the temperature will rise considerably before the beginning of the rainy season in June. We prepare for the greatest heat and greatly appreciate the cooler weather when we have it.

The health of the missionaries in general is good. A few are feeling the strain of the work but we hope the high hills will greatly benefit them. Reports are coming back to us that our children who are in the hills in school are rapidly gaining in weight and color. They lose it from exposure to the heat and other extremes of the plains. The plains are also hard on the smaller children as a rule.

The Church activities are being carried on with more than usual interest during this hot season. Eight young brethren are in two Gospel teams and are spending a month each in Sankra and Ghatula respectively, visiting villages with the workers and holding evangelistic services. We are so glad for this interest manifest in the rising generation which is the future hope of the Church. As they grow in years and experience they will become effective winners of souls. The village Sunday schools are regularly held by the volunteer workers of the different congregations.

The Spring communion services have all been held in the different congregations. Not all difficulties were overcome and a few refrained from communing because of hindrances in their own lives or difficulties with others. It would be of interest to the reader to know the nature of some of the difficulties which arise:

1. A deacon is now under censure for permitting un-Christianlike features in his son's wedding and also for allowing an excommunicated member to mingle with the other people at the time of the wedding meal which was also a community meal.

2. One member who has been excommunicated several times for drunkenness is again under censure in one of the congregations.

3. A father of a girl of marriageable age gave his daughter in marriage to a Hindu for some remunerative consideration and has been found guilty of deliberate disloyalty to the Church. His and his wife's membership are being severed from the Church.

4. Another who has been in other parts of the country for some years has returned to our midst but his membership had been severed because of difficulties with members and defiance to the counsel of the congregation in which he wishes to now place his membership. But he has now become willing to meet all conditions and renew his relation with the Church.

5. A sad case of a fallen young sister whose life is blighted but whose relation with the Church must be severed and whose condition causes great sadness in her own home and also in the community. The other guilty parties must also be dealt with.

While all these things occur in the Indian Church we are not forgetful that they also occur elsewhere and we are also thankful to God that the Church leaders who have to deal with the cases have the conscientious support of the congregations to an increasing degree. The Church in India is growing in strength and also in the fear of God. We must expect that such problems will arise.

Then there are members who have to be held back from communion because they wear some kinds of jewelry all of which is forbidden in the Church. Some of them purchase or have given them some rings, ear-pieces, or amulets for the neck which they wear for superstitious reasons and do not consider them as jewelry but which is all the more reason that they part with them. In this too the conscience of the brotherhood is growing.

Classes of converts will soon be organized for special instruction. There are those among the lepers who have given their hearts to the Lord and want to become followers of His. It is very encouraging to see them accept the Gospel teaching which they receive every day. Poor cripples among them who are unable to work and hardly able to walk with no hope of complete recovery in this life take hold of the promises of Christ and accept Him. Others who are hopeful accept Him and in turn become messengers of the Gospel after they have been dismissed from the Leper Home symptom-free. Would to God that all the moral lepers of this dark land might become sin-symptom-free through the blood of the Lamb.

God bless you all for your interest, prayers, and support in and for the work of the Lord in India.

Your brother in the faith,

Geo. J. Lapp.

Dhamtari, C. P., India.

MOTHER'S PRAYERS HAVE FOLLOWED THEM

By J. D. Mininger

For the Gospel Herald.

For this child I prayed.—I Sam. 1:27.

"When mother prayed! O precious hour
When God would come in mighty power!
O memory sweet! O hallowed place
Where God did shine in mother's face!"

This godly Mennonite mother died years ago in a distant state. One of her last concerns was the salvation of her wayward son. After her homegoing, the son left the scenes of his childhood days and went "west." By request of burdened relatives the writer located him recently and found him in circumstances where he was very much in need of help such as his mother's God alone could give. How true it is that

"Man's extremity is God's opportunity"

After a prolonged visit with him he acknowledged his need of a Savior, and prayed in substance: "God, be merciful to me a sinner, and save me for Jesus' sake. I am sorry that I grieved Thee by my life of waywardness and sin. Give me grace to live to please Thee, the rest of my days for Jesus' sake. Amen."

"Oh the blessed hours when one points the penitent soul to the Lamb of God and tenderly turns his feet into paths of peace."

An unusual thing occurred at Argentine Mission last Sunday morning. Leo B. had a birthday the week previous. So he dropped his birthday offering into the box, with one or more others. But the fact that he had a birthday did not interest us nearly so much as the fact that he had "two birthdays" this year. The most important of these is the day when he was **"born again."**

Just the other Sunday he was admitted into church fellowship by water baptism near the spot in the Mission building where rested the remains of his mother on the day of her funeral held about a year ago.

For a number of years Leo worked and provided a comfortable home for his mother who found Christ in connection with the work here. She was a faithful member of the Church until the Lord called her home. In many respects she reminded us of Sister Toombs of sainted memory.

While it is true Leo did provide nicely for his godly mother, it is also true that until recently he neglected the **"one thing needful."** How his mother would pray and plead for his salvation. Not long before she passed away she remarked to Sister Mininger: "Pray for my boy." Sister Mininger replied, "Sure. Never give up, commit him into the hands of God." "I

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Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THREE COLLEGE WRECKS

(Tract by Evangelist R. R. Jones. Selected by I. F. and Stella M. Kauffman.)

The Only Daughter

Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on the front seat and followed my every word with an expression of agony I have rarely seen on a human face.

When the service was over his pastor said to me, "Did you see that man who looked like the incarnation of agony? He sat in the front seat to-day. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and Church. She finished high school.

"He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains."

The Pride of His Mother

Let me tell you another story. I could tell you numbers of them, for my work has taken me into forty states, and for over twenty-five years I have had to deal with the souls of men and women, and I know what is going on. A few years ago I was conducting a revival campaign in the shadow of one of the great universities in a northern city. One night I dismissed the crowd and started down town. A young fellow followed me down the street, out of the shadow into the light, out of the light into the shadow. I didn't like to have him stay behind me like that, so I turned and said, "Jones is my name. Do you want to speak to me?" I noticed that the young man was crying, so I put my arm around him, and took him up to my room in the hotel. We sat down.

I shall not tell you about the preliminaries of our conversation, but at last he told me this story: "My father died three months before I was born. All he left me was his good name, and all he left my mother was the memory of his love. My father had been well-to-do. He lost all he had just before he died. The home where I was born was sold under mortgage. My mother was a plucky little woman. She got a little house on a back street and got a job to support herself and take care of me.

"I grew up in Sunday school and Church. I am not bragging about it, but I had the reputation of being the brightest boy that ever graduated from the high school in our town. I shall never forget the day I finished. The little auditorium was full. My mother was sitting back there. Her face was beaming. I received every honor that it was possible for a boy to get. It was a great day. They gave me honor after honor, and my mother sat back there and smiled at me through her tears.

"The exercises were over, and I made a break to get to my mother, but the crowd flocked around me to congratulate me. Mother is a timid woman and she slipped out so people wouldn't see her crying. I ran down the street to the little cottage, and mother was sitting there with tears flowing down her face. She was smiling through her tears. I put my diploma and the medals in her lap. I leaned down and kissed the tears away.

"'What are you going to do now, son?' mother asked me. 'I am going to go to work and support you, mother, and you are never going to do another thing. You are such a sweet mother to me.'

"Mother smiled and said, 'You are going to college this fall.'

"'Why, how am I going to college?' I asked.

"'I am going to send you,' mother replied. 'All your life I have saved a little money each week, sometimes two dollars, sometimes three dollars, but always one dollar. I have the money in the savings bank. I have enough to send you to the leading university in this country!' My heart leaped for joy.

"Last fall my precious mother packed my trunk and she put her own Bible in the tray of the trunk, the Bible she had marked, the Bible she had prayed over, and over which she had wept. Mr. Jones, I am a boy, but when I went to this school I was as pure as the purest girl who ever lived. I entered the dormitory and took my mother's Bible out of the tray of the trunk and laid it on the table.

"The students flocked around me, calling to the other students to come see my Bible. 'We have a country boy come to town and he brought a Bible with him!'

"'He will get over that,' someone said.

"'Just give him time. Let him get in biology. The biology prof will fix him. The Bible is all right for country people and for ignorant folks, but we have outgrown that.' I paid no attention to them. I read my Bible. I said my prayers. I went to Sunday school and Church.

"At last I got in the biology class. You have got to hand it to that teacher. He was a better psychologist than he was a biologist. He dropped doubts in my mind every time I went to class. Little by little he broke down my religious resistance. After a while I lost my faith. I didn't believe in my Bible. I didn't believe there is a God. I was miserable, but I tried to be decent for my mother's sake. I do love my mother.

"But I couldn't be decent. I had lost the inward urge. I had lost the power to be good. Oh, God, I hate to tell you this, Mr. Jones, but one night I went out with the boys. I have lived in awful sin. I have been drunk for six weeks. I have gambled away the money that mother saved. I have gone with wicked women and my faith is all ruined.

"To-day I had a letter from my mother. She will be here to-morrow. Oh, God, I can't see her. I couldn't look at her. She thinks I am pure. She thinks I am the same boy that I was when I left her a few months ago. I couldn't stand to look into her eyes. If I did look at her I couldn't kiss her, for I have an unspeakable disease. I am going down town in the morning before mother gets here and buy a gun and blow out my brains. If there is a hell, as my mother's Bible says there is, it isn't any worse than the hell I am in."

If we don't bring back to the schools of this nation the Word of God and the old-time religion, this nation is gone. The educational institutions in America are sleeping over atheistic volcanoes.

The Son of the Aged Minister

Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. "I would like to speak to you a minute, Brother Bob," said the old man, with a trembling voice.

"All right," I replied, "I will be glad to talk with you."

He looked at me a minute and then said, "Let me get where I can prop against the wall, for I am feeble and old and trembly in the knees." We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"Brother Bob," he began, "I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly

(Continued on page 254)

SUNDAY SCHOOL LESSON

Lesson for July 3, 1932—Ex. 2:1-10

CHILDHOOD AND EDUCATION OF MOSES

Golden Text.—Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Introductory.—The lessons of this quarter are devoted to the period of the Exodus; covering the entire period of the life of Moses, beginning with his birth and ending with his death. In our last lesson we saw Jacob and his family comfortably settled in Egypt, while his favorite son was the ruler over that favored country. But in due course of time there was a change of dynasties in Egypt, the beneficent work of Joseph had been forgotten, and Israel went through a terrible scourge in the form of a prolonged persecution. At the time of the birth of Moses that persecution was on in all its fury, and it does not seem to have abated any when, eighty years later, Moses returned from his forty years' exile in the wilderness to lead his people into the land of promise.

The "Goodly Child" (1-3).—Amram and Jochebed, Moses' parents, were of the tribe of Levi. A number of children were born to them, at least two of them (Miriam and Aaron) being older than Moses. Seeing that Moses was an especially favored child, they took every precaution to have him saved from the awful fate which the Pharaoh of Egypt had decreed should be the lot of all Hebrew male children in Egypt. The mother hid him for the first three months, and when she saw that she could not longer hide him she improvised an ark of bulrushes and placed him in an obscure place in the river Nile.

Found by Pharaoh's Daughter (4-6).—It was not long until an event of worldwide importance occurred. Off in the distance stood the faithful little sister, Miriam, eager to learn what should become of the little babe. And while she was watching and waiting there came a daughter of Pharaoh, together with her maidens, to wash herself in the river. Seeing an ark among the flags, she sent one of her maids to bring it to her. What was her surprise when she saw in the ark a charming Hebrew babe, and her heart was touched when she beheld the baby's tears; "and she had compassion on him." Naturally she resolved that this child should be adopted as her own son. This Egyptian, though the daughter of a heartless tyrant, was after all human, capable of being touched with sympathy for the needy and distressed.

Miriam's Opportunity (7-10).—No sooner had these things occurred than Miriam rushed to the side of Pharaoh's daughter and offered a suggestion. "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" asked Miriam. It was indeed a heart-breaking thought that this darling babe should be left in the household and under training in a heathen home, but even this was to be preferred to a cruel murder, as was the case with so many of the Hebrew male children at that time. The thought was very welcome to Pharaoh's daughter. "Go;" she replied to Miriam's question. Miriam ran quickly and brought her mother. When the mother came to the scene Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give thee thy wages." It was a happy day for Jochebed. We dare say that she had hardly expected such a favorable outcome. But the hand of the Lord was in this, and this faithful Hebrew mother improved her opportunity to teach her little son the principles of the true religion ere she turned him over for further training in the ways of the Egyptians. The child grew, and in due course of time he was brought back to Pharaoh's daughter. He was called Moses, because, as Pharaoh's daughter said, "I have drawn him out of the water."

Stephen's Reference to Moses (Acts 7:20-22).—The life of Moses is recorded in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Numerous references to Moses are found in later writings, not the least among which is that found in the scripture just referred to. It is clear that Moses was exceptionally well trained, first in the ways of the Lord as taught in the religion of the Hebrews, and afterwards he "was learned in all the wisdom of the Egyptians." Several significant things are noted in this brief reference: (1) He was "nourished up in his father's house three months;" to say nothing about the nourishment and training he received there after he was found in the river by Pharaoh's daughter. (2) "He was cast out;" which leads us to believe that the fond parents had expected this to be the last of him, so far as they were concerned, unless the providence of God should intervene and in His own way save the boy for future usefulness. (3) Pharaoh's daughter "nourished him for her own son;" or, in other words, she adopted him as her own. (4) He "was learned in all the wisdom of the Egyptians." (5) He "was mighty in words and in deeds." It was this man whom God miraculously preserved from infancy up and chose to deliver His people from the hand of the oppressor in Egypt.—K.

Bible Meeting Topic

BIBLE TEACHINGS CONCERNING WAR.—Lev. 26:1-20; Matt. 5:38-48; Jno. 18:36

Topic for July 3

MOTTO

"The weapons of our warfare are not carnal."

OUTLINE STUDY

I. Records of Wars.
1. When Chedorlaomer and others took Sodom and Gomorrah.—Gen. 14:1-16.
2. When Israel was attacked in Rephidim.—Ex. 17:8-16.
3. When the Lord directed the war against Midianites.—Num. 31:1-12.
4. When the Lord directed Saul to smite Amalek.—I Sam. 15:1-23.

II. God-directed Under a Dispensation of Justice.
1. David was helped in battle.—II Sam. 22.
2. Joshua and Israel.—Josh. 24:1-15.
3. Gideon and Israel.—Judg. 7.
4. Success of God's people meant favor; failure meant punishment.—Lev. 26: 3-13, 14-20.

III. The Dispensation of Mercy and Grace.
1. Jesus declares the change of procedure.—Matt. 5:36-45.
2. Our position as servants of Christ.—Jno. 18:36.
3. Returning good for evil.—Rom. 12: 17-21.
4. The battle is with spiritual weapons against spiritual foes.
   a. Mighty through God.—II Cor. 10:4.
   b. The armor and weapons.—Eph. 6:10-18.
   c. Taking wrong meekly.—I Cor. 6: 1-8.
   d. The good fight.—I Tim. 6:12; II Tim. 4:7.
   e. Acceptable suffering.—I Pet. 2: 20-23.
5. Wars come from lusts.—Jas. 4:1, 2.
6. There is no alliance with the ungodly world.—II Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Teaching of the Prince of Peace:
   a. Love Your Enemies.
   b. Do Good to Them That Hate You.
   c. Resist Not Evil.
2. Practices for God's Children:
   a. Do Not Fight with Carnal Weapons.
   b. Use the Sword of the Spirit and Prayer.
   c. Heap Coals of Fire by Good Deeds.

For Seniors.
1. The Change in Dispensations and Its Effect on God's People and War.
2. Meeting the Standards of Christian Peace in the Midst of a Crooked and Perverse Generation.
3. The Power of Spiritual Weapons above the Carnal.

PERSONAL THOUGHT

Do I know what spirit I am of in the dispensation of mercy?

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 23, 1932

Field Notes

Bro. J. W. Shank of Goshen, Ind., filled the pulpit in the Scottdale Mennonite Church on Sunday morning, June 12.

A brother writes from Orrville, O., under date of June 13: "Had a good meeting last evening. William Detweiler of Canton gave a very helpful address on 'City Mission Work.' Otto Binkley opened the service."

A Correction.—In a recent number of the Gospel Herald, referring to the tract on "The Holy Kiss," we stated that the writer's address is Denbigh, Va. We should have said, Norfolk, Va. Those interested may write to L. Bontrager, Norfolk, Va.

Sister Maggie Shetler, wife of Bro. S. G. Shetler of Johnstown, Pa., passed to her eternal reward on Tuesday, June 14. Funeral at Stahl Church on Thursday afternoon, following her death. The bereaved family has the sympathy of many friends.

Change of Address.—Bro. A. B. Gingerich, from Elmira, Ont., to Guernsey, Sask. On June 10 Bro. Gingerich arrived at Guernsey, where he expects to spend the summer. May the Lord bless his labors while spending the weeks and months with loved ones at Guernsey.

A brother writes from Gettysburg, Pa.: "Greetings: July 2, in the evening, and July 3, all day, the congregation at Mummasburg will, the Lord willing, listen to the discussion of a series of subjects by Bro. Paul Huddle. All are invited to attend. Your prayers requested."

The brotherhood of the Slate Hill congregation near Shiremanstown, Pa., is making arrangements for their annual Bible reading on Wednesday evening, Thursday, and Friday, Nov. 23-25. These annual meetings have been held in that congregation for many years and year by year have proved themselves a means of spiritual uplift.

Among the good news reported from the series of meetings going on at Thomas Church in the Johnstown, Pa., district is the following extract from a card written by a brother in that district: "Meetings going on at Thomas conducted by Bro. J. S. Hess of Lititz, Pa. Interest good at present. Three souls have confessed Christ. Others under conviction. Pray for us."

A brother from Harrisonburg, Va., writes us under date of June 13: "Bro. Rhine Benner suffered an automobile wreck last night in which his car was wrecked beyond repair. He received a bad cut on his left arm, and some bruises elsewhere. A drunken man ran into him." Our prayer is for Bro. Benner's speedy recovery, and for the drunken man's complete conversion.

Bro. E. A. Mast, bishop of the congregation near Kokomo, Ind., has been stricken with cancer and consequently has asked Conference to release him and choose some one else to take his place. Accordingly the Executive Committee of Conference, in coöperation with the congregation, has chosen Bro. J. K. Bixler of Elkhart, Ind., to serve the congregation. May God's choicest blessings rest upon both of these brethren.

Among the recent visitors at Scottdale were the following: Jacob H. Mellinger, Soudersburg, Pa.; John H. Mellinger, Lancaster, Pa.; Isaac H. Rohrer, Ronks, Pa.; S. M. Lefever, Paradise, Pa.; Jas. H. Shank, Mt. Crawford, Va.; C. D. Luther, and O. D. Shank, Harrisonburg, Va.; Sallie Mohler, C. L. Shank, North Canton, Ohio; J. W., Elsie, Robert, and Paul Shank, Goshen, Ind.; Grace, Blanche, and Cora Wingard, Scalp Level, Pa.; Albert and Emma Sisk, Gortner, Md.; Mary and Mrs. M. L. Sisk, Mt. Lake Park, Md.; S. W. Slabach, Oakland, Md.

From a congregational letter, by Bro. J. S. Hartzler, we quote the following estimate of the recent meeting of the Indiana-Michigan Conference: "The District Mission Board Meeting and Church Conference have gone into history. On the whole these meetings were very good. Talks were interesting and edifying, and a general good feeling seemed to prevail. Among the outstanding features were the Missionary and Conference sermons and the two talks, 'Witnessing by Living,' and, 'How to Maintain a Unified Standard in this Conference District.' Others were required to boil their talks down because of lack of time. On the whole we had very good meetings."

Correspondence

Hubbard, Oreg.

Dear Readers, Greetings:—"What shall we render unto the Lord for all his benefits toward us?" He indeed has been very good to us.

On May 29 Bro. Henry Harder of Alberta, Canada, preached an interesting sermon on "doing things." Text, Phil. 4:13. All who were able to attend conference were filled with inspiring thoughts.

Last Sunday we were privileged to have in our midst three visiting ministers: Bro. Ernest Garber of Filer, Idaho, who preached for us in the morning. Text, "Jonah as the type of Christ;" in the afternoon Bro. John Hochstetler of Creston, Mont., preached from the text, "Why I am a Christian," and in the evening, Bro. Amos Kilmer of Sheridan, Oreg., preached from "The riches in Christ" (Rom. 11:33). The believers were strengthened and built up in the most holy faith by the messages given. We in-

deed thank the above-named for stopping with us, and extend a hearty invitation to any one else passing through our midst to do the same.

Pray for the work at this place that it may continue to prosper.

June 7, 1932. Cora Bond.

Duchess, Alta.

Dear Herald Readers:—Bro. Paul Erb of Hesston, Kans., conducted a singing class here from April 25 to May 6. He had a class each evening except Saturday and Sunday. The lessons were very much enjoyed by all those who attended the classes.

Sunday, May 6, a young man was received into the Church from another denomination.

Last Sunday morning counsel meeting was held, and in the afternoon we had our communion service with Bro. Nick Roth of Tofield in charge. Nearly all the members were present at this service, when we were again reminded of the suffering of Jesus. Bro. Roth was with us again in the evening and preached for us.

Bro. and Sister Harry Wadel and family and Anna Shetter of Chambersburg, Pa., are spending the summer here at Duchess. We are indeed glad to have them with us.

Bro. Paul Erb will begin a series of meetings here in the latter part of July. Pray that God's blessings may rest on these services.

June 10, 1932. Edna Byers.

Lake Charles, La.

Dear Gospel Herald Readers:—A friendly greeting to all. We have many reasons to be thankful to God, our Father and the Son, our Savior.

Bro. E. S. Hallman of Falfurrias, Texas, was with us Wednesday, June 1. He had an inspiring message for us, and held communion at the same time.

Bro. E. G. Leidig of this place spent a week at Falfurrias and Premont, Texas, and on Friday was accompanied home by Bro. H. F. Reist and Mr. Clyde Huffsmith of Falfurrias. Bro. Reist had services at the Community Chapel Sunday morning, and in the evening at the home of Bro. Pete J. Liechty. Both sermons were preached with power from on high on the second coming of Christ. Be ready to meet Him in the air. Christ says, Comfort ye one another with these words. Both services were very much enjoyed and taken to heart.

We pray God's richest blessings on the two brethren as they preach the Word in boldness without fear of man.

Bro. Reist and Huffsmith returned to their homes again.

All Herald readers remember us in prayer. A Sister.

June 11, 1932.

Exeland, Wis.

Dear Herald Readers, Greetings:—On May 14 Bro. Harry Wadel and family, also Sister Anna Shetter of Chambersburg, Pa., visited in our midst. We are always glad to have visitors.

On May 22 Bro. I. S. Mast came into our midst. He preached a sermon both morning and evening. Both were an inspiration to lead us and encourage us to cling closer to Christ.

Sunday school attendance has increased in number over the attendance through the winter. We now have an average attendance of about 32.

In the near future we are expecting to have meetings. No definite time has been set as yet.

June 11, 1932. Ethel Sinclair.

Greensburg, Kans.

Greeting to Readers of the Herald:—The wheat harvest is near at hand. Everybody is busy repairing machinery.

On May 29 we were delighted to have with us Bishop Harry A. Diener of Hutchinson, Kans., with several others of the brethren and sisters from the same congregation. He administered the Lord's supper to us. The members all partook. Many visitors were present. We felt the Lord's blessing present with us.

The previous evening we had our preparatory service, and also received one soul into the Church by water baptism. The following morning, before communion services, three more souls were received into church fellowship.

June 12, 1932. Cor.

Rockton, Pa.

Dear Herald Readers, Greetings:—We are very grateful to our heavenly Father for the brethren who are so faithfully filling our pulpit since we are without a resident minister. Some of the ministering brethren who were with us recently were: Bro. Irvin Stonerook of Martinsburg, accompanied by Sisters Grace and Mary Metzler; Bro. Joseph Saylor of Johnstown, accompanied by Bro. Jno. Croyle.

May 29 we enjoyed our communion service. Bro. James Saylor of Johnstown and Bro. J. A. Brilhart of Scottdale officiated.

We were glad to have with us for that service two carloads of folks from the Johnstown district. We appreciate the services of our bishop, Bro. James Saylor, who so willingly makes those long trips from Johnstown. We are grateful for his help, and encouraging messages.

Since our last letter the death angel has visited our congregation and claimed two members from the same home. Bro. D. W. Kirk died in January, and Tuesday, June 7, his youngest daughter, Sister Alice Kirk, fell asleep in Jesus. We will miss these loved ones as they were faithful and willingly gave their services to the church. Although Sister Alice was in poor health for over a year, she was at our last communion, May 29, able to remain with us during the entire service. She is well known to many of our readers, being present at many of our church conferences, and attending Johnstown Bible School in its infancy. Though they are gone and cannot return, yet if we are faithful we can go to them.

Services were conducted by Bro. James Saylor, assisted by Bro. Joe Saylor of Johnstown, Bro. J. A. Brilhart of Scottdale, and Bro. J. B. Hollopeter of the Church of the Brethren, Rockton.

We are looking forward to daily vacation Bible school to be held July 5-12. Bro. J. Frank Brilhart and wife of Scottdale, and Sister Katy Collins of Masontown have offered their help, for which we are thankful. This will be our second Bible school term.

June 12 Bro. L. A. Blough of Johnstown filled the appointment here also Bro. and Sister Menno Eash and two children of Johnstown worshiped with us. We are glad for these brethren to have been with us, and we invite others to stop with us.

June 13, 1932. E. Pearl Hummel.

Needmore, W. Va.

Dear Herald Readers, Greeting in Jesus' Name:—Indeed we have many reasons to praise our Maker. Sunday school was started at Salem, April 17. Since then the average attendance has been about 40. There were quite a number of little children, and we are glad they come even if their parents do remain at home.

On May 15 we had the privilege of worshiping together in an all day meeting. At this time there was rendered a S. S. and musical program. A number of boys from the E. M. S. gave us some special numbers, and a few short talks on the S. S. The ministering brethren who took part were Bros. A. G. Heishman and S. A. Shank.

On June 4 Sisters Emma Zimmerman and Sadie Hartzler of Harrisonburg, Va., and Sister Emily Kraybill of Lancaster, Pa., came into our midst to conduct a Vacation Bible School for the benefit of the children. The school continued until June 15. The enrollment was 37 and the average attendance was 27. Each evening during the week the sisters gave some illustrated talks which were followed by a Gospel message by Bro. Lewis Showalter or Bro. S. A. Shank, both ministering brethren from Broadway, Va. A large attendance each evening.

We are very glad to have the brethren and sisters with us, for their work was very much appreciated by all. As this was the first Bible school con-

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Miscellaneous

42nd PSALM

By T. H. Brenneman

For the Gospel Herald.

1 E'en as the hart doth pant, and looks
To find the cooling water brooks,
So pants my soul for Thee, O God,
Who art my comfort and my rod.

2 My soul it thirsteth for the Lord,
Yea, for the living God and Word;
When shall I come with all my heart,
And never from my God depart?

3 My tears were shed with heart contrite,
And were my meat by day, by night;
While they kept saying unto me,
Where is thy God to comfort thee?

4 When I remember all these things,
My soul pours out and, lo, it sings;
For I had joined the happy throng,
To worship in God's house with song;
'Twas heard, the voice of joy and praise,
On this a holy day of days.

5 My soul, why seem cast down to be,
And why disquieted in me?
Hope thou in God; I yet shall praise
Him for the help of His dear face.

6 My soul within me, O my God,
Is much cast down, before Thee bowed;
Therefore will I remember Thee
When I the land of Jordan see;
Also the peaks of Hermon tall,
As seen from Mizar mountain small.

7 Deep unto deep, aloud they shout
At noise of every waterspout;
Thy mighty waves, which here I see,
Like billows have gone over me.

8 The Lord my God will yet command
His loving kindness to expand;
By daytime and by night as well,
His cheerful song shall with me dwell;
And then my prayer, my prayer for me,
Unto the God of life shall be.

9 Unto the Lord my prayer shall be,
Why hast Thou thus forgotten me?
Why go I mourning then and cry
Of torments which my foes may try?

10 As with a sword within my bones,
My foes reproach in vilest tones,
While daily unto me they say,
Where is thy God, thy staff and stay?

11 Why then art thou cast down, my soul?
Why with disquietude so full?
Hope thou in God, for I shall yet
Praise Him who all my foes has met;
Thy God and my deliverance,
The health of my sad countenance.

Goshen, Ind.

ASHES, ASHES EVERYWHERE

By Florence B. Lauver

For the Gospel Herald.

On the morning of April 11 we awoke and wondered why it was dark so long. Bro. Lauver went out into the yard and came in with a handful of ashes. We had never seen the effects of a volcano, but we at once thought it must be that. Ashes came down like snow and kept falling until two o'clock in the afternoon. It was as dark as night until two o'clock in our town also. It looked like a deep snow. I brought in my flower plants and we made paths around the house. It took quite a bit of work to clean the yard and all the roofs.

About two o'clock eight converts and members came with two others who had never been to church before. They were quite alarmed and wanted to have prayer. We went into the church and had a prayer meeting. We repeated scripture verses and sang hymns. When we entered the church it was dark, and when we came out it was almost day light. The unconverted woman said, "Ha Visto Dios contesto" (Just see God has answered).

A woman of one of our Bible reading homes was quite alarmed and said, "Lord, if you will only help, I promise to go to culto regularly and read my Bible. We have not seen her since in the meetings. Like many unsaved people, she calls upon the Lord in times of trouble, but when all is well they forget and keep on in sin.

Recently one of our aged sisters, Mrs. Boyero, was very near death's door. But the doctor gave something that she was temporarily relieved, but cannot get well. It was a pleasure to be at her bed-side that afternoon when she thought she was going to die. She repeated ever so many Bible verses, prayed, and tried to help us sing.

Some of the verses were, "In Christ Jesus there is no condemnation," "He that believeth hath passed from death unto life," "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me," besides many other precious texts. To her unsaved children she said, "You have been so good to me, but you do not understand the joy and peace that I have." She asked them to follow Christ also. She said once, "It seems as though I can almost hear the angels sing." Surely the death of the soul that has been washed in the blood is not a sad event; just a step from this world to the blessed home where there is no pain nor sorrow.

Bro. Echaniz, another aged brother, is not expected to live many days longer. His mind is continually on heavenly things. When well, his daily companion was the Bible; and so much the more now, although he is almost delirious at times. He is so happy when we go and have prayer and sing with him. A nun told him he would go to hell because he left the Catholic Church. He answered: "Me go to hell! It's impossible; Christ died for me." These two aged souls were really pillars of the Church. When health permitted they never missed a meeting. Will you pray that their unsaved relatives may find Christ through their example and prayers?

Carlos Casares, F. C. O.,
Argentina, S. A.

HONEST POVERTY CONTRASTED WITH SHAMEFUL POVERTY

By Abbie Blosser

For the Gospel Herald.

There always was poverty here on this earth and there always will be. But there is a great difference between honest poverty and shameful poverty. God speaks of the poor all through the Bible and promises blessings to the poor who are faithful and live pure, honest lives. In Isa. 41:17 we read, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." All those who are poverty-stricken, but are honest and trust in the Lord when they are needy, the Lord will hear their prayers and will supply all their needs. If each one of us would just stop to think, we would recall some incidents which we have read and also heard of where people were almost out of food and clothing and knew not where their next meal was coming from, nor how they would get clothes to wear, but as they were Christian people and trusted in their Lord, their needs were supplied in some way or other.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. 3:12). There are aged people who have toiled faithfully in their younger days in supporting others. These aged people may with a clear conscience receive help from the younger folks, as God planned that they should care for the aged and weak. There are some young persons, as well as old, who are afflicted in some way that need care and help. It is not a shame for one to possess but little, if we are busy in doing some useful work for the welfare of others.

The Bible nowhere justifies laziness. People who are well and able to work and are idle, and are kept by the labors of others, are condemned by God and His Word. Idleness and laziness bring poverty and shame. Prov. 10:4, 5: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." Poverty and shame are sure to come to the person who is not willing to work. But the one who is a willing worker will provide against a day of need while there is an opportunity and he will receive a blessing.

Sometimes there are those who are able and willing to work but poverty and shame are brought upon them through their extravagance. "Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured" (Prov. 13:

18). There are people who are poor and in need of food, but are not willing to work, and steal in order to get food. This kind of poverty brings shame upon these poor people. "Therefore I said, surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God" (Jer. 5:4). In this verse it shows that God looks upon this kind of poverty as being spiritually poor as well as financially poor. There is no one so poor but that they can lend a helping hand in some way, to do something either for himself or for others. It is much better for us to be poor and live a Christian life than to be rich and be lost in sin. "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich" (Prov. 28:6).

Poverty is no disgrace so long as we are honest in all our dealings with others and live a Christian life. For even Christ became poor so that through His poverty we might become rich in heaven. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). On the other hand, poverty with sin and slothfulness brings shame and condemnation.

South English, Iowa.

HONEST POVERTY CONTRASTED WITH SHAMEFUL POVERTY

By Lizzie King

For the Gospel Herald.

We are all acquainted with both classes of people. It is possible that any of us may find ourselves in the "honest poverty" class, although, we need not be in the other class unless we desire to.

Often misfortunes follow each other with such rapidity that the consequences (especially the financial ones) may be terrible.

A siege of illness, a hospital bill, or death in the family may exhaust the little amount a family has been able to save.

The death or protracted illness of the head of the family may withdraw all support from the family and place them in the class of honest poverty.

Perhaps the greatest contributing factor to-day in our financial depression is unemployment. Because the laborer in the city has no work and so is unable to buy, the farmer to-day receives small income for his produce.

Then there are aged people who have spent their past life in years of faithful service supporting others and have come to their declining day, dependent upon the help of others.

A test of honest contrasted with "shameful poverty" is reflected by the attitude we take towards it.

The development of real character in men and women can go on in bad times as well as in good times, and after all that is the important thing. We have a good example in the character of Job. He was able, industrious, and became very prosperous. His life was blameless and upright, and he had a sublime faith. He was the greatest man in the East, but he knew it and put much trust in his riches. Feeling his importance, it is not strange that Job got into war with other nations who defeated his forces and seized most of his property. Fire and storm destroyed the rest, and killed his children. But Job was a strong man and kept his faith. Then after a siege of boils during which he suffered great pain, Job's wife became discouraged and urged Job to "curse God and die." Again Job kept the faith, saying, "What, shall we receive good at the hand of God and shall we not receive evil?" His faith made him a man of character, and in time he became twice as prosperous and wealthy as he had been before.

Shameful Poverty

Let us consider for a little while those who are living in shameful poverty. These may consist of several classes. First, we have those people who seem to be content to just drift, trusting to luck for a living. They believe that it is no use to mark out for themselves a particular work, and then strive to accomplish it, but would rather just drift from day to day. It is not surprising that those who aim at nothing, will accomplish nothing. They put forth little effort, and they reap accordingly. They do not realize that there is little in luck that will bring man success; but work, guided by thought and honest effort, will accomplish much. Things don't just turn up in this world until someone turns them up. "A pound of pluck is worth a ton of luck."

Another class of people in poverty are those who do not rely upon themselves, but upon others for support. God never intended that strong, independent beings should be reared by clinging to others, like the ivy to the oak, for support. "God helps those who help themselves," has proven a true saying. A man is, to a great degree, the maker of his own fortune. We are born with powers and minds capable of almost everything, but it is the exercise of these powers that gives us ability and skill. The best capital that a man can start life with, is not money, but good health, clean morals, fair ability, and an iron will. No one can make the excuse that because of lack of money, it is not worth while to try.

Another class of people living in poverty are those who live without making good use of their time. Lost wealth can be replaced by industry, lost health by proper care, but lost time is gone forever. One so often hears the excuse, "I have no time." It is easier for an over-worked man to do a little more, than for the lazy man to get up steam. Do not complain that you have no time, rather be glad that you have not too much of it.

There is also a class of people who are in such a hurry to get rich that they will speculate, or try to get rich by dishonest means. Some will not stick to one line of work, because the money does not come in fast enough —so will t y their hand at something else. It is well to remember that "a rolling stone gathers no moss."

Another cause of shameful poverty is extravagance. Too many people are ruined by not spending what they have, wisely. Pride is one great cause of extravagance. One is apt to let "what the other person thinks of him" influence him to spend money for what he can not afford, thus causing him to get into debt. It is not the necessities of life that ruin man, it is the foolish things which he imagines necessary to his comfort. It would be wise to accept the words of Horace Greeley who said, "If I had but 50 cents a week to live on, I would buy a peck of corn, and parch it, before I would owe any man a dollar."

Slothfulness, or laziness, is another sin for which man must answer. The Bible teaches, "Six days shalt thou labor and do all thy work." Some people seem to never be able to get their work done. God gives ample time to do our work, and it is a sin to leave any of it undone. God expects a man to choose some calling, and He expects that man to master that calling, and to excel in it.

Wasted opportunities are often the cause of shameful poverty. How many times we hear the expression, "If I only could do it over." One should never fail to make the best of every opportunity.

A great many people are in poverty because of failure to attend to their work. This is true on the farm, in the shops, in vocations or professions. If we see a man in the store playing checkers day after day, although the game itself might be of little or no harm, yet it is wrong for that man to waste so much time which should be applied to his work, whatever that work may be.

It is shameful poverty, when a man loses his money by gambling, trying to get rich at the expense of the other fellow. Many a man has ruined his life here in this world and some possibly in the next world, because of this sin.

Then there is still another class of shameful poverty, in the case of the

people who would rather be poor than to do honest work. The person who is above labor or despises the laborer, is himself one of the most despicable creatures on God's earth. He not only displays a dull intelligence of those nobler inspirations with which God has endowed us, but he even shows a lack of plain, common sense.

Other causes of shameful poverty are caused by the sins of drinking, card-playing, the pool room, and any other thing or habit which takes the money from the family, and spending it for that which can do absolutely no good, but so much harm. The Bible asks, "Wherefore do ye spend money for that which is not bread?"

The man or woman who is not doing his or her very best, and making the most of his or her abilities, is not only sinning, but is losing the goal of earthly happiness.

Kokomo, Ind.

PRAYER

By A. R. Kurtz

For the Gospel Herald.

Do we take time to pray? Or are we too busy? Dr. White, president of the Bible Institute of Los Angeles, Calif., said that if he didn't have one hour's time with the Lord by rising at five o'clock he would get up at four-thirty.

These trying times we should be much on our knees. There are one hundred sixty-eight hours in one week, and many are satisfied in giving only two hours to the Lord and the other one hundred sixty-six to sleep and worldly gain.

A number of years ago a farmer in the state of Texas failed to have family worship. He was in a hurry to get his crops out, and sent his boys out to work without asking our heavenly Father to bless them in their work and for keeping them safe through the day. It wasn't long until one of the boys had a broken double-tree. Soon another called that his plow beam was broken. The father called his boys all to unhitch the horses and come to the house. While there, with the tears streaming down his cheeks, he with his family fell on their knees, asked the heavenly Father to forgive, and promised never to get in such a hurry again. His son said that his father never missed one day after that, and four of his sons became preachers and great evangelists.

It does not pay to rob God. The reason so many do not care for worship or reading the Bible is because they are not acquainted with the Author or in love with Him.

One time a young lady received a book. She read some in it but it seemed so dry that she laid the book away. A while later she met a young man and fell in love with him. She thought then she had seen the name before. She went and looked at the book and saw that the man she had fallen in love with was the author. She read the book with new light and she thought it was the most wonderful book she had ever read.

Why should we not love our blessed Lord who never fails? Then when we fall in love with Him the Bible becomes a new book. There are crowns for each one of us, but if we will not do our duty some one will get the crown intended for us. May we so live that God will be pleased with us.

Washingtonville, Ohio.

COATESVILLE

By Alice H. Nissley

For the Gospel Herald.

Why am I led to write about Coatesville? God knows it was a place of glorious experience for God's children. A place where there were some, as in other cities, who were seemingly ignorant of what the Bible teaches, and where God's children found a place to meet and have services for the sake of those who were not accustomed to going to church.

Souls are God's creation. Christ died for them. Souls are of more value than worlds. God puts it into the hearts of His followers to go out into the byways and hedges, to the fallen and the degraded, to ask of them, to plead with them to follow the meek and lowly Jesus.

Such was the case in Coatesville. Souls were hungering and thirsting for the "bread and water of life." They needed salvation. God had put it into the hearts of some of His children to become "fishers of men." They, with joy, met every Sabbath to teach those souls the precious story in Word and song. The interest increased. They decided to have evangelistic meetings. They asked Bro. Joseph M. Nissley of Altoona to conduct them.

He went in the month of August, previous to the General Conference of 1931. Great interest was shown by both young and old, as they listened to the Word and sang the songs of Zion.

Each evening the interest and attendance increased. Souls were counting the cost. Homes were visited by the brethren and sisters. Great interest was manifested in their homes as well as at the tent services. The children, too, were good examples of attentive listeners. They far surpassed many similar groups at other places.

The children's meetings previous to the preaching service were a great help to the community as well as to the children. What helps the children also helps the adults. Every evening a different leader was appointed. Children's meetings are a great inducement to get the child's attention during the after-meeting as well as during the former. The children are friendly. They love to make friends.

The services were held in a tent each evening for about ten evenings. The tent draws a class of people which the church does not. Through the visitation work and the tent services, souls were won for the Lord. The result was seven precious souls won for the Church.

The meetings are of the past. Some time has elapsed since then, and yet we often find our thoughts going back to Coatesville.

There are souls all around us who need an "Andrew" to say the right word, and a "Philip" to willingly lead the masses and allow God's Holy Spirit to bless His Word in some lonely desert place.

Are you and I willing to just follow where the Spirit leads, and to be so pliable that the Holy Ghost can lead us as He did Paul during his Macedonian call? There is no work so high, so holy, nor with a promise of greater reward, than the work of the Lord. Our blessed Lord, when on this earth, passed by none to whom He could do some good. He loved to make souls happy. God's children should delight also in helping others, that they in turn might help others into the Kingdom of Jesus Christ until God says, "Time is no more."

God sent Jesus into the world to save humanity. He expects His followers to teach what Jesus taught. It is always encouraging to see souls born into the Kingdom of Jesus Christ, whether in Altoona, Coatesville, or elsewhere. It cannot be accomplished in our way of reckoning time, but in God's way. God is never in a hurry, but always on time. He does things right, never by halves. His way is perfect; He makes no mistakes. That is why we, with our imperfections, so often get into a dilemma before we see the importance of using His ways, which are perfect.

It is God's work. God wills that the Holy Spirit be reverenced and that through the Holy Spirit's influence souls may be gloriously saved now, and through the endless ages be forever happy with the redeemed.

Altoona, Pa.

CORRESPONDENCE

(Continued from page 249)

ducted here, the children have requested that they have another next year. We hope the Lord will grant us this privilege if it is His will.

All who are interested in the work here, remember us in prayer.

In His service,
Gordon L. Bradfield.

June 14, 1932.

Bowdil, Ohio

(Pleasant View congregation)

Greetings to Herald Readers:—"There is none holy as the Lord, for there is none beside thee; neither is there any rock like our God."

On May 1 we had our communion service, when nearly all took part. We were glad to have with us at this time Bro. E. B. Stoltzfus of Hudson, O., who brought us helpful messages both morning and evening. Bro. Harry Mumaw and family of Wooster, O., were also invited to worship with us in the absence of our aged deacon who could not be present. One soul was reclaimed and since that another soul confessed Christ as her Savior. In the afternoon Bros. Stoltzfus and Buchwalter gave communion in a number of homes where there were aged and sick members. Two of these have since passed to their reward—one a young sister and the other our aged minister, Bro. A. W. Brenneman who about reached the 90th milestone.

On Sunday, May 8, Bro. Noah Hilty of Marshallville, O., preached for us and on June 5 Bro. Daniel Brubaker, minister in the Church of the Brethren, preached in the absence of the home minister.

Quite a number from our congregation attended the Ohio Mission Board meeting at the Plainview church June 5. The meeting was well attended and inspirational throughout all the sessions. Several of the sisters were also in attendance at the State Sewing Circle and Missionary meeting held at the same place on June 4. Such infillings give us new strength and courage to press on.

An active interest is taken in the S. S. and other phases of the Church work. We have a short sermon following the Y. P. M. program every few weeks. The evening of May 15 Bro. Stanford Mumaw enlarged on the subject of the Holy Spirit, bringing us many good truths.

Bro. and Sister Alpheus Yoder and two daughters of Surrey, N. Dak., are in our vicinity. Sister Yoder came because of the serious illness of her father, and they are also visiting among their many relatives and friends.

May we remain faithful and true to our calling in Christ Jesus, that He may bless our lives and His work to His praise and glory.

June 14, 1932. Cor.

Jackson, Minn.

Dear Herald Readers:—On Tuesday evening, May 31, Bro. and Sister J. M. Kreider of Palmyra, Mo., were with us. They were on their way to North Dakota. Bro. Kreider preached for us Tuesday evening. Needless to say, his message and their visit were very much appreciated.

On June 1 Bro. A. H. Leaman of Chicago came to our church and was with us eight days. His central theme was Christ and Him Crucified. There was only one public confession, but we feel the congregation has been greatly strengthened in the work of our Master.

We are expecting Bro. P. A. Friesen to be with us on June 14 when he will baptize a class of young people. We ask God's people to pray for this class, that they may ever remain true to God.

June 15, 1932. Cor.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

JESUS' LOVE

By G. J. Lapp

For the Gospel Herald.

TEXT: Now Jesus loved Martha and her sister and Lazarus.—Jno. 11:25.

There are reasons for some believing that the brother and two sisters were the children of Simon the leper. At any rate, they had a home in Bethany to which Jesus oft resorted. His last stay in the home was very shortly before His arrest and trial. The family had every reason to love Him. He had restored the brother to life and had given them such valuable lessons. He loved them and gave them His rich fellowship from time to time. His love for them becomes a valuable study for us and is worth careful analysis.

1. He loved three individuals who were very different from one another. This difference is noticeable in every family, and no two of any community are alike. We represent different temperaments, and yet Jesus sees values in all of us worthy of His love. These differences in temperament manifest themselves sometimes in very unpleasant ways, but in spite of this Jesus loves us. His love in us will help us become large enough to love others in spite of the unpleasant things about them. It will help us to consider that there are unpleasant things about us. We are very often aware of more unpleasantness about ourselves than we are willing to admit. Jesus knows all about it and loves us still. We cannot hide it from Him and why, just because of the pride in us, do we try to make ourselves think we are hiding it from others? The wonder of it is that Jesus does love us with all of our unloveliness. But He does.

2. His love is comprehensive and inclusive. He understands our frame, that is our make-up, and knows just how to love us to bring out the very best that is in us. If we only had that faculty with each other. Too often, although we love sincerely, we fail to recognize real merit because of the failings in the individual. The shadow of them blind us to the real worth of another. Then there are the great beams in our own eyes which disqualify us for taking out even the little dots of dust that happen to be in another's eyes. Jesus saw clearly and mole hills are not mountains to Him. He knows just what and where each is and knows how to keep one from colliding with either. If we could only properly comprehend and be as indiscriminate in our love as Jesus was.

3. Jesus in His great love did not seek uniformity in our individuality. He sought to construct a superstructure with all of us as lively stones, each fitting into the proper place but not all in the same place. He knows how to utilize all our different tastes, inclinations, adaptations, and qualifications in making us one great family of His living and laboring for Him to His honor and glory. All different yet one in Him. Jesus knew no race or color distinction; these were of very minor consequence. Why should not we too be color-blind in our love for the souls of men? It were better if we were distinction-blind, too, as far as the worth of an immortal soul goes. A child is, and unless we become as a child we cannot become a part of the kingdom of heaven.

4. Jesus' love did not seek to remove any one's distinctiveness but He did seek to glorify it. Each possesses traits that make it possible for him to become outstanding. The traits of a regenerate person will not become different, but they will be turned to good account and make the person a distinctive asset to society. Call them talents if you will, or gifts peculiar to the individual. They may be for music, for art, for handicraft, for the beauty in Nature, for careful research, for organization, for careful analysis, for anything that may be useful for the uplifting of the race and the glory of God. The love of Christ in the person glorifies that distinctiveness.

We should thank God for the wonderful varieties of His family. It is thankworthy that we can be lit up

with the Light of Life and that the love of the living Christ can rest upon us and make our lives lovely. What handicaps we often have to bear. We may be on a sick-bed, in the invalid chair, guide ourselves in our physical blindness with a cane, or have to suffer the handicap of the loss of a limb, or suffer from the consciousness of unloveliness within ourselves; but the love of Christ in us glorifies what we can do, and it helps us to fit congenially into the niche He has for us and makes us happy and contented with our lot. What powers in motherhood filled with the love of Christ! What powers of witness behind the plow, the counter, or the desk! What powers latent in the rising generation as they seek to develop their talents along lines of service which are constructive, uplifting to soul and body, and though distinct make them a part of the whole program which Christ the "altogether lovely" is executing for the salvation of mankind!

Because He loves me with all my failings and imperfections, my shortsightedness and misunderstanding, my weakness and waverings, I want to love Him with my whole heart and become to Him all I can in this world and let Him make all of me that He can, in order that I may fulfill the highest possible purpose of my being in this world. I love Him because He loves me and I want to love everybody with the indiscriminate love that He is condescended to love me. I want to be ever worthy of His love and the confidence of all with whom and for whom I labor. None can surpass His love. It is wider than the widest sea in which all of us can plunge. It is brighter than the brightest sunshine and in which all of us can bask. His love is the violet ray of the soul. We cannot have too much of it.

Dhamtari, C. P., India.

THREE COLLEGE WRECKS

(Continued from page 246)

sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. My dear sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give to the school. We never had but one child. He was a boy."

The old man's face lighted as he continued: "He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.

"The day came he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy goodby. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shoulders were so broad and he was so erect. That night wife and I got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed a prayer something like this: 'Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us.'"

Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. "Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the Gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters 'Atheist,' and laughs at the Gospel I have preached for sixty years and makes fun of his old mother's faith.

"Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone."

II TIMOTHY 3:16

(Continued from page 243)

spoken, preached, and written their mighty works in Greek and are the highest possible authority in the case." And what is their rendering of II Tim. 3:16? Exactly what I have given you. I took the pains to examine their writings for myself and have quoted from them specifically. The great Chrysostom, Origen, Basil, the two Gregories, Athanasius—all of them the grandest Greek fathers of the church translate the text supplying the copula where our King James version does and read it, "Every Scripture is inspired of God and is profitable." To these may be added the greatest of the Latin fathers Tertullian and the noted commentator Bengel, who according to Spurgeon has never been superseded as an expert and trustworthy exegete.

Thus we see that the Revised rendering of II Tim. 3:16 militates against the doctrine of the plenary inspiration of Scripture, it violates the rules of Greek syntax in its faulty manipulation of **kai**, in the violent sundering of Greek adjectives and in the arbitrary placing of the copula "is", it stands self-condemned because it is in direct conflict with the Revisers' uniform treatment of all passages of similar construction elsewhere, it contradicts the testimony of the greatest of the Greek fathers regarding the proper interpretation of the passage, it is disavowed or openly opposed by at least six prominent men of the Revision Committee some of whom stand in the front rank of Biblical scholarship, and finally as well as consequently it is becoming increasingly objectionable and abhorrent in the minds of the foremost of orthodox Christian scholars of the present day.

Elida, Ohio.

MOTHER'S PRAYERS

(Continued from page 245)

feel he will be converted some day, though I may not live to see it," said the mother. It is a pleasure to see him now burdened for the salvation of others and to see him bring his friends and relatives with him to church and Sunday school.

"Though other scenes may be forgot,
While life shall last this one cannot;
When mother prayed! O peace divine!
My mother's God to-day is mine."

Kansas City, Kans.

SPECIAL MEETINGS

Belleville, Pa.

(Second Annual All Day Meeting on Ascension Day, May 4, 1932).

Organization.—Mods., G. J. Peachey, G. S. Glick; Sec., John H. Peachey; Chors., Newton Yoder, Merle Peachey.

Program and Speakers.—Wed. evening sermon, John A. Kennel; Thurs. morning sermon, John A. Kennel; The Story of Christ's Ascension Into Heaven, Elmer E. Yoder; His Purpose in Returning to Heaven to Fulfill all Things, John Byler; To Be Our Intercessor, Samuel K. Yoder; To Prepare a Place for His Own, John A. Kennel; Our Task Till He Comes (open discussion), Milo Yoder; What Should Be Our Present Attitude Toward Our Risen Lord, John B. Kanagy; How the Fact of His Imminent Return Affects the Church, S. T. Yoder; Christ's Present Work Through the Church; Children's Meeting by John Hartzler. Open discussion, J. B. Zook; He Shall Come in Like Manner As Ye Have Seen Him Go, J. M. Nissley; Sermon.

Thoughts Presented.—Christ left many "infallible proofs" of His return. We know these things are true by the study of God's

Word from beginning to end. Christ left something for the Church to do. He commanded His disciples to go into all the world teaching and preaching and baptizing in His name. Christ gave good gifts to men. Jesus pleads for us at the right hand of God. In the beginning God prepared a place for His own in the Garden of Eden.

Note.—This was the second all day meeting held on Ascension Day, and was well attended with much interest. Plans are being made to continue from year to year. Collection, $19.57. Secretary.

Allensville, Pa.

Report of Bible Conference held at the Allensville Mennonite Church, June 2-5, 1932.

Organization.—Mods., Elmer E. Yoder, Isaiah Kanagy; Chor., Newton Yoder; Treas., Dorcey Yoder; Sec., Paul M. Roth; Instructors, Chester K. Lehman, Abram J. Metzler.

Subjects discussed by Bro. Lehman:—The Word of God; The God-given Powers for the Control of Self; Book Study—Malachi; Train Up a Child in the Way He Should Go; How Sin Spoils Lives; Children's Meeting; Meaning of a Christian Experience; Maintaining a Vital Christian Experience and Christian Assurance.

Subjects discussed by Bro. Metzler:—The Victorious Life; Contending for the Faith; The Christian's Relation to the State; Signs of the Times; The Work of the Holy Spirit; The Divine Relationship Between Man and Woman; Carnality Vs. Spirituality.

Thoughts Presented:—Self control is an impossibility; we must have God's help. God tests us; Satan tempts us. It is God's plan for us that we live a victorious life. Too many professing Christians do not appreciate the work of Christ as our High Priest. God gets glory out of changing a life, but He gets more glory through our living victorious lives from day to day. Be sure you are contending for the faith, but be careful what the faith is. Church discipline should rest not only on the ministry, but on the entire body. God wants us to live holy lives. The unbeliever is not in a position to tell us of Christian experience; he has none. If you are one who is born of the Spirit, filled with the Spirit, and led of the Spirit, you are spiritual, but if you do not meet one or two of these requirements you are carnal. Secretary.

Frazer, Pa.

Report of the annual two-day Bible instruction meeting held at Frazer, Pa., June 4 and 5, 1932.

Organization.—Speakers, John L. Stauffer, Melvin Bishop, and J. D. Mininger. Chor., Leidy Hunsicker; Secy., Lois Taylor.

Thoughts Presented.—We should be dead to sin, not dead in sin. If we are truly born again, everything about us should reveal Christ—our minds, conversation, works, and worship. The missionary's vision should include the following: vision of stewardship, vision of the exceeding sinfulness of sin, vision of the all-sufficiency of Christ, vision of soul value, vision of prayer value, vision of Bible value. God requires high standards of us because of the security He offers us in His grace. The testimony of fulfilled prophecy is one of the most convincing proofs of the truth of the Bible. The second coming of Christ should be looked forward to with joy by the believer. True discipleship to Jesus means a cutting loose from evil.
Secretary.

Married

Yoder—Bontrager.—Bro. Lloyd M. Yoder and Sister Lois Bontrager, both of the East Union congregation of Kalona, Iowa, were united in marriage June 1, 1932, Bro. D. J. Fisher officiating. May God's blessings attend them through life.

Beyer—Benner.—On June 4, 1932, Bro. Lloyd R. Beyer of the Vincent congregation and Sister Susan K. Benner of the Souderton congregation were united in holy matrimony, Bro. A. G. Clemmer of Franconia, Pa., officiating. May the Holy Spirit guide them through life's journey.

Kauffman—Troyer.—Bro. Floyd Kauffman of Minot, N. Dak., and Sister Ida Troyer of Conway, Kans., were united in holy marriage on May 26, 1932, at the home of the bride's parents near Conway, Bro. J. G. Hartzler officiating. May the blessings of the Lord be theirs through life.

Schloneger—Mellinger.—On Friday, June 3, 1932, Bro. Ray Schloneger of the Beech congregation, Louisville, O., and Sister Essie Mellinger of the North Lima congregation, North Lima, O., were united in marriage by Bro. Paul Yoder. May God's rich blessings attend them through life.

Bontrager—Hostetler.—On Thursday, May 12, 1932, Bro. William Bontrager of Yoder, Kans., and Sister Beula Hostetler of McPherson, Kans., were united in holy marriage at the home of the bride's parents, Bro. J. G. Hartzler officiating. May the blessings of the Lord attend them through life.

Hostetler—Weaver.—On May 8, 1932, occurred the marriage of Bro. Leo Hostetler to Sister Myrtle Weaver, both of Harper, Kans. The wedding took place in their own home, with Bro. D. D. Miller of Protection, Kans., officiating. May God bless this union with His choice blessings so that this new home may be a blessing to the community in which they live and to the cause of Christ.

Obituary

Haag.—Harry J. Haag was born at Hepler, Kans., July 19, 1885; died May 20, 1932; aged 46 y. 10 m. 1 d. Nov. 28, 1911, he was married to Ethel Service. They moved to Kansas City, Kans., the following year. To this union were born 4 children: Harry J. Jr., Elnora, Harold, and Jaunita, who with their mother, 3 brothers, 1 sister, and his mother, are sorrowing because of the departure of a loving, kind, and providing husband and father. Bro. Haag confessed Christ as his Savior last November, from which confession we are assured he departed this life to be forever with the Lord. He was received into the Church upon his sick bed, where he suffered very much for nearly a year. Service at the home of Bro. Wm. Smith, and at the Argentine Mennonite Church by Bro. R. P. Horst. Text, Jno. 11: 25, 26. Interment in the Argentine Cemetery.

Dombach.—Adam H. Dombach died June 3, 1932; aged 77 y. 5 m. 15 d. He was ill only a few days. He was united in marriage to Miriam Brenneman. To this union were born 5 sons and 5 daughters, 2 of whom preceded him in death. Those remaining are his wife, 5 sons, and 3 daughters (Christian, Martin, Ralph, Emma, Lloyd, Mrs. Samuel Harnish, Chester, and Mrs. Harry Sensenig); also 13 grandchildren, 2 brothers, and 1 sister (Harry, Amos, and Mrs. Lizzie Martin). He was a member of the Mennonite Church for many years. He was faithful until the end. Funeral services were held at New Danville, Pa., Church. Burial in the adjoining cemetery. Services were conducted at the home by Bro. Maris Hess (Text, I Cor. 1:1-25) and at the church by Bro. John Mosemann (Text, Job 19:25) and Bro. Aaron Harnish (Text, Job 14).

"Praise ye the Lord
That I am freed from all care;
Serve ye the Lord
That my bliss ye may share."

By the Family.

Roth.—Emma Saloma, eldest daughter of Benedict and Nannie (Hartzler) Roth, was born near Bellefontaine, Ohio, July 28, 1897, at which place she died April 27, 1932; aged 34 y. 8 m. 29 d. She was afflicted with epilepsy for 24 years. She was sick but one day, heart trouble causing her death. Remaining with the parents are the following brothers and sisters: Herman, Marion, Benjamin, Elsie and Clara (at home), Mrs. Nelson King of DeGraff, Ohio, and a host of relatives and friends. One brother preceded her in death. She united with the South Union Mennonite Church in her youth, remaining faithful until death. The last few years she spent much of her time reading her Bible. She always enjoyed attending church services but on account of her affliction she could not attend very often the last few years of her life. Funeral services were held at South Union Church, in charge of Bros. A. I. Yoder and Marion Y. King. Burial in cemetery near the church.

"The room is empty now,
Since Emma's gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Lehman.—Edna, daughter of John and Sarah (Schrock) Miller, was born Sept. 7, 1902 in LaGrange, Ind.; died at her home birthplace, June 2, 1932; aged 29 y. 8 m. 25 d. Early in her girlhood she united with the Amish Church, to which she remained a faithful and devoted member until death. On Jan. 27, 1921, she united in marriage with Manasses Lehman. To this union were born 4 sons. The immediate cause of death was pneumonia and a weak heart. She was ill only 7 days. All was done that doctors and the best medical service could do. She passed to her reward. She will be greatly missed in the home and neighborhood. We are again vividly reminded that we have no abiding city here, but seek one to come. God's Word tells us this. She leaves a sorrowing husband, 4 sons, father, mother, 4 sisters, and 3 brothers. Three brothers preceded her in death. Many friends and relatives assembled to show their love and respect to the dear departed sister, and to sympathize with the bereaved ones. The funeral service was held at the home by David Christner on June 6, 1932, assisted by Cornelius Christner. Burial in Miller Cemetery.

"We miss thee from our home, dear sister;
We miss thee from thy place.
A shadow o'er our life is cast;
We miss the sunshine of thy face."

Buckwalter.—Anna Grace, youngest daughter of Samuel M. and Susan (Kreider) Buckwalter, was born at Newton, Kans., July 20, 1916; passed away at her home in Upland, Calif., May 26, 1932; aged 15 y. 10 m. 6 d. She is survived by her father and mother; 2 sisters (Mrs. Jacob S. Roth, and Rosa Ruth); 4 brothers (Irvin B., John K., Amos H., and Allen S.); 2 nieces, and her aged grandparents (Bro. and Sister B. F. Buckwalter of Wellman, Iowa); also many other relatives and friends. At the age of 8 she was converted and united with the Brethren in Christ Church. She was a faithful member to the last, living a consistent life. She became ill in the middle of January, 1931, being bedfast for some seven months. After that she was able to be around and spent much time in her large arm chair, gradually wasting away in vitality and strength. But her courage and victory never waned; her faith in God never faltered. She greatly enjoyed reading her Bible and was an inspiration to those who visited her. In the afternoon of May 25, when she realized her end was near, she asked for the song, "Peace, Sweet Peace," and called for the family to bid them good-bye, telling each to meet her in heaven. She was conscious until three o'clock in the morning when she peacefully passed away. Funeral services were held May 28 at the Brethren in Christ church, conducted by Bro. Alvin Burkholder, assisted by Bro. B. M. Books. Text, John 14:1-3.

"Some morning bright we'll meet again
On heaven's happy shore;
Yes, in that land where comes no night,
We'll meet to part no more."

ITEMS AND COMMENTS

While the famous search for the kidnapers of the Lindbergh baby goes on without apparent results, kidnapers in other cases are given stiff sentences of fines and imprisonment. At Kansas City, Mo., one Marshall Deputy, after a plea of guilty for kidnaping Mrs. Nell Donnelly, a Kansas City garment manufacturer, was sentenced for life imprisonment.

A number of Fundamentalist conferences are being advertised for the summer months in various points in the United States and Canada. The burden of these meetings is to present Bible teachings from the standpoint of the inerrancy of Scripture. Among these meetings is a series of Bible conferences announced by the Moody Bible Institute of Chicago and the Baptist Fundamentalist Conference at San Francisco, Calif., July 10 and 11.

Spanish Protestants number only about 12,000, but they are a very influential group and Protestantism has good standing with the Republic recently instituted. It is said that to-day in Spain there could be employed as preachers and lecturers all the pastors working in all the Spanish-speaking countries. There are less than a hundredth part of the workers needed, but they would have to be satisfied with a very meagre income.—Gospel Minister.

A wall of steel forts, stretching from the English Channel to the Mediterranean, protects France from invasion by land. The world's fastest war vessels and the largest fleet of submarines guard the French coasts from sea attacks.

The biggest collection of fighting airplanes which the world ever has seen stand ready for an aerial attack. But even though gas warfare must be conducted mainly from the air, French military strategists have not considered this sufficient protection.

The experts figure that one airplane carrying two tons of bombs could poison the air over one square kilometer of ground. In a city like Paris this might mean death to 36,000 persons.—Wonderful Word.

We have been hearing much, during the past few weeks, about ways and means of settling the prohibition question. It is well to bear in mind that for Christian people this question has been settled thousands of years ago. It is still true, and always has been, that "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." As a world problem the question will probably never be settled so long as there is a depraved appetite and so long as covetous men see an opportunity to cash this appetite for selfish gain. But whatever efforts the political world may make to settle this question among themselves, let it be forever settled among Christian people that "Every man that striveth for the mastery is temperate in all things."

Simultaneously with a great political gathering in Chicago discussing issues which are shaking America, there was a gathering, of a somewhat different sort, at Lausanne, Switzerland, in which a number of similar issues were discussed. It was the opening of the economic conference, by representatives of the leading nations of Europe, to devise ways and means whereby nations may meet their financial problems. Premier McDonald of England, who presided, declared in his opening address that the world system is crumbling, and that the issues before the nations can be met only by a sincere coöperation between the nations of both Europe and America. It is to be hoped that conclusions may be arrived at by the Lausanne Conference that will not only make the burden lighter for the people but will also relieve the tension that is making it almost impossible for nations to agree on a plan that will lift the load of militarism beneath which organized government is crumbling.

THE VALLEY OF SILENCE, THE PLACE OF SPIRITUAL PRAYER

I would walk in the valley of Silence;
In that deep, voiceless valley alone,
Where 'tis heard not the sound of a footstep
Around me, save God's and my own;
That the hush of my heart might be holy
As bowers whence angels have flown.

Long ago I was weary of voices
Wherein food for the soul none can win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met with but human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And felt that "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

But still did I pine for the perfect,
And still found the false with the true;
Seeking, midst the human, for heaven,
I caught but a glimpse of its blue;
And sighed when the clouds of the mortal
Veiled even that glimpse from my view.

I toiled on, heart tired of the human,
And grieved 'mid the masses of men;
Till I bowed my heart at Truth's altar,
And heard His inspeaking voice. Since, then,
I flee to this valley of Silence,
That lies far beyond human ken.

Would you ask what I find in this Valley?
'Tis my trysting-place with the Divine;
And I feel at the feet of the Holy,
As though around me were whispers "Be mine!"
And there arise, from the depth of my spirit
An echo, "My heart shall be Thine."

Far off in the deep there are billows
That never shall break on the beach,
And much there is heard in the silence
That never shall float into speech;
And much may be found there in stillness
Too lofty for language to reach.

Do you ask for the place of this Valley?
To those busied with self and with care,
It lieth afar between mountains,
Yet God and the Savior are there,—
One is the dark mountain of sorrow,
And one the bright mountain of prayer.

—Sel. by a brother.

THE CHILD SPIRIT

A little child is characterized by three qualities—innocence, faith, and unselfishness. There may be others, but these are conspicuous until they become diluted or neutralized by the touch of our infected race. Our Lord said, on one occasion, if any were to neutralize those qualities, he would deserve the most stringent penalties.

May it not be wise to ask ourselves whether we are deficient in those qualities? This Psalm shall be our test. We are meant to be visited by God; is our heart clean for His incoming? We were meant to be crowned with glory and honor; have we rolled our crown in the dust?—Dr. F. B. Meyer.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual session with the Duchess congregation at Duchess, Alta., July 5-7. July 5 Sunday School Conference, July 6 Mission Board Meeting and Missionary Conference, July 7 Church Conference. A Gospel sermon each evening. We cordially invite you to worship with us in these meetings. For information write H. B. Ramer, Duchess, Alta.

N. E. Roth, Mod.
M. D. Stutzman, Sec.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

ANNOUNCEMENT

The Annual Ohio Mennonite Sunday School Conference is dated for August 23-25, 1932, to be held near Elida, Ohio, with the Salem congregation. Fuller announcement later.

E. L. Frey, Chairman.
I. W. Royer, Secretary.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 30, 1932 (Herald of Truth Established 1864) No. 12

EDITORIAL

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

Especially is this the case when it is the kind of "wisdom that is from above" and when the instruction given calls proper amendments of life.

Some one has said that the **"V"** now so commonly displayed in the bosom of the fashionable woman's wearing apparel stands for **"V**anity." Depending upon the size of the "initial," it may also stand for "**V**ery opposite of modest apparel."

You may do untold damage to the cause of Christ, in a number of ways, by magnifying your own good works and thus unduly advertising your own importance, even though you are doing it (as you feel) in the name of the Lord. The most fruitful servant of the Lord is the one who keeps self in the background, magnifies the name of the Lord, and moves forward in the spirit of Phil. 2:5-8.

Christ said of little children, "Of such is the kingdom of heaven." Shall our children, and our neighbors' children, be conserved for the Kingdom by being brought up "in the nurture and admonition of the Lord?" or shall these precious jewels be neglected so that when they come to the age of accountability a spiritual indifference will cause them to choose the path of sin, when it can no longer be said of them, "Of such is the kingdom of heaven?"

A Closed Mind.—That is what Paul gave evidence of when he wrote, "I determined not to know anything among you but Jesus Christ and him crucified."

Yet we do not understand that Paul's mind was closed to the reception of the truth. On the other hand, his very attitude under any and all circumstances was that of an open mind toward the truth, never "disobedient unto the heavenly vision."

But having received the truth he considered it a settled question and thereafter he was not willing to have it stand in question. Like the noble Bereans, he measured every claim to truth by the Word of God, for whom "it is impossible to lie."

Let this be our attitude also. With a mind open to the reception of the truth, let it be completely closed to the blandishments of the great arch-"angel of light" whom our Lord declared was "a liar from the beginning." Had Eve held to this attitude the sad story of Gen. 3:1-6 would never have needed to be written. When God speaks, it is not for man to question but to believe and obey. Read Gal. 1:8, 9.

Let God's Plan Prevail.—Satan has a counterfeit for everything that God provided for the good of man. And because man has rejected the ways of God he becomes a dupe of one or more of these counterfeits. One of these counterfeits that is gaining more and more recognition is the world's substitute for marriage and the home. We call it "the world's substitute." Really it is Satan's substitute; for it is he, as "the god of this world," that puts such things into the minds and hearts of men.

It is the plan of God that ideal, God-honoring home influences should surround children in their most impressionable time of life and thus be brought up "in the nurture and admonition of the Lord." But Satan has numerous ways — as, for instance, "companionate marriages," easy divorce and remarriage, "birth control," etc., etc.—that are more appealing to the flesh, and is working a vigorous propaganda to "sell" these ideas to the people. We quote from one of our exchanges:

"Marriage and Homemaking" is a manual endorsed by the Federal Council of Churches, which promotes homebreaking and immorality in true Russian Soviet fashion. The subtile foes of the home, state, and Church are exceedingly active.—Gospel Minister.

This is but one among many illustrations. If you are interested in the matter of bringing up children in the fear of God, of keeping the Church in Gospel order, of the Christian way of conducting business, of conditions that should prevail in the social circle, of anything else in which Christian people ought to be interested, you will find full and perfect instructions in the Word of God, in which God's plan for our lives is given for our benefit and for the good of others. Let this plan prevail in all that we do and are.

Disqualified.—In the June 18 number of "The Sunday School Times" there appears an editorial on "The Critics Give Us Their Bible." It is a review of the revised version of the Bible recently gotten out by professors in the Chicago University. The discussion of this work is quite illuminating in that it lays bare a number of vital errors and glaring inconsistencies which one might reasonably expect from an undertaking of that kind by advocates of a Christless "christianity." Those having access to "The S. S. Times" would do well to hunt up that editorial and read it.

It is another illustration of the fact that no man, whatever may be his scholastic attainments, is qualified to get out a revised version of the Bible. We have never seen a book written but that the personality of the author or authors did not figure in the message. This is true of the writers of the books of the Bible as well as other books. It may be a work on history, on science, on agriculture, on religion, or on any other subject; and the writer may be ever so honest and ever so "fair" in all that he attempts to say: but with the best that he can do his message is colored with his own per-

sonality. Taking it for granted that the Bible **IS** the Word of God, no man or set of men is therefore qualified to get out a new edition or translation of this book unless his soul is wrapped up in Christian orthodoxy and reverence for this Message from the God of our salvation. If the Bible is to be taken as simply a work of man, like any other book, so that scholarship is the only thing to be considered as a qualification in getting it out, then infidels may be as competent to do this work as any other class of writers. But holding to the doctrine of the absolute authenticity of the Book as the Word of God, let not this sacred Message be colored with the pen of unbelievers. Until this "sin that doth so easily beset" them is wiped away in the blood of Christ and their unbelief is replaced by a reverential faith in the Author of this Message from God, they are absolutely disqualified to get out a reliable translation of the BOOK.

THE TWENTY-THIRD PSALM

By Jacob C. Shotzberger

To study the book of Psalms right we must have two keys. The one key is Israel and the other key is Jesus Christ. The two keys will unlock this great storehouse of good things. Always use both keys. It is like a safety deposit box at a bank; one key you keep, the other key the banker keeps. Every time you want to open your deposit box the inside key is put in the lock first, then you put your key in the lock on the outside and it will open. Just so with the Psalms. Use Israel on the inside and Christ from your side, and many rich treasures you will find.

Let us see what we can find in this short psalm of six verses. This is called "The Shepherd Psalm." The 22nd psalm is called "The Good Shepherd Psalm," who gave His life for the sheep (Jno. 10:11). The 24th psalm is called "The Chief Shepherd Psalm;" when He shall appear ye shall receive "a crown of glory that fadeth not away" (I Pet. 5:4). Then the 23rd psalm is called "The Great Shepherd Psalm;" brought again from the dead (Heb. 13:20)—to care for and make perfect the sheep. This is what we have in Psalm 23. Let us go over it:

1. "The Lord is my shepherd." Here is a contented life. When we have the sureness of Christ shepherding us, we can well be contented.

2. "I shall not want." There is no need, for the Shepherd cares for all our need. Does He? Better see what Paul says about that. "But my God shall supply all your need according to His riches in glory, by Christ Jesus" (Phil. 4:19). Yes, this shepherded life is a carefree life.

3. "He maketh me to lie down in green pastures." This is a contented nourished life and a trusted one. It is said that a sheep will not lie down unless it is sure there is no danger and unless it is well fed. So we can again say this shepherded life is a contented, trusting, and nourished life.

4. "He leadeth me beside the still waters." The margin gives waters of quietness. It is also said that sheep will not drink water that runs over a stony riffle; so our great Shepherd knows our natures and He gives us the quiet waters to drink. This is a refreshing and invigorating life.

5. "He restoreth my soul." Yes, we as sheep of this great Shepherd sometimes wander away. Have you experienced it in your life? I have. I know sometimes in my Christian life I have not followed as closely as I should have followed. So we are glad that this shepherded life is a restored life.

6. "He leadeth me in the paths of righteousness." How often we would go the path of the world and the path of sin or our own path that would be sure to lead us in the wrong way of untold strife and misery! Yes it is a righteous and bright and shining life. It is also a guided life, it says "He leadeth me."

7. "Yea, though I walk through the valley of the shadow of death." It is a shady walk of life. It is not death itself, but the shadow or deep darkness of death. So when we pass out of this world we only pass through the deep darkness of death. Our Shepherd passed through death for the sheep. It is Him who holds the keys of death.

8. "I will fear no evil, for thou art with me." It is a fearless Christian life. Christ said, "Fear not, little flock. It is your Father's good pleasure to give you the kingdom."

9. "Thy rod and thy staff they comfort me." So this life under the great Shepherd's care is a comforting or intercessory life, for comfort means intercessor. Jno. 14:16, 17; Rom. 8:26.

10. "Thou preparest a table before me in the presence of mine enemies." This is then a victorious life; for right before my enemies He feedeth me. Surely the writer can testify to this truth.

11. "Thou anointest my head with oil." It is an anointed life with the Holy Spirit. We are then servants of an anointed life to serve Him, the Great Shepherd (I Jno. 2:27).

12. "My cup runneth over." Here we have a running-over life. This life our great Shepherd told us all about in Jno. 7:37, 38, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said (what then, now listen!) out of his belly shall flow rivers (note plural) of living water." Oh, how the Shepherd longs that our cup of salvation runs over. Yes, dear reader, ours is to be a running-over life.

13. "Surely goodness and mercy shall follow me all the days of my life." That word surely informs us that it is security; a fixed matter. The word "follow" in the Hebrew means "pursue after." It gives us to understand how the Shepherd pursues after the sheep with goodness and mercy. So then, this Christian life is a pursued life and by Christ.

14. "And I will dwell in the house of the Lord (for how long?) for-ever." This tells us our life is a hidden life (Col. 3:3) in a house. You may be in a house, but you are not seen by the public. So are we **hid** with Christ in God.

Lancaster, Pa.

LYING PERSPECTIVES

By J. R. Shank

For the Gospel Herald.

> But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. —II Cor. 4:3, 4.

Introductory

Sometimes we veil our eyes with a colored or smoked glass that we may look toward the dazzling light of the sun in its noonday splendor without blinding our eyes. Moses covered his face with a veil to hide the glory of his countenance after he had been communing with God for forty days on the mount. This was a type of the unbelief with which the Jews had their hearts veiled in the reading of the Scriptures which revealed the glory of Jesus Christ as the Son of God and the Savior of the world. II Cor. 3:13-15.

The enemy of souls is ever working to bring a cloud over our vision to shut out the glory of Jesus and the truth of His Gospel, or to bring before us some perversion of that glory so that we cannot see it in its true aspect. The ray of light may be bent by passing through different densities of glass or water or other transparent space and change the true aspect of what we view. We have seen the distortion of our own or some one's face in a crooked glass or in an oddly-shaped mirror. We have seen a city over the hill appear above the hill in the sky when the atmosphere formed such a glass for us to look through. All

this is deceptive to the eye and makes things appear in a false light.

Weary travelers over the desert are sometimes deceived into the hope of a lake of water ahead when it is only a trick of the light on the surface of the dry and burning sands of the desert. How often have the minds of men been lured into some visionary scheme of men in temporal affairs, only to find that it was a trick of an enemy who wanted to rob them of their possessions and gain for themselves some advantage! Paul reminds the Corinthian Church that it is "no marvel" to discover that there will be false apostles who shall transform themselves into ministers of righteousness, since "Satan himself is transformed into an angel of light" (II Cor. 11:13-15). Facing this ugly fact in all soberness, we desire to present before our readers some of these lying perspectives that to-day are hiding the truth and often make truth seem crooked and the lie seem straight, and thus hide the true glory of our blessed Lord Jesus and His message of love and salvation.

I. Polite Infidelity

Following is a clipping from the Society page of "The Pittsburgh Press" in which a standard of religious thought is revealed which gives a sample of much that is permeating the thoughts of society to-day. Under the head of **"I Dare Say,"** Florence Fisher Parry writes as follows concerning the godliness of a prominent citizen:

"He was a godly man, although I'm sure he would have been the last to think so. But just because the God he served took on no concrete outline, and dissolved at his mind's approach into the vaguest depersonalization, nevertheless it must have pleased whatever God there is, to see a son so filial, withal his never asking for Parental Reward. For —— was not a churchman, and never leaned upon the Church's divine promises of a life everlasting.

"Like many busy men we know, he left religion and its assuagements to those who had time for their indulgence, deeply respecting them for their beliefs, and no doubt envying them the comfort their credulity brought them. But no thought or even hope of celestial reward governed his honorable actions. It was enough for him to serve his country, his community, his family and his friends, doing them no dishonor, and supporting them in whatever they undertook that was right and sound."

On its face this statement seems to be a polite bowing both to the Church and to the men and women who do not bother to be connected with the Church, recognizing the so-called good in both, while seeming not to say anything hard or evil of either. Yet beneath the surface there is something really said, whether in burlesque or in blind sincerity, which, if truly weighed, expresses a very common sentiment in the world and bears all the ear-marks of propaganda from the "pit." It is a propaganda of mischievous influence against what the true Church of Jesus Christ stands for in the world. However, it does reflect what many professed religionists express in their lives, and gives cause for the meditations of the writer. What the writer virtually says about the man whom she eulogizes is, that although he was an infidel, his morality and splendid service to his community in a material, intellectual, and secular way should be sufficient credit to give him a pass to the realms of glory—if there be such a thing as a glory hereafter. She places the Church on a plain of pure selfish seeking after a celestial reward. She gives this infidel credit for being so unselfish in his concern for the welfare of society that he has no time to seek for the rewards of Christian consolation for time or for eternity. It is as though a life spent in ungodliness and unbelief was a higher standard of life to live than that which recognizes God and His Word and our duty to give Him first place in all our actions.

This is only a sample reflection of **polite infidelity** found in the social world to-day. It politely bows Jesus Christ and His Gospel out, and advises Him that there is no particular need for Him except as He can contribute to the present world with the glory it would maintain under its prince and god, Satan.

Gravois Mills, Mo.

(Continued next week)

CHRIST'S LOVE FOR US

A faithful preacher was lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would preserve him to them. In doing so, they made mention of his tender watchfulness in feeding the flock, making use of the expression, "Lord, Thou knowest how he loves Thee." At this the sick man turned to them and said, "Oh children, do not pray thus! When Mary and Martha sent to Jesus their message was not: 'Lord, he who loveth Thee,' but, 'Lord, he whom Thou lovest is sick'. It is not my imperfect love to Him which comforts me, but His perfect love for me."—J. A. Clark.

A LITTLE SILVER

A Parable

One day a certain old rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street. "What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied. Then the rabbi said: "In the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but only see yourself."—J. E. Williamson.

DAVID'S PENITENTIAL PRAYER

(51st PSALM)

By T. H. Brenneman

For the Gospel Herald.

1 O God, have mercy upon me,
Let me Thy loving kindness see;
According to Thy mercies blot
My every sin, transgression out.

2 Wash Thou me from my wickedness
And cleanse me from my sinfulness.

3 All my transgressions I confess,
My sin does ever me distress.

4 It was against Thee, Thee alone,
That I have sinned, this evil done;
That when Thou judgest and dost speak,
Thou mightst be clear, nor justice break.

5 It was in sin that I was formed,
And from conception sin-deformed.

6 Behold, the truth Thou dost desire,
Yea, in the inward parts require;
And in the hidden part Thou shalt
Make me true wisdom to exalt.

7 O Lord, with hyssop purge Thou me,
That I may clean and holy be;
Wash Thou me also, that I may
Be whiter than the snow, I pray.

8 Make me to hear the joyful voice,
And bones which Thou didst break rejoice.

9 From all my sins hide Thou Thy face,
All mine iniquities erase.

10 Create in me a clean heart, Lord,
And a right spirit me award.

12 Restore salvation's joy to me,
Uphold me with Thy Spirit free.

13 Then will I teach Thy name to praise,
Transgressors Thine unerring ways;
And sinners shall converted be
From all their sinful ways to Thee.

14 From all the guiltiness of blood
Deliver me, O Lord, my God;
And then my tongue aloud shall sing,
Thy righteousness due praises bring.

15 O Lord, ope Thou my lips, and then
My mouth shall show Thy praise to men.

16 Thou dost not sacrifice require,
Else would I give it with desire;
For Thou delightest not alone
In sacrificial offerings done.

17 The sacrifices of our God,
Are spirits broken by His rod;
A heart that's broken and contrite,
O God, Thou surely wilt requite.

18 Do good to Zion, yea, redeem
The walls of our Jerusalem.

19 And then shalt Thou much pleasure take
With sacrifices righteous make;
With burnt and whole burnt offering,
Their bullocks on the altar bring.

Goshen, Ind.

"What is our life?" James says that our life is "a vapor." Now we know that vapor has great power. And that is what God expects of our lives; He wants them to be a great power for Him.—P. A. Friesen.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(1507 Broadway St.)

Dear Readers of the Herald, Greeting:—"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

It has been our blessed experience that God has not withheld any good thing from us, but He has blessed us abundantly, even in this time of financial depression. Praise His holy name, and truly blessed are the ones who put their trust in Him. When the Lord blessed us so wonderfully in a temporal way, we thought, "What more could we wish for?" but two souls were born into His kingdom, and that is what we are especially interested in at this time. As we are trusting Him for the temporal blessings, so will we trust Him for souls. Those who have not learned to trust Him are the ones we are especially interested in, those who are away from the Father's care because of sin. We want to gather them in, that they too may learn to trust Him and share in the blessings we so much enjoy.

Many have despised the riches of the goodness of God and His forbearance and longsuffering, not knowing that the goodness of God should lead them to repentance, as is stated in Rom. 2:4.

We hear many people express their feelings in regard to the financial depression, and not one have I heard place the blame on God.

One who made no profession at all said she had blamed the government for the hard times, but when she considered how they had been living, she could blame no one but herself. Others say God is punishing us for the way we are living. No doubt God has a hand in all this disturbance, and is using this means to bring people to their senses and stop them in their mad rush for the vain things of this world. To my mind, there never was a better opportunity to lead people into the right than during these present conditions, and we as God's enlightened people do not want to miss this great opportunity. When God is using this way to cause them to stop and think, let us do our part in leading them into the truth by giving them the Gospel, and not only that, but according to I John 3:17, "Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Many are coming to our door for just a little to eat. How glad we are that we can give them a little, but we can also give them the Gospel! What an opportunity! Then we are so glad we can give them clothing that our consecrated sisters in the country make and send in. But some whole families are in need of more than just a bite to eat and some clothing. When mothers come with tears in their eyes, begging for groceries so they might have something to keep themselves and their family from starving, and we cannot give them anything, it is the burden of our hearts to have to turn them away. We have this consolation, however, that if we do not have of this world's goods to feed them, we are justified in turning them away. So we go on our way rejoicing, trusting Him to help us do our part that souls might be won for His eternal kingdom.

We have S. S. every Sunday afternoon and Bible class every Tuesday evening; also singing class every Thursday evening. Interest is good.

Yours in His glad service,
Ruth E. Buckwalter.

June 16, 1932.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers:—"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."

We were privileged to have Bro. J. D. Mininger of Kansas City, Kans., hold a series of revival meetings for eleven days here. The Word was preached in its purity and power. Souls were convicted of their sins and knew what they should do with the Lord Jesus Christ the One who died for them, but were not willing to take up their cross daily and follow Him. Will you pray with us that God's mercy and grace will follow them until they will be willing to let God have His way with them? We believe many do not come out to hear God's Word because they don't want God to speak to them. In many of the homes we get into they are all out of work. We hear them finding fault with other folks about this depression but fail to look into their own hearts and God's Word for real help. Will you pray with us for those in the church that are cold and indifferent? If they could only fully realize their life is either for God or against Him.

The public schools have now closed. Many of our Sunday school pupils come to us and ask us when we are going to the country. They are looking forward with great joy to spend one week in your home. There are 43 boys and 35 girls entitled to go; trusting God will move you again this year to open up your homes to them. You surely will receive a reward for doing so. Let us know how many you will take and we will be glad to have you at any of our services Sunday's and take them along with you.

We get into so many homes and hear the sad story that no one is working. "Our gas and electric has been turned off. We can't pay our rent. We must move out, and don't know where to go. We have no money to rent another house, no money to buy anything to eat." Many mothers say they don't care so much about themselves, but their children. We can't help them with any of their needs, as our poor-fund is empty. Can you help to cheer and comfort them? "Freely ye have received, freely give" (Matt. 10:8).

Why we should give:
Because God commands it.
Because humanity needs it.
Because it means treasures in heaven.
Because it brings rich returns.
Because there is pleasure in it.
Because it ennobles our lives.
Because God is thereby glorified.
Because we can not afford not to give.

Pray for the work and workers at this place.

Yours in His glad service,
June 22, 1932. L. Groff, Supt.

Lebanon, Pa.

(Meckville Mennonite Mission)

We again feel grateful for the many blessings we enjoy. We rejoice and are thankful that the Spirit is striving with souls to the extent that two were again willing to stand for Christ as their personal Savior. It was very touching. Both father and mother had a small child in their arms when they stood for Christ. Bro. C. Z. Martin was with us this Sunday, and delivered a very impressive sermon.

We were also blessed with messages from the following brethren: Jacob Ebersole, Noah Sauder, John S. Flinchbaugh, and Martin Weaver.

There are some needy families in the community. We were asked if we could not get some work for them; they would rather work for a few cents than get support for nothing. May we pray that the Lord may open something, somewhere. The interest in the singing class is good and increasing in number, which is under the instruction of Bro. Ezra Brubaker.

We feel thankful for the support of the teachers, and for the divine Word taught by them, especially unto the children, the future hope of the Church. Teach a child in the way it shall go and it will not depart from it. We hope that the way may open that some one can spend more time in the com-

munity and come in more personal touch with the people, as we have thus far always been welcomed in every home we visited, and all feel glad that the Mission Board has placed a church in their midst. Your prayers, your sympathy, and your Spirit-filled visits are welcomed.

June 22, 1932. J. W. Darkes.

NEWS LETTER FROM ARGENTINA

(May 25, 1932)

By Edna B. Weber

For the Gospel Herald.

While you are enjoying beautiful summer days in North America, we are experiencing the rigors of a real Argentine winter with cold, strong, winds blowing. It would not seem so cold were we able to have proper heating facilities. With no heat in the churches, and very little in the houses, because of the high price of fuel, you can imagine that we are usually uncomfortably cold. This morning our pump was frozen and had to be thawed before we could draw water. This is a usual occurrence during the winter season.

To-day is a national holiday in Argentina, the celebration of the day of Independence. The schools of the city are having "fiestas" and special programs.

A number of the missionaries are attending the dedication service of the new chapel in Mechita, to-day. Bro. Litwiller and family, and a few of the workers motored to Mechita this morning for this special service, and to attend the pastors' meeting to-morrow.

On Sunday, May 22, we received a telephone message from Trenque Lauquen with good news from Bro. and Sister Snyder. The Lord has blessed their home with another "little jewel," a baby son. May the Lord richly bless and guard this little one, as well as His devoted servants, the parents.

We trust that your earnest prayers may also attend each missionary family on this field. We appreciate your coöperation in this definite service.

Last Sunday we enjoyed a real spiritual feast as we fellowshiped together in a baptismal and communion service. A goodly number were present and partook of the sacred emblems. What I enjoyed most of all was the testimony meeting after communion and washing of saints' feet. It reminded me so much of the blessed times we had at the communion services at the Toronto Mission. Each one in the meeting gave his or her testimony. It required some courage to give a spontaneous testimony in Spanish for the first time. "With God all things are possible." The brother who was baptized also gave a stirring testimony. He seems very sincere and happy, and we are sure that his home is a place of greater rejoicing since he has fully surrendered to the Lord. Bro. Hershey was in charge of these special meetings. He also conducted communion service at Madero last Saturday evening. He was accompanied by the brethren Litwiller, Gorgon, and Weber.

Within the past few weeks we came in touch with another interesting young man, who has started to come to church. He is a barber in this city, a man who has traveled considerably. In one town he was acquainted with Christians of another denomination. By reading the Word he has come to the light of Christ. He has quite a knowledge of God's Word and claims to have had a definite experience of conversion. He also wished to be baptized on Sunday, but it would have been unwise to baptize him after so short an acquaintance. Will you pray that this one may prove himself faithful, and a witness for Christ?

A Roman Catholic priest in a nearby town has been publishing a number of articles in the Pehuajo papers in opposition to the teaching of our mission. He has written many falsehoods with the view of arousing the people against the "evangelicos." Truly the enemy is busy trying to mislead those who would find the way of truth. We are not alarmed in the face of this opposition, because we know that we are on the side of an all-gracious heavenly Father. We believe that these efforts on the part of the enemy will arouse curiosity and interest in the activities of the Mission, and may result in saved souls.

Pehuajo, F. C. O., Argentina.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

HOW TO SPEND OUR SUNDAYS

TEXT: Remember the sabbath day, to keep it holy.—Ex. 20:8.

The subject resolves itself into the question, "What Is the Best Way to Spend Our Sundays?" Any number of ways may be found to spend Sunday; but what is the best way?

The answer to this question will depend very largely upon the aim and purpose of our lives; upon the attitude that we take toward the will and plan of God for our lives. The things that we do are not the chief things to be considered, except as they are the fruit of the inner life of the soul. If that is what it should be, the question of what we should do on Sunday is no more difficult than the question of what we should do on any of the other days of the week. It becomes a question of how we can use the day to the glory of God. This is the real point at issue in all questions of personal conduct. It touches not only the keeping of the Sabbath but of the proper use of every day; and it extends not to the keeping of days only, but also to the use of our talents, our influence, and our possessions. Paul puts it in this form: "Whatsoever ye do, do all to the glory of God." This we cannot do if we use His gifts selfishly, whether they be days or dollars, powers or possessions, interests or influence.

We promote the glory of God when we are willing to be governed in life and conduct by His will. Seeking to bring ourselves into harmony with that will, we realize our highest good. This demands of us consecration, yielding of the will and the life; but it results in spiritual power and soul health. Three things are necessary to the highest development of the life of the soul: rest, worship, and service. And to some extent these are to be brought into every day of the week, and into every kind of activity. If we enter into them as we should every day will to a certain degree become a holy day; and we certainly will not be found desecrating God's holy day.

This brings us to the question, "What shall we do on Sunday?"

First, we should rest. Rest enters into the very meaning of the word Sabbath. We should rest not merely by ceasing from the daily tasks and spending the day in idleness; nor by spending it in feasting and pleasure hunting, but rather by entering into the spirit of the day and keeping it as the memorial day of our Lord's victory over death and of His bringing resurrection life to the world.

Second, we should worship God. Having ceased from the toils of the week, we should come into the presence of God, that we may get in touch with the source of power and have our spiritual strength renewed. We should take in the breath of pure air that flows down from the heights of Heaven; should lift our eyes and take the far look that brings us the vision of the land of promise and makes us long for its pure delights.

(Continued on page 268)

Family Circle

As for me and my house, we will serve the Lord —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

The wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

KEEP THE HEARTHFIRE EVER GLOWING

By Arline Yoder

For the Gospel Herald.

The girl was young, but bowed by toil;
Her youth and graces marred by care;
How shameful, wretched, youth to foil
Which once was beautiful and fair.

Yet fate will often play a part
Unbid, quite out of our control,
But man must seek that inner art
That shapes the destiny of his soul.

And as this maiden walked alone,
The teardrops streaming down her cheek,
Her burden to no mortal known—
For not one listener did she seek,

To gain such sympathy or aid
As such a saddened soul might need—
The world its kingly homage paid
To men of wealth and men that lead.

Alone to brave the cruel storms
That fate had planned should come her way,
She longed to see those dearest forms
That faded with life's yesterday.

'Twas four long years since God had smiled
Upon the humble fireside seven,
And took away one darling child
And widowed mother with Him to heaven.

The girl of twelve—her sisters four,
Were left without a mother's care;
And though they saw her face no more,
Yet memory mirrored her love and prayers.

Her last words were, "Dear children mine,
The hearthfire ever keep aglow;
And may you to God's will resign
And cherish all the good you know."

"I'm going now—but children dear,
Guard well your lives and keep from sin;
Forget your tears and others cheer—
Ask Jesus' help—He'll help you win."

The girl tried hard to do the way
She knew would please her mother dear;
She tried to comfort and to pray,
And chase away the little ones' tears.

She tried to keep the tiny spark
Of love aglow in each dear heart;
And so she toiled from dawn 'til dark
So each from each need never part.

And as she toiled from sun 'til sun,
To shelter, clothe, and feed, the night
Would find her toiling scarce begun—
Necessities required each hard-earned mite.

In secret oft her tears would flow,
Discouraged, lonely, burdened sore;
"The hearthfire ever keep aglow"—
This message at her heartstrings tore.

But bravely, steadily on she plod,
To fulfil her mother's last request—
Her mother now at home with God,
Methinks, smiled down and called her blest,

Ah! let the world its homage pay
To men of wealth and men that lead,
I'm sure on some glad, glorious day
That heaven will then reward the deed,

Unknown to men but known to God,
Of this kind, faithful, humble child;
And though this dreary road she trod
She'll find that God on her had smiled.

God has a purpose true, I know,
In all His wise, mysterious plans;
We see ill-fortuned friends, and lo,
We count our blessings from His hand.

We will not miss our darling mothers
'Til God sees fit to call them home;
We then must lean on friends and others
For comfort, as through life we roam.

Let us appreciate them now,
Treat them kindly, love them best—
For in the not long distant morrow
They may be called unto their rest.

West Liberty, Ohio.

DEPARTURE OF MRS. S. G. SHETLER

For the Gospel Herald.

So many inquiries have come to us concerning the sudden departure of our beloved mother, that we have concluded to give more details than would ordinarily be given in the obituary.

The first symptoms of the ailment occurred about twelve years ago. From that time on the pain which came at certain times became more and more severe. Within the last few years it was almost impossible for her to do her own housework, although outwardly she appeared healthy. The doctor made several calls during the latter part of May. She was up and about her home again and attended the wedding at the Stahl Church, June 5. The following Wednesday she was about her work and prepared the evening meal. About ten o'clock she was again seized with very severe pain. She was taken to the Mercy Hospital in an ambulance as soon as possible and was operated on that night. In the operation the surgeons found a large cancerous growth and cancerous liver, kidney, intestines, and other organs. Human aid was of no avail. All that could be done was to attempt to relieve her of suffering. After the operation she was conscious until the moment of death. She wanted to know the results of the operation and the family told her. She was resigned and expressed a longing to go home.

During this last sickness she made all her funeral arrangements, selecting her hymns and text. With all her pain she sang part of one of the hymns, saying that she could not finish on account of her throat. To the different visitors who called at the hospital she spoke of living such lives that she could meet them in heaven. She spoke against worldly amusements and ended by saying that this world is all "trash."

Her strong desire was and she prayed that she might live long enough to see Rosella, the second of the daughters, who is living in Montana. A special prayer meeting was called to pray that she might be relieved of her suffering and that God might spare her until they could arrive. The request was granted and mother was still living when they returned on Sunday night. During that day she had desired to meet all of the family and she was privileged to speak to father, her five children, four sons-in-law, daughter-in-law, and ten grandchildren. Each one was given some very helpful and encouraging advice.

The day before she died she wanted the five children by her bedside for a final talk. Speaking of heaven she said: "Oh, won't that be wonderful when the door opens and you will come in, one after another: did you ever stop to think how wonderful that will be?" On Tuesday forenoon she said: "This afternoon I am going to die." At five o'clock the end came, thus relieving her of her awful suffering. She smiled as she fell asleep without a struggle.

As children we keenly realize the great concern she had for us that we might serve the Master. She often prayed for us. Whenever she was able she attended services and was always concerned about the spiritual condition of the church, having a special interest in the young people.

Seeing the intense suffering and her longing to be with God, we humbly bow to His will, knowing that He doeth all things well. The loneliness that we must bear is painful, but the glorious hope which we cherish of seeing her again helps us to bear our loss submissively.

It is not death to die,
To leave this weary road,
And midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose,
To spend eternal years.

It is not death to fling
Aside this sinful dust,
And rise, on strong exulting wing,
To live among the just.

Jesus, Thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high.

—Henri A. C. Malan.

The children.

Yet thou sayest because I am innocent, surely his anger shall turn from me. Behold I will plead with thee because thou sayest I have not sinned. —Jer. 2:35.

I really believe that there is more feasting than there is fasting because we have become lukewarm and separated from our God.—E. F. Hartzler.

SUNDAY SCHOOL LESSON

Lesson for July 10, 1932—Ex. 2:11-4:20

THE CALL OF MOSES

Golden Text.—Certainly I will be with thee.—Ex. 3:12.

Introductory.—About eighty years had elapsed since the time of last lesson. Half of this time was spent in Egypt, the other half in exile in the east country. A number of important events had taken place in the meantime. As noted in the last lesson, Moses was a favored child. In the first place he was especially well favored in natural talents. His parents saw that he was "a goodly child." Then he had the advantage of being trained by an intelligent Hebrew mother laboring under a trying strain that brought out the best that was in her in the way of teaching her son in the way he should go. After this he was trained in the schools of Egypt, so that he had unusual educational advantages. His being heir apparent to the throne in Egypt, added to his other advantages, made him a very popular young man, full of promise. It is this kind of a man that we face as we study his problems.

First Attempt to Rescue His People. Moses took it as a matter of course that it was commonly understood that he should be the deliverer of his people. When therefore he saw his kinsmen cruelly persecuted, his anger was enkindled to the extent that one day he stretched forth his arm and slew an Egyptian for mistreating one of his Hebrew brethren. But his people were not perfect. The next day, after killing the Egyptian, he saw two Hebrew brethren quarreling. He reproved them for it. They very quickly retorted with a challenge wanting to know who made him a ruler over them, and wondered if he meant to slay them as he did the Egyptian the day before. He saw at once what that meant. And without awaiting what should be the result if the wrath of Pharaoh should be enkindled against him, he fled the country and later became the son-in-law of Jethro, in the land of Midian. His first attempt to protect his people and to promote their welfare had ended in failure.

Forty Years in Midian.—Moses' life in the land of Midian is uneventful. About all that we know of him there was that he became the son-in-law of Jethro, and at the end of these forty years he was still herding his father-in-law's flocks, instead of his own. But we are not to infer that his stay in this country was unprofitable. Indeed, it was here that he got the very schooling that he needed to equip him for the great life work to which the Lord had called him.

God's Call to Moses (Ex. 3:10-15).—One evening, as Moses was herding Jethro's flocks, he beheld a strange sight. There was a burning bush which was not being consumed by the fire. Moses started toward the bush to see what about this. But there came a voice out of the bush warning him not to come any nearer; that he should remove his shoes off his feet, because the ground upon which he stood was holy ground. The Lord then and there informed him what his life work should be; that he should return to Egypt as God's spokesman, bring to Pharaoh the demand that his people be permitted to leave Egypt for the promised land.

The former dash and air of self-sufficiency was conspicuously absent from the attitude of Moses. He now felt his own nothingness. His question, "Who am I, that I should go unto Pharaoh?" was typical of his whole bearing. He had learned his lesson. Being well equipped otherwise, and having now come to the point where he could be brought to lean upon the all-powerful arm of God for his support, the time had come when the Lord could use him for this great work. Moses made one excuse after another, but the Lord took them away from him as fast as he proposed them. Whereas in former times he had been too forward, now he was erring on the other side and the Lord had to rebuke him for his failure to obey promptly.

Aaron Appointed Moses' Spokesman (Ex. 4:10-20).—"I am not eloquent," was Moses' last plea. But this excuse, like the others, was quickly taken away from him by the Lord. Nevertheless, after severely rebuking Moses because his timidity had now taken on the form of stubbornness, God informed Moses that He would give him a spokesman in the person of his brother Aaron. With this Moses' objections ceased and from this time on we find a readiness to obey the voice of the Lord and to coöperate with Him in the work of delivering his people from the bondage of Pharaoh. Moses took prompt steps to leave his family for the time being, to return to his native land, and to do the mighty works needed to accomplish the deliverance. But even in the matter of the spokesman, without further finding fault with Moses, the after events proved how little Moses needed such a spokesman. At first Aaron functioned in this role, but later he proved his unworthiness as a leader and Moses proved his qualities as an eloquent spokesman as well as the other qualities which he so excellently possessed. As a mighty man of God he went forth, and the deliverance of his people from the bondage of Egypt was his reward.—K.

Bible Meeting Topic

I. BIBLE MIRACLES—THE FLOOD (Jr.).—Gen. 7

Topic for July 10

MOTTO

"Come thou and all thy house into the ark."

OUTLINE STUDY

I. The Cause of the Flood.
1. Man's wickedness.—Gen. 6:5-8.
2. God sent it for punishment.—Gen. 6:12, 13.

II. God's Mercy to Noah.
1. Noah was a righteous man.—Gen. 6:9.
2. God's command to Noah.—Gen. 6:14-22.
3. Directions for their salvation.—Gen. 7:1-10.

III. The Flood.
1. The coming.—Gen. 7:11, 12.
2. The saved.—Gen. 7:13-16.
3. The earth covered.—Gen. 7:17-20.
4. The lost.—Gen. 7:21-24.

IV. The Flood Ceasing.—Gen. 8:1-14.

V. A New Covenant with Man and Living Creatures.—Gen. 8:15-9:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. God Punishes Sin:
   a. When Men Are Disobedient to God's Law.
   b. When They Will Not Heed His Warnings to Repent.
   c. The Destruction by the Flood.
2. God Saves the Righteous:
   a. By Revealing His Plans.
   b. By Their Obedience to God's Plan.
   c. The Ark of Salvation.

For Seniors.
1. A God of Judgment.
2. A God of Mercy.
3. A Lesson in Salvation.

PERSONAL THOUGHT

Have we heard the Word of the Lord? How is that Word affecting us to-day? "How shall we escape if we neglect so great a salvation?"

SEED THOUGHTS

"They walk with God whom none can shame
From trusting in His holy name:
Who, looking for a glorious morn,
Shrink not before the tip of scorn.

They walk in light, in safety, peace,
Awaiting patiently release;
Turn from the world and take the cross,
E'en though it be of life a loss.

Thus Noah walked—an ark prepared—
Thus moved by fear, salvation shared:
What, then, to him man's scoff and jeer?
God, the Almighty, was his fear.

And thus God's heroes of all time,
So walk with Him in faith sublime;
The world is but a passage-way
Through which they reach the realms of day." —E. C. Pearson.

A little child was asked, "What is faith?" She replied, "Faith is doing God's will and asking no questions."—Sel.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 30, 1932

Field Notes

Young People's Institute.—The attention of our readers is directed to a few announcements bearing on this subject on the last page of this number of the Gospel Herald.

The brotherhood at Croghan, N. Y., has made arrangements to spend July 4 in an all-day Sunday school meeting. Bro. J. L. Stauffer of Harrisonburg, Va., is expected to be with them on this occasion.

Last week was spent by the brotherhood at Almira, Ont., in a series of meetings conducted by Bro. Oscar Burkholder of Breslau, Ont. The meetings were to have closed on Sunday night, June 26.

This week we publish the first report of our spring conferences. We expect to publish one of these reports each week until the list is printed—provided we get hold of the reports fast enough to do so.

The Iowa-Nebraska Conference is to be held this year with the brotherhood near Wayland, Iowa, Sept. 7-9. Conferences in this district are usually noted for their good attendance and active interest.

Bro. S. E. Allgyer of West Liberty, Ohio, spent a few days over the week end of June 19 with the brotherhood at Belleville, Pa., in the interests of the Lord's Cause, preaching the Gospel of the Kingdom.

Tuesday evening, July 5, is the time appointed for a public singing on the vacant lot on Howard and Christian Streets, Lancaster, Pa. Bro. Samuel Shotzberger is to have charge of the singing. D. S. K.

The brotherhood at Schellsburg, Pa., enjoyed a feast of good things on Sunday, June 19, in an all day meeting, when many from surrounding congregations united in making that a day long to be remembered at that place.

A brother sends us the following from Altoona, Pa.: "The Lord willing, summer Bible school will begin at Canaan Station schoolhouse, a suburb of Altoona, July 5, followed by evangelistic meetings each evening by Bro. J. M. Nissley. We solicit your prayers."

The annual mission meeting in the Johnstown, Pa., district is to be held this year with the brotherhood worshiping at Thomas Church near Thomas Mills, July 4. Added to local talent we notice also the name of Bro. J. M. Nissley of Altoona, Pa., on the program.

A two-week summer Bible school was opened both at the Scottdale and Masontown, Pa., Mennonite churches on Monday morning, June 20. Besides local talent enlisted at the latter place, Sisters Marie Bender and Alma Maust of Springs, Pa., are serving as instructors.

We copy the following from the "Mission News Bulletin," sent out by Bro. V. E. Reiff for the Mennonite Board of Missions and Charities: "Your offering in July for Kansas City, Lima, Los Angeles, and Peoria missions will help reduce the shortage in city mission funds."

Southwestern Pennsylvania Conference.—The annual meeting of the Southwestern Pennsylvania Conference is to be held with the Scottdale, Pa., congregation during the week beginning Aug. 7. Fuller announcement will appear in succeeding numbers of the Gospel Herald.

Request for Prayer.—A burdened mother writes: "I am asking for special prayers in behalf of our daughter, that she may return to the fold of Christ and forsake sin." In this connection we remember the word of the Lord: "The effectual fervent prayer of a righteous man availeth much."

Word reaches us that Bro. Frank Maust, a faithful deacon in the Nappanee, Ind., congregation for many years, passed away on Thursday, June 23. May the comforting grace of God abide with the family and congregation thus bereft of a faithful father and laborer in the vineyard of the Lord.

Sailing Date for Missionaries.—Reservations have been secured for Sisters Minnie Kanagy and Ada Hartzler, missionaries to India, on the Steamer President Jefferson, to sail from Seattle, Wash., Oct. 1, for Bombay, India, where they are scheduled to arrive about Nov. 4. The Lord protect them on their voyage.

Bro. Adam Brenneman, whose death notice appears elsewhere in this issue, was a faithful servant of God and the Church whose labors were appreciated by those who knew him best. He was never "prominent," but always filled his place as the Lord gave him talent and opportunity—something that should be the goal of every minister.

Bro. J. L. Stauffer of Harrisonburg, Va., preached for the congregation at Pinto, Md., on Saturday evening, June 18, at Springs, Pa., on Sunday morning, June 19, and at Masontown, Pa., in the afternoon and evening. In the afternoon he spoke to the parents and in the evening he discussed the theme, "Young People and Their Problems."

Bro. J. R. Shank and wife of Gravois Mills, Mo., accompanied by Bro. Homer Kauffman and wife of the Publishing House force, spent the greater part of last week in Lancaster Co., Pa., where Bro. S. filled appointments in a number of churches. Bro. and Sister Shank are planning to return to their home in Missouri in the near future.

Among the recent visitors at the Publishing House and with friends in Scottdale were the following: Andrew Diller and wife and Wilbur Brunk and family, Elida, Ohio; J. L. Stauffer, Harrisonburg, Va.; Henry H. Koser, Landisville, Pa.; J. B. Johns, Denver, Pa.; J. F. Denlinger, Gap, Pa.; J. M. Miller, Lititz, Pa.; Conrad Z. Hess, Lancaster, Pa.

Appreciation.—Our family wishes to thank the many brethren and sisters for the many letters and cards of sympathy that were sent to us during these hours of bereavement. We shall answer as many as possible personally. If you should fail to receive an acknowledgment of one sent, please accept this as such. Remember us in prayer. S. G. Shetler Family.

Sunday School Conference.—We are in possession of a program of the twenty-second annual Sunday school conference for the Casselman Valley district, to be held at the Glade Mennonite Church near Bittinger, Md., on Monday, July 4. On the program we notice the names of workers from Pinto, Md., and Masontown, Pa., as well as those from the local community.

Meetings were held at Schellsburg, Pa., last week, Bro. J. M. Nissley of Altoona, Pa., in charge. A brother from that community writes: "Evangelistic services well attended with good interest here. Two souls have confessed Christ, with others counting the cost." It was part of the program to close the meetings on Sunday evening, with communion services during the day.

Bro. J. K. Zook and family of Roseland, Neb., spent the week end over Sunday, June 19, in the vicinity of West Liberty, Ohio. Our brother preached for the brotherhood at the Oak Grove Church in that vicinity on Sunday morning, in Madison Co. in the afternoon, and came back to preach for the South Union congregation in the evening. Their visit was greatly appreciated.

Correspondence

Fairview, Mich.

Dear Herald Readers: — Greeting. Bro. N. E. Troyer, who was holding one week of evangelistic meetings at this place, left for his home in Ohio Sunday night, June 12. He gave the message with power, yet there were those who would not heed. There were a number of confessions, and we pray that the seed sown will find lodging and bring forth fruit in due season; and that we as a church may have resolved to live closer to God.

Since our last writing, Brethren Amos Hostetler of the Emma Church in Indiana and Frank Raber of Detroit Mission were here telling us of the needs at that place; also Bro. and Sister Gascho closed a successful term of singing a few weeks ago.

We are glad for all the help and admonitions given us, and are always glad for visiting brethren.

Bro. Floyd Bontrager gave us an inspiring message on the night of May 29.

We are also reminded of the uncertainty of our lives. Mrs. Isaiah Seidner was laid to rest on Tuesday. Age, 70 years. We are not able to give the obituary at this time. You will find the obituary of Elvin Hartzler elsewhere. His father, Bro. A. L. Hartzler, was also hurt in the accident, but is able to come to services.

Pray for the work at this place, especially for your unworthy correspondent.

June 16, 1932. Mary M. Troyer.

Spartansburg, Pa.

An appointment was filled at Britton Run Church on Sunday, June 12, by Bro. I. B. Witmer of Columbiana, Ohio. He was accompanied by a quartette of singers from the same place. Come again, brethren.

The Ohio Mennonite Mission Board bought this church from the M. E. people. Any one coming this way is invited to stop off. We are on route 77, and a short distance from route 8 which connects with the Lakes to Sea Highway. We have Sunday school every Sunday and preaching the second and fourth Sundays in each month. The Ohio Mission Board is furnishing us with ministers to fill the appointments until they can get some one to locate here. Pray for us, that some one will come.

Rebecca A. Provins.

June 17, 1932.

Kitchener, Ont.

Dear Herald Readers, Greetings:— We have great reason to praise the Lord for the spiritual blessings enjoyed during the last ten days (June 10-19) it being the occasion of the revival meetings at this place conducted by Bro. Maurice O'Connell of Lima, Ohio, who brought the Gospel messages in a forceful and convincing way. As a visible result there were about seven confessions and a goodly number expressed a desire for a closer walk with God, and the church in general received a blessing. Sister O'Connell was present also and together they brought messages in song very effectively.

Several weeks ago Bro. Harry Brunk and family of Harrisonburg, Va., were in our midst. Bro. Brunk, who is connected with the Eastern Mennonite School as teacher, gave an interesting address on educational lines.

Bro. C. F. Derstine is leaving for a several weeks' evangelistic trip to Illinois. During his absence the following brethren are expected to take part in the services: I. S. Lehman (a missionary on furlough from Africa), H. W. Stevanus, Elmer Moyer of Souderton, Pa., and Harold Bender of Goshen, Ind.

June 20, 1932. Geo. A. Weber.

Newport News, Va.

Dear Herald Readers, Greeting:— "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

The Lord has added one more precious soul to our little band in Newport News—Mrs. Geo. Pearson, whose husband was brought to Jesus more than a year ago. Sister Pearson had been a faithful member of the Methodist Church, but after her husband accepted Jesus and selected the Mennonite Church for his church home, his wife was so happy seeing the change in his life, that she attended our meetings. Here she had the conviction that she ought to obey the "all things" of the Gospel.

Though the progress is slow, yet we have great reasons to have courage and press on.

We are having good interest in our cottage meetings. The number is not so large, but the same ones come each time, and we often hear them expressing themselves as enjoying the services. Yes, we also feel greatly our unworthiness and our weakness, but then we think of the words of Paul, "We can do all things through Christ which strengthens us."

So far we only give part of our time in active service in town. The writer averages two days through the week, and also during the Sunday school period. Then we have organized two groups to take their turn alternately each Tuesday night for the cottage meetings. The S. S. teachers are included in these groups.

The depression is still on. People are out of work, and oh, the wickedness all around which makes it harder for those who are striving to do God's will! "But thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

Pray for the work here.

June 20, 1932. Martha Brunk.

Palmyra, Mo.

Dear Herald Readers, Greetings:— On May 18, Mark, Martha, and Esther

(Continued on page 268)

Miscellaneous

THE CHURCH

By G. W. North

For the Gospel Herald.

The church of God upon the earth,
By the Holy Ghost was given birth;
The Lord Himself took each one in
And built them up a church in Him.
Acts 2:47; I Cor. 12:18.

A house not built with human hands,
Nor ruled by mortal priest's commands,
But built and ruled by the Holy Ghost—
All one in a mighty host.
I Cor. 12; Rom. 8:14.

Of His own church are you and me,
As branches of the vine are we;
Not set in man, but in the Lord,
All one according to His Word.
Jno. 15:4, 5; 17:21.

Christ heads the church, and He is one,
And all divisions He doth shun;
Divided, Christ can never be,
The church of Christ is Christ, you see.
I Cor. 1:10; 12:12.

Is Christ divided then at all?
Are we of Cephas, Silas, Paul?
Are not such carnal, every one,
Who built what Jesus ne'er begun?
I Cor. 1:12; 3:4.

Let Christ's own church, our ark to-day,
Come up in God's own ordained way;
Not by man's plans and oxen carts,
Nor by the power "the beast" imparts.
I Chron. 13; Rev. 13.

Kokomo, Ind.

OUR SCHOOLS AS EXPONENTS OF THE PRINCIPLES OF THE CHURCH

By J. L .Stauffer

(Synopsis of an address delivered before the Mennonite Board of Education.)

(A summary of a brief speech made by request before the Mennonite Board of Education at their recent meeting held near Middlebury, Ind.)

By way of introduction to the subject it may be said that there has been a feeling for years that secular schools in many instances are not satisfactory and cannot give the Mennonite Church all that she desires along educational lines. The Mennonite Church, like most other churches, has turned to denominational schools as a solution of this problem. It is my plan to discuss this subject under two points or heads: First, EXPECTATIONS. Second, POSSIBILITIES.

I. Expectations:

1. Mennonite church-schools have been organized for the sole purpose of safeguarding the young people of the Church and to provide a favorable environment for the obtaining of secular and Biblical training.

2. The Mennonite Church, as I sense it, expects her schools to be **as different from other schools** as the Mennonite Church is different from other churches.

3. The Mennonite Church is already paying a tax to help provide for state educational institutions and she expects as a result of the additional church-school bills, that her schools will certainly provide an environment for the safeguarding of her youth that will be far in advance of anything the state school can supply. The Church has the right to demand this.

4. The Mennonite Church expects that a consecrated educated person will be a greater power than a consecrated person of lesser abilities. This is a Biblical ideal. Moses, Luke, and Paul were used of the Lord to accomplish a greater work than were Peter, James, and Matthew. Similarly, when Solomon with his wisdom turned aside from the Lord he could accomplish more ruin than a Saul or an Ahab. Our educators with their training, if proportionately devoted to the distinctive principles of the Mennonite Church could accomplish much more with the youth than could the devoted country pastors, though they were twice the number.

5. The Mennonite Church expects "oneness of mind" between school and Church. This is a Biblical ideal. Rom. 12:16; 15:5, 6.

6. The Mennonite Church has a right to expect that the relation that exists between the Church and school should be like the relation between parent and child. The Church is the parent and pays the bills. It is the parent that regulates the child, and not the child the parent.

7. The Mennonite Church expects her school-men to exemplify the distinctive principles of the Church. Our schools will never be satisfactory to the Church unless they do. It is evident there must be a yielding somewhere. Either the schools must espouse the historic principles of the Mennonite Church, or the Church will be compelled to surrender them in the future. Someone must yield. Let the children yield to the parents as God has ordained it and then harmony will prevail between the Church and her schools.

8. Finally, the Mennonite Church need expect very little difficulty with those of her young people who attend her own church schools if the teachers will properly exemplify in practice and faithfully indoctrinate by words, the young people as they come in contact with them during the formative period of their lives.

II. Possibilities

There are great possibilities ahead for the Mennonite Church and her schools, if the schools will become exponents and defenders of the distinctive principles of the Church.

1. It will help to unify the school-constituency surrounding each institution. When school standards are Church standards there can be no question of the result.

2. It will result in the unification of the educational work of the entire Church. This is possible, but only on the standards of the Mennonite General Conference.

3. It will result in the unification of East and West. There should be no East and West. There need not be. However, school influences may figure in the present situation more than many people think.

4. It will help solve the financial situation by making the ministry boosters of the educational work of the Church. God has so made man that, if honest, he cannot boost something he is not in sympathy with. He cannot be in sympathy with something that he feels is not coöperating whole-heartedly with the work in which he is engaged.

5. It will bring the blessing of God down upon the Church in a way and manner that we are not in a position to experience under present conditions.

May we pray and work to the end that our schools will become exponents of the principles of the Mennonite Church, especially the distinctive principles that alone give us the right for a separate denominational existence.

MUTUAL PROBLEMS OF THE SCHOOLS AND BOARD

By S. F. Coffman

(Synopsis of an address delivered before the Mennonite Board of Education.)

(Resume of address at meeting of the Board of Education, Forks Church, Middlebury, Ind., Feb. 2, 1932).

Problems are common experiences of men, and are found in all phases of life. They exist because we are human, and because of the existence of differences among men. While we cannot avoid the differences, it may be possible to adjust ourselves to them and overcome them to a great extent.

Problems

The Schools and the Board have their individual problems, and some of their problems are common ones. They exist in either case on account of individual conditions. Every student has his individuality as well as having the traits of his home and community environment. Groups of students from the same communities, or from the same character of schools, such as high schools, may create a particular atmosphere in our schools; the common interests of a number of students for special courses or special training, all tend to create problems for the schools, for faculties, and hence for the Board.

Among the faculties there are to be found special qualifications, differences of disposition and abilities of adaption. All have not the same attitude toward educational standards and problems, though all may have the same high ideals. All may not have the same ac

quaintance with Church wide interests and problems. It is possible that among students, faculties and Board members the attitudes taken may be too personal, too sensitive and too critical.

Failures

In all of the affairs of men there have been failures. And where there have been failures there may also have been faults. There are failures in our home life. The best of parents have not always realized their ideals, and it may be a difficult matter to locate the fault. The same may be said of our congregational interests. It is true that in our ministry we have not always attained our purposes and must acknowledge our failures. In our conferences and in our various Church boards there have been attempts at the highest possible success, but failures have met us again and again. But failure does not deter us from continuing our efforts in the solution of the problems with which we have labored.

Placing the Responsibility

Concerning the responsibility of the failure of the Board and schools in solving all of the problems that have confronted them there have been many opinions and advice has been good and frequent. Yet not all have the same solution. It may be that methods of procedure have been at fault, or that there has been a failure in the school or Board leadership. That counsel that has been brought to the schools or to the Board in the spirit of love and confidence may have been a real help to the cause.

Another method of placing responsibility, that has not been so helpful, and seems impracticable under any circumstances of life, is that long range character, with its note of opposition, criticism and discouragement, where there should have been the spirit of love and fellowship and of mutual concern for the common interests of the Church, the Board and the School.

The Board has adopted the policy of intimate relationships with the schools, the Church and conferences. Through the Church-Board-School Committee it has undertaken a more specific study of the general problems of all as associated with our educational work, and is endeavoring to solve the problems that are mutual to all.

The Outlook

The Schools and the Board have the mutual problem of finances for the work of our institutions. The judgments of God that have fallen upon the world have fallen upon us. Our aims and ambitions must be curbed. The unsolved problems of relationships and maintenance of principles dear to the Church require to be strengthened in order to maintain the confidence and support in a financial way. The moral support of our institution demands a condition that inspires the confidence of the brotherhood, and the brotherhood requires to have confidence in the Board which is still endeavoring to be true to its responsibility.

Those who have tried to solve these problems, both in the Schools and in the Board, have often been discouraged. If they fail because of discouragement who will take up the work? There are those who would flee from any responsibility in solving these problems. There are storms of criticism sweeping the seas of our educational interests while those who should help to solve the problems are shunning their duty. Jonah had a duty in Nineveh, but his own personal opinions and criticisms led him away from his duty. His delay only increased the danger.

Repentance Needed

As long as men were searching for the guilty Jonah, the danger increased. The storm increased on the sea while the mariners were endeavoring to find the guilty man. It abated at once when repentance was found. Nineveh had but forty days, but repentance gave them years of life and opportunity.

Let there be a repentance in our homes that will lead to a renewed purpose in the faith and in the interests of the Church, to maintain her faith and principles. Let this same purpose be found in our Churches. Will the leaders of the schools, with the faculties and students find in themselves the repentance necessary to still the storms and save from judgments the many who are depending on the Church for their spiritual welfare and success? When 120,000 souls cry to God for mercy and pardon, in the true spirit of repentance it will mean salvation.

Let there not be heard the lone cry of the individual who would not yield to the demands of the Church. Let it not be the lone cry of "I told you so," from the lips of one who would rather have seen destruction than salvation. Let the Lord hear the cry of 120,000 souls who having repented and turned to the Lord, are moved by the Holy Spirit in their hearts to labor unitedly in the solution of all our mutual problems.

PLEADING FOR CONFERENCE RULING

By Bressler Buckwalter

For the Gospel Herald.

In the Gospel Herald of June 9, mention is made of "man-made rules." With God's help I would strengthen the work of conference ruling. Every member of a conference should be earnestly engaged in prayer to an all-wise God for the best ruling. Then there will be a blessing to go with the ruling, and the rejected corner stone will have its proper place, and the Church of to-day will be more obedient to God's ruling. Many illustrations could be referred to in teaching the Word of God.

Lancaster, Pa.

THOUGHTS

Gleaned During the Tent Meetings at Columbia, Pa., in charge of Bro. John S. Hess of Lititz, Pa.

By a Sister

For the Gospel Herald.

No ceremony of any church will take away your sins. The grace of God is able to take the soul out of any condition and make it fit for His service.

Prosperity carries with it self-indulgence and ease. Some people do not use the things God has given them to His honor and glory. The glory of motherhood has lost its value, and some have destroyed the blessing that God intended.

We cannot destroy the conditions in the Church as they are to-day, but we can help to change them.

We spend so little time on our knees because our burden is not so great. There is not enough secret prayer. The surest place for victory is when alone with God. Will you get in in time? Jesus repeats His call over and over. Heed the call as Samuel did and God will have a message and a blessing for you.

We are never too young to learn evil. Are we too young to learn good?

The Lord knows the danger we are in; that is why He calls us. Communion with God will have its influence.

God help us that the rising generation may heed the call as Samuel did.

The love of God draws us to such an extent that we forget self. Get rid of self and your only care will be for Him who gave Himself for you. There is put within us a Divine spirit.

So-called Christians who are following the course of the world are going to be banished from God.

It is better to be uncomfortable here and have our bodies covered than to burn in eternity.

Jesus came in contact with all the issues of life so He laid down His life for His sheep. It is only by what Jesus has done that you and I can get to heaven. There is no one who can realize the issues of life but Jesus.

God gave because He loved. What did Jesus give? "He came unto His own, and His own received Him not."

We as God's children have a treasure the world knows nothing of.

There are some walking day by day with a false hope of entering heaven.

"Remember thy Creator." God bless that soul that has no pleasure in the things of this world.

There are many Christians locking arms with the world.

I am glad that there is power in the One who gave Himself for us.

How dark is the soul that the love of Jesus cannot lighten!

There are many so-called Christians to-day who have never been delivered of the awful condition of a soul going according to the ways of the world.

Jesus paid it all; He tasted death for every man.

There is no desire in your heart that Satan will not let you have.

Your sins you will bear alone through eternity, or Jesus will bear them for you.

There is only one way for us to escape the punishment of our sins, and that is through Jesus' blood.

The love from heaven is running low in our hearts.

The love of God is shed in our hearts by the Holy Spirit.

Christ always lived by what He taught. May God help us to live such lives.

The quarrels among Christian professors are a reproach to the cause of Christ.

Why sell your soul for a little bit of pleasure?

Lititz, Pa.

HOW TO SPEND OUR SUNDAYS

(Continued from page 261)

Thirdly, after being up in the mount of God and having talked with Jesus and the holy ones, let us go down into the valley of service and bring to other lives a little of the aroma from the gardens of God. Sunday will then be what it should be, a real Christian Sabbath.

Recreation on Sunday should be made a secondary matter. Amusements as such are to be held under control of the higher purpose to do all to the glory of God. This principle will put the Sunday excursion, the Sunday ball game, and Sunday movies and Sunday visiting all under the ban so far as the followers of Jesus Christ are concerned. If it were not for the support, either directly or indirectly, of the so-called Christian world—those who are called Christian but who live like the world—these things would long ago have ceased for lack of patronage. This clipping from the Religious Telescope of June 20, 1925, is worthy of our thought: "There are various forms of activity, aside from worship, that may well be observed on Sunday. It ought to be a day of service. Jesus performed deeds of mercy on the Sabbath, making it a day of blessing to others. The friendly visit after church may be a means of blessing. The sick and the aged should be remembered along with our other religious interests. A walk out in the fresh air, the enjoyment of nature—the birds, the trees, the flowers—all may enter into the holy purposes of the day, leading the soul nearer to the great Creator. Sunday should not be a day of gloom. It ought to be the gladdest day of the week, and will be when it is properly observed."

I can think of no better way to spend our Sundays than is here suggested. Make it a day of holy fellowship with God, and of cheerful helpfulness to our fellow man; a day of loving service and holy worship. Then it will be the gem of all the days, a golden link to bind together the weeks of daily toil and hallow the whole with the glory of the presence of God.—J. R. Hawkins in "The Gospel Minister."

CORRESPONDENCE

(Continued from page 265)

Hershey and Bro. Harry and Sister Ruth Buckwalter started for Lancaster, Pa., to attend the funeral of Sister Mamie Hershey, their mother and sister. A few years ago Bro. and Sister Hershey and part of their family moved East after living here a number of years during which time Bro. Hershey served us faithfully as deacon.

During the last month Bro. Kreider's have been favored with several carloads of visitors. June 17 Bro. and Sister Joseph Shank and their sons Robert and Paul visited our community. We give these visitors a hearty welcome to call again, and we invite others to stop with us.

At present Bro. and Sister J. M. Kreider are on an extended trip north where they are visiting their daughters and families. Bro. Kreider is also conducting several series of evangelistic meetings. He reports a number of confessions.

June 21, 1932. Cor.

Plain City, Ohio

Dear Readers, Greetings in Jesus' Name:—"Wilt thou not revive us again; that thy people may rejoice in thee" (Psa. 85:6)?

We have just closed a very interesting and helpful series of meetings conducted by Bro. James Bucher of Montgomery, Ind. During these meetings eleven precious souls stood for Christ. A goodly number reconsecrated their lives to the Master. Bro. Bucher preached the Word without fear or favor of men. Surely the Lord is merciful and beckons every soul to "Stand still, and see the salvation of the Lord." Will you pray with us that these new disciples may fully yield their lives to the service of God? "It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

June 23, 1932. D. Walter Miller.

Hollsopple, Pa.

Dear Gospel Herald Readers, Greetings:—May 22 the Thomas Sunday school was reorganized for the coming year with the following officers: Supts., E. S. Thomas, Kermit Yoder; Secs., Mabel Eash, Naomi Alwine; Treas., Lawrence Thomas.

On June 11 we began a series of meetings at this place with Bro. John S. Hess of Lititz, Pa., as evangelist. He gave us inspiring messages from the Word of God. The church was strengthened and four young souls confessed Christ. They are under instruction now and will be received into the church Sunday, June 26. Others were counting the cost. The meetings closed on Sunday evening, June 19, with a full house.

June 23, 1932. Joseph Saylor.

Schellsburg, Pa.

Dear Herald Readers, Greetings:—On Sunday, June 19, we had an all day meeting at the Schellsburg Mennonite Church. In the morning at 9:30 Bro. Ezra Bender of Martinsburg had charge of the Sunday school lesson which was very impressive. We had some very interesting talks on the Bible by Bro. C. F. Yake of Scottdale, Pa. We also had some very good thoughts by Bro. D. L. Kaufman of Johnstown, Pa., and Myron Livengood of Pinto, Md. Bro. J. M. Nissley preached a sermon with power. We also had some very good talks on

(Continued on page 272)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Jas. 5:14, 15. Is there any sick among you, call for the elders of the Church. Must any one be sick before he can call to be anointed? A. A. M.

We would hate to lay down a rule where there is none suggested in Scripture. But we are safe in following the rule of "a place for everything and everything in its place." If it is a penitent sinner, a convert to the Christian faith, that is to be dealt with, there should be a sending for elders with a view to administering water baptism. If it is a sick saint who would like once more to share with others the privilege of the communion, the duty of elders in that case is plain. But it would be out of place to think of baptism in the latter case, or of communion in the former case, at least not until after that person has become a communicant member. So with the anointing. Jas. 5:14, 15 is clear as to what it is for. As the Bible is silent with reference to anointing those not sick, it is idle for us to raise the question, since it is so evident that the Bible mentions anointing only in connection with sickness and faith to be healed.

ONTARIO MENNONITE CONFERENCE

Report of the Annual Conference of the Mennonite Church of Ontario

The annual conference of the Mennonite Church in Ontario was held at the First Mennonite Church, Kitchener, on Wednesday and Thursday, June 1 and 2, 1932.

Wednesday Forenoon

The private session for Conference members opened at 9:45. Bro. M. H. Schantz read I Peter 1, and led in opening prayer. The Moderator appointed the following committees:

Resolutions—Oscar Burkholder, Moses Brubacher, Harold D. Groh.

Arrangements—L. J. Burkholder, M. Hallman, H. W. Stevanus.

Nominating—C. F. Derstine, C. C. Cressman, Oliver D. Snider.

Church Records—Jesse B. Martin, Geo. A. Weber.

A letter was read from Bro. A. B. Snyder of the Wanner congregation asking that Bro. Nelson Bechtel be accepted as a substitute delegate. Conference granted the request.

The brethren, Aaron Grove and Moses H. Roth, ministers, and Abram Good, deacon, were introduced as new members of Conference, ordained since last meeting of Conference.

Bro. Harold D. Groh of Toronto and Bro. P. A. Friesen, missionary on furlough from India, were given Conference privileges.

Bro. Moses M. Brubacher was recognized as a lately ordained bishop in the Waterloo Co. district.

The assistant moderator, Bro. L. S. Weber, having left the conference district for the South America Mission field, Bro. M. H. Shantz was appointed assistant moderator.

The following subjects were presented to Conference and were accepted for discussion in public session:

1. Ratification of the Constitution of the Ontario Mennonite Bible School.
2. The ordination of Bro. Harold D. Groh to the ministry.
3. A Mennonite mutual benefit society.
4. Sunday school evangelism.
5. The sphere of the home evangelist.
6. The authority of Conference over decisions of the Mennonite Aid Union.
7. Defining the duties of the chairman of the Rural Mission Committee.
8. A request from the Alberta-Saskatchewan Conference for prayer and for financial aid in their mission work in Calgary.

Conference took up its work in public session at 11:00 A. M. The representation of the reports of standing committees was taken up and continued until adjournment at noon.

Wednesday Afternoon

Conference session opened at 1:15. Bro. Jonas Snider read Acts 20 and led in prayer.

Bro. P. A. Friesen of India, preached the Conference sermon, his subject being, "Continue to Take Heed." The text was taken from I Tim. 4:16. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." We present a few of the thoughts that were impressed upon us as hearers:

1. "Take heed to thyself." The minister takes heed that his life is above reproach and does not contradict his words. He is an example in Christian character. He must have a firm attitude towards unrighteousness. His negligence shows in the home and in the community; failure to take heed causes loss in the faith.

2. The minister must take heed to the flock, which must be nourished spiritually according to their needs. Care of the flock is more beneficial than discipline.

3. Continue to uphold the doctrine. To neglect the doctrine is to incur ruin. Superstition leads away from faith and robs us of power. Preach the whole Gospel.

4. Faithfulness bears fruit in salvation for the minister and the flock. The world expects us to live the whole Gospel life. Continue in faith and in separation.

Words of personal testimony were given by the moderator and Bishops Snider, Gingrich, Hallman, Derstine, Brubacher, also by Brethren M. C. Bowman and A. B. Snyder. The entire Conference body stood for a moment in testimony of the truths presented in the sermon message.

The report of standing committees was then continued until near the close of the afternoon session. Before adjournment, Bro. H. S. Bender of Goshen College was given a short time to outline the needs of the College and of the Board of Education.

Bro. Jansen of the Russian Mennonite Church of Waterloo, also gave a talk on the immigration work of the Colonization Board. The Russian brethren in several parts of the world experience great difficulties and need our help.

Wednesday Evening

The evening session opened at 7:15. Song service was led by Bro. Leslie Wambold and devotion by Bro. A. L. Fretz, who read Psa. 121 and led in prayer. An inspirational meeting was conducted by Bro. Harold Groh. The topic before the meeting was, "Power." Many bright testimonies were given.

Bro. P. A. Friesen gave a short address on the subject, "The Essential Testimony of the Church."

The apostles spoke only of Jesus Christ. He was the Son of God. His birth, death, resurrection, and His coming again should be the outstanding themes. Our brightest testimony is the hope of meeting Him.

Sister Florence Friesen spoke on the theme, "Transformed Lives in India." After referring to the wonderful conversion experience of the Apostle Paul, the sister gave us some vivid and striking instances of how the power of God has changed the lives of heathen people around our Mission stations in India. Our sister gave abundant testimony to the power of the Holy Spirit, through prayer and faith, to subdue the power of sin.

Thursday Forenoon

Conference session opened at 9:30. Bro. Abram Gingrich led in devotional meeting, reading I Peter 1.

The hearing of reports of standing committees was concluded. Following is a list of these committees and Conference appointees and the names of those handing in reports:—

Executive Committees, Secretary.
Treasurer, Ephraim Snider.
Mennonite Mission Board of Ontario, G. A. Weber.
Chairman Rural Mission Committee, L. J. Burkholder.
Chairman City Mission Committee, Alvin Culp.
Chairman Finance Committee, Angus Weber.
Treasurer of Mission Board, Milton R. Good.
Educational Problems Com., Oscar Burkholder.
Board of Education, C. C. Cressman.
Colonization Board, S. F. Coffman.
Home Evangelist, Jesse B. Martin.
Helpers in Zurich congregation, N. S. Hunsperger.
Bishop for Toronto Mission, S. F. Coffman.
Conference Historian, L. J. Burkholder.
Publication Board, M. C. Cressman.
Ontario Mennonite Bible School, J. B. Martin.
Young People's Com., J. B. Martin.
Menn. Board of Missions and Charities, O. Burkholder.
Conference Charity fund, G. A. Weber.
Church Records Committee, J. B. Martin.

These reports were all accepted and are printed in the Church Calendar. Special Committees were called upon and reported in the following order:

Delegation to General Conference, J. W. Birky.
Delegation to Alta.-Sask. Conf., Oscar Burkholder.
Aid Union Committee, Ezra Shantz.
Com. on Group Insurance and Gov. support, C. F. Derstine.

Conference adjourned for noon recess at 12:00.

Thursday Afternoon

Conference was called at 1:00 P. M. Bro. Moses H. Roth led in opening prayer.

A letter was read from the Zurich congregation, expressing gratitude for the past care and coöperation of Conference, and expressing also their willingness to have their own minister conduct all their services. The following resolution was passed:—Resolved, that in view of the correspondence from the Zurich congregation, we discontinue appointing helpers to that field, and that as we voluntarily extend to them frequent helpful visits, and we hereby express to them our appreciation for their attitude of mutual helpfulness.

These reports were accepted with recommendations, and Conference took up consideration of subjects accepted for discussion.

1. **Ratification of the Constitution of the Ontario Mennonite Bible School.**—A motion was passed that the Constitution be amended by striking out Art. 1 in Sec. 1 of the Constitution. The Constitution was ratified as amended.

2. **Sunday School Evangelism.**—A motion was passed that the Resolutions Committee prepare a resolution on this question.

3. **The Sphere of the Home Evangelist.**—Bro. Jesse B. Martin had prepared a set of recommendations which he presented to Conference. A motion was passed that these recommendations be handed to the Executive Committee of Conference for study and investigation and presented to next year's Conference.

4. **The authority of Conference over decisions of the Aid Union.**—A motion was passed that the Executive Committee of Conference give this document of authority to the Mennonite Aid Union.

5. **Investigation of Aid Union.**—(See Resolution.)

6. **The Duties of the Chairman of the Rural Mission Committee.**—A motion was passed that the duties of the Chairman be left as defined by the Constitution and that a Bishop be appointed by Conference to serve the Rural Mission stations.

7. **Request from the Alberta-Saskatchewan Conference.**—(See Resolution.)

8. Conference ratified the appointment of the following brethren to the faculty of the Ontario Bible School:—S. F. Coffman, Principal; Oscar Burkholder, C. F. Derstine, Jesse B. Martin.

9. **A Mutual Benefit Society.**—A motion was passed that a committee of three deacons and three lay members be appointed to study this question and bring a report to Conference.

10. **How to make our inquiry meetings more effective.**—A motion was passed that two brethren be appointed to study this question and report to Conference.

11. **The ordination of Bro. Harold D. Groh.**—Conference endorsed the recommendation of the Bishops of the Executive Committee for the ordination of Bro. Groh to the Ministry.

The Committee on Resolutions presented its report which was accepted. The Nominating Committee submitted its list of nominations, upon which the officers were elected and the members on Standing and Special Committees appointed. Conference adjourned at 5:30 P. M., to meet at Vineland the first Wednesday and Thursday in June 1932.

Conference Resolutions and Recommendations

1. **Historian.** Whereas, the Conference historian has in his possession much valuable information and material which could not be replaced in case of loss, and for the faithful gathering of which information Conference heartily commends him, be it

Resolved, that we authorize the historian to find a suitable place of safe keeping for said material, and that this Conference reimburse him for any expenses in connection with same; and further, that our historian be instructed to arrange his material in book form, as soon as it is considered sufficiently complete for such publication.

2. **Board of Education.** Whereas, the Board of Education of the Mennonite Church is experiencing financial difficulty, and

Whereas, the aforesaid Board has expressed a desire to present their case to our churches, be it

Resolved, that we invite the representative of said Board to bring their case to our churches at his convenience.

3. **Sunday School Evangelism.** Resolved, that this Conference give to the S. S. Conference permission to carry on such evangelistic activity as they see advisable in accordance with God's Word.

4. **Young People's Committee.** Resolved, that this Conference grant the Y. P. Committee the privilege of holding a Y. P. Institute this year in this Conference district.

5. **Persecution in Russia.** In view of the continued suffering of our Russian brethren under the present Soviet regime, be it

Resolved, that this Conference encourage all our members to continue in intercessory prayer before our heavenly Father, in behalf of these unfortunate sufferers, and to lend a helping hand whenever convenient and practical.

6. **Conference Publicity.** While we believe in making known to the public the activities of this Conference body in annual session, we feel that there are dangers connected with unlimited publicity. Therefore be it

Resolved, that any information—such as announcements, reports or predictions—be obtained from the Secretary of Conference and released by consent of the Executive Committee.

7. **Educational Problems.** Resolved, that the Educational Problems Committee be instructed to conduct the investigations desired by recommendations of previous years.

8. **The Aid Union.** Because of dissatisfaction concerning the acceptance of sons and sons-in-law who are not members of either the Mennonite or Tunker Church, into the Mennonite Aid Union, and

Whereas, this question has come before Conference repeatedly, be it

Resolved, that henceforth only recognized members of the above-mentioned churches shall be considered eligible for privileges and membership in said Union; this action to have no effect upon those who are now enjoying the privileges and membership of said Union, but the Executive Committee of the Mennonite Aid Union shall continue to deal with offending members in the proper manner.

9. **Treasurer.** Resolved, that the treasurer and auditors be a cmomittee to draft a set of rules to govern the office of Conference Treasurer, taking into consideration the recommendations presented by the auditors.

10. **Message of Condolence.** Since the last meting of annual Conference, the Lord has seen best to remove from our midst our Brother David Bergey. We remember his many years of service, both as Secretary of our Conference, and in the many activities of committee work, as well as the high esteem in which we held his counsel. This Conference wishes to record its sorrow, and to extend its sympathy to the family, and to the congregation which he served so many years as deacon, and we direct the Secretary to send a copy of this resolution to the members of his family.

11. **Message of Appreciation.** This Conference wishes to express gratitude unto the Lord, and appreciation to Bro. and Sister Friesen and those who accompany them, for their presence during the Conference sessions, and the spiritual help given by their messages, and wish them God-speed in all their undertakings for the Lord in India.

12. **To Kitchener and Waterloo congregations.** Resolved, that since the brethren and sisters of the Kitchener and Waterloo congregations have ministered so kindly to our physical comforts, that we show our appreciation of this hospitality by a rising vote.

Conference Appointments

Moderator, S. F. Coffman.
Asst. Moderator, M. H. Shantz.
Secretary, Gilbert Bergey.
Treasurer, Ephraim Snider.
Auditors, Angus Weber, A. C. Kolb.
Executive Committee: Manasseh Hallman, Jonas Snider, C. F. Derstine.
Member on Colonization Board, S. F. Coffman.
Member on Publication Board, M. C. Cressman.
Member on Education Board, C. C. Cressman.
Members on Bible School Board: (2 years) Moses M. Brubacher, J. W. Witmer, C. C. Cressman; (1 year) M. H. Shantz, Geo. A. Weber, J. B. Martin; (3 years) A. D. Grove, J. W. Birky, L. R. Wambold.
Bishop in charge of Toronto Mission, S. F. Coffman.
Trustee on M. B. of M. and C., M. H. Shantz.
Home Evangelist, Jesse B. Martin.
Historian, L. J. Burkholder.
Conference members on M. M. Board of Ontario, B. B. Shantz (1935), O. Burkholder (1934), M. M. Brubacher 1933).
Bishop to serve Rural Mission stations, M. M. Brubacher.
Chairman Rural Mission Com., L. J. Burkholder.
Chairman City Mission Com., Alvin Culp.
Chairman Finance Com., Angus S. Weber.
Educational Problem Com., J. C. Fretz, O. Burkholder, S. Brownsberger.
Y. P. Com., Jesse B. Martin, A. L. Fretz, Moses H. Roth.
Ministers' Aid Fund Com., G. A. Weber, G. Bergey, M. C. Cressman, Ephraim Snider, Ernest Reesor.
Conference Charity Fund Com., G. A. Weber, Isaiah Hoover, Ira Yoder.

Special Committees

Inquiry Meetings: Manasseh Hallman, H. W. Stevanus.
A Mutual Benefit Society: Geo. A. Weber, Menno M. Brubacher, I. B. Witmer, Angus S. Weber, A. C. Kolb, Alvin Culp.

Conference Members Present

Bishops: Jonas Snider, Abram Gingrich, S. F. Coffman, Manasseh Hallman, C. F. Derstine, Moses M. Brubacher.

Ministers: M. C. Bowman, A. B. Snyder, O. H. Wismer, N. Hunsperger, O. Cressman, M. H. Shantz, B. B. Shantz, O. D. Snider, O. Burkholder, C. C. Cressman, H. W. Stevanus, J. W. Witmer, J. B. Martin, M. H. Roth, S. B. Martin, A. D. Grove, J. W. Birky, C. Schrag, A. L. Fretz, L. W. Hoover, I. A. Wambold, L. J. Burkholder.

Deacons: M. M. Cressman, G. Hallman, E. Good, E. Snider, D. Shantz, N. S. Weber, G. A. Weber, E. S. Shantz, M. Heckendorn, E. Weber, J. Good, I. B. Witmer, M. M. Brubacher, R. Detwiler, A. Good, C. Gascho, G. Bergey.

Visiting Bishops: P. A. Friesen, D. Lebold, D. Jutzi.

Visiting Ministers: C. Gascho, S. S. Cressman, ——— Jansen, ——— Krauth.

S. F. Coffman, Moderator.
Gilbert Bergey, Secretary.

THE BIRD WITH THE BROKEN WING

It lay on the dusty highway, where the people came and went,
But none looked down on the panting bird whose life was nearly spent.
A woman paused, then hurried on with a sigh of helpless pain,
"The bird with a broken wing," she said, "can never fly again."

It fluttered on in anguish till the golden sun had set,
And night came down in silence on the slopes of Olivet.
But the Master who lay on the hillside 'neath the trees and open sky
Could not sleep for a sound that pierced His heart of a dying songster's cry.

When morning light was breaking and touching the Eastern hill,
He came to where the weary bird lay cold, and faint and still.
He drew it forth from the tangled grass and touched the stricken wing,
He healed the wound and cured the pain, and gave it a song to sing.

He held it high on His blessed hand and it spread its wings to fly,
And a burst of wondrous melody filled the blue Judean sky.
It echoed over hill and dale with such triumphant strain,
That men stood still to drink their fill and turned to drink again.

On pinions strong as eagles' it mounted on its way,
Till it passed afar to the heavenly heights through the gates of earthly day;
While angels listened raptured to the wondrous strains that flowed,
And took up the song and swept it along to the foot of the throne of God.

My heart took up melodiously the song the bird was singing,
And through my life with all its strife the matchless strains went ringing.
From sin, and shame, and sorrow He raised my sin-sick soul
His healing touch on a broken life restored and made me whole.

—Written by a Rescued Girl.

This poem was written by a "bird with a broken wing" who had been rescued by the grace of God and set free to live and testify for Him.—Sel. by Jonathan R. Ernst.

Married

Krabill—Krabill.—On June 12, 1932, Bro. Allen D. Krabill and Sister Della E. Krabill, both of Louisville, Ohio, were united in marriage at the home of the groom's parents, Bro. and Sister David Krabill, Bro. John D. Miller officiating. May God's choicest blessings attend them on life's journey.

Detweiler—Bergey.—On June 18, 1932, Bro. Samuel H. Detweiler and Sister Ruth S. Bergey, both of the Doylestown, Pa., congregation, were united in marriage at the home of the bride's parents, by the officiating bishop, Bro. A. O. Histand. May God's choicest blessings attend them through life.

Gross—Bishop.—On May 25, 1932 Bro. Henry O. Gross of the Doylestown Pa., congregation, and Sister Marian H. Bishop of the Blooming Glen, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. A. O. Histand. May God's choicest blessings attend them through life.

Yoder—Scheffel.—Bro. Edison Yoder and Sister Verda L. Scheffel, both members of the Plainview congregation near Aurora, Ohio, were united in the holy bonds of matrimony at the home of the bride's parents on June 9, 1932, Bro. E. B. Stoltzfus officiating. May the Lord's blessings accompany them through life.

Miller—Miller.—On May 15, 1932, at the home of the bride's parents near Shipshewana, Ind., Bro. Perry J. Miller of Forks congregation and Sister Lucile Miller of the Shore congregation were united in holy marriage, Bro. D. D. Miller, uncle of the groom, officiating. May heaven's choicest blessings attend them through life.

Eshleman—Zook.—On Friday, June 17, 1932, at the home of the bride's parents, occurred the marriage of Bro. Merle Weaver Eshleman of Maugansville, Md., to Sister Sara Frances Zook of New Wilmington, Pa. Bishop Enoch J. Zook father of the bride, officiated. We wish them God's richest blessings in their pathway through life.

Martin—Showalter.—On June 1, 1932, Bro. Adam R. Martin of Stauffers congregation (Md.), and Sister Martha G. Showalter of Miller's congregation (Md.), were united in holy matrimony at the home of the bride's parents, Bro. and Sister Alva Martin, Bro. Denton T. Martin officiating. May God's choicest blessings attend them through life's journey.

Shetler—Young.—On June 5, 1932, in the presence of a large congregation in the Stahl Church near Johnstown, Pa., Bro. Sanford Grant Shetler of Johnstown and Sister Florence Hazel Young of Great Divide, Colo., were united in marriage. Bro. S. G. Shetler, father of the bridegroom officiated. May the rich blessings of God rest upon them as they journey together through life.

Obituary

Steffen.—Norman Daniel, infant son of Bro. and Sister Luella Steffen, was born April 24, 1932; was transplanted into the glory world before he saw the light of day. Even though he never budded on earth we know he is blooming in full beauty over yonder. He was buried in the Sonnenburg Cemetery near Dalton, Ohio, April 25, 1932. A short service was held at the grave by Bro. Louis Amstutz.

Graybill.—Infant son of J. Paul and Phebe Martin Graybill was born at Philadelphia, Pa., May 29, 1932, and died the following day. Short services were conducted May 31 at the home of his grandparents, Bro. and Sister Joseph S. Graybill, New Holland, Pa., after which the body was laid away in the Weaverland Cemetery. Services conducted by Bro. John W. Weaver. A treasure in heaven.

Hartzler.—Elvin Henry Hartzler was born near Fairview, Mich., April 4, 1912; died May 26, 1932, leaving to mourn his sudden death, father and 2 sisters—Mrs. William Rhoads and Eldira, and 1 brother—Russel. His mother and 1 sister preceded him. Elvin and his father were in an accident and he was dragged by a horse for almost a quarter of a mile. He died one hour later, being conscious until the end, praying that God would save his life. He was a member of the Fairview Church. The funeral was largely attended. It was conducted by the home brethren, Bro. Esch and Bro. Steiner.

"Dearest loved one, we have laid thee
In the peaceful grave's embrace;
But the memory will be cherished
'Till we see thy heavenly face."

Huber.—Mary A. Huber was born Aug. 11, 1844; died at her home in Martinsville, Pa., June 13, 1932; aged 87 y. 10 m. 2 d. She was a faithful member of the Mennonite Church until death called her to her home beyond. Her death was due to complications and old age. Her husband and one daughter preceded her to the glory world. Funeral services were held at the home of her niece, Mrs. Isaac B. Harnish, and at the Byerland Mennonite Church, Lancaster Co., Pa., by Bros. Maris W. Hess and Jacob H. Thomas. Texts, Psa. 90; Job 14; Gal. 5:6; Rev. 14:13. Burial in the adjoining cemetery.

"Why should our tears in sorrow flow
When God recalls His own;
And bids them leave a world of woe,
For an immortal crown?"

Kaufman.—John N., son of the late Joseph I. and Nancy Sala Kaufman, was born in Somerset Co., Pa., Jan. 23, 1876; died near Davidsville, Pa., May 25, 1932; aged 56 y. 4 m. 2 d. He was married to Annie Hershberger in 1901. She survives with the following children: Carrie, at home; Bertha, wife of Ernest Kalina; Calvin E.; Nona, wife of Drue Ream; Zona, wife of John Zimmerman; Josephine, at home. Four brothers (David, Isaac, William, Joseph), one sister (Amanda), and six grandchildren survive. He was a member of the Lutheran Church for a number of years. Funeral services were conducted in the home and in the Kaufman Church by S. G. Shetler, assisted by Irvin J. Holsopple and Jerome Kaufman. The body was laid away in the Kaufman Cemetery.

Rutt.—Susan M. Rutt died Nov. 28, 1931, at her home in New Holland, Pa., after a long illness; aged 67 years. She was a daughter of the late Bishop Jonas H. Martin and Sarah Witwer Martin. She was afflicted with a goitre which brought on dropsy and heart trouble. She had endured much physical suffering, but was very patient until the end. She had a very happy death, which will not be forgotten by her sorrowing family. She was a kind and loving mother and is sadly missed in the home. There remain 5 sons and 2 daughters; also 8 grandchildren. She accepted Christ in her youth, and was a member of the Weaverland Mennonite Church. Funeral services were held at Weaverland Church by Bros. Amos Martin and John Sauder.

"No one knows the silent heartache,
Only we who lost can tell
Of the grief that's borne in silence,
For the one we loved so well."

Yoder.—Bro. Leo B., son of Ira C. and Jennie Yoder, was born at Chief, Mich., May 7, 1908; died June 4, 1932; aged 24 y. 27 d. At the age of 8 years Leo had an accident and received a fractured skull, which caused him trouble in later years. At the age of 14 that much dreaded disease of epilepsy claimed him as a victim. This was caused by an inward growth, the result of which made it necessary to place him in an institution for treatment, from which he never recovered. His death was caused by being hit by a passenger train near New Castle, Ind. He accepted Christ as his personal Savior in his youth, and in later years became dissatisfied with his Christian experience. Just about a year ago he renewed his baptismal vow and became a member of the Clinton Frame Mennonite Church. Funeral services were held at that church, conducted by the home ministers, using as a text, Job 1:21; also Job 14:1, which was selected by the family.

"Why should our tears in sorrow flow
When God recalls His own;
And bids them leave a world of woe,
For an immortal crown?"

Hersh.—Sylvia Hilt Hersh of New Danville, Pa., was born Nov. 18, 1861, died June 5, 1932; aged 70 y. 6 m. 17 d. She suffered a great deal during her illness, but bore it all patiently; never murmured nor complained. She was united in marriage to Albert S. Hersh and together they shared life's joys and sorrows for nearly fifty years. She united with the Mennonite Church in younger years and remained faithful until death. She was much concerned for her family. We deeply feel the loss of a kind and loving mother but we know our loss is her gain and may the wise counsel and good advice she gave us be lived out more perfectly in our lives than ever before. One infant son preceded her in death. She is survived by her bereaved husband and these children: Annie E., wife of Aaron R. Hess; Amy R., wife of Benj. L. Herr; Albert H., of New Danville; E. Elizabeth, wife of Elmer R. Heller; and Dorothy M., at home; also 15 grandchildren and 1 sister (Mrs. Wm. H. Platt), with many other relatives and friends. Funeral services were conducted at the home June 8, by Bro. Aaron Harnish and at the New Danville, Pa., Church by Bros. Jacob Thomas and John Mosemann. She was laid to rest in the cemetery adjoining the church.

"Oh dear mother, how we miss thee
Everywhere we look;
But in heaven we hope to greet thee
If we're faithful to the Book."

In loving remembrance, The Family.

Brenneman.—Pre. Adam H. Brenneman was born near East Union, Wayne Co., O., Aug. 28 1843. He peacefully fell asleep in Jesus at the home of his daughter, Sarah, near Marshallville, O., June 14, 1932. His days were more than 18 years beyond the time allotted to man, thus making his age 88 y. 9 m. 16 d. On Oct. 3, 1865, he was united in marriage to Mary C. Shoup of Mt. Eaton, O., who departed this life April 10, 1911. To this union were born 5 daughters (Barbara, Mary, Lydia Ann (deceased), Sarah and Nancy) and 1 son (Benjamin). These, with 2 sisters, 7 grandchildren, and 5 great-grandchildren, survive. In his early years he gave his heart to Jesus and his hand to the Martin Mennonite Church. In the month of November, 1876, he was ordained deacon of the Church, which office he filled faithfully. In June, 1881, the Lord called him to go forth and preach the Gospel. He humbly yielded to the will of his Master, and as long as health permitted, he was very active in his work, and faithful to his charge. Thus closes the earthly career of a faithful brother who served the same church in the capacity of minister for about 50 years. While we as members of the Church, the home, and the family very keenly feel our loss by his passing on, yet in humble submission to the will of our heavenly Father, we bow and say, "Not ours but Thy will be done." Funeral services were held from the home of his daughter, Nancy, on June 16, and at the Martin Church by I. J. Buckwalter and I. W. Royer. Interment in Martin Church Cemetery.

Shetler.—Maggie Jane, daughter of Jacob W. and the late Catharine (Blough) Kaufman, was born near Davidsville, Pa., April 22, 1876; died in the Mercy Hospital, Johnstown, Pa., June 14, 1932; aged 56 y. 1 m. 22 d. She was married to S. G. Shetler, Jan. 13, 1891, at

Krings, Pa., the late Bish. Jonas Blauch officiating. To this union were born the following children: Luella, wife of Harry E. Miller of Springs, Pa.; Rosella, wife of John M. Bachman of Creston, Mont.; Goldie, wife of John Sala of Johnstown, Pa.; Margaret, wife of Calvin E. Kaufman of Johnstown, Pa.; Sanford, at home, married to Florence Young just nine days before his mother's death; Ralph and Rena (twins) born and died in 1899. Besides the husband and children, she is survived by ten grandchildren, father, step-mother and the following brothers and sister: James Norman, missionary in India; Amos A. of South Fork Pa.; Harry B. of Johnstown, Pa.; Mrs. Vinne Confer of Davidsville, Pa. She and her husband were baptized in the Stahl Church, Dec. 13, 1890. Before and after her operation for cancer, she made all her funeral arrangements and prayed that God might release her from this world. She smiled as she fell peacefully asleep. Further details of her sickness and death will be given in a separate article by the children. Funeral services were conducted in the home and in the Stahl Church by J. Irvin Lehman of Chambersburg, assisted by L. A. Blough and W. C. Hershberger. Her funeral was the largest ever held in the Stahl Church. Over 700 could not get into the church, and were counted as they passed into the building while viewing the remains. The total present is estimated between 1400 and 1600. The body was laid away in the family plot of the Stahl Cemetery. Peace to her ashes.

CORRESPONDENCE

(Continued from page 268)

Christian Living by Bro. Robert Dayton of Pinto, Md., and Bible study by Bro. Lloyd Croyle of Johnstown, Pa. Bro. Ezra Bender brought out some very good thoughts on the family altar.

We are at present having revival meetings at this place which will end with communion service Sunday, June 26. Our meetings are being conducted by Bro. J. M. Nissley of Altoona, Pa. Pray for the work at this place.

June 24, 1932. Ruth N. Grine.

The Salvation Army on Devil's Island

Devil's Island is well named. In an interview with a correspondent of The Toronto Globe, General Higgins of the Salvation Army revealed something of the plan for the amelioration of the conditions in the colony. "Conditions in French Guiana are beyond description," he said. "The reports which our officers brought back can never be published. If a hundredth part of what is said in the reports be true, French Guiana is nothing less than hell on earth." The Salvation Army plans to open work there and hopes to effect improvement.

Again and again the conscience of France has been stirred by reports from Guiana telling of conditions there, and the unspeakable degradation into which the convicts have sunk. Political influence and public apathy have proved too strong for humanitarian sentiment, and little has been done to alleviate conditions. Now the Salvation Army is to commence its work and will bring the one remedial Force that can avail to lift these men out of the fearful pit through the love and the grace of God. The prayers of the Christian public will go with these soldiers who storm this grim citadel of evil.

SPECIAL MEETING

Marion, Pa.

Report of the Twenty-seventh Annual Sunday School Meeting, held at Marion Church on May 29, 30, 1932.

Organization:—Mod., J. I. Lehman; Chor., Michael Horst; Secy., Fanny Horst and Elizabeth Eshleman.

Program and Speakers:—(Sunday evening) Devotion, by E. W. Kulp; Biblical Coöperation, by E. W. Kulp; Sermon, by R. J. Shenk—Is the Entire Gospel Essential to All People? (Monday morning) Devotion, by Amos Martin; Children's Meeting, by E. W. Kulp; Buds of Promise, by R. J. Shenk; Pilgrims Nearing the Sunset, by E. W. Kulp. (Monday afternoon) Devotion, by Christian Lehman; Restrictions Vs. Privileges, by R. J. Shenk; Three Divisions in Purity—In Thought, by J. I. Eshleman; In Word, by John L. Horst; In Deed, by I. N. Baer; Maintaining Maximum Attendance, by E. W. Kulp. (Monday evening Workers' Meeting, by J. E. Martin; Safe Progress, by R. J. Shenk; Compassion for the Lost, by E. W. Kulp.

Thoughts Gleaned.—Coöperation is the act of jointly working together for the same end. "It is better to wear out than to rust out." Psalm 119:11 is a vaccination against sin. "From drinking and swearing, and all other sin, the safest and surest, is never begin." The future depends upon the buds and the result of handling them. Be patient and sympathetic, but firm. Raise boys for the Lord and not corn for the hogs. The more spiritual people are, the less restrictions will be needed. Restrictions overdone have a mortifying effect. God has given us a tongue for good use. Pure thoughts create pure words; pure words create pure deeds. Teachers should set an example. We must have a vision before compassion.

Secretaries.

ILLINOIS YOUNG PEOPLE'S INSTITUTE

Plans have been definitely made, in coöperation with the Executive Committee of the Illinois Conference and our general Y. P. P. Subcommittee, for a Young People's Institute in the Illinois Conference district during the period of August 18-21 inclusive. The place of meeting and fuller details will be announced later.

The young people of this district are kindly requested to bear in mind the above dates in planning their vacations. Other dates of interest are, Indiana S. S. Conference, Aug. 16-18; and Illinois S. S. Conference, Aug. 23-25. Young people, outside of this district, who are interested, will also be gladly welcomed.

Illinois Young People's
Problems Committee.

ONTARIO YOUNG PEOPLE'S INSTITUTE

The Ontario Conference has authorized the Young People's Committee of Ontario to plan for a Young People's Institute this summer. We are planning the Institute to be of a local nature with one or two speakers from the outside of the district. The date of this Institute will likely be the fore part of September. Fuller details later. Young people outside of the district, as well as those of our district, are given a hearty invitation to attend.

Jesse B. Martin, Chairman,
Ont. Y. P. P. Com.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will hold its annual session with the Duchess congregation at Duchess, Alta., July 5-7. July 5 Sunday School Conference, July 6 Mission Board Meeting and Missionary Conference, July 7 Church Conference. A Gospel sermon each evening. We cordially invite you to worship with us in these meetings. For information write H. B. Ramer, Duchess, Alta.

N. E. Roth, Mod.
M. D. Stutzman, Sec.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand,
For the faith that will do must include the first two.—Sel.

Worthless faith God never regards,
Faithless work God never rewards.
—Hood.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 7, 1932 (Herald of Truth Established 1864) No. 14

EDITORIAL

"Honor the Lord with thy substance, and with the firstfruits of all thine increase."

Nothing is more reasonable than this advice. Since "the earth is the Lord's and the fulness thereof," it follows that all we hold in our possession is but a portion of our stewardship, and we owe it Him to make such use or disposition of it that He will be honored by what we do.

Paul's advice to the Corinthians was, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." The proper use of that which God has committed to our stewardship belongs to this "whatsoever." Loyalty to God demands that we put our money to uses in which it will be talking for the Lord.

"**Wine is a mocker**, strong drink is raging; and whosoever is deceived thereby is not wise." These words of wisdom are as true to-day as they were the day they were first uttered. Especially in such times as this, when the forces of evil are making a desperate effort to have King Alcohol restored to a seat of power, it stands us in hand to be on our guard, for strong drink intensifies every evil that it touches. Though all the streams of the land were running full to overflowing with strong drink, so that liquor were as plentiful and free as water, that would not change the fact that this stimulating poison is not fit for beverage purposes. "Every one that striveth for the mastery is temperate in all things."

The chief business of the devil is to magnify counterfeits for the Gospel standards of truth and righteousness; and, by inducing people to accept these counterfeits, to overthrow the work of God. There is nothing taught in the Bible but that the devil either flatly denies it or has some substitute which he would have man believe is better than what God proposes. The thing that happened in the garden of Eden, and later the bitter lesson learned by Israel for insisting on being "like other nations," should be an everlasting warning to us never to accept any of the counterfeits which Satan offers us through his body, the world. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

The Call of Moses, as presented in next Sunday's Sunday school lesson, is a theme laden with much food for meditation. Notice the change in his attitude from what it was forty years before, when he had lifted up his arm in defence of his people. He had gone through the school of experience and lost most of his egotism. Notice also, after the Lord had fully convinced him that this call was from God, how willing he was to forego his own judgment, make the needed sacrifices, face the gravest of dangers, and obey God. Then let us remember that each of us have a call to service—in various fields of service and lines of activity. What we admire in Moses, let us put into practice in our own lives. And with all the thoughtfulness and modesty manifest in the attitude of Moses, let us not be so hesitant that the Lord must rebuke for questioning His Word before we are ready to act.

We are in the minority. This fact stares us in the face in more ways than one. When it comes to world population, Christians (including even nominal ones) constitute less than half the population, perhaps a third of the total. And comparing Christians who through real conversion and holy living merit the name, again we find these outnumbered by those counted among the Christians but who are only nominally so. Then naming your denomination (no matter which one), and again you find your church outnumbered by the combined membership of the other churches.

But these facts, while they are unpleasant, are no reason why we should be discouraged or indifferent in our Christian service. We remember that the early disciples were also in the minority, very much so; and not only that, but there was a determined effort made by a powerful foe to wipe out what few there were among them. But they went right on. They faced every foe, proclaimed the whole Gospel with boldness, made kings and governors tremble before the power of truth, and by the time of the death of the last apostle had a combined membership of about a half million. It reminds us of the old saying that "one with God is a majority"—not in numbers, necessarily, but in overcoming power which in the end means the inheritance of "all things." "Wherefore . . . let us lay aside every weight, and . . . run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Weak because of Omissions.—Years ago we had the privilege of listening to a sermon on spiritual life. "What did you think of the sermon?" we were asked after the meeting. "Very good;" we replied; "the part we heard was quite good, but the points he failed to bring out might have given that sermon an entirely different complexion."

Not long ago we read a poem on "My Creed." It was excellent; our heart responded with a hearty amen. It was scripturally sound and inspiring, as far as it went. But the creed fell far short of a full-Bible creed. That is, there were so many points of doctrine that belong to the "all things whatsoever" which Christ commanded His disciples to teach that had no place in this creed that the wonder was that

this poetic message was not submitted as simply a part (the popular part) of the writer's creed.

It was Paul's testimony that he had "not shunned to declare unto you all the counsel of God." In other words, his message was a full-Gospel message. There were no missing spots in it; he made no reservations. Years ago we were given the task of delivering a series of talks on the "Doctrinal Teachings of Paul." After completing our outlines we were surprised at the very wide range of Christian doctrine found in his epistolary writings. He covered the whole ground.

The present-day temptation is for preachers and other Christian workers to speak eloquently and forcefully about doctrines against which there are no particular objections and to remain silent about unpopular truths? In so doing the very things which people ought to hear are neglected. Paul says that "all scripture . . . is profitable for doctrine, for reproof, for correction, and for instruction in right eousness." While it is right to teach the scriptural doctrines that are generally accepted, it is the doctrines and issues of life on which people have gone wrong (either through neglect or disobedience) that need to be held up before the people. A sermon or lesture on glittering generalities may be eloquent and learned, but it takes the message on necessary but neglected themes to bring the needed soul-food to the people.

CARELESS SOUL, WHY DO YOU LINGER?

By Ruth Grove

For the Gospel Herald.

"Careless soul, why will you linger,
Wand'ring from the fold of God?
Hear you not the invitation?
O prepare to meet thy God."

Careless soul, had you once accepted the Saviour and promised to renounce sin and the world? Had you once enjoyed Christian fellowship and loved to read God's Word? Do you still enjoy and love to read it and associate with His children? If not, why not? Has the evil one ensnared your thoughts and affections and caused you to love the things of the world?

Dear friend, be careful of the false prophets that come to you disguised. The evil one often comes as an angel of light. If you are in doubt concerning anything, take it to the Lord in prayer. "Search the scriptures;" and if you learn that they condemn the thing suggested to you, then know that it is of the evil one.

"Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Oh be not persuaded to leave that strait and narrow path, though dark and thorny it may seem for it leads to eternal life.

"Nay, walk with me a little space,
Said the world with a kindly air;
The road I walk is a pleasant road,
And the sun shines always there.

"Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.

"My way you can see, is a broad fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Christ says there are few who ever enter the strait gate and many who enter the wide one. The wide road, the seemingly pleasant road, is the road of the world. This wide road may seem to follow side by side with the narrow one and, we may think, what is the use of following the narrow one? It is much easier to walk on the broad one, and they are side by side. Why not take the easy one? Please consider this one thing: How far do the two continue side by side? You may come to two roads that are side by side, but finally one angles just a trifle to the northwest; the other just a trifle to the northeast. But the farther you travel on the one the farther you get away from the other. The same thing is true with the narrow and the broad ways. The destination of each is entirely different. On the one you are bound for destruction. On the other you are bound for the celestial city. The broad way may seem to be the right one, but read Prov. 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." O be careful that you do not choose the way "that **seemeth** right." Be sure it is the Gospel way, the way that leadeth unto God.

Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). If we yoke two horses together the load is easier for each of them. Just so in our lives. If we yoke ourselves with Christ the burden is so much easier for both. If we will allow Christ to put His yoke upon us our burdens will be much lighter, so that we will hardly notice them. Christ is willing, so why should we not be? It would be foolish to bear all our burdens when there is One who is willing to help us.

We may be persecuted, yes, if we accept Christ and follow His teachings. But what will that amount to if it is for His sake? If we remain true to Him, He will bear us up and help us to remain faithful to Him, and there will be a great reward awaiting us in heaven. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Those are Christ's words spoken in the Sermon on the Mount. We are not the only ones who have tasted persecution. They persecuted Christ. But He was willing to go through it all for us. He died on the cross to save us from our sins. He endured so much more than we will ever have to endure. Shame upon him who can not endure a bit of persecution for the cause of Him who bore so much.

Dear reader, hear the invitation: "Come unto me . . . and I will give you rest." Accept Christ now and let Him use you in His great plan of salvation.

"If you spurn the invitation
Till the Spirit shall depart,
Then you'll see your sad condition,
Unprepared to meet thy God.

"Careless soul, O heed the warning,
For your life will soon be gone;
O how sad to face the judgment
Unprepared to meet thy God."

May you realize the meaning of being unprepared to meet your God, and what it means to face eternity in a place of everlasting torment. O careless soul, whether or not you have ever accepted Christ as your Saviour, heed the warning. "Prepare to meet thy God." Be ready for that great judgment morning when all must appear before the judgment seat of Christ to receive the things done in his body whether it be good or bad. If you have accepted Christ and been faithful to Him, He will intercede for you in the day of judgment. If not, who will?

South English, Iowa.

LYING PERSPECTIVES

By J. R. Shank

For the Gospel Herald.

(Continued from last week)

II. Glorified Philosophy

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.—I Cor. 1:22-24.

Valuable as the training of the intellect has been and still is in preparing the individual for the greatest pos

sible efficiency in the service of Christ, it has been sadly true that a large percentage of our brightest young people of this present day have been given a false view of life through the philosophy which Modernism has presented before their mind in schools, and through which they have read the Scriptures. The light of socalled "scientific" minds has been set up as a glass to look upon the writings of the holy Scriptures. The result has been the flooding of the pulpits of our land and the literature of the times with such a perversion of Bible teachings that the old-time power of the crucified Christ has been hidden.

Instead of depending on the wisdom of God, as revealed through the inspiration of the Holy Spirit and made known to the world through holy men of God who spake and wrote as they were moved by the Holy Ghost, self-sufficient men have tried to reason their way through the mysteries of life and have worked out systems of thought, clever as they may seem, which nevertheless have set falsehood before the vision. All such philosophies must sooner or later fade away with the destructive lusts and vain pride which they generate, while the Word of God shall stand forever.

On such a sea of glorified philosophy, with its endless tossings to and fro, the minds of men have been shaken so that to them the very foundations of sacred institutions have tottered. The home, the earliest of God's institutions; the Church, that ennobling and uplifting body; the Bible, the source of true revealed wisdom and truth; have lost their authority in the minds of those who have launched out on the sea of endless tossing. The end can be none other than that which the holy Book has foretold—They shall "bring upon themselves swift destruction" (II Pet. 3:1).

III. Unprincipled Criticism

Perhaps there is no one more unfitted to see clearly than the critic who sits in judgment over others while within himself the same fault is present in multiplied measure. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3-5).

Through this lying perspective many are to-day finding fault with the Bible and the Church and with all the men and women who are striving to hold up the standards of righteousness according to the Word and will of God. There is a difference between the person who honestly is seeking for the truth and in his search sees the wrong both in himself and in his neighbor or in his nearest and dearest friend, and the one who, in spite of his own faults, is casting reflections on others without first trying to get rid of his own faults.

This difference is illustrated in the viewpoint of different mothers. One, a devoted mother, now gone to her reward, deplored the way that mothers were dressing their little girls to the exposure of their bodies, and the cultivation of shameless immodesty. Another mother saw a similar scene, and pointed it out as a reflection on the professions of a plain church, although her own were dressed in the same style.

Just as such criticism is, as it falls upon the inconsistent mother, it is too often resorted to as a means of relief from the conviction of conscience. It wields an evil influence over the heart of the critic while it affects those under the influence of the critic. Both are made to view the evil from the standpoint of self-justification rather than humiliation and surrender.

IV. Blinded Inconsistency

The Christian life, if lived truly, will bring forth fruit according to the principles of the divine nature. Those who are diligent in their Christian service will be adding to their faith the virtues of knowledge, temperance, patience, godliness, brotherly kindness, charity. But where these are lacking there is an evident blindness that causes the individual to drift into the old sins of the unregenerate life. II Pet. 1:5-9. There are many professors of religion who seemingly have accepted the Christian standards in their own lives who nevertheless are doing so many things that are out of harmony with what they profess, that their life shows that they are blinded by a near-sighted spirituality that cannot behold the realities of a true Christian experience and life.

One heeds the regulations of the Church, but reaches out into the world for his associations. He seems to enjoy the conversation and pleasures of the ungodly and the sinner more than the fellowship of the people of God. He passes from the communion table on Sunday and enters into the place of the movie or the show on Monday. He listens to the voice of sacred song at the house of God and at home turns the radio to the music of the dance and the godless foolishness. Parents who have accepted the plain dress as a rule, according to the Church, will dress their children according to the standards of the vain and sensual world. Mothers who would be excluded from membership for bobbing their own hair, do so for their little girls. Sisters who dare not wear a hat because they belong to a church that has adopted the bonnet, will seek for forms and textures of bonnets which approach ornamental display rather than the form adapted to the "meek and quiet spirit which is in the sight of God of great price." Thus they prove that they do not love the principle of simplicity and modesty and are blind to their own ignorance of the things of the Lord Jesus Christ. Brethren who expect the sisters to wear a distinctive garb showing their profession and standards, will themselves wear no marks of such distinction. The crimped hat, the fashionable coat, the necktie, and shoes of a shape and color after the latest fashion, point to the fact that they are not united with the standards of the Gospel in their hearts which their leaders are setting forth in their preaching. Men who would be shocked that a Christian woman should appear without modest clothing will appear in public without a shirt, or with clothes suggesting looseness of morals. But why all these details? That we might unveil the spirit of life within, and if possible get our inner vision to behold things as they are and not as our blinded hearts have viewed them.

Gravois Mills, Mo.

(Continued next week)

ALONE WITH GOD

Part One

Alone with God art thou afraid to be?
Hiding from Him as though He could not see?
Alone with God if thou hast never been
Ne'er in His sight thine own lost state hast seen;
Alone before Him never searched thy heart.
And proved its worthlessness in every part.
Alone with God if thou hast never stood.
There learnt the value of Christ's precious blood,
Alone with Him refuse not **now** to be
With Him whose heart is full of love to thee,
With Him who formed thee, and who gave thee breath,
Whose power and love preserve thee now from death.

Alone with God! oh, do not steel thy heart,
'Gainst Him who made it, knows each hidden part,
Whose eye discovers every secret thought,
And sees each sin and folly thou hast wrought.
Alone with God! oh, hasten to be there,
Low at His footstool bow thy soul in prayer,
Own **He** is righteous, and **thou'rt** full of sin,
Own every evil thing, outside and in.

Alone with God, with all thy thoughts laid bare,
And every hidden sin that's lurking there,
This is the place for blessing, and when here,
God can in righteousness His grace bring near.
Own thyself ruined, sinful, lost, undone,
Then plead the Sacrifice—His well-loved Son.
Plead that He's raised Him, set Him on His throne;
Then ma-'st thou count that Savior as **thine own.**

Alone with Him then wilt thou love to be,
With Him who loved and who died for thee.

(Continued on last page)

Preacher's Page

LESSONS FROM THE NEW TESTAMENT CHURCH ON DISCIPLINE

By E. C. Shank

For the Gospel Herald.

(Synopsis of an address delivered before the Virginia Mennonite Ministerial Meeting, and published by request.)

Webster defined discipline as "the execution of the laws by which the Church is governed, and infliction of the penalties enjoined against offenders, who profess the religion of Jesus Christ."

The disciples had very thorough teaching and instructions in the Word of God by our Savior in His three-year ministry. He had told them it was expedient for them that He went away, "For if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you" (Jno. 16:7). And just before His ascension He told them, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"The Church in the Wilderness"

Later Stephen tells us of another church: "the church in the wilderness" (Acts 7:38). And Paul, speaking of that church says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come (I Cor. 10: 11). We will then refer to that church! "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go to serve other gods, which thou hast not known, thou nor thy fathers; namely of the gods of the people which are round about you, nigh unto thee, or far off from thee: from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shall spare him, neither shall thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; Because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you" (Deut. 13:6-11).

Another example is Num. 15:32-36: "And while the children of Israel were in the wilderness they found a man that gathered sticks on the Sabbath day, (which was contrary to the law, Ex. 31:14, 15) and they that found him gathering sticks brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp, and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

That was discipline in the wilderness Church, which was a type of the New Testament Church.

New Testament Discipline

Paul says in I Tim. 5:20, "Them that sin, rebuke before all, that others also may fear." That is the object in discipline: "That others may fear." God used discipline in the wilderness Church, and the Holy Ghost disciplines in the New Testament Church. Notice the working of the Holy Ghost. The disciples were baptized with the Holy Ghost. That was the birth of the New Testament Church. Peter and John healed the lame man: "All the people ran together unto them in Solomon's porch greatly wondering." Peter preached unto them. This grieved the priests and the captains of the temple and the Sadducees, and they came upon them. "And they laid hands on them, and put them in hold unto the next day." Many were converted, about five thousand. They were tried the next day and commanded not to speak at all nor teach in the name of Jesus. On this the whole Church went to prayer, and when they had prayed the place was shaken where they were assembled together. "And they were all filled with the Holy Ghost, and spoke the word of God with boldness." "They were of one heart and one soul and had all things common." "Many sold their properties and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

The Church never had more power than when she was directly under the influence of the Holy Ghost. But Satan came on the scene.

"Ananias with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet." "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep part of the price of the land." (He named a price less than the right one.) "While it remained was it not thine own, and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the Ghost: and great fear came on all that heard these things." That is the purpose of discipline, "that others also may fear." "Three hours after, when his wife, not knowing what was done, came in, and Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and shall carry thee out. Then fell she down straitway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And **great fear came upon all the church,** and **upon** as **many** as **heard** these **things."**

The next disciplining we will refer to is in I Cor. 5. There was fornication in the church at Corinth, of such a heinous nature as to be a reproach to the Gentiles. Paul tells them, "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The Lord knows and teaches us that a little leaven leaveneth the whole lump.

Importance of Faithful Discipline

Discipline should be exercised against those who have made shipwreck of faith and a good conscience, and blasphemers, as Hymeneaus and Alexander. I Tim. 1:19, 20. "A man that is an heretic, after the first and second admonition reject" (Tit. 3:10). Discipline should be used in maintaining sound doctrine. "As I besought thee to abide still at Ephesus, when I went to Macedonia, that thou mightest charge some that they teach no other doctrine" (I Tim. 1:3). And to the Galatians (1:8, 9): "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

About 30 years ago a popular church held their conference in Alexandria. They were counseling one of their ministers because he did not believe in the fallen condition of humanity. He appealed for a public hearing, which was granted him. An appointment was announced for him that evening at seven o'clock. One hour before the appointed time the church was filled. The congregation, to show their attitude toward his views, spent the hour in singing such hymns as "Just As I am," and similar ones. From that time to the present, evolution has blighted almost every church in the land.

There are milder penalties for minor offences—for one who is "overtaken in

a fault, ye which are spiritual, restore such an one in the spirit of meekness." How often have we heard the expression, "It is none of the Church's business what I do!" But it is the Church's business. Paul writes to the Thessalonian church, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (I Thess. 5:15). And in chapter 1:1, it was Paul and Silvanus and Timothy who wrote unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.

Purpose of Church Organization

What is the church organization for? "And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Church is the divinely organized body (of which Christ is the head) to carry the Gospel to the world, and to feed, nurture, teach, instruct, and shepherd, and fold the weak and erring ones, until they gain some strength to know and walk in His ways. It is the duty of the unestablished to "obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:7, 17).

Go into a home where there are rules, instructions, and corrections, with discipline; you will find order, and when other things are normal, when those children come to the Church (and they usually do), the Chuch as a rule will have little disciplining to do, because they have been used to submitting themselves to order. Go into a home where there are no rules and no instructions and corrections, with no disciplining; the children have grown up in a wrangle. If they come to the Church at all, the Church will have a problem on their hands. They have not been used to rule and authority. A church that uses discipline properly, worldly officers and authorities have very little trouble with. It is only in the last ten years that I have ever heard of a Mennonite being "jailed" for lawlessness. In these times when "iniquity shall abound, and the love of many shall wax cold" (Matt. 24:12), it makes disciplining all the more necessary.

A Disciplining Church

The New Testament Church of today (for we are living in the New Testament dispensation) should still be a disciplining church, for she never had more power than in her primitive state. Notice the solemn charge, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:20, 21; II Tim. 1:1, 2). The Church to-day is charged by the same name, authority, and power that diseases were healed by, and unclean spirits, and devils were cast out, to warn the unruly, and rebuke them that sin that others may fear, and observe these things. I Tim. 5:21.

These are only some of the lessons to be learned from the New Testament early Church, concluding with the Scriptural summing up of the whole matter with, "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great Salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3).

"Stand ye in ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Waynesboro, Va.

BREAKING HEARTS AND SOMETHING BETTER

The pastor of a church remarked not long ago, upon learning that a considerable element of his people were on the wrong side of a great moral question, "It almost breaks my heart to find out such a thing. They accept the false statements and misrepresentations that are floating around in public print."

This good man is liable to have many such heart-breaking experiences, but it is a shame that he should have to endure them. It has been the common lot of those who have stood out against the crying evils of the world. This earth is a wicked place. If one does not think so, let him read the books of the prophets of the Old Testament. Major and minor prophets speak out most plainly and vividly against the evils of their days. The same troubles that grieve God's people to-day were afflicting them in the days of the prophets. What good did it do to testify against those evils of uncleanness and drunkenness and falsehood and irreligion if they could not destroy them? A great deal of good was done! Evil was held in check! Without this it might have destroyed the world.

The pastor was led to say, when misstatements were repeated which had come from the most evil sources: "Such ignorance amazes me." One is continually overwhelmed by the manifestations of ignorance in regard to truth and morality. The apostle Paul was amazed by the ignorance displayed by the world as to God. He said that, if there had been ignorance, people could plead ignorance no longer, since God had given His truth so plainly to the people of His day.

A good minister was talking with a Christian physician, well-informed and conscientious, in regard to certain forms of social impurities. The minister said: "I wish I knew the real facts as to the spread of this evil," and was answered, "I am glad you do not. It would break your heart!" Can it be true that the good physician was correct? Is this so evil a world? It is to be feared that he was. Certainly this world is "not a friend to grace, to help us on to Glory."

Sin is so widespread, so defiant, so persistent that it led to the breaking and piercing of the Heart of the Redeemer. There is no way to get sin out of the world except in the way pointed out by Paul. It must be repented of individually. Christ said, without exception: "Ye must be born again." There is no doubt about it. The more earnestly God's people try to stand up against the outcrying evils of the world the more crushingly they are made to feel the maliciousness and power of Satan and of the unconverted and immoral.

Christians cannot allow themselves to resort to surface methods and be satisfied that all is going well in the world. All is not going well in the world. Nothing is going well in the world that does not proceed out of the hearts and lives that are in accordance with the Law of God and subject to His holy will. It is well for us to be driven back to dependence upon God. It is well for us, in all our efforts to do good, and to make the world better, to remember that Christ Himself said to us, "Without me ye can do nothing!"

What shall we do then? Shall we say that the world is so sinful that sin prevails in spite of all that Christians can do? By no means let consecrated efforts be diminished. If the world is as bad as it is, how much worse it would be if it had not been for the Gospel and the Church of Christ! With all our might let us go on in the work of preaching the Gospel and in building up the Church.

We have no right to be frightened or abject in the face of evil. We are no better than the Prophets and they were assailed by and oppressed by evil every day they lived. But they went on in the power and grace of God to witness for the truth and for righteousness. Let us follow in their train. Let us devote ourselves to breaking down the kingdom of Satan and building up the glorious Kingdom of Jesus Christ.—E. P. W., in The Presbyterian.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

A LITTLE TALK WITH JESUS

Oh I love to talk with Jesus,
For it smooths the rugged road;
And it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's nought can yield me comfort,
Like a little talk with Him.

Oft I tell Him I am weary,
And I fain would be at rest;
That I'm daily, hourly, longing
To repose upon His breast.
And He answers me so kindly,
In the tend'rest tones of love,
"I am coming soon to take thee
To My happy home above."

Ah, this is what I'm waiting,
Soon His lovely face to see,
And I'm not afraid to say it,
For I know He's wanting me.
He gave His life a ransom,
To make me all His own,
And He can't forget His promise
To me His purchased one.

Though the way is long and dreary
To that far off, distant clime,
Yet I know that my Redeemer
Journeys with me all the time.
And the more I come to know Him,
And His wondrous grace explore,
How my longing groweth stronger
Still to know Him more and more.

So I'll wait a little longer,
Till my Lord's appointed time,
And along the upward pathway
Still my pilgrim feet shall climb;
Soon within my Father's dwelling,
Where the many mansions be,
I shall see my blessed Savior,
And He then will talk with me.

—Selected.

ENCOURAGEMENT TO SHUT-INS

By J. S. Shoemaker

For the Gospel Herald.

To all those who are passing through
Experiences that seem dark and drear,
I trust that I may bring to you
Words of comfort and good cheer.

Your afflictions indeed may be
Very trying and hard to bear;
But God's grace is full and free,
To all who look to Him in prayer.

Whate'er your physical ailments are,
Whether sick, crippled, deaf or blind,
Never allow the same to mar
Your love tow'rd God and peace of mind.

Do not permit ill health to distress you,
Neither your peace with God destroy;
He is always near to bless you,
Filling your soul with hope and joy.

Though afflictions have laid you low,
And your soul is sorely tried,
It is certainly comforting to know,
That God doth ever with you abide.

Your pathway may be strewn with thorns,
And with burdens hard to bear;
But Jesus graciously adorns
The life of those who submit to His care.

Sometimes you may feel like weeping,
Because of pain or physical taints,
But the Lord is constantly keeping,
Watch o'er all His bloodwashed saints.

Though your bodies be racked with pain,
And your surroundings seem quite blue,
God's rich blessing will with you remain,
If to Him you are faithful and true.

He has promised ne'er to leave thee
If you continue His Word to obey;
Hence may you ever obedient be,
Pressing onward in the King's highway.

Psalm thirty-four may you often read,
And claim the precious promise given;
If to those treasures you give heed,
You are traveling the pathway to heaven.

Dakota, Ill.

LOOKING THROUGH THE WINDOW

What is outside of your window that will interest you, help you to make use of the time that the Lord has for you in the room where you are now? What can you see through the window that will give some lesson of life and help to increase faith and knowledge? What object-lesson showing the divine care that God gives for His creation?

With some thought and open-heartedness we can find things around us that will help to improve the time and help us along the way. It may be in any season of the year. The little flakes of snow, the trees frozen over with ice, the inspiring spring season, the hot days of summer, the fall season when life seems to take its flight, all these have some help for us.

Fourteen years ago it was the writer's privilege to visit a sister in the hospital. On one occasion in our conversation she told of the interesting things that came to her notice while looking through the window. Her room was on the second floor. Outside a large maple tree had spread its branches. One day a robin that had just made its trip from the sunny south selected a place suitable to build for its summer home. Aquainting itself with the place it set to work gathering twigs and straw for the rough work and a coat of mortar dressed inside with feathers.

Soon the birds ceased their activities in building their nest and sat quietly in patience until the eggs were hatched. Feeding and caring for the young was a very interesting part of their program. After some exercise they flew away.

This experience shows that some time had passed while our sister was in that room and watching the birds through the window brought to her much satisfaction. Watching the birds did not heal her body nor satisfy her hunger nor quench her thirst, but being busy helps to make time seem short.

My dear shut-in friend, take another look through your window to see what is there that you can be occupied with. Find something outside your window that will help in the experience that you are going through.

LETTER FROM LOTTIE B. SNYDER

Lititz, Pa., R. 2.

Dear Brethren and Sisters:—

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Psa. 27:4). I feel to praise the Lord for all He has done for me. I can not do for Him for all He has done for me.

We were permitted to enter into another year, and God alone knows if we will see the end or not; but oh, just so we are ready when He calls us home! I am still suffering, but especially at times I am worse off than other times. But yet I can say "Not my will but thine be done" (Luke 22:42).

I again feel I have great reasons to praise the Lord the way I was remembered. I wish to thank them all for what they have done for me in the year 1931. Jesus says "It is more blessed to give than to receive" (Acts 20:35). Wishing you all God's richest blessing for a life of faith and a crown of life. Pray for me.

CHEER FOR THE SICK

I will take this way in telling the shut-in and others that read the Gospel Herald, if they wish to write to Sister Annie W. Grove, as she has been afflicted for many years. She is able sometimes to go to the house of the Lord. It is a little over a year that Mother died and she seems so lonesome sometimes while Father is at work. She and Father live alone. Father will be 76 years old. Address is Annie W. Grove, R. 3, Marietta, Pa.

Also to Frank H. Young, as he has been sick over a year. Sometimes they did not know what was wrong. Frank has a family, is a young man about 36 years old. Address Frank H. Young, Mount Joy, Pa.—A Herald reader.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Rev. 22:14.

SUNDAY SCHOOL LESSON

Lesson for July 17, 1932—Ex. 12:21-28

THE PASSOVER

Golden Text.—For even Christ our passover is sacrificed for us.—I Cor. 5:7.

Introductory.—Since the event recorded in last lesson a number of stirring events took place. Moses, after much urging, finally decided to accept the call of the Lord to lead his people out of the bondage of Egypt. In company with Aaron he appeared before Pharaoh to make his request. As the Lord had foretold, the haughty Egyptian monarch refused to give his consent to let these people go, and the Lord had to bring severe chastisement upon Egypt to bring Pharaoh and the Egyptians into a frame of mind to consent to the emigration of Israel from Egypt. Though severely persecuted, the Israelites were a source of revenue to Egypt, and Pharaoh was not minded to let them go. But the Lord brought this proud ruler into the dust of humiliation. Pharaoh and the Egyptians were not only willing that Israel should go, but they urged that they get out of the country as soon as they could, even helping them get out. This last plague was the slaying of the first-born in every home where the blood was not found upon the lintels and door posts of the home. This became the beginning of the great passover feast among the Jews, an ordinance that corresponds with our communion service in the present dispensation. It is here that our lesson narrative begins.

The Passover (21-28).—The Lord had commanded Moses to direct the children of Israel to slay a lamb, with instructions as to when and how the lamb should be slain and prepared for the feast, and how it should be eaten. The blood of the lamb should be put upon the lintel and two sideposts of the door of every Jewish home, and that night the Lord was to pass over the land of Egypt and in every home where the sign of the blood was not found the first born should be slain. Because the Lord passed over the land, this was called the Lord's passover. The children of Israel did as they were directed to do, and the final stroke was given which resulted in the deliverance of Israel from Egyptian bondage. This became the chief feast among the Jews, and the commandment of the Lord was that it should be kept from year to year. Once a year it was to be observed, and specific instructions were given as to how it should be observed.

Thoughts on the Lesson.—1. It is idle for man to attempt to fight against or to withstand the Lord. Pharaoh was at the head of a mighty nation; and up to the time when God directed Moses to present himself to the king he had had his own way. Nations trembled before him, the children of Israel were subjected to the severest persecutions, and well might Pharaoh say, "Who is the Lord, that I should obey him?" But he soon found out who the Lord was, and how helpless he was in withstanding Him. Out of bitter experiences he found that "It is a fearful thing to fall into the hands of the living God."

2. There was deliverance for all who had faith in the living God. Wherever God saw the blood on the door of any home He passed over and all the family was spared. Then, as now, the religion of God was a "whosoever" religion. Then, as now, the special favors of God were extended to those only who met His conditions. As the sign of the blood in those days saved the first-born among the Israelites, so the sign of the blood of Jesus Christ upon the door of our hearts will make us free from the curse of eternal death. "The blood of Jesus Christ his Son cleanseth us from all sin." Not only is there no remission of sin without the shedding of His blood, but this blood must be applied to our own hearts if we are to derive any blessings or benefit from it.

3. It is important that this deliverance should be memorialized. People soon forget. So God ordained that an annual feast be kept in its memory. The parents were instructed to tell their children, whenever they asked what this memorial service meant, that this was a feast to be held as a memorial of their deliverance as a nation from the bondage of Egypt. In our dispensation we have a similar memorial feast, known to us as the communion. When Christ instituted it He took the bread and the wine, blessed them, and in each case commanded His disciples, "This do in remembrance of me." As it was important for Israel to keep their feast in memory of their deliverance from Egypt, it is likewise important for us to keep this feast in memory of our deliverance from the bondage and curse of sin and of death; "for even Christ our passover is sacrificed for us."

4. Another thought worthy of notice is that pertaining to the matter of making preparations for this feast. The Israelites were given specific instructions as to what they should do in the way of making preparations for the passover feast. Failure to make the needed preparation brought upon them the condemnation of Him who instituted the feast and instructed them as to how they should prepare for it. They needed purification, so that they might be in position to partake of the feast worthily. So likewise, we are instructed to make needed preparation for our communion feast. As Paul puts it, "Examine yourselves, whether ye be in the faith." Again, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily . . . ." To be in line for God's blessings, we need to make appropriate preparation. They are ours, provided we comply with God's conditions.—K.

Bible Meeting Topic

WAYS OF STUDYING THE BIBLE.—
Luke 24:25-27, 44-47; Heb. 11; I Cor. 10:1-11

Topic for July 17

MOTTO

"The entrance of thy words giveth light."

OUTLINE STUDY

I. The Spirit of Bible Study.

1. Whole-heartedly.—Psa. 119:10.
2. Prayerfully.—Psa. 119:18.
3. Reverently.—I Thes. 2:13; Psa. 119:161.
4. With motives for good.—Psa. 119:11; II Tim. 2:15.
5. With heart searching.—Psa. 119:59, 60.
6. Joyfully.—Jer. 15:16.

II. Profitable Methods.

1. Reading it through as a whole.—Luke 24:27.
2. Study by topics.—Acts 17:2, 3.
3. Study by chapters.—Luke 4:17-21.
4. Study by books.—Rev. 1:3.
5. Historically.—I Cor. 10:1-11.
6. Dispensationally.—Heb. 12:18-29.
7. With Christ as its theme.—Jno. 5:39.
8. By Characters.—Heb. 11 (They also illustrate the topic of faith).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Studying the Bible:
   a. Reading It Through.
   b. Learning a Part at a Time As a Sunday School Lesson.
   c. Learning about Men and Women in the Bible.
   d. Learning about Jesus in the Bible.
   e. Learning about Heaven, Hell, Resurrection, Eternal Life, etc.

For Seniors.

1. Describe Some of the Methods Used in Bible Study.
2. The Right Spirit in Studying the Bible.
3. Methods and Spirits That Are Detrimental.

SEED THOUGHTS

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

Nobody ever outgrows Scripture; the Book widens and deepens with the years.—Spurgeon.

If the Bible is God's Word, and we believe it, let us handle it with reverence.—John B. Gough.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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THURSDAY, JULY 7, 1932

Field Notes

Communion services have been tentatively announced for the Mennonite churches in Elkhart, Ind., as follows:
Prairie St., July 10.
Belmont, July 17.

Appointments were made for Bro. J. D. Mininger of Kansas City, Kans., over the week-end of July 3, in the Slate Hill and Mechanicsburg churches in Cumberland Co., Pa.

Bro. J. R. Shank of Gravois Mills, Mo., preached a stirring sermon from Gal. 1:4 on the evening of June 26 at the Pleasant View Church near Chambersburg, Pa., to a well filled house. J. E. M.

Brethren C. K. Lehman of Harrisonburg, Va., and J. D. Mininger of Kansas City, Kans., were among the recent visiting ministers in Lancaster Co., Pa., filling appointments in a number of churches.

A letter from Berne, Mich., encloses a program of a meeting at the Berne Mennonite Church on July 4, this to be followed by evangelistic services beginning on Tuesday evening, July 5, in charge of Bro. Jesse B. Martin of Waterloo, Ont.

A brother writes us from Marietta, Pa.: "Evangelistic meetings will be held in the tent near the Marietta Mission, beginning July 5 and closing with an all day meeting July 19, with Bro. E. W. Kulp of Bally, Pa., as evangelist. All are invited to attend these meetings."

A number of communications from our mission stations that failed to get into the Mission Supplement because they reached us too late for that department are found in the correspondence department. To make sure of a place in the mission department, letters should be sent out from our missions early in the week.

A brother writes us from West Liberty, Ohio, under date of June 30: "Bro. Clayton Bergey and wife of Fentress, Va., spent a few days in the vicinity of West Liberty. Bro. Bergey preached at the South Union Church Sunday morning and evening, and on Tuesday night he filled the pulpit at the Oak Grove Church."

Bro. J. R. Shank and wife of the old Carver field in Missouri, whose home has been in Scottdale during the past nine months, were expected to leave Scottdale for points west on Monday of this week. With reference to their address during the next few weeks, Bro. Shank has this to say:

"Mail directed to us will reach us at Elkhart, Ind., 913 3rd St. until July 11th; Palmyra, Mo. (care of J. M. Kreider) until July 18th; Cherry Box, Mo. (care of Geo. Bissey) till July 24th; Versailles, Mo., Sunrise Beach Route, till July 30th; Birch Tree, Mo., till August 10th (care of Ben Detwiler); Harper, Kans. (care of J. J. Zimmerman) till August 18th; after this, at home, Versailles Mo., Sunrise Beach Route."

Correspondence

Harrisonburg, Va.

Dear Readers, Greeting:—As we see the fields of beautiful, golden grain waving in the summer breezes, it brings to mind the words of our blessed Lord when He said, "The harvest truly is plenteous, but the laborers are few." The same facts remain to-day. May we pray the Lord of the harvest to send forth laborers, for soon the cry will go out, "Thrust in thy sickle and reap, for the harvest of the earth is ripe."

About eight years ago Bro. Julius Shulz and wife left Harrisburg, Oreg., since which time they were located at different places but are now located at Vinton, near Roanoke, Va. They were received into church fellowship by letter at Weavers Church, May 21.

Communion services were held at Gospel Hill on June 12. "Unto them that look for Him shall He appear the second time without sin unto salvation."

In His name,
June 23, 1932. Laura E. Kulp.

Tuleta, Texas

Greetings in Jesus' Name:—We thank our heavenly Father for His many gracious gifts to us.

On May 22, Bro. and Sister E. S. Hallman, together with their daughter Anna, came up from Falfurrias. He preached two interesting sermons, and we had the privilege in commemorating the suffering and death of our Lord and to observe the ordinance of feet washing. He also preached for us on June 5, and also on Mother's Day. We have enjoyed his sermons on The Seven Churches in Asia in several of his appointments.

On Thursday of last week Bro. and Sister B. J. Kauffman, together with their two daughters Emily and Dorothy and son Paul, of Goshen, Ind., drove into our midst and we were pleased that they could remain with us over Father's Day, when Bro. H. F. Reist of Falfurrias preached both morning and afternoon for the brethren here. The Kauffmans started on their homeward trip Monday morning of this week. The congregation regrets their departure so soon.

Pray for us that we may remain faithful to God.

June 24, 1932. A. C. Unzicker.

Parnell, Iowa

(West Union congregation)

Greetings to all Herald Readers:—On June 19 our Sunday school was reorganized. The following officers were elected for a term of one year: Supts., Gideon Yoder, Gideon Marner; Chor., Orville Kinsinger; Secy., Glen Swartzendruber. The following were elected at the Daytonville congregation on above date: Supts., David Eimen, Arthur Gingrich; Chor., Esther Buckwalter; Secy-treas., Paul Eimen. Will we remember those in this great work before the Throne?

On the evening of the 12th Bro. Ammon Egli from the Manson congregation, accompanied by Bro. Ben Egli and three grandchildren, worshiped with us. Bro. Ammon gave us a help

ful message from Ezek. 13:5. Sister Katie Culp of La Junta, Colo., was visiting with old acquaintances in this community for a few days while returning from a three-week stay with her sister near Doylestown, Pa.

June 26, 1932. Cor

Aurora, Ohio

(Bethel congregation)

Dear Readers, Greeting:—Since our last writing we have had the privilege of listening to some of God's messengers from other places. These were from among those who attended the annual district Church Conference. On Sunday previous to Conference, May 29, a number of brethren and sisters from Nampa and Filer, Idaho, worshiped with us and lent their service in the children's meeting and Y. P. meeting. The Sunday following, June 5, Bro. Harry Shoupe, Los Angeles, Calif., and Bro. John Hochstetler, Creston, Mont., were with us. Bro. Hochstetler preached in the morning service. In the evening Bro. and Sister Henry Harder, Carstairs, Alta., were present. Sister Harder talked to the children and Bro. Harder delivered a Gospel message. Bro. Emanuel Stahley, Terra Bella, Calif., who is making an extended tour through the East, preached for us at our regular prayer meeting service on June 14. We appreciate the visits of these workers and pray that God may bless them in their respective fields of labor.

Our vacation Bible school was held June 6-19. Four sisters gave their time in teaching. Others in the congregation and community assisted in gathering in the children each morning. The total enrollment was 61, and the average attendance 50. These came from within a radius of five miles. Many were from non-Christian homes. A program was given at the close of the term to show the nature of the work done. The course of study followed was God's dealings with His people through the Kings and Prophets, beginning with the reign of Saul to the end of the Old Testament. The children are all intensely interested in this method of Bible study, and we pray that the seed that has been sown will grow. Will you join us to this end?

June 27, 1932. Anna M. Snyder.

Yoder, Kans.

Dear Herald Readers:—"The Lord He is God and there is none else beside Him." We are glad to be blessed with another harvest time. Everybody is busy gathering grain. What would be the results from such united efforts in God's harvest field?

On Sunday, June 19, our Sunday school was reorganized as follows: Supts., D. J. Headings, Oliver Yutzy; Supts. of Primary Department, H. A. Diener, Barbara Yoder; Secy-treas., Wm. R. Bontrager; Chors., Orval Zink, Toby C. Yoder.

The work in Hutchinson is not growing so fast in numbers, but we believe more steadily in the spiritual life. On Sunday, June 12, the first communion services were held there. It was a new experience for most of them, but they seemed to enjoy it. We pray that lasting impressions may have been on many.

We crave an interest in the prayers of God's people.

June 28, 1932. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—The congregation at this place, and others from the district who were present have truly enjoyed a spiritual feast the past week during our annual Sunday school, church, and young people's conference. The time seemed altogether too short. Bro. P. A. Friesen and daughter Ida were with us. We were glad to hear more about our missions in India. I am sure we have all been strengthened in the faith and encouraged to press on in His service.

There was also joy in the presence of the angels when five precious souls accepted Christ as their Savior. They need your prayers.

God is also supplying our natural needs in sending us plenty of rain, and fine growing weather. We can appreciate this more than ever before after having a year of drought.

June 28, 1932. Stella S. Lehman.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—Albert Nitchie's of Casselton, N. Dak., and John Villard's of Ulen, Minn., worshiped with the congregation here one Sunday this spring. Edd Hartzler's and Erma Martin of Minot, also Mary Lehman of Kenmare, N. Dak., stopped over night with Elmer Hershberger's several weeks ago on their way to Missouri. On June 9, Edd Roggy and wife, Fred Beckler and Orva Wenger from Manson, Iowa, came into our midst and were here over Sunday. We enjoyed their visit very much. They were interested in our country.

June 11 Bro. J. M. Kreider of Palmyra, Mo., came here and preached for us that evening and held communion services for us on Sunday, June 12. He preached for us every night that week during which there were 18 confessions—some very young, others quite old. Pray with us that they may hold out faithful and go all the way and be shining lights.

June 19 we had our mission meeting which was enjoyed by all. There were quite a few visitors here to enjoy the day with us, among them was Bro. A. C. Good of Sterling, Ill., enroute to the conference at Minot, N. Dak. Those from here that went to conference were J. C. Gingerich, Elmer Hershberger, Clayton Stehman. Anna Stoll and three children went with them as far as Wolford, N. Dak., to visit her folks.

Last Saturday Bro. Noah Mack and wife, Bro. A. A. Landis, and David Harnish, all from Lancaster, Pa., came here. Bro. Mack preached for us Sunday morning, and in the afternoon they went to Casselton to fill an appointment there that evening. Bro. Friesen and daughter Ida, and Irene Garber of Jackson, Minn., came Sunday afternoon. Bro. Friesen filled an appointment here Sunday evening. All these meetings were appreciated. Come again.

Mary Stehman from Mount Joy, Pa., came several weeks ago to spend the summer here.

June 28, 1932. Fannie Stehman.

Broken Bow, Nebr.

Dear Herald Readers, Greetings:—On Saturday, June 18 our bishop, Bro. Joe Zimmerman, and Ben Gascho from Seward Co., came here. Bro. Zimmerman held services that evening, and on Sunday following we partook of the sacred emblems of the death of our Lord. Sisters Delma Stutzman and Irene Eichelberger accompanied them on their return trip that same afternoon.

On Sunday, June 26, the Sunday school was reorganized as follows: Supts., Roy Stutzman, Aaron Stutzman; Secy., Willard Stutzman; Chor., Alvin Eichelberger.

We always welcome and appreciate any one coming and encourage our church work, especially ministers. We have only a small number here, but feel that the Lord is with us, if we have courage and trust in Him from whence all our help cometh.

Remember us in prayer.

Elizabeth Stutzman.

June 28, 1932.

Halifax, Va.

(Ebenezer congregation)

Dear Christian Friends:—We have been blessed with both spiritual and natural refreshments.

Bros. B. B. King and David Garber came June 8, at which time Bro. King began the revival meetings. He was here twelve days and preached to us fifteen stirring sermons, full of admonition, instruction, and warning. We have reason to believe many were brought to see more clearly the Light, and many of us were strengthened. On Sunday afternoon of the 19th Bro. King preached on "Contending for the Faith," or "What We Believe and Why We Believe It." People from four

(Continued on page 284)

Miscellaneous

84th PSALM

By T. H. Brenneman

For the Gospel Herald.

1 How amiable, to be adored,
Thy tabernacles, O my Lord.

2 My soul doth long Thy courts to see,
Yea, even fainteth there to be;
My heart and flesh, aloud they cry,
For Thee the living God most high.

3 The sparrow it an house hath found
The swallow hath with cunning wound,
A nesting place wherein to stay,
Where she her tender young may lay—
They even to Thine altars cling,
O Lord of hosts, my God, my king.

4 Blest are all they that dwell with Thee,
Unceasing they shall praising be.

5 That man then also blest is he,
Whose strength alone he finds in Thee;
And no good thing will He withhold
And in whose heart are ways indeed,
The highways* which to Zion lead.

6 Who passing through the Weeping vale,
May in a place of springs regale;
Yea, cometh down the early rain,
And blessings cover it again.*

7 From strength to strength shall all those go
Who do their God in Zion know.

8 Lord God of hosts, hear Thou my pray'r;
O God of Jacob, do give ear.

9 Behold our shield, and look upon
The face of Thine anointed one.

10 A day within Thy courts to live
Is better than a thousand give.
I'd rather be to sinners odd,
Doorkeeper in the house of God,
Than dwell with all unrighteousness
Within the tents of wickedness.

11 A sun and shield is God the Lord,
He'll glory give and grace afford;
And no good thing will he withhold
From them who truth and right uphold.

12 O Lord of hosts, twice blest is he,
The man that puts his trust in Thee.

*R. V.

Goshen, Ind.

CONCERNING CHRISTIAN APPAREL

By Abner Holdeman

For the Gospel Herald.

In the February 18 number of the Gospel Herald I noticed an editorial on "Fashion Follies;" and on the next page an article on "Bible Principles of Attire." I read and reread both articles. I wonder how many of our church people read these articles—and with what effect?

I can sound a hearty amen to both articles—with the possible exception to the quantity of feathers on a hat; a big handful is about as many as I ever saw on any hat. As I see the sly serpent creeping into the Church (in some cases so far in that he serves notice on those who don't like it to walk out) I am made to think that there is something radically wrong with any member who can easily tear loose from the Church or who is satisfied with the way scripturally forbidden things are tolerated in some places. Now we think we hear many saying (as many have said) "Bro. Holdeman, the Church has always had her problems." This is true; but I am nearly seventy years old, and can remember very well when these things would not have been tolerated.

I am not advocating anything harsh, but all corrections should be tempered with the love of God. But we should remember that the Word of God never changes. If the same easy-going methods of house-keeping were used in rearing families that are now used in some churches, the result would be failure. I realize that any one can criticise, and that it is useless to point out mistakes without offering something better to take the place of the things or methods criticised.

I spoke in the beginning of this article about pride "creeping" into the Church, suggesting that it is Satan again in the form of a serpent; but it seems to me that some make the mistake of striking at the tail when they ought to aim at the head. Let us begin with the brethren. When once they are plain at heart they will want not only the sisters to be plain but they themselves will be plain also. When once the heads of the Church are in scriptural order it will not be so difficult for the sisters to conform likewise, since it is their desire to please the head. Now when a brother wears a tie, cuffs his pantlegs, and creases his hat he passes before the world as being in style. You call these "little things." Well, put them away, and you will know how little your heart is set on them. If a brother can not make that stand, how can you expect the sisters to take their stand when the contrast between brethren and sisters is so great? Besides, these same young brethren pay more attention to foxily dressed sisters and would be ashamed to be seen in company with a plain sister. Quite frequently when ministers make reference to these inconsistencies in the apparel of stylishly dressed brethren they say, "If they do it because it is style it is sin." Why make a creep-hole for them? The wearing of such things was never begun for any other reason than that Fashion dictated it.

When I was a young man, if there was a dinge in your hat some one would step up and say, "There is a drunk in your hat." I am short of stature. When I was young and got a suit of clothes the pants were nearly always too long. The merchant would say, "Wait a minute; we will take them to the tailor and have them shortened." If for any reason this was not done, my sisters would carefully tuck them underneath. If that were to-day you would feel fine with them rolled up on the outside. The necktie is the worldling's badge. If I would find a Free Mason's white apron and would put it on me it would not make a Free Mason out of me. But knowing what I do about Free Masonry, it would be very inconsistent for me to wear that badge of Masonry. Now you would not want to be seen in a garb that would show to the world that you professed fellowship with the meek and lowly Lamb of God, but you do not mind wearing a garb so that you could not be distinguished from an ordinary worldling. Now if you are dead to the world, and the world dead to you, why so much dead stuff hanging on you? It must create a mighty stench in the nostrils of a loving heavenly Father.

Furthermore, as God has made us free moral agents here, when Christ will come again to claim His own, will He find us arrayed in apparel that indicates that we desire to be classed with the world? or in a way that indicates that we are "unspotted from the world," alive unto God, belong to "a peculiar people zealous of good works," ready to meet Him and to accompany Him to the glory world?

Wakarusa, Ind.

WHAT DO WE EXPECT OF OUR CLASSES

By Laura R. Conrad

For the Gospel Herald.

A child does not come to us that he may learn this or that set of facts, nor that he may develop such and such a group of feelings, but that through these he may live better.

The final test of our teaching is therefore, just this: Because of our instruction does the child live differently, here and now, as a child, in all his many relations in the home, in the school, in the Church, in the community, and in his own personal life? Are the lessons we teach translated into better conduct, finer acts, and stronger character as shown in the daily run of the learner's experience?

What do we expect from our classes? How can we present the lesson so that we can expect something? How may we teach truth, right living, and faith without being preachy?

The listener is more important than the speaker. A Sunday school class does not exist in order that the teacher may expound his own ideas, but so that certain people may secure help in living a Christian life. So we must find the child's life interest, and then follow that, and we can be certain of a good hearing. Did not Christ meet His listeners on the plane of their own lives? He would begin His instruction with some common and familiar experience and lead, by questions and illustrations, to the truth He wished to

present. In this way, without the use of technical words or long phrases, He was able to teach deep and significant truths to uninformed minds. Jesus appealed to the imagination through picturesque illustrations and parables. He made His hearers think for the truth they reached and so presented each truth that its application to some immediate problem or need could not be escaped.

More important than the words which the teacher utters are the thoughts which the listeners think. Words are like rain-drops which soon run away, but thoughts are like seeds which take root in the mind and bring forth much fruit. The best words are those which fertilize ideas in the mind of the listener. The best teachers do not undertake to express the unexpressible. Rather do they suggest thoughts which they do not utter, and hint at truth that is beyond comprehension. The result is that they start the minds of their listeners to working. Their thoughts become a part of themselves. These thoughts grow into convictions which control their lives. They may have forgotten the teacher who first suggested these ideas to them, but that teacher still lives in them.

It is true that the full fruits of our teaching and of the child's learning must wait for time and experience to bring the individual to fuller development. But this does not mean that we should think that a Sunday school class is just a place for a child to store up knowledge that he may use later. Often times unused knowledge vanishes and leaves little impression; so we must find an immediate and natural outlet in expression, a way for the child to use what he learned, to get the child to do those things pointed out by the lessons we teach him.

Religion is life. When Jesus said, "By their fruits ye shall know them," what did He mean but that the quality and value of a man's religion is to be known by its outcomes in deed and action? When He said, "Not everyone that saith, Lord, Lord shall enter into the kingdom, of heaven; but he that doeth the will of my Father who is in heaven," and again, "He that heareth these sayings of mine and doeth them," was He not again emphasizing the great truths that one's religion is tested only by the extent to which it is tied up with his daily living? Jesus expected that from His teaching. May we expect as much? Jesus' teaching carried over; it showed effect in changed attitudes of life, in new purposes, and great loyalties and devotion. Out of a hand of commonplace fishermen and ordinary men He made a company of evangelists and reformers whose work and influence changed the course of civilization. Every person who responded to His instruction felt the glow of a new ambition and the desire to have a part in the great mission. Thus the teaching of Jesus entered into the actual life and conduct of His pupils. Does our teaching cause some one to live better and act more nobly? Does it help some one to live more broadly, sympathetically, usefully, and happily? If not, we should spend more time in prayer and meditation with the Great Teacher.

Finally, Jesus was Himself the embodiment of the truths and ideals He offered to others. He lived the lessons He desired His pupils to learn. His life was a lesson which all could learn and follow.

We cannot expect the best from our classes until we do all in our power to follow the example of Jesus, the Great Teacher.

Sterling, Ill.

THE REDEEMING LOOK

"I do not care so much about the things in the window when I am walking along the street. I can see things anytime, but I do like to look into the faces of the folks I meet." And then the man who said this went on to speak of the different expressions he saw in the faces of people on the street and what they revealed to him of the character of those who bore them. It is a habit well worth cultivating, that of reading men's faces. No less so, however, is that of thinking what our own lives may do for the expression of our faces, something our manner of living will do to our features, not more surely does the artist with his mallet and chisel bring out the feature of the statue he is making with every blow he takes than that every act we do, every thought we think, puts something into our faces. You have before now met men and women whose faces made a lasting impression upon you. No one could have looked upon the rugged face of Abraham Lincoln and not remember it for the honesty, the firmness, and the strength revealed. Then you meet a person on the street with a striking face, and looking at it again it is not easy for you to forget such a face and somehow you want to live a better life than you did before.

What did Peter see in the face of Jesus that night in the judgment hall when Christ turned and looked at him? We can never know but whatever it was it sent Peter away to weep out his sorrow for the wrong he had done the one he really loved so well. Yes, and it may not be too much to say that a new life is a life redeemed from stain of evil, begun when Christ looked into his face. Now it may be that your face can have that about it which will turn the tide of some one's life and send him out to do great things for Jesus and for his fellowmen. Your face may be so pure, so good, so attractive in strength that those you meet from day to day will be led to leave the train of thought they have been following and devote themselves for all future time to better things. But that may only be so if your thoughts are given to the best subjects. How the words of the apostle Paul do stamp themselves upon our minds. Just now they disclose clearly the road and the only road by which we may attain to the face illumined: "but we all, with open face beholding in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

Looking with no evil thought in our minds, watching for and striving for the glory of Jesus, changed into His likeness, growing from beauty to beauty of character, what greater desire could take possession of us? And with face and life thus transformed we can go forth to help and to bless and to cheer the world about us.

—Sel. by Peter Zehr.

SPEAK KINDLY

By Linnie L. Peachy

For the Gospel Herald.

For some time I have been unfavorably impressed by hearing some folks speak evil of others, even Christian professors. Christianity is bound up in faith, charity, hope, and kindness, and not in evil speaking, jealousy, anger, or hate. Let us then read the four last verses in Chapter 4 of Paul's letter to the Ephesians.

He says, "Let no corrupt communication proceed out of your mouth," (meaning evil or un-Christian talk or conversation) "but that which is good to the use of edifying" (meaning instructive, uplifting). Let our conversation be a help to others, not a hindrance.

We as Christians can have, in our conversation, a great influence over lost or straying sheep. I have been thinking that as often as we are tempted to speak evil of some one, we should ask ourselves, "What does that person think of me? Would I that he would talk thus about me?"

Verse 30 says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

When we are tempted to speak evil, let us think of these few lines:

"If I would not that others
Would speak thus of me,
By God's grace I resolve
An evil speaker I'll not be."

Belleville, Pa.

Young men go straight, no one was ever lost on a straight road.—Evangelical Visitor.

CORRESPONDENCE

(Continued from page 281)

or five different denominations came to hear the sermon. Many were pleased with the sermon, but one man said, "I don't like a preacher that's got to take the whole Bible to preach a sermon," talking to a non-Christian who answered him saying, "That man don't have to take the whole Bible to preach a sermon, he took the whole Bible to prove his sermon." The non-Christian man is "almost persuaded" to accept the "whole Bible doctrine." Pray for him that he may have courage to come all the way.

There were those who stood for the prayers of Christians, for reconsecration, and converts, sixteen in all.

On June 24, Bro. H. B. Keener and wife, Bro. David Garber, Bro. Joe Good, and Bro. Stevanus came. The brethren, Garber and Keener, conducted the following: instruction meeting, counsel meeting, preparatory service, baptismal service, and communion. Two precious souls were received into church fellowship by water baptism. They seem to have made a complete surrender. It means something for a man who had a habit of using tobacco from his boyhood, to give it up, and this brother said no one knows what he is suffering; but oh, yes he is willing to suffer it for Jesus' sake, and that he may be happy and free. "If the Son therefore shall make you free, ye shall be free indeed." I believe this will help others along this line. Pray for this brother that he may have victory.

Among other friends who were here during these meetings, were Bro. Rudy Brunk, wife and sisters of Elida, O., and Bro. Earl Grove, wife and daughter of Dale Enterprise, Va.

June 28, 1932. L. S. H.

Stuarts Draft, Va.

(Valley View congregation)

Dear Readers of the Gospel Herald: —The Sunday school attendance is very encouraging to the workers of this place. We hope this will continue throughout the coming years. We now have eight classes. The average attendance for the first quarter this year was 105. The second quarter was an average of 126 each Sunday. We have community singing every fourth Sunday evening during the summer months.

Beginning the week of July 11, we expect to have a vacation Bible school, which will close July 16.

Pray for the work and workers.

June 29, 1932. Bessie L. Brydge.

Greenwood, Del.

Dear Readers, Greetings:—We are very grateful to our heavenly Father for the brethren who preach for us, since we have no minister in our little group, but have been able to have some one preach once a month. In May Bro. Elmer Hess was with us and preached two sermons.

June 24 Bro. J. A. and Sister Lina Ressler came. Bro. Ressler gave us some very good instructions Friday and Saturday evenings. On Sunday morning we met again and seven young souls sealed their vow with God, after which we had our communion services. In the afternoon we met at the home of Sister Ella Uhler who has been sick since Thanksgiving. Sister Uhler also received communion and was anointed with oil. Our prayer is that the Lord may soon restore her, if not asking against His will.

We rejoice to know that the Lord is blessing our work here. Pray for us.

June 29, 1932. Mary A. Miller.

New Holland, Pa.

In the absence of Bro. Noah N. Sauder, the home minister, the message on Sunday evening, June 26, was brought by the mission field worker, Bro. John W. Weaver of Weaverland.

Bro. J. D. Mininger of Kansas City Mission was a welcome visitor here on Monday evening, June 27, when he instructed a large congregation as to the real characteristics of the early Christian Church. A brass band, practicing with open windows in their hall across the way, did not detract the interest of attentive listeners.

Bro. J. R. Shank of Carver, Mo., preached at Weaverland on Friday evening, and at Groffdale on Saturday evening, June 24 and 25. Bro. Shank's prominence in the production of our Sunday school literature makes him a welcome messenger by all the workers in that branch of our church activities.

June 29, 1932. M. G. Weaver.

Altoona, Pa.

(2504 Fourth Ave.)

Greeting:—Sunday evening, June 5, the Mill Run Chapel children gave a well-prepared program before the Altoona Young People's meeting.

Monday, June 6, Bro. A. J. Metzler, of Masontown, field worker of our District Mission Board, spent part of the day with us in looking over the outlying needy fields which are open for the Gospel near the city and in the evening he preached for us at Altoona.

June 10, Bro. Stoner Krady and family, superintendent of the Mennonite Mission in Lancaster, spent some time with us in visitation work and in the evening he led a cottage prayer meeting in one of the homes at Canaan station.

Bro. Ira Stoltzfus of Martinsburg, gave a special talk on the subject, Life Insurance, in our young people's meeting.

June 13 we had a pleasant surprise when Bro. M. S. Zehr of Michigan stopped off with us. We at once got busy and made an appointment for a prayer service in one of our members' home.

The Mission workers attended the funeral services of Sister Maggie Shetler. Bro. and Sister Shetler had all plans made to be at Altoona over June 12. The Lord changed the plans.

Bro. and Sister Nissley were engaged in evangelistic services at the Schellsburg congregation June 26. In our absence Bro. J. N. Durr took charge of the services.

Bro. L. L. Swartzentruber and wife, Supt. Orphans' Home, West Liberty, Ohio, came to Altoona Saturday, June 25, and took back with them a two-weeks-old baby boy.

Sister Elsie Shank of Harrisonburg, Va., who is working in the city, is at the present at her home.

The following were recent visitors: J. Nissley Brubaker, Christian E. Flory, Franklin LeFever, Cathryn Leer, Lancaster Co., Pa.; G. C. Hostetter and wife, L. J. Yoder, Belleville, Pa.

Cash Receipts for June

S. W. Conf. Dist.	$47.70
Conestoga Cong.	57.00
	$104.70

Cash Value Clothing

Belleville & Allensville S. C.	$2.72
Cross Road & Lauvers S. C.	3.88
Reid	5.80
Crown Hill, Ohio	5.94
Strasburg	8.54
Stonybrook	4.00
Paradise	5.00
Blough S. C. Prov.	3.20
Effie Hoover Prov.	.75
	$39.83

Many thanks for your support. We beg a continued interest in your prayers.

June 30, 1932. Joseph M. Nissley.

Millersville, Pa.

(Mennonite Children's Home)

During the month of June, eight children and one of the workers (Sister Fannie Longenecker) were taken to the hospital for tonsil operations. We are glad to report that all are convalescing nicely, and at present the entire family of thirty-two children are enjoying good health. Two children were returned to the Home and one replaced during the month. Two babies are being considered for admission. One application is on file and a baby girl will be a welcome guest in this home. We hope to fill this application as soon as the babies are admitted. The strawberry season is over. A copious rainfall came when we thought the berry crop was scorched, and gave us a bountiful crop of luscious fruit. We were glad for the opportunity to pick cherries on the shares on the Bro. and Sister Ralph Ranck farm. We thank the J. K. Hershey family for their liberality in donating forty-three quarts of black cherries.

The visiting committee, consisting of the superintendent and three trustees, will again resume their work early in July, and visit every foster home, thereby keeping in touch with each child that was placed into these homes. Are there not more homes that could care for one or more of these needy children? If you are interested, write to the superintendent for information. Children are placed into foster homes on a three-month trial. Pray for us.

In His name,
June 30, 1932. The Workers,
Levi Sauder, Supt.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greetings:—We wish to express our appreciation to the many who have loyally supported the work here with prayers and means. We have been able to bring temporary relief to some families in this way, and some have been brought to attend Sunday school.

Monday, June 27, our vacation Bible school began with 111 present. Each day the number has been larger and this morning (Thursday) is 131. We have a number of teachers from outside the city, and while they are not receiving salaries there is quite a bit of expense connected with this type of work. At present we do not have enough in sight to go through without a deficit. We surely do appreciate those who sent in some money for this work, and for those who are willing to come and give their time. But if there are a few others who wish to lend a helping hand by sending one, two, three, four, five, or more, dollars it will be used for the teaching of God's Word. Some homes do not have Bibles, and if you have a good Bible which you can gladly spare it will be appreciated also. Perhaps a Sunday school, or Sunday school class would be interested in sending to this work. If there should be more than enough sent to carry the work this year there are many other places and ways where we will be glad for a lift. So unless you instruct differently if there is more than enough we will use it for some other urgent needs.

I wish to thank you in advance and do pray a blessing from God upon you. Remember the work here in prayer.

Sister Anna Smucker, worker here, spent a few days more than a week at her home near Goshen, Ind. She was there during the Ind.-Mich. church conference which was held in her home church. She also attended the commencement exercises at Goshen College.

Bro. D. B. Raber remained with us week before last and preached for us. He is gone now and is in Ohio with home folks there.

Yours for Christ,
June 30, 1932. Frank B. Raber.

ONTARIO A. M. CONFERENCE

Report of the Ontario A. M. Church Conference held at the Poole A. M. Church near Poole, Ont., June 14, 15, 1932.

Organization.—Mods., D. Jutzi, D. Lebold; Secys., C. R. Brunk, P. Nafziger; Treas., M. Kipfer.

Devotion (I Jno. 3), by David Lichti.

Conference Sermon (Eph. 4), by Christian Gascho.

Question 1.—**How can we best promote Christian activity in the Church and instill in the brotherhood a full submission to the Gospel and Conference resolutions?** Discussed by Peter Boshart.

Answer.—To promote Christian activity we as ministers need to be submissive to the Gospel of Christ, born of the Spirit, filled by the Spirit, led by the Spirit, taking the Bible way: (a) by Love (Jno. 13:34; Jno. 15:12); (b) by Example (I Pet. 5:3; Tit. 2:7; Phil. 3:17; Rom. 12:11), and to instill in the brotherhood a full submission to the Gospel and the Conference resolutions in Gospel harmony cannot be separated. We need (a) to teach, for lack of knowledge is often the cause of insubmission; (b) by precept (Isa. 28:9, 10; I Pet. 2:21); (c) by rebuking if necessary (II Tim. 4:2; I Tim. 5:20; II Tim. 2:25; Tit. 1:12; Matt. 18:15). The servant of the Lord must not strive (II Tim. 2:24; Acts 20:20; Rom. 15:5, 6; Phil. 2:5; (d) by discipline (Matt. 18:15-18; Tit. 3:10).

Question 2.—**What is the sentiment of this Conference towards a Home for the needy?** Discussed by M. Kipfer.

Answer.—The Bible teaches us to support the needy. Deut. 15: 11; Jer. 49:11; Psa. 146:9; Psa. 82:34; Matt. 18:5; Matt. 10:40; Isa. 58:7, 8; Prov. 14:31; Gal. 2:10; Psa. 132:15; Ex. 22:22-24; Deut. 14: 29; Jas. 2:13-16; 1:27.

We appoint the deacons as a committee to look after the present needy immediately, and make provisions for same, and further investigate the question of a Home and report at next Conference.

Question 3.—**Does this Conference approve of holding short term Bible schools for the benefit of our young brethren and sisters during the winter months?** Discussed by J. R. Bender.

Answer.—Whereas when Jesus was here on earth He taught in every school He had opportunity to do so, and commanded us to teach (Matt. 28:18-20; Mark 1:39; Matt. 9:35; Luke 4:14-21, 44); also did the apostles, especially Paul (Acts 13:14-42; Acts 17:1, 2, 10, 17; Acts 18:4; Acts 19:8-10; Acts 20:7; Acts 8:30, 31; I Cor. 12: 28; Eph. 2:2-15), therefore we recommend and approve of short term Bible schools in our district for the benefit of our young people; also for the older people.

Question 4.—**What can be done among our chuches or congregations to create a greater zeal for the salvation of the unsaved?** Discussed by Chr. Schultz.

Answer.—Whereas, it is the duty and responsibility of the Christian Church to evangelize the world (Matt. 28:18-20; Mark 16: 15-18; Luke 24:47), therefore to create a greater zeal in the work, we must remember that we were among the unsaved, being alienated from the Life of God (Eph. 2:1-3; 4:18), and only through the grace of God and instrumentality of the Church or an individual we are saved. We must follow the example of Christ and the primitive Church. More teaching and preaching the plan of salvation.

Question 5.—**Is the present drifting and indifference in regard to the dress question due to lack of teaching or lack of discipline? What has this Conference to offer as to solve this problem?** Discussed by D. Lebold.

Resolution.—As a Conference we offer the following:

1. The ministers and their families be examples to the flock (I Pet. 5:2); that they preach, teach, exemplify, "reprove, rebuke, and exhort with all longsuffering and doctrine" (II Tim. 4:2), and where needed to discipline in the spirit of love and meekness. They shall wear the plain regulation coat and encourage the same among the brethren and shall faithfully teach against the wearing of gold, pearls, or costly array and immodesty in general with no uncertain sound (Rom. 12:2; I Pet. 3:3).

2. The brethren support the ministry in maintaining the Gospel standard of simplicity in attire by refraining from the wearing of gold and jewelry for ornamentation, flashy neckties and scarfs, and from such form of clothing as is inconsistent with the principle of nonconformity to the world.

3. The sisters' dress shall be modest, plain, serviceable, and consistent with the Word of God. They shall refrain from unbecoming short skirts, short sleeves, and low-cut necks, transparent fabrics that do not answer the purpose of covering the body as clothing is supposed to do. They shall refrain from wearing jewelry in the line of gold, pearls, rings, bracelets, brooches, and wristwatches for display. They shall also refrain from making a display of or bobbing the hair. They shall wear the plain bonnet and for winter use, a headdress without ornamentation that may consistently be worn with the devotional covering, having a shape or form that cannot be mistaken for a hat.

Question 6.—**What shall be done with members who refuse to obey the teaching of the Gospel and Conference Resolutions, such as secret societies and life insurance? Give scriptural reasons.** Discussed by Peter Nafziger.

Answer.—Referred to Resolution passed at Conference at East Zona Church, June 19, 1929, on Question 5.

Question 7.—**What shall be done with guilty members who become indifferent and indulge in unfruitful works of darkness, such as dancing, drinking, and card-playing, and undertake to go to communion without making a genuine confession?** Discussed by D. S. Jutzi.

Answer.—Such cases are very sad and should not happen among the members of the church. Therefore we advise such members with love and sadness to abstain from such works of darkness and repent and confess openly for indulging in such works, and for partaking of communion before making a confession.

Question 8.—**Have we as a Conference body been abiding by Conference resolutions throughout our congregations?** Discussed by Chr. Zehr.

Answer.—We believe and urge that our Conference resolutions be read before our congregations so that they may know and hear them again, that the ministry and laity, by the grace of God, abide by them (of which we believe there may have been a lack), and also the report of this Conference be published in the Gospel Herald as soon as possible.

The bishops at the Conference were: D. Jutzi, Chr. Schultz, D. Lebold, M. Hallman. The ministers: J. R. Bender, Chr. Zehr, Chr. Gascho, Oscar Burkholder, M. Schantz, J. Martin, Curtis Cressman. The deacons were: P. Nafziger, D. Lichti, John Wagler, M. Jantzi, S. Baechler, B. Gingerich, M. Wagler, M. Kipfer, N. Weber, C. R. Brunk. Secretary.

SPECIAL MEETINGS

Elizabethtown, Pa.

Report of the 20th Annual Bible Meeting held at the Elizabethtown Mennonite Church, June 3-5, 1932.

Organization.—Moderator, John Charles; Chors., Raymond Good, Martin Hershey; Secy., Mrs. E. O. Brubaker.

Program and Speakers.—Hearing with Heed, by Elias W. Kulp; Christ the Shepherd, by B. B. King; Col. 2:6, by Elias W. Kulp; Small Things not to be Despised, by B. B. King; Fear of Man Destroyed by Trust, by Elias W. Kulp; Sermon, by Elias W. Kulp; Sunday School Lesson—Children's Department, by Elias W. Kulp—Adult Department by B. B. King; Sermon for the Aged, by Elias W. Kulp; Children's Meeting, by C. Z. Martin; The Offense of the Cross, by Elias W. Kulp; What Shall I Do with My Life? by B. B. King; Young People's Meeting—What Shall the Harvest Be? by Elias W. Kulp; Sermon, B. B. King.

Thoughts Presented.—God spoke in the old dispensation through the prophets; He now speaks to us "by His Son." If the Lord is our Shepherd He will supply our every need. In these depressing hours we should recognize that He is the great shepherd—a wonderful Father, for He knows what we need before we ask. We will not want for forgiveness, because He gives us soul rest—He restores the soul that was lost in sin; He not only restores the soul, but leads in paths of righteousness. Don't try to run ahead, but let Him lead. The Mennonite Church is judged by the conduct of its members, not by its doctrine. Our life counts far more than our words. Young people should never forget they have an influence. The spirit of Lot has largely possessed the Lord's people. God begins with us on a small scale then builds up. The greatest necessity to-day is the consistent daily life of Christian people. We intermingle with the world, but must not fellowship with it. Trust comes by asking God for little things, and then when God gives us greater things we have confidence. He supplies all our needs, but does not give us all our wants. When God does things for us, do not forget to thank Him. We all need a governor in our Christian life—we need to get to a place where we have a more even, steady life for the Lord—not live for God only on spurts, but all the time. The prayer of God's people should be, "Lord, cleanse my heart." As long as the dead saints are in their graves and the living saints are on the earth Jesus Christ has not come. It means something to keep aloof from the world system. Do you believe the Lord is coming? Do you know Him? Does His coming bring joy or consternation? The question is not **get** ready, but **be** ready. There will be no second chance. Joseph was a type of our Lord—loved of his father; rejected by his brethren; mighty in word and deed; suffered for the sins of others; took a Gentile bride; supposed to have been dead and made himself known to his brethren; went as a savior of the Gentiles and ended as a savior to his brethren; exalted to rulership. Characteristics of pilgrims: obey the call of God; not settled down—heart not set on earthly things; look for an eternal city; embrace His promises; acknowledge their faith in His promises; never turn back—"press toward the prize;" long for the better land; die in the faith. Nearing the sunset—the way grows brighter. The cross is found in every chapter and every book of the Bible. Take the cross out, and you take Christ out. The cross is like the hub in a wheel—the spokes go out in every direction, yet it is that which holds the book together. It is not hard for young men and young women to decide what to do with their lives if they decide what they will do with Christ. Christian or non-Christian, we reap what we sow. It is foolish to sow to the flesh and expect to reap of the Spirit. We cannot dictate to God regarding the time of our salvation. We need to be awakened to our condition, have our conscience exercised. No one can afford to risk his soul. Salvation is not a trifle. The Spirit of God does strive with man; man can resist, but He "will not always strive."

Secretary.

Detroit Lakes, Minn.

Report of Mission Meeting at Detroit Lakes, Minn., June 18, 19, 1932.

Organization.—Mods., A. C. Good, Joseph Roth; Secy., Mrs. H. E. Hauder; Chors., Joe Stoll, Emery King.

Program and Speakers:—Devotion, A. C. Good; Memory Verses; Love, the Constraining Motive in Mission Work, A. C. Good; Sermon, J. M. Kreider; Missionary Sermon, A. C. Good; Children's Meeting, Margaret Gingerich; The Significance of Little Things, Geo. Johnson; Our Duty in Soul-winning in Times of Financial Depression, I. S. Mast; Devotion; Workers' Meeting. Sermon, J. M. Kreider.

Thoughts Presented.—Man has love for fellowmen because he is filled with godly love. Missionary spirit is life of church. To fulfill the Great Commission we need love and sacrifice; to be spiritually alive. Christ died for all. Use our small talents. Little things by God's blessing become greatly effective. The depression is an impression that is making people think. It will drive people back to God or God will come to us. Truth will have a hearing.

Secretary.

Married

Shenk—Beachy.—On Sunday, June 19, 1932, in the Sheridan (Oreg.) Mennonite Church, Bro. Lloyd Shenk and Sister Elizabeth Beachy, both of the Sheridan congregation, were united in holy marriage. Bro. G. D. Shenk officiated. May God's blessings attend them through life.

Miller—Yoder.—On Sunday evening, June 19, 1932, Bro. Ralph Miller and Sister Ida Yoder were united in the holy bonds of matrimony at the home of the officiating minister, Bro. M. B. Miller of near Grantsville, Md. May the Lord abundantly bless them through their life together.

Martin—Shenk.—Bro. Aaron S. Martin of Ephrata congregation and Sister Edna M. Shenk of Erb's congregation, were married June 25, 1932, at the home of the officiating bishop, Bro. H. E. Lutz of Mt. Joy, Pa. May the blessing of God attend them in their new relation.

Tyson—Sangrey.—Bro. Aaron S. Tyson of the Hernley congregation and Sister Esther P. Sangrey of the Kauffman congregation were married June 25, 1932, at the home of the officiating bishop, Bro. H. E. Lutz of Mt. Joy, Pa. May this union prove to be an honor and glory to God.

Zimmerman—Bucher.—Bro. Harry W. Zimmerman of the Metzler and Groffdale congregation and Sister Grace Bucher of the Erb congregation, were married June 16, 1932, at the home of the bride, near Lititz, Pa., Bro. H. E. Lutz officiating. May the blessing of God attend them through life.

Campbell—Coffman.—On June 8, 1932, at the home of the bride's parents near Dayton, Va., Bro. Raymond Cecil Campbell of near Waynesboro, Va., and Sister Sarah Elizabeth Coffman of Rockingham Co., Va., were united in marriage by Bro. Lewis Shank. May the Lord abundantly bless them through life.

Swope—Kiser.—On June 15, 1932, at the home of the bride's parents near Harrisonburg, Va., Bro. Sem Weaver Swope and Sister Ruby Frances Kiser, both of Rockingham Co., Va., were united in holy matrimony by Bro. S. H. Rhodes. May the Lord bless them as they journey along life's pathway, and help them to be a blessing.

Seigrist—Ressler.—Bro. Emanuel Seigrist of the Stumptown, Pa., congregation, and Sister Ruth Ressler of the Lancaster, Pa., congregation, were united in holy marriage on June 1, 1932, at the home of the bride's parents, Bishop Abram Martin officiating. May the Holy Spirit guide them through life's journey.

Obituary

Thompson.—Trivas W. Thompson died near Rawley Springs, Va., May 21, 1932; aged 74 years. He was received into the Mennonite Church, May 28, 1931. About a year ago he became seriously ill, but had improved, and died rather suddenly. Surviving are his widow, 6 sons, and 4 daughters. He is also survived by 1 brother. Funeral services were held from Weavers Church, conducted by the brethren, S. H. Rhodes, and J. S. Martin. Burial in the cemetery nearby.

Baker.—Rita Arleen, daughter of Frank and Bertha (Phillips) Baker, was born in Chamois, Mo., April 17, 1930; died at her home at Chamois, Mo., June 15, 1932. She leaves father, mother, 2 brothers, 2 sisters, 2 grandfathers, 1 grandmother, besides other relatives and friends. Funeral services June 16 and burial at the Lane church and cemetery, conducted by E. C. Bowman. Text: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Harshbarger.—Elizabeth Harshbarger, daughter of Jonathan B. and Nancy Shaver (deceased), was born Oct. 17, 1850; died at her home in Dayton, Va., May 11, 1932; aged 81 y. 6 m. 24 d. Death was due to infirmities of old age and paralysis. On Feb. 15, 1915, she united with the Mennonite Church, in which faith she died. She was a member of the Dunkard Church before uniting with the Mennonite Church. She was preceded in death by her companion more than 11 years. Sister Harshbarger selected Psa. 23:4 for a text to be used at her funeral, and she also selected Bro. S. H. Rhodes to preach her funeral, which he did; Bro. H. B. Keener assisted in the service. Funeral services were conducted in Dayton, after which the body was interred in the Pike Church cemetery.

Lapp.—Elam, little son of Aaron and Fannie Lapp of near Intercourse, Pa., was born April 21, 1931; died May 18, 1932 after a day's illness of pneumonia. He is survived by his loving parents and 2 little brothers—Isaac and Lloyd; also many friends. Little Elam has gone to be with his grandmother who left us a short time ago, and for whom our hearts still bleed. He was a bright and happy child. Funeral services were held May 20 at the Weavertown Amish Church, conducted by Moses P. Rheil, John A. Stoltzfus and George Beiler. Interment in Gordonville cemetery. The Lord gave and the Lord hath taken away.

"A precious bud, a baby fair
Was given for our keeping;
But now his soul so free from care,
In quiet rest is sleeping."

Byler.—John J., son of Jonathan Byler, passed away at the Home for the Aged, June 16, 1932. He had entered the Home Mar. 12, 1930. He was born July 26, 1847. Age, 84 y. 10 m. 20 d. His death was due to old age and hardening of the arteries. He had been ailing for more than a year. The last few months he became very helpless, and had to be fed and taken care of like a child. He leaves 1 sister, 2 sons, 2 daughters (V. S. and Orie Byler, Mrs. Mary Miller, and Carrie). Funeral services were held at the Home, in charge of Bro. Ezra B. Yoder. Burial in the Home Cemetery. Bro.

Byler's life has been one filled with problems, but in the last year he became much concerned about his soul's salvation, and was submissive and very faithful and loyal to the principles of the Gospel and to his Lord and Savior.

Landes.—Priscilla C. Landes, daughter of the late Solomon Beery, was born in 1858; died at her home near Harrisonburg, Va., June 18, 1932; aged 74 years. In 1884 she was united in marriage to John A. Landes, who preceded her in death about 5 years. She was confined to her bed for about two years because of a weak heart. She took a sudden turn for worse and died in several days. She bore her affliction patiently, and was kind and considerate toward every one. She is survived by 1 son, 2 daughters, and 4 grandchildren. She is also survived by 2 brothers. Funeral services were held from the Pleasant View Mennonite Church (Old Order) of which she was a member. Services were conducted by Brethren J. D. Wenger and Emmanuel Heatwole. Her body was laid to rest in the adjoining cemetery.

Garber.—Alwilda (Shoup) Garber was born in Elkhart Co., Ind., Oct. 23, 1869;; died June 8, 1932; aged 62 y. 7 m. 15 d. On Aug. 19, 1888, she was united in marriage to Samuel Garber. To this union were born 2 daughters (Vinetta, now Mrs. Victor Coffman, Shipshewana; Goldie, now Mrs. Wm. Oesch of Topeka). She also leaves 9 grandchildren, 1 brother (A. F. Shoup, Elkhart), 1 sister (Mrs. J. A. Snapp, Goshen), 6 nieces, 1 nephew, and a host of friends. She united with the Mennonite Church in 1890 and has remained faithful until death. Funeral services at the home by Amos Nusbaum and Silas Yoder and at the Clinton Brick Church by Silas Yoder and Oscar Hostetler. Burial in the nearby cemetery.

"The room is empty now,
Since Mother's gone to rest.
But we our heads do humbly bow
And say, God thought it best."

Suter.—Bettie (Swank) Suter, wife of Isaac C. Suter, was born Oct. 18, 1876; died of complications at her home near Harrisonburg, Va., May 31, 1932; aged 55 y. 7 m. 13 d. More than two years ago she was taken seriously ill and was taken to the Rockingham Memorial Hospital at Harrisonburg. She took treatment and was improved to the extent that she was again able to go to church and assist in some of the home duties. About three weeks previous to her death, she again became seriously ill, and gradually grew worse. She was of a kind, cheerful disposition. To know her was to love her. She was a devout member of the United Brethren Church. Surviving her are her husband, 4 sons, and 2 grandchildren. She is also survived by 7 brothers. Funeral services were held from Weavers Church, conducted by W. L. Childress, assisted by C. A. Lacey and S. H. Rhodes. Her body was laid to rest in the cemetery nearby.

Charles.—Susan H. (Kreider), wife of John F. Charles, was born Oct. 5, 1854; died June 4, 1932; aged 77 y. 7 m. 29 d. She is survived by her husband, a sister (Mrs. John Phenninger, Lancaster, Pa.), 2 sons (Walter K., Bird-in-Hand, Pa., and Pre. John K., Manor View, where she died), 5 grandchildren and 2 great-grandchildren, all of Lancaster Co., Pa. Sister Charles accepted Christ and united with the Mennonite Church in her early married life, was a consistent member and attended all church services regularly until she was deprived of this privilege caused by a paralytic stroke. She had taken an active part in the sewing circle of our district for many years. Most of her life was spent on a farm, but she later moved to live with her son (Pre. John K. Charles) at Manor View, and while there sustained a second stroke that deprived her of her power of speech and was confined to her room and bed for several years. During this period her husband waited faithfully upon her, sacrificing his heretofore activities in the Church. She sustained a third stroke a few days previous to her death. Funeral services were held June 7 at the home and at Habecker's Church, conducted by Christian K. Lehman (text, Rev. 13:14) and J. C. Habecker (text, II Cor. 4: 17, 18). Interment in adjoining cemetery.

King.—Rufus H., son of Peter Y. and Catharine (Hooley) King, was born near Allensville, Pa., Feb. 17, 1866; died in the Lewistown Hospital, June 7, 1932; aged 66 y. 3 m. 21 d. In his youth he united with the Allensville A. M. Church to which he remained faithful until the silent messenger called him to his eternal reward. For 10 weeks he suffered intensely, having had a siege of pneumonia, followed by several abscesses on his lungs which necessitated several critical operations. Through all his suffering he was very patient, never complaining. Having had a desire to depart this life, he made all his funeral arrangements, requesting that Rev. 22 be read as a scripture reading. He leaves his beloved companion (Annie Detweiler King), 4 sons (Paul, Mark, Irvin, and John), 3 daughters (Bertha, Mary, and Ruth), 1 brother (Joseph), and 1 sister (Lizzie). Services were conducted at the house by Bro. E. H. Kanagy, and at the church by Brethren Joshua B. Zook and Enos F. Hartzler of Marshallville, Ohio. Text, I Pet. 1:3-5 in connection with Rev. 22.

Sensenig.—Helen Arlene, daughter of Clayton E. and Barbara Martin Sensenig, was born Sept. 18, 1923, at Blue Ball, Pa.; died in Lancaster General Hospital, of peritonitis, May 23. 1932. Little Helen was quiet and thoughtful fearing that she would do something that Jesus would not like, of whom she never tired of talking about. She seemed to be in the best of health, but on May 14 she did not feel so well. The doctor was called, but did not think it of a serious nature. She got no better, and on the 7th day she was taken to the hospital. She was operated upon, and 4 days later quietly passed away to meet her blessed Savior. She leaves her sorrowing parents, 1 brother (Carl), both grandmothers, and a host of relatives and friends. One brother (Mervin) preceded her to that heavenly home. May 27, she was laid to rest in Weaverland Cemetery. Services by Bro. John Souder at home, and by Bros. I. B. Good and John W. Weaver at the church.

"Loved one, thou hast left us lonely,
In our earthly home below,
But in heaven we wish to greet thee
When the Master bids us go."

Martin.—Michael W. Martin died very unexpectedly at the Washington Co. Hospital, Hagerstown, Md., June 15, 1932; aged 63 y. 8 m. 1 d. He suffered a broken hip, through a fall from a step ladder on June 9, and was immediately removed to the hospital where he seemed to be making satisfactory progress toward recovery; but suddenly he took a sinking spell and passed away in about thirty minutes He was married to Frances K. Horst who survives her husband. Three sons (Andrew, Laban and Abraham, all married) and 2 daughters (Lydia Martin, a widow, and Catharine wife of Noah Eby) also survive, together with 3 brothers (Samuel, Joseph, and Isaac) and 2 single sisters (Mary and Annie). He was a faithful member of Reiffs Mennonite Church, always exercising an active interest in the work and care of the Church, frequently expressing a deep concern for the spiritual well-being of his posterity and the future Church. His counsel will be missed by many individually and by the Church in her labors for the cause of Christ. May others be prompted to faithful interest in the care and work of the Church we pray. Funeral services were held June 18, conducted at the home by Bro. Moses K. Horst and at Reiffs Church by Bros. Denton T. Martin and David R. Lesher.

"No mortal tongue can tell,
How happy they are that dwell
There. There among the blest,
Where the weary are at rest,
With the loved ones gone before,
We long to dwell forever more."

Oswald.—Fanny Yoder Oswald was born near Smithville, Ohio, Oct. 16, 1847; died June 12 1932; aged 84 y. 7 m. 26 d. Death was due to complications. In her early youth she united with the Oak Grove Mennonite Church of Wayne Co. In 1868 she came to Holmes Co., after which she affiliated with the Walnut Creek Mennonite Church. She was faithful to God and the Church until death. She was united in marriage to Peter Oswald Nov. 19, 1872, To this union were born 4 sons and 3 daughters. Her husband, 1 son, and 2 grandchildren preceded her in death. She leaves 3 sons, 3 daughters, 20 grandchildren, 1 brother (John Yoder of Wooster, Ohio) and many other relatives and friends. After having lived together on a farm near Becks Mills forty-eight years her husband passed on to his reward. The last four years of her life she and her granddaughter (Esther Oswald) lived with Mr. and Mrs. M. J. Beechy. She often expressed her desire to go home to live with her Savior, but patiently submitted to the will of her heavenly Father. Her mind was always good. She made all arrangement for the funeral.

"Mother, dear, your wish is granted;
Sorrow, pain, and grief are o'er.
By the grace of God we'll meet you
Over on the peaceful shore."

There was a short service at the home, with further services at the Berlin Church, conducted by Bros. I. W. Royer and Alvin W. Miller. Text, Psa. 90:10. Burial in adjoining cemetery.

Crum.—John M. Crum was born June 7, 1852, in Greenup Co., Ky.; died at the home of his daughter and son-in-law Robert L. Gibbons, near Judge, Mo., June 22, 1932; aged 80 y. 15 d. He was married in Kentucky to Mary Picket, Feb. 16, 1882, and came to Missouri within a year after their marriage. He leaves 1 brother (Saul) and 1 sister (Sophie), 4 sons (Abner Robert, William Henderson, David Hezekiah, and James Henry), 5 daughters (Tamsie Jane—Mrs. R. L. Gibbons; Spicie Lee—Mrs. Ant. Bowns; Florence—Mrs. Joe Sanders; Rosa Belle—Mrs. Frank Maness; and Viola —Mrs. Wm. Salsbury); a number of grandchildren and great-grandchildren, besides other relatives and friends. His wife and 2 daughters (Polly Amanda—wife of Allison Phillips, and Mary Frances) had preceded him in death. He was converted at about the age of 53, uniting with the Methodist Church. A few years ago he was received as a member of the Mennonite Church becoming one of our little flock in Osage Co., Mo. During our acquaintance with Bro. Crum he was always interested and active in the work of the Lord, never missing a church service when able to be present, ever ready to give an answer for the hope that was within him; always having a glowing testimony to the abundant grace of God within the heart. During our evangelistic meetings last spring he was very active in getting people together for prayer meetings. This, we feel, had its effect upon results of the meetings. The last Sunday of his life in this world he did not get to our place of worship because he was considered too weak for a 25 mile ride. But as we arrived for a visit with him on our way home, he was prompt in requesting a service with him and was ready with a bright testimony. Later in the evening he embraced the opportunity of attending service at a church within about a mile of his home. Wednesday morning following he passed away in peace. On June 23, 1932, his remains were laid to rest at Lane, Mo. Funeral services conducted at the house and at the church at Lane by E. C. Bowman. Texts, Heb. 4:9 and Psa. 90:12.

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for other's sins than all
The wrongs that we receive.

One with Thyself, may ev'ry eye
In us, Thy brethren, see
That gentleness and grace which spring
From union, Lord, with Thee."

—Edward Denny.

ITEMS AND COMMENTS

Speaking of large crowds, one of the largest assemblages in recent times was that at the recent Catholic eucharistic conference in Dublin, Ireland, where a million Catholics are reported as taking part in the closing mass ceremony. Ireland is just now receiving its share of attention, not merely because it is a Catholic stronghold, but especially because of the attitude of its present government which brings it into conflict with Great Britain.

"Shipbuilder Goes on Trial for Lindbergh Hoax To-day," is the headline appearing in a daily newspaper recently telling of the trial of John Hughes Curtis of Norfolk, Va., for propagating false information which is said to have thwarted the efforts of detectives and policemen to capture the kidnapers of the famous Lindbergh baby. Yielding to pressure, Curtis formerly admitted that his story of being in touch with the kidnapers was a hoax but later withdrew that confession.

Perhaps the greatest hoax perpetrated on the American people in many decades is the present wet propaganda against the Eighteenth Amendment and all honest efforts at its enforcements, and then turning around and blaming the Amendment itself for the present orgy of lawlessness fostered by the loud-mouthed opponents of the prohibition law. We can see how the bootleggers, moonshiners, conscienceless monied men who are making fortunes out of the illegal traffic can consistently oppose law enforcement, but how people who lay claims to respectability and patriotic loyalty can espouse the cause of the whiskeyites as against the forces of law and order is beyond us.

The "Missionary Review of the World," in its July-August number, favors its readers with a special edition on the American Indian. As a part of its message an attempt is made to show that whereas in former times the American Indian was unjustly treated—driven from his home and cheated out of his lands—during the past fifty years an effort has been made to partly atone for this by laws protecting the Indian and in other ways preparing him to assume the full duties and right of citizenship. In connection with this latter effort it may be of interest to remember that at the present time the office of Vice-president is held by a quarter-blood Indian and that he has just been renominated for another term.

ONTARIO YOUNG PEOPLE'S INSTITUTE

The Ontario Conference has authorized the Young People's Committee of Ontario to plan for a Young People's Institute this summer. We are planning the Institute to be of a local nature with one or two speakers from the outside of the district. The date of this Institute will likely be the fore part of September. Fuller details later. Young people outside of the district, as well as those of our district, are given a hearty invitation to attend.

Jesse B. Martin, Chairman,
Ont. Y. P. P. Com.

ILLINOIS YOUNG PEOPLE'S INSTITUTE

Plans have been definitely made, in coöperation with the Executive Committee of the Illinois Conference and our general Y. P. P. Subcommittee, for a Young People's Institute in the Illinois Conference district during the period of August 18-21 inclusive. The place of meeting and fuller details will be announced later.

The young people of this district are kindly requested to bear in mind the above dates in planning their vacations. Other dates of interest are, Indiana S. S. Conference, Aug. 16-18; and Illinois S. S. Conference, Aug. 23-25. Young people, outside of this district, who are interested, will also be gladly welcomed.

Illinois Young People's
Problems Committee.

ALONE WITH GOD

(Continued from page 275)

Who made the world, who all things did create,
Yet veiled His glory, stooped to man's estate,
Sought His own world. and took the sinner's place,
Received of sin the wages—matchless grace!

But now in glory He is seated, where
Waiting He longs with us His joy to share.
Thence will He come, and fetch us there to be
Where sorrow, pain or death no more we'll see.

Part Two

Alone with God! oh, hallowed blessed spot,
The place where every care may be forgot,
Or if remembered there may be made known
To Him who makes them every one His own.

Alone with Him through days and nights of pain,
Say would'st thou find thy loneliness a gain,
Pillow thy head upon His gentle breast,
Prove that He gives to His beloved rest?
Alone with Him in sorrow and in tears,

Alone with Him when pressed with anxious fears,
Alone with Him when disappointment low'rs,
Alone with Him when Hope displays her pow'rs.

Alone with God, here can the soul find rest,
And being with Him must the heart be blest,
His love—the spring of all my blessedness,
His truth—the anchor of my restfulness.

Alone with Him make Him thy confidant,
Tell Him each wish thou fain would'st have Him grant,
O tell Him everything that's in thy heart,
Give Him the key of every secret part.
Hast thou one thing thou would'st not have Him see,
Hidden from Him who gave Himself for thee?
Hide it no longer, let it all come out
Free in His presence then without a doubt.

Trust Him with ev'rything thy heart holds dear,
Trust Him with ev'rything of value here,
Believe Him He will keep it safe and sound,
He loves each lamb His tender grace has found.

Alone with Him, He loves to have thee be
Whispering softly that He cares for thee,
Here in His presence dost thou love to dwell,
Learning of Him what He delights to tell.

—Sel. by Sallye Rhodes Hurst.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

Southwestern Pa.

The Annual Church Conference and Asciated Meetings of the Southwestern Pa. District is to be held with the Scottdale congregation at Scottdale, Pa., Aug. 8-12, 1932, D. V.

Schedule as follows:—Monday, Aug. 8, 2 P. M.—Executive Committee and Bishops' Meeting; Monday evening and Tuesday forenoon—Mission Board Program; Tuesday forenoon—Mission Board Program; Tuesday P. M.—Associated Sisters' Sewing Circles Program; Tuesday evening and Wednesday—Sunday School Conference; Thursday to Friday noon—Church Conference.

A cordial invitation is extended.

Programs on request.

For other information address:

M. B. Miller, Sec.,
Grantsville, Md.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the JULY 7, 1932 Interests of our Mission Activities

EDITORIAL

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.—Galatians 2:9.

* * * *

We had been somewhat closely associated as friends and as workers in similar lines of work in days gone by, and our interests and tastes lay much along the same lines. In recent years our meetings have been less frequent, but our association has been none the less cordial on the occasions of our less frequent conversations. We met not long ago and got into conversation. He stated a problem that was a very serious one to him. I was sympathetic. He felt the outcome as a heavy burden upon his heart.

* * * *

Then I stated one of my problems. It is a very serious one to me—one that involves far-reaching results along many possible lines. I tried to get my friend interested in my problem and get from him a suggestion for its solution. I tried to get him to see how he and his local co-laborers were directly concerned. He was—yes, I rather think he was sympathetic. But there came upon his face a familiar far-away look as he said, "But that is not one of my problems!" Our conversation took a slightly different direction for a bit.

* * * *

Then, with a measure of persistence that indicated that he was still full of his old-time vigor and enthusiasm, he again introduced his problem. Again I was sympathetic—I made a special effort to be—but before we got very far I mentioned his particular problem at that time very specifically and said, "But that is **not** one of MY problems!" A broad sympathetic smile covered his face, and faded into a comprehensive grin. And our conversation drifted quite naturally and friendly-like into other channels.

* * * *

James and Peter and John were busy as three apostles could be in giving the witness of Jesus Christ to those of the Jewish faith. The Spirit blessed their testimony and many were saved. Then came a wave of fierce persecution. Stephen was slain. Many others were imprisoned. Only the apostles remained in the City. Perhaps the Church had outgrown its quarters and they were scattered in order to make room for new converts under the preaching of the "Pillars." At least we know that a little later there were "apostles and elders and brethren," with sufficient organization to hold a conference and pass a very commendable resolution.

* * * *

Among the conference delegates were Paul and Barnabas. They had been out in the field among the heathen and had won many to Christ. Their work had been questioned, even opposed. The Jewish legalists said that they were all wrong in allowing the Gentiles to become Christians without first becoming Jews and observing the whole Mosaic Law. The discussion led to the First General Conference. At last Barnabas and Paul were allowed to tell their experiences among the Gentiles. There was no denying that God had accepted the Gentiles on the confession of their faith and obedience to Him without the Mosaic rites. So the "right hands of fellowship" were extended by the leaders of the Jews to the two apostles to the Gentiles and each group went to the particular work to which God had sent them.

Peter had had a wonderful experience among the Gentiles at Caesarea some time before the great conference, and he was quite ready to defend his actions when the Jewish Christian leaders challenged him on his return to Jerusalem. But God was so evidently singling out Paul and Barnabas for the special work among the heathen, that he was very willing to give them sympathy and even moral support, but he and his apostolic associates were to give their attention to work among the house of Israel. They could with a clear conscience say to the two, "That is not our particular problem—you see to the Gentiles." Paul was ever sympathetic with work among his brethren, the Jews, but more and more the Gentiles became his particular problem.

* * * *

The incident of the right hand of fellowship, and the incident of the little conversation over the back of one of the front benches in the tent, have at least one point in common—every man to his work, and each one sympathetic with the rest—and perhaps there are many applications that might be deducted from such a little parable. There's a conference somewhere that has a settled policy, tho it is not always lived up to, that when some one wants to try something new, they look the new thing over, look the one over who wants to try it, and then say, "Well, go ahead and try it." If it is a success, every one is in favor of it by next year. If it is a failure no one wants it.

* * * *

When the Home Mission was begun in Chicago about forty years ago there were conference resolutions discouraging its support. Later the "right hand of fellowship" spirit prevailed, and tho the words may not have been spoken, the spirit of the relationship was, "Our

work for us, your work for you—God bless you! Pray for us." Other mission work in the home land spread in much the same way. The missions in India and South America were—and still are—striking examples of the uniting influence of a common interest in a commendable object. When the mission in India was still very young, I was talking with some one who knew something about the divisive influences at work among our Mennonite people, and he remarked, "I believe that this very thing—your mission here in India—will be a powerful influence in holding your people together." That was more than thirty years ago and, somehow or other, we are still holding on. It may be in spite of, instead of because of, but at any rate we're holding on.

* * * *

Pardon me! In rambling on I almost got so far away from the text as to forget it. It was something that happened on the mission field that led to the writing of the words of Gal. 2:9. A committee of Jews went out to set things right. I don't know whether they were sent by those in authority or whether they just went. But they landed in Galatia and proceeded to discredit Paul and his work in general, and in particular to declare that all the Gentile converts would have to be converted over again or they could not be saved. They would have to become Jews out and out. Paul was somewhere over in Greece when he heard of the stir these Judaizers were making. It seems that many of the new converts were misled by these legalists from Judea. Paul was deeply moved.

* * * *

Perhaps if means of travel had been as cheap and as rapid as now, Paul would have dropped his work and gone right over to Galatia. But what he did was infinitely better—for us at least—for now we have a permanent record of just what happened and what Paul thought about it and what the mind of the Spirit was in this particular case and in every other case like it. Satan is anxious enough to send divisions among us, so we need not try to invent means of dividing our forces and our interests. The "right hand of fellowship" method is the one that won in that day and it is the one that wins when the strongest pressure of might and logic and reason and precedent, even, would utterly fail.

* * * *

Double the forces getting ready for South America, and send half of them to Mexico! This might be difficult just now, but we'll use it as an illustration. Some other nearer country might do just as well—Nicaragua, Porto Rico—some Spanish speaking land. Some of our folks feel led to open a mission there. What shall we do? Only one answer: "Right hand of fellowship." Work together if we can, but work in harmony by all means and at all events. We are looking toward Africa—many of us. Years ago a committee of the Church of the Brethren investigated the work of the Brethren Church in Africa and published a report. I read the long report at one sitting (that was when I was over in India and sometimes took time for so long a period to read), and commended the Report to our own Mission Board. Things have changed since then, but Africa is still there, a challenge to our people. In my unworthy opinion we have had enough reports to establish half a dozen missions in Africa. What we need is the "right hand of fellowship" and a few missionaries headed for Africa. Their work will be different from that of the workers in South America and India and Porto Rico, but if we stretch our arms a little the hands will reach together and the "right hand of fellowship" method can and will be successful.

* * * *

We cannot all be Peters with a mission to three thousand Jews in one day. We cannot all be Peters with a message to a Roman centurion that opens the door of faith to the Gentiles. We cannot all be Pauls who go into the hard and dark and faraway places —with perils of waters, perils of robbers, perils of our own countrymen, perils by the heathen, perils in the city (some of us know about that, however), perils in the wilderness, perils in the sea, perils among false brethren (hardest and most terrible of all); but we may all be Pauls (Rom. 1:9), making mention of the folks that are undergoing these trials, constantly and daily in our prayers. The circle of joined right hands of fellowship need never be broken (figuratively), and may the cricle be extended until it takes in the "uttermost part of the earth."

THE CHALLENGE OF THE WORLD TO THE PEOPLE OF GOD

(I Sam. 17:52)

A Sermon by J. L. Rutt

For the Gospel Herald.

Whenever we think of a challenge it signifies that there are important issues at stake. Ever since the creation of the world Satan through his messengers has been challenging the people of God. He is ever trying to close the eyes of man; even the chosen ones are not free from his subtle attacks. He would ever deny the truth: "Greater is he that is in you than he that is in the world." He is not satisfied with only one attack but continues his attacks; when we feel strong in our own strength then are we weak. "Let him that thinketh he standeth take heed lest he fall." The challenge of Satan can only be met and conquered by an unshaken confidence in our Lord and Savior Jesus Christ. Perhaps more than ever, in this age when nations are faltering on the verge of chaos, when governments are powerless to cope with the multitude of problems, when finances are in a condition such as they never were before, is needed an unfailing faith to thwart the plans of the challenger of this world who, if it were possible, would deceive the very elect of God. We shall see in our text first, the world, its representative, its weapons, and its challenge; versus the people of God, their representative, their weapons, their acceptance of the challenge, and their victory.

I. The world.

1. Its representative in this case is a giant, a man of immense proportions, the very largest and heaviest, we believe, in the whole Philistine nation, perhaps, we would say a bully, one who defies every man, makes him look like a baby at his side. He was a giant in size, strength and action as compared with the average man, but in intelligence and alacrity outclassed by the average well-balanced man. Satan, the ruler of this world, knows that he must defend his kingdom with the best representative which he can obtain; therefore he seeks the best possible candidate to challenge the seemingly harmless representative of God. The average man has a dread of giants; he is easily shaken when he sees the giants in his way. Of the ten faithful spies who were sent to spy out the promised land eight were weak-kneed. Only two were faithful and it was all because they saw the

giants in the land. We have the example of Eve in the garden of Eden, believing the lie of Satan who beguiled her into believing that if she took the fruit of the forbidden tree she should have her eyes opened and should be as wise as God. She listened to the giants of selfishness and pride and fell before Satan. Also King Saul, a man chosen to rule Israel, fell before the giants of self-will, impatience, and pride. These have ever been the giants that are defying and deceiving God's chosen ones, and unless they are alert they will fall before them.

2. His weapons. He thought he was defended against all attacks from the enemy, and from a worldly point of view he was unconquerable, just as carnal man to-day thinks he is very wise in his carnal wisdom and defends himself with carnal weapons. It is futile for the world's representative to stand before the representative of God to-day, and throughout all ages we have seen the futility, for God has said, "Cursed be the man that trusteth in man, and maketh flesh his arm." His trust was in his weapons, which was a false trust, and not in a living God. Therefore he was destined to a shameful defeat, as will be all future representatives of this world. The world with carnal weapons is endeavoring to establish peace, which is an utter impossibility. Not until they turn their weapons into plowshares and pruning hooks will peace be established.

3. The challenge. The challenger put all confidence in himself and in his armor. Can we not see this boaster with his full armor glittering in the sun, walking up and down before the ranks of the Philistine hosts and defying Israel to send out a man to accept his challenge? He said, "If he be able . . to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." He was blinded by self-conceit, defying the hosts of Israel for forty days, and when God's representative challenged him he said, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." It is the same attitude to-day that the world has toward the Christian. Worldly men are wise and strong in their own minds, while the Christian in the mind of the world is an object of pity. "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

I. The people of God.

1. His representative. David was only a shepherd boy, reared in God's great outdoors. He was ruddy and of fair complexion, bubbling over with action and health. His preparation was not in an army training camp, but among the hills amidst nature in all its glory. He did not come into contact with the sins of mankind. He was a true representative of the people of God, for he had not become contaminated with the customs and the evils of the world. Could anything be more foolish? Only a boy against a giant, but listen, "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." A dwarf against a giant, but who can stop one who goes forth in the name of the Lord of hosts? Did not Paul say, "If God be for us, who can be against us?" The world does not recognize that the one who is on the side of God can draw from the power house of His unlimited power.

2. The acceptance of the challenge. The challenge was accepted after the challenger had defied Israel for forty days, after Saul and all Israel feared the giant. A humble shepherd boy, untainted by the sins of man, came forth and said, "Let no man's heart fail because of him: thy servant will fight with this Philistine." "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." There was no jesting, delaying, or boasting on his part, but a steadfast confidence, born from a definite experience with Him who delivered him from other giants. He had learned not to put confidence in man but in God his Creator.

3. His arms, or armor. They were seemingly defenseless, not worthy of consideration by man's representative, the giant. He could say with Paul that the weapons of his warfare were not carnal, but mighty to the pulling down of strongholds. He had already been taught the folly of trusting in carnal weapons, "but blessed is the man that trusteth in the Lord, and whose hope is the Lord." When King Saul put on David his armor, David immediately said that he could not go with those; for he had not proved them, but he had proved God, Jehovah of hosts. His defense did not lie in his sling and in a few round stones, but in His Defender of past conflicts.

III. The Result.

It could not be anything else but defeat to the giant and victory for David, the humble shepherd boy. His faith was anchored in God, and as the apostle John said in I Jno. 5:4, "This is the victory that overcometh the world, even our faith." Such a faith is invincible, irresistible, and unconquerable. Before David went forth to battle the victory was his, for man's representative cannot stand against God's representative. It was the same firm and unconquerable faith that moved the apostles to meet and conquer the giants of their day. This same faith has moved all the mighty men of God since the apostles to go forth victorious to the four corners of this earth. When Robert Morrison was accosted by a man in New York about going to China and wasting his life and talent, and if he thought he could make any impression upon those Chinese, he said, "I can't, but God can." It is this same faith that conquers the giants of to-day and unless we have so strong a faith we are sure to fail.

Let us, therefore, as children of God go forward with an unwavering confidence. One has come who was able to represent us in the battle against Satan, our Lord and Savior Jesus Christ. He it is who fights our battles for us and makes us more than conquerors in Him. In our own strength we, as Israel, would be dismayed by Satan's boasting words, but Christ Jesus our Lord has won the victory for us, as David did for Israel. There are no giants within or without whom we need to fear if we rest entirely in His strength. Doubt has lost many battles in the past while faith has won many, and will continue to win many mighty battles. "This is the victory that overcometh the world, even our faith."

America, F. C. O., Argentina, S. A.

MOHADI AND GHATULA, INDIA, NEWS LETTER

By M. C. Vogt

For the Gospel Herald.

The hot season this year has been very mild, due to the cloudy weather and freqent showers. On just a few days the temperature here at Ghatula went above one hundred, the highest being 107 degrees in the shade. Most of the nights have been comfortable enough so that we could sleep comfortably.

The mangoe crop is heavy this year, making them very cheap, which is fortunate. It makes this delicious fruit available for the poor people.

Since Bro. and Sister Kniss went to Darjeeling the Mohadi congregation has been without an ordained brother to take charge of the Sunday services. This has made it necessary for an ordained brother from Ghatula or from Dhamtari to go there. Bro. Peter (deacon) from Dhamtari and Bro. Malwa (deacon) from Balodgahan each went once. For the other services brethren from Ghatula went.

Bro. Raghuwa has moved his family to Korgaon, the place where Bro. and Sister Kniss spent much of their time touring during the last cold season. May God bless his labors there to the salvation of many souls.

The Gospel team, composed of three

high school boys and a teacher, has been laboring faithfully here during the month of May. They go to the villages in the evening, the time when all the people are ready to listen to a Gospel message and the time when it is comfortable enough to sit outside in an open place. At most of the places visited the people came out well and gave good attention.

May is the month for vacations. The Bible women took their vacation. All of the village schools had theirs. Thirteen children from the Balodgahan and Dhamtari boardings are enjoying their vacation in the homes of their parents here. The evangelists will take their vacation during the month of June. At that time they will be able to oversee some of their rice sowing.

Recently two of the boarding girls were stung by scorpions. The stings usually are not fatal, but they are very painful; it proved especially so to one of the girls. We applied the medicine to her which usually makes the pain stop at once for most people, but it did not seem to help much, so we applied it again and then she got some relief, but still she could not sleep most of the night.

Three women have recently expressed their desire of uniting with the Church. We feel that they have not had a real experience of salvation. We are working, hoping, and praying that they may come to know the Lord Jesus Christ.

Dhamtari, C. P., India.
May 23, 1932.

LETTER FROM INDIA

Dhamtari, C. P., India.
April 14, 1932.

The Mennonite Publishing House,
Scottdale, Pa., U. S. A.

Dear Brethren,

I take pleasure in acknowledging receipt of two packets of Sunday school cards which came recently. We wish to thank you for these picture cards and assure you that they are much appreciated by our station and village Sunday schools.

These cards are especially useful in connection with our district evangelistic and Sunday school work for, although the writing is in English and the people cannot read English, yet the pictures are there and tell a story in themselves. Besides, our Christian workers are always present to explain the meaning of the various pictures. In this way there is a point of contact between the workers and the village children and it gives them a special opportunity to tell them of the great love of God. Needless to say, if you have any more of the pictures which you would like to send to us we would be very grateful for them.

A large amount of strenuous evangelistic touring was done this year in many villages of our mission field. Quite a number of missionaries were out with their workers and, then, the Gospel team which has been selected by our Evangelistic Board spent many months in intensive effort, both in places where the Gospel had been preached many times before as well as in many places where very little work of this kind has ever been done. Although we can report no baptisms as a result of these efforts yet the unanimous testimony of all the workers is that quite a large number of non-Christians have been brought to a place where they were about ready to accept Christ but family hindrance as well as caste difficulties came in the way when they were about ready to take a final step. There are, however, a number who have actually said that they would be ready now to be baptized. We believe that the time is not far off when many of these people as well as others will make a public confession and place themselves on the side of the Lord. We solicit your prayers for these people who have come so near the kingdom and yet have not the courage to take the final step for, after all, unless the final step is taken their confession will not avail them anything. It is here where our brothers and sisters in the homeland can be of tremendous assistance, even though thousands of miles away, for prayers fervently offered will take but a second to girdle the world in its immediate influence. Will you join us in this ministry of prayer?

Just at this writing a number of missionary mothers have gone to the hills with their children where the children are in schools. A few of the rest of the missionaries will also leave for the hills in a short time to escape for a month or two the severe heat of the plains. The heat does not only effect us who are foreign to this country for even our Indian brothers and sisters find the heat very oppressive especially during May and the beginning of June.

May God bless you in your labors for the Master.

Yours for India,
J. N. Kaufman.

A LETTER FROM THE HILLS

Landour, Mussoorie, U. P., India.
April 20, 1932.

Greetings in Jesus' Precious Name:—Sisters Kaufman, Beare, Miller, and I, with our party of school children arrived at Landour on March 16.

The weather was clear and quite cool enough to make us appreciate warm clothing such as we would wear at home in winter; warm underwear and wool dresses. The open fire-places in these hill houses make it possible for us to live more comfortably when we make the sudden change from the heat of the plains to this cool climate. On the whole the weather has been rather mild, spring weather, with only one hail storm and several cold rains. Rosebushes and trees which at first were bare, have since put forth leaves and fragrant blossoms.

Health in general among missionaries and school has been good with the exception of colds and many sore throats. There has been one isolated case of measles. I had a few quite uncomfortable days with lumbago. Kathryn Kaufman had a bit of fever and had to miss the opening day of school.

Many of us had the privilege of being present at the Chapel Service on Mar. 17, the opening day of school. It was also the Dedication Service of the new assembly hall, which has a seating capacity of 550.

Three hundred twenty-seven pupils are now enrolled in Woodstock School. Forty-two are enrolled in the largest class which is Third Standard (corresponding to fourth grade). Thelma Miller and our Arthur are both in this class. Their teacher is Miss Menzies, the daughter of a missionary under "The Disciples of Christ," Board. There are thirty-six teachers and a missionary nurse is in charge of the school hospital.

Rev. Alter is acting Principal at Woodstock this year since Rev. A. E. Parker and family have gone on furlough to U. S. A.

On March 31 the Student Government gave a special farewell program to the Parker family, and also named the new assembly hall, "Parker Hall."

On Monday evening, April 18, the parents and teachers met to discuss various problems and conditions which concern the welfare of our children. A missionary mother gave the principle talk of the evening, on teaching our children to appreciate real beauty. A fitting illustration was the experience of a small child, of missionary parents. She was being entertained royally, for a short visit, in a luxurious home of very wealthy people. The mother was quite concerned, as to how such luxury would affect her child who was used to living in humble, simple surroundings. Her fears were set at rest when she received her small daughter's letter written the last afternoon of her visit. She said: "Mother, the little dog and I have just been out to say 'Good Bye' to the daffodils." She still saw the rarest beauty in flowers which God, not man, creates.

Church services are very well attended here. Various missionary ministers have preached at the morning and evening services, and have had charge of the Thursday evening prayer meetings.

Pray that we as mothers may be divinely guided in these few short months while we have the responsibl

privilege of helping our school children to meet and solve the various problems that mould their lives and characters, for time and for eternity.

Sincerely, in His blessed service,
Alma Smucker.

AT THE WELL

By Lina Z. Ressler

For the Gospel Herald.

The air was soft and warm, the glare of the noonday sun sent shimmering waves of heat across the nearby hillsides. Sychar, a city of Samaria, lay in uninterrupted monotony beyond the well. A woman, hurriedly finished her morning tasks, and, taking her much-used water pot, started toward the well. It was a community well, and as she neared the place she quickened her footsteps, lest she be late and others taking their turns before her, delay her noonday meal. The well was a much used one, and as the woman went along she wondered who of her neighbors might be there on the same errand.

As she looked toward the well however she started, for there, sitting on the curb was a Man,—a Stranger. The woman hesitated, for well she knew what was expected of a refined woman in such an emergency. In her past life there had been bitter experiences as to her behavior and her heart sank as she approached the well. There was something about the Stranger, however, that was not like the men this woman had met before. The woman walked on timidly.

The mild clear eyes of the Stranger met her and in a calm, commanding voice he asked her for a drink. There was a strange stillness as the woman of Samaria heard the request. Asking for a drink was not so unusual, but this Man, so quietly asking for the precious water that was so hard to get non-plussed the woman and, besides, she saw that the Stranger was a Jew Why should a Jew ask a drink of her? She expressed her surprise, "Why should you ask me?" she said. "The Jews have no dealings with the Samaritans." "If you knew," said the Stranger, "you would ask for living water."

There was a strange thrill as the woman looked into the clear, dark eyes. She was a woman of Samaria, a sinful woman. She listened as the Stranger continued, "He that drinketh of the water that I shall give him,"—I wonder if the Stranger got His drink.

The woman listened eagerly, hungrily to such expressions as, "living water" and "fountain of living water." Never had she heard or thought of such things. Again she listened: "Her husband?" How did He know that dark story? How could she explain?

There is something in it all that holds her spellbound. She is tired—so tired of the old life, the old sin. Would this Stranger who knew tell her of the way out? Would He help? Perhaps He knew of a place where one could pray. Her faith in the prayer at the Samaritan place of prayer, even, had been rudely shaken. Perhaps this Stranger, who so calmly asked for a drink of water, really knew of real help. And she asked Him.

Maybe her prayers had not been answered because she had not truly prayed—maybe she loved the old sin, the old life—any way, when the conversation was finished and the woman of Sychar understood, she flew with eager footsteps toward her city, the city that had seen so much of her life and of her sin, and she called with all the eagerness of a new-found life for her friends, the friends who, perhaps, had betrayed her, and who, too, were hungry for something better, and they came in crowds, listened to the Stranger, believed His message, and received the Water of Life.

Scottdale, Pa.

GIVING OF OUR SUBSTANCE

By Dema G. Horst

For the Gospel Herald.

This is rather a critical subject in these trying times when many have their means invested where they cannot get it to give, and when labor cannot be turned into cash as readily as a few years ago. That is why it is a real challenge to individuals, congregations, sewing circles and to the mission cause in general. Shall the Christian enterprise halt and stumble for lack of sacrificial giving? Challenges have come to religious bodies and many have failed to meet them. Fine young men and women present themselves for service as home and foreign missionaries, only to be told that there is no money to send them out. Veteran workers who have spent years of service on the foreign mission fields, whose lives are inseparately bound to the people with whom they labored and learned to love, must be detained indefinitely on furlough in this country, for the same reason. There are children in our communities and nearby cities who do not have proper clothing to attend Sunday school, not to say anything of the needs of food, clothing, medical aid, etc., throughout the world.

At the same time sin is rampant and we all need to do our part in winning men and women to Christ and helping them to find the abundant life which He came to bring. Does the Lord ask anything of His children that is too hard or unreasonable? Jesus said of Mary, "She hath done what she could," which is all He asks of any of us. Paul said, "Let every one of you lay by him in store, as God hath prospered him." The wise man said, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." I like to think of Luke 8:1-4, in the life of Jesus, where it tells how He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with Him, and certain women, which had been healed of infirmities, Mary Magdalene, out of whom went seven devils, and Joanna, the wife of Herod's steward, and Susanna, and many others who ministered unto Him of their substance." This substance may have been money as we generally think of it. They may have given Jesus food and lodging in their homes. Substance may be money or its equivalent. It is said that Job's substance was 7,000 sheep and 3,000 camels, etc.

Paul strikes at the real motive of giving when he commends the Macedonian church, how that in the abundance of their new found joy in the Lord, and their deep poverty they abounded unto the riches of their liberality. They first gave themselves unto the Lord, then they were willing of themselves to give even beyond their power. We need not wait until we are rich to give for most of the money used in carrying on the Lord's work, comes from people of moderate means.

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

So much is said of the duty of giving, that the grace of giving has been overlooked. Yet we can recall instances of such gracious giving that the gift was doubled in value to the recipient. Take for an example the widow, who of her want threw two mites into the treasury, even all her living.

The story is told of a missionary collector who canvassed the homes on a certain street. He went to a large house where he was informed lived the wealthiest woman of the small town. Her face lengthened and her voice took on a minor key as she told how poor they were, but because of duty she slowly counted out five dimes. He was tempted to pass the next house for he thought if Mrs. C. found it such a hardship to give fifty cents what could Mrs. K. give who took in plain sewing for a living? But she tapped on the window and met the missionary at the door with a smile saying, "You almost passed me by, but I want to give something too, of course not as much as Mrs. C. could give, but I've weighted it all so heavy with love that I must just let it do what it can even though it is only nickels I have saved."

It has been said, "You can give without loving but you cannot love without giving." Love always produc-

es costly offerings; costly in sacrifice, if not in intrinsic value. It is because mothers love, that they sacrifice to give to their children. Lovers delight to express their love in gifts. God Himself so loved—that He gave. When your heart and mine overflow with love for the Master, our gifts for His work will be spontaneous and generous. "Love never faileth." It is when our love decreases that His cause suffers and treasuries are poverty stricken. The poor of this world will touch our hearts, the suffering will awaken our sympathies and loose our hands of the things we hold in them for ourselves. The lost and the dying will look more valuable to us than our own bodily ease and comfort. The principles and teachings of the Bible will look larger to us than dollars and cents.

God is owner and Creator of all, and we as Christians have voluntarily acknowledged His ownership, by giving ourselves to Him. We are stewards of our money for He gives us strength and time with which to earn it and raw materials with which to work. It is not a difficult matter to trace money directly back to God, "the giver of every good and perfect gift."

How much should we give is a question that confronts all of us, when we see or learn of a need. I believe the Holy Spirit will direct us. Often our first impulse as to the amount is the nearest right, for if we stop to consider too long, we may be tempted to lessen the gift, and lose part of the blessing. The Hebrews zealously set apart the tithe for Jehovah and added offerings as well. Someone has said, "Law should not be a greater motivating power than gratitude." While the tithe is not commanded in the New Testament yet many Christians to-day are making the tithe the minimum of their giving. "Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." Paul by precept and example, teaches us to labor with our hands, the thing which is good, that we may have to give to him that needeth." It is because we as a people in general have been diligent and industrious, that the Lord has widely blessed us in our charitable, sewing circle, and mission work. It has been said, "We should give until it hurts." I was impressed with the story of Daw Lin a Bible woman in Burma, who received about ten dollars a month for her services. Of this she gives one third to Christ, truly a costly offering. In order to do it she goes without condensed milk, (of which she is very fond), in her tea and coffee. A small sacrifice you say but how many American women are willing to give up dainties to eat and nice things, in order to make a larger contribution?

There are many to-day so unfortunate as to have almost no money to give. Some have come to poverty because of living a sinful, dissipated life, others because of circumstances over which they had no control. Yet it is surprising how even poor people can help in small ways. While visiting in a poor home in Canton recently, the mother told how she gave a screen door she did not need to a poor neighbor in exchange for an article she was in need of. In our neighborhood many have been out of work and do not have much means, but they have been helping each other out with fruit, vegetables, milk, butter, outgrown clothing, etc. There are many places to use needles, and what a wonderful blessing it has been through our sewing circles! Perhaps there are children and parents near you who are ashamed to attend S. S. because of poor clothing. Many have been brought to services and to Christ by helping them in time of need. Those who can should give liberally so that our circle treasuries will keep replenished to help those in our church communities, which are our Jerusalem, and then reach out also to mission and charitable work at home and abroad. Let all do their bit in some way. There are those who would appreciate a quilt or comforter, there are fruit jars to fill, there are Christmas needs and medical needs. Jesus said, "It is more blessed to give than to receive" and we have all experienced it, I am sure. It has been one of my greatest joys to hand packages or send things to the needy and often have I wondered what the result might be. Many are the prayers that should follow up our gifts.

Money is a wonderful trust. It may be converted into welfare and happiness. It may bring ruin and misery. By its power you can be at work, in different lands. Or you may hoard it, waste it, spend it selfishly. A faithful stewardship of our substance on the part of all Christians would make unnecessary the prevalent and undesirable money-making methods in many denominations. Do we love our Savior enough to lay our costly offerings at His feet? Tourists in southern California were looking at the wonderful flowers which grew about a fine residence. The lady of the house came out, spoke cordially to the visitors, and taking a pair of scissors, snipped off a fine handful of flowers which she gave them. They noticed however that the flowers she cut were all past ripe, and when they turned away they gently shook the bouquet and the petals nearly all fell off. This is the kind of gifts too many bring to Christ. We dishonor Him when we bring our fading flowers. The Queen of Sheba did not give trifles of little value, but the richest things in her kingdom. We should give to Christ the most precious hours of our time, the finest gold of our youth, the sweetest fragrance of our hearts' love. Nothing less than the best is worthy of Him.

"Let all men remember to them has been given
The light of salvation, the bounty of heaven.
God's gifts have a voice to the children of men,
'Tis give, that to you shall be given again.

"Give as the full clouds are giving to men,
And by giving receive what they render again,
The sea to the rivers gives bountiful store;
While the rivers with joy to the ocean restore.

"Give! for in all free giving is gain;
And woe to the giver that giveth with pain,
To give is to live! Write this law in the breast,
And find it through life the great charter of rest.

"Give aid to God's work—the great work of the age—
To lift up the world and its woes to assuage;
Give labor, give counsel, give prayers, and pelf,
For in helping God's cause thou art helping thyself."

Dalton, Ohio.

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Gospel Herald Readers:—Our Daily Bible School closed June 17. We are glad for the interest shown by the children, their parents, and also the teachers who so kindly gave their time and talent in helping to carry on this work. We had an enrollment of 145.

Communion services were held on Sunday, June 19. Bro. J. K. Bixler came to Ft. Wayne on Friday, the 17th and had counsel meeting and the communion service, at which time two (husband and wife) were received again into church fellowship.

We truly are made to rejoice to see souls willing to forsake sin and to take Christ as their Savior. Pray that they may prove faithful and ever be used in the Lord's work.

We ask that you remember the work at Ft. Wayne at the throne of grace.

June 27, 1932. The Workers.

Roaring, W. Va.

Dear Herald Readers:—Friendly greetings to all. We have many reasons to be thankful to our heavenly Father for the blessings given us. Each day brings with it more than we are able to name.

On May 28th Bro. J. H. Turner from Broadway, Va., came to conduct a week's revival. Each meeting was well attended and much interest was shown. As a result eight souls were made to realize their need of the Savior.

June 17 Bishop S. H. Rhodes accompanied by Deacon Bro. J. H. Shank

(Continued on page 298)

SEWING CIRCLE CORNER

Dhamtari, C. P., India,
April 28, 1932.

My dear Sewing Circle Sisters,

Greetings in Jesus' name.

On the 15th of last month I took over the work of the Boarding from Mrs. Lapp. The Managing Committee was reluctant to give over the work of both the Boarding and the School to one individual because of the large amount of detailed work but there seemed no other way now. We are praying that some one may come soon to help in the Girls' Educational work. Sister Wenger is in charge of the medical work of the "Boarding" which is a great help to me. Brother Beare also is always ready when there is building work or anything where a man's advice is needed. So I am not alone with the work of the institution by any means. Too, the faithful Indian staff are a constant source of inspiration to me.

Brother Brunks and I are in the Nilgiri Hills in South India for the hot season. It is my first visit to this part of India so I am finding it very interesting. We do not see the snows here as we do in the Himalayas but Octacamund has much beautiful scenery. We are staying in a boarding house that has a capacity of forty-five. We meet missionaries from many parts of India. It is refreshing to get acquainted with so many who are engaged in the same work that we are. I have brought a great deal of work along and will be busy all the time I am here but one has the advantage of the cool, invigorating air and can work without the constant interruptions. Among the things that I must get done while here is planning things in general for the new school year, preparing the work for the teachers' meetings and other meetings and teaching, getting ready the monthly contributions to our little Hindi paper of which I am editor of the women's department, and preparing for the Village Sunday School work. Also a little sewing must be done as I have no time for that on the plains. I have mentioned these things so that you may have some idea of what our vacation days are like.

I am looking forward with eagerness already to going back to the work. It is indeed a joy to work among an enthusiastic group of Indian girls. The special Bible course which we have had the past two years for all girls who pass from the Middle School has made a very good contribution to the place. It has not only been a help to the girls but has helped many whose lives have been touched by the girls in the class. Most of these girls are Sunday school teachers and they take a keen interest in all the religious work.

I am very glad that Olive Pama who had been Head Mistress of our school and has been away two years for training will be back again this year. She will be able to relieve me of much responsibility in the school. One of the encouraging things in the work is that as the years go by we see our Indian people more and more able to take responsibility and go ahead with the work themselves.

A number of our girls are getting married this hot season. Some of these are orphan girls who came to us in famine time. As I see them go out into their own homes and establishing Christian homes I think of those who have made their training possible. As I see it from here it is infinitely worth while. I have been touched a number of times as I saw the Hindu relatives of some of the girls come to visit them and I saw that the girls, too, realized from what they had been saved. I trust that as you are so faithfully continuing to support the work here in a financial way that you are also continuing to pray for us. Do remember these dear girls as they leave us that their lives may indeed be of service to the Master in bringing many of those about them to Him.

And may I, too, ask you to remember me in prayer that I may be able to do the task that has been given me in the way that the Father would have it done. As I look at the task before me it looks heavy but as I think of that large number of dear sisters in the Homeland supporting me in prayer I feel that I can do it through Christ who strengthens me. I am happy to labor for Him where it is so much needed and I wish to express to all of you my appreciation for making it possible.

May God bless you all.

Yours in His service,

Mary M. Good.

NURSING—ONE PHASE OF MISSION WORK

By Ada Hartzler

For the Gospel Herald.

A nurse has many opportunities to do good, but her good works are mere duties unless constrained by the love of Christ. Any nurse can give a cup of cold water, but unless it is given in "His name," the Master's blessing, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" is not appropriated by her. Generally speaking, her opportunities come to her in the line of duty. Commonplace,—daily routine becomes Christian service, and in this service mission work can often be done.

When we look at the work of Christ during His three years' ministry it had much to do with the sick. Thinking of individuals mentioned, He healed twelve of various diseases, cured five blind, eleven lepers, two mutes, raised three dead to life, and cast out demons from six; a total of thirty-nine persons. Then we have, after the healing of Peter's wife's mother, that "all the sick were brought and healed and many devils cast out." At the feeding of the five thousand "He healed the sick among them." In a group of five thousand there were no doubt a large number of sick folks. And when the four thousand were fed, "He healed the lame, blind, dumb, maimed, and many others." There must have been a large number healed among these thousands of people.

Surely God's blessings are upon those who care for the sick in the name of Christ, and if more were cared for in the name of Christ, I believe more would be healed. We do not usually think of nurses curing or healing the sick; the credit goes to the doctor, and perhaps rightly so, as far as human knowledge goes. But let us think of the opportunities for mission work that come to nurses in their daily work.

In our own Church Hospital in La Junta, Colo., the nurses read a portion of Scripture and have prayer with each patient each morning before the day's work is begun. I often recall pleasant talks that I had with some of them. Some were not Christians and did not care; others were church members who had become cold and indifferent; and others were Christians and they gave encouragement to us as well as we helped them. Too often mission work is thought of as work among the "down and outs," or heathen, or those who never professed Christ. It is true these need Christ, but there is a class whom we neglect, that needs Christ just as much as these do. It is those who are church members but have lost out, and are not saved people. This is often a hard class to reach because we are not sure just where they stand, and it is this group that nurses can often reach. When an unsaved person is sick, a Christian nurse has a great opportunity and responsibility. If he ever does care about his soul he will at this time, and usually much can be done toward drawing him to Christ. The nurse usually hears all the troubles, woes, sorrows, etc., of her patient, and this leads her to tell of the only One who can take away and relieve all these—Jesus Christ.

A Christian worker who is a nurse in any mission or charitable institution has opportunities that no one else has. As she goes from home to home in her visitation work, sick ones are often found, and in talking to them the conversation can often be turned to the Great Physician. Or in institu-

tions the one who helps relieve pain and makes the suffering comfortable and sympathizes with them, is often the one called upon to help in soul sickness and other troubles. It is a great privilege to be able to pray with the sick and lead them to trust God instead of trusting the one caring for them. It is only too sad that more of our nurses are not Christian workers.

The work of a nurse in the foreign mission field is quite different from the work here in the homeland. When the sick come to her or she goes to their homes for the first time, they are not interested in religious things. But after they feel better and have been helped they will listen to anything the nurse has to tell, and they wonder who this Jesus is the white woman talks about. What book is the Bible? What do the missionaries have that makes them willing to take care of the loathsome sores, dress their bleeding wounds, give medicines and treatments to the very sick, and sit beside the dying, whether they are low caste or high caste? None of the natives would do it for any one outside their own caste, and every step and movement of the nurse is watched, every spoken word is listened to. They soon see that she has something they do not have. Those who are not so seriously ill often do not stay in the hospital long enough to be taught all they should know about Christ and His saving power. Others who are seriously ill often pass away and are not able to grasp what we try to tell them. Some have stayed with us a month or more and have enjoyed the Gospel story and songs very much. I remember very vividly one man who was brought to the hospital in his dying hours. We tried to help him but nothing we could do would help. We told him and his relatives he was about to die. I told him about God and that it was His will that he should go, or that He would give him health again. "Yes," they said, "it was God's will." But who was the God they meant? When I spoke about Christ and His dying for us, they seemed almost blank. They had never heard the name before. Who is Christ? Why should we pray to Him? What does it mean to believe on Him? are no doubt questions that came to their minds. This poor man died without Christ—thousands of others are dying without Him. Are we doing all we can to get the Gospel to them?

A nurse meets many people that no one else would ever meet who would tell them the story. I was called into a number of homes that no missionary had ever entered, to see sick women, and no Bible woman, even, had been allowed to enter. The husband keeps his wife in the back of the house and behind walls where she is never allowed to see the outside. Her face is heavily veiled. Very, very few people ever visit her. But when she is sick he will let the nurse go in to see her. These women are usually very anxious to talk, and seem to enjoy our visiting, but it is hard to talk religion with them. I sometimes felt that the husbands had instructed them not to talk religion with us, because they all know we want to tell them about Jesus and what He will do for them. Much could and should be done for this class of women.

One very hot summer day a call came from a village about six miles away to see a very sick woman. The missionary doctor was away in the hills and no one was there to go but our native doctor and I. We had no car to go in so we went in the tonga, a cart pulled by two oxen. We went over every kind of road and bumped up and down over rice banks; and after going what seemed to me about twelve miles instead of six, we arrived at the village. The woman was in a very critical condition. We worked hard and long with her. When we had done all we could for her, and felt she had a chance to get well, we left some medicine for her and started to get ready to go back. Then the people began praising us and saying how wonderful we were and calling us gods. This was our opportunity to tell them of the true God; that it was not by our power but by God's help that we were able to take care of them. This woman's husband came to the hospital about a week later and was a very happy man. His wife was much better and he thought she would soon be well. I felt this was an answer to prayer. God surely blesses our work when we trust Him and call on Him in time of need, and I remember I offered more than one silent prayer while we were working with the woman.

Pardon me if I give one more instance of my work. One day soon after I began working in the hospital, Bro. George J. Lapp brought in a very sick man to be under the doctor's care. He had black water fever, which follows a severe attack of malaria fever, and often proves fatal. He was an evangelist working with Bro. Lapp at Ghatula. We at once did all we could to help him and relieve his suffering. Although he was very, very sick and very weak, he could talk a little, and I remember several times a day he would ask me to pray for him. I do not remember praying with him in his room because I had not learned to pray in Hindu, but I did pray for him when I was in my room. In a few days he was improving and in just a short time he was sitting up and walking about. To-day he is one of our very active evangelists and is willing to give what time he can free for the Lord. He is moving into a village amongst the heathen, far from any other Christian family, and will there work enough to make a living for his family, and the remainder of the time he will be a living testimony for his Master, the One who saved his life. He always spoke about his appreciation of what was done for him at the hospital, but never failed to give God the honor for sparing his life for further service.

We need ministers, evangelists, Christian workers, school teachers, workers with orphans, widows, etc., but give me the opportunity to work quietly with the sick and I feel I am in the service to which the Lord has called me. And in this service I claim the promise in James 5:15, "And the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Dhamtari, C. P., India.

MY EXPERIENCE IN A MODERNIST SEMINARY

And the Anchor That Did Not Drag in the Storms of Higher Criticism

By Philobiblos (Lover of the Bible)

I had completed my courses in the college where I was working for the degree of Bachelor of Arts. God seemed to be calling me into the ministry. The matter of going to a theological seminary must be considered.

Dr. H. in the school where I had spent the joyful undergraduate years was a fervent believer in the holy writings. Religion to him was a radiant reality; Christ to him was a personal Redeemer and Companion. Dr. H. had no use for the Higher Criticism which, denying the infallibility of the book, arrogates to itself an infallibility that might make the Pope envious.

This beloved teacher of mine had received from me the greatest admiration which I gave to any member of the faculty. His ripe scholarship, his perfect devotion to the "faith of our fathers," his beautiful simple daily walk with God, Enoch-like, gave me strong confidence in his judgment.

I was in his home one summer evening after finishing my college work. We were discussing the theological school of our denomination which I contemplated attending. (I will refer to this school as X). Dr. H. called attention to its dreadful teaching in denying that the fifty-third chapter of Isaiah referred specifically and positively to Jesus Christ. He adverted to that passage in Acts where Philip finds the eunuch reading from this portion of the Old Testament. We learn from the inspired record that from this same Scripture Philip preached Jesus to the officer of Queen Candace.

How I Was Kept Safe

"But Philip, poor fellow," said my professor in an outburst of holy scorn

and irony over the blasphemous doctrines of the higher critical institution, "did not know as much as the professors at X. He believed that the fifty-third of Isaiah was a prophecy of the Lord Jesus."

During our conversation that evening I asked the advice of my dear old instructor as to whether I should become a student at X. At first he would not give me a definite answer. A little later he learned from something I said that divine love was the dominating principle of my life. He had reason to believe that Christ was all in all to me as a "perfect, present Savior." Then he said, "With an experience of heart like that, I believe you can safely go to X."

I went to this school. It is one of the leading seminaries of this country, with graduates scattered over the world. As I look back on the years spent there the insight that my professor manifested in feeling I might without injury take its courses, because I had a definite experience of the regenerating grace of God is striking. For (I shudder as I write it, realizing the narrowness of my escape) had it not been that I knew the power of a personal salvation, I should probably have become a skeptic as a result of studying at X.

It is only through the mercy of the Most High that my case did not become that of a young dental student I met some years ago. He had felt called to the ministry. A conservative in his religious beliefs, he entered a theological school of his denomination. But it was a place where the Higher Criticism was taught. So effectually did it work on him that he lost all faith in Christianity and abandoned his plans for the ministry. He chose dentistry for his vocation, having become practically an atheist.

This ex-theologue at least deserved credit for his frankness, in contrast with those ministers who like him have lost faith in evangelical religion but who persist in the pastoral calling. Were our Lord on earth again I believe he would thunder fearful woes on such false shepherds.

To return to my seminary experiences, the first months in the classroom were terrible ones for me. To hear the professors attempting to demolish doctrines that I had been taught from my childhood as God's truth was agonizing.

I recall that during recitation time one day, when we were considering the subject of inspiration, a student said to the professor "Dr. T., do you think the Constitution of the United States is as much inspired as the Pentateuch?"

Without hesitation the reply came, "The Constitution is probably more inspired than the Pentateuch."

You may imagine the shock those words gave me. This same professor taught that Paul's experience on the road to Damascus was nothing more than a sunstroke. Dr. T. was perhaps the leading member of the faculty at X. But he by no means accepted the Apostles' Creed in its entirety.

He was but one of various teachers who were causing me to travel toward the bog of doubt. I came to a point during my first year at X when I began to put a question mark after everything. In my distress I cried out, "What is truth?" I wondered if I could believe anything at all, even secular history.

But God gave me an anchor. During this time of tempest for my soul I could not get away from the fact of my Christian experience. God had definitely and wonderfully saved me years before I ever saw the inside of a theological school. All the learned Doctors of Divinity and of Philosophy in the world could not make me deny that I had known the witness of the Spirit as to my adoption into that family named of Jesus Christ in Heaven and earth. To doubt my salvation, my acceptance with God, was to doubt my existence. **The Lord Jesus had come into my life as a personal Redeemer.** This was the blessed, golden anchor that held in those hurricanes of heresy that were blowing across my life.

This experience of the certainty of pardon was professor-proof. Jesus was real to me. I realized then the words of Peter, "To whom shall we go! thou hast the words of eternal life."

I do thank God that during those days when I was in danger of losing the faith of our fathers I could go into my room in the dormitory, kneel down there with only my heavenly Father present, and **know** that He spoke to my heart. Higher Criticism dared not intrude itself at such a sacred time. **I knew whom I believed.** This peace in secret prayer was another anchor that did not drag in my time of storm.

That I came out from X believing in and experiencing the old-time religion is little short of a miracle. I take no credit whatever to myself. It is only by the grace of God that I am to-day what I am, a humble believer in those sweet and lovely truths I learned at my mother's knee.

But were I to take my seminary course again I should not, knowing what I do to-day, under any circumstances go to a Modernist school. The risk is too great. Better by far to be without such a course than to be in danger of its paralyzing, deadening, destroying influence.

At X seminary I took the full course for the degree of S. T. B., which I have to-day. For many, I fear, these letters not only stand for "Bachelor of Systematic Theology," but also for "Spiritual Tuberculosis."

Yes, seminaries where the teachings of Higher Criticism are offered, their students usually bring weakness and ruin to the lungs of the soul. I mean by this that there is often a loss of the spirit of prayer. For "prayer is the Christian's vital breath," and these seminaries do not foster the prayer passion. Go to one of their week-night prayer-meetings. Meager will be the attendance. Cold, lifeless, and hard the hour will be. It is a relief when the last moments are reached. No travail, no unction, no visioning of humanity's needs of a divine Savior with consequent calling as intercessors on God.

Bitterness and Unbelief

And not only did I find that the weekly prayer-meeting at the seminary was not particularly helpful in cultivating spirituality, but also the daily chapel services were not devotionally what they might have been. That holy joy, that blessed lifting to the heavenlies were absent. The sense of sacred brotherhood was not there.

During the latter part of my seminary course the faculty arranged for the various seniors to lead devotion at chapel on dfferent days. But the plan had to be given up. Why? Because it was found that those theologues who had charge of devotions were, without cause, subjected to such fault-finding and harsh criticism for their pulpit manners, from their fellow-students in the pews, that considerable irritation resulted. This is a sad commentary on how possible it is to fix a great gulf between theology and spirituality. Those students did not love as brethren.

I recall something I noticed in chapel one morning during service. We were singing, "Faith of our Fathers," and one of the students was making signs to another to let him know what a delicious joke it was to be singing this particular song at X.

I recall another student who attacked a particular tenet of the "Faith of our Fathers." It was in a seminar of which I was a member. This student was discussing in his paper the marvellous happenings in the upper room on Pentecost morning, as recorded in the second chapter of Acts, and he contended that the sound of rushing wind and the tongues of fire were nothing more than the phenomena of an ordinary thunderstorm. I will state, to the credit of the professor who was conducting the seminar that he refused to endorse this sacrilegious hypothesis. But the very fact that the student dared to offer it openly in the class speaks volumes as to the spirit of skepticism that a school of Higher Criticism tends to create. Though this professor would not degrade Pentecost to the plane of a mere meteorological manifestation, he had no hesi-

tation about teaching that the punishment of those who die unsaved is not everlasting.

As to the Second Coming of Christ, it was vehemently contended at X that a personal appearing again of our Lord is not taught in the Scriptures. This supposition was reached by some juggling of Greek syntax. But if a personal return is denied, must not it follow that there was no personal departure of the Messiah nearly two thousand years ago? He shall come "in like manner" as He went away. If there is to be no personal coming back, how could there have been a going away in person?

I have referred to the absence of a fervent devotional spirit at the public religious services of X. Such a lack was evident in the dormitories also. In the one where I roomed there was an effort made to have a few minutes of worship each morning when the students could gather for a season of waiting on God. It had to be given up because of an insufficient number of men attending, **men who were preparing to go out to preach.** Surely, there is something wrong at a theological school where such prayerlessness can prevail.

The Bible was degraded to the level of a merely human book, its sacredness forgotten. It was studied as "Paradise Lost" or "Hamlet" would be by a class in literature. Isaiah and Paul were ranked not much higher than Milton or Shakespeare. I became hungry for the Word of God during the days when I was supposed to be studying it at X. There was a theoretical, critical, "scientific" approval of the Sacred Scriptures that was disheartening. It was as though a company of hungry men were assembled to receive bread, while those whose duty it was to furnish that nourishment gave instead lectures on calories, hydrocarbons, proteids, yeast, and baking.

No Love for Souls

Another result of a course at a school where such teachers are found is that it weakens or destroys the evangelistic passion. The burden of a sin-ruined world ceases to weigh upon the spirit of the prospective ministers. They are urged to go out and be "community leaders," to preach a socialized gospel. People are to be saved in the mass; sin is not stressed as a tragedy. Consequently a personal, vital experience of salvation is not imperative. Church membership under such teaching becomes more important than regeneration. With hundreds of ministers graduating annually from seminaries of such standards, is it any wonder that revivals are unknown under the preaching of these alumni? Is it strange that there is a lost sense of sin in this country?

At X school of theology a touching incident took place. One of the professors stumbled over a student sobbing in a dark corner of one of the buildings, sobbing as though his heart would break. Dr. Z. inquired the cause of such sorrow. There came the reply: "When I came to X I had a passion for lost souls; I yearned to see them saved; but since becoming a student here that passion is gone."

Some readers will wonder why I remained at an institution where such influences dominated. Doubtless, I might have done a wiser thing had I gone to an orthodox seminary. But possibly God had a purpose in permitting me to remain. At least He may now be overruling it for His glory, in that as a result of my sojourn at X I am able to write this article of protest and warning.

At this school social service and scholarship were tremendously emphasized to the ignoring of experimental salvation and a devotional attitude toward the Bible. Scholarship was inculcated as almost the be-all and the end-all of a minister's equipment. To be fully furnished intellectually seemed a requisite much more important than a heart filled with the love of Christ. Books instead of the Book were insisted upon as essential to the preparation of the minister's message. The chief knowledge was not to know God and His Son; far more important was the keeping in touch with current theological thought.

A certain strange experience was mine while at X. As I would enter the larger door leading into the main hall of its recitation building, I would seem to be in an undertaker's establishment surrounded by coffins. Such a feeling came to me scores, possibly hundreds of times. It was as strong as it was strange, this atmosphere of death in that hall surrounded by classrooms where continually the trumpets of Modernism were sounding.

To many a young theologue, I am convinced, those rooms became funeral parlors for what was once a living faith.

By the grace of God my confidence in Him and His blessed Book did not come under the power of those spiritual morticians, the Modernist professors. But mine was a narrow escape. To my divine Deliverer I will give thanks for it through the radiant, everlasting ages.—The Great Commission Prayer League, Chicago, Ill.

He is proud knowing nothing but doting about questions and strife of words whereof cometh envy, strife, railings, evil surmisings.—I Tim. 6:4.

Unless a man has a conviction of sin, how can he experience salvation from sin?—J. W. Hess.

FROM OUR MISSION STATIONS

(Continued from page 294)

came and spent a couple days in church work, during this time six people were instructed and baptized and two reclaimed.

We have just closed a two weeks' Bible School here at Roaring, with Sisters Nellie Coffman and Lora Heatwole in charge. Another also closed on Spruce Mountain with Sisters Emma Zimmerman, Emily Kraybill, Mary Troyer, and Sadie Hartzler as instructors. Both of these meetings were well attended and seemed to be much enjoyed by the children.

Since our last writing we have had the following visitors: Bro. and Sister Jos. L. Knicely and son Frank, Bro. and Sister David Hurst, Bro. and Sister Henry Garber and daughters Kathryn and Lois and son Robert, Brethren S. H. Rhodes, J. H. Shank, J. H. Turner, Martin Metzler, and Walter Hershey. Sisters Fannie Good, Gladys Brunk, Emma Zimmerman, Emily Kraybill, Mary Troyer, Sadie Hartzler, Cora Kendig, Ella Hostetter, Lizzie Kraybill, and Vada Heatwole.

Bro. Garber brought to us a very timely message on Saturday, June 18, and also Bro. Metzler the following Sunday evening. We are glad for all these visits. It is encouraging to us when we see that others are interested in this part of God's vineyard. We extend a hearty welcome to all others who have a desire to visit this place.

We are looking forward to two more revivals in the near future—one on Spruce Mountain by Bro. R. W. Benner of Harrisonburg, Va., and the other on Brushy Run to begin July 16, with Bro. J. F. Bressler of Lancaster, Pa., in charge.

We ask an interest in the prayers of you all that the work done here may be to the honor and glory of God.

June 27, 1932. Eula Good.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers, Greetings in the Name:—Since our last letter the Mission Family was privileged to attend the General Board Meeting in Illinois and the Ohio Conference at West Liberty, O. On this trip we were glad to stop off at the Ft. Wayne and Peoria Missions. Since our return we have been kept quite busy. The following Sunday, May 29, we had communion services. Bishop O. N. Johns was in charge. Then the following week a house to house canvass was made to enroll boys and girls for our Summer Bible School. The School opened on the thirteenth of June. The attendance has been very good, for which we praise the Lord. The average for the first twelve days is 146. We have three more days of school, closing on the first of July. We are

thankful also for the teachers who are being used of the Lord in this work. The following is the list of teachers: Grace Schwary, Velma Johns, Dorothy Schwary, all of Canton; Helen Moser and Sarah Hartzler of Orrville; Ella Smucker, Smithville; Lavinia Hilty, Marshallville; Elsie Yoder, Kent; and Orpha Troyer of Walnut Creek. Otto Binkele was with us for the first week. His help and stay were very much appreciated, but then other duties called him to New York. Orpha Troyer then came and took his place. We shall have our Children's Program on Thursday evening, June 30. Most of the homes from which the children come have been visited during these weeks. We feel that this Summer Bible School work is a very much worth while work. The teachers are sacrificing and are doing real mission work. May the Lord bless them for their efforts.

The following visiting ministers preached at this place since our last writing: E. B. Stoltzfus, morning and evening, May 22; O. N. Johns, morning of May 29; Rudy Stauffer, morning and evening, June 12; J. L. Stauffer, of Harrisonburg, Va., on Monday evening, June 20; Stanford Mumaw on Sunday evening, June 26. We are glad for the visits and help of these brethren.

We are very glad for the provisions, clothing, and money that the brotherhood is giving for the work at this place. May this continue. We pray His blessing on the givers. May you also continue to give so that the work may go on, and that we may not have to burden the Board in any way in these hard times.

We wish to acknowledge the following provisions received during the month of May:

Martin Eschleman, Dalton, O.	$ .95
D. J. Schwary, Canton	.30
Friends, Canton Cong.	1.93
Friends, P.	6.00
Plain View Cong., Ohio	13.08
Mrs. Allen, Canton	.75
Bechers, Beech Cong.	3.30
Total for provisions	$26.31
Pleasant View S. C.—Clothing	$2.45

Wm. G. Detweiler, Supt.

June 28, 1932.

Knoxville, Tenn.

(709 North University Ave.)

Dear Readers of the Gospel Herald:—Greeting. The weather here for a while has been very warm with occasional showers which keeps vegetation growing nicely, and the supply of food plentiful; but with thousands out of employment and unable to purchase the needed food, the situation is really serious. We are glad to say, however, that the city is doing a great relief work through the Associated Charities in supplying food to a great number of families, but the rent and clothing remain a problem with so many.

We are thankful for a number of Sewing Circles who are sending clothing to help the poor unfortunate ones; and will again say if there are any Circles that are without orders we will be glad to send you an order any time.

Since our last item from here we had the following visitors: On the evening of May 26, Bro. John H. Mosemann and wife and Bro. W. B. Rohrer and wife all of Lancaster, Pa., arrived at the Mission; they were on their way home from Florida to which place they were called in the interest of the Lord's work. They left the next morning for Harrisonburg, Va. We were also glad for the presence of Bro. Perry J. Miller and wife of Middlebury, Ind., in our regular services on Sunday, May 29.

On Sunday evening, June 12, a young mother who lives just three doors from the Mission was received into Church fellowship from another denomination.

The Lord willing we expect to have a two weeks' Summer Bible School during July some time.

We beg a continued interest in your prayers. In His service,

June 28, 1932. Hiram Weaver.

Iowa City, Ia.

(609 Riverside Drive)

Dear Gospel Herald Readers:—As we look out upon God's handiwork we must say "The Lord has been kind and does remember all, both saint and sinner. We have found Him so and even far above what we deserve."

Vacation Bible School closed Friday, June 24, with an average attendance of 39, and some 65 people, parents of the children, gathered for a basket dinner, and a program in the evening with a full house. We feel this has been a help to the work in getting acquainted with the parents of the children and having some in Sunday school that were not there before, and the many portions of God's Word the children learned by memory.

As we were visiting Bro. Daniel Horst at the hospital we came upon a young man, a paroled convict of the State prison at Anamosa who has since given his heart to the Lord and his testimony is, as soon as he can get out and is able to get back with the people of the outside world he is going to by the help of God live a different life and never wants to again hear those heavy iron gates click behind him.

We wish to give thanks unto our heavenly Father and all who have so kindly helped us and supported the work here, and may the Lord direct and bless you as to the future.

In His service,

The Workers.

THE UNCHANGING GOSPEL IN A CHANGING WORLD

By M. C. Lehman, Goshen, Ind.

It is altogether fitting that this evening as we are nearing the close of the seventeenth session of our General Conference, we give attention to such a subject. It is a critical time to discuss this subject, because there are at the present time momentous changes going on in the world about us. In connection with this subject we want to consider two verses of Scripture, the exegetical setting of which we do not want to bring out so much as we want to bring out some other lines.

Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." And the words of the Apostle Paul to the Hebrews, "Jesus Christ, the same yesterday, to-day and forever."

Some of the reasons why we should very earnestly meditate upon this subject would be the following: Our representation so far with our Conference, has been emphasized from a national standpoint; it is in truth international. We represent work that goes to the northwest as far as Saskatchewan, and all the way down to the Everglades of Florida. A work that goes from Los Angeles east to Pennsylvania and Maryland; all across the United States and the Dominion of Canada, over into the hot, wind-swept plains of the Central Province of India and south all the way to the Argentine.

We have a representation here this evening that is very much more than nation-wide, and having necessarily problems that do not arise when representation is much narrower. Out of the 47,103 that we number in the world, about one-tenth are present here in this tent, and that fact alone is momentous when one thinks of it. We came here this evening to hear Jesus speak to us, as the Greeks of the New Testament came. We have come here with one dominant desire, "Sirs, we would see Jesus." And ere we go we want to have the experience of the Emmaus couple that had that memorable experience with Jesus, when they said, "Did not our hearts burn within us when he talked with us by the way?" And may our hearts burn within us as we remember that our real justification for being here; and for all the work and the trouble and the money spent, is real only in so far as we get a close up view and talk with Jesus this evening. I know He is here; there have been things done and said here; prayers offered here and praises sung here that lead up to the Throne. Jesus is here to-night, and if He should suddenly appear among us in long white robes, with that kindly look in His eye and that compassion in His heart, He would look at every one of us, and see over to the places we have come from, across the seas and to the north and to the south; to the east and to the west. "Sirs, we would see Him to-night," is our prayer. We would have certainly, that vision upon us as we would look, because, after all, when we try to analyze the unchanging Gospel that we find preserved in the world we cannot distinguish it from Jesus Himself. Jesus Himself is our message.

There are tendencies in the world to-day that go to make an analysis of the Gospel in abstract form very difficult. Nevertheless those who have had experience across the seas and in this land know the disappointment of giving that message sometimes. In clear analysis it goes back to God. As authority for that statement we want to quote again the very word of Jesus Himself, "I am the way, the truth, and the life; no man cometh unto the Father but by me." No, brothers and sisters, we are never going out on right lines in

any work whatsoever for the Church when we divorce the Gospel of Jesus Christ from Jesus Christ Himself.

When we go back to preach our distinctive doctrines in which we have a justification for our existence within the category of evangelistic religion, we go back knowing that the doctrines and all the ordinances we stand for inhere in the heart of Jesus and the heart of God Himself. Jesus then, is our message and He is our Gospel: He is the only one that is present here to-night that can go with us, everyone of us present here this evening, or to-morrow, after this conference closes and our message—as we go back to farms, to shops, to offices, to school desks, to positions and situations and appointments and pulpits—our message is only going to be vital and saving in so far as Jesus can go home with everyone and live in our lives.

Another justification for our being together this evening is this thought that has already been emphasized, "Where two or three are gathered together in my name, there am I in the midst of them." We have heard about the deeper loyalty and the greater satisfaction that comes from such occasions when God's people can pray and meditate and confer together. Here we are members from South America, from India, from California, from Pennsylvania, and Delaware, Florida, and different parts of the world, we come here with perplexities and problems; we here get inspiration; Jesus can here talk to each individual one of us in a way that He does not do when we are far apart, over all the fields of the earth. "Jesus, the same yesterday, to-day and forever."

Granted then that Jesus is that Gospel and that message and that all of the different articles of the Confession of Faith which we espouse inhere in the heart of God Himself, let us remember the particular phase of the message that we this evening want to pay particular attention to—the fact that it is identical throughout all the world. Briefly stated, it is this: God, in His divine ministry, saw fit to put mankind here upon this terrestrial ball and He permitted certain limits for the human family which transgressed the divine law, and God out of divine love, chose to manifest Himself in the person of Jesus Christ, wherein He gave forth His own forgiving nature, and through the atoning blood of Jesus Christ has made possible in the world to-day salvation for the human family. We believe that, and believe in the Holy Ghost, and that in the hearts of men to-day He metes out grace, and comforts and energizes and convicts of sin, and sends His emissaries out to the whole world to spread that Gospel, and that is why we are here this evening to confer together. Our sole authority for that is back in Jesus Himself. He says, "I am the way, the truth and the life." "No man cometh unto the Father but by me." "Jesus, the same yesterday, to-day and forever."

I would like to submit, I think, something that we must all accept. That there are momentous changes taking place in the world to-day; that all changes in the world; all changes in the Church and all changes everywhere are restricted to the categories of place and time. Changes take place that reverse man and erase the areas of geography and genealogy. If we suspend judgment as to what the world needs to-day, I think we can think together to a conclusion with reference to the momentous question as to whether Christians dare change the Gospel. Should the answer be affirmative or negative is the one momentous question that concerns us this evening. Numbering in the neighborhood of four or five thousand here this evening, we are a people preserved throughout the ages in a miraculous way. Since the days of the Swiss Brethren in the fifteenth century when our forefathers suffered burial alive and drowning in rivers, and in Mainz and Zurich willfully accepted martyrdom rather than renounce their faith; up to now, through all the sufferings and migrations that have taken place God has kept us. The small number we are, compared with the number we should be is regrettable. But God must have had a high purpose for us, and the question comes to us, are we as a remnant of those, consecrated and dedicated by the fact of our presence here to-night, in such a condition before God that He through His Holy Spirit, can so energize us and operate upon our hearts that we can go forth to the world and give to the world the message He has saved us to keep and give to people the world over?

Before I get to the first of these two points, I set for ourselves the point of the various changes in time that take place. I think if we go into church history or profane history or the psychology of religion one thing stands out in such clarity above all others it can easily be accepted, and that is that so far back as records go, mankind has been the same; has responded to very much the same stimuli from the time Adam came into the world, until the present time. Men have sorrowed, and wanted and received comfort. Men have felt the deep pangs of guilt and have repented and have been re-instated. Men have felt the love of God, and have realized somewhat the need of God. And when we come to the New Testament we have a recurrence to exactly the same experiences of the soul there. If we go into the very ancient non-Christian literature of the world we find there may be, after all, this truth revealed, that men have wanted the same thing, and men have responded in large measure to the same. If we look at it from the standpoint of time we find men's satisfaction is inherent pretty much in the same thing, and men's wants have been pretty much identical throughout the ages so far as we have come.

So far as changes throughout the world are concerned from the standpoint of geography, we reach about the same kind of a conclusion. In our own mountains, where there are people of different colors; and of different economic standing we find that people have the same wants; the same thirst; the same woes; the same sorrows everywhere, in all stages of life. Not only North America, but these wants go across the seas very much the same. In India, in the hovels, where economic conditions are extreme; an unskilled wage of eight cents per day, men cry for the same things as they do here. Needs are very much the same. Changes do take place in time and space but human needs remain the same. The message that will satisfy those needs must remain the same because the needs are the same. Change takes place, so far as change can come into any considerations which the Christian can legitimately take into account; they have reference and apply to only one thing, and that is method of presentation, and not, under any circumstances in time or space affect the content of the message that we give.

We are not here to discuss anything like a different message to people anywhere. That would be unscriptural; it is psychologically unsound, it is not true to fact, and it cannot be done.

The question resolves itself into this: How can we, under modern conditions, now and here, so live and teach by precept and word of mouth the message that God has committed unto us to give to the world and keep it pure and make that witness clear? There are some wonderful conditions that come about in various ways in the world to-day. As an illustration think of this: If we should have the conference in India this evening in session with us, and they were meeting in their own way across the road under trees, we would be a tremendous curiosity to them, and they to us.

If we would give them the chance to sit in among us here there would be some things they would notice with a good deal of curiosity. They would be shocked, perhaps, to see that we all come in cars. To see the cars parked by the acre to the rear of us would be bewildering to them. They would wonder if it was really necessary that we are all sitting on benches here. If they could see the meals that have been so kindly served us, and they would be faring in their own way, there would be tremendous curiosity aroused in their minds and hearts.

If they could peruse some of the conference resolutions that have been made here, I think I could see some of our brethren standing up and saying, "I can't see why these have to be." Likely the South American brethren and the Indian brethren would say, "You are forgetting altogether in your General Conference that you are an international body. There are things you have adopted here that don't concern us." I imagine one of our brethren saying, "There are some things we see that you do here, and evidently you believe them because you do them, that we would not for a moment tolerate in our Indian conference, because they are already forbidden on our books because they have heathenish connections." I hope some time when Indian brethren come into our conference and see some of these superstitions that still hang onto us, and they offer their kindly auspices to help us get rid of them, their offer of help will be kindly received.

We are passing resolutions about simple living, which are very good, but they are now by very force of circumstances living so simply that our most humble living appears as luxury to them. Our homes, every last one represented here this evening, making no exception, would look to them like Wall Street millionaires' country homes would look to us in comparison. We are the richest people in the world; ride in more cars; live in better houses; wear more clothes—I mean us Mennonites here to-night—than most people do the world over. There is not one Mennonite home represented here to-night that would not to the average Christian in India look like a luxuriously furnished palace. I merely bring this point out to show there are some of these conditions in our own Church. These are conditions that need to be taken into account, else we cannot think clearly.

Let us follow that point somewhat further: Rich as we are in North America, compared to most people in other parts of the world, we have come to a very luxurious way of living. Irving Fischer, one of the keenest economists the United States ever had, says, "When all is done and said it must be admitted that the people of the United States have been lured into an abnormally high and expensive way of living by the temporary accumulation of the means of living in our own country. In spite of the efforts to stimulate business the time must come when the people of the United States must live more nearly like the people of other countries, and they themselves lived twenty-five years ago, and this will not be accomplished over night, and not without some drastic changes in the adjustment."

That is what people in other parts of the world think of us. English statesmen; French statesmen; bring out the very same point. Some of the economic maladjustments of the present day are terrible. Premier Briand the other day made this statement: "We are not three years away from another world war catastrophe." Whether it is true we do not know. There are more men under arms now in France and Germany than there were before the world war started. When the Treaty of Versailles was signed, it was undertaken to limit the German Empire in such a way that Austria and Germany could no longer work together. They have just finished

between themselves the **"Anschlus."** The World War has settled nothing. War has really settled nothing at any time.

In Alsace-Lorraine Bro. Joseph Witmer showed us where the French and Germans had alternately held the top of a high hill, and he explained how he had found sixty thousand corpses lying around that hill, and how he helped gather them by the dozens and brought them to the pile where they were buried. He explained how the children there were taught to hate the Germans. In this way, with war just as easily incited as it was before, and with this artificial way of living we have come to a pass in the world's history to-day, when wonderful changes take place easily.

Another thing that needs notice, is that we are living together in a way we have not done for a long time. The food we have eaten to-day; the clothes we are wearing now, are the product of a combined army of workers. Wool from Australia; grapefruit from Florida; coffee from Brazil; the most ordinary and common place articles are things that come from all over the world. We can take a plane from New York to Chicago in about seven hours instead of twenty-four. Were it possible to get a plane across the ocean, I could go over to India in nine and one-half days, flying only in the day time. It means that people have relationships to each other which are more provocative of contention than before. We are in a world tremendously in need, from the standpoint of getting on with each other, in need of something new, something this world has never had.

Last winter a certain student said to me, "It has come to this; there are just two major ills in the world to-day. The first is that of extravagance; the second is that of war." He said, "Isn't it passing strange that since the principles of simple living; of peace on earth, good will to men; which are fundamental parts of the Sermon on the Mount, and are cardinal points of the teaching of the New Testament; there is no denomination that stands out clearly for them." It was a pleasure to say that I was a member of a denomination that had stood for these for four centuries past. He said he never knew of Mennonites before, and it came home to me with tremendous force, just what that means to me. The world expectant, rubbing its eyes; something wrong with the whole organization; something driving to desperation; where is there a way out? The two major ills of the world—extravagance and war. We have inherently in our very denomination the remedy for these very ills; a simple life that involves separation from evil contacts with the world; a peace that opposes not only the ordinary estrangements between two individuals, but which forbids the taking of life by the state, as well as murder anywhere.

When we try to see how this works out, why, oh why, to-day does not the Mennonite Church, one of the oldest in the world, give that kind of a witness which the world needs and which God has saved her to give and which has been bought by martyr's blood? Why have we not applied them? Why doesn't the whole world know about them? If we want to answer that question in all honesty, I am afraid it must be by confession of soul. The real reason why some one considers that subject this evening is the fact that the world is in a carnal condition; we are here under God and Jesus looking at us to-night. "The same yesterday, to day and forever." Can we meet that challenge to-night?

Five or ten years from now things may be different; opportunities now open to us; susceptibilities of the world that now are clear, may go. I think a church historian who forty or fifty years from now might write about the Mennonite Church of to-day, would have one of two things to record. He will write that the witness remained clear before God, or he will write that we did not meet the challenge. The blood of Jesus did not have sufficient appeal to send us to give the world that Gospel.

Another question: What weakens our message to-day? Is it not inherent in the message itself? That is a very grave question to ask. There is nothing wrong in the good old Book. If we want to know why it has not appealed, we have got to look down into our own hearts.

That brings us to psychological consideration; the peculiar principles we stand for if lived in sincerity will appeal to all men the world over. It has been thirty-five years since I gave my heart to God and joined the Church and I have been, with a number of other brethren, around a good many places in the world, and I don't think it is presumption to say this evening that those who serve overseas bump up against more different classes and kind of people than some of the rest, and I want to give my experience and my testimony in this respect. I have the same from my colleagues that served overseas with me. I have never yet in any place where we have sincerely and honestly stood for and preached and lived the distinctive doctrines for which we stand, seen them in any way but kindly received. I am afraid we might have to confess that in times past we have looked merely on the negative side, and thought of our distinctive doctrines as something to keep and that we should teach in our church schools. We have not considered how we might make them dynamic. Giving is the best conservation we can have. When there is something wrong with the message it is because of insincerity that the listener bears in our heart. That comes down into our own hearts in terms of squeamish or half-hearted observance, because human nature, again let us notice, is the same the world over. Genuine conviction is something that every one wants.

There is another consideration, and that is that the world does not care a rusty nail for anything believed half-heartedly or not believed at all. Bro. Friesen knows only too well that when he goes down to a village with a theological dissertation he doesn't have an audience, but when he says, "I know whereof I speak, that I have received salvation through obedience, by faith and works," he has an audience that will listen. And Bro. Swartzendruber will say the same thing for Trenque Lauquen, and Bro. Frey will say the same thing for his congregation here.

It must be positive; to such a degree as we have any doubtings or question in our own mind, our message is not going across. We need to be positive, and take home to ourselves in that connection a certain phase of God that we do not always speak of sufficiently. A wonderful God of Love. Yes, He is, but He is something else. God is a God of inexorable law; a God of majesty; God is a God of justice; the God who sent the decalogue from smoking and thundering Sinai; the God that says in His inspired Word, "The soul that sinneth it shall die." He is that, as well as a God of love. The world is always a time of tremendous crisis for the individual. The world is a world of "either-or." The world is a time of "want to live" and "must die." The iron and steel of a God that is just and inexorable must come to be part of our message.

Walter Lippman, in the New York World, made this statement: "Liberalism is the bane of all the world's thought to-day, with an especially aggravated form in American life. It is well to have a mind always open to truth but the fad of all American life to-day is to think in terms only of question marks. Only a national calamity would have us conform to one motivation." Looseness of faith has invaded theological thought. This works out along other lines also. Humanism is a denial of a personal God. Liberalism is a hybrid between humanism and sound evangelical faith.

But out of that place of the world's religious thought there is one particular thing that stands out as working tremendous havoc, and that is the belittling of sin. I wonder whether our testimony against sin is as clear as it ought to be? Do we really preach and teach the fact that sin kills and separates from God? I was so thankful to hear it the other evening. I think it is coming back, and that note must ring clear in the unchanging Gospel we are here in the world to give. Stark sin, with all its cruelty; with its blinding, binding effect on the soul. Those are some of the things we must take into account at the present time. Church authority is getting out-of-date. It is rather the fashion in most of the literature of the day to decry the Church. The Church has some bad history. She has some of the greatest crimes on the debit side of the ledger that stand against her in the past. But we must come back to the Church. The Church must have the authority it ought to have, and this must be shown, looking into the face of the terrible effects of sin.

Young friends, as we are here this evening, as we think of what we stand for, the world representatives of a Gospel that offers God's Word, can we meet the challenge of an unchanging Gospel in a changing world? Can we give ourselves over so unreservedly to the spread of that Gospel that souls will be saved? A great and glorious challenge is ours as we come near to the closing session of the General Conference. What will it be in two years hence? Can we say that Jesus is here with us this evening, and ready to go back home with us; those of us that go overseas, and those who stay here? We are going back to hard tasks, not all, but many of them, and we need the witness we can get only through the presence of Jesus Christ with us. Are we going to pay the price, make the consecration, and stand for the faith? The whole world at home and abroad is included in the field. The Gospel includes all things whatsoever Christ commanded His disciples to do and to teach.

Young people, and older people; friends in Christ Jesus, are we ready this evening to meet that challenge; to thrust ourselves forward; to meet what God has led us to? Is the blood of the martyrs, and the challenge that comes from Jesus' blood, sufficient to send us on. Is the blood of Jesus that was shed for your life and mine, sufficient to energize us and send us forth to the ends of the earth, and meet that challenge? Yea, verily. Jesus Christ is the same, yesterday, to-day and forever. "I am the way, the truth, and the life" and "no man cometh unto the Father but by me."

I want to read two verses to you written by Martin Luther that come to us from the fifteenth century. One of those hymns that express a spiritual value that cannot be translated, and I am going to read it in German because it is so wonderfully expressed.

Ein feste Burg ist unser Gott, Ein' gute Wehr und Waffen
Er hilft uns frei aus aller Not, Die uns jetzt hat betroffen.
Der alt' boese Feind, Mit Ernst er's jetzt meint
Grosz Macht und viel List Sein grausam Ruestung ist,
Auf Erd' ist nicht sein's Gleichen.

Mit unsrer Macht ist nichts gethan, Wir sind gar bald verloren,
Es streit' für uns der rechte Mann. Den Gott hat selbst erkoren.
Fragst du, wer der ist? Er heiszt Jesus Christ, Der Herr Zebaoth,
Und ist kein andrer Gott, Das Feld muss er behalten.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for May, 1932

GENERAL

Ascension Day SS Meet Forks Cong Ind	$ 9 88
Forks Cong Ind	18 20
D S & Cora Gingerich	25 00
Annual Mission Bd Meet Offg Metamora Ill	184 06
Mt Pleasant SS Va	11 85
Masontown Cong Pa	1 55
Morrison Cove Cong Pa	1 60
Roy Wenger	8 00
Bethel Cong Ohio	16 35
Martins Crk Cong O	15 00
S Union Cong O	10 71
Daytonvile Cong Ia	10 36
Sugar Crk Cong Ia	63 89
L Deer Crk Mission Meeting Ia	16 80
E Holbrook & LaJunta Mission Meeting Colo	20 00
Latschar SS Ont	8 20
Zurich SS Ont	5 10
	426 55

INDIA

General

N R Wenger	10 00
Detroit Mission Cong Mich	2 66
G G Marner	5 00
A Bro & Sister Lewis Co N Y	5 00
Roanoke Cong Ill	12 64
Morrison Cong Ill	7 00
Waldo Cong Ill	18 75
Fairview Cong Ore	15 39
Zion Cong Ore	14 00
Bethel Cong Ore	5 00
Landisville SS Pa	42 58
Lancaster Cong Pa	15 46
S K Nissley	10 00
Weaverland SS Pa	85 00
L Salford SS Pa	55 20
Souderton TM Pa	14 00
Bethel Medina Co Cong O	21 00
Leetonia SS O	12 82
Pleasant View Cong O	8 48
A Bro Youngstown O	2 00
Olive Cong Ind	16 00
Plum Crk Cong Nebr	9 00
Manson Cong Ia	5 00
E Fairview Cong Nebr	15 73
E Holbrook SS Colo	4 53
Falfurrias SS Texas	9 80
Elizabeth Bartman	1 00
Mt Zion Cong Mo	50
Hagey Cong Ont	11 00
Waterloo Cong Ont	56 90
E Zora AM Cong Ont	25 62
Hagey SS Ont	11 62
Lucinda Shantz Estate	50 00
	578 68

Missionary Support

Priscilla Schrock	10 00
Holdeman Cong Ind	75 00
Willow Spgs Cong Ill	37 00
Lockport SS O	23 25
Weaver SS Pa	15 00
Stahl Cong Pa	15 00
Walnut Crk SS O	
O J Hershbergers Cl	23 50
Mrs Seth Millers Cl	1 50
Elkhart Cong Ind	20 14
Belmont Cong Ind	6 45
Sugar Crk Cong Ind	50 00
Manson Cong Ia	13 84
E Fairview Cong Nebr	25 86
Spg Valley SS Kans	37 50
Hesston College SS Kans	75 00
	429 04

Sewing Circle Contributions

Berlin SC O	20 00
Sycamore Grove SC Mo	25 00
	45 00
Total for India Missionary Support	474 04

Missionary Children Support

Howard-Miami SS Ind	45 00
Hostetler Relatives	62 50
Weaver SS Pa	12 50
	120 00

Native Evangelist Support

E Petersburg SS Pa Elizabeth Brubaker & Mrs. Warren Farmer Classes	25 00
E Petersburg SS Pa YMB Class	15 00
Strasburg Cong & SS Pa	25 00
A Brother Pa	40 00
Manheim Bible Study Cl Pa	11 00
A Brother Pa	15 00
Matt 6:3	6 00
Shantz Cong Ont	60 00
Markham YPM Ont	22 50
Vineland YPM Ont	10 00
	229 50

Bible Women Support

O Grove SS Champ Co O Two Old Sisters Cls	12 50
O Grove SS Wayne Co O Mrs P J Hartzlers Cl	9 00
Elizabeth Haldeman	100 00
O Grove SS Wayne Co O Y Mothers Class	25 00
Bowne Cong Mich	8 34
	154 84

Teacher Support

Portland YPCLS Ore	22 50
Mountville SS Pa	10 00
Strasburg Cong & SS Pa	45 00
Ten Sisters Lanc Pa	40 00
A Sister Mellingers Cong Pa	5 00
A Bro & Sister Lanc Pa	5 00
A Bro & Sister Akron Pa	10 00
Two Breth Rohrerstown SS Pa	10 00
Blooming Glen SS Pa Wm M Moyers Cl	30 00
Goshen SS Ind	15 00
	192 50

Orphan Support

Plainview SS Cls 7, 11, O	11 00
Conestoga SS Marie Helmuths Cl Pa	9 00
Walnut Crk SS Cl 6 O	44 00
Mrs H C Swarr	12 00
Kitchener SS Cl Ont	
Ananias Shantz Cl	3 00
M C Cressmans Cl	11 00
A Bro & Sister Pa	11 00
Mr & Mrs Alvin J Miller	10 00
Alpha SS Minn	25 00
Forks SS Ind	45 90
A Bro & Sister Pa	16 00
Science Ridge SS Ill	135 25
Berlin SS O	11 00
Metamora SS Ill	
John Bachman's Cl	16 50
Mrs H R Schertz Cl	9 00
Millwood SS Children Pa	9 00
Mr & Mrs J S Roth	11 00
Blooming Glen SS Pa Robert Nase Cl	4 00
Stauffer SS Md	9 00
Albany SS Ore	10 01
Paradise SS Pa	12 55
Anna Hersheys Cl	36 00
Emma Denlingers Cl	14 00
E Petersburg SS Pa Mrs Warren Farmer & Elizabeth Brubaker Cls	9 00
A Sister Lititz Pa	10 00
Mt Joy SS Sisters Bible Cl Pa	36 00
Lebanon Co SS Workers Pa	15 00
Elizabethtown SS Pa	
John Rutts Cl	20 00
Mrs Fannie Burkharts Cl	8 00
Naomi Erb	9 00
Pinto SS Md	21 00
Peoria SS Ill	11 00
Martins Crk SS Cl 12 O	11 00
Mr & Mrs L S Kreider	11 00
Bethel SS Medina Co O	
Classes 2, 6, 10, 11	9 00
Class 3	22 00
" 4	11 00
" 7	11 00
" 8	11 00
" 9	22 00
Mary E Shantz	27 00
Shore SS Ind	10 19
Goshen SS Ind	10 00
W Union SS Pri Dept Ia	11 09
Lower Deer Crk SS Ia	
Class 1	2 00
Classes 29, 31, 32	9 50
Primary Dept	2 00
Sycamore Grove Cong Mo	15 31
Dan & W R Hershberger	8 00
Kansas City Mission SS Prim Dept Kans	9 00
Bro & Sister Henry Gingerich	8 00
	834 30

Widow Support

Peter B Zehr	22 00
Alma Troyer	5 50
O Grove SS Champ Co O Two Old Sisters Cls	5 50
Mr & Mrs Noah N Schlabach	40 00
Stauffer SS Md	5 50
A Sister Ohio	5 50
Portland SS Cl 14 Ore	5 50
Bethel SS Medina Co O	
Class 1	11 00
" 5	5 50
Elkhart SS Cl 27 Ind	66
Sugar Creek Cong Ia	22 00
L Deer Crk SS Ia	
Classes 11, 12	6 00
Classes 14, 15	9 25
Classes 16, 17	3 00
	146 91

Medical

Kitchener SS Ont	
A C Kolbs Cl	12 50
Almeda Gsell	10 00
O Grove SS Wayne Co O Milton Rohrers Cl	2 00
A Sister Ohio	10 00
Martha D Moyer	10 00
Nappanee SS YM Cl 11 Ind	15 72
A Strasburg SS Teach Pa	5 00
Catlin SS Kans	10 00
	75 22

Sewing Circle Contributions

Sonnenberg SC O	4 00
Sugar Crk SC Ia	15 50
	19 50
Total for India Medical	94 72

Evangelistic Budget

Wilmot AM YPM Ont	7 00
Mr & Mrs Ernest H Miller	40 00
	47 00

Academy and Bible School

Vera Newcomer	5 00
Grace Moseman	10 00
Kathryn Leatherman	10 00
E Bend SS Ill Mrs S M Zehrs Cl	3 25
	28 25

Lickma Evangelistic Station

Palmyra Cong Mo	11 77
Pea Ridge Cong Mo	3 00
Cherry Box Cong Mo	10 23
Iowa City Mission SS Ia	6 25
E Bend SS Ill Mrs S M Zehr Cl	4 45
Blough Cong Pa	15 00
Franconia Mission Bd Pa	250 00
Salem Cong Nebr	12 50
	313 20

Dondi Medical Dispensary

Holdeman SS Cl Ind	3 60

Lepers

Park View SC Va	10 00
Weaver SC Va	7 00
	17 00

Girls' Industrial School

Toronto Mission Ont 13 year olds	5 00
Total for India Mission	3,239 54

SOUTH AMERICA

General

Milford Cong Nebr	41 10
Pigeon River SS Mich	29 50
E Bend SS Ill	43 42
Lancaster Cong Pa	15 47
Morrison Cove Cong Pa	5 10
Skippack Cong Pa	13 00
Souderton Cong Pa	22 00
Martins SS O	21 16
A Bro Youngstown O	2 00
Yellow Crk Cong Ind	25 00
Liberty Cong Ia	8 40
E Holbrook SS Colo	4 53
Mt Zion Cong Mo	1 00
Shantz Cong Ont	15 00
Lucinda Shantz Estate	50 00
Vineland SS Ont	16 23
Hagey SS Ont	6 47
	319 38

Missionary Support

A Brother Md	10 00
Mt Clinton SS Va	11 70
Weaver SS Va	22 17
Good Cong Pa	18 00
Belleville Cong Pa	100 00
Souderton SS Pa	37 50
Pleasant Valley SS Kans	20 00
Bethel Cong Mo	9 20
Sycamore Gr Cong Mo	9 76
A Bro & Sister Ont	75 00
Wilmot AM Cong Ont	55 25
	368 58

Missionary Children Support

Hopedale SS Jr Cl Ill	2 33
Beihn SS Ont	4 00
	6 33

Native Evangelist Support

Lydia A Mayer	12 50
Shore YPBM Ind	7 50
	20 00

Orphan Support

Mountville SS Pa	20 00
Lanc Pa SS Mrs Rohrers Cl	5 00
N Lima SS Ohio	15 08
	40 08

Orphanage Building

A Brother Ore	12 50

Church Building

A Lancaster SS Cl Pa	25 00

Bible School

A Sister Pa	5 00

Bible Coach

Plainview SS Ohio	19 39

Publication

Hershey SS Pa	39 00
A Bro & Sister Lanc Pa	5 00
	44 00
Total for S Am Missions	860 26

CITY MISSIONS

Altoona, Pa.

George's Run SS Pa	25 00
Blough Cong Pa	8 00
Weaver Cong Pa	10 95
Rockton SS Pa	1 75
	45 70

Canton, Ohio

Martins & Pleasant View YPBM Ohio	13 79
A Sister Ohio	75
Beech YPBM Ohio	6 36
A Brother Ohio	1 00
Plainview Cong Ohio	6 00
4 Pennsylvania Brethren	6 00
Cora Hostetler	2 00
Canton SS Ohio	5 06
	40 96

Chicago, Ill.

Nora Conrad	12 00
L C Hartzler	10 00
Cullom SS Ill	4 76
Freeport Cong Ill	33 75
Science Ridge Cong Ill	14 43
Metamora Cong Ill	19 79
Willow Spgs Cong Ill	4 39
Metamora SS Ill	15 32
	114 44

Detroit, Mich.

Detroit Cong Mich	5 27
Samuel Yoder	1 00
Offg from Brutus Mich	11 00
Ind-Mich Dist Board	250 00
Shore Cong Ind	12 39
Midland Cong Mich	20 90
Leo Cong Ind	12 51
	313 07

Ft. Wayne, Ind.

Ind-Mich Dist Bd	250 00

Iowa City, Ia.

Wood River Cong Nebr	7 65
Manson Cong Ia	24 58
W Union Cong Ia	39 38
	71 61

Kansas City, Kans.

Matt 6:3	10 00
Towamencin SS Pa	24 04
Woodriver Cong Pa	20 00
Plum Crk Cong Nebr	7 82
E Fairview Cong Nebr	25 61
Mt Zion Cong Mo	2 75
	90 22

Sewing Circle Contributions

Sonnenberg SC Ohio	10 00
	100 22

Lima, Ohio

Medway Cong O	16 76
A Bro Allen Co O	7 25
Sam Neuenschwander	5 00
	29 01

Los Angeles, Calif.

Los Angeles Cong	30 25
Bert L Heller	19 00
Wayne Heller	7 00
Fairview Cong Ore	9 55
Nampa Cong Idaho	2 04
	67 84

Peoria, Ill.

Eliza Hochstetler	5 00
Martha Zehr	25 00
Peoria Mission SS Ill	3 17
Pleasant Grove Cong Ill	13 20
Pleasant Hill Cong Ill	4 32
Roanoke Cong Ill	14 95
Willow Spgs Cong Ill	17 89
	83 53

Portland, Oreg.

Bethel Cong Ore	3 00

Toronto, Ont.

Friends Ont	50
Grace Snider	1 00
Violet Wright	2 00
L Burkholder	5 36
E Hunsperger	2 00
Elmira Cong Ont	15 00
Blenheim Cong Ont	12 50
Wideman SS Ont	19 45
Lucinda Shantz Estate	50 00
Floradale Cong Ont	7 30
Kitchener Cong Ont	31 50
Niagara Dist SS Conf Ont	15 08
St Jacobs Cong Ont	40 00
Hagey SS Ont	11 27
Weber Cong Ont	6 00
	218 96

Wichita, Kans.

Spring Valley SS Kans	10 00
W Liberty Cong Kans	12 00
Mt Zion Cong Mo	50
	22 50

Knoxville, Tenn.

Virginia Conf Report	39 04
Total City Missions	1,399 88

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Miscellaneous Sales	23 90
Special Support	181 25
Levi Headings	5 00
Emma Smith's SS Cl Kans	2 00
J M Kurtz	1 00
H E Hostetler	14 00
Milford AM Cong Nebr	10 16
W Fairview SS Nebr Jr Earnings	1 10
W Union Cong Ia	41 07
Mt Zion Cong Mo	50
Penna SS Prim Dept Kans	7 99
	287 97

Children's Welfare Home, Portland, Ore.

Filer Cong Idaho	11

Orphans' Home, Ohio

Farm Income	33 50
Special Support	451 00
A Worker	2 00
Visitors	3 00
Pleasant Hill Cong Ill	3 56
Stahl Cong Pa	4 65
Pleasant Grove Cong Pa	1 55
Pleasant View Cong O	7 86
Midway SS Ohio	20 80
	527 92

Home for Aged, Ill.

Special Support	497 24
Bro Hochstetler	2 00
Bro Flory	1 00
C H Augsburger	2,200 00
Mt Zion Cong Mo	50
	2,700 74

La Junta Hospital & Sanitarium

Stahl Cong Pa	2 35
Pleasant Grove Cong Pa	1 00
Mary Harkins	40 00
Clara Eberole	1 50
Sadie Roth	1 00
Hosp Sales Charges	3689 63
Hosp Sales Out-Patient	80 20
Hosp Sales Cash	789 54
Woodruff Endowment Income	229 00
	4,834 22
Total Char Institutions	8,350 96

OTHER FUNDS

Board of Education

Goodfield Cong Ill	4 92
Martins Cong O	5 50
Olive Cong Ind	3 00
Bowne Cong Mich	6 45
	19 87

Goshen College

S D Schertz	100 00

Hesston College

Red River Val Cong ND	4 50
Manson Cong Ia	10 78
E Fairview Cong Nebr	31 66
Falfurrias SS Tex	7 60
LaJunta Cong Colo	22 40
Mt Zion Cong Mo	14 50
	91 44

Hesston College—Men's Chorus

Pleasant View Cong Okla	9 17

Evangelistic

Mt Zion Cong Mo	1 00

Rural Missions

Snyder Cong Ont	11 01
Olive Cong Ind	3 00
Casselman Cong Md	3 00
Morrison Cove Cong Pa	2 80
	19 81

Rural Evangel

Holdeman Cong Ind	7 00
Shore Cong Ind	10 00
	17 00

Johnstown Bible School

Masontown Cong Pa	1 55
Morrison Cove Cong Pa	1 60
	3 15

Pacific Coast Bible School

Interest	8 67

Pacific Coast Conference

Farview Cong Ore	11 31

Dak.-Mont. Conference

George M Kauffman	5 00

General S. C. Expense Fund

Sisters SC Meeting at Annual Mission Bd Meeting Ill	19 65

Prayer Booklets

Portland Ore SC	4 00
Sent by Lina Ressler	9 60
Howard-Miami SC Ind	2 00
Wichita SC Kans	1 00
Metamora SC Ill	1 50
Foosland SC Ill	2 00
Pleasant Hill SC Ill	1 00
Rec'd at Annual Bd Meeting Ill	2 00
	23 10

Sewing Circle Letter

Sent by Lina Ressler	1 90
Midland SC Mich	1 00
Pleasant Hill SC Ill	40
	3 30

District General Funds

Latschar Cong Ont	20 00
Deep Run Cong Pa	28 21
Swamp Cong Pa	9 65
Plain Cong Pa	79 00
Souderton Cong Pa	22 82
Spring City Cong Pa	57 00
Plumstead Cong Pa	4 50
Franconia Conf Report—Mission Meet Collec	137 45
Spring Valley Cong ND	2 54
Fairview Cong ND	26 50
Ascension Day Meeting—Dak-Mont Conf	7 50
Lakeview Cong ND	2 93
L Region Cong Minn	2 57
Bloomfield Cong Mont	14 53
Hopewell Cong Ore	2 37
Nampa Cong Idaho	3 63
Filer Cong Idaho	1 90
Albany SS Ore	3 49
Schellsburg Cong Pa	2 00
Morrison Cove Cong Pa	3 20
LaJunta Cong Colo	21 00
Spring Val SS Kans	12 50
Crystal Spgs Cong Kans	8 02
Palmyra Cong Mo	3 50
Pleas Valley Cong Kans	4 40
Cherry Box Cong Mo	3 25
W Liberty Cong Kans	9 00
Birch Tree SS & Personal Mo	1 00
Mt Zion Cong Mo	8 75
Protection Cong Kans	3 80
Bethel Cong Mo	8 65
Zion Cong Mich	5 00
Holdeman Cong Ind	6 50
Emma Cong Ind	8 29
Clinton Frame Cong Ind	21 05
Middlebury Cong Ind	10 88
Hopewell Cong Ind	14 72
Howard-Miami Cong Ind	20 36
Bowne Cong Mich	4 74
	607 20
Total for Other Funds	939 67

RELIEF FUNDS

Russia

Velma Brenneman	10 00
Mr & Mrs Ernest H Miller	10 00
Yoder Sisters	20 00
Kurtz Sisters	6 00
A Bro & Sister N Y	5 00
Bethel Cong Medina Co O	21 00
O Gr Cong Champ Co O	50 00
	122 00

Dak.-Mont. Relief

M I Clinton	17 00
Total for Relief	139 00

SUMMARY

Dak-Mont Dist Bd	82 19
Franconia Dist Bd	813 37
Ind-Mich Dist Bd	313 07
Illinois Dist Bd	348 33
Ia-Nebr Dist Bd	504 77
Lancaster Conference	696 06
Mo-Kans Dist Bd	432 91
Ontario Dist Bd	628 99
Ohio Dist Bd	429 81
Pacific Coast Dist Bd	118 47
S W Pa Dist Bd	207 65
Virginia Dist Bd	84 76
Wash Co Md-Frank Co Pa Dist Bd	124 50
Sew Cir Contributions	137 55
Menn Bd of M & C	10,433 43
	15,355 86
India Missions	3,239 54
S America Missions	860 26
City Missions	1,399 88
Charitable Institutions	8,350 96
Gen & Other Funds	1,366 22
Relief Funds	139 00
	15,355 86

Respectfully submitted and Gratefully acknowledged,

Vernon E. Reiff, Gen. Treas.,
1711 Prairie Street,
Elkhart, Indiana.

GLEANINGS

"Village of the New Day"

Ushagram in Bengali is an experiment in Methodist missions. It was begun in 1919 and represents a cooperative effort on the part of the Woman's Foreign Society and the Board of Foreign Missions. It is an experiment in human adjustments, an adaption of average possibilities to the business of living. Ushagram—"Village of the New Day"—is patterned on existing Indian villages, but introduces features most essential to India's future—the cooperative store, the savings bank, a water system, cooperative industries and cultural development.

Toward three ideals, the workers in this "Village of the New Day" are striving—Better Homes, Better Villages, Better Citizens.

A Negro Methodist Nurse for Bolivia

Despite the slowing down in missionary activities, the Methodist Episcopal Church has sent out another missionary—Miss Lula Mae Allen—as a nurse to engage in village nursing in Indian communities near La Paz, Bolivia. Miss Allen is a Negress and is the first member of her race to be commissioned by a white church for missionary work in a part of the world other than Africa. In addition to her training as a nurse and experience as a supervising nurse, Miss Allen has had special preparation in a training school for Christian workers.

Jesuits Expelled from Spain

Pursuing her policy of putting an end to the activities of the Roman Catholic orders in Spain, the government has now ordered the confiscation of the monasteries owned by the Society of Jesus, and will no longer permit the Jesuits to operate collectively within the Republic. Founded by Ignatius Loyola in 1534, the Society became the most powerful religious body in the world. They were expelled from Spain in 1767, but were allowed to return after a time. The order is credited with having about $100,000,000 of assets in Spain, but the real property, which alone can be seized, is rated at $30,000,000. The government action shows the extent to which liberal forces have come into power.

Medical Missions in Portugal

Although there never was a medical mission in Portugal until last year, evangelical work among the Portuguese began with the efforts of a medical missionary, Dr. Robert Reid Kalley, who went to Madeira in 1838 on account of his wife's health, learned Portuguese, undertook medical missionary work and started Christian schools. Opposition of the priests in 1846 compelled Dr. Kalley and several hundred Evangelicals to flee, and for 21 years he served in Brazil.

About one year ago the Lisbon Medical Mission was founded by Dr. Alan G. Bodman of Great Britain. Dependence for all needs of the work is placed on prayer and the second year's work starts with twenty-five believers, several of whom are taking [illegible] in the work.

Church Decline in Germany

During the last few years, church membership in Germany, especially in Berlin, has shown a decline. The reason is chiefly the economic depression and the consequent poverty. The State claims twenty per cent of every income, and the church another ten per cent. For many this is impossible. In 1927, 36,700 members of the 3,000,000 belonging to the Protestant Church in Berlin, laid down their membership. In 1928 the number increased to 46,000; in 1929 to 50,500; and in 1930 to 59,300. The Roman Catholic church figures are in proportion. Of the 400,000 Roman Catholics in Berlin, 4,500 resigned membership in 1927, 5,600 in 1928, 6,600 in 1929, and 6,800 in 1930. In Berlin, there are about 177,000 Jews, of whom about 560 break their connection with the synagogue every year. During the last five years, 260,700 Protestants, 30,400 Roman Catholics, and 3,410 Jews have left their respective churches.

Oriental Attempts to Avert War

Christians in both China and Japan have made earnest efforts to promote a peaceful settlement of the Far East controversy. The first move seems to have been taken by Mr. Ebisawa, secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China that Japanese Christians would coöperate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and on the political editors and owners of leading newspapers and requested editorials that would promote a friendly settlement with China. A general meeting of Churchmen and leaders in the peace organization was also held in Tokyo, but the Japanese Government is evidently in control of the militarists.

The New York Times reported that twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, participated with General Chiang Kaishek in one of the most unusual gatherings in the history of republican China when they conferred with him and joined in devotional services, praying for a settlement of the Manchurian dispute.

An Array of Stumbling Blocks

A writer in The Indian Witness offers a number of reasons why India withholds allegiance to Christ.

(1) India has been hesitating because she thinks that if she accepts Christ she will have to accept Western civilization which she hates. (2) She has not witnessed the real life of Jesus in His followers. (2) She proudly boasts of her past philosophy, intellectualism and ancestral customs and traditions. (4) She has been absorbing or assimilating and has lacked in elimination. (5) Her method of accommodation and the genius of addition. (6) From time immemorial India has been polytheistic and now it is hard for her to be monotheistic. (7) Her pride in the Vedas and the Rishis that she considers to be the oldest in the world. (8) Her imagination has been fed purely on obscure contemplation and mythological deities. (9) She is satisfied with a slight glimmering of God and is unwilling to witness full effulgence. (10) She judges Christianity through the British officers whom she calls despots. (11) Her greatest detestation and abhorrence is—(a) The Christian doctrine of God founded upon the life of the historic Christ. This is an offense to the philosophic Hindu, who holds that eternal truth cannot be based on an historical event. (b) The Christian doctrine of the Atonement is also a stumbling block to Hindu thought, because it appears as a denial of the law of Karma whereby every man receives the reward or punishment of his own actions. (c) The idea of a suffering god is repugnant to Hindu thought, for they think it inconceivable that any ripple of emotion should disturb the serenity of eternal bliss.

Encouragement from the Census

The official figures for the new government census will be encouraging to those who are making sacrifices for the spread of Christianity. Although the figures are not complete (Burmese Christians, Buddhists and Tribal Faiths are missing) the tabulation is as follows:

	1931	1921	Per Cent Increase
Population	352,986,876	318,942,480	10.6
Hindus	238,330,912	216,734,586	10
Moslems	77,743,928	68,735,233	13.1
Sikhs	4,306,442	3,238,803	33
Christians	5,961,794	4,496,958	32.6
Jains	1,205,235	1,178,596	2
Parsees	106,973	101,778	5
Jews	20,984	21,778	

The Rev. J. F. Edwards, a leading missionary, says:

The figures mean that in a decade, when the increase in India's population was unusually large, the rate of increase in the number of Christians was more than three times the increase in the general population. The increase of nearly a million and a half in ten years means nearly one hundred and fifty thousand a year, or a steady unbroken addition of over twelve thousand every month of those who are publicly accepting Jesus Christ as their Lord and Savior.

Twenty years ago, the late Sir Narayan Chandavarkar told Christian workers in India: "The process of the conversion of India to Christ may not be going on as rapidly as you hope, nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought."

There are veteran missionaries who say that if the political questions now in turmoil are successfully adjusted; so that the message of Jesus Christ is no longer handicapped by the fact that He is so closely associated with Western ideas, the whole process of bringing India to Him will go forward at an immensely accelerated pace.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 14, 1932 (Herald of Truth Established 1864) No. 15

EDITORIAL

"If in this life only we have hope in Christ, we are of all men most miserable."

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

In other words, it is the hope in what Christ has in store for the believer in the world to come that stirs his soul to the depths and leads him, with Paul, to exclaim, "Henceforth there is laid up for me a crown of righteousness."

"Ye are of God, little children." This is true, whether the littleness consists in size and knowledge commensurate with early childhood, or whether it consists in the childhood simplicity that should characterize every true believer. The promises of the Bible are to God's "little ones."

Speaking of little ones or little things, let us not forget the "little flock" to which Christ refers on a number of occasions. We wish that all men might be saved; and it was to give all men a chance to achieve that happy end that Christ came into this world. But whatever other people may do, let it be our aim to live true to God and never take our eye off the promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Our Doctrinal Supplement is to appear with next week's Gospel Herald, the Lord willing. In it you will find discussions on a number of subjects that we believe will be of interest to many readers. When we speak of "doctrine" we mean, of course, the "all things whatsoever" found in the entire Book; the teachings of the prophets, of Christ, of the apostles, and all other writers of the Book which we are taught was all given "by inspiration of God," and all of which "is profitable for doctrine." Watch for next week's Gospel Herald.

Forgetting God.—One of the most damaging things that can be said of America (to say nothing of other countries) is that it is forgetting God. Here are a few evidences of this fact:

1. The cry against "blue laws," enacted at a time when nations had more respect for Biblical standards than they have now, is becoming more and more vehement. Lobbies are sent to national and state capitals to force the law-making bodies to repeal laws making Sabbath-desecration a crime, and to throw the doors of theaters, moving-picture shows, and other places of vain amusement wide open on Sundays for the entertainment of the sporting world. Laws against Sabbath-desecration in business are becoming more lax, and those on the statute-books are being more and more ignored. Business and pleasure-seeking are increasing at an alarming rate on the Lord's day, and business for the King in the form of real soul-uplifting worship at the house of the Lord is correspondingly on the decline. The present crime wave the world over is but the exercise of the destructive "liberty" that is always in evidence when a liberalistic wave sweeps over a country.

2. Coming inside the edifices erected to shelter the worshipers as they meet to serve the Lord, we also find evidences that in many places churches are forgetting God. In other words, many churches have grown modernistic to the extent that the God whom they profess to worship is not the God of the Bible; the Christ whom they profess to adore is not the Christ of God, not the Son of God who was born of a virgin and is without human father, not the personal Christ who shed His precious blood to atone for the sins of the world. In such churches Evolution is more popular than Genesis, popular magazines are preferred as reading matter before scripturally sound literature, and the old life eternal which stirred the souls of their ancestors is little in evidence among the membership.

3. We frequently hear it mentioned that at the present time there are more unevangelized heathens living than there were when Christ first gave to the Church the Great Commission. The amount of money spent for religious purposes is but a fractional percent of the amount spent for luxuries, for vain display, for pleasure, and for crime, for the gratification of a depraved appetite. The front page of the average newspaper gives much more space and publicity to crime, pleasure, and politics than it does to things pertaining to life and godliness. We call this a "Christian nation." We shall not take the time to dispute it. But really, when we see that there is infinitely more time and attention given to the things of this world than there is to things pertaining to the world above, we are made to wonder where is the basis for this claim.

Do you call this "pessimism?" We call it stating facts. We will be glad to retract any single point that we have made when it is shown that we are in error. We are not unmindful of the fact that in America, as in ancient Israel, there are still seven thousand soldiers of the cross who have not bowed the knee to Baal, and that in many churches the Gospel is being preached in its fullness, purity, and with the power of the Spirit. But we do well to face the trend of the times with open eyes, and accept this as a challenge to us to put forth more strenuous efforts to open the eyes of the blind and to bring to Christ the "other sheep" who are not yet in the fold of Christ.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15

ROMANS 8:28

By Titus Martin

For the Gospel Herald.

In these times of so-called depression, when the uncertainty of earthly riches is realized to a greater extent than for some time, a few lines that would point us away from the earthly treasures to the heavenly home may not be amiss.

We are passing through times when many men who thought they were what many would like to be (financially independent, no need of trust in a higher power for the preservation of life) wake up some morning and find their riches gone. If in these times we shall learn the uncertainty of earthly riches and material things, and learn to put our trust in God, providing for the future with things that are not corruptible, praise God for it. No doubt we will then learn the lesson God wants us to learn.

We have just passed through a season of prosperity and have to a large extent forgotten our dependence on God. The warning given to Israel was that when all goes well, "beware lest thou forget thy God." We have forgotten to a large extent, so God no doubt takes these blessings away to take away our self-dependent spirit and bring us to the point that we will realize that "a man's life consisteth not in the abundance of the things which he possesseth."

Should we then not labor for the natural things of life? In Matt. 6:33 we read: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Notice they "shall be added" on condition. If we fulfill our part seeking first things first, the things needful to our natural life (not our wants) shall be added. Do we believe this promise? Can we for a moment doubt that God will not fulfill His promise? The one who created heaven and earth and upholds all things by the power of His might, the one who is not limited by circumstances is able to supply all the needs of His creation. Will He fulfill? Though heaven and earth pass not one of His promises can or will fail. The one who has given His only Son for a fallen creation, shall He not with Him give all things that His children need?

Do we then learn that we are to fold our hands and expect God to feed us? It was told Adam that he was to dress the garden and keep it; and after the fall, God said, "In the sweat of thy face shalt thou eat bread." So man has a part to do. It is to sow, cultivate, and tend to the best of his ability. There are times to sow and do the things that have a large part to do in the harvest of the crop. It is man's duty to do these things well; this is his part. But the rain and sunshine and the growing of the crop belong to the Lord. If we seek first things first, live out all the commandments of God (among them is work) we need not fear that God will not do His part. Let us be more concerned that we do our part well, and God will fulfill His promise according to the measure we are able to receive it. Sometimes when crops are good we take the honor to ourselves or use them for our own selfish interests. This no doubt will hinder the full blessing of the Lord upon our labors. But if we are grateful to God for all His blessings, give of our increase to help the poor and advance His kingdom, striving to be faithful in all things, God has promised to supply all our needs.

Earthly riches are no sign of God's special favor. In the 73rd Psalm David says he was envious at the prosperity of the wicked—until he went into the house of the Lord, and considered their latter end. Riches in themselves will keep no one out of heaven, but there are great dangers connected with them. Many warnings are given in the Bible to those who are and would be rich. It was the means of keeping the rich young ruler from Christ. He was told to sell all that he had and give to the poor and he would have treasures in heaven. If that were the case we have many ungodly men who give large amounts to charity who have large treasures in heaven. "And though I give all my goods to feed the poor, and give my body to be burned and have not charity it profiteth me nothing" (I Cor. 13:3). So it is not what we give, but the motive back of it, or the condition of our heart that determines our treasure in heaven. There was only one thing between the rich young man and Christ. If his heart had been right he gladly would have given. Zacchaeus was ready to give without being asked. If the rich young man would have been willing to yield, to let Christ have full possession of his heart, he would have had treasures not to be compared with earthly treasures, but treasures that fail not when all material and temporal things pass away. Are they not the fruit of the Spirit, those graces wrought in the heart by the Spirit's indwelling? One of these treasures is joy. The rich young man went away sorrowful. With all his riches he was not happy. It takes Christ within the heart to create and sustain joy. If we have accepted Christ and have received forgiveness of sin, are willing to follow all the way, have faith in Him that He who is all powerful, Lord of lords and King of kings will overrule all for our good both for time and eternity it gives a joy and peace inexpressible—a joy and peace that no earthly treasure can give. Let us strive after the things that are not corruptible that the Spirit may not be hindered in bringing about those graces in the heart that shall last though time cease.

Think of the happy time when we shall meet each other in the glory world, a body like Christ's with all the glories of the heavenly world we shall share with Him, when love, joy, peace etc., shall abound in us in their fulness throughout all eternity. But these treasures can only be ours in the glory world if we start laying them up here. If the fruit of the Spirit is not manifest in our life to some extent at least in this life, we can never expect to enter the pearly gates.

So in these times of depression let us take our eyes away from the material things of life and be more concerned about the spiritual things that endure when temporal things fail. Let us never forget that he who is faithful to God in all things has a far greater promise to be supplied with the temporal things unto death than the ungodly man though he be very rich. Earthly riches may fail, but God's promises never fail though heaven and earth pass away. It is better to trust in the Lord than to put confidence in man.

Let us live one day at a time, do each day's duty well and one day will prepare for the next and the last day for glory. A man's life consisteth not in the abundance of things he possesseth, but in keeping all the commandments of God, for this is the whole duty of man. This is God's way and if all His commandments are kept God has promised and will supply all our needs even unto a happy end in Christ Jesus. This is the one and only way to cure the ills of a troubled world.

New Holland, Pa.

LYING PERSPECTIVES

By J. R. Shank

For the Gospel Herald.

(Concluded from last week)

V. Form Without Power

But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.—Matt. 5:13.

It has been foretold that the last days shall be characterized by men who love themselves and who are "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent,

fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof" (II Tim. 3:1-5).

We seem to be living in such a time just now. It is difficult to conceive what motive there would be in a person, to claim to be godly at all, who is so wedded to the evils of this world. But there is some kind of a lying perspective to which they are holding, which gives them the setting of the above Scriptures. To bring the matter more definitely home to us we might ask, Why should it be said of us (as a certain Japanese Christian leader has said in a recent address), "If the Church of to-day is to make her message effective she must adopt and practice the principle of simplicity and peace as now held by only a few minor sects like Quakers, Brethren, and Mennonites but who lack woefully in living them and teaching them?" Have we been a salt to the earth and a light to the world in an age when the last things are coming upon the earth? Have we been trapped in the covetous system of the world of business? Has the depression brought us into bankruptcy and with it the spirit of resorting to law to hold our own from ruin at the expense of our fellowmen? Have we been engaged in such a business that can be proven as a business for the welfare of humanity? Does our poverty in times of depression cause our lives to shine out because of the cleanness of our hands and the pureness of our hearts in relation toward our fellowmen? Though we have maintained our membership in a church which stands for the whole Gospel, though we have kept our children in the same church, though we have enlarged the work of missions and have increased the efficiency of the young people in our increased activities, have we likewise kept those principles of Christlikeness that have made our fathers in earlier times stand true unto death? Our highly furnished homes and costly automobiles; our pleasure-seeking surroundings, testify against us that many of us have forgotten the greater aims of the Church of Christ on earth. Life insurance, fashion domination, business entanglements, the unequal yoke in its varied forms, entertainment in worship, costly musical instruments, radio programs, and the general love of pleasure likewise indicate that, with all activities otherwise religious, where these are tolerated, "the power" of the message has fallen into decay and reproach. But if our lives are full of these things, I doubt whether we can really see what point is being made in this paragraph. "But they that will be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). Dearly beloved, does our Master accuse us of being "blind and wretched," not knowing it? Let us then take His counsel and "anoint our eyes with eye-salve that we may see." Rev. 3:17, 18.

VI. A Perspective that Does not Lie

Naturally we would not want to go on looking at **lying perspectives** and not find out where we may get a perspective that will not deceive us. Perhaps, if our hearts are open and unprejudiced, we have found already a vision of the truth. It is hard to present anything that touches the faults of men and women (unless those same men and women have first been touched by a burning desire to know the truth of God) and not have them react with hatred or scorn, or to pick at the insignificant points of our message. But if, on the other hand, the Lord, by His Spirit, opens the heart so that it is subject to conviction and made to cry out for more truth, we may be sure that such a soul is in the way to a **perspective that does not lie.** A number of characters might be cited illustrating this: Saul of Tarsus, on the way to Damascus is a notable one. Acts 9. The Ethiopian eunuch on his way home is another. Acts 8:26-39. Lydia in Philippi, "whose heart the Lord opened," is still another. Acts 16:14, 15. The Philippian jailor is another. Acts 16:25-34. Many more might be mentioned, but we would rather that you and I, dear reader, would make it possible to mention ourselves.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). Jesus told Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (Jno. 18:37). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). If you would see with an unerring vision, you must see through the unerring Word of God, aided by the enlightening power of the Spirit of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God" (I Cor. 2:9, 10).

A certain minister delivered a heart-searching message, full of truth and wisdom and in an earnest, loving way. But the one point he touched struck a chord of disfavor in the mind of a few hearers, and this shut their hearts against all the other good things which he said, and they received no benefit from God's message at all. These brethren allowed their prejudices to transfer them from the perspective of truth to the lying perspective of prejudiced criticism which caused them to lose a blessing.

We as human beings are not infallible. We sometimes err in our opinions, and we can expect that many of our brethren who also may be sincere will likewise err. But that need not cause us to cast away the truth of God, nor to cease seeking earnestly for the light of that truth with an open heart submitted to the leading Spirit of God. Whenever we do so we have moved our spiritual vision over to the lying perspective that will deceive us and lead us farther from the love of brethren and the way of truth and righteousness. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Given a new nature from God, having a life yielded as a living sacrifice, holy, acceptable unto God; being not conformed to this world, but transformed by the renewing of our minds that we "may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2); having the eyes of our understanding enlightened so that we may be able to know the glorious hope of our calling and the wonderful power at the disposal of the saints for the attainment of that glory, we may expect that God will open our eyes to all that is right and true and good and will give us grace to "look at the things which are eternal." We shall know that "here have we no continuing city." We shall understand that our main business in the world is that of "ambassadors for Christ" and that "as pilgrims and strangers" we are to "abstain from fleshly lusts that war against the soul." We shall know that the "grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works" (Tit. 2: 11-14).

Gravois Mills, Mo.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" I Pet. 1:3, 4.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Children's Home)

Dear Christian Friends:—The Lord is blessing our efforts in such a wonderful way that we feel we come far short of thanking and praising Him for all His kindness to us as we should.

The Home has not been so crowded for a few months this spring, but is getting filled up again. Three children have already been placed in our care for adoption so far this year, and have either gone out again, or provisions are being made for their going.

In May one of our needs was supplied when arrangements were made to lease a tract of ground suitable for pasture so that we can now have our milk supply.

The Cass County brethren again showed their loyalty to the Home by bringing several sisters along to help do the cooking; also a load of material and twenty-six men. The day was spent in fencing the tract of ground just mentioned. A few days later another truck came in with two milk cows; on the same day another with a load of ground feed.

The sisters of Cass County recently spent a half day in one of their timbers gathering wild gooseberries. In the evening the young people enjoyed a social gathering and stemmed the berries which were then canned and have been placed on our fruit shelves at the Home.

Part of a letter from one of our loyal friends reads, "I planted one bushel of potatoes this spring, and if the Lord prospers the crop the Home is to have what grows from that bushel." Later we learned that the most choice ground was used for this purpose.

It has been a wonderful help in keeping our expenses down to have a good supply of garden things to use; the rains have come just at the right time and in right proportion to do good.

The small patch of strawberries did very well and supplied us with a little over one hundred gallons of fresh fruit for our use. We used nearly all of it right out of the patch, but have about sixty quarts canned. We are enlarging the patch this year.

We are getting along with less help just now, partly on account of the financial condition, but expect to have more help again as soon as the Home is filled to capacity.

The Lord has been blessing us wonderfully in supplying dependable Christian sisters who help make the work much easier by their loyal coöperation.

Your prayers mean much in this work too.

Chris. E. Miller, Sup't.

Tampa, Fla.

(2002—3rd Ave., Ybor City)

Dear Herald Readers:—"Praise ye the Lord; Praise the Lord, O my soul." We feel that we have many reasons to praise the Lord for the blessings He gives to us day by day. We were so glad for the visit of Bro. John Mosemann and wife, and Bro. Witmer Rohrer and wife of Lancaster, Pa. They came to Bro. Harbold's home May 12. In the evening of the 13th, Bro. Mosemann preached for us at the Ida St., church. On the 14th we had preparatory and baptismal services, when one precious young soul was baptized. Pray for him that he may be faithful, for there are many temptations here. Bro. Mosemann gave an interesting talk to the children on Sunday morning at the Sunday school in Ybor City.

In the afternoon three brethren came here in their cars to take the Spanish members, several other children, and myself to the Ida St., church for communion services. It seemed that every one enjoyed the services, both the American and Spanish people. I later heard some of the children say, "It was so quiet when they were washing feet."

Bro. Mosemann preached again for us on the evening of the 21st and 22nd. Also the following Sunday afternoon. They left us on the 23rd. We were sorry that they could not stay with us longer, and hope they will come again.

On June 24 we closed a three-week session of Bible school which certainly seemed like three very short weeks. We were very busy and had some trials with it, but after all it was a very pleasant time that we spent with the children. I believe it is one of the best things that we can do for them. One father said that he wanted to come. Several others brought their little ones, saying they had heard about this school, and wondered if their child could come and how much it would cost. Some of the children said, "Oh, why don't you have it longer? What are we going to do now?" The parents seemed glad to have their children in a good place rather than to be running around on the street.

On Friday evening we had a program and quite a few mothers and friends of the children came in who had never been in any of our services before. Our service rooms were well filled and although it was very warm all seemed to enjoy it. We had on roll 83 with an average attendance of 55.

The other Sunday morning in Sunday school the children said that several women had been at their house before Sunday school trying to sell books, saying the church is no good, that it doesn't teach the truth. We had to think how busy Satan is, to try to come right in where we are working.

Pray for the work here.

June 29, 1932. Anna K. Kauffman.

Strasburg, Pa.

(Sunny Side Mission)

Dear Herald Readers:—"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he may send forth labourers into his harvest" (Matt. 9:37, 38).

Truly the harvest is plenteous; there is much for us as God's children to do. May we not be weary in well doing, for in due season we shall reap if we faint not.

Work at this place is going on as usual. Attendance is not always as large as we would like to see, but we thank God for all who come, and ask that He might be merciful to all those who could be with us and are not, until they see their need of Him.

Quite a number have been baptized and taken into Christian fellowship. Several are quite young. Pray for them that they may hold out faithful until death.

Sunday, June 5, Bro. Kennel and family of Millwood congregation were with us. He gave a talk to the school. Among other visitors were Bros. Ira Hershey and Paul Sauder of New Holland, Pa. Bro. Sauder brought with him a number of little boys from the Millersville Home where his father has charge.

Sunday, June 19, was the date set for the open-air singing. Even though the day was partly cloudy there was sunshine in our souls. The singing was held on the bank of the Conestoga Creek. Perhaps a greater number partook of the singing than any other social affair ever held at that place. The woods rang with the sweet refrain. Our prayer is that it may have touched some forsaken, discouraged person and "lifted a load of care." It was a spiritual feast.

Prayer meetings are held weekly at different homes. Much interest is being manifested in them.

Pray for the work at this place and come and worship with us. We are told that where two or three are gathered together in His name, there He will be in our midst.

In His amazing grace,

July 4, 1932. Esther H. Leaman.

Job, W. Va.

Dear Herald Readers; Greetings in the name of Jesus:—The Summer Bi-

ble School at the Lambert Schoolhouse was conducted May 16-27. This school is west of Job about seven miles. We cross Rich Mountain and go up the side of Middle Mountain to get there.

June 6-17, we had Bible School at the Pennington Schoolhouse which is about seven miles north of the Mission Home.

We have enjoyed these Bible schools. The children, as well as the older folks, seem eager to learn from God's Word. In two weeks' time we had the opportunity to teach them almost as much as they get in six months in Sunday school.

On the evening of June 19, Bro. Henry Garber and family came to the Pennington Schoolhouse where Bro. Garber preached to a schoolhouse full of people. We are thankful for the short visit they gave the West Virginia field.

June 30 and July 1, we visited in the neighborhood of Osceola where there are three members. Sister Luella George teaches school there. This school began June 20. It is conducted in summer and early winter because of the deep snows later on.

Another point of interest at Osceola is what is known as the Sinks. The Ghandi River sinks and flows underground for about one mile. At the head of the Sink, there is a large cave-like opening, arched over with beautiful limestone. The cave is a favorite resort for the barn swallows. Many nests are fastened to the ceiling of the cave. People have gone through the sink and say there are underground branches leading off from the main branch. No doubt many tourists would visit this place were it near a main highway.

Bro. B. B. King closes a series of meetings at Horton to-night. The interest in the meetings has been good. He expects to begin a revival meeting at the Bethel Church near Job, June 6. Pray that souls might be saved.

On July 4, an all day meeting was held at the Horton Church. Though the day was very rainy, the meeting was well attended and we enjoyed a day in Christian fellowship. Bro. John Kurtz and family of Harrisonburg, Va., were here for the meeting. Bro. Kurtz, Bro. and Sister King, and the Job, Horton, and Whitmer workers served on the program.

July 5, 1932. Mary E. Keener.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 3, 1932)

By Lillie F. Lantz

For the Gospel Herald.

Greeting to Herald Readers.

God says, "My word . . . shall not return unto me void, but it shall . . . prosper in the thing whereto I sent it." How true this promise of God is to those who are sowing the precious seed of the Word of God, and many times not seeing any visible results until after many years of strenuous labor in the open fields!

This is what we have realized in one of our branch stations, Mechita, a railway town six miles east of Bragado on F. C. O. (Western Railway). On May 25, a small Chapel (20 x 30) was dedicated to the service of God. Most of the missionary group were present, also the native workers and Senor Pablo Pensotti, Secretary of the American Bible Society in the River Plate Republics.

Our program was hindered because of a strike among the railway men causing the trains to come in very late, but at 3 P. M. we started singing and then finished the program with very good attention by the audience. The dedication sermon was preached by Bro. Albano Luayza. Some themes discussed were: Value of the Sunday School; Power of the Bible; The Mission of the Church; Personal Work and Experiences of Some Colporteurs.

The weather being cold it was rather unpleasant for those who had brought their lunch so they were invited to the kitchen of Bro. Accomo who lives in the next house to the chapel, to take "mate" and eat some "guiso" (rice with chicken) with a small beefsteak sandwich and coffee. It was very simple, few dishes to wash, and all were happy and full of joy to have a nice place in which to hold Sunday school and preaching services, after having rented a room that was formerly and is now again a butcher shop!

Only those who have had to see the struggle from the beginning can appreciate the value of the chapel for the work in Mechita. About one third of the cost was raised by the people in Mechita, one third by railroad men, and the balance we expect to pay off by God's help as soon as possible.

Bro. Albano Luayza arrived in Bragado the 19th. That same evening we drove to Alberti, a town of 6000, situated nine miles east of Mechita and fifteen miles from Bragado where meetings were held four evenings, which were well attended. Several souls confessed Christ. After the dedication services he preached several evenings in Mechita and two confessed Christ. Eight precious souls were added to the Church by water baptism, and with one who had been baptized in Bragado last year, we now have a small congregation of nine members and two converts, with about forty in the Sunday school.

On May 24, the Local Mission Board met in Bragado and on the 26th, the regular Meeting of mission workers was held in the same place.

On May 22, Byron Christian arrived at the home of Elvin V. and Mary Fretz Snyder; weight nine pounds. Both mother and son are doing well. The Snyders expect to move to America (Rivadavia) F. C. O. next month in order to take over the work at the Mission there, when Bro. and Sister Rutt are scheduled to leave for their furlough.

Every Friday evening we conduct meetings in Alberti, and last week when the workers went there they were informed that the father of one of the converts had died, and we were invited to the "wake." On arriving at the house we were taken in to the principal mourners and presented. The opportunity was given and accepted to preach a Gospel sermon to which all listened with great attention and reverence.

Twice a month we hold meetings in O'Brien, a town twenty-five miles north. About forty attend services. Among this number are a few old ladies who have had no opportunity to hear the Gospel for the last twenty years, and who are very happy to sing with us some of the hymns they used to sing long ago.

In the town of Comodoro Py we teach the Sunday school lessons and preach in a lunch room which the owner permits us to use. He is very much interested in the Gospel since he bought a Bible from Bro. Cosme several years ago. In this town there is a lot of opposition from the spiritualists and pow-wow doctors who work hand in hand deceiving, if it were possible, the elect who are not watchful and prayerful.

Bragado, F. C. O., Argentina.

BALODGAHAN NEWS LETTER

Dear Readers:—Greetings of love in the Master's name. Sister Sarah Lapp and I, who are alone on this station during the hot season, enjoy the frequent calls of Bro. G. J. Lapps who come over often from Shantipur to attend to the work of Bro. and Sister Beare and Sister Wenger while they are away to the hills.

Many of the boarding girls have been away for a greater part of the vacation and the work here has been reduced. However, Sister Lapp has been quite busy with the cutting of frocks for the girls to sew and seeing to everything in general connected with the boarding. The health of the girls has been quite good: therefore I have been free to continue my language study during my hot season stay here. So far four girls from the boarding have been married this season. A few others expect to have their weddings before long.

While the thermometer has been

(Continued on page 317)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IN THE UPPER GARDEN

Just beyond the river Jordan,
Just across its chilling tide,
There's a land of life eternal,
Through its vales sweet waters glide.
By the crystal river flowing,
Grows the tree of life so fair;
Many loved ones wait our coming,
In the upper garden there.

Growing in the upper garden,
Flow'rs the earth too rudely pressed,
In that land shall reach perfection,
By the heav'nly Gard'ner dressed.
There the flowers bloom forever,
Death can find no entrance there,
There is life and light eternal,
There is joy beyond compare.

There the buds from earth transplanted,
For our coming watch and wait;
In that upper garden growing,
Just within the Golden Gate.
Tho' our hearts may break with sorrow,
By the grief so hard to bear,
We shall meet them some glad morning,
In the upper garden there.

—Sel., by a Sister.

CHRISTIAN MARRIAGE

(Heb. 13:4; I Cor. 7:1-17)

By Ireta Gassman

For the Gospel Herald.

When marriage is Christian marriage:

1. When both are in the Lord. I Cor. 7:39.

2. When they establish a Christian home. I Pet. 3:1-7.

3. When children are given a Christian training. Eph. 6:4.

Marriage is an institution ordained of God. It stands first upon the list of divine institutions. God Himself instituted it as a sacred relationship of mankind. Man was created in the image of God, but God said, "It is not good that the man should be alone," and therefore created for Adam a "help meet for him" in the person of Eve, joined them together as man and wife, and placed them in their beautiful Eden home with instructions to dress and keep it, to be fruitful and multiply and replenish the earth. Gen. 2:18.

Of all human relationships which are formed on earth, there is none as important and sacred as the marriage relation. It is a bond that has been divinely instituted for the happiness, comfort, and the best welfare of mankind. It is a union that surpasses in sacredness all earthly relationships in the work of character-moulding and safe-guarding humanity against the influence of sin. "Therefore shall a man leave his father and his mother, and shall cleave to his wife" (Gen. 2:23).

Since this relation is of such importance, great care should be exercised in the selecting of either husband or wife. Next to salvation it is the weightiest question which man has ever been called upon to consider.

When Christ told of its sacredness, He did not say whom parents or ministers have joined together, but whom God hath joined together. "What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6).

The Bible forbids marriage with divorced persons having former companions still living. God's law in the New Testament says that Christians should marry "only in the Lord" (I Cor. 7:39). In II Cor. 6:14 He says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" So to-day Christian people are warned against mixed marriages for two reasons: (1) They are unscriptural. (2) The results are disastrous. Gen. 6:1-6. Amos 3:3: "Can two walk together except they be agreed?" When husband and wife are so far apart religiously that they can not fellowship one with another in the same church, they are divided on the most important question that can come up in any home.

Parents owe their children a united front on all moral and religious issues, especially in the matter of church affiliation. It is important that those seeking life companions should seek them among members of their own faith. It is certainly all important for those considering the marriage question. Look not so much to beauty, riches, and fine equipment, but more especially to beauty of character, riches in homemaking qualities, true soul polish manifested in a disposition of kindness and cheerfulness, one who is clothed with the robes of purity and true Christianity. A Christian marriage also makes a Christian home.

"The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time; opening into beautiful fragrant blossoms which enrich and beautify both earth and heaven." A poet once said,

"When two lives are linked as one,
Bound together with sacred ties,
Then the pilgrimage has begun,
Toward the home beyond the skies."

Reading, Pa.

"ALL THE DAYS OF MY LIFE"

Probably every Christian has rejoiced in the closing words of Psalm 23: (so well known and so well loved): "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the House of the Lord for ever."

The prospect before the believer, whether for the present, "all the days of my life," or for the future, "for ever," is always encouraging and comforting. We know the Shepherd's care and are assured in heart as to our life here, and as to that which is to come. Nothing will be permitted to befall the objects of Christ's love and delight but what is for their good. "All the days" covers the whole pathway of our pilgrimage, and nothing, no! **nothing** can separate us from His love. He has undertaken for us and He will see to it that "goodness and mercy" pursue us every day and in every way. And soon He will come to take us to the Father's House for ever. There with Him and like Him to be in His company for eternity.

When all this is a settled matter the heart is set free to enter upon that which the Lord would have His own enjoy in present communion with Himself.

David, who wrote the words to which we have referred, wrote also the words of Psalm 27:4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

This he would seek, for this he desired as the one object of delight. For this he was set. Therefore for it he would lay himself out with diligence as his heart's chief goal. To dwell, to behold, to enquire.

And the Lord would have His own to-day showing longing and earnestness in fulfilling His direction, "Abide in Me." His thought for us is abiding communion with Him; dwelling in His presence, engaged with His loveliness, and learning at His feet all the days of our life.—Scattered Seed.

YOUR RELIGION

What do you sacrifice for it?

How does it affect your conversation?

What do your children think of it?

What does your wife or husband think of it?

What do the people you work with think of it?

What do you think of it?—Selected.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—Psa. 119:9.

SUNDAY SCHOOL LESSON

Lesson for July 24, 1932—Ex. 14:10-22

THE DELIVERANCE AT THE RED SEA

Golden Text.—The Lord is my strength and song, and he is become my salvation.—Ex. 15:2.

Introductory.—During the ten plagues in Egypt, Pharaoh had given up several times, implored Moses and Aaron to pray for him, and promised to let the children go. Then when the plague had been stilled, and things settled back to normal, Pharaoh would go back on his promise and resume his persecutions. The eagerness which he manifested to get this people off his hands after the slaying of the first-born in Egypt might give one the idea that for once he would not change his mind; but it is hard for a leopard to change his spots, and after a time the relentless Pharaoh was back on his job of oppression, as hard-hearted as he had ever been. He gathered an army and pursued the Israelites who were now nearly out of Egypt. It is at this point that our lesson narrative begins.

A Tense Situation (10-16).—Pharaoh overtook Israel as they were on the banks of the Red Sea. It was an awful shock to these people, who had suffered so much persecution. By this time, one would think, they had seen enough of the power of God that they would trust Him for deliverance as He had often done before. But they were human, and manifested the same disposition to grumble and complain that is so often manifest among us at the present time. They thought of the awful Pharaoh, forgot about the grace and power of God, and seemingly looked upon their perilous situation just as if there were no God to reckon with. They reproached Moses and chided him for bringing them out here to die, just as though there were not enough graves in Egypt to bury them there. They reminded him that before this they had expressed a preference to serve the Egyptians in bondage, and did not want to be bothered with any one who was the cause of bringing all this trouble upon them. But Moses calmly took their reproaches, reminded them that the same God who had fought their battles before would do so again, and that they should "stand still and see the salvation of the Lord."

Here the Lord interposed with a rebuke that may well make us think. "Wherefore criest thou unto me?" He said, "speak unto the children of Israel that they go forward." There are times when it is more important that we go forward in faith than it is even to fall before Him in prayer. This was one of those times. Had the children of Israel been as trustful and as grateful to God as they were selfish and quarrelsome, they would have gone on without a ripple and saved themselves a lot of worry.

The Deliverance (16-22).—The Lord directed Moses to stretch forth his rod over the sea and divide the waters. It took faith on Moses' part, but he was prepared for the test. He did this without hesitation, and the waters were divided. This manifestation of divine power gave the fearful hosts of Israel enough faith and courage to obey the voice of Moses to march into the sea. It was so entirely unexpected to Pharaoh that he leisurely encamped for the night, expecting to complete an easy victory in the morning.

In the morning, when the Egyptians awoke, they found to their amazement that the hosts of Israel were all but across the sea on the other side. Pharaoh rashly gave orders to his people to follow after the Israelites, but again he found himself thwarted by the superior power of God. The Lord took off their chariot wheels and in other ways impeded their progress. When Pharaoh perceived this he commanded his hosts to beat a hasty retreat, but again he was too late. God commanded the waves of the sea, and the passage across the waters was quickly filled up. Pharaoh and his hosts were overthrown in the sea, and from that day forth there was no opposition from Egypt to the march of Israel from Egypt to Canaan. Had the Israelites learned their lesson of trust in God, as they ought to have done, there would have been no opposition from any other source, and the journey to Canaan would have been a matter of days instead of years.

God's victory over Pharaoh was complete. He had vanquished him in Egypt, He annihilated him in the sea. And from this we gather two points which we should never lose sight of: (1) We should never, under any circumstances, doubt the power and the willingness of God to care for His own. (2) "If God be for us, who can be against us?"

Further Meditations.— 1. We borrow most of our troubles. Had Israel simply trusted in God, moved on at His command, all this worry about imaginary dangers would have been avoided.

2. Before we criticise stiff-necked and rebellious and murmuring Israel too severely, let us reflect upon how much better we act when we become dissatisfied about weather prospects, crop conditions, unemployment, etc. Human nature is still much the same that it was in Israel's day.

3. To give up because we can not help ourselves is not repentance. Pharaoh owes his final and complete overthrow to the fact that he reverted to his old course the moment he imagined the day of evil had passed. Had he forsaken his former hard-hearted ways there might still have been a prosperous future ahead of him. "Except ye repent, ye shall all likewise perish."

K.

Bible Meeting Topic

MARKS OF A LIVE YOUNG PEOPLE'S MEETING.— I Cor. 14:26-40

Topic for July 24

MOTTO

"God is in you of a truth."

OUTLINE STUDY

I. The Live Individual.
1. One born of God.—Jno. 1:12, 13.
2. One led by the Spirit.—Rom. 8:9-14.
3. One desiring the Word of God.—I Pet. 2:1, 2.
4. Diligently increasing in virtues.—II Pet. 1:5-11.

II. The Live Young People's Meeting.
1. Having youth who are examples of the believers.—I Tim. 4:12.
2. Taking a real interest in the worship.—Eph. 5:18-20.
3. Filled with love for one another.—Eph. 5:1, 2.
4. Filled with messages of conviction of truth.—I Cor. 14:24, 25.
5. Filled with a desire to glorify God.—I Cor. 10:31; Col. 3:17.
6. Awake to the needs of all.—Eph. 4:11-16.
7. Under the direction of faithful overseers.—Heb. 13:7, 17.
8. Ready to do what is assigned.—Rom. 12:1-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. A Live Meeting:
   a. Singing for Jesus' Sake.
   b. Doing My Duty Heartily.
   c. Receiving the Good Things from Others Gladly.
   d. Helping by Prayer and Orderly Attention.

For Seniors.
1. The Difference Between Life and Mere Liveliness.
2. Spirituality in Song and Prayer and Speech.
3. The Spirit of Helpfulness Toward All.

PERSONAL THOUGHT

"Alive unto God" may well be the test as to the liveness of our young people's meetings.

SEED THOUGHTS

Who would not live for Jesus,
Rejoicing glad and free?
The music of a ransomed life
Is all He asks of thee.

—Eve Travers Poole.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psa. 1:3).

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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THURSDAY, JULY 14, 1932

Field Notes

The Executive Committee of the Mennonite Board of Missions and Charities met in regular session at Elkhart, Ind., on Saturday, July 9.

Bro. Roy Otto of Springs, Pa., preached for the brotherhood at the Marion congregation near Chambersburg, Pa., on Wednesday evening, July 6.

Bro. Amos Cripe of Goshen, Ind., filled the pulpit at the Orrville, Ohio, Mennonite Church on Sunday morning, July 3, preaching a helpful and much appreciated sermon. R.

Bro. C. F. Derstine, Kitchener, Ont., in a recent trip through Illinois, held meetings at the following places: Flanagan, eight days; Eureka, two days; Fisher, four days; Chicago, three days.

The mission meeting which was held at the Walnut Creek, Ohio, Mennonite Church Sunday evening, July 3, and all-day July 4 was described by one of our correspondents as a very inspiring and strongly spiritual one.

July 17 is the date set for the closing program of the singing class conducted at the Groffdale Mennonite Church, near Bareville, Pa. The meeting is to be held at 2:15 P. M. standard time. The class numbers 250, and the instructor is S. A. Shotzberger, Lancaster, Pa.

An interesting Sunday school meeting was held with the brotherhood of the Sand Hill congregation near Gasport, N. Y., on Sunday afternoon, July 3, and all day Monday, July 4. Besides workers from the home district there were those present from Ontario and Indiana.

If previous arrangements were carried out Bro. E. B. Stoltzfus of Aurora, Ohio, spent last Sunday with the brotherhood of Crawford Co., Pa. On the following Sunday Bro. H. N. Troyer of the same community is scheduled to go to East Orwell, Ohio, to hold services.

A very interesting mission meeting was held at the Thomas Church near Hollsopple, Pa., on July 4. Besides those who attended from the six local congregations in the Johnstown District, there were people present from Altoona, Schellsburg, Scottdale, and other sections.

Bro. J. D. Graber, missionary on furlough from India, expects to fill the following schedule of appointments in the Nebraska churches, the Lord willing: East and West Fairview Churches, July 17 and 18; Woodriver, July 19 and 20; Roseland, July 21 and 22; Shickley, July 23 and 24.

An impressive meeting was held at the Rainham Church near Selkirk, Ont., on July 1. This was the triennial meeting of the Mennonite Sunday School Conference for the Niagara District. This meeting was held on Dominion Day, which in Canada corresponds with Independence Day in the United States.

One of the special features at the Sunday school meeting recently held near Gasport, N. Y., was the discussion of the subject, "The Three Hundredth Anniversary of the Dortrecht Confession: (1) Our Heritage of Faith; (2) Our Heritage in History." These subjects were discussed by Bros. S. F. Coffman and H. S. Bender.

Bro. J. L. Rutt writes us that he and Sister Rutt expect to leave their station at America, Argentina, soon since their furlough begins July 21. Their home address will be 116 North Pine St., Lancaster, Pa., c-o Lillian Ebersole, where they expect to be located after September. Bro. and Sister Elvin Snyder will look after the work at America during the time the Rutts are on furlough.

Brethren J. L. Stauffer of Harrisonburg, Va., and H. S. Bender of Goshen, Ind., recently spent a week or more among the brotherhood in Canada, the former in the interests of the Eastern Mennonite School and latter in the interests of Goshen College. Aside from this Bro. Bender spoke in a number of congregations on historical subjects and Bro. Stauffer preached in a number of different churches.

The following note from the Canton, Ohio, Mission is copied from the Mission News Bulletin: "Our Summer Bible School closed on Friday, July 1. The average attendance for the three weeks was 144 plus. There were 67 boys and girls who had a perfect attendance. The Lord blessed the work. We are grateful to God and to the teachers who coöperated so splendidly to make the school a success."

The Scottdale congregation is busy planning for the Southwestern Pennsylvania Conference, which is to be held here this year from Aug. 8 to 12. A new feature of the arrangements is that of charging a nominal price for meals. The local congregation has set the price at fifteen cents per meal, making no charge for children under six years of age. This move was taken at the recommendation of last year's conference, and it is hoped that this will take care of the food costs in the most satisfactory and equitable way.

On Sunday evening, July 3, five young people were received into church fellowship by water baptism at the Glade Church near Bittinger, Md. Bro. J. A. Ressler of Scottdale, had charge of the services. He is bishop of the Casselman Valley District, of which Glade is one of the congregations. On the day following an all day Sunday school meeting for the district was held at the same place. Interest and attendance were good. Bro. Ressler preached at the Springs Church on Sunday morning.

Bro. S. G. Shetler, Johnstown, Pa., secretary of the Southwestern Pennsylvania Sunday School Conference, has been visiting as many of the Summer Bible Schools conducted in the district as possible within the time that he could give to this work. He visited the Scottdale school on Thursday, June 30. Last Thursday, July 7, he

spent at Altoona, where he visited the Bible School conducted at Canan Station. He conducted children's meeting and preaching services on the evening of the same day.

Among those of our workers at the Scottdale congregation who are away at this writing we chronicle Bro. Daniel Kauffman and family who expect to spend Sunday, July 10, at Martinsburg, Pa.; Bro. Charles Shoemaker and family who are in Eastern Pennsylvania; Bro. Clayton Yake and family, who are in Lancaster Co., Pa.; Sister Mary Schload who is at her parents' home at Akron, Pa.; Bro. and Sister Frank Brilhart and Sister Anna Stull, who are helping in Bible school work at Rockton, Pa.; and Sister Ruth Ressler, who is engaged in similar work at the Home Mission, Chicago, Ill. Bro. Levi Mumaw expected to attend the meeting of the Executive Committee of the M. B. of M. & C. at Elkhart, July 9.

Correspondence

Sheridan, Oreg.

Dear Readers of the Herald:—Greeting in the worthy name of our Lord and Savior. We are again made thankful for what He has done for us at this place.

On June 19 Bro. E. E. Stahley from Terra Bella, Calif., was with us. He preached two helpful sermons.

On the afternoon of June 19 some of the young people took their lunches and drove about fifty miles to sing for two families who can not attend church regularly on account of distance. The trip was enjoyed by all.

Pray for the work here at Sheridan, that each one may remain true to God, and also that souls may be added to His kingdom.

June 25, 1932. Elizabeth Shenk.

Harrisburg, Oreg.

Greeting in Jesus' name. Health is fair with the exception of Lydia Newschwander, who is ill with dropsy and heart trouble.

Bro. Allen Good and family were with us yesterday. After Sunday school he preached for us.

Harvest is here with plenty of sunshine and wind.

We can not adequately praise the good Lord for His bountiful crops He has again permitted us to harvest.

Strawberries are almost over.

June 27, 1932. Mrs. Andrew Yoder.

Durbin, N. Dak.

(Red River Valley congregation)

Dear Readers of the Gospel Herald:—Greeting in Jesus' name. On June 5 Bro. J. M. Kreider of Palmyra, Mo., began meetings at this place, continuing until the following Friday evening, June 10. We also had a Bible Conference in which subjects were discussed every evening during the meetings by our home minister, Bro. I. S. Mast. One soul stood for Christ and believers were strengthened.

On Saturday evening, Bro. P. A. Friesen and daughter, Ida, accompanied by Sister Irene Garber of Alpha, Minn., stopped on their way south from our District Conference. Bro. Friesen gave us some very interesting talks on the work in India and on Sunday evening, June 26, Bro. Noah Mack and wife of New Holland, Pa., Bro. A. A. Landis of Ephrata, Pa., and Bro. David Harnish of Lancaster, Pa., stopped here on their way west.

On Sunday evening, Bro. Landis brought us a very interesting message on The Church.

On Monday evening, June 27, Bro. Mack brought us the message on the Three Temptations of Jesus.

We were glad for all these visits, and for the messages that were brought. I am sure we can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

From all evidences we have the promise of a bountiful harvest, for which we thank our heavenly Father.

In His glad service,

June 29, 1932. Eunice Mast.

Manitou, Colo.

Dear Herald Readers:—Greeting. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Last night closed a series of meetings given through the ministry of Bro. Milo Kauffman. Two young souls confessed Christ. Others heard the seeking Savior's call, but did not respond. We trust they will be delivered from the enemy's grip.

Bro. S. C. Yoder of Goshen, Ind., and Bro. D. G. Lapp, Velma Lapp, Harry Lapp and Wilbur Hostetler of Roseland, Nebr., were with us the night of June 16. Bro. Yoder came earlier in the day and preached for us Thursday evening.

Bro. Andrew Brenneman and wife, T. M. Brenneman, wife and child of Elida, Ohio, stopped with us the same evening. Bro. A. Brenneman took part in the service.

Bro. Jacob Brenneman and family of Tofield, Alberta were here June 19 and 20.

Katie Yoder, Bro. Sylvan Yoder and wife of Wolford, N. Dak.; Floyd Kauffman and wife, and Floy and Harold Kauffman from Minot, N. Dak., spent a few days here in June, visiting friends and enjoying the mountains.

We have also had visitors from our near-by congregations. We enjoyed the fellowship of all. Come again.

Bro. J. A. Heatwole came here last night. He gave us encouragement in the work.

Will you pray for us that we may be faithful ambassadors for our Lord?

June 29, 1932. Martha Guengerich.

Picayune, Miss.

To all Herald Readers, Greetings. "The eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3).

Since our last items from here we had with us in worship, from the Lyman or Gulf Haven congregation: Bros. D. S. Brunk, Joe Yoder, Ralph Miller, and Sisters Myrtle and Thelma Brunk. On June 12 Bro. Brunk brought us the message from Matt. 5:1, 2. We were glad for the visit and message. Come again.

Sister Leota Yoder has gone to Kalona, Ia., to spend some time with her sister and other friends of her girlhood days.

Emerson Lantz has gone to Ohio in quest of work, and to call on old friends.

Dan Kauffmans and David Millers, both of the Old Order branch of the church, have gone north; the former to Geauga Co., Ohio, for an indefinite stay; the latter to their former home near Nappanee, Ind. Ora Hochstetler took the latter family and belongings in his Ford truck.

The weather at present is very warm, with good breezes.

June 30, 1932. L. S. Glick.

Hydro, Okla.

Dear Herald Readers:—Greeting. On April 17 our counsel meeting was held, but due to sickness we were not able to have our communion until May 15.

On Mothers' Day the young folks from the Bethany church gave a good program at our church.

On June 19 we reorganized our Sunday school for the following six months with the following results: Supts., Alvin Schantz, Elias Schlabach; Secys., Amelia Schantz, Mabel Miller; Chors., John Slagell, Mattie Swartzendruber; Librs., Barbara Swartzendruber, Florence Bryan.

We are having a very wet harvest. Crops are looking fairly well so far.

June 30, 1932. Nora Eichelberger.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Our summer Bible school was held for two weeks, beginning June 6. The total enrollment was 177, which was far beyond what was anticipated when the work began. Eight teachers had charge of the class work. On Friday evening a program was rendered by the school and the attendance was very good. We rejoice to know that the boys and

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Miscellaneous

GIVE TO GOD THE GLORY

By Arline Yoder

For the Gospel Herald.

If a little song that I can sing
Can put a bit of rhythm in a heart,
That somehow lost its tunes along life's way,
Reviving all the joy bells—make them ring,
I'm glad—but—give to God the glory.

If a word perchance of kindness clings,
Or just a smile, a reassuring nod,
A glad hello, or hearty grip of hand—
To one, and spurs him on to nobler things,
I'm glad—but—give to God the glory.

If my pen can scatter worthwhile thoughts
From coast to coast—in lands afar perhaps—
To help men know there is joy living true;
That life is too full to spend our days for naught,
I'm glad—but—give to God the glory.

And at last, when life's short sun doth sink
Behind the western bars of chilling death,
If Christ shall say, "Thou servant true, well done,"
I think I'll say while standing on the brink,
"I'm glad—but—give to God the glory."

West Liberty, Ohio.

PREPARATION FOR SERVICE

By Naomi Yoder

For the Gospel Herald.

It should be the desire and aim of every Christian to be prepared for the work that God has for us, and be in a condition where we can be most useful in His service.

When we speak of service some think first of going to the foreign field and giving their life to bring the Gospel to the heathen. Others think of an active call as a minister or taking an active part in the church work.

When we speak of preparation some think first of education. But it seems our preparation for service and our service mean even a great deal more.

It includes those who can have no educational advantages and those who do not realize a definite call to active service, enabling them to be prepared and ready to serve God faithfully where He has placed them. We cannot all be preachers, teachers, or missionaries, but God has a place for every life. God can only use us in the place He has designated should be ours.

Different calls of service demand different needs of preparation, but there are a few principles which are essential and apply to every call of service.

In II Tim. 2:15 we have these words: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We need to know the Word to be able to give an answer always to all men for the hope that we have within us. We know that God's Word is sure; nothing can withstand it. If we know the Word we have one of the greatest weapons of Christian warfare for our defense, and we can have the confidence and assurance of a sure defense at all times.

Paul says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect throughly furnished unto all good works" (II Tim. 3:14-16).

We need to begin early in life to study and meditate in the Word of God, so that as we go on through life we will be prepared to overcome the difficulties of sin and deception that we might meet with. The Holy Spirit brings to our remembrance those things which we have learned.

Paul said the Scriptures were able to make us "wise unto salvation through faith that is in Christ Jesus."

If we educate ourselves in the Word of God we will attain wisdom that will far exceed any other knowledge we might gain and coupled with a firm faith in Jesus Christ will give us a Christian education that will cope with all the wisdom and intelligence that man can offer.

We find it is necessary to know the Word in every line of Christian service. Unless we know the Word we cannot live it. Unless we live it we have failed already in one important quality of successful service. If we do not live the life ourselves we cannot expect to help others.

We should begin our preparation in the home. We who have Christian parents who have given us Christian teaching, can scarcely measure what it has meant to us in our lives by helping to prepare us for useful service. Our Sunday school teachers and others who are older in the service have taught us and lived true, faithful lives before us. We can hardly learn to appreciate the great responsibility and privilege of parents, teachers, and ministers to teach us who are younger and keep us and lead us on to a life of service.

Prayer is very essential in making preparation. Prayer is the Christian's source of power. "If ye ask anything in my name I will do it" (Jno. 14:14). Through prayer we learn to know God. It is through prayer that we gain strength to overcome the enemy when all other help might fail. Through prayer we receive help from God in any time of need. We dare not neglect our prayer life, if we want power in our lives. If we realize the worth of prayer in our lives with faith we will be prepared with victory for any temptation or trial that might chance our way.

We must realize complete victory in our own lives before we can be prepared for successful service.

Then too, we must make use of the opportunities and gifts that are before us. "Neglect not the gift that is in thee" (I Tim. 4:4).

We should allow God to use us just where we are. We can exercise the gifts that God has given us and take advantage of the opportunities that we have. In this way we prepare ourselves for greater service. If we are faithful in the little things, then only can God use us for greater service.

We must be fully consecrated to God's service, fully surrendered to His will, willing to submit ourselves completely to whatever place He would have us fill. If we want God to use us we must give up everything to His service. A fully consecrated and surrendered life is the life that God demands for His service.

"Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

God says the time to live for Him is in our youth. We need then to prepare in our youth, and search and study the message God gives to us through His Word, praying much for strength and guidance in our life. It is through earnest prayer and study that we can be true to our Savior and continually grow in grace and acknowledge the truth, so that if God sees fit to use us for greater service we may be ready and able to perform that work which He has for us to do.

Hubbard, Oreg.

A WARNING

By Mary Alice Brubaker

For the Gospel Herald.

We are wondering why so many Christian people do not keep aloof from all worldliness (world-likeness) when we are so specifically warned in the Word of God to keep ourselves "unspotted from the world." You and I know this, and why are these things continually done by those of better knowledge? The younger ones look to the older for example, and rightly so. We dare not and can not deny it, that in so doing we bring upon ourselves that awful disfavor of God. No one can help us when we are so persistent in having our own opinion and way, and if we seem ever so sincere to some. God knows our motive, regardless of our seeming sincerity.

It is quite obvious when the heart is humble and of a broken and a contrite spirit, that the Lord's will and way will be noticed on the outside be-

cause of the dominating Spirit within. Being truly born again and having the mind of Christ is the only way. This is an individual matter. Let us be honest with ourselves and bring honor to God instead. For He says, "He that honoreth me, him will I honor." Leave the world alone, "Follow me." "Let the dead bury their dead." We dare not look back, as did Lot's wife, into the beggarly elements of this world, for now we are not our own anymore, but we are bought with an enormous price. Our heavenly Father told us to "go on to perfection." Then, why not listen? He means not a sinless nor a faultless, but a blameless life. A life doing the perfect and acceptable will of God (Rom. 12:2) in order to win in the end of our pilgrimage here. So sad, as we behold those who started in the new life in Christ Jesus in their youth (some older, some younger) appear to fail in the middle of their career on this journey. This need not be so.

Dear Christian friends, we must keep ourselves "unspotted from the world" —absolutely so, if we want to win. The Lord expects us to obey Him, for He definitely says in John 15, "Ye are my friends, if ye do whatsoever I command you." Lord, help us to let our light shine as stars in a dark night. May our motto be, "Out and out for Christ."

Sterling, Ohio.

CALM REPOSE

What is calm repose? What does it mean in the life of a saint? Does it mean to fight for personal rights? Does it mean to pull wire? Does it mean to resist personal injuries? Does it mean to retort? No. It means none of these things. It means just the opposite.

To enjoy "calm repose" means to never rail. It means to be perfectly calm in the inside. It means to be so still that there is not a word of resentment. It means to be quiet. Calm repose means to turn "the other cheek" if one smites you on one. It means to never retort. If your reputation is at stake, it means to leave it all over with your Lord who can defend your reputation. It means to even leave the taking care of your character in the hands of Him who is the only one who can keep it clean. All you can do to your reputation or character will only mar them.

"Calm repose" is to rest in Him, understood or not understood. It is never to strive, never to cry because of what is being done for or against you. It may hurt your influence and power for good, but you cannot change that by any efforts of your own. He knows, that is sufficient. He loves, that is more than all against you. He cares, what if no one else does care? The majority is on your side if the Lord is for you, that is all that is needed.

"Calm repose" means to be meek and lowly, even when you are wronged or slighted or set at naught. It means to be taken up with Him, that He can keep you in perfect peace and rest. It means to keep your mind stayed on Him so that nothing can disturb you. It means to never judge nor condemn. "Calm repose" means to never censure but to suffer in the same spirit as He suffered while upon this earth. It means to be so resigned under chastening that the meek helpless lamb-like nature will be manifested. A lamb never knows how to fight for itself, the most it can do is to bleat, which it seldom does. When it is suffering it simply stands and quivers until some one comes to deliver it.

To enjoy "calm repose" is never to have a doubt nor a fear. It means never to allow your lips to utter a disparaging remark of another, no matter what they may do to you. It means never to insult anyone, not to take an insult. It means to know God, not by hearsay but by a practical experimental salvation. Those who thus enjoy this "calm repose" will be inright, outright, upright, downright, calm any time, anywhere, all the time. They will manifest the Christ-life under all circumstances. May it be your joy to really know the pleasure of being calmly reposed in the Christ of God.

—Sel. by a brother.

POSSIBLE BY-PRODUCTS OF THE DEPRESSION

For a dozen years this country has been experiencing what many know as a "jazz era." Life has been syncopated "Whoopee."

"Go places and do things"—mostly shallow things and shoddy places—has been the all consuming ambition of old, young and middle aged. Speed, excitement, glitter, sex, have been madly pursued as the supreme goal and good.

We have coined many high sounding catch words calculated to alibi our depravity. Even religionists lost their bearings and adapted the church and its program to the glorious orgy of unrestrained sex and money madness.

Staid educators became maudlin coworkers with the "spirit of the times." Instead of being moulders of youth for their day of responsibility they fostered a "new freedom" for both mind and body which speeded up the increasing jazz tempo to the nth degree.

Gray haired mothers and grandmothers shortened their skirts, exposed their bones, put on their war paint and started for freedom, their bobbed hair flapping in the wind.

Oh, it was a glorious spree—while it lasted. Now with sore-heads, sore hearts, and empty pockets we have come to the dawn of "the morning after." What the reaction will be remains to be seen. Whether, when we get over our headache, we shall patch up the old "speed wagon," load it down with gin and jazz and go "on another party," or sober up and do some solid thinking some of us are waiting to see.

There are moments when the writer thinks he sees signs of sanity in both old and young. Should we, like the hog-tending youth of long ago, "Come to ourselves," we might yet salvage a generation and foundation best things for the future.

One thing appears to me to be certain: the universal gloom of the depression has pianissimoed our jazz tempo quite noticeably. The young folk with whom I have contact are doing some solid thinking—indeed, I find them more ready and willing to think than some older folk. These youngsters are quite eager to make a new appraisal of life and life's values. This is hopeful. Only last night I saw two hundred of them on their knees before God, their upturned faces wet with tears and their earnest prayers throbbing with faith and hope. How I pity them! How I love them! How I dream and hope for them!

Now if we who are older have the sense God wants us to have we'll turn back toward old-fashioned home life, thrift, Christian experience, prayer meetings, preaching, family altar, and the things that belong to our eternal safety.—The Defender.

THE NEEDED STRENGTH

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4). In this verse we see our having need of more than one kind of strength. It is quite true that we need to be strong in body, capable and well informed in mind; spiritually, we none the less need to be powerful in things pertaining to God. Four things may be regarded here as necessary. First is cleansing from sin, second, the atmosphere of prayer, third, the food of the Word and fourth, the exercise of obedience. As the body under ordinary circumstances desires food, takes it and enjoys it, so the Word is the food for the soul, and there should be a like desire, use and enjoyment, and if these elements do not prevail then there is something wrong. The body further requires natural and refreshing rest. Sleeplessness is usually a symptom of some trouble, so the soul needs the rest spoken of in Matt. 11:28, which comes through trust, love and hope, unfaithful Christians are restless and unhappy. So if we live in the pure atmosphere of God's love, breathe freely through prayer, take plenty of food and exercise we shall always be well and strong.—E. E. Kublic.

CORRESPONDENCE

(Continued from page 313)

girls took such an intense interest in the work. This was exemplified by their bringing 25 new pupils the second day and 19 the third day.

The community was shocked by the sudden death of the writer's loving companion. Many are the words of sympathy received by cards, letters, and personal meeting. These are very helpful but can not drive away the extreme loneliness after having spent over 41 years together.

Sanford G. Shetler and wife are on a trip to his wife's parents in Colorado. They are taking his sister, husband and son to their home at Creston, Montana.

There has been considerable sickness in the Johnstown district of late and several have been taken to the hospital. Practically all are recovering.

Pray for the work of the Lord and especially for your correspondent.

July 1, 1932. S. G. Shetler.

Baden, Ont.

On June 11-18, a series of evangelistic meetings were conducted at the Shantz Church near Baden, by Bro. D. A. Yoder of Indiana. These meetings were very inspiring and we feel to-day with the Psalmist of old, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." Fourteen precious souls confessed their sins and accepted Christ. Ten of these are in a class of instruction at the present time and expect to be baptized and received into church fellowship on July 17, the Lord willing. Three will be reclaimed and one was a member of another church.

Jesus said to Peter, "Feed my lambs;" "Feed my sheep."

July 4, 1932. Cor.

Elida, Ohio

Dear Herald Readers:—Greeting. Among the recent visitors at this place was Bro. J. A. Good of Bremen, O., who preached us an inspiring sermon. Bro. Eli Yoder and family also worshiped with us one Sunday, Bro. Yoder delivering the sermon.

Bro. Andrew Brenneman and wife and Bro. Tim Brenneman and family have again returned to their homes after spending several weeks traveling through the western states.

We are also glad to have some of our young people back from college for their summer vacation.

On the evening of June 29, the children and young people rendered a very interesting program for Children's Day. Next Sunday, July 10, we expect to hold an all-day meeting, of which a report will appear in the Herald later.

Pray for us that we may be faithful and not be found wanting when the Master comes.

July 4, 1932. Cor.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—We again have great reason to praise God for His watchful care over us continually. On June 20 quite a severe hailstorm passed through our community destroying some of the crops and poultry. Although a number of our members lost quite heavily in the storm we are thankful that no lives were lost and that no one was seriously hurt.

On June 12 we had the privilege of having in our midst Bro. and Sister Andrew Brenneman and Bro. and Sister Timothy Brenneman of Elida, Ohio. Bro. Andrew preached for us in the Sunday morning service.

Our bishop, Bro. Jacob A. Heatwole, is much improved in health. He has been able to instruct our class of converts. Last Sunday morning, June 26, our class of twelve converts was baptized and received into Church fellowship by Bro. Heatwole. In the same service previous to the baptismal service we were favored by a message from Bro. J. W. Shank, missionary on furlough from South America.

The afternoon of the same Sunday Bro. Shank delivered the message to the Mexican people in Spanish. Every one was favorably impressed with the message and they are all anxious to have Bro. Shank preach for them again.

We are indeed favored by having Sister Shank and the boys in our midst, while Bro. Shank is in Denver taking some Bible work. Sister Shank is visiting with her mother, brother and sisters.

Pray for us.

July 4, 1932. Kathryn Leatherman.

Brunnerville, Pa.

Dear Readers of the Gospel Herald:—Greeting in His name who has so abundantly blessed us. On June 19, Bros. Samuel Lehman and Joseph Boll, Jr., preached at Erbs.

On June 25, Bro. Christian Hostetter of Refton spoke at the Bible meeting at the Hess Church. His subject was, "The Joy of Winning Souls."

On Sunday, June 26, Bro. Chester Lehman of Harrisonburg, Va., brought a message to the Hammer Creek congregation.

Pray for the work at these places.

July 5, 1932. Cor.

Columbiana, O.

Three impressive meetings were held at the Old Order Mennonite church of near Columbiana on June 11-13.

On Saturday June 11, the preparatory services were held, at which time two precious souls were received into the church by water baptism, and also votes taken for candidates for a minister. Six brethren were chosen.

On Sunday June 12, communion services were held and on Monday, June 13, ordination services, at which time Bro. Israel Snyder was chosen by lot and ordained to the ministry. May the prayers of God's people ascend to the throne of God that our brother may be a faithful worker in God's vineyard.

July 5, 1932. Cor.

Flanagan, Ill.

Greeting to Herald Readers:—Bro. C. F. Derstine of Kitchener, Ont., came into our midst on June 21 and preached to us each evening for one week. He preached the Word with power to a large attentive audience. Some of his themes were as follows: Cleaning Choked Channels; What's the Matter with Modern Civilization; Hitting the Tape Line for God; Seven Reasons Why I Believe the Bible to be the Word of God; The Tragedy of the Carnal Christian; Christian Parenthood; The Why of the Mennonite Church; The Seven Greatest Tricks of the Devil; The Seven Greatest Needs of the Community. As a visible result there were three public confessions, besides others who expressed themselves as reconsecrating their lives to God.

May God bless the seed sown that it may bring forth much fruit.

July 5, 1932. Carrie Grieser.

Richfield, Pa.

Dear Herald Readers:—Greeting. Sunday evening, July 3, marked the close of a series of meetings held at the Cross Roads Church, with Bro. John W. Hess of Akron, Pa., in charge. The meetings were attended with good interest, and the Word was expounded with power. There were thirteen confessions. Truly we may rejoice, for even the angels of heaven rejoice over the repentance of a sinner.

May we pray that these, as well as all God's children, may be faithful, for the crown is not given in the beginning nor in the middle of life's race, but he that endureth unto the end shall be saved.

July 5, 1932. David Kauffman.

Aurora, Ohio

Our annual Sunday school meeting held each July 4 is again history. This year the program was built around the aim, "A Better Service by a Deeper Life." Sunday was used as a preparatory day by Bro. I. B. Witmer, who spoke on the text, II Tim. 2:15, showing the need of this deeper life, while Bro. E. J. Zook in the evening hour

took up I Tim. 4:16 to show what our response should be.

On Monday a large house again assembled with Brethren I. J. Buchwalter as moderator, Enos Detweiler, assistant, and I. B. Witmer, secretary. After Bro. Merle Eshleman led the devotion, the theme begun on Sunday was continued. One of the first challenges given us by Bro. S. D. Rohrer on the subject "Laborers" was, "Are we living the Deep Life." This was followed by a sermon by Bro. E. F. Hartzler on I Cor. 15:58—The Stedfast Laborer's Reward. This encouraged us to keep on as we received a renewed vision of the gifts of a loving heavenly Father with the inheritance awaiting the faithful.

Bro. I. J. Buchwalter riveted several well-directed truths as he conducted the children's hour. Dependability and faithfulness are highly prized in God's sight. Since the Bible is always closely associated with the Deeper Life, we next had a topic on "Learning to Love the Bible" by Wm. G. Detweiler. As Bible character after Bible character was brought before us with Bible reference after reference as to how precious God's Word has been and should be and is now, no one present could help but resolve to dwell "yet deeper."

Bro. Stanford Mumaw followed this with the topic, "Profitable Bible Study." While a number of points were stressed, two were especially outstanding. The first was that before Bible study can or will be profitable one must be in love with its Author, and then secondly, there must be a real need felt that calls for something to satisfy. The last topic for the afternoon, "The Home Devotional Period," by Bro. Louis Amstutz, was handled so that we might go home and put into practice what we have heard and resolved to do.

During the day and especially in the evening hour, the music was in charge of the Beech Chorus. Many very timely, suggestive and well-rendered quartettes, octettes and choruses were rendered. Bro. Enos Detweiler followed with a closing sermon using Jacob's life for a foundation.

Recent action has been taken by this congregation towards more aggressive work in the surrounding territory, the first service to be held July 11 at the Portage County Infirmary. The Church here has for some time had full charge of the work at East Orwell, Ohio, and shares the responsibility of the work in Crawford County, Pa.

July 7, 1932. Cor.

Duchess, Alta.

To all the Herald Readers, Greeting:—In order that all those who are interested in us may hear how we are getting along on our journey we shall use the columns of the Herald to give information. We arrived at the home of Bro. Henry Ramer at this place in the afternoon of July 2, after having had an enjoyable and encouraging trip all the way thus far. We stopped with Bro. and Sister Rudy Stauffer, Wooster, Ohio, the first night, with Bro.

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BALODGAHAN NEWS LETTER

(Continued from page 309)

registering 106° F. to 112° F. in the shade many in the village have been busy pouring water on earth to make the right consistency of mud for building new houses. They knead it with their hands or feet and mix in straw. Then it is carried to the wall and moulded properly with their hands. Thus slowly the walls get a little higher. Some have the bamboo rafters on and some have already laid the tile roof.

One of the tanks in the village was partially drained before the hot season, so that it could be cleaned out. It is now about dry. Much of the fertile soil which had collected at the bottom is being put on the fields to make them more productive. Some has been done and several fields are ready for the rice sowing. It is amazing to see how nicely a field can be prepared with their crude plows.

The grass is quite dry, but the new leaves on the trees look beautiful. All are thirsty and will gladly drink when the rains come. To-day a large cloud has been hanging in the north and those who know say that the monsoon is surely coming.

We who are on the plains are talking expectantly of the return of those who are away to the hills. Sometimes curious things happen during the missionaries' absence. One thing which might be mentioned is the gardener's wise or unwise decision to transplant chrysanthemums during the hottest weather. Such has happened for two successive years at different stations. We hope that by and by they will learn not to meddle with imported plants that are trying their best to keep alive.

The Bible women, having had a vacation during the month of May, are again making their daily trips to the surrounding villages. Not long ago we heard of the death of an influential man in one of these villages. He had heard the message of love many times but had made no open confession.

One of our Christian women died this last week of puerperal infection. She left an only child, a boy, four days old.

Since this is my first hot season experience I can not judge, but others say that this one has been comparatively mild. We had a break of cooler weather this year by which the hot weather did not seem so unbearable.

Please continue to remember us in prayer that our efforts might be directed to His honor and glory.

Yours in His service.

June 4, 1932. Mary Jacie Holsopple.

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Mennonite Conference held near Kenmare, N. Dak., June 23, 24, 1932.

Devotion, led by M. E. Brenneman. Albany, Oreg.

Organization.—Mod., E. G. Hochstetler, Wolford, N. Dak.; Ass't Mod., A. C. Good, Sterling, Ill.; Sec., J. C. Gingerich, Detroit Lakes, Minn.; Chor., E. D. Hershberger, Detroit Lakes, Minn.

Resolutions Committee.—M. E. Brenneman, Albany, Oreg.; Archie Kauffman, Kenmare, N. Dak.; J. C. Gingerich, Detroit Lakes, Minn.

Conference Sermon, **"The Church of Jesus Christ,"** Matt. 16:16, J. M. Kreider, Palmyra, Mo.

Some truths presented: The Church of Jesus Christ is the greatest institution on earth. Jesus Christ is the head of the Church. The Church is composed of men and women called out from the world who constitute the visible and militant Church whose arch enemy is the devil. The Church as we know it dates from Pentecost. The Holy Spirit leads and guides us in our Christian warfare. The Bible, which is the Word of God and also the sword of the Spirit, is our defense. Those responsible for the work are designated in Eph. 4:11. We are not to be "dumb dogs that can't bark," but are to beware of "wolves." We are to feed the flock of God. Jesus is the Good Shepherd. All applicants for membership should be examined carefully and instructed faithfully before being admitted into church fellowship. The Church is not a political organization, community club, or a play house. The Church has great authority under the faithful overseers who feed the flock of God and who carry on the work in the fear of God, and the guidance of the Holy Spirit. We want to keep it pure by faithful discipline and loyal support from the laity and all who have a part in the great work of carrying the messages of the cross to a lost world.

Bros. P. A. Friesen, M. E. Brenneman, and I. S. Mast gave verbal testimony to the message, after which the audience in a rising vote also endorsed the message.

Conference Questions

I. The Changing Modern Mind and the Unchanging Word of God.

Answer: Since men and methods change but God and His Word never change, be it

Resolved, that we as a Conference hold to the eternal verities of God's Word (Psa. 119:89; Matt. 24:35) as the anchor for our souls and the rule of life without adding thereto or taking therefrom. Rev. 22:19.

II. Exposition of Matt. 18:15-18.

Answer: Recognizing that "to err is human" and that differences and difficulties may still arise among brethren and sisters and that when they do, be it

Resolved, that we observe prayerfully the three steps in the Savior's teaching in Matt. 18:15-18 always remembering that the welfare of the cause of Christ and our brethren is paramount, and that we observe Gal. 6:1 in the spirit of meekness.

III. Scriptural Emphasis of Spirituality and Doctrine.

Answer: Whereas, doctrine as used in this question means our creed or statement of faith and teaching, be it

Resolved, that we adhere and faithfully emphasize the Scriptural basis of all doctrine (Jno. 7:16, 17; Tit. 2:10; II Tim. 3:16; I Tim. 4:16) found in the Bible and that we walk in newness of life and worship in Spirit and in Truth, always abounding in the work of the Lord. (Rom. 6:4; Jno. 4:24; I Cor. 15:58; I Jno. 10:10).

IV. The Minister—His Qualification and Calling.

Answer: Since the work of ministry is truly a sacred calling, be it

Resolved, that this conference consider and call into service only such brethren as have the Scriptural qualifications for the ministry (I Tim. 3:1-13; II Tim. 4:1-5; Tit. 1:6-9) and that as minister of the Gospel we:

1. Preach the Word in season and out of season. II Tim. 4:2.
2. Visit the sick and comfort the unfortunate. Jas. 1:27.
3. Admonish the erring and wayward.
4. Rebuke sin in all its forms.

Finally that we walk humbly with our God in meekness and fear, always magnifying the name of our blessed Lord and Master.

V. The Relation of the Church to the Powers That Be.

Answer: Whereas, the "powers that be" are essential to the welfare of our commonwealth and are ordained of God (Rom. 13:1), be it

Resolved, that we give honor to whom honor and respect is due and pray for all those in authority (I Pet. 2:13) and those who are set for the punishment of the evil-doer and the praise of them that do well (II Pet. 2:14), that we may continue to proclaim the message of the cross by word and deed to a lost world. (I Tim. 2:9).

VI. The World Without a Church.

Answer: Since "the world without a Church" presumes a condition so terrible and unthinkable that no human being can adequately comprehend it, be it

Resolved, that we as parents, individuals, and all Christian workers, labor faithfully, endure hardness (II Tim. 2:3) and if need be give life itself, to rescue souls for the kingdom until Jesus comes. (II Thes. 1:5-12).

VII. Resolution for General Conference.

Since our General Conference is laboring continually and sincerely for the welfare of its constituency and others, be it

Resolved, that we, the Dakota-Montana Mennonite Conference, pledge our united and hearty support, both by prayer and active coöperation, in promoting the cause of Christ and in maintaining the purity, unity, and vitality of our beloved Church.

VIII. Resolution for the General Relief Committee.

Since the General Relief Committee and others have so considerably assisted the Dakota-Montana Conference District in a financial way during our distress resulting from the past year's dearth, be it

Resolved, that we herewith express to the General Relief Committee and others who have donated to this cause, our heartfelt appreciation for the manner in which they have relieved our people of hardship and suffering during the past winter.

Conference Appointees

Mod. of Conference, I. S. Mast.
Chairman District Mission Board, L. C. Kauffman.
Assistant District Mission Board, A. L. Glick.
Secretary-Treasurer District Mission Board, A. A. Kauffman.
Mennonite Board of Education, J. C. Gingerich.
Mennonite General Mission Board, E. D. Hershberger.
Mennonite Publication Board, R. E. Meyers.
Mennonite District Bible School Committee, S. K. Zook.
District Evangelist, Archie Kauffman.
Third Member Program Committee, E. D. Hershberger.

Ministerial List

Bishops: E. G. Hochstetler, P. A. Friesen, I. S. Mast, J. M. Kreider.

Ministers: L. A. Kauffman, Archie Kauffman, John Stoll, A. C. Good, E. D. Hershberger, M. E. Brenneman, J. C. Gingerich.

Deacons: L. C. Kauffman, J. E. Harshbarger, R. E. Meyers.

J. C. Gingerich, Secretary.

REPORT

Of the Twelfth Annual Dakota-Montana Sunday School and Workers' Conference

Song service led by D. G. Kauffman opened the conference. Following the song service L. A. Kauffman read for a lesson Eph. 6:1-18 and led in prayer.

Archie Kauffman then took charge of organization. The following officers were elected: Mod., Elmer Hershberger; Asst. Mod., John Stoll; Asst. Secy., Frank Mullet; Chor., Floyd Kauffman.

My Part in this Conference: This subject was discussed by Bro. Archie Kauffman. He made us all feel that we had a very important part in the conference, whether our names appeared on the program or not. We all could do our part in praying and in helping the speakers by giving them our undivided attention.

A song by the congregation was followed by a sermon. Bro. Friesen brought us the message from Heb. 12:1-3. His theme was, **"Looking unto Jesus."** We must not look at the preacher but unto Jesus, the Author and Finisher of our faith. Jesus has stood the test and endured the shame. He is the greatest victor the world has ever seen or ever will see, and He is able to keep us from falling. The one who cannot stand is not looking unto Jesus but is depending on himself. God is able to deliver us but we must look to Him.

Wednesday Morning

Song was led by our chorister. Our devotional service was conducted by Bro. Herbert Kauffman.

Making the Sunday School a Bible School Indeed. This subject was discussed by Bro. Andrew Glick. We must stick to the Bible as a textbook; we can find plenty of stories in the Bible which will hold the interest of the children and we need not bring in outside material. All unnecessary organization should be avoided because our class period is too short. We should have Spirit-filled and burdened teachers.

A song by the congregation.

Hindrances and Helps to the Work of the Sunday School. Sister Glick gave us some very good points. We should see that our seat is always filled on time because we will cause a disturbance and detract from the attention of the lesson if we are late. To be a help, always have a prepared lesson and give your undivided attention.

Bro. J. E. Harshberger spoke on the same subject. He gave the following points. First the superintendent can be either a hindrance or a help. He must give the proper attention to everybody on all occasions, and welcome courteously all visitors. Members of the school should coöperate with and support the superintendent in whatever he undertakes.

The congregation sang another song. Our next subject for discussion was **Coöperation of the Home, Sunday School, and Church.** This subject was divided into two parts. The first **Its Importance,** was discussed by Bro. Ernest Kauffman. These institutions are a small force in a large field and therefore must work together harmoniously. The second, **How to Accomplish,** was discussed by Bro. John Stoll. There must be a unity in love if the desired goal is to be reached.

"Take Time To Be Holy" was sung by the congregation. Bro. J. M. Kreider then discussed for us **The Service of Song.** His subject was divided into two parts: **Its Place in the Sunday School,** and **How Get the Message.** Children ought to have a part in the singing and ought to be taught to sing. They ought to have a separate song service by themselves each Lord's Day. Singing should be a joyful noise unto the Lord. Sing so that you can be understood.

After another song Bro. Edward Kauffman gave us a short history of **The Second Sunday School in Our District,** which is the Spring Valley Sunday school at Kenmare, N. Dak. The first Mennonite Sunday school was organized here in 1904. Previous to this, however, there was a union Sunday school which continued a short while after our Sunday school was organized.

There was a short time given for open discussion before the noon intermission.

The afternoon meeting was opened at 1:15 with a song service and devotion, which was conducted by Bro. J. E. Harshberger, who read for a lesson Psalm 16.

A **Children's Meeting** was conducted by Bro. Friesen. He told the children some stories and experiences which they had experienced as missionaries in India. Then Bro. D. H. Bender gave us a talk on **The Services the Sunday School Should Render to the Church.** The Sunday school should be a place where young people and children are prepared for the Church. It should give the Church proper recognition of authority. It should be a training school for future workers in the Church.

Report of Our Field Work was given by Bro. L. A. Kauffman.

Since 1912 there has been an organized Sunday school at Coalridge, Mont. The present enrollment is 40, with a teaching force of 4.

Wisconsin has an enrollment of 44, and 3 teachers.

Fairview enrollment 92, teaching force, 8. A teachers' meeting has been in progress here for about a year. They meet about once a month.

Lake Region enrollment, 81, with 7 teachers.

Lake View enrollment, 89, a teaching force of 9.

A Mission Sunday school is conducted at Logan. There is an enrollment of 30, with 4 teachers. It means a sacrifice to carry on the work but it is well worth while.

Red Top enrollment, 82, a teaching force of 7.

Red River Valley enrollment, 24, with 3 teachers.

Spring Valley enrollment, 68, teaching force not given.

The total enrollment is 550; total number of teachers not including other officers is 52. There are 61 Sunday school scholars over 12 years of age that are outside the fold of Christ.

At this time we had several five-minute talks on the subject, **About My Father's Business:**

(a) **In the Home,** by Sadie Yoder. It is the Christian father's duty to train up a child in the way he should go.

(b) **In Everyday Life,** by Samuel Miller. Surrender your own will to the Master and let Him control it.

(c) **In the Sunday School and Church,** by Melvin Hostetler. Always show an interest in the souls of those you associate with.

Sister Ida Friesen gave us a few thoughts on I Corinthians 15:58. She chose as her theme, **Characteristics of the Successful Christian Worker.** We must remain true to what we believe and to what the church teaches. Be steadfast; always abounding in the work of the Lord. Practice the rule of the second mile as Jesus taught it.

Abraham Jones presented a few thoughts on the same verse. Hold fast to that which you have and the Lord will prosper you.

A short time was given to open discussion, during which the following thoughts were given. Bro. Good: The people who have a joy in serving would not be found any place else. Ours must be a willing service. Bro. Mast: The church's borders have been extended but the work is greater to-day than ever before.

The evening meeting was opened with a song service led by Sister Rhoda Hostetler. The devotional service was conducted by D. G. Kauffman. The evening was given to Bro. Friesen who gave us a talk on **The Work in India.**

Thursday Morning

The song was led by our chorister. Amos King read for a lesson Isa. 55. After the devotional exercises Bro. Friesen continued his talk on India.

The congregation rose and sang a song after which Floy Kauffman spoke to us on **How to Live a Successful Christian Life.** We must crucify the old man and give Christ supreme control. A working Christian has no time to backslide.

Frank Mullet on the same subject: "Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

Song by congregation.

Joy and Fruitfulness of a Surrendered Life. Lillie Borntrager: Carry all your burdens with a smile, and help your neighbor to smile. Floyd Kauffman: To give all to some one greater is a surrendered life. Joy of the wicked is but for a moment, but our joy is lasting. The surrendered life is the self sacrificing.

Our Young People for Christ and the Church, was discussed by Bro. E. D. Hershberger. Every one who has Christ in his heart, whether young or old longs to see the young people come into the Church. Young people are the life of the Church. Our great problem is not to get the young people into the Church but to hold them for the Church. To hold the young people in the Church is to lift up Christ, to teach the Word, for Christ is the central figure of the Word. Let each one be willing to carry his responsibility, first in the home, second in the Sunday school, third in the Church. Maintain discipline in the Church and home and you will hold the young people. Then pray for them and give them something to do. We must have exercise in order to grow. Every child of God can pray, do personal work, and study the Word, and no one will try to keep him from it.

A mixed quartet arranged by Floyd Kauffman sang "I Will be True to Thee, Lord."

Bro. I. S. Mast led in a benedictory prayer.

Frank J. Mullet, Asst. Secy.

Married

Gingerich—Handrich.—Bro. Daniel Gingerich and Sister Alma Handrich were united in holy matrimony April 30, 1932, at the home of the bride, Bro. Menno Esch officiating. May God's blessings attend them through life.

Smith—Wisseman.—On June 27, 1932, Bro. Burton Smith of Harrington, Del., and Sister Alma Wisseman of Greenwood, Del., were united in marriage at Denton, Md. We wish them God's richest blessings in their pathway through life.

Eberly—High.—On June 18, 1932, Bro. Edwin Eberly of the Indiantown congregation, and Sister Mabel High of the Stumptown congregation were united in marriage by Bishop Abram L. Martin, at his home in Intercourse. May God's blessing be with them.

Witmer—Schrock.—On Tuesday, June 14, 1932, Bro. Elmer Witmer of Middlebury, Ind., and Sister Irma Schrock of Goshen, Ind., were united in marriage by Bro. D. D. Miller, at the home of the bride's parents. May the Holy Spirit guide them through life's journey.

Wenger—Harkins.—On June 25, 1932, at the home of the bride's parents, occurred the marriage of Bro. Raymond Wenger of the Lindale congregation, Va., and Sister Fannie Harkins of the New Providence congregation, Pa. Bishop Abram L. Martin officiated. May God bless this union.

Allen—Lehman.—On July 4, 1932, at the home of the officiating bishop, Bro. S. E. Allgyer, West Liberty, O., Bro. Douglas W. Allen, of Denbigh, Va., and Sister Caroline E. Lehman, of West Liberty, O., were united in marriage. May the Lord's richest and choicest blessings attend them through life.

Horning—Martin.—On Sunday, May 15, 1932, at the home of the bride's parents at Weaverland, Pa., Bro. Moses M. Horning and Sister Elsie M. Martin, both of Weaverland congregation, were united in holy matrimony by Bishop Joseph E. Hostetter. May the rich blessings of God rest upon them as they journey through life.

Obituary

Horning.—Maggie Horning, widow of the late Samuel Horning, was born in Hatfield Twp., Pa., June 3, 1855; died in Souderton, Pa., July 28, 1931. She was twice married. Her first husband was Samuel Delp. An aged sister, Mrs. Lizzie Kellor, and the following children survive: Abram K., Deacon Henry, Samuel K., and Howard Delp, Mrs. Milton Kellor, and Mrs. Irwin Lapp. Seventeen grandchildren and five great-grandchildren also survive. She was a faithful member of the Mennonite Church, a devoted mother, and loving grandmother. Funeral services were held Aug. 1, 1931, at the Towamencin Mennonite Church. Interment was made in the adjoining cemetery. Grandma is gone, but she will ever live in our memory.

Harnish.—Martin G. Harnish was born Nov. 1, 1853; died June 22, 1932; aged 78 y. 7 m. 21 d. He was united in marriage to Mary Kendig. To this union were born 4 daughters and 2 sons: Barbara, Mrs. Noah Byers, George, Mary, Mrs. Sabina Stoner, and Martin. Also 10 grandchildren, 1 brother, and 2 sisters survive. He was a member of the Mennonite Church for over 50 years, and remained faithful to the end. Funeral services were held from the home June 25, by Bros. Abraham Metzler and John Myers, and from the New Providence Mennonite Church by Bro. Abraham Martin. Burial in cemetery adjoining the church.

"We need not weep for grandfather,
For he is happier than we.
May we all live a Christian life,
That we some day may grandfather see."

Swartley.—Christian H. Swartley was born Mar. 11, 1857; died June 30, 1932; aged 75 y. 3 m. 19 d. He was a member of the Reformed Mennonite Church for some twenty years. There remain to mourn his departure, 1 brother (Albert Swartley of the Reformed Mennonite Home), his companion, Lizzie Dellinger, who had formerly been married to Bro. Andrew Hershey who departed this life in 1899. In 1900 Mrs. Hershey was married to the above named Christian Swartley. Lizzie Hershey had two daughters, who with her are members of the Old Mennonite church of Landisville. Thirteen nephews and nieces also survive. Services were held from his late home on Sunday afternoon at one o'clock by S. E. Ebersole and further services at the Reformed Mennonite Church at Landisville, by Christian Nolt and Jacob Kreider of the Reformed Mennonite Church. Text, Matt. 7:21-29.

Werner.—Ordania Werner, beloved daughter of the late George and Catharine Werner, was born near Fisherville, Ont., Sept. 2, 1880; died at the home of her brother Milton on March 20, 1932; aged 51 y. 6 m. 18 d. Although the deceased had never enjoyed good health, she was always about and happy, doing many deeds of kindness for those she loved. Her spirit of helpfulness and consideration will be long remembered by young and old in this and other communities where she lent a helping hand. She was a faithful member of the Rainham Mennonite Church, having confessed faith in Christ as her Savior in early youth. She leaves to mourn her loss 3 brothers and 2 sisters—Myron and Milton. Selkirk, Ont., Maynard of London, Ont., Mrs. W. F. Schisler of Kitchener, Ont., and Mrs. Alvin Culp of Vineland, Ont. Funeral services were conducted in the home and at the Rainham Mennonite Church by Bro. A. L. Fretz and Bro. B. B. Shantz. Interment in Lakeside cemetery. Text, Job 14:14.

"All is over, hands are folded
On a quiet peaceful breast.
All is over, pain is ended,
And dear sister is at rest."

Knechtel.—Solomon Knechtel was born in Waterloo Co., Ont., Aug. 9, 1856; died at his home at Waldon, June 20, 1932; aged 75 y. 10 m. 12 d. He was united in the holy bonds of matrimony to Lydia Bechtel of New Hamburg, Jan. 8, 1895. This union was blessed with three children: Harry, Edward, and William (predeceased him in infancy). He leaves to mourn his deeply bereaved companion, 2 sons, 4 grandchildren, and a host of friends and relatives. About six months ago he underwent a serious operation at the St. Mary's Hospital at Kitchener. Just previous to the operation he was baptized and received into church fellowship by Bishop C. F. Derstine. On the evening of June 20, while getting ready to retire, he was seized with a severe heart attack, and dropped over and expired. His sudden death was a shock to his family and the whole community. Funeral services were conducted at the Shantz Church, June 23, by Orphen Wismer and Manassah Hallman. Interment in the adjoining cemetery.

"The family circle's broken now,
Since father's gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Walter.—John Walter, son of John and Margaret Walter, was born Feb. 28, 1930; died May 30, 1932; aged 2 y. 3 m. 2 d. He leaves his sorrowing parents, and 1 sister (Fern Arlene), grandparents, and many other relatives and friends. Junior met a very sudden death. He was instantly killed in an automobile accident near Willow Street on Memorial Day, while he, with his parents and sister, were going to visit his grandparents.

Junior was a kind, loving little boy, and was loved by all who knew him. He loved music, and we think of him now, singing with that great band of children over there. As this little bud has broken the family circle, may it be again reunited, and then sometime we'll understand. There is another family started in heaven. The mother was injured in the accident, was taken to the hospital for treatment, and then moved to the home of Junior's uncle, Wayne Walter, where she was bedfast. Under these conditions, private funeral services were held at this home by John S. Hess. Burial in Erb's Cemetery near Lititz.

"Dear little hands, I miss them so!
All through the day wherever I go—
All through the night, how lonely it seems
For no little hands wake me out of my dreams."

By a friend.

Reinhardt. — Katherine (Egli) Reinhardt, daughter of Pre. John Egli and Magdalene (Gasho) Egli, was born Nov. 19, 1850, at Zurich, Ont. Departed this life June 17, 1932, at her home in Minier, Ill.; aged 81 y. 6 m. 29 d. When a young girl she came with her parents to Tremont, Ill. Dec. 12, 1868, she was united in marriage to John Reinhardt who departed this life five years ago. They shared life's joys and sorrows together for 59 years. Fourteen children were born to her, four having preceded her in death. The following survive: Mrs. Herman Peplow, Mrs. John Baughman, Mrs. Leo Lower, Jake, Ben, Mrs. C. T. Middleton, Mrs. Wm. Fenton, William, John, and Mrs. Louis Lampe. She is also survived by 5 brothers and 3 sisters. In her youth she united with the Amish Mennonite Church, but later transferred her membership to the Methodist Church at Minier, Ill., that being their home for the last thirty years. Funeral services were held at the Methodist Church in Minier, conducted by their minister on June 19, 1932. Text, Psalm 23. Forty-two grandchildren and 46 great-grandchildren also survive.

"Her years numbered fourscore and one,
When the messenger whispered low—
'The Master has come and calleth thee Home,'
She answered, 'I'm ready to go.'"

Kauffman.—Samuel J. Kauffman, son of Jonas and Rachel Kauffman, was born Sept. 24, 1869, at Arthur, Ill.; died May 24, 1932, at his home near Hubbard, Oreg.; aged 62 y. 8 m. He came to Oregon with his parents in 1880. His parents bought a farm about 4 miles east of Hubbard, and on this place he lived continuously while in Oregon. On Sept. 24, 1896, he was married to Emma Roth, and to this union were born 2 sons and 2 daughters. In connection with his farm he operated a public garage for the last ten years. About 18 months ago he became afflicted with heart block, from which he suffered more or less until his departure. Samuel accepted his Savior in his youth and was of a quiet and unassuming disposition, never complaining of his lot, although during the last two months he at times suffered severely. His last few hours were very quiet and he passed away as quietly and peacefully as he had lived. During the last few weeks he often expressed his desire to go and be with his Savior, and his parents who preceded him. Besides his parents, five sisters and two brothers preceded him. He leaves to mourn his departure, his wife (Emma), and 4 children (Mrs. Loney Yoder, Raymond S., Lester W., and Agnes Irene). He also leaves 8 grandchildren, 1 brother (Jonas), 3 sisters (Delilah Miller, Rebecca, and Iona), as well as a host of relatives and friends. Funeral services were held on Friday, May 27, conducted at the home by E. Z. Yoder and at the Zion Church by A. P. Troyer and Paul Roth. Interment in the Zion Cemetery.

"Rest on, dear Father, your labor is o'er;
Your willing hands will serve no more,
Nor your footsteps fall by the old home door,
But may we all meet on that happy shore."

By the Family.

CORRESPONDENCE

(Continued from page 317)

Menno Weavers, Wakarusa, Ind., the following night, and the third night with Bro. J. S. Shoemaker, Dakota, Ill. Continuing on we spent the nights with Bros. C. J. Garber, Alpha, Minn.; John Dick, Mt. Lake, Minn.; Bro. Hershberger, Detroit Lakes, Minn.; I. S. Mast, Casselton, N. Dak.; Eli Hochstetler, Wolford, N. Dak.; Andrew Glick, Minot, N. Dak.; Levi Yoder, Kenmare, N. Dak.; and the last night in a comfortable hotel at Swift Current, Sask. We had services at Freeport, Ill.; Alpha, Mt. Lake, Detroit Lakes, Minn.; Casselton, Wolford, Surrey, and Kenmare, N. Dak. We had blessed hours of fellowship with all these brethren. Our address until further notice will be Mazeppa, Alta., c-o Isaac Miller.

Noah H. Mack.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will convene, D. V., at Springdale Church, Upper District, Augusta County, beginning at 9:00 A. M. Thursday, Aug. 4, and continuing until Friday noon, Aug. 5.

Order of exercises of other meetings to be held in connection with Conference:

Tuesday, August 2

9:00 A. M. Virginia Mennonite Aid Plan Board.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
6:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.

Wednesday, August 3

9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

We extend a hearty welcome to brethren and sisters of other conferences to meet with us on this occasion.

H. D. Weaver, Secretary.

Programs of Fundamentals and Mission Meetings to be held in connection with Virginia Conference, August 3, 1932, at Springdale Church, near Waynesboro, Va.

Fundamentals Meeting, Wednesday, 2 P. M.

2:00 P. M. Song service and Devotion.
2:15 P. M. Theme—OUR DOCTRINAL STANDARDS:
Our Doctrinal Standards Three Hundred Years Ago and Today, Daniel Kauffman, Scottdale, Pa.
3:00 P. M. The Place and Authority of Doctrinal Standards in the Church, Geo. R. Brunk, Denbigh, Va.

Mission Meeting, Wednesday, 7:30 P. M.

7:30 P. M. Song service and Devotion.
7:45 P. M. Our Foreign Mission Work and Its Support, J. L. Stauffer, Harrisonburg, Va.
8:20 P. M. Carrying out the Great Commission in Times of Depression, J. E. Suter, Harrisonburg, Va.
8:50 P. M. Echoes from Our Home Mission Fields:
Tennessee, William Jennings.
Job, Jasper Smith.
Roaring, Paul Good.
Upper Dist., Jason Weaver.
Low. Dist., Timothy Showalter.
Moderator, John Garber.
Secretary, E. G. Gehman.
Chorister, D. W. Lehman.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

Southwestern Pa.

The Annual Church Conference and Associated Meetings of the Southwestern Pa. District is to be held with the Scottdale congregation at Scottdale, Pa., Aug. 8-12, 1932, D. V.

Schedule as follows:—Monday, Aug. 8, 2 P. M.—Executive Committee and Bishops' Meeting; Monday evening and Tuesday forenoon—Mission Board Program; Tuesday P. M.—Associated Sisters' Sewing Circles Program; Tuesday evening and Wednesday—Sunday School Conference; Thursday to Friday noon—Church Conference.

In accordance with the recommendations of last year's Conference a nominal charge will be made for meals. The price has been set at fifteen cents per meal, with no charge for children under six years of age.

A cordial invitation is extended.

Programs on request.

For other information address:

M. B. Miller, Sec.,
Grantsville, Md.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 21, 1932 (Herald of Truth Established 1864) No. 16

EDITORIAL

"**Prove all things**; hold fast that which is good."

In other words, "Look before you leap," and be sure that you leap to the right place.

How are we to prove these things? In this we have a good example in the noble Bereans, who "received the word with all readiness of mind, and searched the scriptures daily," to prove whether the things they heard were true.

This way of proving things makes it a clear case that those Bereans were Fundamentalists. They had but one gauge by which they determined whether a certain doctrine was true or false, sound or unsound, and that was the Word of God. That is the only gauge which Christian people should use.

As men, the writers of Scripture were like the rest of us—fallible creatures, liable to err. As holy men of God who spoke and wrote "as they were moved by the Holy Ghost," who were inspired and set apart by the Almighty to bring His divine message before the world, they brought an absolutely reliable message which no man has a right to question, much less ignore or oppose. When God speaks let all men keep silent.

But we are in duty bound to do more than "prove all things" by this unerring gauge. "Be ye **doers** of the word, and not hearers only." We are to "hold fast that which is good" as well as to acknowledge that it is good. It is the **holding fast** child of God that not only leads an acceptable life in His sight but accomplishes great things for Him. Let us both **hold fast,** press on, and encourage others to do the same. There is a blessed "Well done" for us at the end of such a course.

Church Building.—We are all interested in maintaining ideal conditions in the Church. How is this to be done? One says, "Preach the Word in the demonstration of the Spirit and of power;" another, "Be filled with the Spirit;" another, "Do faithful personal work;" another, "Administer scriptural discipline;" another, "Pray without ceasing;" another, "Set proper examples;" another, "Exercise patience and forbearance;" another—well, that is enough for illustration. All these remedies are fine—excellent, scriptural, essential to successful Church building. But if but one or two of these methods are used there is certain to be failure. They are **all** essential to bringing about ideal conditions, and none of them can be ignored or neglected without injury to the cause of Christ and the Church. It is true of methods as it is of doctrines, that it takes "all things whatsoever" as encouraged and taught in the Word of God to maintain standards and conditions that are pleasing to God and strengthening to the cause.

We trust that our people may keep their heads cool during the exciting political campaign just ahead for the people of America. We are not indifferent as to the outcome of some of the issues now being discussed by those interested; but there are other issues before us that are far more weighty than any that are liable to be settled at the ballot box. No matter which political party is elevated to a position of power, the grafter, the racketeer, the bootlegger, and representatives of other criminal classes will still be with us. While others are fighting it out along political lines, let us continue to do battle for the King. We are commanded to pray for our rulers, to submit ourselves to every ordinance of man for the Lord's sake, to obey magistrates, etc., and in our wrestling at the Throne of Power we are wielding weapons that are "mighty through God." And while we should encourage every form of reform that makes better citizens of people and makes our home country a better place to live in, in the last analysis all such efforts end in failure if we fail to bring the ones to be reformed to the foot of the cross, converted to God, new creatures in Christ Jesus. Let salvation, therefore, be the absorbing theme that holds us for service. The more whole-hearted we are in the Christian service, the less liable we are to lose our heads in the midst of a heated political campaign. "Set your affection on things above, not on things on the earth."

Looking Forward to the Communion.—The thought of the communion is an ever live subject before us, even though not many of our congregations have it on their program to hold communion services within the next two months. The command, "This do in remembrance of me," and the fact that "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," makes the thought of the communion a cherished one.

What should be our frame of mind and heart as we contemplate having a part in the communion? Here is a statement, written by another, that seems to us a very desirable frame of mind for the prospective communicant to be in. Read it carefully, and if it does not express your feelings, may you not feel satisfied until you can honestly say it. It is a good frame of mind and heart to be in to be a worthy partaker of the communion.

"I desire to state that I am still trusting in the atoning merits of the blood of Christ and His finished work for my salvation. I desire and pray that my life may constantly show a longing to be more like Him; that it may show to others the advantages of a life in Christ, and am willing to live the doctrines of the Bible as taught by the Mennonite Church, and shall try to bring my life into full accord with the same. Since communion and feet-washing are a part of that doctrine, I desire to have a part in these services when they will be observed here. I know of no personal sins or violations which would prevent me from doing so. I crave an interest in the prayers of the congregation in my behalf."

Our richest instructions with reference to what the communion means and what it means to partake, either worthily or unworthily are found in I Cor. 10:13-21; 11:17-34.

Love, in the language of another, is "the greatest thing in the world." That is the rating also which the Bible gives it. It is frequently mentioned in connection with other excellent traits of Christian character, and invariably when a comparison is made it is classed as being above all the rest.

"Love is of God." In Him we have the supreme example. So great was (and is) His love for sinful man, that He sent His only begotten Son into a sin-cursed world to lay down His life for our sakes. And the greatest victory ever won was the victory of Divine Love in the Sacrifice upon the Cross. Millions of saved souls in eternity will stand as an everlasting witness to the greatness of this conquest of LOVE.

We thank the Lord for the privilege of being partakers of this love. "We know that we have passed from death unto life, because we love the brethren." They who are partakers of the divine nature are also partakers of His love. With the love of God shed abroad in our hearts by the Holy Ghost, there is in our hearts a love for God and His creatures, a love for everything but sin. With this love in our hearts there is no love for the world (Jas. 4:4; I Jno. 2:15), for our love for God and man is so great that we will make any kind of sacrifice if thereby the sinner may be separated from his sins. So wonderfully great is love that Christ pronounced as the greatest of all commandments a supreme love for God and a love for our neighbor as ourselves. "See that ye love one another with a pure heart fervently."

THE CRITICAL TRUTH

If the resurrection goes, the supernatural goes; if the resurrection remains, the door is open for the miraculous. We hear all around about us to-day, in all sorts of voices, the declaration that all miracle is impossible. There is one fact that stands on its own appropriate evidence, evidence which I venture to say is irrefragable, namely, the historical fact of the resurrection of Jesus Christ, which shatters all such contention. The fact is the key of the position. Like some great fortress, standing at the mouth of the pass into the fertile country, as long as it holds out, the storm of war is rolled back in broken foam from its firm battlements; if it yields, all is surrendered.

Round the alleged fact of the resurrection of Jesus Christ turns this whole controversy, and more and more it will be manifest that any theory of the relations between God and man which is not able to find a place for the fact of the resurrection of Jesus Christ from the dead is unable to hold the field. All sorts of preposterous theories to account for the belief in it upon natural grounds spring up, generation after generation, and generation after generation are swept away into the dust-bin of forgotten absurdities, and the old message stands, **"Jesus Christ is risen from the dead."** — Alexander Maclaren, D. D.

THE DANGERS OF LIBERALISM

By Virgil Mellinger

For the Gospel Herald.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.—I John 1:5-10.

By the above verses we see that God is light; and if we walk in the light, and forsake the evil, that "the blood of Jesus Christ his Son cleanseth us from **all** sin." I know this from personal experience; for when I returned several years ago from a back-slidden life, having wasted fifteen years in indulging in every known sin which the unregenerate heart is prone to do, I decided to leave and forsake the evil and through the cleansing blood of Calvary's Lamb, and by His grace I am living the overcoming life, for which I praise Him alone. "But God is not mocked; for whatsoever a man soweth, that shall he also reap." Even though the blood cleanses from all sin, some day, if the Lord tarries, I shall reap as I have sown. A thousand times better off is the man or woman, boy or girl, who has never sown any "wild oats." In these last days, professing Christianity has drifted into a crossless, bloodless, social religion, powerless to save souls. This is "Modernism," which denies the creation, the virgin birth and divinity of Jesus Christ, the atonement on the cross, the second coming of Christ in the manner in which He left, judgment, and, in short, the inspiration of the entire Word. The Scriptures plainly teach that "without the shedding of blood there is no remission" of sin. Our Lord said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Modernism, with its ally, the secret lodge, holds forth the promise of salvation through good works, morality, charity, sociability, and every conceivable medium except the cross of Christ. But our Lord said, "I am the door of the sheep;" and "he that climbeth up some other way, the same is a thief and a robber."

These are the days when men cannot endure sound doctrine, as the apostle wrote; and we are compromising with the world, thereby losing our testimony. There is a spirit of lawlessness and insubordination abroad in the earth, and it is reflected in the Church. There is a disregard of the scripturally constituted authority of the Church, and conference rules and regulations are quietly ignored, which is the same in effect as open opposition.

Satan knows that he must have a stepping stone, as it were from Conservatism to Modernism and unbelief. This stepping stone or sliding process is what is known as Liberalism. It is closely akin to worldliness. When the Christian drifts into this dangerous heart condition, he is very apt to be swayed about by every wind of doctrine. The danger, then, is in leaving the faith once delivered to the saints, which we are to earnestly contend for (Jude 3) and without which we are not safe for a moment.

Where, then, is the old-time religion which our fathers knew? Praise the Lord, there are yet some Christians who have not bowed the knee to Baal. But the great mass of so-called Christians have turned to liberalism and worldliness. Christ says through John, "If any man love the world, the love of the Father is not in him" (I Jno. 2:15). If we who profess to be followers of the lowly Nazarene, are carrying the world on one shoulder, so to speak, and are attempting to carry the cross of Christ on the other one (which is an impossibility) then in that day which is coming soon, when two men shall be in the field, and two women shall be grinding at the mill, one shall be taken and the other left (Matt. 24: 40, 41)—I say, if we have the world in our hearts instead of Christ, then we will be left! Who is looking for the Lord to come? the conservatives, or those who are drifting? Our prayer is that all may be watching and ready. The promise is to those who love His appearing. Where our treasure is, there will our heart be also.

The Spirit says through Paul, (II Thess. 2:3, 4) "For that day shall not come except there come a falling away first, and that man of sin be re-

vealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." This falling away is not a future event, but is what has been occurring before our eyes in the last several decades; namely, the liberalizing of Christianity and drifting into a "form of godliness, but denying the power thereof." The power is in and through the blood of Christ and the operation of the Holy Spirit.

The world is being prepared for the Anti-Christ. We who are blood-washed by the Lamb through His Spirit, and who are faithful unto the end, (the true church) shall be caught up together with the righteous dead (I Thess. 4:16, 17) to meet the Lord in the air, at the marriage supper of the Lamb.

This age ends in judgment (Rev. 6: 14; 19:21), not in a conversion of the world, as some think. Many are busy with social reform, world betterment programs, and everything else except the bringing of the Gospel of Christ to the lost.

Imitation of Christ and His life does not save us. The only way of salvation is a genuine repentance and confession of sin, a forsaking of sin and the world with its follies; and when we meet the Gospel requirements, confessing Jesus Christ as Savior and Lord, then by grace through faith we are cleansed by the blood of the Lamb slain from the foundation of the world, and are born of the Spirit into the kingdom of God. But no matter how gloriously saved a man or woman, boy or girl, may be, it is necessary to thoroughly instruct and indoctrinate them in the way of life, for what good do our confession of faith and Christian principles do us, if they are not learned and do not become a part of our daily life? "Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). "Pride goeth before destruction," and a rebellious and stubborn will, and a careless and indifferent attitude, will keep many from the pearly gates. Death does not change our character. Only the blood of Christ can do it, and we must make a full surrender for this free gift of salvation. Since He has done so much for us, we should be ashamed to bow down to the idols of this silly world. We will be without excuse if we do not let Him in. Praise God for His unspeakable gift, His great salvation. "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things that God hath prepared for them that love him."

North Lima, Ohio.

"Great peace have they that love thy law."

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Have we any evidence or proof after having read the record of his life in I Kings, chapter 11, that King Solomon was a saved man? L. B.

By reading what is recorded in I Kings 3:5-15, we are led to believe that Solomon, after being anointed king over Israel in his father's stead, was a servant of God and was willing to look to God for divine direction and guidance in reigning over Israel. But he was afterwards led through satanic influences to live an adulterous, lustful, idolatrous, and very sinful life, as recorded in chapter eleven. Of course the writer of I Kings gives us no proof that Solomon died a saved man. But the Book of Ecclesiastes, which was undoubtedly written by King Solomon in his later years, gives us a vivid description of what it means to live a sinful life, and he emphasizes the fact that a life lived for the gratification of self or the flesh, is simply a life of vanity and vexation of spirit. The word **vanity** is mentioned in said book about thirty times. Many helpful thoughts and suggestions are given by the kingly preacher; and the twelfth chapter should be very thoughtfully and prayerfully read by every Bible reader. The message given by him in verses 13 and 14, certainly indicates that Solomon must have repented of his sins, returned to God, and was a saved man when he wrote these soul-stirring words: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." J. S. S.

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1. When church members are guilty of sins like fornication, violation of common law, hatred, refusing to speak or to shake hands, eking out revenge, etc., unconfessed and unrepentant, take communion, is that eating and drinking damnation to themselves?

2. What is the responsibility of brethren that have such knowledge?

3. Is there more responsibility for the ministry than for the laity?

4. What kind of Christians would encourage sinners like the above to take communion?

5. Would a ministry that defends and vindicates such sinners make themselves partakers of the sins?

6. Should the district Conference have knowledge of such church government?

7. Is there anything more to do than to pray for members that love Jesus' righteousness and hate sin? D. S. T.

Such questions may be submitted from one of two motives: (1) a disposition of fault-finding; (2) a sincere desire to remedy unfavorable conditions. Taking it for granted that the latter is the motive, we would urge every reader, especially the questioner, to make a prayerful examination of self, to make sure that our life is right before God, our affections set upon things above, our attitude peaceful and loyal to God and the Church, and our example an inspiration for others to follow. There are two advantages in such an attitude: (1) It helps others to get right and keep right with God. (2) It often softens and modifies our vision of others' shortcomings. But such questions as the above are often raised, and we shall endeavor to answer them briefly in the order in which they are given:

1. Yes.
2. "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."
3. Yes; but the laity is not without responsibility in the matter. "As we have therefore opportunity, let us do good."
4. No kind. But habitual critics do not always understand the attitude of those in whom the love of God and charity for human weaknesses is more marked than in their own lives.
5. We know of no such ministers.
6. Yes.
7. Yes. Faithful prayer should be accomplished by faithful teaching, discipline, and light-shining.

THE TWINS

Tom and Joe were twins, but you would never think so except by their looks. They looked just alike but they didn't act alike at all.

One day Joe came home from school alone.

"Where is Tom?" mother asked as she gave Joe a sugar cooky to eat.

"Oh, Tom is so foolish!" said Joe. "The teacher wanted some one to stay and help her put up some shelves, and Tom was the only one who knew how, so of course he had to stay. It doesn't pay to know how to do things; you're always getting into some kind of a job. That is why I never practice doing odd jobs. It is the best way to keep out of trouble."

By and by Tom came running in, his eyes shining with happiness.

"Oh, mother," he cried, "the teacher wanted some one to help her and I was the only one who knew how, so I stayed and helped! My, I was glad I knew how. It pays to know how to do things, doesn't it?"

"Indeed it does," mother said, "and I am certainly proud of my little boy." —Our Little Ones.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers, Greetings:—"Wilt thou not revive us again that thy people may rejoice in thee?" It is only as you go about through the city, as we do in our work here, and have those coming in from various parts of the country telling us of actual conditions in our own land, that we realize how much we do need a revival. What a challenge to God's people to pray as they have never prayed before.

A few weeks ago our superintendent, Bro. D. S. Krady, and family, accompanied by Sister Kathryn VanLeer, made a tour through Altoona, Johnstown, Springs, Pa., etc. They were gone a week and visited various mission stations on the way. They had a very pleasant and profitable time.

Again we would mention our summer Bible school which is to begin Monday, July 11. We have engaged about twenty-two teachers and are expecting a large number of pupils. In our canvass of the district, over 325 have already signed up to come.

Our tent meetings are scheduled to begin Aug. 7, to be conducted by Bro. Elias Kulp.

Last Tuesday evening a public singing was held on the new Mission site, conducted by Bro. Samuel Shotzberger. It was enjoyed by a large crowd of people. A similar meeting is to be held at the same place Friday evening, July 22. Plan to attend same.

Our next girls' meeting is to be held in the open air at the Children's Home at Millersville, Monday evening, July 25. The subject for discussion is "The Glory of God in Nature." We had some very helpful messages at our recent girls' meetings. The attendance, however, has been poor of late. Come and bring others with you.

In the month of June we served meals to 223 men, rendering both natural and spiritual food. One of this number, I feel, was truly converted and some others showed much interest. Many of them were given a Gospel of John to take with them, unless they already had one. We have also been giving a limited amount of foodstuffs to poor families but our supplies for this work are just about exhausted, making it difficult to continue.

Ways in which you may help:

1. By prayer—this is something in which all believers may have a share and will count for more than anything else if engaged in fervently. Pray much for the work of the Summer which has already been mentioned.

2. By giving—money, food or clothing, anything you can spare will be gratefully received. Freely ye have received, freely give.

3. By helping to fill some of our empty jars. We appreciate very much your co-operation in this work in the past and thank you in advance for any help you may give this summer.

4. By giving us a visit occasionally or attending the services. This is always an encouragement to us and you become better acquainted with the work. Yours for His glory,

July 9, 1932. Mabel Brubaker.

Los Angeles, Calif.

(151 W. 73rd St.)

Daily vacational Bible school was held at the Mission, starting June 27 and closing July 8. There were 58 enrolled. We were greatly pleased and encouraged with the response, and coöperation of the parents and children of our community, since this is the first attempt at having a summer Bible school at the Mission. We gave a reward to the one who would bring the most scholars. The contest resulted in a tie, and we were obliged to give two rewards. We made some new friends among the children, and also their parents.

A program was rendered by the children on Friday evening, July 8, at which time most of the parents were in attendance.

It is surprising and gratifying to learn how much of the Bible the children were able to get, and memorize in so short a period. It proves the point of argument that youth is the time to get hold of the Word of God.

We were quite fortunate in securing the services of Sister Ella Zook, formerly of the Kansas City Mission, to assist us in our summer Bible school. She proved a real friend in time of need.

The staff of teachers consisted of the following: Sister Ella Zook, Lovina Yoder, Mrs. Heller with the pastor as general assistant.

There were some new faces in the children's classes at Sunday school yesterday which we attribute to the summer Bible school contact.

Please remember us at the Los Angeles Mission in your prayers, and financial support. Thank you.

July 11, 1932. P. A. Heller, Supt.

Reading, Pa.

(1202 Windsor St.)

Dear Readers of the Herald, Greeting:—Our tent meetings held in June were well attended, with an average of about three hundred people, about half of the audience being made up of city people. A children's meeting was conducted each evening. Some evenings there were as high as 100 children present. There were no public confessions, but we have the evidence that the Spirit was working, and also the promise that God's Word shall not return unto Him void.

Our sunday school attendance is keeping up well, the average attendance being about 185.

Bro. Hess conducted revival meetings in Juniata Co. in the latter part of June and the beginning of July. During his absence Bro. John S. Mast and Bro. Martin Metzler preached for us. Brother Mast spoke on the subject of Christian Marriage, and Brother Metzler on Bible Teaching on War.

July 4 the workers at the Mission and Bessie McCaskey and Irene Linderman went to Philadelphia to visit the summer Bible school at that place. We came home by way of Bally and paid a short visit to Bro. E. W. Kulp.

Monday morning, July 11, our summer Bible school opened with an attendance of 143 the first day. A force of ten teachers are instructing the children. The children range in age from 4 to 15. This is the fourth year of Bible school at this place. Quite a number of the children have been coming every year.

Saturday, July 9, Bro. Ernest Gehman and Sisters Emma and Ada Zimmerman of Harrisonburg, Va., paid us a short visit.

In His Service,

July 12, 1932. J. B. Gehman.

Peoria, Ill.

(1101 Ann Street)

Dear Readers:—Our term of daily vacation Bible school closed July 1. In the work done we hope for testimonies like we have in II Tim. 3:15: "And from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." Many proved that they learned the Scripture in earning awards for memory work. Our prayer is that they will remain "wise unto salvation" and keep "a faith which is in Christ Jesus."

Out of the enrollment of 97 pupils, 83 received certificates, which were awarded only after five days' work had been completed. Less work received no merit of award but some pupils who could be present only a few days showed an interest which will probably be an avenue of approach in getting them to attend Sunday school. An attendance of three successive days in school was required for a pupil to be enrolled. The average attendance was 76. Three-fourths of the pupils attend Sunday school at our mission. The remaining one-fourth of the number represented nine other denominational churches and missions.

Bro. Warren Long was assisted in the work by Elizabeth Schrock, mis-

sion worker, Martha Zehr of Goodfield, Mabel Heiser of Morton, and Agnes and Mary E. Nafziger of Hopedale.

A program was given at the close of the term to show the nature of the work done. Various courses were followed. The Primary Department studied Bible stories and memorized Psalm 23. The Junior-Intermediate classes studied Old Testament stories and memorized selections from the "Sermon on the Mount." The Intermediate classes followed an outline of the Life of Christ and New Testament character study. The Young People's class completed an outline study of the book of John. Lessons were also taken from the "Way of Life" book which deals with Bible doctrines. Catechism work and character talks were included in class period work. The latter were taken from experiences dealing directly with the child. These were often suggested in the course of class discussion.

The school term was followed by a Christian Life conference. Saturday evening, Bro. Ira Eigsti of the Tiskilwa congregation favored us with a sermon, and also Sunday morning. In the afternoon and evening service of July 3, subjects were discussed by Harriet Bariga of Pleasant Hill, Lester Litwiller of Morton, Ira Eigsti of Tiskilwa, Martha Zehr of Goodfield, and H. R. Schertz of Metamora. The special music was furnished by quartettes from Metamora and Morton young people.

Some of the thoughts gleaned from the talks given in the program were: The Christian has indeed a cause which merits true loyalty. His loyalty will be proved in all his work whether it be in material or religious field of labor. Our assurance of salvation is in that faith believing of which the beloved disciple John speaks. The development of Christian character is a continual growth which is sustained by Christ. It is a growth which will never cease but will continue while the soul is present with the body. Witnessing for Jesus in business life is essential for both employer and employee. Every transaction whether great or small will be marked either Christ-like or not so. The Christian will do the former. In the sermon on "The Signs of the Times" we were reminded that the day of Christ's second coming is nearing. For us it is not to figure which day or hour but "are we ready?"

Yours in the service of Christian teaching,

The workers at Peoria.
By Mary E. Nafziger.

July 12, 1932.

Lancaster, Pa.

(Mennonite Home for the Aged)

Greeting in Jesus' Name:—The Lord has blessed us and we want to give Him praise and honor for the same. Health at this time is good. One of our number has left us for her eternal home which she so longed to do.

Mrs. Ruhl went on a visit and fell and broke her leg. She is in the hospital.

On June 12, services were conducted by Bros. Geo. Good, S. D. Martin, and Aaron Groff. Bro. Martin read John 10. Bro. Good took for a text, I Pet. 5:10.

June 23. This afternoon we held the funeral service for Sister Hettie Buckwalter who died June 21; aged 60 y. 2 m. 10 d. Bros. David Landis and Elmer Martin had charge of the services. Peace be to her ashes.

June 24. This afternoon we were visited by Bro. and Sister J. R. Shank and Bro. John Mosemann. Bro. Shank gave us a nice sermon from Heb. 2:9.

July 3, regular services were conducted by Bro. John Meyers, and Deacons Amos Kauffman and John Herr. He read the scripture lesson—Col. 3. Bro. Meyers took the second verse of the same chapter for a text.

July 10, we were visited by Bro. Samuel Shotzberger, with his singing class of East Petersburg. He gave us wonderful music and the house was well filled. The old people enjoyed it and wish they would soon come again.

Pray for the work that everything done may be to His own honor and glory, and the welfare of those who have their home here.

July 12, 1932. T. E. Moyer, Supt.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—"O sing unto the Lord a new song: for he hath done marvelous things." The work here is going on as usual. The attendance at Sunday school is keeping up very well during the summer months. On July 3, the quarterly rewards were given out for not missing a Sunday the past three months. Seventy-eight received mottoes. We want to thank the brethren and sisters who come on Sunday afternoon to help as teachers. Also may God richly bless the brethren who help in the Saturday and Sunday evening programs.

The Prayer meeting held on Wednesday evening is very well attended. Some of the ones who lately confessed Christ take a very active part. At present we have twelve applicants under instruction. Last Sunday two more boys were willing to go along for instruction. May God richly bless these young souls. Will you pray for them all in a definite way?

Bro. Ira Miller of Bainbridge, Pa., was with us on Sunday evening, June 19, and gave us a message from Luke 15:24. Bro. C. Z. Martin preached for us the rest of the month.

On June 12 Bro. C. Z. Martin visited the Meckville Mission and on July 10 Miners Village, Cornwall Station.

On Wednesday evening, June 22, about sixty people gathered at the Mission and went to the tent meeting at Reading. Also on July 13, the same number had the privilege of going to Marietta to the tent meeting.

Bro. Gottshall and Bro. Mininger of Souderton, Pa., visited our school; Bro. Gottshall giving a talk to the boys and girls. On July 3, Bro. Simon Heistand, Salunga, Pa., visited us and gave a talk to the school. We always appreciate visitors.

Bro. John Hartman is improving nicely and able to sit up. Sister Newcomer still continues about the same. Sister Gladys Eby who had been sick is again out. There are a number of aged people about us who are sick and a number have passed away; reminding us again, "For here have we no continuing city, but seek one to come."

Visitors at the Mission during the past month were Sisters Emma Baker, Mary Garber, Alma Weidman, Fanny Weidman, Katie Adamire and her mother, Sister Greiner, and Mr. and Mrs. Ralph Hogentogler.

We appreciate the help Sisters Eva Yost, Clara and Beatrice Lilly and Stella Groom gave us in fixing some mottoes. Also the help of Sister Beatrice Lilly who is doing some sewing.

Second-handed bonnets could be used very readily at the Mission; also our old issues of "Beams of Light" are running low.

We are looking forth to Sunday evening, July 24, when we expect to have the Elizabethtown singing class under the direction of Bro. Ezra Brubaker. Come and enjoy the singing with us.

Pray for the work here in a definite way. Come and help by your presence. All our services are conducted on E. S. T.

Yours "till He come,"
Gertrude M. Lefever.

July 14, 1932.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 17, 1932)

For the Gospel Herald.

Greetings to Herald Readers:—All this month we have had damp and cold weather, causing a lot of sickness and as a result the meetings are not so well attended. The corn huskers have returned to their homes after a very poor season, as the corn is very cheap and the ashes from the volcano had fallen on the corn and made the work very tiresome and slow.

One of the members of the Bragado congregation, Dona Carmen de Besoytaorube, has decided to donate a lot of land measuring 40 x 50 metros (about 130 x 165 feet) to the Mission to be used preferably for an Old People's Home. The donor is blind and cannot do all that she would like to do for the work, but she is doing what she can.

(Continued on page 332)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"AND SHEW THYSELF A MAN"

By B. F. Showalter

For the Gospel Herald.

King David sat in his house and the Lord had given him rest from all his enemies.

The King said to Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

Nathan said, "Go and do all that is in thine heart for the Lord is with thee" (II Sam. 7:1-3).

The Lord said to David, "When was it in thine heart to build an house unto my name? Thou didst well that it was in thine heart. Nevertheless thou shalt not build the house. But thy son Solomon shall build the house unto my name" (I Kings 8:18, 19).

David was not permitted to build the house of the Lord, but he was to prepare to build it.

"And the days of David drew nigh that he should die, and he charged Solomon his son, saying, I go the way of all the earth. Be thou strong, and shew thyself a man" (I Kings 2:1, 2).

This was a noble advice for a father to give to a son, to shew himself a man in the truest sense of the word—"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments and his judgments and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself."

Solomon as a young man and King of Israel with a prospect of a glorious reign in a time of peace and tranquillity had the highest privilege to show himself a man. And did shew himself a man in an humble and submissive way. He came to the Lord and said, "Let thy promise unto David my father be established. Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge this thy people who is so great" (II Chron. 1:10).

God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, or wealth, or honor, nor the life of thine enemies, neither hast thou asked long life, but hast asked wisdom and knowledge for thyself that thou mayest judge my people over whom I have made thee king; wisdom and knowledge is granted unto thee and I will give thee riches and wealth and honor such as none of the kings have had that have been before thee neither shall there any after thee have the like" (II Chron. 1:11, 12). Never before nor after in all the days of Israel was such a promise and prospect given to any young man and King to shew himself a man (yet a very dangerous promise).

Solomon found favor with Hiram, king of Tyre, who lived on most friendly relation with David his father, and who agreed to furnish Solomon with the timber cedar and fir trees from the forests of Lebanon, bring them to Tyre and float them to Joppa, and thence to Jerusalem and there is no one living that can tell how it was accomplished.

Wealth and all material flowed into his hands, and he was equal for the occasion and shewed himself a man. When that glorious temple was completed where God should dwell and the day of dedication was at hand, and the vast multitude had gathered and the singers were arranged, oh what a prayer in the presence of Jehovah was offered by Solomon in behalf of Israel and it was heard at the throne of God. Mercy and forgiveness were evoked upon Israel that day that if they be put to the worst by their enemies or if heaven were shut up and there was no rain because of sin or if there be dearth in the land or pestilence or mildew, locust or caterpillar, or their enemies besiege them or whatever sickness there be; "or if they were led into captivity, if they would pray unto God towards this city which thou hast chosen and the house which I have built for thy name; then hear thou from heaven even from thy dwelling place their prayers and their supplication and maintain their cause."

When Solomon had made an end of praying, fire fell from heaven and the glory of the Lord filled the house in answer to the prayer of him who had shewed himself a man.

"I go the way of all the earth. Be thou strong, and shew thyself a man." With all the glory and splendor, honor and majesty, which Solomon had, and the queen of Sheba confessed that the half was never told, the time came (sad indeed) that Solomon failed to show himself a man.

If Solomon had remained true to his father's advice, Israel would not have suffered as they did. Sad, oh how sad, for Solomon and for Israel when he erred and failed to shew himself a man.

Solomon loved many strange women and married heathen women, which was contrary to God's law, and when he was old his wives turned his heart after other gods and he failed to show himself a man. God did not rend the kingdom from him during his life, for his father David's sake, but during the reign of his son Rehoboam the kingdom was divided and idolatry set up. Israel sinned and rebelled against God and was led into captivity from whence they never returned to God because some one failed to shew himself a man.

There are young men to-day who have a glorious future before them who start out to build for God; but because of sexual influence and worldly inducements they err and fail to shew themselves men. They suffer themselves to be led into captivity of sin, from whence they never return to God. Young man, will you heed the advice of David to be strong and "shew thyself a man?"

Roscoe, Calif.

TEMPORAL BLESSINGS — HOW TO RENDER TO GOD TRUE PRAISE

By Lizzie B. Boschnogel

For the Gospel Herald.

We realize that every blessing comes from God. Therefore we should render unto Him all praise, however many or few our temporal blessings may be. We may sow and plant our crops, and cultivate and keep out the weeds, but we must look to God for the blessings. If He would withhold the rain and sun our labor would be in vain. Some of us may possibly think we are not blessed temporally as others, but if we do as the poet says, "Count our many blessings; name them one by one; we would be surprised at what the Lord has done."

We have many things for which to be thankful. When we think of the many who are in need we should give as the Lord blesses us. I think it is our duty to help the needy in every possible way. If we use our temporal blessings in the right way, much spiritual good can be done and true praise rendered to God. We read of David's thanksgiving and praise to God in I Chron. 29:11-13, where he says: "Thine, O Lord, and thou art exalted as head above all, both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might and in thine hand it is to make great, and to give strength unto all. Now therefore our God, we thank thee and praise thy glorious name." Should we with David of old thank the Lord for His goodness toward us? Our hearts are touched when we hear of the many who are in need. We should be willing to sacrifice some of our temporal blessings. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Lancaster, Pa.

SUNDAY SCHOOL LESSON

Lesson for July 31, 1932—Ex. 16:1-35

THE GIVING OF THE MANNA

Golden Text.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights. —Jas. 1:17.

Introductory.—Israel rejoiced, and they sang a song of gratitude, after God had so marvelously delivered them at the Red Sea. But it did not take the people long to relapse into their former habit of complaining every time things did not go to their liking. The lesson before us gives us a graphic pen-picture of the unworthiness of man as compared with the goodness and grace of God.

Murmuring Israel (1-3).—About two weeks after their departure out of the land of Egypt the Israelites came into the wilderness of Sin. Here they set up a wail and complained bitterly against Moses and Aaron for not leaving them in Egypt. As is usual in such cases, they recounted the favorable side of their lot in Egypt (doubtless colored it quite a bit) and forgot their intolerable burdens and persecutions in that land of bondage. As they represented it, in Egypt they "sat by the flesh pots, and . . . did eat bread to the full." But, to hear them tell it, Moses and Aaron brought them out here into the wilderness "to kill this whole assembly with hunger." Too bad! Did you ever hear dissatisfied church members talk like that?

Now notice the impressive contrast between this kind of an attitude and that which a loving heavenly Father manifested in response to this demonstration of unworthiness.

God's Bountiful Supply of Food (4-15).—As we see this demonstration of the peevish, impatient, rebellious disposition of stiff-necked Israel, we are not surprised that so few of them got into the promised land; especially not when we note God's magnanimous treatment of these people who thus made a display of their unworthiness. He directed Moses to tell the people that He would keep them supplied with an abundance of food; that He would rain bread from heaven upon them, and He told them when and how they should gather and take care of it. In this provision for their needs, as in all God's provisions for the needs of man, God made it clear that there was absolutely no ground for complaint on the part of the children of Israel. He had supplied all their needs, protected them from all harm and danger, ever since He spoke to Moses about going back to Egypt to deliver His people, and this He proposed to do in this case. And let us not fail to reflect that God has the same attitude toward His people to-day that He did in the day of Moses and Aaron. His "I will never leave thee nor forsake thee" is as applicable now as it was then.

God assured the children of Israel that each day they should have an abundance of this manna from heaven; that they should gather just one omer (no more, no less) for each individual each day, but that on the sixth day they should gather two omers, as the next day was the Sabbath, and on this day there should be no work done. It will be observed that this was before the giving of the Law: being one more evidence that the plan of God in setting apart one day out of seven as a day of rest and worship is not confined to any one dispensation or era of time. This day was set apart in the creation, was hallowed by God Himself, and has recognition in all dispensations—before the giving of the Law, in the Mosaic law, in the Gospel of Christ. In our dispensation we recognize it as the Lord's day.

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children saw it, they said one to another, It is manna."

The Blessing Continued (35).—Thus the blessing of the Lord in the form of provisions for the welfare of His people continued as long as there was need for it; for forty years. In other words, "The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the land of Canaan." From this brief description of how God cared for His people we gather the following:

1. We may trust in God to care for His own whenever there is any need for it.
2. In caring for His own, God overlooks human shortcomings. He did this for Israel, He stands ready to do the same for us.
3. But we are not therefore to assume that He justifies us in our sins arising from our shortcomings. The fact that rebellious Israelites were overthrown in the wilderness is a warning to every disobedient human, whether he or she is in the Church or out of it. There is one escape from the results of sin and that is a repentance for sin while the day of grace is yet extended.
4. Notice, the raining down of manna ceased when the children of Israel came to where they could procure their own bread. We need not expect God to do for us what we can do for ourselves. It is the decree of God that "if any man will not work, neither should he eat." God's attitude toward His people amounts to this: "You do your best, and look to me for grace and guidance. Obey my voice, and do as I command you. If you get into hard places, I will see to it that the necessaries of life which you are unable to procure by your own efforts will be provided."—K.

Bible Meeting Topic

CHRISTIAN STABILITY.—Luke 9:57-62; Heb. 13:8-21

Topic for July 31

MOTTO

"Be ye stedfast, unmoveable."

OUTLINE STUDY

I. Marks of Stability.

1. In faith.—Heb. 3:14; Col. 2:5; I Pet. 5:9.
2. In doctrine.—Eph. 4:14; Heb. 13:9; II Pet. 3:15, 16.
3. In life purposes.—II Pet. 3:17, 18; Dan. 1:8; Acts 11:23.
4. Service, endurance, loyalty.—II Tim. 2:2; Tit. 1:6-9; II Tim. 4:1-8; Luke 14:25-33.

II. How to Become Established.

1. By the grace of God.—II Thes. 2:16, 17; 3:3; I Pet. 5:10.
2. By diligence.—II Pet. 1:5-10; Heb. 5:11, 12; Jude 20-25.
3. Heeding counsel.—I Thes. 3:8-13; Heb. 13:17.
4. Helping one another.—Heb. 10:24, 25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Standing true to Jesus:
   a. Confessing Him—Obeying—Following.
2. Growing Strong:
   a. Feeding—Associating—Exercising.

For Seniors.

1. Work out Assignments from the Outline Study.

SEED THOUGHTS

On the Rock of Ages

On the blessed Rock of Ages,
In calm or tide
Always in that sacred shelter
Let me abide;
Trusting only in its keeping,
Naught else to see,
Ever on the Rock of Ages,
Lord hold Thou me.

On the blessed Rock of Ages,
Nor drawn away
By the many lights alluring,
O keep, I pray!
And if swept by sorrow's tempest
My strength shall flee,
Father, on the Rock of Ages,
O hold Thou me.

On the blessed Rock of Ages,
When comes the call,—
Not to journey, 'tis but passing,
One step is all.
Only that I may be ready
Thy face to see,
O upon the Rock of Ages,
Lord, hold Thou me.

—Grace L. Hosmer.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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THURSDAY, JULY 21, 1932

Field Notes

Bro. John R. Mumaw expects to begin revival meetings at Pond Bank, Pa., on July 23. M.

Bro. J. C. Clemens of Lansdale, Pa., will begin (D. V.) a series of meetings at the Mennonite Church near Williamson, Pa., on July 31. M.

Evangelistic meetings, in charge of Bro. John S. Hess of Lititz, Pa., are announced to be held in the Mennonite mission tent at Coatesville, Pa., July 21-31.

Evangelistic meetings have been announced to begin at Pinesburg, Md., on Aug. 6, Bro. John S. Hess of Lititz, Pa., to be the evangelist in charge of the meetings. M.

On Sunday evening, July 24, Bro. Ezra Brubaker of Elizabethtown, Pa., will conduct an open air song service at the Columbia, Pa., Mennonite mission. All are welcome. Z.

Bro. Ernest Gehman of Harrisonburg, Va., has been spending some time in Lancaster Co., Pa., among other things working in the interests of the Eastern Mennonite School.

The Lord willing, Bro. Christian K. Lehman of Lancaster Co., Pa., will preach the annual harvest sermon at the Marion, Pa., Church on the evening of July 30, also on Sunday morning following. M.

Bro. Elmer Moyer and family of Souderton, Pa., recently favored the brotherhood in Waterloo county and other parts of the Ontario conference district with a much appreciated visit. Our brother preached for the people in a number of congregations.

Change of Address.—Bro. and Sister L. S. Glick of Kiln, Miss., to Tampa, Florida. Bro. G. goes to Tampa for the time being, to shepherd the flock at that place, while Bro. Harbold, the former minister, returns to his former home at Mechanicsburg, Pa.

The month-end Christian Life conference at Frazer, Pa., will be conducted by Bro. John W. Weaver of New Holland, Pa., on Saturday evening, July 30, and Sunday morning and evening, July 31. Everybody invited. H. G. B.

The Beech congregation near Canton, Ohio, have arranged for a series of meetings to be held at their place of worship during the coming Thanksgiving week, the Lord willing. Bro. J. D. Mininger of Kansas City, Kans., is to serve as evangelist.

Sunday, July 10, was spent by the brotherhood of the Central Church at Elida, O., in all day meeting. Among the workers from a distance who were present were Bro. and Sister I. E. Burkhart of Hesston, Kans. Bro. B. delivered three messages during the course of the meetings.

Mennonite Young People's Meeting Topics.—The Bible meeting topics for 1933, in outline form, are now about ready for distribution and orders may be filled as fast as they come in. We are enabled to print this booklet for 1933 earlier than usual because the Topics Committee met this year in the spring instead of in the fall.

Bro. D. S. Krady, superintendent of the Mennonite mission in Lancaster, Pa., sends us the following: "A public singing at the new mission site, Locust and S. Christian Sts., on Friday evening, in charge of Bro. S. A. Shotzberger. All welcome. Bring new Hymnal. Our summer Bible school opened July 11. Over 300 children enrolled." We praise the Lord for the encouraging outlook at that place.

Among the recent visitors at the Publishing House, and with friends at Scottdale, are the following: Andrew Diller and wife and Wilbur Brunk and family of Elida, Ohio; Walter Horsch and family of Wheaton, Ill.; I. E. Burkhart and family of Hesston, Kans.; Harold S. and Robert Bender of Goshen, Ind. Bro. H. S. Bender led the prayer meeting at the church on Wednesday evening of last week, and Bro. Burkhart and family are here a few weeks visiting Sister Burkhart's parents, Bro. and Sister George Loucks, Bro. B. also filling a few appointments as opportunity affords.

Correspondence

Jackson, Minn.

Dear Herald Readers, Greeting:—Baptismal services were held here on July 3, and six young souls sealed their vow by water baptism. The services were in charge of Bro. P. A. Friesen.

On June 23 Bro. Noah Mack and wife and Bro. A. A. Landis and David Harnish, all from Lancaster Co., Pa., who were making a tour through the Northwest, en route to Canada, stopped over night with us—preached one sermon for us which was very much enjoyed.

July 2, 1932. Sylvia Bute.

Manson, Iowa

Greeting in the Master's Name:—Recently we have enjoyed both natural and spiritual blessings.

On the evening of June 19, Bro. and Sister Joe Graber gave very interesting talks on India and their work there to a large and appreciative audience.

On June 26 we held our annual joint S. S. meeting with the Alpha, Minn., congregation. A goodly number from Alpha were privileged to be with us. We always enjoy the Christian Fellowship with our sister congregation. A report of the meeting will appear in the Herald.

On July 3 we held our 70th Quarterly Program. This meeting was also well attended. May we make the many truths which were presented practical in our lives.

Remember us in your prayers.

July 6, 1932. Freda Zehr.

Pigeon, Mich.

(Pigeon River congregation)

Dear Herald Readers:—Greeting. The time has again come for election of officers. We reorganized our S. S. as follows: Supts., Jacob D. Esch,

Paul Maust; Sec.-Treas., Lauren Deitzel; Supt. for Primary Dept., John Gunden; Chor., Ora Kauffman.

Bishop M. S. Zehr is expecting to leave for Alden, N. Y., to-morrow to be engaged in church work a short time.

July 7, 1932. Cor.

Tavistock, Ont.

We feel thankful to our heavenly Father for the many blessings, spiritual and temporal, we are permitted to enjoy.

Bro. Elmer Moyer of Souderton, Pa., preached at the East Zorra A. M. Church, near Tavistock, Saturday, July 9. Praise be to God for the message that was given on the four musts in the third chapter in the Gospel of John.

The Lord willing, we expect Bro. S. G. Shetler of Johnstown, Pa., to begin a series of meetings at the above named church on July 23, to continue as the Lord will lead.

An interest in your prayers is asked of all God's children.

July 8, 1932. Jacob R. Bender.

Kalona, Iowa

Greetings to Herald Readers:—On June 26 reorganization was effected in the East Union Sunday School. In the adult department, the following officers were elected for the ensuing year: Supts., Bro. Samuel L. Hershberger, Bro. Amos L. Hochstetler; Sec.-Treas., Sister Velma Eash; Church and S. S. Chors., Bro. Jacob L. Erb; Bro. I. Mark Ross. The latter three were re-elected. In the primary Dept.: Supts., Bro. Abner Miller, Bro. Omer Liebig were re-elected. Secy. and Chor., to be supplied.

The highest attendance during past S. S. year was 501; the lowest, 136; average attendance, 363. This, however, is much lower than the average church attendance. The highest S. S. collection during year was $8.93; lowest, $2.63; average for the year, $6.59.

The 29th annual 4th of July meeting was held at East Union Church this year with a very good attendance and good interest shown. Topics of live, spiritual interest were assigned and very ably and impressively presented by the speakers. Bro. J. D. Mininger of Kansas City preached the evening sermon. Text, Rom. 15:29. Bro. Mininger was on his way home from Pennsylvania where he was engaged in evangelistic work for nearly two months. The above named meeting throughout the entire day was a rich, spiritual feast to all that could attend.

On June 16 Bro. and Sister P. A. Friesen, in company with two daughters, Ida and Grace, and their sons Edward and Paul drove to Alpha, Minn., then to Mountain Lake, Minn., where Sister Friesen, Grace and Paul remained while the others went on to points in North Dakota, attending Conference at Kenmare, N. D. They all returned here July 4, and on July 7 they started for Chicago, where Bro. and Sister Friesen will have charge of the Home Mission for six months in the absence of Bro. and Sister Kanagy. Bro. Friesen took part in the evening meeting at East Union on July 4.

"Our soul waiteth for the Lord: he is our help and our shield."

In the Master's service,

July 8, 1932. Isaiah P. Yoder.

Fisher, Ill.

Dear Herald Readers:—On July 1, Bro. C. F. Derstine of Kitchener, Ont., began a short series of meetings at this place. The last meeting was held on the evening of July 4, having had two all day meetings, July 3 and 4. Bro. Derstine preached eight very helpful sermons. Two souls confessed Christ and many others were strengthened spiritually. The young people of the church contributed to the meetings by rendering several chorus numbers.

July 9, 1932. Alta Heiser.

Onego, W. Va.

(Spruce Mt. congregation)

Dear Herald Readers, Greeting:—We have many reasons to be thankful to our heavenly Father for the blessings given us.

We are very grateful for the visiting brethren and sisters at this place. On Sat., June 18, we were privileged to have with us Sisters Emma Zimmerman, Emily Kraybill, Mary Troyer, assisted by Sadie Hartzler, in a week's Bible school which was very much enjoyed by all, with almost perfect attendance.

On Sunday, June 19, the following visitors were with us, having part in an all day program: Bro. and Sister Henry F. Garber, Catherine, Lois, and Robert; Bros. Martin Metzler, Walter Hershey, and Moses Slabaugh; Sisters Cora Kendig, Ella Hostetter, and Lizzie Kraybill.

We are truly glad for all these visits. It is encouraging to us when we see that others are interested in the work at this place. We extend a hearty invitation to all others who desire to visit us at this place.

We are looking forward to a series of meetings to be conducted by Bro. R. W. Benner of Harrisonburg, Va., in the near future.

We wish an interest in your prayers.

July 11, 1932. Estel Bennett.

Dalton, Ohio

(Sonnenberg congregation)

Greeting of love:—May love, unity, purity, and piety in home and Church be among all Herald readers.

On the evening of June 19 Bro. Noah Hilty of Marshallville, O., was with us speaking on the Mission Topic of India.

July 10 Bro. J. A. Liechty of Orrville was in our midst, speaking to the Sunday school and preaching an appropriate sermon from Isa. 6:8.

July 4 Bro. Louis Amstutz and family attended an all day meeting at Aurora, where he had part in the program.

July 8 Sister Alda Steiner from the Children's Home in West Liberty, who was here on her vacation, again returned to her duties.

On the evening of June 12, the Y. P. Chorus gave a singing program at the Pleasant Hill Church, and on June 26, at the Orrville Mennonite Church. May God be glorified by their song.

July 12, 1932. Cor.

Chappell, Neb.

Dear Herald Readers, Greeting:—On Sunday, June 26, we reorganized our Sunday school as follows: Supts., H. N. Stutzman, Jess Yoder; Chors., Dorothy Stutzman, Lela Stutzman.

On Friday, July 8, our bishop, Bro. N. M. Birky of Thurman, Colo., came into our midst and remained until Sunday afternoon. Services were held Friday and Saturday evenings. On Sunday morning baptismal services were held, at which time three souls were received into the church. Communion was also observed Sunday forenoon.

Bro. Emanuel Stahley, Terra Bella, Cal. visited our congregation Sat. and Sun., July 9, 10. He assisted Bro. Birky with the services Sat. evening and Sunday forenoon, and also preached a very inspiring sermon on Sunday evening. He left for other eastern points Monday morning.

Other recent visitors at this place include Bro. and Sister T. J. Ernst and son of Thurman, Colo., and Homer J. Yoder and family of Kalona, Iowa.

July 12, 1932. Dorothy Stutzman.

Nappanee, Ind.

(Salem congregation)

Greetings to all:—On the evening of July 10 Bro. Amos Hostetler of the Emma congregation was with us and gave us a brief report of the Sunday school work in our conference district, after which Bro. Clarence Shenk of the Olive congregation gave us a message on Bible teaching on War, showing us the contrast of living under law and justice and living under grace and mercy. All who heard him could praise the Lord anew for the privileges of the Christian.

We have been made to realize more than ever the importance of children in our church services, as a large number of our children have not been privileged to attend on account of having

(Continued on page 332)

Miscellaneous

SEEKING JESUS

By Elmer Schrock

For the Gospel Herald.

One day, as Jesus made His way along through Jericho,
A large crowd thronged Him—each one's purpose I don't know;
But in the crowd was a little man who could not Jesus see,
So he ran ahead and climbed into a sycamore tree.

For his small effort Jesus did him very well repay;
For He said, "Come down quickly, at thy house I'll be to-day."
Just what happened at his home I cannot exactly tell;
But this I know: salvation came to his house and all was well.

So you, my sinner friend, are in a large crowd too.
Will you not seek Jesus? You'll surely find Him if you do.
If you seek Him, He will reward—you need not doubt, for
"Him that cometh unto me, I will in no wise cast out."

Chenoa, Ill.

WHAT CONSTITUTES A PERFECT MAN IN GOD'S SIGHT

By Mattie Yoder

For the Gospel Herald.

God created man in His own image. This form of ours is only a house in which we live. After we die and our spirit returns to God who gave it, this house of clay will go back to dust again from whence it came.

Man bears the image of his Maker in intelligence, in morality, in spirituality. We should bear in mind that sin separates from the image of God. Those who renounce God and follow after Satan are conformed to the image of him whom they follow. Paul says that they who behold "the glory of the Lord are changed into the same image." This suggests the thought that we had a different image before the change.

A monitor has been placed within us to prompt us at all times to take the side of right and thus be with the Lord. So long as a man is true to the purpose of his creation he continues to shine in the image of God. As such he is upright, truthful, honest, pure, clean, holy, sympathetic, reverent, pious, devoted, worshipful, and hopeful.

By looking into the life of Job we have a picture of a perfect, or as nearly perfect man in the sight of God as any can be here on earth. Job was blessed with seven sons and three daughters and great riches, but God took them all away again to see if Job would still bear it patiently. After he heard of how he had lost all his children and his riches, he bowed down to the ground and worshiped God and said he had nothing when he was born into the world and would have nothing when he left it. It was God who gave me my children and all my riches, and it was God who has taken it all away again. Job did not sin and speak wickedly of God, although his grief was very great and came so suddenly upon him. If we would only put our trust in God like Job did, we might be perfect in the sight of God. But God did not stop trying Job. He allowed a sickness to come upon him. Boils broke out on his body, and he had such pains that he could hardly bear them. Then his wife became angry and asked him if he still trusted in his God; that he should do so no more. But Job said she talked like a foolish woman, after they had so many blessings. Why not be willing to take the evil things? When his three friends came to see him they didn't encourage him, but instead they got Job discouraged by telling him that he surely must have sinned; that God would not punish the good but the wicked. Job did not think so, and they kept talking back and forth until they all got angry. Then God spoke to Job out of a whirlwind. He said it was He who made the earth, the sea, and the sky. It is God who sends the rain on the fields to make the grass and flowers grow. He covers the rivers with ice and the ground with snow, sends the lightning from the sky, gives the wild beast its food, and feeds the young birds when they are hungry. It is God who gave the beautiful wings to the peacock, and the feathers to the ostrich. He made the horse that is strong and swift, and that is not afraid in time of war when he hears the trumpets and the shouting of the captains, but is eager to rush with them into battle. He taught the eagle to build her nest on the high rocks and to fly off and hunt food for her young ones.

When God had told Job all this He asked Job if he was able to do all these things or whether he was wise enough to teach God what He should do. Then Job saw how he had sinned in finding fault with God, and he repented and asked God to forgive him of his sins.

Afterward God took Job's sickness away and gave him back all his riches and more than he had before; also three daughters and seven sons. If we, as poor mortals, can be patient when we must be like Job, have our faith in God, be honest, truthful, and obedient in all good—if we live a life like this we are a perfect man in God's sight.

PRAYER FOR THE CONFERENCE

(The Globe, Toronto, Ont., Saturday, July 9, 1932.)

Prayer for God's blessing upon matters of temporal need finds abundant authority in the Scriptures. That God is deeply interested in the earthly life of mankind, and that He rejoices to provide for the everyday needs of men, is shown repeatedly in the inspired teachings of Old Testament prophets and in the matchless messages and parables of Christ Himself.

"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." This is the Divine order, a foundation principle of the Sermon on the Mount. The Globe believes that the Dominion and the Empire should humbly, trustfully accept this ultimatum from the Lord and turn to God in prayer for His blessings upon the Empire Trade Conference.

There is profound significance in the request of the Canadian Prime Minister, Mr. Bennett, made to the Archbishop of Canterbury, that special services be devoted to prayer for the success of the Conference in view of the far-reaching depression and the disruption of trade through the Empire. The Globe, in hearty accord with this expressed hope of the Prime Minister, voices the suggestion that Sunday, July 24, just after the Empire Trade Conference opens in Ottawa, be set aside in all Christian churches throughout Canada as a Day of Prayer for the success of the Conference.

The word "success" should, of course, be understood as that which God Himself must mean by this word. There can be no real temporal or economic or financial success without spiritual success; prayer for the one without the other would be empty and useless. But if the people of Canada will come before the Lord as the people of many nations have done, not only in Bible times, but during the centuries since then, in confession of sin, both national and individual, and in the name of Christ as the One who has promised, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son," can there be any doubt that God will honor and answer such prayer?

It is admitted on all sides that the civilized world, including the British Empire, has been paying the price in these recent years of forgetting God. But He is "merciful and gracious, . . . plenteous in mercy," eager to lift the burdens that have come from such forgetfulness, and to restore and bless "exceeding abundantly above all that we ask or think"—whenever men turn to Him in the prayer of confession and faith. In full faith in the Divine Word that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," let us observe a Day of Prayer, and ask God to bring to pass such blessings from the Empire Trade Conference as only His Divine wisdom and power can compass.

—Sel. by A. C. Kolb.

PRAY FOR THE CHURCH

By John Schrock

For the Gospel Herald.

A man wanted to tune in on his radio and hear a morning worship. It began at eight o'clock. First they played several spiritual songs and then some others. The man soon turned it off but after a while a little boy came in and turned it on again. They were now playing a regular dancing tune. This is a very good way in which to teach our children to dance and put them in the way of other worldly pleasures.

What do the people think, talk, study and do while they are waiting inside or outside of the church for the service to begin? Suppose when you get inside the church you center your mind on heavenly things. Pray for your minister. You can help him much by praying for him if you are a true follower of Jesus Christ. When this is done the minister feels the effect of it and is lifted to the throne of glory by faithful prayer. You may have no idea how much this will help him, or perhaps you do not believe that God hears and answers prayers. You may well stop praying if you do not believe the above to be true.

Here are a few Bible admonitions: Let us draw near with a true heart, in full assurance of faith, having our hearts pure, a good conscience, and our bodies washed with pure water. Let us hold fast to the profession of our faith without wavering. He is faithful who promised. Let us consider one another to provoke unto love and good works. If we sin willfully after we have received the knowledge of the truth, there remains no more sacrifice for sin. Paul said, the just shall live by faith; but if any one draw back my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe on the saving of the soul. Without faith this is impossible, for we cannot please Him unless we have faith. He that cometh to God must believe that He is a rewarder to them that diligently seek Him. By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark, by which he condemned the world and became heir to the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he was to afterward receive as an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise—a city whose maker and builder was God.

The earth is only a temporary place for us to live in. God's people live such lives that the world can see a difference between them and the worldly. At death we reach eternity (heaven and hell). Heaven is for them that are separated from the world, are born again (new born babes in Christ Jesus) and obey all the teachings of the Bible. Hell is an eternal fire, prepared for those who live after their own will. The devil directs them in this world.

Every woman that prayeth with her head uncovered, dishonoreth her head, for that is even as if she were shorn or shaven. As it is a shame for a woman to be shorn or shaven, let her also be covered. Those who were once enlightened and have tasted of heavenly gifts and were made partakers of the Holy Ghost and have tasted the word of God and the power of the world to come, if they shall fall away to renew them again unto repentance, they crucify afresh the Son of God and put Him to an open shame.

Kansas City, Kans.

HOW BRETHREN DRESS

By Amanda and Luella Miller

For the Gospel Herald.

We have often read articles concerning sisters' dress, which is perfectly all right; but we think the writers should also touch the other side, sometimes. Some brethren are known to dress as much like the world as some sisters do. When you see some brethren in town or other public places you can not tell by their appearance whether they are Catholics or Mennonites. When you see a sister on the street you can at least tell where she belongs.

Some brethren wear plain coats to a Mennonite church, but not to other places. And when they work in town, they have an extra suit, because they don't want people to see their plain coats. Some even wear neckties under their plain-cut coats. What if the sisters would wear hats to town and other places through the week and then wear bonnets to church? It is just as necessary for the brethren to wear their plain coats as it is for sisters to wear their bonnets.

When it is style to wear caps, our brethren wear them; when it is style to wear hats, they wear them; and when it is style to go bare-headed, they do so. It is just as bad for the brethren to dress like the world as it is for the sisters to do so.

Prattsville, Mich.

Editor's Remarks: The above remarks contain food for much meditation. Whatever may be the reader's attitude toward the question of plain clothing, we probably agree on this, that any scriptural rule or restriction (unless it is something expressly given for either men or women) is as applicable to one sex as the other. Then there are two more things that we do well to keep in mind: (1) Neither brethren nor sisters should shrink from a single Bible teaching but rather count it a privilege to obey God and to use our influence in encouraging others to do the same. (2) What the Bible has to say with reference to clothing is entirely aside from the idea of going to church with them. When the Bible says, "Not with gold, or pearls, or costly array," there isn't a word said about going to church. There is no scriptural reason for wearing one kind of clothing to a Mennonite church and other styles of clothing elsewhere.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

Encouraging letters are being received from the Colony Fernheim in Paraguay. Under date of May 12, Bro. Heinrichs, the leader of the colony, writes about the landing of the group of Harbin refugees. He had just returned from the railway station where the group was met by ox teams from the colony to transport them to their awaiting village sections. Through a delay in receiving a telegram from the port where they had landed for their inland journey the teams were three days late in reaching the railway station. This, however, did not cause any hardship, as ample provision had been made for their support by the colony leader. The journey by ox team from the colony to the railway station requires four days each way or eight days for the round trip.

Ample preparations had been made for the incoming group by the colony. Each village was provided with the necessary food. A well had been dug for each village. Special happiness was expressed in finding good water in each well. Bro. Heinrichs expressed a special gratitude in the fact that the new colonists were each provided with enough iron roofing to cover their houses. This had not been provided for former groups and proved to be a handicap in not being able to provide a permanent roof on their homes. Shelter had been provided with native grasses which serve very well temporarily and which must be repaired continually. The purchasing of the iron roofing was made possible by eliminating certain parts of their former equipment lists which was found possible to omit without any handicap to the colonists under their present condition.

In the routine of seasons the colonists are gathering two harvests each year. The first harvest this year was damaged by continued droughts and a plague of grasshoppers and was very light, with some exceptions. The second harvest was more favorable. The colony was blessed with abundant rains from the middle of February to the middle of April. The last half of April was without rain and in the month of May another season of abundant rain up to the time of the writing of the letter. But with all of these experiences, there are those who find it very difficult to meet their needed provisions for themselves and families. It must be remembered that these people are pioneering in a

new land with problems that are perplexing and very difficult to overcome. However, the reports bring an assurance of hope and faith in their future although there are yet many clouds in the horizon.

It is very encouraging to note that the colony has received notice that the Casado Company, who have been supplying the oxen and cows to the colonists on credit, is again ready to carry out this part of their arrangement and that the stock is ready at any time they may call for them. This has been a great help to the work and has made available our assistance to many more refugees than would otherwise have been possible. In this present group of 80 families it will mean 80 cows and 160 oxen, one cow for each family and one team of oxen.

We are glad to report in this connection that the two families which had been detained at Marseilles, France, and were not allowed to continue their journey with the larger group have since been permitted to continue their journey with a group of Lutheran colonists taken from Harbin, China, to Brazil by the Lutheran relief organizations. According to our reports, these two families will have reached their destination at Puerto Casado about this time. It will be remembered that these two families had been detained on account of sickness. One of these who had been sick passed on to his reward. The others all continued their journey. Considerable anxiety has been spared because of this favorable turn in their circumstances.

The health conditions of the colony have been quite satisfactory and with only a few exceptions have been reported very good. The Harbin group were reported as all being well. This is a remarkable record for such a large group when considering the length of their journey and the time required to make it. Several mothers were reported as needing hospital attention and were being moved to Ascunsion for this service. One father of a family who had an amputation of a leg earlier was suddenly taken ill and it was found that the other would need to be amputated also, thus leaving him entirely dependent on others rather than to be the supporter of his family.

It will be necessary to refer to the needs of the recent Harbin movement. As reported earlier, the funds of the Mennonite Central Committee were overdrawn about $8,000.00, which were temporarily borrowed to make it possible to take along with the group the 70 persons who were allowed to accompany the group in error. Some funds have since been received for this purpose. All these gifts are appreciated. It is hoped that about one-half of this amount needed will be supplied out of funds that are being held temporarily by our coöperating groups for other purposes. The balance will need to be provided by direct contributions. In addition to this we will need more funds for the support of these people in Paraguay for the remaining part of their first year's residence.

While there are remaining about 200 refugees at Harbin, China, no definite effort will be made to move them to some other country for the present. It has been agreed by our coöperating relief organizations that it will first be necessary to pay the present obligations assumed for the group in Paraguay and that enough funds will be available to take further action for this remaining group before the task is undertaken.

Scottdale, Pa. July 13, 1932.

CORRESPONDENCE

(Continued from page 329)

the whooping cough. We will all rejoice when they can again attend. Jesus said, "Of such is the kingdom of heaven."

Bro. J. I. Weldy has been conducting a singing class at our church every Tuesday evening with good interest, starting in with the second term July 5. Many young people are taking advantage of this. May others do likewise.

July 13, 1932. Saloma Welty.

Schellsburg, Pa.

Dear Herald Readers, Greeting:—On July 3, in the forenoon we had Sunday school and preaching services. In the afternoon we had instruction meeting, and in the evening Bro. Wingard had a blackboard lecture about the church and the world followed by a sermon.

July 17 we had Sunday school in the forenoon and preaching following by Bro. Metzler of Martinsburg.

Three young people were received into the church by water baptism at the Pleasant View Church near Schellsburg, Pa.—two young brothers and a young sister.

The attendance was good each Sunday.

Pray for the work here.

July 20, 1932. Ruth N. Grine.

WEEKLY NEWS LETTER

(Continued from page 325)

May God bless her efforts in the advancement of the Gospel in our district.

Bro. T. K. Hershey informs us that seven were baptized in America last week and that the work under the Rutts is going ahead very nicely. The Snyders are preparing to go to America and take charge of the work while the Rutts are on their furlough in the States.

Bro. Pablo Cavadore has moved with his family to Pellegrini, from which place he will look after the work in Maza, thus relieving Bro. Snyder for his new work, and Santiago Batagglia will help in Passo.

This week the Rutts are in Carlos Casares where they are visiting the outstations in company with the Lauvers.

The Webers are busy with language study and have given some talks (in Spanish) in the meetings, which have been appreciated.

Plans are being made for the evangelization drive this spring (September-November). Pray that the workers may be filled with the Holy Spirit and that many souls may be brought to the saving knowledge of our Lord Jesus Christ in whose name we work and whom we expect soon.

Yours in His glad service,
Lillie F. Lantz.

Bragado, F. C. O., Argentina.

SPECIAL MEETINGS

Manson, Ia.

Report of the Manson, Ia., and Alpha, Minn., Sunday School Meeting, held at Manson, Ia., June 26, 1932.

ORGANIZATION:—Mods., C. J. Garber, E. E. Zehr; Sec'ys., Rose Eigsti, Cora Zehr; Chor., V. J. Hooley.

PROGRAM AND SPEAKERS:—Morning Session: **Sunday School; The Spirit of True Devotion in the Sunday School,** Noah Landis; Song, **Honey in the Rock,** by Alpha; **The Love of Christ Constraineth Us,** Edith Egli; **Sermon** by J. D. Graber. Text, II Kings 13:14. Afternoon Session: **Devotion** conducted by Charles Butte; **Duet** by Laverne and Lorraine Bachman; **Children's Meeting,** conducted by Minnie Graber; Mixed Octette, **The Pearly White City,** by Manson; **The Primary Department,** by C. J. Garber; Male Quartette, **Look to Jesus,** Alpha; **The Need and Effect of Prayer in the Christian Life,** by Charles Butte (substitute for Matilda Garber); **Prayer in Bible Study,** by Russel Westphal; Song—**To Arm ye Friends of Jesus,** by Manson; **The Baptism of the Holy Spirit,** by Ella Shearer (substitute for Ethel Landis). Evening Session: **Devotion,** conducted by John Weidman; Ladies' Octette, **Seeds of Promise,** by Manson; **Is My Life Work Privilege or Duty?** by Cora Zehr (substitute for Irene Garber); **The Power of a Consistent Life,** by Amon Egli; Male Quartette, **Close to the Cross,** by Manson; **Sermon** by J. D. Graber; Male Octette, **Now the Day is Over,** by Manson.

Thoughts Presented: The devotional spirit is made possible by a thorough and systematic study of the Bible, by daily secret prayer, and by reverence and regard for God's house. Divine love is constraining and makes us obedient and faithful to God's Word. Love of Christ is unquenchable. Children must be taught to become men and women of good Christian character. Parents and teachers bear a responsibility in showing the children the way to Christ. Present conditions are an incentive to prayer. "The effectual fervent prayer of a righteous man availeth much." By Bible study God will reveal those things to us that otherwise would be hidden from us. Two conditions for receiving the baptism of the Holy Spirit are: Repentance of sins and faith in Jesus Christ. My life work is a duty because it is God's life, and a privilege because gratitude can be shown Him for redeeming my life. Characteristics of a consistent life: Truthfulness, humility, simplicity, obedience, sincerity, and purity.

Kalona, Iowa

Report of the All Day Program held at the East Union Church, Kalona, Iowa, July 4, 1932.

Organization.—Mods., C. E. Hershberger, Melvin Gingerich; Chors., Herman Yoder, Mark Ross; Sec., Alma Brenneman.

Program and Speakers.—Song Service;

Devotional, J. L. Hershberger; Our Objective in Spiritual Meetings on National Holidays, C. E. Hershberger; Parental Training of the Child, Gideon Marner; Present Day Influences that Help or Hinder our Young People, (a) From Within the Home, (b) From Without the Home, Margaret Horst; Song Service; Devotional, P. P. Swartzendruber; Signs of the Times, Guy F. Hershberger; Children's Meeting; The World's Greatest Need of To-day, John Y. Swartzendruber; Marks of the Victorious Life, Abner G. Yoder; Song Service; Devotional, P. A. Friesen; Workers' Meeting, Simon Gingerich; Sermon—Rom. 15:29, J. D. Mininger.

Some Thoughts Gleaned.—Hold the banner of Jesus high and pledge allegiance to Him. Training the child means more than teaching. Patience, love, and tenderness needed to train children. A desire to follow our own ambitions rather than the call of God and the Church is a hindrance to young people. A deep consecration to God and love for His Church is needed. Entering a profession without taking God into confidence also is a hindrance to young people. Gossip is a great hindrance to success. Making close association with older people and Church leaders is a helpful influence to young people. Reading good literature and a strong devotional life are very important. Christian people to-day need to live up to the principles and teachings of Jesus more than ever before. We should forget the trials and troubles of this age and think of our opportunities. The world's greatest need to-day is the transforming power of Jesus in the lives of men and women. This is true of the religious world, the educational, political, business, and social. Faith and obedience are marks of the victorious Christian life; also self-control, self-denial, victory over language, and humility. The apostle Paul was a man that was very sure of things; he never doubted. There were seven factors in Paul's life that enabled him to say—Rom. 15:29: He was thoroughly converted; he was completely yielded to God: he had a clear conscience; he was distinctly missionary; he was a man of purpose; he gloried only in the cross of Christ; he had genuine faith in God.

Secretary.

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

Report of the Ohio Mennonite and Eastern A. M. Joint Conference, held at the Oak Grove and South Union Churches, near West Liberty, Ohio, May 25 to 27, 1932

On Wednesday, 2:00 o'clock P. M. the Conference members met at the Oak Grove Church. The meeting was called to order by the Moderator, A. I. Yoder.

Song, led by C. Z. Yoder. Prayer, led by E. M. Detweiler and J. B. Zook.

The tentative program arranged for Conference by the Executive Committee was presented and accepted by the body as a whole.

Some time was spent in discussing the problems of the Conference in general.

Closing prayer by E. H. Kanagy.

Wednesday Evening

Song service, led by I. B. Witmer.

Devotion was conducted by I. S. Johns, Goshen, Ind. Scripture, Heb. 1-2:4.

The Marks of a Spiritual Church, by J. L. Horst, Scottdale, Pa.

The predominating characteristic is, walking after the Spirit. Marks: Good attendance, Interesting prayer meetings, Coöperation, Church-wide interest, Church loyalty, peace and harmony, missionary spirit, etc. Outward marks, unless accompanied with the inward possession, are deceptive.

Leadership under Present World Conditions, by E. F. Hartzler, Marshallville, O.

Leaders should give heed to their calling rather than to world conditions. The Lord has never promised an easy time to Church leaders. They should lead and feed. They need less feasting and more fasting, a burden for souls, and Holy Ghost power. Can the Lord depend on us?

Closing prayer, J. M. Shenk, Elida, Ohio.

Thursday Morning

Song service, led by Edward Frey, Wauseon, Ohio.

Scripture reading and prayer, Milo Yoder, Mattawana, Pa. Scripture read, James 3.

Reading of the minutes by the Secretary.

The minutes were approved by motion.

Conference sermon, by Daniel Kauffman, Scottdale, Pa. Text, II Cor. 6:1.

A personal message—"We . . . You . . . Ye"—addressed to workers. "Together" suggests coöperation. In any great work coöperation is needful. To carry out God's program there needs to be a "together" in the Church program. Subjection (I Pet. 3:1) coupled with fear means power not slavery. There is no group of men big enough to work together with power unless they give way to each other. It is "together with Him;" no opinions contrary to the Word. What right has any member to set up his own standard? We need the triune God-head in our union. The message closed with a plea "that ye receive not the grace of God in vain" and that this multitude of counsellors may stand together for the cause of Christ.

The following gave testimony: Bishops, J. M. Shenk, D. J. Johns, E. H. Kanagy, J. S. Gerig, E. B. Stoltzfus, E. J. Zook, and S. E. Allgyer; ministers, C. Z. Yoder, J. A. Liechty, David Lehman, J. L. Stauffer, Calvin Mast, Rudy Stauffer, and Aaron Mast.

After these testimonies the following committees were appointed:

Resolutions: J. L. Stauffer, Stanford Mumaw, and N. E. Troyer.

Nominating: E. B. Stoltzfus, S. E. Allgyer, and E. J. Zook.

Bro. J. Y. King was appointed to assist the secretary in his work throughout the conference sessions.

Closing prayer, Harry Kauffman, Mattawana, Pa.

Thursday Afternoon

Song service, led by Aaron Mast, Westover, Md.

Scripture reading and prayer, by Venus Hershberger, Sugarcreek, Ohio. Scripture read, John 17.

Roll Call. A quorum was declared present.

Report of the Treasurer, J. C. Frey, Archbold, O.

Bal. on hand May 27, 1931	$64.22
Received during the year	319.50
Total	$383.72
Total expenses during the year	$344.55
Bal. on hand May 26, 1932	39.17
Total	$383.72

The Report was accepted by motion.

Subject, **Define Eternal Security,** discussed by J. B. Smith, Elida, Ohio.

Resolution adopted: Eternal security has been defined as "the doctrine that all who are united to Christ by faith will continue in a state of grace and salvation, and finally be glorified with eternal salvation."

As a Conference we recognize this teaching as a philosophical theory based more upon human reason than upon the Word of God. We believe that the Bible teaches the assurance of salvation as a present reality (Jno. 3:36; 5:24; 10:27-29; I Jno. 3:2; 5:13) and that Christ is able to and will keep all who meet the conditions (Rom. 8:38, 39; II Tim. 1:12; Heb. 7:25; Jude 24).

We oppose the eternal security teaching for the following reasons:

1. It is unscriptural because it ignores the conditions of our keeping.—Rom. 2:7; I Cor. 7:19; Heb. 3:14; I Pet. 1:5.
2. It nullifies human responsibility and ignores the freedom of the human will.—Matt. 23:37; Jno. 5:40; Col. 1:20-23; I Jno. 2:24.
3. It makes it safe for a believer to live in sin if he desires to do so, which practice is condemned by the Word.—Rom. 8:13; I Cor. 11:32; II Cor. 6:1; Heb. 3:12; I Cor. 10:1-12.
4. It denies the possibility of the apostasy of true believers.—I Tim. 1:19, 20; II Thes. 2:1-3; Heb. 6:4-6; 10:26-29.

Closing prayer, by E. L. Frey, Wauseon, Ohio.

Thursday Evening

Song service, led by Christian Kurtz, Elverson, Pa.

Scripture reading and prayer, by E. M. Detweiler, Columbiana, Ohio. Scripture read, Ephesians 2.

Subject, **"The Snare of Modern Substitutes,"** was discussed by J. L. Stauffer, Harrisonburg, Va.

Following are some of the modern substitutes—

1. Blood Atonement Substitute.
2. Wisdom of God Substitute.
3. The Gospel of Christ Substitute.
4. The Holy Spirit Power Substitute.
5. Nonconformity Substitute.
6. Prayer Substitute.
7. Nonresistance Substitute.
8. Separation Substitute.
9. Gospel Discipline Substitute.
10. Faith in God Substitute.

The **Safe Rule**—Accept no Substitutes.

Song.

Subject: **"Building for the Future,"** was discussed by Elmer Yoder, Allensville, Pa.

In our building, we need to be careful with the foundation. Our vision should include more than just the present. We need workers that are both faithful and able to teach. We need to keep out false teachers. We must remain self-sacrificing rather than self-magnifying. Feed the Church of God, and keep her a soul-saving institution. Keep close to the Lord.

Closing Prayer, by J. B. Smith, Elida, Ohio.

Friday Afternoon

Song service, led by Stanford Mumaw, Dalton, Ohio.

Scripture reading and prayer, by Harry Mumaw, Wooster, O. Scripture read, Revelation 3.

Election of Officers

Moderator, A. I. Yoder.
Assistant Moderator, J. S. Mast.
Secretary, O. N. Johns.
Fourth and Fifth members of the Executive Committee: E. B. Stoltzfus and E. F. Hartzler.
Treasurer, J. C. Frey.
Mennonite Mission Board: S. E. Allgyer and I. B. Witmer.
Mennonite Board of Education: J. B. Smith, O. N. Johns, and J. A. Liechty.
Mennonite Publication Board: O. N. Johns and E. M. Detweiler.
Ohio State Mission Board: S. E. Allgyer and I. B. Witmer.
Trustees:—
Orphans' Home, West Liberty: S. E. Allgyer, D. H. Yoder, Eli D. Yoder and John I. Yoder.
Old People's Home, Wayne Co., O.: Philip Hilty, Peter Conrad, and Noah Steiner.
Canton Mission: H. R. Weimer and John D. Miller.
Lima Mission: J. Y. Smucker, S. M. Brunk, Amos King, and S. S. Wyse.
Altoona Mission, Uriel S. Zook.
Committee for Insurance Investigation: J. B. Smith, H. N. Troyer and I. W. Royer.

The following resolutions were adopted:

As a Conference, we believe our standards are in harmony with, and a true interpretation of the principles of the Gospel of Christ.

Since "a house divided against itself cannot stand" (Mark 3:25), we believe our Church cannot continue and prosper with a diversity of standards, and we hereby register our disapproval of receiving members who refuse to comply with the standards of this Conference. (See Art. XII of Rules and Discipline.)

Whereas, it has pleased Almighty God in His infinite wisdom, to remove from time to eternity our brethren and colaborers, B. B. Stoltzfus, West Liberty, O., (minister), and Elias Kreider, Wadsworth, O., (deacon), therefore be it

Resolved, That we hereby express our sorrow for the loss which we have sustained in their departure from us, humbly bowing our hearts in submission to the will of our heavenly Father, who, according to His infinite wisdom, doeth all things well. Adopted by motion.

Subject: **How Guard the Modern Pulpit?** Discussed by D. J. Johns, Goshen, Ind.

The following was adopted by motion:

The Bible contains admonitions regarding men and doctrine which will safeguard the modern pulpit if they are heeded:

1. "Take heed to thyself and unto the doctrine."—I Tim. 4:16.
2. Be exemplary—a follower of Christ.—I Cor. 11:1.
3. Teach that which becomes sound doctrine.—Tit. 2:1.
4. Preach the Word in season and out of season.—II Tim. 4:2.
5. Declare the whole counsel of God.—Acts 20:26-32.
6. Be sober and be vigilant.—I Pet. 5:8.
7. Let care be exercised in the choice of **faithful** and **able** men for the ministry.—II Tim. 2:2.
8. Reject the heretic.—Tit. 3:11.
9. Avoid compromising religious men and movements.—II Cor. 6:14-18; Rom. 16:17-20.

Secretary's Report:

The Executive Committee had a number of meetings during the year. We tried to carry out the program outlined for us by last year's Conference. We had some very perplexing situations and problems to meet, as the report of our minutes reveals.

We tried to act according to the mind of Conference as best we knew and were able. We trust and pray that we as conference members may more fully and devotedly present and yield ourselves unto the Lord so that He may bring things to pass for His honor and glory and for the welfare of the Church.

The total membership of all the congregations in the Conference district—April 1, 1931, 6925.

Members gained during the year: by baptism, 302; by letter, 78; by confession, 59; total gain, 439. Members lost: by death, 68; by letter, 77; by withdrawal, 18; by expelling, 26; mistake in past records, 47; total loss, 236; net gain, 203; number of members April 1, 1932, 7128.

Two of our conference members passed to their eternal rest during the year: Elias Kreider, Wadsworth, O., (deacon), and B. B. Stoltzfus, West Liberty, O., (minister).

There were no ordinations during the year.

There were twenty-eight series of revival meetings held and twelve Bible conferences, that were reported.

Most of our congregations have preaching services every Sunday. Two have services once a month and two every two weeks.

Present number of congregations in the conference district, 34; number of conference members, 101; bishops, 15; ministers, 58; deacons, 28.

The following resolution was adopted:

Whereas, the Oak Grove (Wayne Co.) congregation has failed to maintain the standards and exemplify the practices authorized and required by this conference, and

Whereas, several years forbearance has already been exercised by the Conference in this matter, therefore be it

Resolved, that this conference body give the said congregation time during the coming year to make adjustments necessary to work in harmony with conference, in accordance with our standards as set forth in our Constitution and By-Laws.

We authorize and commission the Executive Committee, in conjunction with the Problems Committee, to coöperate with the officials of said congregation to the end that the desired adjustments and coöperation might be effected.

Should any members of said congregation fail to comply with the standards and practices approved by Conference they shall be dealt with duly recognized disciplinary measures.

That the results of these proceedings and action be reported at the next regular session of Conference.

Furthermore, that we authorize and commission the aforementioned committees to coöperate with any or all of our congregations in which irregularities may exist and that similar action to the above be taken at each place, both as to point of time and basis of adjustment.

A vote of thanks was extended to the Churches of Logan and Champaign Cos. for their kindness and hospitality, by Conference members and visitors.

Closing prayer by C. Z. Yoder.

Friday Evening

Song service led by L. L. Swartzendruber, West Liberty, Ohio.

Scripture reading and prayer by David Lehman, Columbiana, Ohio. Scripture read, II Peter 1.

Subject, **The Why of the Mennonite Church,** by S. W. Sommers, Millersburg, Ohio.

Sermon, by Aaron Mast, Westover, Md.

Subject—**The Supreme Function of the Church.** Texts used, Jno. 20:21; Mark 16:16; Acts 1:8.

Making Christ known to the world is the supreme function of the Church. The way to avoid criticism is—Do nothing, say nothing and be nothing. But this is not God's way.

Closing prayer by Aaron Mast.

Outside of the regular Conference sessions, there were a few extra (private) sessions held during which the following business was done.

Moved and supported that this Conference refer the question of Bro. Henry Martin's deacon office back to the Salem (Wayne Co.) congregation. If they consider him qualified and are willing that he should assist in the deacon work of the congregation, and wish to recognize his office, we grant them this privilege. Carried.

Moved and supported that Bro. O. N. Johns, in coöperation with the Executive Committee, be granted the privilege of proceeding with the work of ordaining deacons in the Pleasant View and Martins congregations, as the way opens. Carried.

Moved and supported that we grant Bro. S. E. Allgyer the privilege of ordaining a deacon in the Oak Grove (Champaign Co.) and a minister in the Bethel (West Liberty) congregations if the way opens. Carried.

Moved and supported that we recommend to Bro. J. S. Mast that he defer the ordination of a bishop at Oyster Point, Va., for the present. Carried.

Recommendations of the Problems Committee to the Ohio Mennonite and Eastern A. M. Joint Conference:

Because of the Conference standards and principles, based on scriptural ground, and because of conditions in the Church and in the world, and

Because of the evident drift toward worldliness in various ways in the Church,

We therefore recommend to every congregation and minister that greater effort be made to instill and develop greater spirituality in every believer, and that more definite teaching be done against dishonesty, hypocrisy, and worldly conformity, endeavoring to maintain the standards of separation, and unity of the faith as taught in Eph. 4:11-14.

Where conference members fail to teach (and especially, overseers, who carry the greater responsibility) and carry into effect these resolutions, they be dealt with by the proper Conference officials.

We further recommend and earnestly request that the entire brotherhood prevail in prayer, more and more, for the welfare of the Church and that the Lord might graciously revive His work in every place.

Committee: E. L. Frey,
S. E. Allgyer,
I. B. Witmer.

The report with recommendations, was accepted by motion.

The minutes of the meetings of the Executive Committee during the year were read and accepted by motion.

Moved and supported that the action of our Conference in relieving Bro. Elam Horst of his ministry be declared irregular and is hereby rescinded, and that the matter be referred to the Executive Committee for further action. Carried.

The resolution on Unity, recommended by General Conference, was accepted and adopted by motion.

The following question was discussed:

Does this Conference Approve of Receiving Members into Church Fellowship, who Refuse to Comply with Our Conference Standards? Discussion opened by I. B. Witmer.

Resolution was adopted in open conference.

A. I. Yoder, Mod.
O. N. Johns, Sec.

Married

Schrock—Zehr.—Bro. Elmer Schrock and Sister Mabel Zehr, both of the East Bend congregation, near Fisher, Ill., were united in holy marriage on June 28, 1932, at the home of the bride's parents, Bro. J. A. Heiser officiating. May God's richest blessings attend them through life.

Campbell—Coffman.—On June 8, 1932, Bro. Raymond E. Campbell of Waynesboro, Va., and Sister Elizabeth Coffman of Dayton, Va., were united in marriage at the home of the bride's parents, Bro. and Sister Homer Coffman. Bishop Lewis Shank officiated. May the Lord bless and direct them through life.

Esch—Zehr.—On June 26, 1932, at the Pigeon River Amish Mennonite Church, near Pigeon, Mich., Bro. Jacob D. Esch and Sister Barbara N. Zehr, both of the Pigeon River Church, were united in holy matrimony. Bishop M. S. Zehr, father of the bride, officiated. May God's choicest blessings attend them through life's journey.

Obituary

Gish.—Bro. Henry E. Gish was born on a farm in Lancaster Co., Pa., April 28, 1863; died on June 20, 1932, at his home in the same county; aged 69 y. 1 m. 22 d. One son (Phares M. Gish) preceded him in death a little over a year. His wife (Sister Amanda (Martin) Gish) and 2 daughters (Grace and Ruth) survive; also 12 grandchildren, 1 brother, and 2 sisters (Jno. Gish, Mrs. Jno. Bradley, and Mrs. Ezra Landis). Bro. Gish was of a quiet disposition. He was a faithful member of the Mennonite Church for many years. Funeral services were held Thursday, June 23, at Good's Mennonite Church in charge of the following ministers: Brethren Ira J. Miller, Simon Garber, Noah W. Risser, and Jno. Landis. Text, Job 14:14 (by Bro. Risser). Burial in adjoining cemetery.

Amstutz.—Alice, daughter of Joel S. and Mary Amstutz, was born near Mt. Eaton, O., Jan. 2, 1896; died of convulsions, July 8, 1932; aged 36 y. 6 m. 6 d. She was received into the Martin's Mennonite Church May 4, 1921, at which place she attended as long as health permitted. She was active in service, and a kind-hearted daughter and sister. She is preceded in death by her mother, 2 brothers, and 1 sister. Surviving her are her father, 3 brothers (Gideon H., Elmer J., and Adam J.), and 2 sisters (Caroline—Mrs. Wm. E. Eschliman, and Lina—Mrs. D. J. Eberly). The funeral services were conducted by J. A. Liechty, assisted by I. J. Buchwalter, Aaron Eberly, and Stanford Mumaw. Scripture lessons read, I Thes. 4:13-18, and Psa. 8. Funeral text, Psa. 8:4. Burial in the Martin's Cemetery.

Leitner.—Amyzillia, daughter of Jacob and Nancy Kinsey, was born near Bucyrus, Ohio, Dec. 30, 1848; died near Sterling, Ohio, May 25, 1932; aged 83 y. 4 m. 26 d. For some time her health had been failing, and since Dec. 19, 1931 she had been entirely helpless. She often expressed herself as being ready to depart this life. She was the last one of a family of eleven children. On Sept. 12, 1880 she was united in marriage with George Leitner who preceded her in death seven years. To this union were born 2 sons (G. P. Leitner of Canton, Ohio and S. N. Leitner of near Sterling, Ohio). She is survived by 2 sons, 8 grandchildren, and many nieces and nephews. In her youth she united with the Reformed Mennonite Church. Funeral services were conducted at the home of her son by Bro. E. F. Hartzler. Text, Heb. 9:27. Interment in the Lower cemetery.

Lehman.—Elizabeth (Myers) Lehman was born Dec. 13, 1861, near Elizabethtown, Pa.; died July 2, 1932, at her home near Campbelltown, Pa.; aged 71 y. 6 m. 19 d. She is survived by her husband (Aaron G. Lehman), 1 daughter (Katie wife of Aaron R. Kreider), 3 grandchildren (Adah, Mildred, and Janette Kreider) and 1 brother (Jacob L. Myers). One daughter preceded her 6 years ago. Sister Lehman was a consistent member of the Mennonite Church for 39 years and was always present at services when health permitted. She was in failing health for a number of years and was confined in bed nine weeks, due to a leaking heart. She often expressed her desire to go home to live with her Savior, but patiently submitted to the will of her heavenly Father. Funeral services were held at Stauffers church by Bro. Noah Risser, assisted by Bro. John G. Ebersole. Text John 14:1-4. Burial in adjoining cemetery.

Lebold.—Mary Lebold, daughter of the late John and Anna (Sommer) Schwartzentruber, was born in East Zorra, Oxford Co., Ont., Dec. 28, 1870. In the year 1887 she accepted Christ as her Savior, was baptized by the late Bishop Jacob M. Bender, and was a faithful member of the East Zorra A. M. congregation until death. On Jan. 26, 1890, she was united in matrimony with Jacob Lebold of Wilmot, Ont. They lived in matrimony for 42 y. 4 m. 29 d. This union was blessed with 4 sons and 3 daughters. She died June 25, 1932; aged 61 y. 5 m. 26 d. She leaves her bereaved husband, 4 sons, 3 daughters, 8 grandchildren, 1 brother, and 2 sisters. Services at East Zorra A. M. Church, by Menno Knepfer, Peter Nafziger, Dan Steinman, and Chr. Schultz. Texts in both English and German. Texts, John 14; II Tim. 4:6-8; Tit. 2:11-14; and Rom. 8:1.

"Death has robbed us of our mother,
Whom we loved and cherished dear;
It was mother, yes dear mother,
Who can help but shed a tear?"

Sommers.—Sarah, daughter of John and Anna Immel, was born near Shanesville, Ohio, April 23, 1885; died at the same place July 6, 1932; aged 47 y. 2 m. 13 d. In 1901 she united with the Walnut Creek Mennonite Church, to which she remained faithful until death. She was united in marriage with Bro. Emery Mishler on June 6, 1912. To this union were born 2 sons (Howard Wilson and Lloyd Emery). Bro. Mishler preceded her in death five years ago. On Jan. 9, 1929, she was united in marriage with Manasses C. Sommers. She was of a very kind and loving disposition, and always seeking and ministering to the needs and comforts of her family and needy ones. She will be greatly missed in the home and community and Church. Death was caused from sleeping sickness brought on by an infection from the measles and later pneumonia set in. She leaves a sorrowing husband, 2 sons, 4 step-sons, her step-mother (Mrs. Amanda Immel), 10 sisters, 6 brothers, and a host of relatives and friends. Funeral services were conducted at the Walnut Creek Mennonite Church, conducted by O. N. Johns and A. W. Miller. Text, Psa. 91:14.

Yoder.—Mary C. Yoder (nee Nofzinger) was born in Fulton Co., Ohio, March 22, 1869; died at the home of her son near Midland, Mich., July 6, 1932; aged 63 y. 3 m. 14 d. She was married to Abraham A. Yoder Feb. 5, 1891. To this union were born 1 son and 4 daughters. She leaves 1 son (Henry at whose home she died) and 2 daughters (Mattie, wife of J. B. Miller of Shipshewana, Ind., and Minnie, wife of Nobel Kaufman of Midland, Mich.). Her companion and 2 daughters (Ida and Herma) preceded her to the spirit world, also 1 granddaughter. She leaves also 2 brothers and 3 sisters (Jonathan, Aaron, Mrs. Jno. Stalter, Mrs. H. H. Rupp, and Mrs. Geo. Short); also 17 grandchildren and a host of friends. She accepted Christ as her Savior in her younger years, remaining true to the end. She was in ill health for about 3 months, suffering from a complication of diseases. About 2 weeks before she passed away she wanted to be anointed. After this was done she then expressed her willingness to die if it was the Lord's will. Then the death angel came and called her home. Funeral services were conducted at the home by Floyd F. Bontrager, and at the Mennonite Church by Albert Wyse and E. A. Bontrager. Text, I Thes. 4:14, 15.

"Remember, friends, as you pass by,
As you now are so once was I;
As I now am so you shall be,
Prepare for death and follow me."

Amstutz.—Benjamin, eldest son of Daniel H. and Verena Schwartz Amstutz, was born near Kidron, O., Aug. 5, 1879; died June 24, 1932. On Nov. 22, 1902, he was married to Susan Hofstetter to whom 14 children were born, all of whom are living with the exception of one daughter (Elverda) who died several years ago. The deceased and his family lived in this vicinity until a year ago when they moved to Canton. Bro. Amstutz endured many hardships, and much physical suffering. More than once he submitted to an operation. The last few years he suffered with heart disease. On June 24, he and his wife and one son came to Sonnenburg to pick cherries. While he looked on, his wife saw him fall to the ground dead. The body was received at the funeral parlor in Orrville, and on Saturday taken to the home of his sister, Mrs. Simon Gerber (his birthplace), from which place the funeral was held Sunday by A. R. Kaiser and J. S. Moser, and at the Swiss Mennonite Church (where he had been a member from his youth). Services by J. S. Gerig. He is survived by his wife, 6 sons and 7 daughters (Alta, Russel, Wilson, Pearl, Ida, Verna, Daniel, Robert, Samuel, James, Marie, Margaret, and Harold); 1 grandchild, 4 sisters and 1 brother (Mrs. Dan J. Hofstetter, Mrs. Andy Hofstetter, Mrs. Noah Stauffer, Mrs. Simon Gerber, and Adam), an uncle (Jacob Amstutz), step-mother (Mrs. Melinda Amstutz), besides a host of relatives and friends also survive.

Sommer.—Fannie (Springer) Sommer was born near Hopedale, Ill., Mar. 16, 1872; died at her home near Fisher, Ill., July 5, 1932; aged 60 y. 3 m. 19 d. She accepted Christ as her personal Savior and united with the Hopedale Mennonite Church in her youth. On Jan. 7, 1900, she was united in marriage with Joseph C. Sommer of Saybrook, Ill. To this union 3 children were born. In January, 1929 the family moved from their home near Saybrook to their new home near Fisher, Ill., where they have since resided. She leaves her husband, 3 sons (Nelson, Raymond, and Chester); 3 grandchildren, 1 brother (David Springer); 5 sisters (Mrs. Lizzie Birky, Mrs. Lydia Zehr, Mrs. John Nafziger, Mrs. Chris Sears, and Mrs. John Eigsti), also many other relatives and friends. Two brothers preceded her in death. Her health began to fail about 7 months ago, and she was taken to the Mennonite Hospital at Bloomington, Ill., where she submitted to an operation last January, which only gave her temporary relief. She since has gradually grown weaker and passed peacefully away. She bore her suffering very patiently and was fully resigned to her Master's will. She was a loving wife and mother, a devoted Christian, and a faithful and consistent member of the Mennonite Church to the end. Funeral services were held at the East Bend Mennonite Church with Bros. J. A. Heiser and Harold Zehr in charge. Text, I Thes. 5:9-11. Interment in the East Bend Cemetery.

Martin.—Moses M., son of the late Benjamin and Anna Martin, was born June 11, 1870; died at his home near Goodville, Pa., June 9, 1932; aged 62 y. 11 m. 28 d. On Nov. 23, 1893, he was united in marriage to Emma Hollinger. To this union were born 10 children, 2 of whom have gone to yonder shore. He leaves to mourn his departure, a sorrowing widow, 5 sons, and 3 daughters. He was afflicted with cancer for 7 years, but was able to follow his daily duties till 6 months ago when

he began to fail in health. The last 2 weeks he was sinking fast. We often looked on his dying hands and face, thinking his suffering must be great. He said he had no pain, but just weakened as his physical body became weaker and his spiritual body became stronger. He was fully resigned to his Maker. He desired to depart from this world to be with Him. He remarked to his family, "Weep not for me but for yourselves and your children." That which God does is well done. He bore his suffering patiently. He was a member of the Mennonite Church for many years, in which faith he died. He made his own funeral arrangements, choosing for his text, Rom. 8:1, 2. He was laid to rest June 13. Funeral services were held at the home by Bro. I. B. Good, followed by further services at Lichty's Mennonite Church, by Bros. John M. Souder and John W. Weaver. Interment in the adjoining cemetery.

"Father, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Maust.—Franklin B. Maust was born at Meyersdale, Pa., Jan. 11, 1861; died at his home north of Nappanee, Ind., June 23, 1932; aged 71 y. 5 m. 14 d. He came to Elkhart Co., Ind., at the age of 21, and was engaged in working on the farm. He was united in marriage to Catharine Mishler of Howard Co., Ind., where he lived for a few years, then he moved to Arkansas, where he stayed several years, until he moved back to Elkhart where he lived in the vicinity of Nappanee until his death. His wife died Dec. 21, 1912, and on Feb. 19, 1914, he was united in marriage to Minnie Dennison who survives him. He also is survived by 3 sons and 2 daughters of his first wife (Douglas and Edward Maust of Goshen, Ind.; Fred of Nappanee; Mrs. Bessie Cliff of Elkhart, and Mrs. Pearl Newcomer of Goshen), 2 brothers (Bernard and Nelson of Nappanee), 2 sisters (Mrs. John Weber of Dunlap, Ind., and Mrs. Chris Bender of Nappanee), 3 step-children (Levi Dennison, Mrs. Milton Stump, and Geo. Dennison), and 12 grandchildren also survive. He gave his heart to God when in young manhood and united with the Mennonite Church where he served faithfully until death. He was much interested in Christian service, and was active as a teacher and Sunday school sup't. for a number of years. On April 12, 1905, he was ordained deacon in the North Main St. congregation, and served in this office until death. In his decease the home has lost a loving father, one that was especially concerned about his family; the community, a kind and helpful neighbor; and the Church, a faithful servant. May our loss be his gain. Funeral services were held at the North Main St. Church, Nappanee, on Sunday afternoon, June 26, in charge of D. D. Troyer and H. F. North. Burial in the South Union Cemetery.

Lehman.—Daniel A., son of Benjamin and Uphema Lehman, was born in Williams Co., Ohio, June 4, 1843; died at his home in Nappanee, Ind., June 18, 1932; aged 89 y. 14 d. When but a boy he came with his parents from Ohio and settled in Olive Twp., near Wakarusa. He was united in marriage to Nancy Culp, Dec. 18, 1866, and for 63 years they traveled together through life until the death of Sister Lehman in 1929. To this union were born 8 children, 7 surviving, namely, H. B. Lehman, Susan Hamsher, Saloma Heestand, D. F. Lehman, Joe M. Lehman, Lydia Wiker, and Martha Herr. One son Albert preceded him in death. There are also 31 grandchildren, 31 great-grandchildren, and 1 brother (Geo. Lehman) who survive. About 53 years ago he moved to Nappanee where he established his medicine business, which he conducted for a number of years, and by the products he made many have learned to know and remember him. He loved to help others, showing a kind and hospitable spirit. The doors of his home were ever open to strangers. He was always active and engaged in some work which seemed to contribute largely to his good health and vigor despite his advanced age. Bro. Lehman accepted Christ as his Savior in young manhood and united with the Mennonite Church in which faith he lived and died. He was one of the early members of the North Main St. congregation, when services were still held in the little old frame school building, serving as superintendent of the Sunday school for a number of terms, being a member of the Building Committee when the present brick building was built in 1893. He was a staunch defender of the faith, ever desirous that the Church might be kept pure and free from the sinful things of the world. His last desires were that he might do all that he could for his Lord until He would call him home. In his leaving us, the family misses a loving father, the community a respected neighbor, and the Church a faithful and obedient member, but our loss is his gain. Funeral services were held at the North Main St. Church, Nappanee, June 20, by D. A. Yoder and H. F. North. Burial in Union Center Cemetery.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will convene, D. V., at Springdale Church, Upper District, Augusta County, beginning at 9:00 A. M. Thursday, Aug. 4, and continuing until Friday noon, Aug. 5.

Order of exercises of other meetings to be held in connection with Conference:

Tuesday, August 2

9:00 A. M. Virginia Mennonite Aid Plan Board.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
6:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.

Wednesday, August 3

9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

We extend a hearty welcome to brethren and sisters of other conferences to meet with us on this occasion.

H. D. Weaver, Secretary.

Southwestern Pa.

The Annual Church Conference and Associated Meetings of the Southwestern Pa. District is to be held with the Scottdale congregation at Scottdale, Pa., Aug. 8-12, 1932, D. V.

Schedule as follows:—Monday, Aug. 8, 2 P. M.—Executive Committee and Bishops' Meeting; Monday evening and Tuesday forenoon—Mission Board Program; Tuesday P. M.—Associated Sisters' Sewing Circles Program; Tuesday evening and Wednesday—Sunday School Conference; Thursday to Friday noon—Church Conference.

In accordance with the recommendations of last year's Conference a nominal charge will be made for meals. The price has been set at fifteen cents per meal, with no charge for children under six years of age.

A cordial invitation is extended.

Programs on request.

For other information address:
M. B. Miller, Sec.,
Grantsville, Md.

How wonderful, how supreme is the Bible! The thoughts breathe with inspiration, the figures move, and most of all the central figure, Jesus Christ, seen, remembered, trusted and adored, stands out forever in it, the clearest, most enduring and most potent personality in the world's history.—H. Van Dyke.

ANNOUNCEMENT

Eastern Mennonite School

Opening date—September 14, 1932.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to pursue more difficult work. Emphasis is laid on Book study and doctrinal courses, but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday school, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted for the preparation of workers in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign language a wide range of electives is offered including art, home economics, agriculture and music. Two units of Bible are also included.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Write for the special descriptive folder.

A safe education cannot be valued in time or expense. Why expose yourself to an un-Christian environment erroneous teaching, and other evil influences which tend to undermine your Christian experience, when it is possible to place yourself in conditions that will strengthen and build you up in the knowledge of our Lord Jesus Christ?

On account of financial conditions let us by the help of God not allow those who are youths during this time of crisis to be deprived of Church school privileges. Their loss will be the Church's loss.

For further information write
Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

We do well to fix our dependence upon the unmovable Rock if we would stand through all the changing storms of life.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." | JULY 21, 1932 | "Adorn the doctrine of God our Saviour in all things."

WHAT WE BELIEVE

(30 Points of Faith)

1. We believe that there is one (and only one) personal, triune **God,** manifesting Himself to man in the persons of the Father, Son, and Holy Ghost; that He is the Creator of all things visible and invisible; that He is eternal, everywhere present, and infinite in love, justice, wisdom, goodness, and power.—Gen. 1:1; Deut. 6:4; Psa. 90:2; 137:7-12; Isa. 40:28; 55:9; 57:15; Jno. 1:1-4; 3:16.

2. We believe that **Jesus Christ** is the Son of the living God, born of a virgin, without human father, perfect as man and perfect as God, the Author of our eternal salvation, the Deity in whom "dwelleth all the fulness of the Godhead bodily," the "Lamb without blemish" who shed His precious blood as the atonement for our sins, our Substitute on the cross, our Advocate at the Throne.—Gen. 3:15; Isa. 7:14; Matt. 28:6; 53:5, 6; Jno. 1:14; Acts 3:24; 10:39-41; 17:31; Rom. 5:8-10; I Cor. 15:20; II Cor. 5:14, 21; Gal. 3:13; Eph. 1:19, 20; Col. 3:1; Heb. 6:20; 7:25; I Jno. 2:1, 2; Rev. 1:18.

3. We believe that the **Holy Ghost** is the third Person of the Trinity, sent forth by the Father and the Son to convince the world of sin, to be the Comforter and Indweller of saints and Reprover of the wicked, and to guide His people into all truth.—Jno. 14:16, 17, 26; 15:26; 16:7-15; Acts 1:8; 5:3, 4; Rom. 8:1-4; I Cor. 3:16; Gal. 4:6.

4. We believe that there is a literal, personal **devil,** who, as the prince of fallen angels and "the god of this world" has been "a liar from the beginning," is the author of all iniquity, brought about the fall of man from his original and holy state, as "a roaring lion" and "an angel of light," is deceiving and corrupting the hearts of men, and who in the end will be cast into the lake of fire to remain there forever.—Gen. 3:1-6; Jno. 8:44; II Cor. 4:4; 11:14; Eph. 2:2; I Pet. 5:8; Rev. 20:10.

5. We believe that **man** was created in the image of God—pure, holy, intelligent, and enjoying the companionship of God—and as such was not subject to death until he fell into sin.—Gen. 1:26-31; 2:7-22; 3:22; Eccl. 7:29.

6. We believe in the Bible doctrine of **the fall of man;** that through the deceptive power of the tempter man fell from his lofty, sinless state; that because of transgression the curse of sin and death came upon the whole human family; that in his sinful, fallen state man is corrupt, depraved, even his mind and conscience being defiled.—Gen. 3:1-6, 22-24; Jer. 17:9; Ezek. 18:20; Rom. 3:22; 5:12; Eph. 2:1-3; Tit. 1:15.

7. We believe that through the grace and wisdom of God a divine **plan of salvation** was conceived in the mind of the Infinite, whereby fallen man may again have access to the grace and love of God; that God sent His only begotten Son into the world to give Himself a ransom for the sins of the world; that upon condition of man's faith in our Lord Jesus Christ and repentance for sin God justifies the penitent believer, adopts him into His happy family, gives him a new life and a right spirit, and transforms him from a child of the devil into a child of the living God, "a vessel unto honor, sanctified, and meet for the Master's use;" that it is alone through the grace of God and the atoning merits of the shed blood of Jesus Christ that such restoration to God can be made.—Jno. 1:12-14; Acts 2:38; 13:38, 39; 16:30, 31; Rom. 3:26-28; 5:1-19; Eph. 2:5-18; Tit. 3:3-7; Heb. 9:22; I Pet. 1:18-25.

8. We believe that **the entire Bible** is a message from God, that in its original writings it was without error, and that through the miraculous power of God the integrity of the Holy Scriptures was maintained through the various translations it has passed, so that to-day we look upon the whole Bible as an absolutely reliable Book; that "all scripture is given by inspiration of God and is profitable," and that in the writing of this inspired Book "holy men of God spake as they were moved by the Holy Ghost."—Psa. 119:89, 105, 160; Matt. 5:18; Jno. 17:17; Gal. 1:8, 9; II Tim. 3:16, 17; Heb. 4:12; II Pet. 1:17-21; Rev. 22:18, 19.

9. We believe that **the Christian Church** was established by authority of God as the earthly home of His people; that Jesus Christ is the Head of the Church and that His Gospel should be accepted as the creed of every professing Christian; that only such persons as have accepted Christ as their Savior, have forsaken the world with its sinful lusts and follies, and have yielded themselves as obedient servants of God and are willing to abide by the rules and regulations of the Church should seek the believers' baptism; and that it is through the instrumentality of this

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Church that the Gospel of Christ is to be preached to the whole world.—Matt. 16:18; 28:18-20; Mark 16:15; Luke 24:46, 47; Acts 1:8; 2:38, 39; 16:30, 31; 17:30; 20:27; I Cor. 12:13; Gal. 3:16; Eph. 1:23; 4:11-16; Col. 1:8; I Jno. 1:4, 7.

10. We believe that God set apart one day out of seven as a day of rest and worship; that this day was provided for in the creation, has had recognition in all dispensations, and should be hallowed and kept holy by all people; that in the present dispensation we recognize this day as **The Lord's Day** and that, in memory of the risen Lord, we should observe it as the day that He rose from the tomb, namely the first day of the week.—Gen. 2:2, 3; Ex. 20:8; Mark 2:27, 28; Acts 20:7; Rev. 1:10.

11. We believe in **a believers' baptism**—the baptism with the Holy Ghost and with fire, as administered by our Lord, the baptism with water, as administered by the servants of the Lord and overseers of the Church—and that water baptism should be administered only to those who have accepted Christ as their Savior and Lord, have repented of their sins, and have given evidence of conversion and of loyalty to God and the Church; also that the Scriptures point to pouring as the mode in which water baptism should be administered.—Matt. 3:11; Acts 1:5; 2:14-21, 37, 38; 8:37, 38; 10:44-48; 11:15, 16; 16:30-34; Rom. 6:1-7; I Cor. 12:13; I Pet. 3:21.

12. We believe that Christ, on the night of His betrayal, instituted **the communion**, in which the bread and the wine have divine sanction as symbols of His broken body and shed blood, and that this ordinance should be observed by all believers in memory of our Lord; that we as communicants should prayerfully examine ourselves to the end that we may be in position to partake worthily, and that as a communicant body we present a solid and united body of believers in Christ.—Matt. 26:26-29; Mark 14:22-25; Luke 22:19, 20; I Cor. 10:16-22; 11:17-34.

13. We believe that **feet washing** is an ordinance that should be literally observed by all believers; that feet washing as a ceremony is entirely different from feet washing as a custom, both of which are mentioned in both Old and New Testaments.—Gen. 18:4; 19:2; 24:32; 43:24; Ex. 30:17-21; 40:30-32; II Sam. 11:8; Luke 7:44; Jno. 17:1-17; I Tim. 5:10.

14. We believe that **the devotional covering,** as taught in Scripture, should be worn by all Christian women, especially in times of Christian service and worship.—I Cor. 11:2-16.

15. We believe that **the holy kiss** or **the kiss of charity,** as the symbol of the brotherly love which should be in the hearts of all believers, should be practiced by all believers, brethren among brethren and sisters among sisters.—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 1:22; 5:14.

16. We believe in the **anointing with oil,** with faith in the rising up of the sick, when the sick in faith call for the elders of the Church to anoint them in the name of the Lord.—Mark 6:13; Jas. 5:14, 15.

17. We believe that God, when He created man, also instituted **marriage** and established the home as a sacred institution, dedicated to the propagation and the purity and well-being of the human family, that the children in each generation may be brought up "in the nurture and admonition of the Lord;" that the sacred bond which makes "one flesh" of the husband and wife thus united is indissoluble except by death, and that the Scriptures forbid marriage with divorced people with former companions living, and also instruct Christians seeking life companions to "marry, only in the Lord."—Gen. 2:23, 24; Lev. 18:1-18; Deut. 7:3; Ezra 10:10-12; Neh. 13:23-26; Amos 3:3; Matt. 19:3-6; Mark 10:6-11; Rom. 7:1-3; I Cor. 7:13-17, 39; Eph. 5:17-32; Heb. 13:4.

18. We believe that **nonconformity to the world,** on the part of God's people, is clearly taught in Scripture, and that therefore we should seek to be conformed to scriptural standards in personal habits, in dress, in associations, in home and social and business life, in all things pertaining to life and godliness.—Matt. 5:16; Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:9, 10; Tit. 2:11-14; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4; I Jno. 2:15.

19. We believe in the Bible doctrine of **nonresistance,** which means a quiet and peaceable life and abstinence from carnal strife in every form; and that therefore Christian people should have no part in carnal warfare or become involved in law-suits or other forms of carnal strife.—Ex. 20:13; Matt. 5:36-45; 26:52; Luke 2:14; 6:29; Jno. 14:27; 18:36; Rom. 12:17-21; I Cor. 6:1-8; II Cor. 10:4; Jas. 4:1, 2; I Pet. 2:20-23.

20. We believe that **secret societies** are in opposition to the letter and the spirit of the Gospel, and that therefore Christian people should not hold membership in such organizations.—Lev. 5:4, 5; Matt. 5:33-37; Jno. 3:18-21; 18:20; II Cor. 6:14-18; Eph. 5:11, 12.

21. We believe that God has made such abundant provisions for the material welfare of His people and given such specific instructions as to how the needy should be cared for that there is no justifiable reason why Christian people should have any part in what is commonly known as **life insurance.**—Psa. 37:25; 118:8; Jer. 49:11; Mal. 3:5, 6; Matt. 6:24-34; Eph. 4:28; I Thess. 4:11, 12; II Thess. 3:10; I Tim. 5:5-10; Heb. 13:5.

22. We believe that the Gospel of Christ positively forbids that Christian people should take the oath in any form (profane or judicial) and that therefore the **swearing of oaths** should be unknown among them.—Matt. 5:33-37; Jas. 5:12.

23. We believe that the Scriptures enjoin **obedience** to constituted authority in every form—to God, to the Church, to government, to parents, to every power ordained of God in the exercise of authority—recognizing that under all circumstances we owe our first allegiance to God as being the One in highest authority.—Deut. 11:26-28; Josh. 1:7, 8; I Sam. 15:22; Jer. 7:23; Matt. 28:19; Jno. 14:15; 15:14; Acts 5:29; Rom. 13:1-5; Tit. 3:1; Heb. 13:7, 17; I Jno. 2:3-5.

24. We believe that **self-denial** is an essential to Christian discipleship, to real greatness, to nobility of soul, to favor and friendship with God, to the exaltation which is the goal of every true believer.—Matt. 10:39; 16:25; Mark 8:34, 35; Luke 9:23; Rom. 8:1, 2; Gal. 5:17-23; 6:7, 8; Phil. 2:5-10; I Pet. 2:11; 4:3, 4.

25. We believe it essential to real Christian freedom that a **"conscience void of offence"** be maintained in our Christian life and service: in other words, next to God and His Word our conscience (when upon the altar of the Lord and subject to His Word) is our highest authority in determining our course of action.—Jno. 8:32-36; Acts 24:16; Rom. 9:1; I Tim. 1:5; Tit. 1:15; Heb. 9:9, 14; Heb. 10:22; I Pet. 2:19; 3:16, 21.

26. We believe in **the second coming of Christ;** that at the end of this present dispensation He is coming again to receive His own to Himself and to bring the world to judgment.—Matt. 24:25; Luke 19:12-27; Acts 1:9-11; I Thess. 4:14-18; II Thes. 1:7-9; II Pet. 3; I Jno. 3:1-3.

27. We believe that there will be a bodily **resurrection** of both the just and the unjust; that for the righteous this will mean "the resurrection of life," and for the unrighteous "the resurrection of damnation;" and that beyond the grave there will be no chance for salvation.—Job 19:25, 26; Isa. 26:19; Dan. 12:2; Hos. 13:14; Jno. 5:28, 29; 11:24; Acts 1:22; 2:31; 17:18; 24:15; I Cor. 15; Phil. 3:10; I Thess. 4:14-16; Heb. 11:35; I Pet. 1:3.

28. We believe that there is a final **judgment** awaiting all people; that "we must all appear before the judgment seat of Christ;" and that our rewards or condemnation will be meted out to us in accordance with our records in this life.—I Chron. 16:33; Psa. 9:7; 96:13; Eccl. 3:17; 11:9; Matt. 12:36; Matt. 25:46; Jno. 16:8; Rom. 14:10; II Cor. 5:10; II Tim. 4:1; Heb. 12:27; Rev. 20:12.

29. We believe the **eternal punishment** in "the lake of fire," "the place prepared for the devil and his angels," is in store for all who die in their sins.—Deut. 32:12; Psa. 9:17; Matt. 25:41, 45; Mark 9:44; Luke 16:18; II Thess. 1:7-9; Jude 6, 7; Rev. 14:11; 19:20; 20:10.

30. We believe the saved, whether as children in their childhood innocence or as saints who "by grace . . . through faith" have been saved from the bondage and thralldom of sin, will spend a blessed eternity in **heaven;** that in the fellowship of saints and angels and the blessed Trinity they will share the bliss and glory of God forever and ever.—Job 3:17; Psa. 11:4; Isa. 57:15; Dan. 12:3; Matt. 11:25; 19:14; 25:31, 34; Jno. 14:1-3; Acts 3:20, 21; II Cor. 3:18; II Tim. 1:2; 4:8; Rev. 7:7-12, 16, 17; 21:22.

103rd PSALM

By T. H. Brenneman

For the Gospel Herald.

(Favorite psalm of the late J. F. Funk)

1 My inmost soul, bless thou the Lord,
His holy name thy praise accord.

2 My inmost soul, bless thou the Lord,
And all His benefits record.

3 Who doth forgive thee every sin
And healeth all disease within.

4 For He redeemeth, yea, thy life
From the destruction ever rife;
With loving kindness and with grace
He crowneth those that seek His face.

5 Who satisfieth with good things
Thy mouth, so that it ever sings;
So that thy youth, like eagle's, may
Be thus renewed from day to day.

6 The Lord fulfilleth righteousness
And judgment on all who oppress.

7 His ways to Moses He made known
His acts to Israel too were shown.

8 The Lord is kind and merciful,
To anger slow, in pity full.

9 He will not always chide, nor will
He keep His anger ever still.

10 He has not dealt with sinful men
According as their sins have been;
Nor duly has rewarded us
Who have been so iniquitous.

11 For as the heaven is so high
Above the earth we occupy,
So great His tender love unto
All those that fear and love Him too.

12 Far as the East is from the West,
Did He us of our sins divest.

13 Like as a father pity shows,
And on his children love bestows,
So too the Lord doth pity those
That fear His name in spite of foes.

14 For well He knows our feeble frame,
Remembers that from dust we came.

15 As grass, man's days are even so,
As flowers, they prosper and they grow.

16 But let the wind thereover pass,
And it is gone, 'tis gone, alas;
The place thereof shall know no more,
Where it was standing heretofore.

17 The mercy of the Lord on high
From everlasting has been nigh,
To everlasting on them all,
That fear His name both great and small—
His righteousness in full degree,
Our children's children all shall see—

18 To such as keep without constraint,
Or compromise, His covenant;
And those that bear in mind to do
All His commandments, just and true.

19 In heav'n He has prepared His throne,
His kingdom ruleth every one.

20 Ye angels, let His praises swell,
Ye who in strength so much excel;
That all of His commandments do
And listen to His voice so true.

21 O bless the Lord, ye people all,
Ye ministers who heed His call.

22 Bless ye the Lord the mighty One,
All ye His works, which He has done;
In every place of His domain.
O thou my soul, bless God again.

Goshen, Ind.

IMPORTANCE OF OBSERVING THE COMMUNION

The following discussion, taken from a letter by Bro. J. S. Hartzler, may be considered as applying to local conditions; but they are conditions that apply locally in so many places that we take the liberty to pass this on to our readers. We bespeak for this a careful consideration on the part of all thoughtful readers.—Editor.

Far too often the observance of the communion depends on the way the member FEELS about the matter, when in reality it is not a matter of feeling at all. Some one thinks that they have not been treated right by some one else, hence harbors some ill feeling against another member, and since one is in danger of eating and drinking damnation, he will simply not take part in the communion. If that would solve the problem, all would be well, but it does not. True, we are to examine ourselves. That is very essential, but the examination is not to end in refraining from communing. Note I Cor. 11:28. The purpose of the examination is as a preparation to the eating of "that bread" etc. It is not to decide whether he is to take of the bread and the cup or not as his feelings may suggest. Here is one place where the path is very narrow. It is, "Get right and eat." It leaves no "Do-as-I-please, ground." "But mine is a special case." Does the scripture make allowances for special cases, where the possibility is simply passed by? **O! beloved!** Watch Satan's tactics here. "But the man that is clean (not that knows someone else that is not clean. This makes the matter very personal) and not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people" (Num. 9:13). Will the Lord be less lenient if we neglect to commemorate the death of His Own Son than He was to the Jew who did not commemorate the exodus from Egypt, or the passing over of the death angel? Most assuredly not. This is not given here for the sake of swelling the number who will take part in the communion, but for the sake of saving souls whom Satan may delude. Let us all pray for such as may have temptations along this line.

There are very few things which carry such serious conditions with them as eating and drinking "unworthily." Matthew Henry, in comment-

ing on I Cor. 11:27-29, says: "He lays before the Corinthians the danger of receiving unworthily; of prostituting this institution. . . . It is great guilt which such contract. They shall be guilty of the body and blood of the Lord . . . of despising His body and blood. . . . They profane the institution. . . . Instead of being cleansed by His blood, they are guilty of His blood." These comments with the above paragraph show the close quarters in which we are. There is only one safe way—get right, and eat this bread and drink this cup.

AN AWAKENED CHURCH IN FULL ARMOUR

By J. R. Shank

For the Gospel Herald.

Let us therefore cast off the works of darkness and let us put on the armour of light.—Rom. 13:12.

I. Introductory—A Review of Troops

As a general reviews his troops before they go to battle and also after the return from battle, so the Lord Jesus Christ, whose eyes are able to "search the reins and the hearts," takes a review of the ranks of those who profess to be His followers. Well may He be concerned of the state in which the Church presents herself to-day. "Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

What a sad spectacle must a defiled church make before the pure eye of the "Captain of our salvation!" What does He think of the disloyalty displayed before His all-searching eye? How can a church, in friendship with the world and bearing the marks of that friendship in her heart and life, expect to go forth at the bidding of the Master and wage the kind of warfare which He bids her wage against the evils of the times as they are put forth by the enemy of souls in direct opposition to Christ?

How does a loyal ministry feel as it sees this church marked with worldliness in her character and in her conduct and appearance? How do loyal brothers and sisters feel, when they are placed in fellowship with so many in the membership of the Church whose conversation and conduct show that they still love the world and the things that are in the world.

Brethren and Sisters, do we know our calling, and do we know the time in which we live? **"That now it is high time to awake out of sleep:** for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: **let us therefore cast off the works of darkness, and let us put on the armour of light"** (Rom. 13:11, 12). Before we can be presented before the eye of the Master acceptably **there must be a casting off** and **a putting on.**

II. "Let Us Cast off the Works of Darkness"

The works of darkness belong to the night. They are evil works contrary to the righteousness of the kingdom of God. Every form of sin and ungodliness, every evil thought, every idle word, every Christless act, every conformity to the world, every unequal yoke of unrighteousness, belongs to the works of the night and of darkness.

1. **"Put off concerning the former conversation the old man,** which is corrupt according to the deceitful lusts" (Eph. 4:22). The "old man" is not subject to the law of God (Rom. 8:7). People who live under the dictation of the "old man" are walking "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:17-19). The "old man" gets people to lie. He leads people to all forms of dishonesty. He causes men to speak corruptly. He fills the heart of man with "bitterness and wrath and anger and clamour and evil speaking" and "malice" (4:31). "Fornication," "all uncleanness," "covetousness," "filthiness," "foolish talking," "jesting," "idolatry," all classify under the deeds of this "old man" and must be "put off" with all the other works of darkness.

2. **"Be not conformed to this world"** (Rom. 12:2). This age is dominated by Satan. He is called its prince and its god. We are either dominated by the spirit of the age or we are dominated by the Spirit of God. The spirit of the age must be rejected if we would cast off the works of darkness. All the aims and works of the world are at enmity with God. As the prince of the world, Satan is now working in "the children of disobedience" (Eph. 2:2, 3). The children of disobedience do not heed the teaching of God and are not subject to Christ. It matters not in what line they may seem to be following: along the line of Christian morals, or refinement, or righteousness; if we look beneath their motives, we shall see a vastly different spirit — earthly gain, world betterment for temporal ends, glory for selfish purposes; and these magnify pride in appearance, pride in attainment, and enjoyment of lusts. Loudly do the preachers of Satan cry out in approval of the modern looseness in fashion, in morals, in marriage relation, and in modernistic views of the Bible and religion. "From such turn away" (II Tim. 3:1-5).

3 **"Love not the world,** neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno. 2:15-17). We must cast away our affections for things on the earth. Our earthly members must be mortified (Col. 3:5). Our carnal spirit must be "put off" (Col. 3:8, 9). Self must be denied (Luke 14:25-27).

4. **"Be ye not unequally yoked together with unbelievers."** By evil associations we become partakers of evil things. "Evil communications corrupt good manners." If we have part with an unbeliever in the same organization or partnership, in business, in society, in social or religious service, we become helpers of the ungodly and are compelled to compromise with those who hate the Lord.

Deceitful forms of political alliance come before us to solicit our fellowship and help. Temperance movements, reform movements, prevention of war, financial betterment of the country, all appeal to us but we cannot be partaker with those whose motives and principles are at variance with the doctrines and methods of the Spirit of the Lord Jesus.

All these things belong to the works of darkness, and are dominated by the prince of darkness, from whom the children of God have been delivered. And it is "high time" that those who are asleep, in the bed of this world's "darkness," though they be the professed followers of Christ, should awake and cast off their night clothes which will be unfit for the service of those who belong to the day and are the children of light.

III. "Let Us Put On the Armour of Light"

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Light is a figure of all that is good and right and true and godly. It is a type of the Holy Spirit. "The fruit of the Spirit ("Light" in the original) is in all goodness and righteousness and truth" (Eph. 5:9). It is not enough that we put off the works of darkness. We must **"put on the armour of light."**

1. **"Put ye on the Lord Jesus Christ"** (Rom. 13:14). The inspired writer has given the same truth from various angles. We may put on Christ as our substitute. "He was made to

be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). And when we rest in Him as our substitute we no longer can glory in the flesh. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Those who put on Christ are new creatures. "Old things are passed away; behold all things are become new" (II Cor. 5:17). If we have put on Christ, we have put on **"the armour of light."** And again, to speak in another figure, we have **"put on the new man,** which after God is created in righteousness and true holiness" (Eph. 4:24). With the "new man" goes all the characteristics of the Christ. Instead of dishonesty, there is honesty and industry and good works. Instead of lying and corrupt communication, there is edifying speech. Instead of bitterness and wrath and anger and clamour, there is kindness, tenderheartedness, and forgiveness, in the likeness of Christ Jesus (Eph. 4:25-32). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3:12-14).

2. **"Be ye transformed** by the renewing of your mind." We receive, in the place of the old worldly conformed mind, a mind of Christ. We seek in this mind to please God in all things. It is a yielded mind in which God has full control to do with us what He will. It is a mind in which the Holy Spirit operates and produces the fruit of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). It is a mind that is made to know the things of God and discern spiritual things. It is obedient to the word of truth and conforms every power of its being to the Spirit of Christ which dwells within. In the place of display in dress and speech, in worldly possessions, in worldly attainments; there is modesty, and humility, and meekness, and lowly service, and self-denial. In the place of revenge for injuries, there is a returning of good for evil. In the place of having affections set on things of the earth the affections are set on things above and the treasures are laid up in heaven.

3. **Put on the spiritual armour.** (Eph. 6:11-18). There is a spiritual battle to wage. It requires spiritual power and spiritual weapons of defense and of aggression. The girdle of **truth,** must bind the whole equipment of the soul. The breastplate of **righteousness** must protect the vitals of the soul lest the enemy direct his darts where they do us vital injury. Without a righteousness from Christ the enemy has us in a place of death. We need the preparation of the **Gospel of peace** wherever we go. No human works and fleshly plans can reconcile God and man. Man cannot stand in any other shoes than those of **peace** through Christ Jesus. We are shielded by **faith. Salvation** must crown us and seal us unto God. Without **the fair mitre** our whole life would be nothing. We must have the **Word of God** as an effective **sword,** to cast down every high thing which exalteth itself against the knowledge of God. Prayer must be our place for renewing our strength and receiving from God what we need to meet every duty.

IV. How Attain the Ideal?

It is too high a standard for the carnal-minded to reach. It looks beautiful but is impossible. But there is a way suggested and provided. Note:

First, **how to cast off the works of darkness.** We must meet the conditions of repentance, confession, surrender, and self denial.

Second, **how put on the armour of light.** We must accept Jesus Christ by faith. There must be a willing obedience to His counsels. He gives the new life. We walk in the Spirit and carry out willingly all the teachings of the Word and the promptings of the Spirit of Christ.

"Put ye on the Lord Jesus Christ, and make not provision for the flesh."

Gravois Mills, Mo.

IS IT RIGHT TO TITHE

By Mary Wagner

For the Gospel Herald.

In order to satisfy my mind about tithing I decided to search the Scriptures, because I really wanted to know what is the New Testament standard which not only myself but every child of God could safely follow regarding systematic giving or tithing.

The word "tithe", according to Webster, is a tenth of some specific thing paid as a voluntary contribution to religious or charitable uses. Throughout the entire Old Testament there are accounts of tithing. This well-regulated system constituted a sacred part of the Old Testament religious rites. It was the tithes that supplied the temporal needs of those who performed the religious work of the temples, etc. The tithe was required of the people. It was not only a law, but there was a penalty attached for not performing the practice. But, on the other hand, there was a temporal blessing promised for performing it properly.

I have not been able to find any scripture in the New Testament which requires a tithe of Christ's followers in the same sense as that required of the Jews, but in I Cor. 9:14 Paul says that the Lord has "ordained that they which preach the Gospel should live of the Gospel." Now, since the Lord hath ordained that His ministry should be thus provided for, there must be some sort of system which we as His people should follow in supplying this need. The scripture just mentioned (I Cor. 9:14) refers to work of God in general to-day in all its phases, since the preaching of the Gospel is more than speaking from the pulpit. It includes the delivery of the Gospel in every way possible to the whole world. It seems reasonable that if God ordained that His work be thus cared for it certainly requires some sort of giving on our part to supply the need. Christ said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Throughout the four gospels it is said that about one-seventh of the verses deal with the topic of stewardship, and fourteen of the thirty-eight parables refer to this theme in one way or another. Stewardship is so linked up with giving and tithing that they are inseparable.

While the proportional amount of our giving is not specified in the New Testament as compared with tithing or giving a tenth in the Old Testament, yet there is an example of what Paul did in the early Church: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (I Cor. 16:2). First, here is the rule of regular giving. Here is also consecrated giving, laying by him in store, a certain sum set apart and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And, here is proportionate giving "As God hath prospered him." If God has prospered ten cents, a portion is His. If God has prospered $1000.00, a portion is His just the same as if it were pennies instead of dollars. As faithful stewards we as Christians are only managing for God the possessions entrusted to us, acknowledging God as owner of all we possess, and it is our duty faithfully to administer Christ's life and possessions wisely for the advancement of the kingdom of Christ. It is therefore not enough to say that all we have is the Lord's but the sincere Christian is enjoined in the Scriptures to make acknowledgment that all we own is God's by setting apart a portion of that which he has to be used in the work of God.

Just what proportion everyone should give from what God has prospered is not likely to be the same in all cases. If we realize down deep in

our hearts that we are but God's stewards and are anxious to see God's work prosper, the proportion of what we should give will naturally drive us to prayer, so we may get our answer direct from God. Paul says to give "as God hath prospered you" (I Cor. 16:2). The setting aside of such a portion would necessarily have to be decided by the individual before God. But since a tenth was required under the Old Testament, should we not do as much under the law of love and the Gospel as the people did under the Old Testament? Many people to-day are practicing proportionate giving, and many have settled on at least a tenth. The spiritual blessings which have marked the decision to accept the tenth as the first proportion together with the dissatisfaction with any smaller proportion, furnishes a strong argument for the giving of at least a tenth. I have found that those who argue against the tenth as the proper proportion are not as a rule giving that much.

In connection with giving Paul tells us (II Cor. 9:6) "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap bountifully." Where we sow wheat we expect to harvest wheat and we expect to reap an increase over the amount we sow. Paul planted, Apollos watered, but God gave the increase. But, according to this scripture the proportion of the increase depends on the amount of seed sown. In II Cor. 9:8 there is a great promise that if we give liberally God is able to give us all sufficiently for all things. Notice what Paul calls giving, sowing, and promises that we shall reap the increase of all the dollars we sow in His field.

In these Scriptures (Luke 6:38 and I Cor. 9:6-11) we have positive proof that liberal giving shall not be a financial loss if we give with the right motive and good judgment. Even in Old Testament times a blessing was pronounced upon the practice of proportionate giving. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3:9, 10). In Malachi the Lord rebukes the people for not paying their tithes and asks "Will a man rob God?" He then says, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:10, 11). It seems that not paying tithes and offerings in this instance was a clear case of robbery—a hold-up, the people were thieves and robbers who thrived on stolen goods, and God was the victim of their thievery. This was terrible! Since Paul clearly states that "upon the first day of the week let every one of you lay by him in store, as God hath prospered him," this is a clear case of periodical systematic giving under the law of love.

It is just as necessary for us to find out what proportion belongs to God now as a Jew was obliged to find out under the law of the Old Testament. Also, if the people under the Old Testament dispensation who did not pay their obligations to God were robbing Him, how much different are we from them to-day if we do not pay our obligation according to Paul's instruction? The exact principle of thus robbing God, to my mind, in each instance is the same.

Brethren, let us consider the Scripture seriously on this point, and also ask ourselves the question, Are we robbing God? If God showered blessings upon the people in a temporal and spiritual way for paying their tithes, should we not expect God to do something for us under similar circumstances? They paid tithes because they were required to. We pay tithes because we love to. We are under the law of love. Is there anything more impelling than the law of love? "God so loved the world that He gave His only begotten Son." If we have been partakers of His love we will give of our means because of our love to Him and the lost world.

THINGS PERTAINING TO LIFE AND GODLINESS

GRACE

Many definitions have been given for this term but it is hard to define, for it means so much; it is a fountain of good things so large that the half has never been told. It flows from the very throne of God—knowledge and faith are needed on man's part to form a channel for this living stream bringing life and Godliness.

Grace differs from love only in that it stoops down and shows unmerited favor to those that are any way beneath, while love may exist between equals or rise to those that are above as well as to those that are lower in life. How loving a principle! How good!

"Oh to grace how great a debtor,
Daily I'm constrained to be."

If man attains to righteousness it is grace again, for the righteousness of Jesus Christ has been freely imputed (Rom. 5:20) so that I am what I am by the grace of God. I Cor. 15:10.

This blessing of God may be abused. The doctrine, "Once in grace, always in grace," is malicious and spurious. There is a warning given in Jude 4-7 that we do well in heeding. Another illustration is given in II Pet. 2:20 where one may attain to a victorious life in Christ to the extent that he escapes the pollutions of the world, and again becomes entangled so that the latter end is worse than the first. This is not that God fails, but man fails to embrace the grace of God.

J. C. Clemens.

PEACE

Every blessing mankind has ever enjoyed is a direct gift from God. The cares and troubles of an ungodly world fill the heart with fear, but the God of all the earth gives the peace "that passeth all understanding" to every troubled soul that calls upon Him.

"Fear"—all fear—"hath torment;" but the unspeakable love of God fills the soul with such perfect peace, that in the midst of all evil surroundings, and sufferings and sorrows, one can lie down to rest at the close of the day with joy in the heart and peace in the soul.

Oh, "peace, sweet peace, the gift of God's love."

Oliver H. Zook.

PURITY

"Keep thyself pure" (I Tim. 5:22). "Sow a thought, reap a deed; sow a deed, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Our life is made up of thoughts, deeds and habits. Habits that are easily acquired and hard to get rid of and habits that are hard to acquire and easily lost. It is only natural that the bad habits are the easiest acquired. If we want our character pure we must live pure lives. To have pure lives we must have pure thoughts. And to have pure thoughts we must have a pure heart. If we analyze our deeds we will find they are largely composed of our thoughts. The way we speak and act on the spur of the moment depends on our thought life. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Irvin Brunk.

SPIRITUAL GROWTH

All growth depends primarily upon the presence of life. If there be no life, there will be no growth. There must be first the Christian life before there can be growth in the Christian life. The spirit of Christ must be present before we can grow in that spirit. Rom. 8:11; Gal. 5:22.

Life either develops or decays. There

is no "stand-still" in the Christian life. Life is a stream, not a pool. And we are on it, going either up or down. Jesus left us no doubt on this point. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Are we growing daily in the grace of our Lord Jesus Christ? Are we realizing a little more clearly to-day than yesterday the joy of the Christian life? Is our vision a little clearer? Is our desire a little purer? Is our sense of right a little more quickened? Is our love for God and His children stronger? Are we more ready to forgive? Are we more fervent in prayer? Are we more anxious to know and to obey the Word of God? If not, we are slipping back, and our life is losing its joy for ourselves and its influence upon others.

O. B. Shenk.

THE FATHER'S CHASTENING

The tendency toward lukewarmness in the spiritual life creates a silent conflict with which every Christian has to do. If he does not by his own faithfulness keep warmed up to a zealous heat for God, it becomes necessary for God, who loves him, to strike the flint of his heart to call forth a new spark of love. That stroke may be one of pain, or sorrow, or loss, or disappointment, but always one of love.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Let us not chafe at the chastening of the Almighty.

David H. Alderfer.

MEDITATION

The shepherd-poet of Israel knew the value of quiet meditation. "Thou wilt," sings David, "keep him in perfect peace, whose mind is stayed on thee." How did he know? His years of tending Jesse's sheep on the lonely hills of Palestine or guarding the sheep-fold under the starry Judean skies had given him opportunity for so many unbroken hours of meditation on the Plan of God that his soul longed for a place in that Great Plan. And how large a place God found for him! So it was with Moses in Midian, herding the flocks of Jethro, or with Paul in the desert of Arabia or in the prison at Caesarea. Was God nearer to Elijah at Carmel, or at Horeb? Our cluttered lives tend to become so full of activity, of "service," that we do not have time to sit at Jesus' feet to break the alabaster box. May He give us grace to stay our minds on Him!

—J. S. Umble.

PATIENCE

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:4).

One of the great Christian virtues is patience. Peter lists it in the qualities of Christian character which he gives in the first chapter of his second epistle. How many an otherwise beautiful and useful life has been marred because this great virtue was never developed! God sends us many opportunities for cultivating this virtue and fixing it more firmly into our life and character. The trials and cares and testings that come into our lives from day to day will, if met in the right way, make us more kind, considerate, and patient. As the fretting cares and irritating circumstances of life come to us let us use them as stepping stones to a more beautiful character, letting patience have her perfect work in leading us on to Christian perfection.

J. L. Horst.

PRAYER

How the Christian heart rejoices to hear the prayer of those who know the way into the holy of holies, those who know how to "come boldly unto the throne of grace." How refreshing to hear those prayers that carry with them that living touch which proves that "prayer is the soul's sincere desire." Why do men converse so wittingly and so wisely with men and falter so in their conversation with God? Is it because they know God less well than men? Jacob prayed little from the time he left home until twenty years later when a great fear seized his soul at the prospect of meeting his wronged brother, Esau. So for a whole night Jacob travelled back over memory's road, over the bypaths of business, through the valleys and caverns of indifference, over the mountains of spiritual coldness — confessing, pleading, worshipping, waiting. When the morning sun drove back the darkness of the night there had also risen a new light in the soul of Jacob. He limped back to his family, his servants, and his flocks, a new man with a new name and with new power. Is the moral plain?

I. E. Burkhart.

CONTENTMENT

In every human heart there is a yearning desire for something that will satisfy or bring contentment. Many people to-day are living a dissatisfied, discontented, unhappy life. Contentment is sought for in riches, in education, in worldly pleasure, and in many other ways. We see those around us who are living at ease and in luxury, and we become desirous of those things. We long for contentment and seek for it in the things that do not satisfy. Not until we come to the place where we can understand that not things mental or physical, but only the spiritual can really satisfy, can we enjoy contentment. "He satisfies the longing soul" (Psa. 108:9). We must "know him, and the power of his resurrection, and the fellowship of his suffering" (Phil. 3:10), and "be content with such things as ye (we) have" (Heb. 13:5) before we may experience real contentment. Paul wrote, "I have learned in whatsoever state I am, therewith to be content." Have we learned this great lesson? We should of course never be satisfied with ourselves, but all who profess godliness should surely learn to be content with the things they have and be satisfied in whatever lot or state the Lord has chosen to place them. "Godliness with contentment is great gain."

Henry Hernley.

SEPARATION

By Jacob H. Mellinger

For the Gospel Herald.

The doctrine of separation is one of the clearest and most emphatic doctrines of the Bible. As God divided light from darkness and good from evil He likewise demands that there shall be a separation between His people and the people of the world. From the time that God called Abram, and even before, we notice how God separated His chosen people from the people of the world. He separated Abram from his father's house and from his native land. Again, He separated him from Lot. He separated Isaac from Ishmael and the sons of Keturah. He separated Jacob from Esau. He separated Jacob's family from the Canaanites by sending them to Egypt, where they were compelled to keep separate.

God's Requirement

When God by the hand of Moses led the children of Israel out of Egypt, through the wilderness to the land He had promised them, He gave them special laws to keep them separate from the nations with whom they might come in contact. He gave them a separate form of worship. He gave them a separate land, and commanded them to drive out all its former inhabitants. They were to make no alliance or intermarriages with them, and to have nothing to do with their gods. He gave them wonderful promises if they would remain obedient to Him. God tells them in Deut. 14:2, "For thou art an holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto him-

self." We read in Isa. 43:9, "Let all the nations be gathered together. . . . Let them bring forth their witnesses;" and in verse 10, "Ye are my witnesses, saith the Lord." Israel was the only nation that worshipped God, and only as they kept themselves separate from the corrupting influences of the surrounding heathen nations could they be true witnesses for Him. Again and again they broke through this line of separation, and had to be brought back to God by severe chastisements.

Separation a Scriptural Teaching

The principle of separation is the same under grace as it was under the law. While God's people were of old kept together mainly in one land, they are now found in all nations. But they are to keep themselves separate from the world and its evil influences. They can have friendly intercourse with others, but are to form no "entangling alliances" with them.

Jesus taught in no uncertain tones the difference between His people and the people of the world, and the line of separation that should exist between them.

Paul speaks very emphatically of the necessity of separation. In Rom. 12:1, 2 he stresses the need of nonconformity to the world, and of our being transformed by the renewing of our minds. In II Cor. 6:14-18 he calls on the believers to come out from the unbelievers and be separate.

Peter says (I Pet. 2:9), "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." John teaches this doctrine of separation very forcefully, as do also James and Jude.

Separation a Necessity

We can not be the children of God without being separate. We are separate because we are Christians, rather than Christians because we are separate. Separation is a natural result of real conversion. The Church claims to be, and is, better than the world—that is, the true church. But as some one has said, "If the church and the world are to be the same, how is the church to argue for its own betterness." We "cannot serve two masters." The fact that the kingdom of light and the kingdom of darkness are so different, makes it impossible for a person to be in both at the same time. God and mammon are so unlike, that we cannot serve them both at the same time. The broad way and the narrow way are so distinct one from the other that we cannot walk on both at once. Light and darkness cannot occupy the same place at the same time. Evil spirits could not rest in the presence of Jesus. They had to flee when He said the word.

Separation a Source of Power

Jesus told His disciples (Acts 1:8): "Ye shall receive power after that the Holy Ghost is come upon you." This power, with the Holy Spirit, came to them; and it comes to us only when there is separation from the world. When "the Church and the world walked far apart," the Church had power. The same is true to-day. Cleland B. McAfee says, "A church not separated from the world is poor argument; a Christian not changed from his own self is poor testimony for Christ." When the power of the Lord was manifested in the Church we read of them (Acts 5:13): "And of the rest durst no man join himself to them, but the people magnified them." The leaders of the Jews, after Peter and John had made their defense, "took knowledge of them that they had been with Jesus" (Acts 4:13).

The Church or the individual that unites with the world to gain the world, fails in its effort, and gets and merits contempt. On the contrary, those who witness for Christ by fearlessly standing separate, gain the respect of both Church and world, and very often win the sinner for Christ.

In the early days of the Church, when it was compelled to be separate, it grew rapidly and had great power. In later years, when it united with the state, it lost its spiritual power, and got far away from the true foundation. The same was true in the time of the Reformation, and it is true to-day. We must stand on our own ground; we must walk on our own way; we must use our own—that is the Christian's—weapons.

Marks of Separation

What are the marks of separation whereby the children of God may be known? It is said that during the Boxer uprising in China a number of years ago, one of the men asked his leader how he could know a Christian. The reply was, "Look closely at the forehead of any of them, under the cap, and you will find a cross." While this mark does not exist, the Christian does have very definite marks by which he can be known; marks which are spoken of in the Word, and which we should rejoice to wear.

Jesus gives many of these marks. The world can hate its enemies, shoot them down in battle, or take revenge upon them in any way; His children are to love their enemies, and care for them when in need.

The world can fight for its rights; His children are not to resist evil.

The world can play fast and loose with the marriage vow; His children are to remain faithful to their first choice.

The world can swear by anything in heaven or upon earth; His children are to "swear not at all."

The world may worry about the future, and lay up its treasures upon earth; His children are to trust Him implicitly, and lay up their treasures in heaven where they are absolutely safe.

Others may strive for honor or distinction in this world; His children are to labor rather to be of use to their fellow man, and to serve rather than to rule.

Others may live for self and earthly pleasure; His children are to deny themselves, and take up the cross and follow Him.

The world can walk the broad way, regardless of restraints or restrictions; His children are to walk the unpopular narrow way, that is entered by the strait gate. Jesus demands a holy, watchful, prayerful, obedient life; a life lived in conformity to the teachings of the Word, and the leading of the Spirit.

Epistolary Admonitions

The epistles abound in teachings of the same order. They require of the children of God, good works, a clean life, truthfulness and sobriety, purity and holiness. They also teach the need of a clean conversation, honesty in our dealings, love to the brotherhood and to all men. We are to have joy in the Lord, and a willingness to serve and to suffer for Christ's sake. Both Paul and Peter emphasize the necessity of modesty and nonconformity in dress. Both speak against the adorning of the body with gold or silver or costly apparel. Believers are to marry "only in the Lord," and are also to avoid entanglements with the world in business or social affairs, keeping away from all bodies or organizations that may lead them away from God. They are to be good citizens, submitting in all things to rulers (unless a God-controlled conscience will not permit). They are not to forsake the assembling of themselves together. They are to bring forth the fruit of the Spirit and manifest the Christian graces, as in Gal. 5:22, 23, and II Pet. 1:5-7. In everything the child of God is to show his separation from the world by showing that he has been born again; that he is "a new creature." "Old things have passed away, and, behold, all things have become new."

Every effort should be made on the part of all of us to keep the body of the church pure and separate. The strong ought to bear the infirmities of the weak. We should strive to lift up the fallen, and win back the erring members. We should bear one another's burdens. But, as we know, the persistent offender is to be separated from the main body, that he may learn through this separation his real need, and may be brought back again. A scriptural discipline, administered in a scriptural way, helps to keep the church in a healthy condition—separate from sinners, separate from the world.

For Our Personal Meditation

Brethren and sisters, what are we doing as individuals and as a church how are we to manifest our separation from the world? What does the world think of us? More than that, what does God think of us? In a group of Christian men the question was once asked, "What is the weightiest argument in behalf of Christ to-day?" Some one answered, "The weightiest argument for Christ, and the weightiest argument against Christ to-day is the same argument — Christians." On which side of this question are we throwing the weight of our argument? Are we real Christians? or are we only professing Christians? Are we with the world, or separate from the world. Some day there will be a final separation. A separation of the wicked from the just. A final judgment and an eternal separation in the world to come. And between the two multitudes, "a great gulf fixed."

Soudersburg, Pa.

NO LOSS, NO GAIN: NO DEATH, NO LIFE

By a Young Brother

For the Gospel Herald.

To the worldling this subject may seem contradictory, because this can hardly be true in speaking of things that pertain to this world and its interests—that is to those who have not followed the command of Christ: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." It may at first seem strange to the Christian, but after it has been given thought by anyone who has received of "the Spirit which is of God," it is possible for us to "know the things that are freely given us of God." Paul, in the second chapter of I Cor., and again in Rom. 8:5-9, tells us of the difference of understanding between the Christian and the worldling.

Let us consider some examples which prove the subject. Let us think of Job, first with regards to his earthly possessions: "And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all men of the east" (Job 1:2, 3). On the day that God gave Job's property into Satan's hands, it was taken away in a single day, sons and daughters included. Job only worshiped and said, "Blessed be the name of the Lord." This was a great loss to him, but after God gave Job's body into Satan's hands, Satan afflicted him with sore boils from the sole of his foot to his crown. Job's loss now was his health and on top of all this, his wife even turned against him, for she said, "Curse God, and die." After Job had been sorely tried and he yielded his all to God, God saw fit to give him his sons and daughters who were the fairest of the land, and exactly twice as much as he had before.

Job's faith and confidence in God were greatly strengthened and increased. As his sore affliction bore heavily upon him, he longed for death that he might have rest from his trouble. He knew and was assured that if he died, comfort and rest would come. Later on he likened man unto a flower that in its appointed time must die, and as a tree that is cut down will sprout tender branches from the roots that will not cease; and "Though the root thereof wax old in the earth; and the stock thereof die in the ground; yet through the scent of water, it will bud and bring forth boughs like a plant" (Job 14:8, 9). So is the hope of man. Further on he expresses his desire to be remembered at the set time and then resolves that "all the days of my appointed time will I wait, till my change come." After one of his miserable comforters, Bildad the Shuhite, told of the calamities of the wicked, Job made known his belief and hope in the resurrection with the words, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). For Job there was no gain except by loss and no life except by death.

Abraham is another example. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Did Abram lose anything by doing as the Lord commanded? Certainly he did. Anyone who has experienced the departure from their homes, home folks, and country can say it is a loss. Abram's gain was far greater. "And the Lord said unto Abram, After that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13: 14, 15).

After Abraham had received his son as was promised, God told him to offer this son as a burnt offering, which he proceeded to do the next morning. Isaac, the promised son, was the only son of his old age and now God asked him to offer him as a burnt offering! Did this mean anything to Abraham? Would this have been a loss to him had he not his full trust and confidence in God? Certainly. Was there any gain? Yes. Blessings follow only in the paths of obedience. God renewed His covenant by saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the seed which is upon the seashore: and thy seed shall possess the gate of his enemies; and in thy seed shall the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-19). So Abraham's gain came only by loss, and Gen. 24:1 tells us that "the Lord blessed Abraham in all things."

"Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). The writer to the Hebrews tells us further that Abraham obeyed God and by faith sojourned in a strange land living in tents. "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). He, with Isaac and Jacob "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:13-16). Thus we see that Abraham died in faith to obtain life.

The writer to the Hebrews says that there were many not having received the promise, who gained only by loss and are living by death.

Let us consider an example having received the promise. Paul is an outstanding one. If there ever was a man who could have glorified in the flesh and could have trusted in his heritage, nationality, education, zeal, or strict observance of the law for merits of receiving Life Eternal, it was Paul. Paul's gain came to him only by the loss of earthly honors, ambitions, and his own self-righteousness.

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made

conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:7-14).

Also in Gal. 2:20 he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Also in Phil. 1:21 he says, "For me to live is Christ, and to die is gain." Paul still lives because he died.

Jesus Himself left all the glory of heaven; came to earth in the form of sinful flesh; endured the scoffs of sinful men; was afflicted, a man of sorrows and acquainted with grief; shed his life's blood on the cruel cross of Calvary; tasted death for the whole world; was buried and rose again, triumphant and victor over death and the grave, and became the firstfruits of them that slept, and now lives forevermore. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Was there any loss? Any gain? Any death? Any life? Most certainly, and all for you and me!

Jesus taught these very facts. He tells us in Luke 14:26-33 that "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, Yea, and his own life also, he cannot be my disciple—So likewise, whosoever he be of you that forsaketh not all that he hath cannot be my disciple." Is anything gained by forsaking all? Jesus said, "And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:29). Is it worthwhile to forsake all? Is a life of pleasure, earthly ties, and gains of this world the same in length as compared to eternity? Certainly not, and a life of forsaking all is by no means always a life void of pleasure, earthly ties, and earthly possessions. The likes of the vast multitudes who have forsaken all regardless of cost, is one proof that it is worthwhile and on top of all this, we have God's infallible Word to assure us of this fact.

Jesus also tells us in John 12:24, 25 that as impossible as it is for a grain of wheat that has been planted to bring forth fruit except it die, so it is as impossible for us to live except we die. He says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Again in Mark 8:35-37 He says, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Since natural death to a saved person is only as passing from a place of turmoil, sorrow, and trouble to a place of perfect rest, free from everything that defileth, and where eternal life will be enjoyed in its fullness and we will be with Jesus our Savior and God our Father, it is only necessary to die in order to have life.

Do we call our losses gains and our disappointments God's appointments? Are we always willing to do what God requires of us? Are we loving the things of this world—our plans, ambitions, pleasures, wealth, self, or whatever God requires of us, as did the young ruler who went away sorrowful because of what Jesus required of him? If we are, we are taking loss for gain and death, eternal death for life, everlasting life.

"Be not thou therefore ashamed of the testimony of our Lord . . . : but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us to an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (II Tim. 1:8-10).

Kenmare, N. Dak.

FROM OUR EXCHANGES

The Gospel Practical

It is to be observed that the Gospel is the power of God to a certain class of people only. In order to receive the benefits of the Gospel, and make it a regenerating force in our lives we must believe it. It is the power of God unto salvation **to every one that believeth.** And it is not saving power to the disbeliever or the unbeliever.

It is necessary to believe on the Lord Jesus Christ in order to be saved, and it is necessary to believe something about Him—believe what the Bible relates of Him and the doctrines that the Bible bases on those facts. If the history is not believed there will be no basis for the doctrines, and if the doctrines are not believed there can be no saving power coming to the individual.

If one does not believe that Jesus died, of course he cannot believe He died for his sins. Thus the necessity for the belief of the history. If he admits that He died, but does not believe that He died for his sins, this cuts him off from receiving salvation. Thus the necessity for the belief of the doctrine.

The Gospel will work where it is preached. Let us have strong preaching of the historical facts connected with the life and death of Jesus; and let us have strong preaching of the doctrines that rest on that history.—The Gospel Minister.

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When a Man Is a Man

"Hominem quaero," said a great philosopher in the long ago, "I am in search of a man." Most of us have our conceptions of what he ought to be when we find him. I have mine. I do not set my standard for others. I set it for myself. There are days when I am hopeless as I try to climb to the summit of my mountain of vision. There are other days when I feel I am making progress. Here is my standard. What is yours?

I shall count myself a man when I am able to maintain my convictions and independence of thought and action no matter what "public opinion" may be. When amid the fog and uncertainty of this bewildered day I can think clearly, speak intelligently, live simply and have no great concern about things beyond my reach. When I have learned to trust God with the confidence of a little child, be quiet when all around is turmoil and strife, and never become impatient to the point of losing my poise. When I am able to accept praise or blame or pique. When I am able to suffer without whining, love without asking too much in return, laugh without becoming flippant and shallow, be spiritual and yet be human and be harder on myself than on others. When I can see others enjoy what I cannot have and feel no envy, enter into the sorrows of others as though they were my own, forgive others as freely and fully as I would desire to be forgiven were the circumstances reversed and so live that all classes will feel comfortable in my presence. When I can change my opinions easily as soon as I discover I am wrong and apologize without making the other party feel small. When I am able to make the physical serve the spiritual and sacrifice deeply without assuming the martyr pose.

When under all circumstances I can hold myself open to truth no matter what becomes of the theories, dogmas, theology and notions of yesterday. When I can blend the simple and the sublime, the radical and the liberal, the intellect and the heart in all my living without seeming to do so or being proud of the achievement, and when the desire to do the will of God and fulfill His purpose for my life has so mastered me that second class things are never allowed to become first—

Then I shall begin to think myself a man.—The Defender.

* * * *

Not a Debater, but a Witness

The wisdom of Christianity is not to be continually answering the enemy, but to be telling its own tale, speaking its own gospel, walking its own way, healing the hearts wounded and cursed by sin. The Christian pulpit will become what it ought to be when it pays less attention to the men who hold debates about Christianity, and goes straight forward on its great evangelistic and missionary tour of telling the world that there is balm in Gilead, and that there is a Physician there. Men are not healed by argument; men are not saved by happy tricks in controversy. The Gospel is an answer — you must provide the question. The Gospel does not come down, saying, "Let us start an argument." The Gospel is God's answer to man's necessity; therefore, "go ye into all the world and preach the Gospel to every creature." Every creature will not hear it, every creature will not respond to it, but you will find in every house and town and land and empire those who are asking a question to which there is no true answer apart from the cross of Christ. We get into dangerous places when we change one line of the original program of our Savior and Founder. Christ comes to few men as an argument, but He may come to all men as a blessing. The light does not come as a puzzle in solar physics; it comes in cheering brilliance and warmth to do manifold good in nature and in life. Few men may be great theologians, but all men may be Christians. If your testimony is only a debate, you will have to evade, arrange, and manipulate so as to escape the difficulties of history and the pressure of immediate facts. But when you go out with Christ, contented to be only a witness, you will teach, comfort, and bless all with whom you come in contact. You may be weak in argument, but you may be mighty in prayer. The clever manager of words may outrun you in the race of eloquence, but when the heart is sad, and the night of loneliness is without one star to break its infinite and intolerable monotony, then your comfort will be sought, as men cry for water when they burn with thirst. — The King's Business.

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The Editor's Duty

At a meeting of religious editors in Washington, D. C., the duty of an editor was pointed out as follows: "To point the way, disseminate the good news, defend the Gospel, expose fallacies, inspire Christians, impart information, indicate the path of duty for the church and build up the household of faith." May the Lord abundantly help the editors.—Herald of Light.

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Factors in Lessening Faith

We have no desire to lessen the responsibility of any one, or unduly to blame others. But we do wish that every one, and especially our Mormon friends, would stop and think. What must have been the result of some 2,000 Mormon "missionaries" for the last forty years, and lesser number before, going about from house to house teaching their standard doctrines about the Bible, the Christian ministry and the Christian churches. The Mormon doctrine about the Bible, which has been held from the beginning and is taught to every child and runs through all Mormon literature, is that it is incomplete, many books having been lost out of it; that what is left is so poorly translated that it is not reliable; that God has given other books to take the place of the lost portions of the Bible, that so-called "priests" of Mormonism are given revelations of truth to-day which may at anytime supersede any part of the Word of God, and that doctrines of to-day, which often contradict the Bible, are true. Its doctrine of the Christian churches is that "they are all wrong, their creeds an abomination to God, and their professors all corrupt"—see the so-called "first Vision" of Joseph Smith. The doctrine about the ministry of Christian churches is that they, with their churches, are a "base counterfeit of the true and heavenly coin," working for money instead of for souls, and thus unworthy of hearing or confidence;—that such "are false teachers, and the wrath of God is kindled upon them"—see Apostle Penrose, Mormon Doctrine p. 21; Jacques' Catechism, p. 44, etc.

Every "elder" is sent forth to teach such things, though he may not have the clearest idea of them as above. He talks about them at hundreds of homes, to people untrained in things theological, and stating them in his most persuasive way. He preaches the same, on the street corners and in his indoor meetings; he distributes thousands of tracts and sells books telling the same great slurs upon things most sacred; likewise teaching other things about God and man and salvation which tend to destroy faith in the holiest things of earth and heaven, constantly. He usually succeeds in making about four converts to his system every year he is out; besides weakening the faith of no one knows how many hundreds of thousands of others. His work gears in with the other destructive tendencies of this age in religion, including infidelity. It will not take many minutes of thought by any good mind to see that **one of the great forces weakening faith in the essentials has been this kind of work.** And along with it have been other attacks on the "faith once delivered to the saints" by other systems of error, like Christian Science, Russellism, Theosophy and the rest. These all are a phalanx in the age-long battle of religions, which fight against faith by seeking to replace it with false beliefs, which bring no real results and tend to wreck the world we live in.—Light on Mormonism.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Psa. 34:18.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.—Prov. 24:17.

THE ETERNAL SECURITY TEACHING

By J. L. Stauffer

For the Gospel Herald.

What is meant by the "eternal security teaching?" Some ministers and Christian workers speak against it, others defend it. Those who hold it, claim for it a Biblical foundation. Those who oppose it do so with the Word of God. Is it a harmful or helpful doctrine? Will the acceptance of this teaching by Christian people result in strengthening or in weakening convictions on the "all things" of the Word of God? Will it aid or hinder our people in appreciating the position held by the Mennonite Church because of her distinctive doctrines? Will sin look more hateful or less so to the one who embraces the teaching of eternal security? These thought-stimulating queries should cause us to desire the truth on this live issue.

The Eternal Security Teaching Defined

There is perhaps no teaching that at first sight has a greater appeal to the sincere believer than this doctrine. There are expressions of the greatest loyalty to the Word of God. There is no teaching that apparently at first sight exalts Jesus Christ more than this does. The thought that we are eternally secure and as sure of heaven as if we were already there is inspiring, to say the least. Before we pass judgment, it would probably be better to allow the

advocates of this doctrine to define their own terms, and tell us in their own words exactly what they mean:

"Some Christians maintain that true believers may fall away and be eternally lost. Scriptures do not say so."—From "Straight Paths" by Alexander Marshall.

"The Scriptures declare that, in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life."—Strong's Systematic Theology.

"They whom God hath accepted in His Beloved, and effectually called and sanctified by His Spirit, can neither totally or finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."—Westminster Confession of Faith.

"Summarizing the teaching of these seven passages we learn that God has 'ordained to eternal life' certain ones, and that in consequence of His ordination, they, in due time, 'believe;' that God's ordination to salvation of His own elect, is not due to any good thing in them nor to anything meritorious from them, but solely of His 'grace;' that God has designedly selected the most unlikely objects to be the recipients of His special favors, in order that 'no flesh should glory in His presence;' that God chose His people in Christ before the foundation of the world, not because they were so, but in order that they 'should be, holy and without blame before him;' that having selected certain ones to salvation, He also decreed the means by which His eternal counsel should be made good; that the very 'grace' by which we are saved was, in God's purpose, 'given us in Christ Jesus before the world began;' that long before they were actually created, God's elect stood present before His mind, were 'foreknown' by Him, i. e., were the definite objects of His eternal love.

"Has God fore-ordained certain ones to damnation? That many will be eternally damned is clear from Scripture, that each one will be judged according to his works and reap as he has sown, and that in consequence his 'damnation is just' (Rom. 3:8), is equally sure, and that God decreed that the non-elect should choose the course they follow we now undertake to prove.

"From what has been before us in the previous chapter concerning the election of some to salvation, it would unavoidably follow, even if Scripture had been silent upon it, that there must be a rejection of others. . . . If there be some whom God has elected unto salvation (II Thess. 2:13), there must be others who are not elected unto salvation."—From "Sovereignty of God" by Dr. Pink.

"When a person is born from above by the regenerative power of the Holy Spirit he cannot be lost, because he has become partaker of the Divine nature, and also because God is able to keep him."—From "Bible Problems Fairly Met," by Grant Stroh.

"The eternal security of the believer is a New Testament doctrine and cannot be applied to Old Testament believers, who were under a covenant of works, not of grace. . . . Not so with the believer, who is saved by grace, and his disobedience does not affect his salvation, but fellowship, peace, and growth."—C. I. Scofield in "Question Box."

"The sovereign and eternal choice of persons (Eph. 1:4), infallibly secures all embraced in God's election, and which believers now know (I Thess. 1:4). They cannot perish, for they were chosen in Christ before sin entered, or the course of human responsibility commenced, hence neither the state of the creature nor his doings can frustrate God's eternal choice of individuals.

"If you are a child of God, you are that forever. The relationship is an eternal one. A failed and failing child has an advocate with the Father (I John 2:1). Can anyone pluck the saved sheep out of the hand of the Son (John 10:28)? Can man or devil pluck the believer out of the hand of the Father (v. 29)? Are not the Father and the Son absolutely one in counsel and purpose in the eternal preservation of every sheep (v. 30)? Is not eternal life the gift of God (Rom. 6:23)? And the gifts and calling of God are without repentance (Rom. 11:29), that is without change or recall."—Walter Scott.

In other words, the teaching may be summarized in the following way: that eternal life once received can never be forfeited by any act or determination of the human will; that eternal life is a gift and cannot be withdrawn; that if you deny eternal security, then you assert that salvation is by works, by means of human merit, and not by grace: that to deny eternal security is to belittle the finished work of Christ; that since believers become members of Christ's body, if you deny eternal security, then Christ will have a mutilated body throughout eternity; that Christians may backslide, imperil their reward, lose their fellowship with the Master, but can never lose their salvation or go into apostasy.

Three Steps in the Eternal Security Doctrine

The eternal security teaching is presented in about three steps, occurring in logical sequence. No one who accepts the first step or presentation of the issue can avoid the other two that follow, unless he is awakened to its error. **For the believer who has been reading his Bible and yet has not heard of the eternal security claims, to be approached with the full eternal security teachings, at once would be a shock that would result in their rejection. Evidently for this reason, the eternal security teaching is unfolded a step at a time.** The three steps in their order of presentation to a convert to eternal security are as follows:

1. If a person is truly born again by the Spirit of God, **he will not want to go out into sin.** He is kept by God and is eternally secure.

2. If a person is truly born again by the Spirit of God, **he may go out into sin, but since he is born again, God will certainly bring him to repentance again before He allows him to die.**

3. If a person is truly born again by the Spirit of God, **he is saved eternally, no matter how he lives and how he dies.**

Christian people who are satisfied to abide by the Word of God will have very little criticism for the first step as stated above. The man who does not want to sin and trusts in the keeping power of Christ is certainly secure. The weakness in the first step is the fact that no **conditions** are admitted in connection with our keeping.

The second step is unscriptural because it throws the responsibility of the sinning saint's recovery on the Lord. Incidents will be given later on to show that man's freewill enters in, and that God will do nothing in the salvation of sinners and the recovery of sinning saints that violates this God-bestowed attribute of personality.

The last step is the ultimate one that believers in eternal security will hold, if they are consistent with their avowed principles. Newly won converts do not get the "third step teaching" in the beginning. The very thought that a man can be secure in sin would be repelling to a new disciple. As one grows in knowledge concerning the favorite arguments and their mode of Biblical interpretation, he becomes reconciled to the third and final form in which this doctrine manifests itself.

Not Biblical Assurance

Eternal security is not Biblical assurance. Assurance is the right and heritage of every true believer in Jesus Christ. God intends that saved people should know that they are saved. The Gospel of John was written to show us **how to be saved.** The Epistle of John tells us **how we may know we are saved.** God in mercy withholds assurance from the believer who lives after the flesh and walks in darkness. Eternal security would emphasize the absolute security of the soul upon the basis that God has given man something that is eternal and unconditional. Christian assurance rests upon the promises of God, but recognizes the **conditions** of God's keeping. Our salvation rests upon Christ alone. Our keeping rests upon Christ alone. In each instance, however, certain conditions are laid down that dare not be ignored. Christ saves **from** sin, not **in** sin. Christ keeps **from** sin, not **in** sin. Following will be found a few of the many precious Scriptures asserting Biblical assurance: I Jno. 3:2, 20, 21; 2:1, 17, 24; Rom. 8:16; Heb. 7:25; Jno. 1:12, 13; I Jno. 5:13; Jude 20-24.

Eternal Security Problems

The eternal security teaching seems to have grown out of such unscriptural teachings as limited atonement; unconditional election, foreordination, and reprobation; and the perseverance of the saints. While many who have held these doctrines in the past have not used the term "eternal security," yet the Calvinistic term "perseverance of the saints" is recognized as akin to it. Advocates of eternal security differ much among themselves, but agree on at least one point, namely that a believer once saved cannot be lost under any circumstances or conditions.

One of the problems facing the doctrine is the **election problem.** Has God elected certain ones from all eternity to be saved? Did God foreordain certain ones to be saved? If certain ones are foreordained to be saved, then others must be outside of the elect group, and they in turn are foreordained to be lost; those who are elected to be saved, will be saved. Those who are elected to be lost, will be lost. Neither can help it; they are the victims of God's sovereign choice of persons; the saints become such by "irresistible grace,"

not through any volition of their own. Others claim that volition enters in, also the preaching and influences of the Gospel, but wind up at the same place by saying that **all these means are foreordained,** even the volitional response is according to God's decree. If I am a saint because of the **sovereignty of God, rather than the grace of God, where is God's honor?** If, as the Westminster Confession declares, "God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably foreordain whatsoever comes to pass," then neither the saint nor the sinner has any real or actual responsibility before God. **But is not God the author of sin, if I am foreordained to be a sinner and every act in my life is predetermined and foreordained by God?**

Another problem facing the eternal security believer is the **question concerning infants.** The Mennonite Church believes that all infants come under the provisions of the atonement of Christ until accountability arrives. The teachings of Calvinistic election and foreordination make it clear that there must be non-elect infants. if there are non-elect adults. **How can one be a consistent believer in the Biblical principles held by the Mennonite Church and cherish such a God-dishonoring doctrine as foreordination and reprobation?**

A third problem that the eternal security believer must face is that of the **extent of the atonement.** If God has foreordained that certain ones are elect, then Christ certainly did not die for all men as the Scriptures constantly affirm. Mennonites believe that Christ's death on the cross was **sufficient** for all, but **efficient** only to those who believe. "He is the Saviour of all men, especially of those who believe." **If a limited atonement is the teaching of Scriptures, as Calvinists would have us believe, why do those who have it in their creeds not preach "the whole counsel of God" and announce to the world the teaching of reprobation?**

A fourth problem concerns **the sincerity of the offer of the Gospel to all men.** Can we be sincere in announcing, "whosoever will may come," when **only elect ones can come, and the others cannot,** according to some eternal security teachers? Calvinists have wrestled with this problem for centuries. The present tendency among them is to abandon much of their creedal teaching along this line.

The writer is aware that many advocates of the eternal security teaching did not think through all that is involved in this doctrine before they accepted it. The writer would give this as a personal testimony to a past experience in his own life. The teaching of the eternal security of the believer is somewhat new for the present generation of Mennonites, but it was not new to our fathers in Reformation times. Many to-day hastily accept this doctrine, feeling that here is a new mine of truth that they have just discovered, **but in reality it is an old mine that is largely abandoned, except the eternal security vein, which is still worked hard.**

Errors of the Eternal Security Teaching

Reader, if you have become involved in this erroneous teaching, do not throw aside this article hastily. If you have the truth, it will stand investigation. If you do not have the whole truth, certainly as an honest and conscientious individual you should desire it. The writer (who once held to this doctrine) well remembers his reaction when accosted by well-meaning brethren who informed him he was in error in connection with this particular teaching. It is not according to human nature to relish the information that we are wrong. On the other hand, **it is our friends, our real friends, who tell us of our errors.** We shall endeavor to show that the eternal security teaching is erroneous from a number of viewpoints, while Christian assurance is a specific Bible teaching for the children of God.

1. **Eternal security as a teaching is based on partial Scriptures.** "All Scripture is given by inspiration of God and is profitable." **This teaching magnifies the "verilies," but discounts the "ifs;" yet both are given by God and are equally inspired.** Conditions of salvation and conditions of keeping are not named in every Scripture. Scriptures of warning are addressed to such believers as may be careless, indifferent, trifling, boastful, or presumptuous. The usual group of Scriptures quoted by the eternal security believers are the kind that are needed to encourage and sustain the fearful, trembling, and weak saints who earnestly desire to do the will of their Lord, but are harassed by the devil and beset with doubts. **"Yet forty days and Nineveh shall be destroyed," was a "verily" as far as the statement was concerned, but there was an "if" implied in one of the promises of God.** (See Jer. 18:1-12). Such Scriptures as Jno. 10:27, 28; Col. 3:1-3; Jno. 3:36; 5:24; Jude 24; Rom. 8:34-39; Heb. 7:25, and a lot of others that might be given are precious to every believer. They make it clear that we are safe in Christ Jesus. No outside power or influence, neither men, angels, or devils, can come between us and our Lord; **but there are conditions of salvation and there are conditions that govern our keeping.** We do not question God's sovereignty, His power, His omnipotence; we believe and hold to all of them. **On the other hand as honest people, we dare not close our eyes to the fact that God has laid a responsibility upon free moral agents that He does not violate by His sovereignty, His omnipotence, His election, or any other office or attribute belonging to Deity.** The **condition that saves** is the same **condition that keeps.** Eternal security believers constantly underscore "hath" in Jno. 5:24 but overlook the condition, "believeth." They will take Jno. 10:27-29 and underscore the "never perish" and "no man is able to pluck them out of my hand," but ignore the fact that this promise is made to the "sheep that hear his voice and follow him." **As long as this condition continues, the keeping continues. No other solution is consistent with free moral agency.**

2. **Eternal security teaching wrests Scripture to establish its claims.** It starts out with an unscriptural premise and is then compelled to give a forced (and many times inconsistent and illogical) interpretation to some Scriptures to sustain the premise. Its teachers will tell you that it is a New Testament doctrine, but they do not hesitate to gather "proof verses" from the Old Testament. They will declare that a troublesome Scripture in the New Testament, that stands in the way of maintaining their doctrine, belongs to some other age, or it may have been written to the Jews, and is therefore not applicable to the Christian believer.

a. Not finding an appropriate New Testament Scripture to show that what God does, He does for ever, they will quote Eccl. 3:14. It is not sound Biblical exegesis to support a New Testament teaching by the isolation of an Old Testament text from its context as is done in this instance.

b. They will use Rom. 11:29 to prove that the gift of eternal life is not subject to recall by God, but deny the right of anyone to use Rom. 11:19-28, which is the context of verse 29 to show that the Gentiles' continuance in the favor of God was conditioned upon faith. **It is poor exegesis, to say the least, to use verse 29 to prove a doctrine for Christian believers and then deny the application of verses 19-28 to the same group.**

c. They will quote Psa. 51:12 to prove that a believer loses the "joy of salvation" when he sins, but deny the right of others to quote Psa. 51:11. Let me quote from a pamphlet by one of the eternal security defenders: "One of the results of David's terrible fall was the loss of his joy of God's salvation. 'Restore unto me the joy of thy salvation' was his heart-broken cry. . . . David prayed, 'Take not thy Holy Spirit from me,' (Psa. 51:11), but this was under the dispensation of the law." Here you have two quotations from the same author and the same publication; a most unfortunate example of playing fast and loose with Scripture. **You have the startling paradox here that David was a believer who had the Holy Spirit, and David was in danger of losing the Holy Spirit, but could not lose his salvation, nothing but the joy of it. Reader, do you believe that David could have had salvation without the Holy Spirit?**

d. They will tell you that Heb. 6:4-6 does not describe a true believer, and then will misapply the various statements to confirm their claim. They will deny that the word "partaker" (meaning "having part with") in this reference could mean actual connection with the Holy Spirit, but they accept the same word and allow the real meaning of the word without quibbling in Heb. 3:1, 14; 12:8; II Tim. 1:8; II Pet. 1:4.

e. They will attempt to show that the word "taste" in Heb. 6:4-6 did not mean participation in salvation or to experience anything of salvation, but they accept the same word without reserve and allow it to hold that very meaning in Matt. 16:28; Luke 14:24; Jno. 8:52; Heb. 2:9; I Pet. 2:3.

f. They will attempt to mar the force of the word "abide" as found in Jno. 15:1-7, but will accept it without question when found in such verses as Jno. 3:36; 8:35; I Jno. 2:6; 3:14, 15. In John 15 we have the language of a parable. Christ is the Vine. He says so. Christians are the branches. Unfruitful ones are taken away. They were in Him in verse two. **"If any man" is usually applied to an**

unconverted one, but the unconverted are not in Him. This message was for age-long application and so Christ simply said: "If any man (literally 'any one') abide not in me, he is cast forth as a branch, and men gather them and cast them into the fire." Let us review the symbols. Christ is the Vine, Christians are the branches. Why should not the men (reapers) be the angels here like in Matt. 13? Fire in Matthew represents future punishment, why not the same here? Why insist upon symbolical language only where it fits your theory? The disciples were abiding in Christ at this time, and since they would not live continually, it could only have an age-long application by the use of the words "any man." "Ye" would have limited its meaning to the apostles.

g. Eternal security teachers play on the word "eternal." They say "that which is eternal cannot cease to be." But eternal life had a beginning in the believer. It is the life of God. It is the result of union with Christ. **Eternal life adds nothing to the duration of the believer's existence. All men have eternal existence.** Scofield says: "Eternal life is a phrase of quality of life, rather than of duration merely." Can this quality of life end in the believer? Has God given free moral agents something unconditionally that He cannot withdraw? The eternal security teaching so affirms. We believe the Scriptures state otherwise. Saints are always dependent upon God, even after receiving eternal life.

3. The eternal security teaching, if true, makes it safe for a believer to live in sin if he desires to do so.

One who has just accepted the eternal security teaching will flatly deny this statement. **In fact, the eternal security teachers will likely deny it also; but when pressed with the many problems that this doctrine develops, they will finally admit that a once-saved person though living in sin is safe as far as his eternal life and destiny are concerned.** That my readers may know that I am not misrepresenting the doctrine, I shall give a few quotations from several different teachers:

> "But the relationship once formed by God Himself, is not maintained by a consistent life, nor can it be broken by unworthy conduct. Hence a child of God dying under circumstances of an ungodly kind has passed away into the presence of Christ under a cloud. But neither sin nor death can destroy a relationship which is necessarily eternal, because spiritual."—Scott in "Holding On."

> **"What then are the consequences of a believer's sinning? And particularly what are the penalties involved by conscious, deliberate, repeated, unconfessed sins, on the part of a child of God? First, we shall consider the negative answer:
>
> 1. He does not cease to be God's child.
> 2. He does not forfeit eternal life.
> 3. He does not lose the Holy Spirit.
> 4. He does not become unfit for heaven.
> 5. He does not eternally perish.

"Positive side:

1. His communion with God is broken.
2. His joy of salvation is lost.
3. His power for service is destroyed.
4. His witness for Christ is nullified.
5. His position in glory is affected.
6. His conduct will bring chastisement from the Lord.
7. His physical life is endangered."

Dr. L. S. Chafer gives the following:

"What if a Christian dies with unconfessed sin?" Answer: "It is quite impossible that any believer knows, remembers, or has confessed every sin. Confession, after all, is but telling Him, and this could better be done, perhaps, in His gracious presence than otherwise."

In other words Dr. Chafer would tell us a person may die in his sins and confess them when he gets to heaven. It is true that no one remembers all his sins at the time of his conversion, but we confess our sinful state, and as the Holy Spirit convicts of specific sins we confess and make restitution. If the Spirit of God would bring all of our sins before us at one time, it is quite possible the new born believer would be overwhelmed with despair.

Reader, what about the **many danger signals** and **Scripture warnings** found in the Word of God and addressed to believers? **Does God warn where there is no danger?** Is God less consistent and reliable than our state highway department? To accuse God of such folly is unthinkable.

It was written to Christians, "If ye live after the flesh ye shall die" (Rom. 8:13). How can Christians continue to live after the flesh and remain secure in sin?

"But when we are judged, we are chastened of the Lord that we should not be condemned with the world" (I Cor. 11:32). Here the purpose of chastisement for sin is stated. The object is to keep believers from being condemned with the world. If the chastened ones do not repent and turn from their sin, **they will be condemned with the world.** If eternal security were true, then these believers would be as sure of heaven in their sin as if they were already there, whether they repented or not.

"That ye receive not the grace of God in vain" (II Cor. 6:1). Here lies a possibility. Here is a warning to believers. Eternal security virtually denies that a believer can receive the grace of God in vain. Was Paul wrong?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in DEPARTING from the living God" (Heb. 3:12). Is this an empty warning? Is there no possibility of departure here? Certainly one who knows not God, could not depart from the living God through an evil heart of unbelief. A sinner with an evil heart knows not God and is already far from God by nature. This warning was addressed to "holy brethren, partakers of the heavenly calling" (Heb. 3:1).

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). Then follows an actual historical incident that is held up to us as a warning, Heb. 3:15-19 cf. I Cor. 10:1-12.

The excomunication of the sinning believer in I Cor. 5 was designed for his repentance and restoration. **Eternal security teachers declare this man would have remained saved, even though he would not have confessed his sin and forsaken it.** Then we are face to face with the words that follow in the sixth chapter, verses 9 and 10. (1) If this man would have been saved without repenting of his fornication, then God would have had a fornicator in glory despite the testimony of about a dozen scriptures to the contrary. (2) Or we will have to decide that fornication is no longer fornication when committed by a saint, and then Paul was wrong in so designating it. (3) Or we are faced with the fact that this man needed to confess and disown his sin or be condemned. We are thankful he did the latter, according to the second epistle, and again came into fellowship with his Lord.

Peter likewise sinned grievously in his denial of the Lord. Jesus had said: "Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that **thy faith fail not.**" For faith to fail would have been fatal, for we are **"Kept by the power of God through faith."** We are **saved** by faith and **kept** by faith. God does the saving and the keeping, but human responsibility is involved in the word FAITH. **If there had been no possibility of faith failing in Peter, then Christ's prayer was unnecessary. If Peter's faith had failed, then Christ's prayer was not answered.** That Peter's faith did not fail is evident from the effect that Peter's denial had upon him: "He went out and wept bitterly." Peter owned his Lord upon the first occasion possible, and confessed him publicly before his fellow-apostles.

Many of the eternal security teachers gave beautiful expositions of the Bible doctrine of non-resistance as believed by Mennonites before the great European war broke out. After the United States declared war, many of them allowed themselves to be governed by the cry of the multitude and sought by the Word of God to justify the awful carnage. One wrote a pamphlet of about one hundred pages entitled, "SHOULD A CHRISTIAN FIGHT." In this book-

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I have quoted from the older edition of the pamphlet by Pink called "Sins of the Saints." It had been circulated for over ten years as above outlined, but the statement concerning the consequences of deliberate, repeated, unconfessed sins was too rank for many people and the pamphlet was revised and reprinted, this statement being left out, but no note concerning the revision was ever placed in the new edition. In place of the objectionable preamble to the above points, the following is given: "But what of the one who is 'overtaken in a fault' (Gal. 6:1)? What of the one who really hates sin and resists it; who truly and daily endeavors with all his might to please God and glorify Christ, who actually does seek first the kingdom of God and His righteousness (Matt. 6:33), but who, nevertheless, is conscious that he offends in many things (Jas. 3:2)—what are the consequences of such sins in the believer?" Then follow the five **negatives and the seven **positives** as given above. As now stated in the revised pamphlet, there is very little objection to it from a Biblical viewpoint. Later writings of Pink, however, prove that the way the tract appeared before its last revision, is the way Pink believes, and this is in harmony with the eternal security teaching in general according to their literature and addresses.

let he characterized war as "butchery," "dirty," "hell," "denial of Jesus," "drunk with blood," "assisting the prince of hell," "murder," "idolatry," "modern Moloch," and many other names that were quite fitting to describe the awful carnage. **After a loyal Biblical discussion all the way through the book, with one small paragraph, he revealed his eternal security bias and discounted all he said in these words:** "This truth [the unscripturalness of war] is the logical, practical, and inevitable application of what you have espoused so long and with such remarkable and God-given success. We therefore implore you with tears, now that the test has come, not to deny the faith through cowardice as Peter denied his Lord. **This truth though not vital to salvation, is like many others, vital to future rewards."** According to this teacher, war is murder and "ye know that no murderer hath eternal life abiding in him;" yet, according to his teaching, believers can murder their fellowmen and go to heaven, and lose nothing but some of their reward.

Reader, beware of a teaching that holds it possible for a believer to live after the flesh, follow the dictates of a hostile world, deny his Lord, and still be sure of heaven. The Gospel of Jesus Christ delivers us from the guilt of sin, the intercessory work of Christ gives us power over sin if we appropriate it, and His second coming will deliver us from the presence of sin. **There is no security in sin for either saint or sinner.**

4. **Eternal security teaching denies that man is a free moral agent.**

Free moral agency and eternal security are incompatible. Our Lord said, **"Repent** and **believe** the Gospel." Eternal security teachers declare "man is dead in trespasses and sins. How can a dead man repent?" Yet they repeatedly say: "Believe, believe, believe!" **We would like to inquire as to how a dead man can believe?** "Dead in trespasses and sins" is not the only descripton of the natural man. Man is an **enemy.** This suggests the hostility of a living man needing reconciliation. Man is said to be **without strength.** This suggests helplessness. Man is **blinded** by the devil and Christ alone can give sight. Man is a **foreigner.** Christ alone can make him a fellowcitizen with the saints. Many other figures are used to describe man. If "dead in trespasses and sins" were the only description of the natural man, or of a man in sin, **then we might feel that the Calvinist's interpretation were true and a denial of the free moral agency of man was justified,** but since **there are so many other terms used to uphold the teaching of free moral agency while emphasizing depravity,** we have another evidence that eternal security interpretations are built upon only a part of the Word. If man is not a free moral agent, how can he be held **responsible** for his sin? On what basis can God judge the world of men? If man is not a free moral agent, but the victim of God's foreordination, then the responsibility for the existence of evil and of evil men rests with God. It is "begging the question" for a believer in eternal security to affirm the salvation of the elect and the reprobation of the non-elect, then to assert the free moral agency of man and thus create what they admit is a difficulty, but throw it over on God by saying that it is one of the Divine mysteries that baffles our solution. God has not created the conflict, and He does not need to solve the mystery. The mystery is with man, not God. How can man in the face of Scriptures be content to create such a difficulty?

Read the following testimonies to the free moral agency of man as found in both Testaments:

Come now and let us reason together saith the Lord.— Isa. 1:18.

Ho, every one that thirsteth, come ye.—Isa. 55:1.

Come unto me all ye that labor and are heavy laden.—Matt. 11:28.

I set before you the way of life and the way of death, . . . choose life.—Deut. 30:19.

Turn yourselves from all your transgressions so iniquity shall not be your ruin.—Ezek. 18:30.

Tyre and Sidon would have repented if they had the opportunity that Bethsaida had. See Matt. 11:21.

He that believeth . . . he that believeth not.—Jno. 3:18, 19.
God gave them over.—Rom. 1:26, 28.

Every one shall give an account of himself to God.—See Rom. 14:12.

Render to every man according to his deeds.—Rom. 2:6.
How often would I . . . but ye would not.—Matt. 23:37.
God desires salvation of all.—See I Tim. 2:4.
Ye will not come (not **cannot come**) unto me that ye might have life.—Jno. 5:40.
If ye believe not, ye shall die in your sins.—Jno. 8:24.
As many as received him.—Jno. 1:12.

5. **The eternal security teaching denies the Biblical conditions for saving and keeping the believer.**

The fact that man is a free moral agent is further proved by the **conditions** that are laid down **for his salvation** and **for his keeping.** Eternal security teachers hold that those whom God has decreed to save, will be saved and that irrespective of conditions. But what saith the Scripture?

Repentance is a condition leading to salvation. Mark 1:15. It was the answer given to those who wanted salvation on Pentecost. Acts 2:38. The following scriptures make it clear that repentance is absolutely required of Gentile believers in this dispensation: Luke 24:47, 48; Acts 8:22; 17:30; 11:18; 26:20.

Faith is another condition. The jailor was told, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31; Mk. 16:16.)

Confession of Christ openly is another condition. Rom. 10:9, 10. Other scriptures make it plain that **continued confession** of Christ before the adulterous and sinful generation in which we live is absolutely essential to Christ's confession of us before the Father. It is true **there is no merit that contributes toward our salvation in any of these conditions.** These conditions call for the confession of Jesus Christ and our disowning of sin. There is no merit in confession of sin or making of restitution. "By grace are ye saved THROUGH FAITH; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:8-10). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). "The gift of God is eternal life through Jesus Christ" (Rom. 6:23). I offer you a great and expensive gift. You have your hands full of worthless objects. You refuse to drop the trash and consequently refuse to accept the gift. So with God and salvation. On the other hand, suppose you drop your trash and accept the gift. YOU DID NOT MERIT IT BY PUTTING FORTH YOUR HAND, but you met a condition necessary to receiving the gift, and so with salvation. **When you accept the gift you come into covenant relation with God. A covenant implies a two-fold responsibility. A covenant is a voluntary agreement, or it is no covenant at all.** Can a man who has voluntarily come into covenant relationship with God, also voluntarily withdraw from this relation? Eternal security says, "No." The Bible on the other hand teaches the possibility, because the same conditions that were essential to becoming saved, are also necessary to remaining saved. The following Scriptures make clear that **the Gospel of grace is a covenant** as real as the Sinaitic covenant:

These are the two covenants.—Gal. 4:22-31.
He is the Mediator of a better covenant.—Heb. 8:6.
Hath counted the blood of the covenant wherewith he was sanctified.—Heb. 10:29.

Jesus the Mediator of the new covenant.—Heb. 12:24.
The blood of the everlasting covenant.—Heb. 13:20.

The same Greek word is also translated "Testament" in a number of instances:

This cup is the New Testament in my blood.—Lu. 22:20.
Able ministers of the New Testament.—II Cor. 3:6.

We cannot over-emphasize the power of God, but we can under-emphasize and ignore man's responsibility. God **cannot save** a sinner independent of his meeting certain conditions. To do so would violate man's free moral agency that is likewise of divine origin. For the same reason God **cannot keep** a saint independent of his meeting certain conditions. Let me illustrate by quoting four very precious Scriptures:

1. He is **able to keep** that which I have committed unto Him.—II Tim. 1:12.
2. Wherefore He is **able to save** to the uttermost.—Heb. 7:25.
3. He is **able to keep** us from falling.—Jude 24.
4. Who are **kept by the power of God through faith** unto salvation.—I Pet. 1:5.

These statements **teach a condition.** Eternal security holds that God and Christ have promised to keep them without condition and therefore the divine integrity is at stake if believers could be lost. There is no question here as to **His ability** to perform what is promised in every scripture, but the **will and coöperation** of man is necessary in order for Christ to exercise His keeping ability. God's con-

tinued keeping is dependent upon our **continued committal**, our **continued coming**, and our **continued faith.** To prove that eternal security believers admit conditions in the language of Scripture where it does not involve their pet doctrine, I want to call attention to Jno. 3:36: "He that **believeth** on the Son **hath** everlasting life: and he that **believeth not** the Son **shall not see life,** but the wrath of God abideth on him." Eternal security believers underscore HATH, but ignore the condition in the present, progressive tense of BELIEVETH. Note the more serious inconsistency, yea wicked error. If **believeth** is one act that assures eternal life, then with the same consistency and logic, **believeth not** would be the one act that insures eternal damnation. On the other hand, eternal security believers will tell you that IF **the unbeliever does not continue in his unbelief,** he can be saved, thus admitting a condition. How can they admit a condition in reference to the unbeliever and deny it with the believer? **"Believeth" is a continuing condition and the believer HATH life only as he CONTINUES to believe. If no condition** were associated with the unbeliever, alas, no one could get saved.

6. **Eternal security denies the Biblical teaching on apostasy.**

"Now the **Spirit speaketh expressly** that in the latter times some shall **depart from the faith,** giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1). A brother wrote me recently that it does not say "depart from **their** faith," but "depart from **the** faith," implying that these people were not true believers at any time in their life, and this is the position the eternal security teaching is forced to take in order to sustain its doctrine. But the people referred to here will depart from the faith because **they are seduced** and **give heed to doctrines of demons.** You can't **seduce** the unregenerate. They are already walking "according to the course of this world" and according to "the spirit of the power of the air." They are already "children of wrath." Satan never ceased to dominate them. It cannot be people like this, that the Spirit meant. The other uses of the word "depart" as found in Heb. 3:12; II Tim. 2:19; II Cor. 12:8; Acts 12:10; 15:38; 19:9, always involve reality.

Eleven out of the twelve apostles were kept. God and Christ would have kept Judas Iscariot, if he had been minded as the others were. We do not have the space to give quotations from eternal security teachers in order to note the disposition that they make of this problem concerning Judas, but there is a unison of testimony among them that Judas was never a true believer, never really saved. "To the Law and the testimony." We much prefer the testimony of Scripture to the evasions of eternal security teachers. If Judas was saved, then you have a clear case of apostasy. We believe Judas offers just such an example. It should be noted that the statements that our Lord made about Judas being a devil, were made toward the close of His ministry. Note some Biblical facts:

1. Christ chose twelve apostles, including Judas Iscariot. No intimations are made at the time of the choosing the twelve that Judas was not a true believer the same as the others. See Matt. 10; Mark 3; Luke 8. Reference to Judas Iscariot as the traitor is made by several writers of Scripture, long years after the incident of his death to distinguish him from the other Judas. It is a mark of identification and in itself throws no reflection upon the character of Judas Iscariot when he was chosen by our Lord.

2. If Judas was a "devil" from the beginning as some claim, then you have the startling fact to face that **our Lord chose a devil as an apostle.**

3. Our Lord foreknew who should betray Him from the beginning, but Judas had the same teaching, call, environment, and opportunity to make good as did the others. **Divine foreknowledge does not interfere with man's free moral agency.**

4. If Judas was a devil from the beginning, then such terms as were prophesied of him are hard to reconcile with the other teachings and principles of the Master. "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. 41:9). **Would Jesus, knowing Judas was a devil, trust in him or call him His "own familiar friend"?** A "devil" is an adversary and enemy; but if, as some eternal security teachers think, Psalm 55 is a prophetic Messianic psalm of which Ahithophel turning traitor to David was a type of Judas turning against the Lord, then we have a second witness from the Psalms that "it was not an enemy that reproached me." It was "a man mine equal, my guide, and mine acquaintance, we took sweet counsel together, and walked unto the house of God in company" (Psa. 55:12-14). **Certainly this language does not describe one who was a devil from the beginning, as eternal security teachers affirm.**

5. If Judas was a devil, while the other eleven were ordinary men, then you have another contradiction; viz., Satan casting out Satan, because the apostles (Judas included) were sent out two by two to heal the sick, cast out devils, and preach the Gospel. **There is no intimation in the Gospel records that Judas was a misfit on this missionary journey. Other emissaries of Satan, when they tried to cast out a demon by the use of the name of Jesus, were not at all successful.** (See Acts 19:13-18). Christ made it clear that **Satan does not cast out demons.** See Matt. 12:22, 23; Luke 11:14-23.

6. It was not until at the last feast that the devil entered into Judas, although Christ towards the close of His Galilean ministry (Jno. 6:64-71) announced that one of the twelve would betray Him. Christ was omniscient and knew all events that would be connected with His life here on earth. Covetousness, greed, love of money, were doubtless the besetting sins of Judas and despite the warnings of our Lord against covetousness and "the deceitfulness of riches," these sins got the upper hand of Judas and he finally went to the chief priests, and of his own free will bargained about the sale of our Lord for silver.

7. John 17 does not say that Christ only received eleven apostles from the Father. He chose twelve at the beginning of His ministry that they might be with Him, and Christ was unable to keep one. **Not because of a lack of power on Christ's part, but because Judas was unwilling and this limited Christ's keeping power.** "Those that thou gavest me I have kept, and none of them (that thou gavest me) is lost, but the son of perdition; that the scriptures might be fulfilled." The literal Greek of part of Jno. 17:12 is: "And no one of them has perished, except the son of perdition that the Scripture might be fulfilled." This implies that Judas was once saved with the rest, but not fulfilling the conditions for Christ's keeping perished spiritually. The Scriptures prophesied that there should be a betrayer and God foreknew that Judas would be he, but God did not foreordain Judas to be the betrayer of his Lord. **If Judas, against his own will, was foreordained to be the betrayer, then the one who foreordained Judas would be responsible because Judas could not have helped it. Christ lost Judas. He never could have been lost if he had not been saved once.**

8. Last, "Judas by transgression fell" (Acts 1:16, 17, 25). Judas was a man into whom Satan entered. He was no demon incarnate. If there were no erroneous doctrine to defend, the various references about Judas Iscariot would present no difficulty at all to the eternal security teachers. The Judas episode would be simply a clear case of apostasy from the truth.

Any teaching that deals so recklessly with the Word of truth should be shunned. Any doctrine is false that tells you:

1. That Ananias and Sapphira could lie to God and the Holy Spirit and be smitten with divine judgment so that they died without repentance and **were still sure of heaven.** (See Rev. 21:8, noting particularly the words, "all liars."

2. **That the prodigal son was safe,** away from the Father in the far country, although he himself declared he would perish if he did not return and the Father said he was both **dead** and **lost.**

3. That tells you that **you can make "shipwreck of faith" and still anchor safely in the harbor.**

4. That tells you that the fornicator referred to in I Cor. 5 was **safe in his sin and sure of heaven,** although he was not fit to remain in the fellowship of saints on earth.

Any doctrine should be shunned that so perverts Scripture and thrusts sin within the veil, on the pretext that grace is not a covenant, and that God has given an unconditional pledge to all believers to carry them through, no matter how grossly they may disregard His Word. Dear reader let me entreat you to look well to the possibilities before nurturing a doctrine so alien to the spirit of the Gospel of the grace of God. If eternal security teaching is true, then the opposer of the doctrine who has had a genuine Christian experience will fare equally with the eternal security promoter. **On the other hand, if eternal security is not a Biblical teaching—and we do not hesitate to say it is not—then the eternal security promoter will have a sad record to face in the judgment day because of the blood of lost backsliders who were made to believe they were secure in their sin and backsliding.**

Harrisonburg, Va.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 28, 1932 (Herald of Truth Established 1864) No. 17

EDITORIAL

"**Blessed are the merciful**; for they shall obtain mercy."

Mercy, peace, and righteousness dwell in the same heart. Where one is found you also find evidences of the other two. Where one is absent, the other two, if they exist at all, are but a form or shadow of the real.

One thing to remember while taking vacations is that we do not get off the Lord's territory. Changing scenes is restful to both mind and body, but no change should take us out of sight of the Christian standard expressed in these words: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The conference report found in this week's Gospel Herald is that of the Indiana-Michigan Conference. Among those who attended that conference are those who give it as their opinion that it was the most spiritual and harmonious meeting of that body held for a number of years. The report is quite lengthy; but not so lengthy that interested readers will not take time to read the two special reports (themselves quite lengthy) that appear in that message. We have bright hopes so long as our people study their problems, prayerfully, in the light of Scripture, and in the fear of the Lord.

You have probably noticed, from the announcements that appear on the last page of the Gospel Herald, that for us conference time is approaching. And conference time is always a time of opportunity. We are continually confronted with issues and problems which seriously affect the welfare of the Church, and the "multitude of counsellors" in conference assembled may do much for the cause of Christ and the Church by studying these problems prayerfully and thoughtfully and seeking a solution of them that will bear the test of Scripture and of the wisdom that is from above. That means months of thoughtful, prayerful study of these problems before our conferences convene. We expect great things from the work of our conferences, and the reason why we expect this is because we have evidence that our people are praying.

Sunday school teachers and students should not forget their opportunity while we are making a study of the history of the children of Israel. They are described as a rebellious and "stiff-necked" people. They insisted on having their own way, and when things did not come their way as they thought, they wailed bitterly and murmured at their hard lot. They bowed before the superior power of God, when they had to, but as soon as danger of judgment was past they went back to their old ways. In studying their life we have a good opportunity to study human nature.

One thing which we too often forget is that the children of Israel were not very much different from ourselves. When things go well we glory in our business ability and shrewdness. When the tide seems against us we complain. Most of the time we talk as though we could improve on the weather if we had it within our power to regulate it, and when the Lord blesses us with the refreshing rains or gentle breezes we forget to thank Him for it. The same is true about other things that affect our welfare. We are very much like the children of Israel used to be in the times of the patriarchs.

So we want to study the lives of the children of Israel with a view to applying the lessons learned to ourselves. Moses has been dead for three thousand years, and the law of Moses has been nailed to the cross (Col. 2: 14) nearly two thousand years. But we are still here, and we need all the lessons we can learn from the lives of the people during those times. Let us improve our opportunity, study diligently the history of the children of Israel, and profit by their experiences.

The Destroyer. — "The fool hath said in his heart, There is no God." No argument is needed to sustain the truth of this statement. Not only are the evidences of the existence of a God so numerous and so evident that no thoughtful person with his eyes open will deny His existence, but the fruits of atheism are so monstrous that no man who has not been blinded by "the god of this world" can fail to recognize its destructive and ghastly nature.

At the present time Russia is perhaps the most impressive object-lesson on what may be expected of atheism when tried out. Many years ago a prominent Russian communist said:

> "Brethren, I come to announce unto you a new Gospel, which must penetrate to the very ends of the world. . . . The old world must be destroyed and replaced by a new one. . . . The Lie must be stamped out, and give way to Truth. . . . The first lie is God; the second lie is Right. . . . and when you have freed your minds from the fear of a God, and from that childish respect for the fiction of Right, then all the remaining chains that bind you, and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. . . . Let your own happiness be your only law. . . . Our first work must be destruction and annihilation of everything as it now exists; you must accustom yourself to destroy everything, the good with the bad; for if but an atom of this old world remains, the new will never be created."

The language sounds like that of a fanatic and a madman. For many decades that kind of seed has been sown in that land of oppression until finally the Communists have come into full authority and the worst state of affairs known to man is the result. Destroy a man's faith in God and you not only cut him off from the most uplifting and refining influence known to man but you turn loose within him his fleshly lusts, rob him of the God-life which is every normal man's right to have, and destroy his soul. As the Christian life is a foretaste of

the life in the eternal haven of rest and glory beyond, so the life born of atheism is a foretaste of experiences of the doomed when "the wicked shall be cast into hell, and all the nations that forget God." The god of atheism is a hellish destroyer of man, both in time and in eternity.

BIBLE TEACHINGS ABOUT WAR

By John H. Mosemann

For the Gospel Herald.

All Christian people have a horror for war and bloodshed. This is as it ought to be. No saint can delight in seeing men shot and killed, or blown to atoms, as is often the case in war, their wives made widows and their children fatherless. Millions of them were thus sent to eternity in an unsaved state into an unblest world. From the human viewpoint war is horrible and terrible. While war is a terrible thing it is one of God's sore judgments that He brings upon nations because of their sins and evil deeds. Find it thus spoken of in Ezek. 14:12-22. The other three judgments are also terrible. They are famine, the noisome beast, and pestilence. When men gave themselves over to wickedness God would eventually bring one of these four sore judgments upon them to bring them to a state of repentance and turning from their sins. God desires to be honored and worshipped, and when men turned from Him into idolatry it brought forth God's wrath and fierce anger.

The first war of which we have a Biblical record is that found in Gen. 14, where there are a number of nations who went to war against each other and in their warfare they take away Lot and his family, his servants and his goods. The matter came to the attention of Abraham, the friend of God who gathered his servants together and armed them to go after these kings who had carried away Lot and his possessions. Abraham and his company overtook them, rescuing Lot and all that was taken away. He was met by Melchizedec, king of Salem and king of Peace, Priest of the most high God, who gave him bread to eat and wine to drink, blessing Abraham and the most high God as well for bringing deliverance to Abraham from his enemies. Abraham gave this man tithes of all that he had. This indicates the greatness of Melchizedec who was even greater than Abraham the friend of God. There are some people who think that if men of God such as Abraham, Moses, Joshua, David, etc., etc., could engage in carnal warfare it is just as right for us as Christian people to do so to-day. They do not see that we are in a different dispensation at this time, and under the present commands of God we are forbidden to go to war at all. We cannot harm our enemies forasmuch as we are to love them and seek to do them good and not evil.

Under the Old Testament times civil government was executed by those who were the ecclesiastical rulers. Church and State were then combined. It was an age of justice when men were to do to others as others did to them. An "eye for an eye and a tooth for a tooth" was the order of the day. They were neither to pity nor to spare but to punish the evil doer to the limit of the law. It is not so in the New Testament. Church and State are separate. The principles that apply to the Church do not apply to the Government, and vice versa. The Church cannot adopt the laws of the land in her work. She needs to hold strictly to the non-resistant principles of the Word of God. The government cannot adopt the peace principles and commands of Christ and apply them to the nation in this dispensation. For then the nation would have neither army, policeman, etc., etc., thus bringing about chaos among a world of sinners and evil doers. So long as the world is un-Christian the commands of Christ cannot be effectively applied. His commands were not given to the world. They were given to the disciples to be applied by them, as conditions required while they were in the world.

God not only permitted war in the Old Testament times but strongly commanded it. Take, for instance, the Amelekites who attacked the Children of Israel on their journey from Egypt to Canaan. God commanded that the matter be put on record and that Amelek should eventually be destroyed by God's people and THEY WERE NOT TO FORGET IT. In the days of Saul the Lord commanded him to go and smite the Amelekites and utterly destroy them and all that they have. But what did Saul do? He spared Agag the king, and the best of the oxen and the sheep that he might do sacrifice to the Lord. Samuel was sent to tell Saul that because of his disobedience, Saul should no longer be king. He was dethroned altogether because he failed to do as God had commanded —utterly slay all the Amelekites, and all that they have. Not only was he dethroned but he was utterly forsaken by the Lord. What a lesson for us on the matter of disobedience.

The principle of justice being the principle in vogue in Old Testament times made war right in that dispensation for God's people. Under the New Testament dispensation war is altogether wrong for God's people, for a number of reasons. This we will discuss a little later in this article. In the O. T. times it was said, "Thou shalt love thy neighbor and hate thine enemy." In the N. T. we are commanded to love our enemies. Thus the difference in God's dealing with His people now as compared with His dealings with them in the O. T. times. Elijah was permitted to kill and destroy the false prophets of Baal, but such a thing is not permitted now, to God's people.

There are two distinct dispensations. The former is one of justice, and judgment, the latter one of love, mercy and grace to the sinner. Plainly then there are two kingdoms as the Savior revealed in His trial before Pilate. Jesus stated to the king, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence" (Jno. 18:36). This clearly indicates that Christ's kingdom and the present world kingdoms are not identical. Their principles, aims, and purposes are not the same. Christ's present kingdom is a spiritual one and not a material one. In the latter there are men who are authorized to take the sword, take life, imprison persons or penalize them in various ways as justice would seem meet to do. Not so in Christ's kingdom. No one has such rights and authority. Although it is true that some professed followers of Christ have so exercised themselves, yet without scriptural warrant in the New Testament.

While Christ is rightly spoken of as the Prince of Peace, He Himself declared, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword" (Matt. 10:34). Here as well as elsewhere it is clearly indicated that Christ did not come to bring universal peace to the world at His first coming. Neither did He predict that such a state would be brought about during His absence. On the contrary, He said that there would be wars and rumors of wars, nation would rise against nation and kingdom against kingdom. Matt. 24:6, 7. He indicates that these things (wars and rumors of wars) MUST COME TO PASS. But men are saying, there must not be such a thing happen again, as a world war.

Christians are not permitted to engage in carnal warfare. Christ has forbidden it. When Jesus said, "He that hath no sword let him sell his garment and buy one," the disciples said, "Lord, behold, here are two swords." And He said unto them, "It is enough." Enough to show what a carnal man would do with a sword under trial. Peter took one of those swords, and when they came to take Jesus Peter used it in behalf of Christ's defense and cut off the high priest's servant's right ear. But Jesus commanded, "PUT UP THY SWORD INTO ITS SHEATH." Jesus healed the man's ear, showing that He did

not wish to be defended in such a manner. Christ has never since ordered the sword to be unsheathed. He taught, "They that take the sword shall also perish with the sword." We are to love men and not to destroy them. James and John on one occasion asked the Savior whether they are to call down fire from heaven to consume the Samaritans who would not receive Jesus. But he said, "Ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy men's lives but to save them." Luke 9: 51-56. Carnal warfare is therefore clearly forbidden.

We are commanded to do good to our enemies. If they are hungry we are commanded to feed them; if thirsty, to give them drink. Elisha, the man of God, did this even in the O. T. dispensation when they were privileged to destroy their enemies. He led the host of the Syrians to the presence of the King of Israel, who inquired of the prophet, "My father shall I smite them?" The prophet rebuked him and requested to have him set bread and water before them and send them home to their master. It is written, the Syrian bands came no more to the land of Israel—all through returning good for evil.

Then too we read, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). God has dealt with us in mercy and grace. Therefore we need to deal similarly with others; for it is written, "Blessed are the merciful; for they shall obtain mercy." We use only spiritual weapons such as are found in Eph. 6. All carnal weapons must be abandoned by God's people in this dispensation, as we are commanded to be as lambs among wolves, and as wise as serpents and as harmless as doves. Such defenseless people do not make good warriors for Uncle Sam, John Bull, or any other nation.

At the present time and for some time past there is a strong movement to bring about a warless world. What a splendid state of affairs that would be if such a thing were possible to be done by a—human agency! Man has accomplished great things in the past and will no doubt do his utmost to bring about such a condition. But how can this be accomplished when the world as a whole is unregenerated and in their bosom dwell the spirits of hate and envy and malice and long to overthrow their fellowmen of other nations and especially so when there is the least provocation? How similar to the times of Jeremiah are our times. Jeremiah registered a complaint against the lying prophets of his day, saying to the Lord, "Ah, Lord God, behold the prophets say unto them, Ye shall not see the sword, neither shall ye see famine; but I will give you assured peace in this place" (Jer. 14:13). Then the Lord said to Jeremiah, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart." (Jer. 14:14). Christ taught that wars and rumors of wars will be the order of the times previous to His second coming, while man is saying, that, "We will do away with wars; they must not come again." Jesus said, "These things MUST COME TO PASS."

Surely the Lord knew the end from the beginning and that all the schemes of man will fail to prevent these things from coming to pass from time to time. There will be no real world peace until the Prince of Peace comes Himself to bring it to pass.

Lancaster, Pa.

"BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL THOU SHALT NOT EAT OF IT"

By David M. Wenger

For the Gospel Herald.

In contrast with, "Thou mayest freely eat of every tree of the garden," stands this exclusion, "But of the tree of the knowledge of good and evil, thou shalt not eat of it."

"And God saw every thing that He had made, and, behold, it was very good"—for "for His glory and pleasure they are and were created."

With the devil (evil) "in Eden, the garden of God" and whose "multitudinous iniquities" "defiled God's sanctuary" (heaven) from which he "was cast to the ground" and as a safeguard against the "subtil" encroachments of the devil for the mixture of his evil with the very good things God had made, the Lord God commanded, "Thou shalt not eat of it"—total abstinence.

From Eden to the time when "the devil that deceived them will be cast into the lake of fire and brimstone where the beast and false prophets are, and where he shall be tormented day and night for ever and ever," God's image and likeness in the human race is blemished to the extent that it can be said of a comparatively few, "God hath not left Himself without witness."

Our dear Lord, when He prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," requires absolute separation of His followers from those allurements that offer a mixture of both good and evil. God commands, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17, 18).

God is the Author and Creator of all that is good—the devil the artificer of all that is evil. Of the former it is written, "The Lord is good;" "none is good save one, that is God;" "No good thing will He withhold from them that walk uprightly;" and "Out of the mouth of the Most High proceedeth not evil and good." Of the devil the Scriptures say, "He is a liar, and the father of it;" "There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor;" "They also that render evil for good are mine adversaries;" "He was a murderer from the beginning;" and "the devil sinneth from the beginning."

"Ye are of your father the devil," denotes absolute sonship with him. Therefore, such are not enticed with his mixture of good and evil for, from the standpoint of this relationship, "the lusts (evil) of their father they will do." Diametrically opposed to these are "those who by reason of use have their senses exercised to discern both good and evil," and who "follow not that which is evil, but that which is good." Included or rather among the latter class are "such as have need of milk and not of strong meat," and who are "unskilful in the word of righteousness," and who may "fall away" when "tempted, drawn away of their own lust, and enticed," like mother Eve was, with productions that look good, are pleasant and desirable, notwithstanding the source of the proffer and the confliction with the original, good and Divine command.

The primitive family's earthly abode was under the canopy of "the firmament of the heaven;" in Abraham's time, the tent; for "Abram removed his tent, and came and dwelt in the plain of Mamre." David said, "I dwell in an house of cedar." Of the necessaries of life, Paul cries, "Have ye not houses to eat and drink in?" To this day, the house, almost universally, constitutes the earthly abode of God's social group—the family.

A house not occupied by a family "in the Lord" is "without form (no ritual or religious ceremony) and void (without the Spirit's occupancy) and darkness;" it generally, pervades "the face of the deep" recesses. With the family "in the Lord," as occupants, the "Spirit of God moves upon" and within; inciting the "living souls" to a regular and systematic "form" of worshipping the Creator who "breathed into his (their) nostrils the breath of life;" thus returning to Him the proper and consistent "glory and pleasure for which they are and were created," and where "He discovereth deep things out of darkness" for "the entrance of thy word giveth light."

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

Greetings:—"The Lord hath done great things for us, whereof we are glad." On July 4, forty-two of the Altoona congregation attended the all-day mission meeting at the Thomas Church, Johnstown District.

Sunday, July 3, the following officers were appointed for the Altoona Sunday school: Supt., Charles Weyandt; Secys., Mary E. Lauver, Dorothy Estep; Libr., Katie Wingard; Chors., Alice H. Nissley, Mamie Murtiff; Y. P. Com.: Charles Weyandt, Mary E. Lauver, Thelma McConnell; Children's Meeting Com.: Katie Wingard, Elsie Shank, Thelma McConnell; Home Dept., Mary E. Lauver; Del. to Sunday School Conference, W. C. Dodson. For the Mill Run Chapel Sunday school: Supts., Charles Weyandt, Harry Cashman; Secys., Anna H. Weaver, Herbert Yanson; Chors., Mary E. Lauver, Helen McConnell; Treas., Mary E. Lauver; Y. P. Com.: Anna H. Weaver, Elsie Cashman, Florence Winrick; Delegate, Harry Cashman.

July 5 was the opening day of the summer Bible school held at the Canan Station schoolhouse, three miles west of Altoona. The faculty consisted of J. B. Kanagy, Principal, of Allensville; Anna H. Weaver, Sec.; Katie Wingard, Treas.; J. B. Kanagy, teacher of adults; Jonas J. Yoder, Jr. (Belleville), Irvin Roth (Allensville), Mary E. Lauver, Anna H. Weaver, Juniors; Thelma McConnell, Beginners; Katie Wingard, Elsie Cashman, Kindergarten. Each evening at 7:30 there was a children's meeting, followed by an evangelistic sermon by Joseph M. Nissley. Some evenings there were 50 children present. The evangelistic services were well attended, with good interest, by folks in the community. Souls were under conviction, but they were not willing to yield. Bro. S. G. Shetler attended one day of school, had charge of the children's meeting, and preached a sermon. The first day's attendance at the school was 62, including the teachers. Enrollment for those that attended 3 days and over, 90; average attendance, 74. At the close of the school a public program was given in the evening before a crowded house. We feel the efforts put forth were well paid for. The Sunday school is now held in the schoolhouse on Saturday afternoon at 2:00 P. M., with an enrollment of 50. Sister Ruth Krebs, son Eddie Ray, and daughter Inez of Clearfield were registered students at the Bible school.

The Mattawana congregation sewing circle sent us a nice supply of provisions for this month.

The Lord willing, evangelistic services will start at Altoona Sept. 17 in charge of evangelist B. B. King, Harrisonburg, Va.

Cash Received for Month

S. W. Conf. Dist.	$16.15
Allensville Cong.	21.94
Mattawana S. C.	8.35
John G. Erb, Mt. Joy	5.00
	$51.44

Cash Value Clothing

Allensville S. C.	$8.05
Elizabethtown S. C.	8.54
Upper Strasburg S. C.	2.50
Reid	3.85
Belleville & Allensville	5.35
Jr. S. C., Allensville	10.65
	$38.94

Many thanks for your support. We beg a continued interest and your prayers.

July 19, 1932. Joseph M. Nissley.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—The work at the Home has been much as usual the last few months, and of course not without its usual new experiences. The work has been interesting this summer, and the Lord has blessed us with good health, as well as with food and raiment.

The workers are here in the work, away from their homes and friends, and naturally deserve a visit home, or vacation, as a rest and change from the multiplied duties which are constantly before them in the work here. Sister Alda Steiner of Dalton, Ohio, our cook, has recently returned to the Home after a visit with her parents and friends. Sister Emma Bauman of Waterloo, Ont., the girls' matron, has left recently for her home. Sister Dora Hostetler of Middlebury, Ind., the boys' matron, is planning to leave this week for a visit to her home. We know that these short vacations will be valuable to them in their further service here, and we are always glad to have them return, as well as to see them have a vacation.

We are already looking forward to the opening of school. There will be a number of girls and boys return to the Home at that time, as there were a number placed just for the summer. Unless any new admissions to the Home should occur, there will be no girls here under school age, and only two boys. One of these two boys, who are both three years old, may be placed. The youngest of the two can be placed in a private home for adoption, and we will be glad to tell of his disposition and likeable character upon request. If you want to be considered in this matter, we suggest that you write at once. The boy has not been here many months, but we feel sure that there will be a number of applications. We are praying that a suitable home may be found for James.

We again want to thank the brotherhood for the contributions in funds and provisions which have been directed to this station. The following items were received during May and June:

Pike & Salem Cong., Elida, O., Clothing	$5.40
Central S. C., Elida, O., Clothing	6.80
Clinton Brick S. C. LaGrange, Ind., Clothing	4.00
Brethren & Sister of Logan & Champaign Cos., O., (Eatables from Conference)	8.79
Reid S. S., Hagerstown, Md., Clothing	7.25
Goshen College S. C., Goshen, Ind., Clothing	4.00
Marion S. C., Greencastle, Pa., Clothing	4.50
Clinton Frame S. C., Goshen, Ind. Clothing	4.00
Mrs. Elmer Christophel, Goshen, Ind., Clothing	11.50
Elkhart S. C., Elkhart, Ind., Clothing	6.75
Salem S. C., Wakarusa, Ind., Clothing	6.60
Dan C. Yoder, West Liberty, Ohio, Potatoes & Feed	5.00
Aaron Steiner, Dalton, Ohio, Eatables	6.50

Your interest and prayers in behalf of the Orphans' Home family are constantly needed.

Sincerely,
L. L. Swartzentruber.

July 20, 1932.

Washington, D. C.

(Cottage City, Md.)

Summer Bible school opened July 11. The average attendance has been sixty-five. The small attendance is due to the fact that two other Bible schools are being conducted at the same time in this community. Helpers and teachers beside the local workers are: Alta Barge, Esther Habecker, Kathryn Keener, Esther Weber, Vida King.

On July 5 a daughter, Clarine Virginia, was born to Bro. and Sister Shenk.

July 20, was held the funeral of Bro. Bernard Dearstine, fifteen years of age, who met death by drowning. This funeral was the first to be held in our church.

Kore Zook, of Nebraska, and his family, were with us Monday evening, July 18.

July 21, 1932. Martha Rosemann.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Fellow Laborers, Greeting:—Our daily vacation Bible school is over and we trust the seed sown has fallen on good ground and will spring up to life eternal. The interest was very good throughout, with an enrollment of 160 and average attendance

of 115. Those coming only one or two days were not enrolled. The weather was ideal and three weeks seemed all too short. On Thursday evening of the last week the school gave a program representative of the work done. The house was crowded with parents and friends, some of whom seldom find their way to the church. The program was very good, and not only bespoke the good work done by students but savored of the keen interest manifested on the part of every teacher. After the program each pupil having done good work with faithful attendance was awarded a certificate. Of these, 105 were given.

We feel highly indebted to the teaching-staff for their services. Live interest, devotion to their particular responsibility, and a willingness to be used in the Cause here not only made the work a joy and pleasure but has left a deep impress on the little flock here long to be remembered. Those helping were Lela Mann, Stanly Miller, Sarah Esch, Ethel Ebersole, Marianna Reiff, all of Elkhart; Lilly Esch of Fairview; Ora Keiser, Morton, Ill.; Samuel Yoder of Goshen; and Anna Smucker, Evelyn and Mrs. White of this place. May God bless each of them for their influence in this work. We also appreciated Bro. Reiff providing conveyance for those from Elkhart.

We were glad for the presence of Bro. Reiff a couple of hours on Friday, when he came to take the group back to Elkhart; also Bro. Albert Wyse and son, who brought us the July provisions from Midland. Truly we appreciate the occasional visits of our friends and the kindly support given in provisions and means for the cause here. We hereby also acknowledge the clothing from the circle at Vestaburg and Daniel Honderich. also the potatoes from Bro. Menno Esch, and the cheese from Mrs. Malinda Detweiler.

Our Sunday school is appreciating a steady growth, and the need for more helpers is very evident. Pray that we may be found faithful.

In His glad service,
July 21, 1932. The Workers,
Per Mrs. Frank Raber.

SOUTH AMERICAN NEWS LETTER
(June 22)

By Lillie F. Lantz

For the Gospel Herald.

Dear Herald Readers, Greetings in the Name of the Coming One:—Last week Bro. T. K. Hershey was in Tres Lomas where communion was held, also several Victorious Life sermons preached after baptizing 12 converts in the town of Treinta de Agosto and having communion services with them.

Monday of this week the brethren, Swartzentruber and Hershey, went to Buenos Aires, stopping off in Bragado to take over, for the Mission, the lot that Dona Carmen Besoytaorube has donated for the work, preferably for the Old People's Home.

The Bible Coach is being repaired and painted in readiness for the spring evangelistic campaign which will open in a few months and in which our Argentine brethren will take active part. Pray that the Holy Ghost may fall on many souls.

Ashes from a volcano fell in our district last Tuesday, making it necessary to place air filters on our motor cars. The ashes also caused some sickness. One of our members, Carlos Sarda, is in the hospital in Chivilcoy and Senora de Barbosa went to a hospital this week. She and her husband are students of the Bible School in Pehuajo.

Nearly all the larger stations have night classes for Bible school and report good interest and attendance in spite of the inclement weather.

Last week in O'Brien we met a woman who said that their family had heard the Gospel in Italy but since being in this country for 20 years they had been praying for the opportunity of going to an evangelical church. Now their prayer is answered, as only recently we have had the privilege of opening a work there in a small room that we have rented for ten pesos a month. We ask all of you, dear readers, to pray that many more halls may be opened up for the preaching of the Gospel and the saving of precious souls.

May our kind Heavenly Father bless those who are "keeping the home fires burning." "Pray without ceasing" for the workers, that the Word may not be hindered nor new converts diverted from the way of salvation.

Bragado, F. C. O., Argentina.

HOT SEASON COMPENSATIONS

By Fannie H. Lapp

For the Gospel Herald.

Those who must spend the hot months on the plains of India always look forward to those days with a very small degree of pleasure, for one suffers much discomfort. The high temperature is uncomfortable, and one must spend much of the day penned up in the bungalow. After some weeks of heat the bungalow walls get heated through so that they do not cool off at night, and when one comes inside early in the morning, after sleeping outside, the rooms seem oppressive. The clothes one puts on feel as though they had just been ironed, for they are warmer than the body. Then too one can get very few fresh vegetables at this time and must use canned vegetables.

The lepers suffer very much from the heat. Because of their disease some do not perspire, so they feel as though they were burning up. Some of them keep a bucket of water beside the bed and once in a while pour some of the water over themselves. The water evaporates rapidly in the hot dry air, and in that way they keep cooler. One woman has been dipping a cloth in water and then wrapping it around her body under her sari. As a result she has a cough, but she says she could not exist if she did not use the wet cloth.

In spite of all these discomforts the hot season also has its compensations. Schools are closed and much of the other work is lighter; so that one has leisure time for reading, sewing, and catching up with correspondence; and those who have school work have time to plan their lessons for the coming year. Then there is the pleasure of sleeping out under the stars and watching the constellations. One can realize how the psalmist felt when he expressed the words in Psa. 8:3, 4.

Many of the trees and bushes put out their new leaves in the hottest weather, and what a contrast they are to the brown, dried up grass. Some of the new leaves are red, others yellow, or different shades of green, so that the forest of new leaves looks like the autumn forest at home. Here the colored leaves are a sign of new life; there they are a sign of death and decay. It is interesting to watch the changing colors from day to day. Many of the trees and bushes also blossom in the hot weather.

It is surprising to see how many birds stay with us during these months. Some of them even hatch their young at this time. We have many beautifully-colored birds. Among them are some sweet singers, and it is a great pleasure to be awakened by their singing in the morning. We have the sparrow and the crow, but most of the other birds are different from the ones in America. We have an Indian robin, but it has a dark brown back and a blue black breast and is smaller than the American robin. It has a sweet little song which it sings in the hottest weather when all the other birds are quiet. One evening I was out in a small tract of woodland just outside our compound. A little robin was on the ground nearby hunting insects. All at once he made a peculiar sound and flew up, just as a sparrow hawk came sailing over the spot where the little bird had been. The robin lighted on a bush and sang as I never heard one sing before. He had an extra trill at the end of his little melody. I wondered whether he was singing a song of thanksgiving for deliverance from

(Continued on page 361)

Family Circle

THE POWER OF PRAYER

(Selected from R. A. Torrey's book, "The Power of Prayer and the Prayer of Power" by Beatrice L. Heisey.)

The following words on prayer have meant much to me in showing how to pray. May they also be of help to others. B. L. H.

"Ye have not because ye ask not" (Jas. 4:2). There is so much in these seven short simple words that they have transformed many a life and brought many an inefficient worker into a place of great power.

Prayer has as much power to-day, when men and women are themselves on praying ground and meeting the conditions of prevailing prayer, as it has ever had. God has not changed; and His ear is just as quick to hear the voice of real prayer, and His hand is just as long and strong to save, as it ever was. "Behold the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear." But "our iniquities" may "have separated between us and our God, and our sins" may "have hid his face from us, that he will not hear" (Isa. 59: 1, 2). Prayer is the key that unlocks all the storehouses of God's infinite grace and power. All that God is, and all that God has, is at the disposal of prayer. But we must use the key. Prayer can do anything that God can do, and as God can do everything prayer is omnipotent. No one can stand against the man who knows how to pray and who meets all the conditions of prevailing prayer and who really prays. "The Lord God omnipotent" works for him and works through him.

Prayer will promote our personal holiness as nothing else except the study of the Word of God.

In the first place, prayer will promote our personal piety, our individual growth into the likeness of our Lord and Savior Jesus Christ as almost nothing else, as nothing else but the study of the Word of God; and these two things, prayer and study of the Word of God, always go hand-in-hand; for there is no true prayer without study of the Word of God, and there is no true study of the Word of God without prayer. Your growth, and mine, into the likeness of our Lord and Savior Jesus Christ will be in exact proportion to the time and to the heart we put in prayer. I put it in that way because there are many who put a great deal of time into praying but they put so little heart into their praying that they do very little praying in the long time they spend at it, while there are others who perhaps may not put so much time into praying but who put so much heart into their praying that they accomplish vastly more by their praying in a short time than the others accomplish by their praying a long time. God Himself has told us in Jer. 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Prayer will bring the power of God into our work. We read in Isa. 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." What definite and desirable results will definite and determined prayer produce? "The supplication of a righteous man availeth much in its working" (Jas. 5:16 R. V.).

Prayer will save others. We can accomplish more for the salvation of others by praying for them than we can in any other way. I do not mean by this that we feel our responsibility for the salvation of someone else we should merely pray for them and do nothing else. That is what many do. They are not willing to do their duty and go to them and speak to them about Christ and so they go to God in prayer and when they have prayed for their salvation they flatter themselves that they have done their whole duty and thus make their prayer an excuse for their neglect of duty. That kind of praying is a mockery, is simply an attempt to cover up and excuse our neglect of duty. God will pay no attention whatever to prayer of that sort. Prayer will reach down, down, down into the deepest depths of sin and ruin and take hold of men and women who seem lost beyond all possibility or hope of redemption and lift them up, up, up until they are fit for a place beside the Son of God upon the throne. Oh men and women, have you loved ones who are unsaved? There is a way to reach them: that way is the throne of God. By the way of the throne of God you can reach out to the uttermost parts of the earth and get hold of your loved ones of whom you have lost all track. God knows where they are and God hears and answers prayer. "The supplication of a righteous man availeth much in its working," and if we would only pray more and be more sure that we had met the conditions of prevailing prayer, we would see multitudes more of men and women flocking to Jesus Christ. Oh that we might pray as we ought, as intelligently as we ought, as definitely as we ought, as earnestly and determinedly as we ought, for the salvation of the men and women and children whom we know unsaved.

Prayer will bring blessings and power to ministers of the Word. Now turn to Eph. 6:17-20. A minister can be made a man of power by prayer, and he can be unmade and bereft of power by people failing to pray for him. Any church can have a minister who is a man of power, a minister who is baptized and filled with the Holy Ghost, if they are willing to pay the price, and the price is prayer, much prayer, much real prayer, prayer in the Holy Ghost.

How to pray so as to get what you want. "But prayer was made earnestly of the church unto God for him" (Acts 12:5, R. V.).

1. **Unto God.** The prayer that gets what it asks is the prayer that is unto God. I do not believe that one in a hundred of the prayers of protestant believers are really unto God. Stop a moment and think. Is it not often the case that in our prayers we are not thinking much of what we are asking for, or of Him from whom we are asking it but our thoughts are wandering off wool-gathering everywhere? We take the name of God upon our lips, but there is no real conscious approach to God in our hearts. We are really taking the name of God in vain while we fancy we are praying to Him. If there is to be any power in our prayer, if our prayer is to get anything, the first thing to be sure of when we pray is that we have really come into the presence of God and are really speaking to Him. We should never utter one syllable of prayer until we are definitely conscious that we have come into the presence of God and are actually praying to Him. Oh, let those two words, "Unto God," sink deep into your heart, and from this time on never pray, never utter one syllable of prayer until you are sure that you have come into the presence of God and are really talking to Him.

On the ground of the shed blood of Jesus Christ the vilest sinner who ever walked this earth, who has turned from his sin and accepted Jesus Christ and trusts in the shed blood as the ground of his acceptance before God, can come into the presence of God any day of the year and any hour of the day or night, and with perfect boldness speak out every longing of his heart and get what he asks from God. Have you ever had this experience that when you knelt to pray it seemed as if there were no one there, as if you were just talking into the air or into empty space? What shall we do at such a time as that? Shall we stop praying and wait until some time when we feel like praying? No, when we least feel like praying and when God is least real to us, that is the time we most need to pray. What shall we do then? Simply be quiet and look up to God and ask God to fulfill His promise and to send His Holy Spirit to lead us into His presence and to make Him real to us, and then wait and expect, and He will come and He will take us into God's presence and He will make God real to us.

The way to come into the presence of God and to be sure that we have come into His presence: First, to come by the blood, second to come in the Holy Spirit, looking to the Holy Spir-

(Continued on page 359)

SUNDAY SCHOOL LESSON

Lesson for Aug. 7, 1932—Ex. 20:1-11

THE TEN COMMANDMENTS I

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Introductory.—We are beginning today a study of the chief cornerstone of the Law under the Old Testament dispensation. This lesson takes up the first four of the Ten Commandments, setting forth our duty toward God. This is to be followed by another lesson on the remaining six commandments of the Decalogue, setting forth our duty toward fellow men. While the Ten Commandments were a part of the Fundamental law of Moses, a part of the ordinances nailed to the cross (Col. 2:14), they are also a statement of principles of everlasting truth, morally binding upon all people in all ages. Let us notice briefly the first four commandments, as set forth in the lesson before us:

The First Commandment — WORSHIP GOD (1-3).—Notice, our message begins with, "God spake all these words." While they were given through the instrumentality of Moses, it is a message direct from God to man; so we accept them as commandments from God and not from Moses. He had manifested His providential care, His power and His goodness, in His remarkable deliverance of Israel from the bondage in Egypt, hence it was but a logical request that He made of them, and makes of us to-day, when He said, **"Thou shalt have no other gods before me."** In other words, it is the same principle as that involved when Christ met the temptation from the devil with: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." God alone is the subject of our worship. All other kinds of worship constitute idolatry.

The Second Commandment—WORSHIP NO IDOLS (4-6).—Not only should we not prefer any idol before God, but we are forbidden to worship any idol, under any circumstances. And whether it is the creation of man's own hands (as gods of gold or silver or precious stone), or some creation of God that calls forth admiration from man (as the sun or moon or stars or some great hero), that we worship, it is a sin before God in that it dishonors God and defiles the human soul. When God declares Himself a "jealous God" we are not to understand that He stoops to petty jealousies that often crop out in imperfect man, but that His jealousy is of the constructive kind designed to save His people from the defilement of sin. For an illustration of what idolatry means for people, compare Christianity with paganism. The denser the idolatry the more degraded the savagery. Here, as in all other things, the Bible and common sense agree.

The Third Commandment — AGAINST PROFANITY (7).—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This commandment naturally follows the first two, just noted. From the thought of reverence for God in the first commandment to that of prohibition of any reverence for any idol of any kind, we naturally take up the thought of the sinfulness of using the name of God irreverently. No person in whose heart there is a deep reverence for God and His word and works will ever use His name in vain. Church members may use profane language, but real devoted Christians never—not even in times of temptation. Profanity is but the corruption of the soul belched forth over the lips of corrupt man. Fill the soul with reverence for God, the heart with the love of God shed abroad by the Holy Ghost, and the sin of profanity ceases. Even "wooden oaths" will not mix with a reverential heart.

The Fourth Commandment—KEEP THE SABBATH DAY HOLY(8-11).—For example, read Gen. 2:2, where God finished the creation by resting on the seventh day, which He sanctified and hallowed. It is the day of rest and worship, set apart by the Lord as one day out of seven in which we should rest from our secular toil and keep the day sacred before God as a time to be used in rest for the body and activity and recuperation for the soul. Here it is plainly stated that six days are for labor, during which time we should do all our work, but that the seventh day is the day which the Lord set apart and hallowed, and that on this day we should rest from our labors.

With reference to our present Lord's day, we meet up with two errors: (1) that since the ceremonial law has been abolished, we have no sabbath in this dispensation save that which has been set apart by civil governments; (2) that since God sanctified the seventh day, we should keep the seventh day of the week and not the first day, as our day of rest. With reference to the first point, we wish to say that the sabbath has recognition in the creation, before the law was given, in the law, and under the Gospel. The change in dispensations did not abolish the day. And in response to the second point let it be remembered that as the sabbath under the law was in commemoration of the deliverance from Egypt (Deut. 5:12-15), our sabbath is kept in memory of our risen Lord, "the Lord of the sabbath day," who rose the first day of the week. It was as appropriate for the Jews to keep the Jewish sabbath on the seventh day as it is for us to keep the Lord's day on the first day of the week—in both cases every seventh day.—K.

Bible Meeting Topic

WHITHER ARE WE DRIFTING?—II Tim. 3:1-4:5

Topic for August 7

MOTTO

"Be ye stedfast, unmoveable, always abounding in the work of the Lord."

OUTLINE STUDY

I. Lives That Drift.
1. Those with a wavering faith.—Jas. 1:6-8.
2. Having a selfish purpose.—Jno. 5:44.
3. The negligent and heedless.—II Pet. 3:17.
4. Following false teachers.—II Pet. 2:1-3.
5. Continuing in childhood.—Eph. 4:14; I Cor. 3:1-3.

II. The Manifestation of Drifting Lives.
1. Letting the doctrines slip.—Heb. 2:1-4.
2. Letting holy practices get away from our lives:
   a. Devoted fervent love.—Rev. 2:2-5.
   b. Strict discipline concerning evil.—Rev. 2:14-16, 20.
   c. Regular attendance at services.—Heb. 10:25.
   d. Diligence in virtues.—II Pet. 1:5-10.
   e. Orderly observance of the ordinances.—I Cor. 11.
   f. Devotion to the Word of God.—I Pet. 2:2.
   g. A faithful prayer life.—I Thes. 5:23.
   h. Distinct separation from evil.—II Cor. 6:14-18; II Tim. 2:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memorize a Passage from the Outline.
2. Going Forward with the Lord:
   a. Remembering Our Godly Teaching.
   b. Learning Daily the Ways of Righteousness.
   c. Obeying All the Truth We Know.
3. Where Drifting Leads:
   a. Into the Counsels of the Ungodly.
   b. In the Way of Sinners.
   c. In the Seat of the Scornful and to Their End.

For Seniors.
1. Drifting from the Truth of God.
2. Characters Who Drift.
3. How to Be Saved from Drifting.

THE POWER OF PRAYER

(Continued from page 358)

it, to lead us into the presence of God and to make God real to us.

It is the prayer that is to God the Father, through Jesus Christ the Son, under the guidance and in the power of the Holy Spirit that God the Father answers.

(To be continued)

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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THURSDAY, JULY 28, 1932

Field Notes

Baptismal services were announced for Sunday evening, July 31, to be held at the Columbia, Pa., Mennonite Mission.

Sisters Fern Miller of Goshen, Ind., and Orpha Troyer of Walnut Creek, Ohio, are in Canada, at the time of this writing, assisting in the summer Bible school at Kitchener, Ont.

Illinois Conference. — The annual meeting of the Illinois Conference is to be held this year with the East Bend congregation near Fisher, Ill., Aug. 23-25. Fuller announcement next week.

We are in receipt of an interesting program of the Ohio Mennonite Sunday School Conference, to be held with the Salem congregation near Elida, Ohio, Aug. 23-25. See announcement on last page.

In the August number of the Christian Monitor is an illuminating article on the Russian Mennonites in South America that will be of interest to all who have been watching this movement of a persecuted people.

From various sources we get reports of an unusually large attendance at our summer Bible schools conducted in a number of our churches throughout the States and in Canada. May the good work go on, and grow on.

Bro. Harvey Shank and wife, accompanied by Bro. S. H. Horst and wife, all of Chambersburg, Pa., spent the week end over July 17, in Lancaster Co., Pa., where Bro. Shank filled appointments in the Lititz, Meckville, and Hammercreek churches.

Bro. Simon Hess of Akron, Pa., known to many of our readers and an active worker in promoting various enterprises in the Church, passed to his eternal reward July 19. He has a son (J. W. Hess of Akron, Pa.) and several nephews in the ministry. May God comfort the bereaved.

The brotherhood at the Mennonite mission in Ft. Wayne, Ind., is looking forward to a series of meetings, beginning Aug. 4, in charge of Bro. Oscar Burkholder of Breslau, Ont. It is Bro. Burkholder's intention, the Lord willing, to remain in Indiana until after the Mennonite Sunday school conference in that state.

Bro. S. M. Kanagy and wife, superintendent and matron of the Mennonite Home Mission in Chicago, are spending a number of months in the vicinity of Selkirk, Ont., in the interests of our sister's health. We are glad for reports that she is improving. In their absence Bro. and Sister P. A. Friesen are taking charge of the Mission in Chicago.

A very interesting meeting is reported from Rockton, Pa. First there was a two-week vacational Bible school conducted under the leadership of Bro. Frank Brilhart of Scottdale, Pa. The working force was strengthened the second week by the coming of Bro. S. G. Shetler of Johnstown, Pa., who conducted a series of evangelistic meetings in the evenings.

An interesting program of the Indiana-Michigan Sunday School Conference to be held with the congregation worshiping at Leo, Ind., Aug. 16-18, is before us. One of the impressive themes listed on the program is that of "The Sevenfold Vision of Christ," assigned to seven different brethren, one each session. See announcement on last page.

Bro. I. E. Burkhart of Hesston, Kans., filled the pulpit in the Scottdale Mennonite church on Sunday morning and evening, July 17. Bro. and Sister Burkhart are spending a few weeks with Sister B.'s parents in Scottdale, expecting to return home via Bro. B.'s former home in Canada in time to attend the Missouri-Kansas Conference at Harper, Kans., Aug. 15-19.

The annual all-day meeting of workers at the Welsh Mountain Samaritan Home near New Holland, Pa., is announced for Labor Day, Sept. 5. In this connection it is also announced that tent meetings, in charge of Bro. John S. Hess of Lititz, Pa., are to begin Aug. 30 and close Sept. 5. The public is invited to attend and the prayers of God's people are solicited. M. R. H.

Among the recent visitors at Scottdale we are glad to chronicle the presence of Bro. and Sister S. S. Histand of Doylestown, Pa., accompanied by their daughters Susie and Sara and son James, who were here as guests of Bro. David Alderfer and family; also Bro. Walter Horsch and family of Wheaton, Ill., who were here as guests of Bro. Walter's parents, Bro. and Sister J. Horsch.

Word reaches us that Bro. Allen Christophel of Goshen, Ind., passed to his eternal reward July 20. Cause of his death, heart trouble. Bro. Allen was a former worker in the Publishing House, and his unexpected passing in the prime of his life is a shock to his many friends at this place who join in extending sympathy to the bereaved parents, brothers, sisters, and congregation.

A brother writes from Kitchener, Ont.: "Summer Bible school enrollment, 390; highest attendance, 367; in charge of Bro. C. F. Derstine, 11 teachers, and ten workers." It is Bro. Derstine's intention to spend about ten days, together with other members of his family, at the home of his parents, Bro. and Sister Mahlon B. Derstine of Souderton, Pa., where mail may reach them after July 26.

Announcement. — The Young People's Committee of Illinois Conference has come to the conclusion that it would be unwise to proceed with arrangements for a Young People's Institute in Illinois this year.

Plans were continued until a point was reached where the committee felt that the way was closed for the realization of a successful institute on account of the increased depression.

We regret that such a statement has become necessary, but hope that sometime in the future a Young People's Institute in Illinois will materialize.

Young People's Com. of Ill. Conf.

Correspondence

Midland, Mich.

Dear Herald Readers, Greetings:—On June 19 we reorganized our Sunday school and Y. P. B. Meeting. The following officers were elected: S. S. Supts., Nobel Kauffman, Clarence Yoder; Prim. Supt., Monroe Wyse; Chors., Ernest Bontrager, Ray Bontrager; Sec.-Treas., Myron Short, Ray Wyse. Y. P. B. M. Mods., Lester Wyse, Myron Short; Third member, Floyd Bontrager. Our prayer is that God may direct each officer that His will might be done and the work might prove a blessing to the saved and also to the unsaved.

On Saturday evening, June 25, Bro. J. L. Stauffer gave us a message on the book of Revelation. May the Lord bless the brother and his messages.

On July 4 quite a number from here attended the bi-annual meeting with the Berne congregation. The meeting was along doctrinal lines and the messages were very timely as we realize that the separation of church from the world is becoming less and less.

On July 6 God called Sister Mary Yoder to her eternal reward. Certainly "We have no abiding city here, but we seek one to come."

May the Lord bless His children.

July 14, 1932. Dora Wyse.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings:—Words fail to express our gratefulness for the many blessings which God has bestowed upon us in the past, both for spiritual and temporal blessings.

May 7, preparatory services were held at this place. On the following day we were again privileged to partake of the communion, at which time a small sister was received into church fellowship by water baptism. May the Lord bless and strengthen her in His service. Bro. D. A. Yoder was with us at these services.

On the evening of May 8 a number of young people of Goshen College, accompanied by Bro. Sanford Yoder, had charge of the service. Bro. Yoder used for his sermon subject Psa. 91:1.

Sunday evening, June 19, officers were reëlected for young people's meeting to serve for the next six months, as follows: Supt., Lloyd Yoder; Chor., Myron Weldy; Secy.-Treas., Pauline Weldy.

Sunday July 3, Bro. Norman Hobbs of Iowa City was with us and delivered the morning address, and in the evening Bro. Ira Johns of the Clinton Frame church of near Goshen preached for us. They gave us very inspiring messages. We are always glad to welcome visiting brethren in our midst.

July 14, 1932. Bertha Yoder.

Lancaster, Pa.

(Chestnut Hill congregation)

On Wednesday evening, July 13, teachers and workers of the Chestnut Hill Sunday school, with the ministerial body, had come together at the home of Bro. and Sister Abram Greider to arrange a program of a harvest home and Sunday school meeting to be held at the above named place, the Lord willing, Aug. 20. Pray that the Lord may favor the same with His presence, and the Lord alone get the glory.

July 16, 1932. A Teacher.

Rockton, Pa.

Dear Herald Readers:—The evening of July 4 we were favored with the following brothers and sisters: Bro. Daniel Kauffman and wife, two daughters Sisters Alice and Fannie from Scottdale, who remained over night on their way to Canada. They were accompanied by Sister Irene Zook. Bro. K. preached for us a very timely message. Bro. J. Frank Brilhart and wife and Sister Anna Stull of Scottdale and Sisters Katy Collins and Mabel Cain of Masontown were also with us that evening.

The last named ones remained with us until July 16 and taught in our vacation Bible school. This was our second term, and the attendance grew from that of 63 last year to 104 this year.

Bro. S. G. Shetler, Johnstown, came into our midst July 8 and also taught a class in Bible school in addition to having evangelistic meetings each evening until July 17. Bros. Shetler and Brilhart used their cars in transporting the children from a distance. Bro. S. had ten and eleven in his three-passenger coupe and Bro. B. 14 to 16 in a sedan. These cars at least are ones that are used to the glory of God.

The community took a very active interest in the school and meetings. One great-grandmother came one day with her three great-grandchildren, thus showing her concern for them.

Fri. evening, July 15, a program was very well rendered by the children to a full house.

We again thank the teachers for their willingness to give time and talent to this great work.

The evangelistic meetings were also very well attended; church full most of the evenings. Interest manifested was excellent. We rejoice that three souls came out on the Lord's side. Others were deeply under conviction, and we will continue to pray that they will yet come into this class. Bro. Shetler preached the old time Gospel with power and by his zeal and earnestness proved that his heart was filled with compassion for lost souls. May God bless the efforts he puts forth in all his work. Bro. S. also had children's meeting before the sermon each evening.

Our Sunday school was reorganized recently that resulted as follows: Supts., J. A. Hummel, Lester Spicher; Secy., Mabel Hummel; Librs. Mary Brubaker, Avonelle Spicher; delegate to S. S. Conf., Ida M. Hummel; Cor., E. Pearl Hummel.

Remember the work here in your prayers, and especially your correspondent who works in DuBois, that I may remain true and faithful in a city filled with sin and wickedness and so many things to draw us away from the Bible doctrines of our beloved church.

July 18, 1932.

E. Pearl Hummel.

HOT SEASON COMPENSATIONS

(Continued from page 357)

danger that we humans often are. We dwell so much on what might have happened and forget to return thanks for what has not happened. On another occasion a species of starlings, about half a dozen of them, were having a family quarrel and seemed to be calling each other all kinds of names. A big crow heard the fuss and came and lighted several feet away to see what was going on. At once one of the fighting birds flew up and drove him off—another lesson for us humans, to not let our family difficulties be known to all who wish to come and look on.

We have been having our early breakfasts and suppers out in the yard where the air is cooler and where we could see the changing leaves and the birds. We have even been guilty of taking our field glass to the table in the morning so as to be able to see the birds which come close by.

This summer has given us a bumper mango crop so that the poorest could eat their fill of this delicious fruit. This is a treat missed by those who go to the hills.

Yes, the days—and sometimes the nights—are hot; but we are glad for the things the Lord has provided to make the plains of India beautiful and interesting even in these hot days, things which help us to forget our discomfort.

"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge" (Psa. 19:1, 2).

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works. I will be glad and rejoice in thee" (Psa. 8:1, 2).

I charge thee before God and the Lord Jesus Christ, and the elect angels that thou observe these things without preferring one before another, doing nothing by partiality.—I Tim. 5:21.

Miscellaneous

WHAT WOULD JESUS DO?

By Mary E. Frye

For the Gospel Herald.

On the road from earth to heaven
We shall meet with many a trial,
But we'll ever be the victors
If we meet them with a smile,
And say, deep within our bosoms,
"Now, just what would Jesus do?"
And we'll only find the answer
By our searching thro' and thro'
His great book, the dear old Bible,
And by going to Him in prayer.
He is always here to help us,
For the Lord is everywhere.

If we'll always ask the question
"Now, just what would Jesus do?"
It will solve our every problem
It will help us—me and you.
Brother, we've resolved to serve Him;
Let us do it in this way,
"Take our every breath, dear Jesus,
Teach us always what to say."
We are tempted, oh, so often,
Just to say an unkind word;
We can overcome that trial
Just by trusting in the Lord.

When the way is rough and stony,
And the devil bars the road,
There is only one safe method
That's to give the Lord our load.
He will help us safely over,
And the tempter needs must flee,
For on God's road up to heaven
There is never room for three.
With our Maker close beside us,
Gently leading by His hand,
We shall ne'er turn out for Satan
And his sly and wicked band.

On our pilgrimage to glory
Oh, that more would join the band!
Then how blest would be our journey
To yon bright and happy land!
Brother, that's a resolution,
Let us go and tell them all:
"Sinner, won't you be a Christian?
Won't you answer to the call?
We are headed straight for glory,
Oh, that you were going too!"
Brother, that's a resolution
Brother, What would Jesus do?

Elida, Ohio.

PRACTICAL ETHICS

By H. N. Troyer

For the Gospel Herald.

Ethics is the science of conduct. Practical ethics would naturally deal with our relationship to our fellowman—not a theoretical relationship but an actual relationship as it exists in actual practice. It is a call for discussion of how **our creed works itself out in conduct.** Our creed is a very definite thing. All present have a pretty definite idea of what we believe and what our denomination stands for as we believe the Bible teaches.

We should have just as definite an idea of the conduct expected from each one, for the Bible is very clear in demanding a perfect harmony between our outward profession and our inward life. I Jno. 2:6 says: "He that abideth in him ought himself also so to walk, even as he walked." No one would say that Jesus preached things He didn't live out in everyday life. In everyday life He went about doing good—He loved, comforted, helped, was instant in season and out of season, was very patient, forbearing and forgiving; He was obedient even unto death; He was meek, lowly, humble, truthful, tenderhearted, led of the Spirit, longsuffering, gentle; He laid down His life for others, reverenced God's holy day, loved not the world; He abstained from all appearances of evil, was no false accuser, no boaster, did not covet, was no traitor, did not lie; was no filthy communicator, was not unequally yoked to the world, did not render evil for evil, reviled not, and threatened not "but committed himself to him that judgeth righteously" (I Pet. 2:23).

I Jno. 2:6 is not the only passage that teaches this. In the first chapter, Vs. 6, 7, we have: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light we have fellowship one with another." "Be ye followers of me even as I also am of Christ" (I Cor. 11:1). "Walk in love as Christ also hath loved us" (Eph. 5:2). "For EVEN HEREUNTO WERE YE CALLED, because Christ also suffered for us, LEAVING US AN EXAMPLE, that we should follow his steps" (I Pet. 2:21). Many other references could be added.

Practical Ethics

Practical ethics, therefore, holds up before us not only the duty but the great privilege of representing God aright to others—letting our light so shine that others may see our good works and glorify our "Father which is in heaven" (Matt. 5:16). A wonderful opportunity is held out of winning others by our example in daily life. Many will read God's human walking-Bibles that will not look inside His Holy Bible. Imitation has a great place in God's plan.

To have this right practical relationship with our fellowman requires, first of all, not a MERE obedience to the rules set forth in God's Word but a life that is right within. The Pharisees were great people to be obedient to their set of rules, but within they were full of ravening and wickedness. Luke 11:39. They were told to cleanse first that which is within the cup and platter, that the outside of them may be clean also. When the fountain is pure the water will be pure also.

The flesh, however, rebels at this. The devil through the flesh calls for self-gratification, personal liberty, license, a demand to look out for number one first; but self must be sacrificed before the real living example will be efficient and effectual. The sacrificial spirit is one of the first things necessary. Rather suffer yourselves to be defrauded and depend upon God to make things right. Christ left us an example of this. In dealing with one another, there will naturally be times when natures and desires will cross and not agree. The strength of a life only comes out when stress is placed upon it. We never know how strong our weakest link is till it is tried and snaps. Just so our life counts most when its strength holds during difficult and sudden stress. It sometimes even takes something a little out of the ordinary to call attention to the qualities within. How often we hear testimony to the patience of a godly man or woman because of his or her conduct and behaviour during a trying time. (Ex. Preacher Thomas Plumber.)

Life Among the Brotherhood

So far we have only dealt with the practical ethics of a life among lives. But now we want to go further and see what there should be amongst the brotherhood. The world is not only watching us in our relation to them, but to each other as well. They expect a deeper fellowship and relationship than that which is shown to the world. If we treat one another as we treat the world, the world has a right to say that we have a pretty cold religion and sees no reason for desiring it for themselves. Even nature teaches us this. The world accepts the old saying that "blood is thicker than water." They expect members of the same family to favor each other more than outsiders. If there is no relation of this kind amongst them, the world has nothing but contempt for them and watches them accordingly. They expect that if one of the family is in business, that the others will deal with him. If one is a carpenter or a garageman, they naturally expect the others to have him do their work. If not, they expect a very good reason why it is not so.

How much more do they expect holy brethren (SAINTS) to be a real family—and doesn't God Himself expect it? SONS OF GOD!! "Everyone that loveth him that begat, loveth him also that is begotten of him"! A MUCH GREATER AND CLOSER RELATIONSHIP THAN EVER EXISTED BETWEEN MEMBERS OF ANY EARTHLY FAMILY! It is the real blood relationship. Is it any wonder, then, that God says (Gal. 6:10): "As we have therefore opportunity, let us do good unto all men, especially UNTO THEM who are of the household of faith." Again in Jno. 13:34, 35 we have: "Love one another: as I have loved you, love one another. By this shall all men see that ye are my disciples, if ye have love one to another." This is made yet stronger in I Pet. 1:22 when we read:

"See that ye love one another with a pure heart FERVENTLY." Real intense, unfeigned love that works is the badge and test of Christ's true disciples. A harp with loose strings, or even one with only a little tension, makes no music. It is only when it is stretched full tension that we get the music. Is the music of our everyday life glorifying God? It will be, if practical ethics have their place.

May we look at this subject from a serious angle and bring our activities up before us for an examination. May we see whether we are really LIVING a life of love or whether we are struggling for self and doing only what we nearly must. Let us have our harp tuned so that God can play the sweetest music upon it which will charm and attract, drawing unto Him the ones He so longs for and for whom He made the great sacrifice. Has He died in vain? is a question that ought to concern each one of us.

Hudson, Ohio.

TEMPERANCE

By Mary Grove

For the Gospel Herald.

Temperance is not a new subject. The teaching of it has always been necessary, for from the very first the tendency of man has been toward excess. God has provided abundantly for Adam and Eve, yet they took of the forbidden fruit. In them we find an illustration of world conditions ever since. To-day, forbidden fruit is everywhere within reach and seems to be attracting more attention than the supplies God has provided for us.

In his book "The Temperate Life," Bro. David E. Plank says: "Many are willing to live in Eden and to own Christ as their Savior, but to leave the forbidden fruits alone and to abstain from things harmful and unclean, or in other words, to live a life that is clean, temperate and obedient to God, they find too hard."

We find intemperance in food, drink, dress, homes, labor, alcohol and tobacco on every hand, but we can depend entirely upon God's Word for instructions concerning a temperate life.

On one of their journeys, Jesus and His disciples came to a certain village where lived Mary, Martha and Lazarus. Martha seemed especially anxious to see that Jesus should be well served. While Jesus was very grateful for this, nevertheless He was more concerned for their welfare and because He was a man of temperate habits He was content with only simple fare. He would much rather have people learn of Him. When Jesus rebuked Martha He did not mean that she should be neglectful of her household duties, but He did call attention to the fact that people can be intemperate along such lines. He clearly teaches here the temperate life.

Many people are temperate along almost every line but eating. Many are the people who would much rather sit down to a simple meal while visiting at your house than have you working hard to prepare a fine one. Intemperance in eating seems to be most generally practiced on Sundays, holidays, etc. If on Sunday a simple meal is served much more time can be spent in rest for which the day was set aside.

Intemperance in dress is a general rule, the direct result of pride, and people in general have adopted the human body as the most conspicuous place to display their vanity. Temperance in dressing would mean to follow the Bible standard and that includes comfort, simplicity, economy, modesty, and neatness. The costliness of our raiment avails us nothing, for even Solomon in all his glory was not arrayed as one of the beautiful lilies of the field which God clothed.

Someone has said that temperance is needed in every phase of life but, like charity, it should begin at home. In a temperate home, articles of real value can never be considered out of place unless they have been installed beyond the means of the people. Temperate speech has much to do with the making of a temperate home. I think that to-day one of the great evils is intemperance in speech and especially among us of the younger generation. In this should be included speaking evil of others, foolish talking, jesting, falsehoods, profanity and idle speaking. Someone has defined temperate speech as "Words of truth spoken at the right time and in the right way, having the courage to speak when the occasion demands speech, regardless of consequence, and having the power to remain silent when the occasion requires silence, simple, yet wise; meek, yet firm; merciful, yet just; cheerful, yet sober; courteous, loving and kind." In Col. 4:6 we read: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Certainly we find a man of such speech in Jesus our Lord.

Intemperance in labor is often practiced by those who are perhaps temperate in other things. This might mean putting off things till Sunday which might have been done during the week or being so busy during the week as to neglect the study of the Word of God.

It has been proved over and over again that alcohol and tobacco are harmful and injurious to the health and we know that the use of such is intemperate. Physiologists tell us that alcohol is capable of injuring the health and even of destroying life. Everywhere we read of the terrible influence of it in murders, thefts, and other crimes. Statistics tell us of the billions of dollars spent each year for intoxicants. And in the Bible (I Cor. 6:10) we read that no drunkard shall inherit heaven. Temperance means the total abstinence of all things harmful.

Baldwin says, "Tobacco is neither a food nor drink. Although it does not nourish the body nor contribute in any way to its real comfort, more money is spent every year for tobacco than for bread." It is clearly established that tobacco is harmful and temperance means total abstinence of all things harmful.

In Jesus we find a perfect example of temperance in food, drink, dress, home, speech, and life.

Eve well knew the command, "Thou shalt not eat of the forbidden fruit, for in the day that thou eatest thereof thou shalt surely die." God's Word means just as much to-day. If we indulge in the sins of intemperance we shall surely die, yet God in His great mercy provides a means of restoration into the great and heavenly kingdom.

David E. Plank says: "Who can estimate the power of a temperate life? Think of what great personal benefit it is to both soul and body. Think of its influence in winning the lost to God. Think of the billions of dollars which the human family annually spends upon fleshly lusts and how much good it could do for the Lord. And think how much it would add to our happiness, how it would affect our health, and how much brighter our Christian experience would be if all would live a strictly temperate life."

Cullom, Ill.

SPECIAL MEETINGS

Eureka, Ill.

Report of the Ninety-sixth Quarterly Meeting held at the Pleasant Hill Church on July 10, 1932.

Organization.—Moderator, Walter Yordy; Chors., Arthur Smith, Andrew Schrock, Jr.; Secy., Edna Ulrich.

Program and Speakers.—(Afternoon Session) Devotional; Christian Loyalty to the Church, Joe Hartzler; To God, H. R. Schertz; Reminiscence, Benefits Derived from these Meetings in the Sunday School, Joe D. Smith; Special Music, Martha Smith. (Evening Session) Devotion; "Keep Thyself Pure," Examples of Purity Elizabeth Schrock; Purity in Society, Joe Hartzler.

Thoughts Gleaned.—We must have a will to do His will before we can be loyal to the Church. We are loyal to the Church because God has given us a desire to live up to the commandments of Christ. To-day there is so much indifference toward God and His cause. It depends on my loyalty and your loyalty to God if the Church is going to grow. We should be loyal to God in our testimony, in Christian service, in love, and in giving. Christ should be our example of purity. To have pure minds we must have pure hearts. "As a man think-

eth, so is he." The home is the center of social life. Keep thyself pure, and be a Christian every step of the way.

Secretary.

Walnut Creek, Ohio

Report of the Fifteenth Annual Mission Meeting, held July 3, 4, 1932 at the Walnut Creek, A. M. Church.

Organization.—Mod., I. W. Royer; Sec., Orpha D. Troyer; Chor., Carl Hostetler.

Program and Speakers.—Song Service; Devotion, S. W. Sommers; Jesus as a Missionary, Fyrne Miller; Sermon—Matt. 16: 24, M. C. Lehman; Song Service; Devotion, Venus Hershberger; What Constitutes a Call, I. W. Royer; Necessary Qualifications and Preparation for Missionary Work, (In the absence of S. E. Allgyer, the appointed speaker, this subject was treated by a number of individuals present.) Answering the Call, M. C. Lehman; Children's Meeting, Mrs. O. N. Johns; The Missionary Outlook —In the Home Field, E. J. Varnes; In the Foreign Field, M. C. Lehman; Devotion, D. M. Friedt; Can the Lord Depend on Us, O. N. Johns; Sermon—John 14:6; 12:32, M. C. Lehman.

Thoughts Presented:—Christ has given us the power to do His will in all things. Faith in the cross and what it stands for, and the acceptance of that cross and what it implies must be the motive power of the Christian. Jesus recognized that wrong and vice has certain victory in the world, but to Him and to us the cross means that it is not permanently and finally victorious. All work demands a call. The call includes you, the needy world and Christ. To be qualified and prepared for missionary work we must have an experience with God. We must have a definite knowledge of God plus a knowledge of the world of men. The answer to the call is a **definite, personal** response to the God of the universe. We must throw all, however meager, into the hands of God and let Him use it, realizing that He is able to reproduce all things. The material things which people looked upon as their hope have vanished and they have nothing. If Christianity is going to succeed in foreign countries, where a mentality is developing which feels capable to handle its own situations, it must come with what Christ is Himself. The Gospel of Christ meets all needs, and human needs are the same the world over. Our only superiority is in God. God depends on us for men who hate sin and love sinners, who are willing to go, to pray, to preach, who study and declare the truth and, above all, who witness by living. The latent resources and energies which are inherent qualities of all human beings, but which come to human aid only under definite times of stress, must now, at this very time, be called forth to meet the world's need, and if the world's need, the need also of every individual personally, that we may prove the truth of Christ's words: "I am the way, the truth, and the life." "And I, if I be lifted up from the earth, will draw all men unto me."

Secretary.

Johnstown, Pa.

Report of the Mission Meeting held at the Thomas Church, July 4, 1932.

Organization.—Mods., Norman Hostetler, Joseph Saylor; Secys., Fannie Thomas, Mary Livingston.

Program and Speakers.—(Forenoon theme —The Church and her Mission) Saving a Lost World, Levi Thomas; Maintaining Her Standards, Harry C. Blough; Proper Conservation of Forces and Means, D. L. Kaufman; Her Future, J. M. Nissley. (Afternoon theme—Our Mission Field). Boys' and Girls' Meeting, Anna Weaver; The Present Scope of It, S. K. Yoder; Unentered Fields, W. C. Hershberger; Securing and Locating Workers, Hiram Wingard; Relation of the Church to the Field and its Workers, J. M. Nissley. (Evening theme— Proper and Improper Influences). Of the Home, Lloyd S. Croyle; Of the Schools, S. G. Shetler; Of Literature, Kenneth Thomas; Of the Popular Current, Merle Yoder; Of a Whole Gospel, J. M. Nissley.

Thoughts Gleaned.—The Church is taken from the world. Instead of saving the lost it is slowly drifting back into the world. There is danger of drifting away from the true standard, the Word of God. We must let the Holy Spirit lead the silent forces. The future Church depends on the sowing of the present Church. If every Christian is not a worker, we are not where God wants us. The work depends on the prayers of the Church. Criticism of the leaders of the Church in the presence of children is a bad influence. Read nothing that you would not like to be reading when Jesus comes. The more a person goes the way of the world the less he will do for the church. The people are pen-knifing God's Word to-day.

Secretaries.

Baden, Ont.

Program of the Bible Conference held at the Shantz Mennonite Church, Saturday evening and Sunday, June 11, 12, 1932.

ORGANIZATION:—Mod., J. C. Fretz; Sec., Henry Gingerich.

PROGRAM AND SPEAKERS:—**Song Service and Devotion; The Place of Reverence in Worship,** Moses H. Shantz; **Evangelistic Sermon,** D. A. Yoder; **Song Service and Devotion; Sermon,** D. A. Yoder; **Sunday School; Song Service and Devotion; The Power of a Holy Life,** Moses Brubacher; **Bible Teaching on Simplicity,** D. A. Yoder; **Bible Teaching on Faith,** M. O'Connell; **Song Service and Devotion; The Value of Christian Training in the Home,** Oscar Burkholder; **Evangelistic Sermon,** D. A. Yoder.

Thoughts Gleaned:—Worship is a condition of the soul rather than the outer life. God alone is worthy of our worship. Let us have more reverence in our worship. There is only one remedy for the present condition of the world. We must accept Christ and believe that He lived and died for our sins. If we have Christ as our Savior we will have love in our hearts. Power is what the world is seeking after. What influence are we throwing out to those about us? The Gospel brings deliverance to the captive. We are living in a fast age. We as Christians must live simply, work temperately, think rightly, act rightly, dress rightly. The simple life is rewarded by eternal life. Without faith it is impossible to please God. Christian training is giving God first place in everything. Every one is going to spend eternity either in heaven or hell. Both are everlasting. If God would deal with us as we are inclined to deal with our fellowmen, we would be cut off.

INDIANA-MICHIGAN CONFERENCE

Report of the Indiana-Michigan Conference held with the Clinton Frame Congregation on June 1-3, 1932

Ministerial Meeting

The ministerial body of the Conference met on June 1. The meeting was called to order by the Moderator, J. K. Bixler, at the appointed time.

The song service was led by S. J. Miller. For devotion we had a number of scripture verses repeated, followed by a season of prayer.

The minutes of the meetings of the Ex. Com. were read and opportunity was given for any one to ask questions.

Moved and seconded that these minutes be accepted as read. So ordered.

Moved and seconded the brethren Otis Bontrager (deacon), Early Bontrager (minister), and Samuel B. Metzler (deacon), who were ordained during this conference year be received as members of Conference. So ordered.

Moved and seconded that this Conference go on record that the District Mission Board shall pay the expenses for the bishop oversight of the Detroit Mission. So ordered.

The committee appointed at last Conference to investigate what effect Goshen College has upon our conference district, gave their report. Following is their report:

As a Committee appointed by Conference to make certain investigation as to the effect our school at Goshen has upon the constituency of our Conference District, We have the following to offer:

Things which we as a Conference have a right to expect of our school:

1. Church schools are organized for the purpose of safe-guarding the young people of our church, and to provide favorable environment in their educational efforts.

2. Mennonite church schools should be as different from other schools as the Mennonite Church is different from other churches—possibly more so because the Church has in some cases drifted too far worldward.

3. As a Church we are paying tax to support state schools. To have church schools means the payment of additional expenses. For these additional church school expenses we have a right to expect something better than anything the state school will be able to supply. Our Conference has a right to expect this of the school located within her district.

4. As a Conference we have a right to expect "oneness of mind" between school and church. This ideal is Scriptural. Rom. 12:6; 15: 5, 6; I Cor. 1:10.

5. This Conference has a right to expect that the relation between church and school should be like the relation of parent and child. The Church being the parent. The parent should regulate the child and not the child the parent.

6. This Conference has a right to expect the school men to exemplify the distinctive doctrines of the Church. The school can never be satisfactory any other way. In this someone needs to yield. Who should yield, the school or the Church?

7. It is our conviction that if our schools will faithfully exemplify in practice and faithfully indoctrinate in words the young people in our schools in the formative period of their lives, our schools can be a great asset to the Church and especially to the conference district in which a school may chance to be located.

Now as to some results of the questionnaire which was sent to every Conference member:

Forty-seven responded.

All congregations save one answered.

Most of the students were reported as being graduated from state high school. As to their becoming more faithful or conservative after attending school at Goshen: there was quite a diversion of answers.

The majority reported as not favoring the rendition of musical programs in our own or other churches.

On the question of what effect the rendering of programs in other churches will have on our constituency, a very large majority expressed themselves as decidedly unfavorable.

The questionnaire revealed the fact that there should be, and we believe could be, a much closer relation between Church and school than exists at present.

We wish to recognize that some good has been accomplished, and we desire to give credit where credit is due. However, acknowledging the fact that the tendency in all higher education is worldward, it behooves us as a Church and Conference to spare no efforts that will help us hold our ground against the drift.

When Church standards become school standards there will be no question of results. This would help solve the financial situation, for the ministry could then be boosters for the educational work of the Church.

An honest minister cannot be in sympathy with something that he feels is not cooperating with the work in which he is engaged; viz., the preaching of the Gospel and the upbuilding of the Church.

The rendering of musical programs in our churches seemingly has already resulted in some congregations organizing choruses. Does not this Conference need to keep a faithful watch as to the result of this practice?

The rendering of these programs in other churches cannot help but have a tendency to break down the separation which should exist between our church and those churches which tolerate life insurance, lodges, participation in carnal warfare, fashionable attire, participation in politics, etc., etc., etc.

Some lecture course numbers have been detrimental to the spiritual life of those who attended.

Allowing our school to be used as a place to hold the "School of Religious Education" as sponsored by the county and state, and our school men participating in their programs, will also have a tendency to break down this separation and thus vitally affect our constituency.

There needs to be more stress put on the teaching of our doctrines in our school, less mixing with other churches and clubs.

This committee also realizes very keenly the school is not responsible for all for which they are sometimes blamed. As a Conference we have perhaps not been vigilant enough. As shepherds of the flocks, perhaps we have been too neglectful in carrying out some of the "all things" in our congregations, and then possibly expect some of our schools to act as a reform school. (This should not be so.) The Board of Education should also carry its share of the responsibility for the conditions as we face them to-day in this phase of our Church work.

We want to recommend to this Conference, that as a Conference we ask for a reorganization of the Board of Education, effected in such a way that Conference will have control of the Board. Under its present organization we do not believe that conferences have the control as they should have.

We further recommend that this Conference ask the General Problems Committee of the General Conference to bring a recommendation to next General Conference in regard to the reorganization of the Board of Education.

Lastly: This report may not cover just what this Conference expected. If not, the committee begs your pardon. We have labored hard and endeavored to be fair to all concerned. May whatever action this Conference sees fit to take result in our faculty fully conforming to General and local conference standards, so that Church standards may be school standards.

May the Lord bless our Conference work.

The Committee.

After the reading of this report and some discussion, the forenoon session closed with a prayer led by E. A. Bontrager.

Afternoon session opened with song led by J. I. Weldy. Devotion conducted by Peter Ropp, by reading Phil. 2, and leading in prayer.

The discussion of the school question continued.

Moved and seconded that we excuse this committee of five and appoint a committee of three, more locally, to study the conditions, advise, suggest, and work with the school men in all ways possible.

Moved and seconded that we amend the former motion that this committee of three work with the Board members elected by this Conference and the Ex. Com. of Conference and they together to bring recommendations and the sentiments of this Conference to the next annual Educational Board meeting. So ordered.

Moved and seconded that we change the word **appoint** to **elect**. So ordered.

Moved and seconded that we strike out the words "more locally." So ordered. The motion was then voted upon as amended and was so ordered.

Reports were given by the Educational Board members. These reports were given verbally, and by motion were accepted.

The committee appointed to study the question of "Flag salute" gave their report. Report follows:

REPORT OF THE COMMITTEE CONCERNING SALUTATION OF THE FLAG

Statement of Conditions in General

Attempts have been made in different sections of our conference district (as well as in other states) to compel all children attending the public schools to salute the flag of the United States of America, either at regular times or upon special occasions, such as, anniversaries of events or citizens prominent in the history of our nation.

These attempts, we believe, have generally been inaugurated and fostered by patriotic citizens, organizations and boards in an effort to stem the growth of the so-called "Red" spirit, anarchism, bolshevism, communism, and other movements which have robbed the common people of their rights and privileges in some foreign lands. In a few states, laws have been enacted demanding the salutation of the flag by all children in the public schools. However, the enforcement of these laws has been lax in some states.

These attempts to enforce the saluting of the flag, either by state legislation or otherwise, have brought about a difference of opinion and action, especially on the part of religious sects such as Mennonites, Amish, etc., who hold to the doctrines of separation of Church and State, non-militarism, and non-participation in politics and civil government. Some children of such denominations have without thought of its significance saluted the flag, while others refused. This difference of action has worked a hardship upon all, especially those who conscientiously refrained from saluting the flag.

Statement of Our Position as Mennonites

We deplore the teachings and actions of those who endeavor to overthrow the present systems of government by violence, and we disavow any sympathy with such and have nothing in common with them. The position of the Mennonite Church is that of obedience to all laws, ordinances, and regulations of civil units in which we reside, with the one exception, when such regulations demand of us anything that violates our obligations to God and His Word, then we consider it our duty to follow the Scriptural admonition, "We ought to obey God rather than men" (Acts 5:29). It is a teaching and practice of the Church to comply with the Scriptural injunction in I Tim. 2:1, 2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

We are appreciative of the consideration given us in the Bill of Rights in the Constitutions of the United States and in the several states represented by this Conference, guaranteeing to all its citizens freedom of worship, liberty of conscience, and certain unalienable rights. We hold that these constitutional rights recognize us in our position to obey and reverence God before all else. We do recognize the authority of civil government to enact laws to protect the morals of its citizens, even when such conflicts with the fanatical and unscriptural ideas of some.

(Note 1. Indiana State Constitution, Art. I, Sec. 2 and 3, Bill of Rights are as follows: "All men shall be secured in their natural right to worship Almighty God according to the dictates of their own consciences." "No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience."

(Note 2. Michigan State Constitution, Art. II, Sec. 3, Declaration of Rights, has the following: "Every person shall be at liberty to worship God according to the dictates of his own conscience." "The civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious belief.")

We respect the flag of our country, considering it as the emblem of civil authority and the strength of our nation, as well as justice and liberty to all its citizens. We disapprove of any acts of insult to our flag as violations of the teachings of Scripture on obedience to civil authority.

We hold that the teaching and practice of Christ and the apostolic Church forbids the Christian slaying his fellows whether in warfare, or by civil command or for personal revenge. This has been the position of the Mennonite Church for the last four centuries. Jno. 18:36; Matt. 5:44; Rom. 12:21.

Our Attitude on Flag Salute and Its Accompanying Pledge

We, however, consider the salutation of the flag and the accompanying pledge as improper and not binding upon conscientious people for the following reasons:

1. That salutations are limited properly to that of moral intelligences, and should never be given to inanimate objects.
2. That the saluting of an inanimate object borders very closely upon, if it is not so altogether, an act of worship, and if such, then constitutes idolatry. I Jno. 5:21.
3. That the usual meaning attached to the pledge of allegiance in connection with the salutation of the flag is that of a promise to defend our country by force of arms if that should be deemed necessary by officials.
4. That the Constitutions of the United States and of the states of Indiana and Michigan grant us the right and privilege of worship and forbid the enactment of any laws, ordinances, or regulations which compel its citizens to perform what is antagonistic to their understanding of their duty to God.

We, therefore, appeal to all civil and school authorities to grant individual liberty of conscience and to exempt our children from the salutation of the flag and its accompanying pledge. For you to do so, will no more differentiate in your treatment of the children in school and will no more demoralize the morale of the schools than the provision already made by statute to exempt Mennonites and others conscientious on the taking of the judicial oath when they affirm instead. On the other hand, it will permit us to live and obey our understanding of the requirements of Scripture, as now granted by our federal and states' constitutions.

Moved and seconded that this report be accepted and a copy of the report be placed in the hands of every Conference member. So ordered.

Moved and seconded that the committee appointed to study the question of "Flag salute" be retained and that they further study this problem, and that they be ready to assist any of our brethren who may desire assistance.

Moved and seconded that this motion be amended to read that a copy of this report be sent to the State Board of Education. Amendment lost. The original motion was then voted upon and adopted.

The committee appointed at last Conference to study the question of accepting help from the state for the support of our poor gave their report as follows:

We as a committee have investigated the matter of receiving help from the government for the support of our needy poor. Even though it is possible to obtain help from this source, we question the advisability of the same.

And since we claim to be a nonresistant people, and that we are in the world but not of the world. Therefore, we believe that in the light of the Scriptures (Deut. 15:7-11; I Tim. 5:3-16; and I Jno. 3:17), we are clearly taught that it is a Christian duty for churches to provide for the poor within their number.

And since the accepting of government help is a step in shirking our responsibility or neglecting a Christian opportunity. We recommend that this Conference discourage the calling upon government for help by our people for the support of their needy poor.

Moved and seconded that this report be accepted and the committee released. So ordered.

The committee appointed to investigate congregational needs gave their report.

They reported that they had no calls, therefore did no work.

On motion this report was accepted.

Decided by vote that Brethren Amos Hostetler, Earl Miller, and O. P. Grosh rewrite the resolution passed at last Conference in the matter of ways and means of assisting needy congregations in support of their poor.

At this time there was some discussion of some sections of our Constitution.

Moved and seconded that a committee of three be appointed to rewrite paragraph C under section 4, Art. 10, of our Constitution, Rules and Discipline. So ordered.

Moved and seconded that Section 6 of Art. 10 be referred to the same committee. So ordered.

Meeting closed with prayer led by J. S. Horner.

Thursday Afternoon

Conference was called to order by the Moderator on Thursday afternoon at 1 o'clock.

Song service led by J. I. Weldy. Devotion conducted by A. S. Miller by reading II Pet. 1:1-10 and leading in prayer.

Minutes of previous Conference were read and approved.

Fifty-eight of the seventy-seven conference members responded to the roll call.

Resolution Committee: Oscar Hostetler, Clyde Kauffman, and Floyd Weaver.

Conference sermon was preached by R. F. Yoder. Text used, Ezek. 33:7-9.

As Conference members we ought to critically examine our own lives and see whether we are at fault for the flood of worldliness which is coming into the Church. Every Conference member should keenly feel his responsibility as a watchman in God's vineyard in this evil age. Ezekiel was divinely appointed, so is every true Conference member. The Holy Spirit speaks to us to-day and shows us the encroachment of evil into the Church, and we cannot say, "We did not know."

Specific duties of a spiritual watchman are,

a. To interpret God's message.
b. Discipline. (One of our troubles to-day is that we look at something and look at it and look at it, until it gets so big that we get afraid of it.)
c. Warn. Isa. 62:10.
d. Being an example, in honesty and humility.
e. To strive for the unity of the Spirit.

May we lift up a standard towards Zion.

The following brethren were called upon to give testimony to the sermon: Otis Bontrager, Early Bontrager, Samuel Metzler, Amos Cripe, Jonas Loucks, J. S. Hartzler, Eli Bontrager, Frank Raber, J. W. Shank (Argentina, S. A.), D. D. Miller, Frank Maust, Peter Ropp, and J. Y. Hooley. The other ministers testified by rising. The congregation also gave their testimony by rising.

The following resolution of condolence was read and adopted, same to be placed upon the minutes and a copy sent to the bereaved family:

In as much as God in His allwise providence has removed from our midst, Brother Menno Steiner (deacon), we, the Indiana-Michigan Mennonite Conference in session June 2, 3, 1932, express our deep sorrow, humbly submit to His will and extend our heartfelt sympathy to the congregation and bereaved family. May our heavenly Father in His infinite wisdom raise others in our brother's stead.

The Secretary gave the congregational report. Net gain in membership during the year, 243. Total membership in conference district, 4567. No. of conference members, 77.

At this time special prayer was offered for our bishop, Bro. E. A. Mast who was sick and could not be with us in Conference.

Bro. C. M. Bute asked for a Conference letter. This was granted.

The congregation at Brutus, Mich., asked for the privilege to ordain a deacon. This privilege was granted.

Privilege was also given the Burr Oak congregation to ordain a deacon at any time the congregation may decide to do so.

The Mission Supt. gave his annual report to Conference. Report accepted.

By motion it was decided that we continue permanently to print our conference minutes same as in past years.

Afternoon session closed with prayer led by Amos Nusbaum.

Friday Morning

Song service led by Floyd Bontrager. Scripture reading and prayer by D. A. Yoder. Scripture read, Psa. 103.

The Secretary of the District Mission Board gave his report. Report accepted.

The Program for the S. S. Conference was read and by motion was accepted.

How Maintain a Unified Standard in Our Conference District?

This subject was discussed by D. J. Johns. A number of others participated in an open discussion of the subject. The following resolution was adopted:

Whereas, we are aware of the present day wave of disobedience and discord in the world and in the Church, and,

Whereas, we realize the need of more earnest teaching and living, therefore we urge our ministry to preach the true, pure Word of God, and live above reproach "that the Word of God be not blasphemed" (Rom. 2:24; Tit. 2:5), and that we further urge parents to meet their responsibility to God, to the Church, and to their families along the line of teaching submission and obedience. We urge that the ministry with the laity "endeavor to keep the unity of the faith," faithfully upholding the unified standard of God's Word (Isa. 49:22; Eph. 4:11-13), thereby expressing a manifestation of "being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" (I Pet. 1:23) that there be no divisions among us, but that we speak the same things, be of the same mind and the same judgment. I Cor. 1:10.

The Relation of the Bishop, Minister, and Deacon in the Work of Disciplining.

This subject was discussed by Percy J. Miller. A number participated in an open discussion on this subject. The following statement was adopted by Conference:

In view of the teachings of God's Word—such as Matt. 18:15-18; I Cor. 5:7, 8; I Tim. 5:20; Titus 2:15 and illustrated in Acts 5:1-11—and since there has been a need of better discipline for a more prosperous condition of the Church: we therefore urge that bishops, ministers and deacons more faithfully perform their ordination vows II Tim. 2:3; 4:2; by a fuller coöperation in council and mutual understandings relative to dealing with matters of inconsistencies within the Church; however, each one carrying out their individual assignments.

The Tent Committee gave a report.

Moved and seconded that we accept the report, retain the committee, and authorize them to make repairs as necessary and present the expenses to Conference. So ordered.

Moved and seconded that the price of our Conference minutes books be reduced to twenty-five cents, but that we retain about one hundred for future use. So ordered.

The treasurer's report was read. Reported a balance in the treasury of $23.27. Report accepted.

Forenoon session closed with prayer by J. W. Christophel.

Friday Afternoon

Afternoon session opened with song led by Otis Bontrager. Prayer by Menno Eash.

At this time the election was held.

Moved and seconded that for the School Problems Committee we write three names; if three have no majority, then take five highest and vote till we have a majority. So ordered.

Moved and seconded that we vote by ballot and take majority vote for all elections. So ordered.

Moved and seconded that the school problems committee be elected for one year. So ordered.

Election resulted as follows:

Moderator, J. K. Bixler; Assistant Moderator, R. F. Yoder; Secretary, Ira S. Johns; two other members of Ex. Com., O. S. Hostetler and D. D. Troyer. Members on Board of Education, Ira S. Johns and Menno Eash; Member on Board of Missions and Charities, J. S. Hartzler; Treasurer, David Yontz; Member on Poor Relief Committee for three years, Percy J. Miller; School Problems Committee, Floyd Weaver, Percy J. Miller, and S. J. Miller.

Moved and seconded that we suspend our rules of order and elect the members on the Local Boards for Ft. Wayne and Detroit Missions by acclamation. So ordered.

Members on Local Board for Ft. Wayne Mission, Simon Beck and Homer North; Members on Local Board for Detroit Mission, Albert Wyse and Joseph Swartzentruber.

Committee appointed to rewrite certain sections of our Consti-

tution, Rules, and Discipline, D. D. Troyer, Floyd Weaver, and Albert Wyse.

Moved and seconded that Bro. E. A. Mast's request for bishop help be granted. So ordered.

Moved and seconded that the Ex. Com., together with the congregation, provide for bishop help for Bro. Mast. So ordered.

The committee appointed to revise our resolution of last year on investigating and providing help for congregations overburdened with the support of their poor brought their report to conference.

The following was adopted: That the first "resolved" (on page 4 of 1931 report) be changed to read: Be it Resolved: That a fund be created by soliciting each congregation for material or financial aid, to be used in caring for those individuals who are dependent upon others for support.

That the second "Resolved" be made to read: Be it further Resolved: That Conference elect a committee of three Conference members who shall have control of aforesaid fund. All disbursements shall be approved by Ex. Com. of Conference. When congregations are in need of help this committee shall make thorough investigation and give such help as they deem advisable.

We, the Indiana-Michigan Mennonite Conference assembled this third day of June, 1932, do hereby express our sincere appreciation to the Millersburg Hardware Co. for the use of the pumping outfit and other fittings during this session of Conference.

We, the Indiana-Michigan Mennonite Conference, assembled this third day of June, 1932, do hereby express our sincere appreciation to Sigmund Sorg for the use of the electric clock during this session of Conference.

Whereas, we as visitors during this Conference have enjoyed the hospitality of the Clinton Frame congregation, be it

Resolved, That we hereby express our appreciation to this congregation for their kindness.

Two more subjects were discussed:

1. **Exposing Unsound Doctrine.** Discussed by Moses Steiner.
2. **"Make Full Proof of Thy Ministry."** Discussed by Dean Birky.

No resolution adopted on either of the foregoing subjects.

After a few brief remarks by the Moderator, conference came to a close.

Closing prayer led by R. F. Yoder.

Jacob K. Bixler, Mod.
Ira S. Johns, Sec.

Married

Kratz—Martin.—On Tuesday evening, July 12, 1932, at the home of the bride's parents, Bro. and Sister A. D. Wenger, Fentress, Va., Bro. Warren H. Kratz and Sister Mary (Wenger) Martin were united in the holy bonds of matrimony, Bro. A. D. Wenger officiating. May the Lord richly bless them through life's journey.

Miller—Miller.—On Monday, July 4, occurred the marriage of Bro. William Miller of Burr Oak congregation, Rensselaer, Ind., and Sister Esther Miller of the Clinton Frame congregation, Goshen, Ind., at the home of Bro. and Sister Henry Stoll, sister of the groom, Bro. F. W. Weaver officiating. May the richest of God's blessings attend them through life.

Yoder—Brunk.—On Saturday evening, July 15, Bro. Paul L. Yoder and Sister Mary K. Brunk, both of Gulfhaven congregation, Lyman, Miss., were united in the holy bonds of matrimony at the home of Bro. L. S. Yoder, Bro. D. S. Brunk officiating. May God abundantly bless this union with His choice blessings so that this new home may be a blessing to the community in which they live and to the cause of Christ.

Obituary

Horst.—Joseph, son of David and Anna Horst, was born Jan. 11, 1860; died near Bowdil, Ohio, July 16, 1932; aged 72 y. 6 m. 5 d. His death was due to chronic Bright's disease. He was united in marriage with Lydia C. Martin in December, 1885. This union was blessed with five children; namely, Allen, Ada, Lizzie (deceased), Nora, and Emma. He was a faithful member of the Mennonite Church. His wife died four years ago. Funeral services were held July 18 at the Pleasant View Church near Bowdil, with Bro. Aaron Eberly in charge at the home and Bro. Otis Johns, and I. J. Buchwalter in charge at the church. Interment in Pleasant View Cemetery.

Strite.—John Frederick, son of John and Mary (Shank) Strite, was born Nov. 11, 1868; died June 12, 1932; aged 63 y. 7 m. 1 d. He was for many years a member of Millers Mennonite Church. His father and younger brother died when he was only two years old. He had taken care of his mother in early manhood and in her declining years until August, 1916, when she died, leaving him all alone. Jan. 8, 1918, he was united to Rebecca Shank in holy matrimony. To this union was born 1 son who died in infancy. He leaves his heart-broken widow, who wishes to bow in humble subjection to the will of Him who gave. Funeral services July 14 at Millers Church by the ministers Martin, Strite, and Risser. Burial in cemetery adjoining.

Bontreger.—Eleanore Ruth, daughter of Erie E. and Dorothea (Liechty) Bontreger, was born in Midland, Mich., July 6, 1927; quietly passed away near Vestaburg, Mich., June 18, 1932, after a lingering illness caused by a cancer in the lung. She leaves her parents, 2 sisters, 1 brother, 4 grandparents, 10 uncles, 7 aunts, and a host of other relatives and friends. Though her stay on earth was short and her suffering great, her life was not in vain. One more soul is praising the Lord for His saving grace. Services at the home by D. D. Troyer and at the church by D. J. Johns assisted by T. E. Schrock.

"Asleep in Jesus, peaceful sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Zook.—Lydia (Plank) Zook was born Feb. 17, 1853; died June 17, 1932; aged 79 y. and 4 m. Her illness, of short duration, was caused by a stroke of apoplexy. She seemed to be conscious to the last but had lost the power of speech. She was a life-long member of the Belleville Mennonite Church and was intensely interested in the welfare of the Church. Her husband, Enoch Zook, who preceded her in death, was for many years a deacon, in which office she was his faithful helper and adviser. She is survived by 1 son, 1 daughter, 1 step-son, 2 sisters, 4 brothers, and 6 grandchildren. "Aunt Lydia," as she was called, had made all arrangements for her funeral, having selected II Cor. 5:1 for the funeral text. Services were conducted by the brethren, E. D. Hess, Elmer Yoder, and S. E. Allgyer. Interment in the Locust Grove Cemetery.

Horst.—Jacob L., son of the late Levi and Annie Lehman Horst, was born near Chambersburg, Pa., Aug. 1, 1854; died at the Old People's Home, Maugansville, Md., July 12, 1932; aged 77 y. 11 m. 11 d. On Nov. 21, 1876, he was married to Elizabeth W. Martin, who preceded him in death 14 years. To this union were born fifteen children, twelve of whom survive, as follows: Martin L., Abram G., Amanda (wife of Amos Hege) and Fannie of near Hagerstown, Md.; Mary (wife of Henry Shelly) and Katie (wife of John C. Layman) of Denbigh, Va.; Reuben F., of Plainfield, N. J., Levi S., of Huntington Park, Cal., Leah (wife of Henry Stover) of Annville, Pa., Lizzie (wife of Elijah Mellinger), Lydia (wife of Arthur Spangler), and Maria (wife of Jonas Martin) of Lancaster Co., Pa.; also one sister (Leah, wife of Jacob Lehman) of Chambersburg, Pa. He was a member of the Mennonite Church for 55 years. Funeral services were held July 14, from the home of his son Martin, conducted at the home by Bro. David R. Lesher and at Reiffs Church by Bros. Denton T. Martin and Moses K. Horst.

Brubacher.—Leah, daughter of the late Abraham and Susannah (Allgier) Martin, was born in Chicopee, Ont., Dec. 7, 1872; died at her home near St. Jacobs, Ont., June 23, 1932; aged 59 y. 6 m. 16 d. On Dec. 24, 1905, she was united in marriage to Noah B. Brubacher. This union was blessed with 2 sons and 3 daughters. She united with the Mennonite Church early in life and remained a faithful member until she was called to a higher service. She attended Sunday school and Church services regularly as long as health permitted. The last time she attended public worship was at communion services on April 10. She will be sadly missed as mother in the home, neighbor in the community, and worker in the Church. She was sick for 5 months, but only bedfast the last 3 weeks. She bore her afflictions without complaint. When she had sorrows and sufferings she bore them in silence in order that others might be happy. She was of a cheerful disposition, always had a ready hand to render help to the sick and needy. She leaves her husband and 5 children (Susanna (Mrs. R. Jantzie) of Jordon Station, Ont., Abram, Nora, Elma and Roy at home). Her step-mother, 3 brothers, and 4 sisters also survive, and many other relatives and friends. Her parents, 2 brothers and sisters preceded her in death. Funeral services were held June 25, conducted at the home by Bro. Jesse B. Martin, followed by services at the St. Jacobs Mennonite Church conducted by Bros. Jonas Snider and Moses Brubacher. Her body was laid to rest in the Hawksville Road Cemetery, there to await the return of the Lord.

"Mother, dear, your wish is granted;
Sorrow, toil, and pain are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

By the family.

Gingerich.—Jacob, son of Peter and Catherine (Switzer) Gingerich, was born Sept. 28, 1859; died at his home near Metamora, Ill., June 26, 1932; aged 72 y. 8 m. 28 d. When he was but 10 years old the family was left fatherless which made it necessary for them to bear definite responsibilities at an early age. A little later the mother with the family moved to the home where he spent the remainder of his life. In his youth he joined the Mennonite Church. Mar. 6, 1887, he was united in marriage to Phoebe Bachman. To this union were born 9 children (Mary, Joseph, Edward, Arthur, Laura and Lloyd at home, Solomon of Roanoke, Amelia of Peoria, and Peter, having preceded him in death). He was a great lover of nature, being happy in his work which kept him in constant touch with growing things and helped him to overcome his handicap of partial deafness. Being a man of warm heart and quiet disposition, he spent much time with his family whom he loved and by whom he was loved. He bore his illness with much patience and not a word of complaint. He leaves his devoted companion and family, 1 grandchild (Laverne Gingerich), and 1 brother (C. W. Gingerich of Au-

rora, Nebr.). One brother and one sister preceded him in death.

"Though now we mourn who stay behind,
How sad 'twould be; to leave and find
That on that distant other shore
No loved one who had gone before
The gates of heaven to enter through
With no one there to welcome you."

Funeral services were held June 28 from Metamora Church, conducted by H. R. Schertz assisted by E. H. Oyer. Burial in Partridge Cemetery.

Plank.—Emma Belle, daughter of Eli and Lydia Yoder was born near West Liberty, O., Nov. 23, 1863; died at her home near Garden City, Mo., July 12, 1932; aged 68 y. 7 m. 18 d. The early years of her life were spent in Logan Co., Ohio. She united with the Mennonite Church at the age of eighteen and was always a regular attendant of church services. She taught a Sunday school class for the last thirty-five years. She especially enjoyed teaching the children, and regretted very much when her physical condition made it impossible for her to continue. At the time of her marriage to M. H. Plank, Feb. 15, 1887, she came with him to Cass Co., Mo., and made this her home until the time of her death. To this union were born one daughter who died in infancy and one son (Roy David) whose death occurred in 1909 at the age of 20 years. Her love for children and the beautiful Christian home were not a blessing to Roy only but were shared by other young people. Goldie Neuenschwander was taken into the home at the age of five and remains to mourn the loss of one who showed a real mother's love. A number of young people's lives were enriched through the influence of this home. Her death came as a result of cancer. After apparent recovery from an operation about three years ago she was able to be about the duties of the home until last Easter, at which time she went to the Bethesda Sanitarium of Kansas City for treatment. The last few weeks which were spent at home, she became weaker and suffered intense pain. Yet through it all she bore it patiently and was often heard singing when the pain was greatest. On July 6, she took her bed. Other complications set in and her suffering was great. At these times she requested the singing of sacred hymns, which seemed to relieve her suffering. She leaves a kind husband, a foster daughter (Goldie), five brothers (Archie, Eli, Bradley, and Vern Yoder of West Liberty, Ohio and Harvey Yoder of Kansas City, Mo.). Two sisters preceded her in death. Emma was cheerful and pleasant, always ready to help others who were in need. She was active and ambitious and at times no doubt overtaxed her strength in doing things for others. The funeral was on Thursday, July 14, 1932. Bro. John L. Harnish of Eureka, Ill., conducted a short service at the home, his thoughts centering around the beloved twenty-third Psalm. The funeral service was then held in the Sycamore Grove Church. Bros. L. J. Miller and I. G. Hartzler opened the service and in accordance with the request of Sister Plank, Bro. J. D. Mininger of the Kansas City Mission preached the sermon. His message was based on the Scripture, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit that they may rest from their labors and their works do follow them" (Rev. 14:13). Interment in Clearfork Cemetery. "We cannot understand death when He puts His hand upon one whom we love, but each departed friend is a magnet that attracts us to the other world. He who takes note of even a sparrow's fall will not forsake those in their grief and loneliness."

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will convene, D. V., at Springdale Church, Upper District, Augusta County, beginning at 9:00 A. M. Thursday, Aug. 4, and continuing until Friday noon, Aug. 5.

Order of exercises of other meetings to be held in connection with Conference:

Tuesday, August 2

9:00 A. M. Virginia Mennonite Aid Plan Board.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
6:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.

Wednesday, August 3

9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

We extend a hearty welcome to brethren and sisters of other conferences to meet with us on this occasion.

H. D. Weaver, Secretary.

Programs of Fundamentals and Mission Meetings to be held in connection with Virginia Conference, August 3, 1932, at Springdale Church, near Waynesboro, Va.

Fundamentals Meeting, Wednesday, 2 P. M.
2:00 P. M. Song service and Devotion.
2:15 P. M. Theme—OUR DOCTRINAL STANDARDS:
Our Doctrinal Standards Three Hundred Years Ago and Today,
3:00 P. M. The Place and Authority of Doctrinal Standards in the Church, Geo. R. Brunk, Denbigh, Va.

Mission Meeting, Wednesday, 7:30 P. M.
7:30 P. M. Song service and Devotion.
7:45 P. M. Our Foreign Mission Work and Its Support, J. L. Stauffer, Harrisonburg, Va.
8:20 P. M. Carrying out the Great Commission in Times of Depression, J. E. Suter, Harrisonburg, Va.
8:50 P. M. Echoes from Our Home Mission Fields:
Tennessee, William Jennings.
Job, Jasper Smith.
Roaring, Paul Good.
Upper Dist., Jason Weaver.
Low. Dist., Timothy Showalter.
Moderator, John Garber.
Secretary, E. G. Gehman.
Chorister, D. W. Lehman.

Southwestern Pa.

The Annual Church Conference and Associated Meetings of the Southwestern Pa. District is to be held with the Scottdale congregation at Scottdale, Pa., Aug. 8-12, 1932, D. V.

Schedule as follows:—Monday, Aug. 8, 2 P. M.—Executive Committee and Bishops' Meeting; Monday evening and Tuesday forenoon—Mission Board Program; Tuesday P. M.—Associated Sisters' Sewing Circles Program; Tuesday evening and Wednesday—Sunday School Conference; Thursday to Friday noon—Church Conference.

In accordance with the recommendations of last year's Conference a nominal charge will be made for meals. The price has been set at fifteen cents per meal, with no charge for children under six years of age.

A cordial invitation is extended.

Programs on request.

For other information address:

M. B. Miller, Sec.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

SUNDAY SCHOOL CONFERENCES

Indiana-Michigan

The Annual Indiana-Michigan S. S. Conference will be held with the Leo congregation, at Leo, Ind., August 16-18, 1932, the Lord willing.

All delegates are urged to be present for every session. A cordial invitation is extended to every Sunday school member to attend these services.

Amos O. Hostetler, Secretary.

Ohio

The Ohio Mennonite Sunday School Conference will be held, D. V., at the Salem Church near Elida, Ohio, Aug. 23-25. Everybody invited to attend.

The Salem church is located 2 miles south of Gomer and 2 miles north and 1 mile east of Elida. Those coming from the East or West take Route 30N to Gomer. Those coming on Route 30S go to Elida. For further information concerning location, transportation, etc., write to Perry Smith, Lima, Ohio, R. 7. Information concerning program write to the Secretary, I. W. Royer, Orrville, Ohio. All mail for those attending the Conference will receive prompt service by addressing it to Elida, Ohio, care of S. S. Conference.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

It behooves us as a Mennonite people that if we would maintain our position as a separate people from the world we must have an honest report.—P. A. Friesen.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUG. 4, 1932 (Herald of Truth Established 1864) No. 18

EDITORIAL

"**Believe on the Lord** Jesus Christ, and thou shalt be saved."

The kind of faith here spoken of is "the faith which worketh."

How do men know that we believe? By the kind of life we live. "Faith without works is dead."

But men may judge us wrongly. We may be such adroit imitators of the Christian life that people may judge us to be Christians when we are not. On the other hand, though we may be genuinely saved, people may see our imperfections or judge us by wrong standards and pronounce us unsaved.

But God knows whether we are saved or not, whether our faith is genuine or spurious. While "man looketh on the outward appearance, God looketh on the heart." If we have surrendered ourselves fully to the Lord, God knows it whether men do or not. Only let us examine ourselves, in the light of God's Word, to make sure that our faith and our surrender are genuine, and that we are not self-deceived.

We thank God for the Biblical assurances of salvation. There are too many "We know's" in the Bible to leave any doubt on this point, if we really want to know. "They that will do his will shall know of the doctrine." The fruits of a saved life are manifest: Faith, love, purity, penitence for past sins, obedience, holiness, etc. A catalogue of fruits flowing from the Spirit-filled life is found in Gal. 5:22, 23. Is this "fruit of the Spirit" manifest in our own individual lives?

Fundamentalism. — Recently there has come to this office a copy of "The China Fundamentalist." That this periodical has a right to the name "Fundamentalist" is evident from the following excerpt from the articles of association of the Fundamentalist league in China:

ARTICLES OF ASSOCIATION OF THE CHRISTIAN FUNDAMENTALS LEAGUE FOR CHINA

Article I. Section 2.

This League adopts the following statement of the Fundamentals, viz.:

1. The Triune God—The Father, the Son, and the Holy Ghost.
2. A divinely inspired Bible, authoritative and without error in the original.
3. Jesus Christ, pre-existent God, one with the Father, who was made incarnate through the Virgin Birth, who was crucified, dead, and buried, whose body on the third day was raised from the dead, and who through His incarnation, life, death, and resurrection, made a full and complete atonement and satisfaction for the sins of all men, and who ascended into Heaven from whence He will come again.
4. God made man from the beginning of the creation male and female in His own image; through sin Adam fell, and with him the race; the only hope of our race for redemption and salvation is in Jesus Christ; and any theory of the evolutionary origin of the human race is false and destructive.

Fifty years ago there were few churches that did not whole-heartedly subscribe to the principles underlying this clear and concise statement of the foundation stone upon which Christian Fundamentalism rests. But to-day most of the theological seminaries, and many of the churches, are either wavering in their adherence to orthodox Christianity or are openly espousing the cause of unbelief now masquerading under the name of "Modernism." But "Modernism" is simply a present-day name for the system (barring details) that was first introduced in the garden of Eden by the prince of modernists, the devil. The statement as above submitted presents the acid test of Christian faith which distinguishes the real believers from the unbelievers. Those who can not subscribe to this faith thereby commit themselves to some "other gospel" mentioned in Gal. 1:8, 9.

The Power of Fashion.—People have wondered why some real good people sometimes fall into such outlandish ways. Why do otherwise real sensible men suffer themselves to become slaves to the cigarette habit? Why do some respectable women insist on exposing their arms, bosoms, and lower limbs to the gaze of lustful men? Why do civilized nations endure the galling yoke of militarism, talking peace while continually adding to the destructiveness of the instruments of savagery and destruction? Why, in the face of the corrupting and destructive influence of strong drink, do men professing patriotism bestow more sympathy on law-breakers than on officers who are trying honestly to enforce the laws?

All such shocking illustrations of the short-sightedness of man may be accounted for by the fact that the average man or woman lacks the moral courage to withstand the popular current or the power of Fashion. This is not the only age when such astonishing things were in existence. A generation ago there were some real good women who tortured their bodies in a "wasp waist" and hoop skirt. Still further back the majority of preachers in slave states quoted Scripture to justify the institution of slavery. There was a time when dueling was likewise justified; and there were localities where a woman was voted "queer" if she was not a habitual user of snuff. In those days the rank and file of the people thought no more of drinking wine and beer and brandy and other kinds of strong drink than we now do of drinking lemonade or soda pop.

Are people better than they used to be? Not necessarily. Are they worse? Not necessarily. People in all ages are alike in this respect: When the goddess of Fashion speaks, the rank and file of the people submit to her dictations. And when we reflect that this goddess of Fashion is none other than "the god of this world," and that "the whole world lieth in wickedness," we see at once that devotees of fashion though possessors of excellent qualities otherwise, often willingly become partakers of shocking inconsistencies in

ply because they are in the popular stream of worldliness and therefore slaves to Fashion. When the tide flows in the direction of prohibition, people are prohibitionists. When the tide turns the other direction, the people turn. People smoke and drink and chew and swear and fight and lie and gamble—or become abstainers from all these things, depending upon which way the popular current flows.

The only escape from Fashion's power is to yield ourselves fully to the Lord. Thereby we exchange the unequal yoke with unbelievers for the yoke of Christ; the dominion of the flesh for the leadership of the Spirit; the license for sin for the freedom in Christ Jesus. World domination ceases only when Christ becomes our all and in all, when we do things because they are right and not because we are in the popular current, when sin has no more dominion over us because we have become "free from the law of sin and death."

THE SECRET OF WORLD PEACE

(Toronto, Ont., Globe, July 6, 1932)

Selected by A. C. Kolb

It is probably true that there are more people throughout the world today thinking peace, talking peace, hoping for peace and planning for peace than ever before in the history of the world. Lord Cecil is quoted as having said that the Disarmament Conference is unlike any ever held before in the history of the world in aim and universality. It embraces sixty nations whose representatives assemble for the purpose of abolishing war. On the face of it, this would seem hopeful. Yet Europe alone, according to the Year Book of the League of Nations, is spending £900,000,000 a year for war. Mr. Lloyd George has called attention to the fact that there are to-day, in the world, 30,000,000 men under arms, or some 10,000,000 more than before the World War. Military men know only too well the tragedy that confronts the world in another war. Thus Field Marshal Lord Allenby has said, "The next war will mean the complete end of civilization as we know it. Everything and every one will be commandeered."

We are confronted, then, by the paradox of greater preparations for peace and greater preparations for war than human history has ever yet known. What does it mean? Are the peace plans insincere? There is no good reason for supposing that they are, but every reason to believe that the rank and file of men, and rulers, and Parliaments long for peace as never before. The unprecedented preparations for war are in themselves a challenge and a call to peace.

Hence the question that heads this editorial becomes an acute and practical one of momentous importance. And there need be no hesitation or uncertainty in answering the question. There is a way to world peace—a sure way, an infallible way. And there is only one way. Nor is it a subtle, or mysterious, complicated or cryptic way: it is as an open book to all who would read.

The sure and only way to peace, whether for the individual or for the world, is righteousness. The book that tells us this is the only book, the Bible. Throughout its God-breathed pages this message runs, with increasing intensity and volume as the divine record continues: righteousness is the way of peace, and there is no other way.

One of the great prophets of old, Isaiah, spoke the inspired words:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

Now the strange situation that confronts us to-day is the fact that, with the greatest minds in all nations studying peace, and working for peace, and meeting together in national and international conferences to the end of establishing world-wide peace, apparently no one publicly recognizes that the foundation of peace is righteousness. Men are attempting to build a magnificent structure without the only foundation that can carry the building. Treaties and covenants between nations guaranteeing to maintain peace are worthless, as has been proved times without number, unless righteousness is put and kept in the forefront of every such covenant. And that is not being done in our peace conferences to-day.

As righteousness is the secret of peace, we know from the same final authority, the Word of God, that sin is the secret of war. Sin causes war; righteousness guarantees peace. And who can deal successfully with sin, bringing it to an end, while at the same time establishing such righteousness as shall bring and maintain true peace? The Book is clear on this—only God can deal with these great factors, which are too much for men alone.

God not only makes this plain in the Scriptures, but He shows with equal plainness the very method or plan by which He offers to put a stop to sin and establish righteousness. He does this, He tells us, through His Son alone. Christ not only as the only begotten Son of God, but also as the only Savior of men, can deliver men from sin and establish righteousness among men. The well-known little book of devotional readings, "Daily Light," recently brought together some remarkable Scripture readings on this subject, among which are the following:

"God hath called us to peace."

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

"Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil."

"Great peace have they which love Thy law."

A valuable Christian magazine published in London, "The Dawn," from which some of the quotations from British statesmen in this editorial are made, quotes one of the greatest of British financiers and a member of international conferences, Henry Bell, as saying: "I wonder if any of them will mention the name of God. It is not often mentioned in these conferences. They do not like it. If God does not preside at them, and the nations do not obey His ruling, then there is coming more want, more misery, and, just possibly, dissolution." The editor of "The Dawn" comments: "It is not that Mr. Bell has said this that is startling, but that he is the solitary financier who has."

Whether one believes that world peace can come only after the Lord Jesus Christ, who is made the righteousness of believers, has returned to this world to establish His kingdom on earth, or that universal peace can come by universal evangelism, before the Lord's return, surely all who recognize that the Bible is the Word of God can agree that peace without righteousness is impossible, and that only God can establish righteousness among men. Should we not, then, unite in nation-wide and world-wide prayer that God will turn the hearts of kings and rulers and diplomats and people to Himself, in confession of sin, in acknowledged helplessness to establish peace, and in humble, reverent looking to God for that which only God can bring to pass?

LITTLE FLOCK, FEAR NOT

By P. Hostetler

For the Gospel Herald.

In Luke 12:32 we have the comforting word and command, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." While this "little flock" refers to the few that Jesus said would find the narrow way that leads to life, it does not mean, as some think, the half dozen, or the several dozen, in some church, or even the few small churches of some denomination, that think because they are so few they are the only true disciples; but it means the comparatively few who are doing God's will.

This same few or true church are also described in Rev. 7:9 where John saw a great multitude which no man could number, of all nations and tribes, who had washed their robes white in

the blood of the Lamb. But there is this difference in these two flocks: the first few refers to the few living at one time or place and the latter company or flock refers to the total of all saved in all ages and all lands. A certain preacher used to say that God wants to have heaven full, and it seems needful that He take away many children to get this fullness.

But why does He tell us not to fear? It is because we are so prone to be afraid and at times to get discouraged when we do not see the blessings and reward in store for us. Moses even feared to the extent that he trembled when he heard God talking to him. Jacob, with all the promises he had and the blessings he had experienced, was still deathly afraid of his brother when he heard of his coming to meet him. Jesus said in His closing address before His arrest, "In the world ye shall have tribulation." In the German it reads, "Ye shall be afraid, but be comforted, for I have overcome the world." Jesus said we should not fear them who can only kill or destroy this body, but we **shall** fear him who can destroy both body and soul in hell.

We are also commanded to work out our own souls' salvation "with fear and trembling." Paul writes in Hebrews 4 that we shall fear lest we fail of that promise to enter into that rest (meaning we shall fear lest we do not do our part). So we can see there are different kinds of fear.

When we know we are of that little flock of His (and we may know by the Spirit He has given us, as He says in I Jno. 3:24). Then we are also to know and remember that the Father does not hesitate to give us the Kingdom, but is only too glad and pleased to give it, the same as any kind father is pleased to give good or valuable things to his child. That Kingdom with all that is there (as no one can describe it) is to be ours to possess forever. He will give us an abundant entrance into that everlasting Kingdom, as it is written in II Pet. 1:11. But only we need to beware (be afraid) and take heed lest we fall from our steadfastness (fall from grace, as he says in the next to the last verse of Peter's letters), and we shall continue to grow in grace (as Peter says in his last command and verse). Praise the Lord for such commands and promises.

Roanoke, Ill.

"BUT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL THOU SHALT NOT EAT OF IT"

By David M. Wenger

For the Gospel Herald.

(Continued from last week)

To nourish the "formed man of the dust of the ground," God said, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." To nourish the "living soul—man," "The tree of life also in the midst of the garden" is the only nourishment, even to the absolute exclusion of partaking of "the tree of knowledge of good and evil," concerning which, "the Lord God commanded," "thou shalt not eat of it." The two classes of provisions of which we "may freely eat" constitute man's divinely ordained, permissible, commandable, and mixable blessings until the "earthly house of this tabernacle is dissolved." Until "that old serpent, which is the Devil— shall deceive the nations no more," it is woefully negligent to relax on strictly avoiding, especially at the present time, the proffers of "good and evil" or the things which we know, have a "knowledge of," are mixed with evil for adaption to man's versatile and unscriptural opinion.

"Examine yourselves, whether ye be in the faith; prove your own selves," commands the apostle. The prophet Isaiah asks, "What have they seen in thine house?" Both quotations are on record in Holy Writ by "inspiration of God." To these, especially the latter, can we conscientiously say, only that which thou, dear Lord God, has provided from the beginning and to a strict compliance with the absolutely refraining safeguard.

Let us hold another examination and let each reader take another look into his own house. What! how about the thing which, in houses where none but God's ordained furnishings should be found, imposingly occupies a conspicuous position? The common and current term, "on the air," which designates the medium of transmitting its fruit of "good and evil" is quite adequate in applying the inference because the same medium constitutes the realm, "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

This innovation, with other superfluities, quite ordinarily at the present time, makes the house of the believer and the exercise of the "more abundantly" privileged life, which should be confined to "freely eating" of "the tree of life" only, quite undiscernible from that of the unbelievers. Often the din of this outfit very much annoys, if not preventing, a "holy conversation." Is not then this a modern "tree of the knowledge of good and evil?" Lately, a dear brother had this instrument taken out of his house because his children, some quite youthful members of our beloved church, almost invariably would leave whatever was then occupying their attention and **tune in** when the comical duet, "Amos and Andy," would be **on the air.** Another brother claims that he has a rule, that no **tuning in** on his instrument is allowed while he is absent from the house but, when asked whether this rule was kept inviolate, admitted that it was not. The former brother did what is scripturally enjoined, "put away leaven out of your houses" and "put away the guilt of innocent blood." To maintain that from which proceeds "good and evil" when we are aware or have "the knowledge of good and evil" it emits is, not only a departure from God's likeness for "Out of the mouth of the Most High proceedeth not evil and good," but continues the exercise of that which is Scripturally forbidden as shown by a few citations from God's Word as follows: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" "Woe unto them that call evil good, and good evil;" "Doth a fountain send forth at the same place sweet water and bitter?" "The tongue . . . is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. **My brethren these things ought not so to be."**

This thorough search of what "saith the Lord," renders the action taken on the radio by the dear bishops of Lancaster and other Conferences, quite obviously Scriptural. Therefore, to be truly submissive, not only to them, but more particularly to God's Word, your unworthy servant is very much encouraged and more determined than ever to maintain his inspired attitude with reference to this modern innovation and, with Joshua, reiterates, "but as for me and my house, we will serve the Lord" more "freely" with and through the fruit from "the tree of life," which shall appear more prominently "in the midst" of all our activities. Dear brother, if your house has room for this device, what will **you now do** and what is your excuse in the light of all these scriptural requirements and, especially, this one, **"Therefore, to him that knoweth to do good, and doeth it not, to him it is sin?"**

The compiler of this treatise was very much profited and spiritually edified in gathering this material from God's Word. You, dear reader, will experience the same, if you are sincere, and I know, you will be. If you cannot recall all the scripture passages, all of which are enclosed in quotation marks (" "), you will find it very interesting to take your Bible and with the help of a concordance locate all of them.

Leola, Pa.

Eternal security is conditioned upon continual faithfulness to God.—J. B. Smith.

PREACHERS' PAGE

SERMON OUTLINES

SOUL-WINNING

I. The Wisdom of Soul-Winning (Prov. 11:30).
II. The Will of God is Soul-Winning (II Pet. 3:9; I Tim. 2:6).
III. The Work of God is Soul-Winning (John 3:16; II Cor. 5:18, 19).
IV. The Powers for Soul-Winning.
  a. The power of prayer (Matt. 9:37, 38).
  b. The power of the Holy Spirit (Acts 1:8).
  c. The power of the Word of God (I Pet. 1:23).
  d. The power of the gospel of Christ (Rom. 1:16).
  e. The power of patience (Lk. 8:15).
  f. The power of faith (Heb. 11:1, 2; I John 5:4).
  g. The power of a consistent life.
  h. The power of persistence.
  i. The power of the love of God (John 3:16; Rom. 5:5; II Cor. 5:14).
  j. The power of the grace of God (Eph. 2:8, 9).—J. T. Larsen.

A GOOD MINISTER

I Timothy 4:11-16

I. Consistent—"be an example" (v. 12).
  1. In word.
  2. In conversation.
  3. In charity.
  4. In spirit.
  5. In faith.
  6. In purity.
II. Conscientious—"give attendance" (vs. 13, 14).
  1. To examination of the Scriptures.
  2. To exhortation of the believers.
  3. To exposition of Bible doctrine.
  4. To exercising of "the gift that is in thee."
III. Consecrated—"give thyself wholly" (vs. 15, 16).
  1. Thinking "on these things."
  2. Training—"give thyself to them."
  3. Taking "heed unto thyself."
  4. Testifying—saving both "thyself and them that hear."

—Ernest E. Smith.

THE CRUCIFIXION OF JESUS

Text.—Tit. 2:14.

I. **Why He was Crucified**
  1. He gave Himself.
  2. God gave Him.—Jno. 3:16; Acts 2:23.
  3. Slain by wicked hands.—
  4. For our redemption.—Luke 2:26.
II. **His "Crime"**
  1. "Jesus of Nazareth, King—."
  2. "Without guile."
  3. Gethsemane experience.
III. **Sayings on the Cross**
  1. "Father, forgive them, for they know not what they do."—Luke 23:34.
  2. "Woman, behold thy Son . . . Behold thy mother."—Jno. 19:27, 28.
  3. "I thirst."—Jno. 19:28.
  4. "Verily I say unto you, to-day shalt thou be with me in Paradise."—Luke 23:43.
  5. "My God, my God, why hast thou forsaken me?"—Matt. 27:46.
  6. "It is finished."—Jno. 19:30.
  7. "Father, into thy hands I commend my Spirit."—Luke 23:46.
IV. **What Christ Accomplished in His Death**
  1. Redeemed us "from all iniquity."
  2. Purified us.
  3. "A peculiar people, zealous of good works."
  4. How we may be cleansed.—I Jno. 1:7.
  5. "Repentance and remission of sins." Luke 24:46, 47.—K.

THE SUPREME TEST

By I. E. Burkhart

Texts: Matt. 22:37, "Thou shalt love the Lord." Psa. 116:1, "I love the Lord."

Introduction.—The texts are a command and a declaration. Men usually think it is easy to love God but difficult to love men. The foundation of love for man is love for God. That is doubtless why Jesus placed love for God as the first of the commandments. Much is said about patience, kindness, service and charity toward man, but little is said about the expressions of love toward God. If more were said of true love toward God less teaching would be necessary on love toward man.

I. **God's Command:**—"Thou shalt love." Matt. 22:37.
  1. Involves a difficulty—"love with all."
    (a) All the heart—seat of emotions
    (b) All the mind—seat of thoughts
    (c) All the soul—seat of the spiritual
    (d) All the strength—seat of physical action
  2. Calls for a distinction—both active and passive
    (a) Passive helps—secret prayer, meditation
    (b) Actively, love thrives while lovers toil
    (c) Practical duty is no hindrance to growth
  3. Is based on His nature
    (a) "God is love," I Jno. 4:8
    (b) Angels praise His love, Rev. 7:12
    (c) Sinners benefit by His love, Jno. 3:16
  4. Was exemplified by Jesus
    (a) In devotion He "continued all night in prayer to God" Luke 6:12
    (b) In temptation He "went up into a mountain alone to pray," Matt. 14:23
    (c) In conflict He said, "I honor my Father," Jno. 8:49
    (d) On the cross He said, "Father forgive them," Luke 23:34
II. **Man's Declaration:—"I love the Lord."** Psa. 116:1
  1. Love Him as a **Father**
    (a) A father is always a person
    (b) A father's influence is personal
    (c) A child's love for its father is personal
  2. Love Him as a **Teacher**
    (a) A teacher has a teaching (doctrine)
    (b) A teacher and his doctrine are inseparable
    (c) "If you love me (the teacher) keep my commandments (doctrine)," Jno. 14:15
  3. Love Him as a **Guide**
    (a) A guide shows the way
    (b) A guide shows perils in the way
    (c) A guide chooses between different ways
  4. Love Him as a **Master**
    (a) A master gives work
    (b) A master disciplines
    (c) A master exercises authority
III. **Results of Love Toward God are—**
  1. **Obedience** to His law
    (a) "Love is the fulfilling of the law," Rom. 13:10
    (b) "His commandments are not grievous," I Jno. 5:3
  2. **Fellowship** with Him
    (a) Lovers will get together
    (b) Fellowship grows out of love, I Jno. 1:3
  3. **Contentment** in His fold
    (a) Little with love beats much with hatred, Prov. 15:17
    (b) God's love is inexhaustible, Jer. 31:3
  4. **Power** for action
    (a) Warriors fight "for love" of country
    (b) Lovers struggle to win against rivals
    (c) Christians wield the sword of the Spirit in the spirit of love

Conclusion: May God lift us up to Himself and forgive our lovelessness. May spiritual divorces cease forever because every child has been truly united with his heavenly Father in love.

Hesston, Kans.

PREACHING IN PLAIN WORDS

When Moses was called of God to go to Pharaoh with a message demanding the release of the Israelites from their bondage, one of his objections to going was that he was not eloquent. This has been, and still is undoubtedly, one of the excuses still used by persons called of God to preach. "Pulpit oratory" has become quite an appropriate expression in the minds of some people to describe the utterances of the ministry. They have heard of Chrysostom, the golden-mouthed preacher of post-apostolic times, and want to imitate him and gain some of his fame.

The First Requisite in Preaching

The most important thing in preaching, of course, is that the preacher have a message for the people to whom he undertakes to speak. While the office of a preacher may be quite misunderstood by the majority of people to-day, it is nevertheless true that, in some more or less definite way, the people expect to hear what can be relied on in regard to the matter of religion from the preacher. That some preacher has said a certain thing is still received in some circles as reliable information on the subject concerning which the preacher vouchsafed to speak. He should therefore be careful what he speaks, for some may be desirous of hiding behind some error in belief that is supported by the words of some preacher.

What a serious responsibility, therefore, rests upon the preacher who is not careful of his words! How truly ought every minister of the Gospel to wait on God in prayer for the message he expects to deliver to his congregation! God still has something to say to the present generation, but it may be doubted if He does not often seek in vain for a messenger to carry to the people what He desires they shall hear.

Plainness in Speech Important

Having received from the Lord the message to be delivered, the preacher should study, not to make the message flowery, lest it be considered from its oratorical angle rather than from its moral or religious angle. If it is received merely as a display of good English and beautiful periods, it may attract all the attention of the hearers to that phase of its character to the neglect of its real worth. Good English there should be, as good as the speaker can manage, but this does not mean

that it must be a literary jewel. Earnestness there should be, but it should not be mere oratorical effort and display.

Richard Baxter, in the preface to his book on Conversion, says, in part: "The commonness and greatness of man's necessity commanded me to do anything that I could for their relief, and to bring forth water to cast on this fire, though I had not at hand a silver vessel to carry it in, nor thought it the most fit. The plainest words are the most profitable oratory in the weightiest matters. Fineness is for ornament, and delicacy for delight, but they meet not necessity, though sometimes they may attend that which does meet it. When they are united, it is hard for the necessitous reader to observe the ornaments and not be drawn away from the matter of necessity. We stand not on compliment when we run to quench a fire, nor call men out to it by an eloquent speech. If we see a man fall into fire or water, we stand not upon politeness in pulling him out, but lay hands on him as we can without delay. I shall never forget the relish of my soul when God first warmed my heart with these matters, and when I was newly entered into a seriousness in religion. It was the plain and pressing downright preacher only who seemed to me to be in good earnest, and to speak with life, and light, and weight; and it was such kind of writings that were wonderfully pleasant and savory to my soul. And I am apt to think that it is thus now with men, and that I should measure them by what I was."

These words may well be pondered by those who stand before congregations of people to instruct them in the things of God. Too often, we fear, ministers are tempted to tell their congregations strange and new things to make them think they are great preachers and thus to attract attention to themselves.

Words Easily Understood

Then, too, words should be used that are easily understood. The purpose of the preacher's message is to convey thought to the listener. If his words are not understood the thought is not conveyed. No one prepares himself for battle when the trumpet gives an uncertain sound, or when its call is not understood.

A teacher recently called attention to the fact that the Bible surpasses all other books in its use of one-syllable words, a conclusion he had reached by comparing portions of it with portions of readers used in graded schools. Its larger words, too, are words of common use the meaning of which is generally understood. This is what makes the English Bible in the Authorized Version the best example of good English there is in the language.

Sometimes, to be sure, there are shades of meaning not accurately conveyed by simple words. When it is necessary to use these their meaning should be explained, or their use such as to convey their meaning by the connection in which they occur.

To sum up: the minister should have a message from the Lord; then he should deliver that message in such words as make it understood by the people to whom it is sent.—The Gospel Minister.

THE STANDING OR KNEELING ORDER?

In the early days many ministers were of eccentric type. They were as rugged as they were righteous. They cared but little for conventions, but were moved mightily by their convictions. They suffered much persecution, but had great power. They were sometimes a laughing-stock, but when men paused to laugh they fell before God to lament.

Among this godly company was Jacob Kruber. He was witty: he was wise. He was sarcastic, yet simple. He lived in the days of the Revolution, and on one occasion shocked many by praying: "O Lord, have mercy on the Sovereigns of Europe; convert their souls; give them short lives and happy deaths; and let us have no more of them!"

One day a high-churchman confronted him with the question, "Do you belong to the standing order?" He quickly replied: "No, I belong to the kneeling order."

The "kneeling order" is well-nigh extinct. The practice of prayer is not common. Men have forgotten to kneel in prolonged and protracted seasons of prayer. They are proud of their ecclesiastical affiliations and associations, but impoverished by the failure of practice in prayer. They know little of "knee-work." They do not belong to Jacob Kruber's "kneeling order." They belong to a dozen and one other "orders," but, not to the "kneeling order;" and this is the best order in all the world! With these old praying men

Heaven seemed so vast and earth so small,
That man was nothing, since God was all.

Nowadays, earth is so vast and heaven so small, and "God is nothing" and "man is all."

Prayerlessness diminishes God. It loses God and substitutes man. Christian prayer is to know God. It cannot be otherwise. A man on his knees before God is in the place of vision and the place of provision.

The modern "pastor" does not lack intellectuality, he lacks spirituality. The modern "pastor" does not lack learning, he lacks burning. The modern "pastor" has too much society, not enough solitude. The modern "pastor" is too much with the people, and not enough with God. He rings door-bells well, but knocks but little at the door of Heaven. He is a good "mixer," but a poor separator. He answers many telephone calls, but at the expense of a connection with Heaven. The world is so much with him that the other world sees but little of him. He doesn't belong to the "kneeling order." He has (dare I say it) joined the sporting order!

No man can preach till he can pray. It is useless to try it!

There are many who belong to the "standing order," but not enough in the "kneeling order." A man bent and broken to the service of prayer is a most beautiful sight. O that God would raise up a great company to pray! Amen.—Old Timer.

WESLEY—ON HIS STYLE

"Is there need to apologize to sensible persons for the plainness of my style? A gentleman, whom I much love and respect, lately informed me, with much tenderness and courtesy, that men of candor made great allowance for the decay of my faculties; and did not expect me to write now, either with regard to sentiment or language, as I did thirty or forty years ago. Perhaps they are decayed, though I am not conscious of it. But is not this a fit occasion to explain myself concerning the style which I use from choice, not necessity? I could even now write floridly and rhetorically . . . but I dare not; because I seek the honor that cometh from God only. What is the praise of man to me, that have one foot in the grave, and am stepping into the land whence I shall not return? Therefore, I dare no more write in a fine style than wear a fine coat. But were it otherwise, had I time to spare, I should still write just as I do. I should purposely decline, what many admire, a highly ornamental style. I cannot admire French oratory; I despise it from my heart . . . . Let who will admire the French frippery, I am still for plain sound English.

"I think a preacher or writer of sermons has lost his way, when he imitates any of the French orators; even the most famous of them; even Massillon or Bourdaloue. Only let his language be plain, proper, and clear; and it is enough. God Himself has told us how to speak, both as to the matter and manner: 'If any man speak' in the name of God, 'let him speak as the oracles of God;' and if he would imitate any part of these above the rest, let it be the First Epistle of St. John. This is the style, the most excellent style, for every Gospel preacher. And let him aim at no more ornament than he finds in that sentence, which is the sum of the whole Gospel, 'We love him, because he first loved us.' "—John Wesley.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE POWER OF PRAYER

(Selected from R. A. Torrey's book, "The Power of Prayer and the Prayer of Power" by Beatrice L. Heisey.)

The following words on prayer have meant much to me in showing how to pray. May they also be of help to others. B. L. H.

(Continued from last week)

2. **With intense earnestness.** It is the intensely earnest prayer to which God pays attention and which He answers. We find in the Old Testament in Jer. 29:13, "Ye shall seek me and find me, when ye shall search for me with all your heart." We here discover the reason why so many of our prayers are unheard of God. There is so little heart in them, so little intensity of desire for the thing asked, that there is no reason why God should pay any attention to them. If we are to pray with power we must pray with intense earnestness, throw our whole soul into the prayer. Oh, that we might have more agonizing prayer. Have you ever gone to God in prayer and there was no earnestness in your prayer at all? It was just words, words, words, a mere matter of form and there seemed to be no real prayer in your heart. If there is ever a time when one needs to pray it is when he does not feel like praying. Be silent and look up to God to send His Holy Spirit, according to His promise, to move your heart to prayer and to awaken and create real earnestness in your heart in prayer: and He will send Him and you will pray with intense earnestness, very likely "with groanings which cannot be uttered."

3. **Of the Church.** The prayer that God particularly delights to answer is united prayer. Our Lord Jesus taught in Matt. 8:19, 20, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." God delights in the unity of His people, and He does everything in His power to promote that unity; and so He especially honors unity in prayer. There is power in the prayer of one true believer: there is far more power in the united prayer of two, and greater power in the united prayer of still more. But it must be real unity. Let me explain. Someone else has a burden on his heart. He comes to you and asks you to unite with him in praying for this thing and you consent, and you both pray for it. Now you are "agreed" in praying, but you are not agreed at all "as touching" the thing that you ask. He asks for it because he intensely desires it; and you ask for it simply because he asks you to ask for it. You are not at all agreed "as touching" the thing that you ask. But when God, by His Holy Spirit, puts the same burden on two hearts, and they thus in the unity of the Spirit pray for the same thing, there is not power enough on earth or in hell to keep them from getting it. Our Heavenly Father will do for them the thing that they ask.

Who can pray so as to get what they ask? "And whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight" (I Jno. 3:22). The impression that many people have is that all the promises in the Word of God in regard to His answering prayer are made to everybody, and that anybody can claim these promises; but this is very far from the truth. God's promises to answer prayer are made to certain specified persons, and God is very careful in His Word to tell us just who these persons are whose prayers He promises to answer. One of the most common sources of misinterpretation of the Word of God is the taking of promises that are made to one class of people and applying them to an entirely different class. Of course, when this is done, and people to whom the promises were never made claim them, disappointment is the inevitable result; they do not get what they ask and they think that God's promises have failed. But God's promises have not failed. Someone has claimed the fulfillment of that promise who had no right to take the promise as belonging to himself. God hears the prayers of those who "keep His commandments," that is, those who study His Word each day to find out what His will is, and who, when they discover what His will is, do it every time they find it. There are a multitude of men and women that take a promise that is made to someone else and apply it to themselves, and of course it fails. If you are on praying ground you belong to the class whose prayers God will answer and give you what you ask. If not, you do not belong to the class whose prayers God promises to answer.

Praying in the name of Jesus Christ: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do" (Jno. 14:13, 14).

1. **To whom the promise is made.**

Let us look at verse 12: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father," and then our Lord goes on to say, "And whatsoever ye (that is, ye that believe on the Son, as just defined) shall ask in my name, that will I do." The promise then is made, first of all, to those who believe upon Jesus Christ. Notice very carefully that it is not made to those who believe about Jesus Christ, but those who believe on Jesus Christ. God does not promise to answer the prayers of those who merely believe about Jesus Christ even though their faith is perfectly and rightly orthodox. He does promise to answer the prayers of those who believe on Jesus Christ. A person may believe perfectly correctly about Jesus Christ, and yet not believe on Him at all. The devil himself believes about Jesus Christ, and is doubtless perfectly orthodox; he knows more about Jesus Christ as He really is than we do, but the devil certainly does not believe on Jesus Christ.

2. **Praying in the name of Jesus.** Praying in the name Christ means more than merely attaching the phrase, "In Jesus' Name," or "for Jesus' sake," to your prayers. Many a man asks for things and puts that phrase "in Jesus' name" or "for Jesus' sake" in his prayer, while all the time he is really approaching God on the ground of some claim that he fancies that he has on God. And in reality, though he uses the phrase, he is not praying in the name of Jesus Christ but praying in his own name.

Multitudes are making the mistake. They fancy that because they are faithful church members, and active in Christian service, that God is under obligation to answer their prayers, that they have some claim on God. Not one of us has any claim on God; the best of us here, if we got what we deserved, would spend eternity in hell. We are miserable sinners. But Jesus Christ has claims on God and He has given us the right to draw near to God in His name, that is, on the ground of His claims on God. To pray, then, in the name of Jesus Christ, means simply this: That we recognize that we have no claims whatever on God. That we have no merit whatsoever in His sight, and, to recognize furthermore, that Jesus Christ has immeasurable claims on God, and has given us the right to draw near to God, not on the ground of our claims, but on the ground of His claims.

Time and time again Satan has said to me when I have dared to ask something of God that seemed very large, "Oh, don't dare to ask so great a thing as that. You are not worthy of anything so great as that," and I have replied "I know that I am not worthy of anything so great as that. I am not worthy of anything at all, but Jesus Christ is worthy of that and I am asking not on the ground of my claims upon God, but on the ground of His."

(To be continued)

SUNDAY SCHOOL LESSON

Lesson for Aug. 14, 1932—Ex. 20:12-21

THE TEN COMMANDMENTS II

Golden Text.—Thou shalt love thy neighbor as thyself.—Lev. 19:1.

Introductory.—In our last lesson we studied those of the Ten Commandments that referred to our duty towards God. In this lesson we complete the list of commandments, making a study of those that refer to our duty towards fellow men. There are six of these, as follows:

The Fifth Commandment—OBEDIENCE TO PARENTS (12).—"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is a very important commandment, one that stands at the very fore-front of our earthly interests, to say nothing of the heavenly. Paul writing to the Ephesians on this subject, enumerates three reasons why children should be obedient to parents: (1) "This is right." (2) "That it may be well with thee." (3) "Thou mayest live long on the earth." Where parents are obedient to God and children are obedient to their parents, the victory of life is more than half won. Both parents and children may well meditate upon what is involved in this commandment.

The Sixth Commandment—PEACE (13).—"Thou shalt not kill." In other words, life is too sacred for any man to trifle with it. God alone has the wisdom and the authority to say when and by what means a life shall be ended. If this command were universally obeyed, the world's greatest crushing burden (militarism) would be instantly removed. The nonresistant teachings of Jesus Christ the Prince of Peace are in perfect agreement with this commandment. Perhaps the most dastardly method of killing is that of character assassination.

The Seventh Commandment—SOCIAL PURITY (14).—"Thou shalt not commit adultery." The vile sin of licentiousness is a growing curse which destroys the souls of all people who give themselves over to it. The Bible specifically teaches us that persons polluted with this sin "shall not (in such state) inherit the kingdom of God" (Gal. 5:19-21). It is a moral rottenness which not only robs the soul of its nobility but pollutes the innermost depths of the soul and prepares it for the lowest depths of hell. Study the contributing causes of this vile sin, avoid them, and "keep thyself pure."

The Eighth Commandment—AGAINST STEALING (15).—"Thou shalt not steal." The direct application of this commandment is that of a prohibition against appropriating to yourself your neighbor's property without his or her consent. But we may profitably make this of wider application. Whatever is your neighbor's—money or its equivalent, good name, reputation, etc., etc.,—is a sacred possession that you may rightfully have only in case it is donated to you or upon honest bargaining you agree to give value received for what you get. Your neighbors land, live stock, home, fruits, grain, berries, melons, etc., may be your's only by honest bargaining or by gaining his consent to help yourself. Whoever violates this principle is a thief. It takes a smaller soul to steal an apple than it does to steal a fortune. Either, unrepented of, makes a person guilty before God.

The Ninth Commandment—AGAINST LYING (16).—"Thou shalt not bear false witness against thy neighbor." And this may be done through scheming and purposely leaving people under false impressions concerning your neighbor's character as well as by deliberately telling falsehoods about him. What God wants of us is to bear the marks of truthfulness in both our speech and actions. Happy the man or woman, boy or girl, who has the reputation for being absolutely truthful—and lives up to his or her reputation. One of the highest marks of nobility of soul is that of being true, in word and deed, under any and all circumstances.

The Tenth Commandment—AGAINST COVETOUSNESS (17-21).—Covetousness is to the heart what stealing is to the hands. A man may not be guilty of taking anything that does not belong to him, and yet be a thief at heart. Take, for example, Judas Iscariot's criticism against his Lord for permitting that woman to pour out that oil of spikenard when it might have been sold for three hundred pence. John says that Judas said this not because he cared for the poor but "because he was a thief." He was covetous—so very covetous that he eventually sold his Lord for money. Well may our Savior say, "Take heed and beware of covetousness." Reason: "A man's life consisteth not in the things which he possesseth?" If you would remain free from stealing and other crimes growing out of a selfish disposition, pray the Lord that He may take away every vestige of selfishness out of your soul. A covetous disposition is the very opposite of the generous, God-like, noble nature that prompts one to live for the good of others. It is they who are free from covetousness that stand in line for the inestimable riches above. Unselfishness is a jewel which all people should cherish. It is not necessary to covet it, for the very thought of coveting it would make the jewel vanish.—K.

Bible Meeting Topic

II. BIBLE MIRACLES—FIRE FROM HEAVEN (Jr.).—I Kings 18:17-39

Topic for August 14

MOTTO

"The God that answereth by fire, let him be God."

OUTLINE STUDY

I. When the Fire Came.

1. When God would accept the sacrifice of the people.—Lev. 9:24.
2. When God would punish those who offered strange fire.—Lev. 10:1, 2.
3. When God punished those who presumed to offer instead of Aaron.—Num. 16:31-35.
4. To show Gideon that his sacrifice was accepted.—Judg. 6:19-24.
5. To show Solomon and the people that God accepted them.—II Chron. 7:1.
6. To prove to Israel that God accepts Elijah's prayer and sacrifice.—I Kings 18:36-38.
7. Abel's offering was respected.—Gen. 4:4 (Did God send fire?).
8. To give Abraham a sign.—Gen. 15:17.
9. To rebuke the king of Israel who sought to do evil to Elijah.—II Kings 1:1-17.
10. The baptism of fire and the unquenchable fire.—Matt. 3:11, 12; Acts 2:3, 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Verse with the Word, "Fire."
2. God's Fire of Blessing.
3. God's Fire of Judgment.
4. Tell the Story of Elijah and Fire from Heaven.
5. Tell Other Stories of Fire from Heaven.
6. Lessons for Us from the Miracles of Fire.

For Seniors.

1. Fire as a Symbol in Sacred Things.
2. Fire as a Symbol of Blessing.
3. The Danger in Bringing Strange Fire.

PERSONAL THOUGHT

"The Lord, he is the God." Have we learned this important fact to the extent that we worship Him only?

SEED THOUGHTS

O worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Thy bountiful care, what tongue can recite
It breathes in the air, it shines in the light;
It streams from the hills, it descends from the plain,
And sweetly distils in the dew and the rain.

—Robert Grant.

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

—Andrew Reed.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, AUGUST 4, 1932

Field Notes

Bro. I. E. Burkhart of Hesston, Kans., filled the pulpit in the Masontown, Pa., Mennonite Church on Sunday morning and evening, July 24.

The brotherhood at Churchtown, Cumberland Co., Pa., has arranged for an all-day Sunday school meeting on Friday, Aug. 19. Instructors, S. G. Shetler and John H. Mosemann.

Bro. S. G. Shetler of Johnstown, Pa., is in Canada at the time of this writing, engaged in revival work. Last week was spent at the East Zorra Church near Tavistock, Ont.

Saturday, Aug. 13, is the date set for an all-day Sunday school meeting at the Kraybill Mennonite Church near Mt. Joy, Pa. An interesting program has been prepared.

Bro. J. K. Zook and family of Roseland, Neb., have spent some time among brethren and friends in Lancaster Co., Pa., where Bro. Z. filled appointments in a number of churches.

The Conservative Amish Mennonites expect to hold their annual conference this year with the Upper Deer Creek congregation near Wellman, Iowa, Aug. 29—Sept. 1. See announcement on last page.

Bro. Christian Gascho of Baden, Ont., we regret to learn, is seriously ill with rheumatic fever. Bro. Gascho has for many years been a faithful minister of the Gospel, and his many friends are praying for his recovery.

A harvest home and Sunday school meeting has been announced for Aug. 10, to be held at Mellingers Mennonite Church near Lancaster, Pa. May the Lord use the speakers to His glory and to the edifying of the body of members. L. H.

Among the recent visitors at the Publishing House, and with friends at Scottdale, were the following: A. L. Hess and wife and daughter Lydia R., Marion, Pa., Kathryn Kreider, Lititz, Pa., Merle W. Eshleman and wife, Harrisonburg, Va.

Bro. E. W. Kulp of Bally, Pa., sends us the following announcement: "Harvest home services at Boyertown, Pa., Sept. 3; and at Bally, Pa., Sept. 10, both at 1:30 P. M., standard time. We always appreciate to have visitors with us. Will you come?"

Three Scottdale preachers were serving other congregations over the week-end of July 24. Bro. J. L. Horst filled the regular appointments at Rockton, Pa., and Brethren J. A. Ressler and J. A. Brilhart filled appointments somewhere in Lancaster Co., Pa.

A brother writes us from Columbia, Pa.: "Singing classes to meet Aug. 7 at the Columbia Mission at 2:30 P. M. All classes from Mellingers, East Petersburg, Groffsdale, Lancaster, and Strasburg to take part. Conducted by Bro. Samuel Shotzberger. Bring 'Crown Him King' and old Church Hymnal."

Word reaches us that Bro. Eli G. Reist of Mt. Joy, Pa., for years prominently connected with mission boards, both the Mennonite Board of Missions and Charities and the Eastern Mennonite Board of Missions and Charities, has been called to his eternal reward. Funeral on Saturday afternoon, July 30. May God comfort the bereaved.

Correspondence

Carstairs, Alta.

Dear Herald Readers, Greetings in Jesus' Name:—Our series of meetings have drawn to a close recently, conducted by Bro. Paul Erb of Hesston, Kans., and a feeling of refreshing and encouragement was felt by all who attended. Three young people gave their souls into His keeping. Pray for them in their new-found walk in Christ. Prayers of the Father's believing followers are needed. Attendance during the revival was very good, and children's meetings and a talk to the S. S. teachers were given by Sister Erb and were keenly appreciated.

General attendance is good and the S. S. roll seems to be increasing. Praise God for the younger ones and the interest they show.

Conference was held at Duchess, Alta., and a goodly number from Carstairs were able to attend.

At present Bro. and Sister Noah Mack and Bro. A. A. Landis of Pennsylvania are with us. Services are being held the evenings of the 13th and 14th. These are all blessings from God the Father for us so undeserving. It is a privilege to be glad for, to hear from the older and true and tried in His work, and an encouragement to us who are less experienced.

May God bless us all and keep us faithful "Till He come."

July 23, 1932. Cor.

Manheim, Pa.

(Erisman's congregation)

Dear Herald Readers, Greetings in Jesus' Name:—The Lord has blessed us; to Him we give all honor. The work in the Church and Sunday school is prospering, for which we praise Him who directs all things. The Lord willing, we will have harvest home services at this place Aug. 4. All are welcome.

I was much impressed with the article of the Miller Sisters on warning our men of not living up to the Gospel standards of dress. The Bible strongly teaches that man should be the head of the home. Why not show a better example than many of them do at present? Dear young and old men, the plain garb has kept me out of many dangers through all walks of life. "For I give you good doctrine, forsake ye not my law" (Prov. 4:2).

Our song service and Bible study are well attended and inspiring. Pray for us.

Mrs. Clayton S. Brubaker.

July 23, 1932.

Wolford, N. Dak.

(Lakeview congregation)

Dear Herald Readers:—Since our last writing we have had the privilege of having Bro. J. M. Kreider of Palmyra, Mo., with us for our revival meetings, during the week of June 27 to the evening of July 3. We must surely feel the Lord does still hear and answer prayer. We are now having instruction meetings with a class

of eleven. Let us pray that they may hold out faithful to the end.

On Sunday, July 3, Bro. D. H. Bender and family, also Sister Amy Glick and daughters and Sister Hettie Kreider of Minot, N. Dak., were here to worship with us.

We have been blest with both spiritual and natural food.

We started our mid-week meeting about three weeks ago with the study of "Mennonite Church History." We are having good attendance.

Remember us in prayer.

July 23, 1932. Minnie Stoll.

Creamery, Pa.

"Bless the Lord, O my soul: and all that is within me: bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles" (Psa. 103:1-5).

And again (I Thess. 5:18), "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

We therefore feel obligated to hold our yearly Harvest Home Meetings at the following places and dates and extend a general invitation to attend these meetings.

Skippack, August 9.
Providence, August 11.
Worcester, August 16.

July 25, 1932. Warren G. Bean.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Bro. Elmer B. Moyer of Souderton, Pa., was with us on Sunday, July 3, and gave us two much appreciated sermons.

The community summer Bible school for pupils from the ages of four to sixteen was held for two weeks, July 11-22. The attendance is increasing from year to year. The total enrollment this year was 456, with an average daily attendance of over 360. The work is in charge of Bro. C. F. Derstine as director, and a staff of 10 teachers and 11 assistants. Bro. A. C. Kolb was musical director. Most of the teachers were from the local district. Those from outside points were the following brethren and sisters: Fern Miller, Goshen, Ind.; Orpha Troyer, Walnut Creek, Ohio; Harold D. Groh, and Louida Bauman, Toronto; and Lewis Smith of Stouffville, Ont. On the closing day a suitable program was rendered in the evening, when rewards were given and also diplomas to the ones who graduated. Bro. S. G. Shetler of Johnstown, Pa., was present and gave a short address.

A converts' instruction class has been in progress for some weeks and baptismal services will be held in the near future.

Bro. C. F. Derstine and part of the family are leaving for a visit to his parental home at Souderton, Pa., for a week or two.

July 25, 1932. Geo. A. Weber.

Darien Center, N. Y.

(Alden congregation)

Dear Herald Readers:—We feel thankful to our heavenly Father for the many blessings, spiritual and temporal, we are permitted to enjoy.

On July 3 and 4 we had a very interesting S. S. Conference, the program being prepared by the Executive Committee of the Ontario Mennonite S. S. conference, and held with the Sand Hill congregation at Sand Hill, New York. Every one present seemed to feel that the day was well spent.

On Monday afternoon Bro. H. S. Bender of Goshen, Ind., gave us some of his experiences in Mennonite Relief work, telling us how the Russian Mennonites were persecuted. I am sure every heart was touched, as it was shown with tears. In the evening an offering was taken to help in relief work: (If all the money that was spent on the 4th of July for fire works and other enjoyments would have been given to the cause of the Lord, and in the spreading of the Gospel, wouldn't it have pleased the Lord?)

Bro. M. S. Zehr was with us for over a week, visiting each home and bringing to us the blessed Word every evening. On Tuesday evening the preparatory services were held. On Sunday morning, July 17, communion services were held with Bro. M. S. Zehr in charge. One sister was received into the church by letter. Votes were taken for candidates for ministers. The Lord very definitely answered prayers, three brethren were chosen. On Sunday evening ordination services were held, at which time Bro. Noah Miller was chosen by lot and ordained to the ministry. May the prayers of God's people ascend to the throne of God, that our brother may be a faithful worker in God's vineyard.

Bro. J. L. Stauffer of the Eastern Mennonite School was also with us and gave us an inspiring message. Three other churches were assembled with us that evening. We were glad for all the visitors, and for the messages that were brought. I am sure we can say with the psalmist, "The Lord hath done great things for us, whereof we are glad."

We were also reminded of the uncertainty of our lives, and that we have no abiding city here. Sister Katie Mast was laid to rest on Thursday, aged 46 years. The Sand Hill congregation loses a faithful member, a faithful teacher, and the home a faithful mother. We all sympathize with the bereft ones. The Lord Jesus alone can comfort.

On Thursday evening, July 21, Bro. S. G. Shetler, on his way to Ontario, stopped with us and brought us a very interesting message, from "The **Empty Things** in the Bible."

We extend a hearty invitation to all, come and visit us, especially to the ministers. It encourages us to have you here. Pray for the work at Alden.

July 25, 1932. Martha Jantzi.

Kenmare, N. Dak.

Dear Herald Readers:—Our evangelistic meetings started July 15 with Bro. Milo Kauffman in charge, continuing each evening for one week. The Word was preached with power, and the lost were made to realize their condition and accept Christ as their Savior. As a visible result eight souls made the wise choice, and a number renewed their covenant with God. May we remember them in prayer that they may be willing to forsake all and follow Him.

Bro. and Sister Kauffman left here for Minot, N. Dak., on Saturday the 23rd. May God richly bless them in their efforts for Him wherever they go.

Our natural harvest is also being gathered in, not as good as some other years. The grasshoppers did considerable damage. We have good gardens and an abundance of wild berries.

July 27, 1932. Stella Lehman.

Greenwood, Del.

The Conservative A. M. congregation at this place was favored, on the dates mentioned, by live messages by the following brethren:

Brethren John S. Mast of Elverson, Pa., and Melvin Bishop of Blooming Glen, Pa., in an all-day meeting July 4.

Bro. Kore Zook of Roseland, Neb., on July 10, who with his family is on an extended visit through the East.

Bro. A. D. Wenger of Harrisonburg, Va., on July 15.

Bro. A. J. Metzler of Masontown, Pa., on July 23.

All these visits and messages were highly appreciated.

Fraternally,

July 27, 1932. Nevin Bender.

Freeport, Ill.

Dear Herald Readers, Greeting:—We have many reasons to be grateful to our kind heavenly Father for the many blessings we are enjoying from day to day. On the evening of June 22, Bro. N. H. Mack of New Holland, Pa., and Bro. A. A. Landis of Ephrata, Pa., brought us inspiring messages. Bro. Mack's message was based on Tit. 2:15 and Bro. Landis spoke from Tit. 2:11, 12.

On July 5 Bro. Joseph Graber of Dhamtari, India, brought us a message from India. On July 22 Bro. P. A. Friesen and Bro. M. C. Lehman, both

(Continued on page 380)

Miscellaneous

BE READY

By Elmer Schrock

For the Gospel Herald.

If you want to meet Christ when He comes in the air,
You then must be ready, and now should prepare;
Oh don't put it off, nor linger and wait,
For He may come to-day—'twill then be too late.

Remember the virgins, how in that dark night,
Their lamps had gone out and they had no light;
They went to buy oil but, oh sad to say
The bridegroom came there while they were away.

Chenoa, Ill.

"WHY I DO NOT GO TO CHURCH"

By Ruth Grove

For the Gospel Herald.

I have just finished reading an article on this subject, written by Charles W. Wood and published in the April 6, 1929, number of the Christian Herald.

I cannot but agree with him on some of the points. Speaking of Jesus Christ, he says: "But I never meet Him in church. He may be there, but something always hides Him from me. In the first place, there is music. The solemn organ voluntary may have its human uses, but I have no more use for it than I have for gold buckles on knee breeches at a royal splurge. Perhaps it is because I am constitutionally incapable of worship, but it seems to me to be the essence of bunk."

The soul who is really hungering and thirsting after a knowledge of the Word of God, and the Spirit-power of the Holy Ghost does certainly feel repulsed upon attending some of the modern church services. Why? The only reason that I can see is that the Spirit of God is absent.

It is true that almost all of the large city churches have pipe organs. If they do not have pipe organs, they at least have a piano. But do these inventions guarantee Christ's presence in their services?

Our own little mission Sunday school services being conducted in the afternoon, I have the privilege of attending the Sunday morning services of other denominations and have done so several times. But what a contrast. I shall not criticize these churches wholesale because there are a few of the members who have the love of God in their hearts. But how about the majority who attend church—possibly play the instrument, sing in the choir, or even attempt to teach or preach the Word? I attended the services mentioned to receive a spiritual blessing. But did the sermon or the thoughts presented help to bring me in closer fellowship with Christ? No; like Mr. Wood, I failed to get it.

He also says in his article: "If I were running a church, I should surely want to make it attractive to sinners, even at the expense of making it unattractive to saints." And I fear that that is what too many of the churches have done to-day—or they have tried to do so. They have cared more for the increase in the numbers than they have for the power of God in their midst. And what is the result? Neither the saint nor the sinner cares to go. The church is beautiful as far as eye can see. The saint does not care to go because he receives no blessing. There is no spiritual uplifting. The sinner does not care to go because he sees nothing that might benefit him. Those that sing in the choir are singing religious hymns. They are in a religious service now, but where will they be in a few hours? Many may be found in a theater or at some dance later, maybe upon leaving the services.

You may think this to be unreasonable, but let me tell you of an instance that I know to be true. I was spending a few days away from home taking teachers' examinations and staying in a certain home. The last evening I was there I went with the lady to the Christian church where revival meetings were being held. But this is what she said before we went: "You are perfectly welcome to go with me, but I am going to a show after the meeting."

This lady was one of a quartette who sang a special song preceding the sermon. I do not remember the name of the song, but it was a song, the words of which brought out that those singing were leaving all this world's pleasures in order to serve God. I thought of it that night, and have often thought of it since, Did she think of the words she was singing? Did they mean anything to her? I fear they did not, for if they did, how could she be found among those who went to the show immediately after the church services.

How sad it is to the child of God to see how deeply engrossed the people of this world are in the pleasures of the world. It is no wonder the Holy Spirit is not found in the church. There is no room for Him in the hearts of the people. The saint does not feel at home in the presence of such people. Nor does the sinner feel the need of salvation, for he can point to such people and say, "I am as good as they are."

Then one can go to other churches of which there are a few, where the ministers seemed filled with the Holy Spirit and have a message from God. Here one really feels like they have received something worth while. And how the message, or certain parts of it, seems to grip you and make you think more seriously of your own life. That is the kind of a sermon that I like—one that really makes you feel the nearness of God.

In the Sunday school as well as in the preaching and also in the short talks given by God's children in their own testimonies can make you feel like God is in your midst, and also in their prayers. But why is it that the prayers of some people, or their talks seem to draw us each closer to God? I believe it is their nearness to Him in their daily life. If they live close to Him in their everyday life, they cannot help but have His Holy Spirit with them at all times. He will be close to them and will draw them into His precious nearness. And what a blessed privilege it is to feel His presence.

Iowa City, Iowa.

PAY-ROLLS

By A. A. Miller

For the Gospel Herald.

Here are the oldest pay-rolls I find anywhere and they are the only ones I can find that never run out. They never run into bankruptcy. This pay-roll is never short—there is never too little to pay what was agreed upon 1900 years ago. It is just as good and true as the day it was made and the One who made this roll is still holding it. This pay-roll was never changed one iota and never will be. All those whose names are on this pay-roll need never be afraid that their pay will be held back. The same One who made this roll is also the Pay Master and Judge.

Now we want to get to the real foundation of this roll and its conditions as given. Let us turn to Matt. 25:31-46. Here we have the rules and by-laws of the whole matter. Here we see we cannot get through this world or life and not get our pay out of one or the other of two pay-rolls. I am thankful that God all through His Word tells us how to live so we may get our pay out of the good pay-roll of Matthew where these pay-rolls are given. We are given very simple rules and acts whereby we receive our pay.

Here comes the great division of the roll—out of which roll we draw our pay. Notice that we get our pay for what we do and what we don't do. This is what brings the difference in the pay. Oh, the difference is so great that we cannot reach the right pay unless we come to the Author and Finisher of the same. He will help us through and see that we get the right one. Here in this same chapter, Matt. 25:30 we see that the unprofitable servant is cast into outer darkness. He receives his pay in full. Verses 32 and 33 give us the full evidence that those on the left have to accept their pay just as well as those on the right. At this time everything will be closed and

finished when the Great Judge says it is finished.

Let us all get ready for that great and notable day which I think is surely coming ere long.

Sugar Creek, O.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE WRESTLING MATCH AT JABBOK

By I. E. Burkhart

For the Gospel Herald.

TEXT: There wrestled a man with him until the breaking of the day.—Gen. 32:24.

In these days when wrestling matches, prize fights, ball games, and other athletic contests absorb so much time, attention, and money, it should be of interest to study a wrestling match recorded in the Book that has been giving reliable information to mankind through countless generations. The match began at sundown, twenty years after Isaac's son Jacob left home with his brother's birthright and blessing. The stadium was on the bank of the brook Jabbok, a small river flowing into the Jordan half way between the sea of Galilee and the Dead sea. The contestants were an angel of God versus Jacob, son of the patriarch Isaac. The spectators represented the inhabitants of the glory world and the multitudes of the realms of darkness. Jacob's conscience was the referee and God served as judge and umpire. The contest closed at daybreak. Let us study the struggle and its meaning.

Preliminaries to the Struggle

As is well known, Jacob and his mother had formed a conspiracy against Esau in order to get Jacob's birthright and blessing from the father Isaac. Esau's violent anger after this made it unsafe for Jacob to be at home, so his mother advised that he travel to Padanaram where her brother Laban lived and stay until Esau had time to get over his murderous anger. The first night of the journey he had a vision of a ladder reaching from heaven to earth with angels going up and down upon it. Then after that we learn no more of any prayers made by Jacob to God until the great struggle at Jabbok.

The Bible tells us about Jacob's marriage, his work, his business success, but not about any prayer. The reason for this seems to be that Jacob was too much engrossed in his work and welfare. In fact, he says: "Thus I was; in the day the drought consumed me, and the frost by night, and my sleep fled from mine eyes." (Gen. 31:40). The night watch for calves and camels was more important than the night watch of the soul. So for twenty long years God was seeking to bring this efficient and gifted stock-raiser to a showdown and "have it out" with him. There was not only prayerlessness with Jacob. There was also great sin in his life. All this time he was going on forgiving himself his sin against Esau, and all the while Esau was nursing the wound of that same crime. A day must come when both will look at it from the standpoint of confession and forgiveness.

When God was able to get the ear of busy Jacob, He commanded him to "return to the land of his fathers and his kindred." He took leave from Laban and started for the old home with his families, servants, and herds. The nearer home he got the more worried he became at the thought of meeting Esau. He sent a committee to go ahead and prepare the way for this meeting. (Gen. 32:3.) The committee reported back that Esau is coming to meet Jacob accompanied by four hundred men (32:6). This news gave Jacob the fright of all time (32:7, 11). He immediately set about to arrange for the inevitable hour when he and his brother will stand face to face, for better or for worse. He prepared a gift for Esau consisting of five groups of animals: goats, sheep, camels, cows, and asses. Each group was to be presented separately to Esau (32:13-20). Imagine what an impression this would make upon that hairy hunter who twenty years before admitted that an empty stomach had more influence over him than the blessing of God, thus "despising his birthright," (25:29-34). Jacob is using his wits as usual.

The Struggle

After that expensive present was sent, Jacob arranged the remaining flocks and placed them in the lead. He placed his families next. They were still all on the north side of Jabbok. He sent them over the brook to the south side for the night, but he himself remained alone on the other bank, (32:24).

What a battle was on in his soul. Twenty years before he was getting things according to his own wisdom. That night he used his intelligence, but he saw that it was not enough. He felt the call of the Spirit to prayer. The tragedies, the wrongs, the prayerlessness, memories of the old home flooded his soul until he felt himself swept off his feet. As he sank to his knees he felt the hand of an angel upon him. The angel urged him to go to the bottom of the whole tangle. Jacob drew back, but the grip of the angel, the pressure of his conscience, the promptings of the Spirit, and probably most of all, Jacob's constant faith that somehow and in some way God had a great work for him to do, made such a combined appeal to the real Jacob that the struggle took on a different aspect. At first God was the aggressor in the person of the angel but before the night ended Jacob was actually carrying the struggle forward. The angel asked to be excused, but Jacob said he first wanted the victory (32:26). So the angel tarried with him. How the ghosts of memory paraded up and down that bank. Now he sees the stormy face of Esau. Now he remembers the lie to his aged father. Then he calls to mind the ladder at Bethel. Yet again he remembers the dimmed eyes of father Isaac which saw so little of this world's sin but which looked into eternity with clear vision. The angel moves to go, but Jacob rushes to him with the strength of a warrior warmed to the fray. The angel sees that that strength must be broken so the thigh is touched. Then the struggle ended. The angel went on his way. Jacob arose and limped back to his families, his servants, and his flocks. How changed he is: calm courage with which to face Esau, limp in body but powerful in the inner life, and a new name to designate that God had promoted him in His kingdom to the rank of a prince. Jacob had prevailed in his night of prayer.

The Moral of the Struggle

Who has not come to Jabbok? Who has not been at the crossroads? It has been said, "The rich, the happy, and the healthy seldom pray." But who has all these at one time? God follows as long as there is hope. He will pitch battle any time with anyone who has soul enough, honesty enough to go to the bottom. But we must do like Jacob. We must make preparation for prayer, set aside time, find an unmolested place, and then stay until all the walls that separate from God are broken down. Jacob had to stay long. He could not brush away quickly all the callouses of twenty prayerless, carnal years. He learned that when one goes down the long lane of formal lifelessness that it is a long way back. Jacob could not ask aright. He had lost the language of prayer. He had lost the fellowship of prayer. The longer he tarried that night the clearer did the Spirit show him the "great gulf

fixed" between the Father and himself. So the angel must continue his help until that gulf is spanned.

The lesson is abundantly plain. There is a real price that must be paid for power. The silent vigils of Jacob's long night became more and more the heralds of a new day. The past must be laid open before God. Thoughts and memories must be brought into the obedience of the Lord. We and ours should be committed once and for all to God. Our old names should be repudiated. Our old strength must be crushed. Then out of that wreckage will come the new day, the new man, the new power. Esau's ferocity will not deter those who wait "until the breaking of the day."

Hesston, Kans.

CORRESPONDENCE

(Continued from page 377)

missionaries on furlough from India, gave us very interesting messages.

The fresh air children from Chicago are in our midst at this time.

We welcome Sister Bertha Sieber and family of Idaho, who have come to make their home at this place.

On July 4 the greater part of our congregation attended an all-day meeting with the Sterling congregation.

We appreciate the interest shown and also the attendance at our church services. Yet we need the prayers of God's people, while many are yet outside the fold.

July 27, 1932. Ida Kniss.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers,

Greetings:—Our summer Bible school closed on the first of July. There was a very good interest manifested during the three weeks while the school was in session, both by the teachers and the pupils. The average attendance for the term was 144. There were about 70 who had a perfect attendance for the term. May the Lord bless what was done, for His glory. At the public program given by the children quite a few parents were present and expressed themselves favorably impressed with the work. There were in regular attendance a number of the Sunday school pupils who are considering the matter of accepting Christ openly. May the Holy Spirit work in them that regeneration that will make them new creatures in Christ Jesus.

We were glad to have Bro. and Sister Clayton Bergey of Fentress, Va., stop with us on July 5. In the evening he brought us a message from the Word. Then, too, we were glad to have Bro. E. F. Hartzler bring us a message on Sunday evening, July 10, on "Bible Teachings Regarding War." Many helpful statements which provoked farther thought, were presented on the subject.

This letter is being written from Eastern Pennsylvania, where the Mission family is spending a few weeks visiting with relatives and friends. We expect to return the fore part of next month. We are glad to return to what we once called home for this visit, after the absence of about a year.

Death has called another one of our members,—the third for less than a year's time—Sister Susie Headings. For some time she had been afflicted with cancer. For a number of months she was receiving care at the Faith Hospital and Sanitarium, Springfield, Ohio, where she passed away on July 12. She was buried at West Liberty, Ohio, her former home.

We wish to acknowledge with sincere thanks the following food and clothing received during the month of June:

Beech Cong., Ohio	$27.25
Becher's Dairy, Beech Cong., Ohio	9.58
Friends, Canton, Ohio	1.05
A Friend	.35
D. J. Schwary, Canton	.40
Mrs. Allen, Canton	.50
Mrs. Smucker, Smithville, O.	.25
John Hartzler, Orrville, O.	2.25
John Miller, Beech Cong., Ohio	1.20
Simon Slabaugh, Canton Cong.	.50
Rudy Stauffer, Salem (Wayne Co.) O.	.65
Frank Reinford, Skippack Cong., Pa.	4.18
Leidy Fulmer, Blooming Glen Cong., Pa.	.60
Edwin Bowen, Canton	.20
Dema Horst, Dalton, Ohio	.25
Total	$49.21

Clothing

Oak Grove Sewing Circle (Wayne Co.) Ohio	$10.20

July 28, 1932. Wm. G. Detweiler, Supt.

Willow Street, Pa.

(Brick congregation)

Greeting to Herald Readers:—

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Through life's changing scenes, whether the way be dark or fair, how precious that we have a Savior who will protect us with the shadow of His wing and bring us safely to that desired haven.

The work has been going on as usual at this place.

Some of our mission speakers the last several months have been: Bro. Elmer Martin of Mellingers, Sister Mary Garber of Willow Street, and Bro. Jacob Miller of Lancaster. All gave very helpful messages.

Since the last letter from this place Sister Barbara Herr, wife of Bro. Henry B. Herr, passed on to be with the Lord.

Remember the work at this place by prayer and by visit.

July 28, 1932. Cor.

GOSHEN COLLEGE NOTES

Because it has been some time since news items from the College have appeared in the Herald, it may be just as well to begin with a brief report of commencement. From the time that Bro. S. C. Yoder, President of the College, preached the baccalaureate sermon to a capacity audience of people from many states on Sunday evening, June 5, until he conferred the degrees on the class of 1932 on Wednesday evening, June 8, commencement events proceeded with even more than their usual success. Bro. Yoder, speaking from the text, "The Stone which the builders rejected, the same is become the head of the corner," held up Christ as the only Savior and Redeemer and warned the graduates that whatever success a man may seem to gain, his life is devoid of its true beauty and completeness if he has attempted to build without Jesus Christ.

On Monday evening the graduating class gave a short program on the campus to present the class gift to the College and to charge the Juniors with the custody of student ideals for the coming year. Afterward the large audience filled Assembly Hall to hear the remainder of the senior class program. James Steiner of North Lima, Ohio, Lilly Esch of Mio, Mich., and Niemann Brunk of Goshen, Ind., all emphasized the necessity of intimate association with Christ and of making Him the center of life's plans and activity.

Tuesday was given over to the alumni. At ten o'clock the literary societies held their annual reunions in their various halls. In the afternoon alumni and other visitors enjoyed an opportunity to hear the College choruses directed by Bro. Walter Yoder, teacher of music in the College, give an informal program in Assembly Hall. The annual business meeting and reunion of alumni and friends took place in the College dining hall in the evening. The association adopted an amendment to the Constitution extending membership in the association to all former students who have been enrolled in the Elkhart Institute or Goshen College for one full school year. This makes membership possible to many former students who were unable to attend long enough to complete a course but who are deeply interested in the welfare of the College and who are actively engaged in the Lord's service in the Mennonite Church. The following directors were elected for the next three years: F. S. Ebersole, Goshen, Ind.; J. C. Meyer, Cleveland, Ohio; O. O. Miller, Akron, Pa.; Howard Yoder, Smithville, Ohio; Melvin Gingerich, Washington, Iowa; and Niemann Brunk, Goshen, Ind.

Bro. M. C. Lehman had charge of the program. Inspirational talks were given by several brethren. One by Joseph D. Graber, missionary on furlough from India, on "Lions in India," was especially interesting. The men's chorus furnished the music.

On Wednesday morning the final Chapel service was conducted by Bro. Sanford Yoder. A large number of friends met with the faculty and student body. Following Chapel, the final devotional meeting was conducted

by the Y. P. C. A. Students, alumni, and teachers spoke, emphasizing, especially, the need of being a living witness to the salvation that is in Christ Jesus by showing forth before the world the life of Christ in the believer.

In the evening every available seat was occupied when we met for the final program of the 1932 commencement season. C. C. Ellis, president of Juniata College, Huntingdon, Pa., delivered an excellent address on "Education in a Changing World." He emphasized the importance of remembering that, while many things in the world are changing, God and His Word do not change. Education to have value, therefore, must take into account not only that the world is changing in certain external respects, but also that the Bible is now, as it always has been, the only revelation of God, the only Guide to salvation, the only inerrant Rule of Life.

Seven young people from Canada, Pennsylvania, Iowa, and Indiana graduated from the Academy. The thirty-two graduates from the College are from India, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Iowa, and Nebraska. Four of the college graduates are active ministers: Mennonite, Brethren in Christ, Brethren, and Methodist. All but six of the graduates are Mennonites.

Bro. S. C. Yoder has been extremely busy this summer. Immediately after commencement he left for an extended trip west in the interests of the College and of the Mennonite Board of Missions and Charities. On the way he stopped at Chicago, Ill.; Milford, Neb.; and Thurman, Limon, and Colorado Springs, Colo. At all these places he filled speaking appointments. At La Junta, Colo., he attended a meeting of the board of directors of the Mennonite Hospital, of which he is a member. On his return he stopped at Hesston, Kans., and Pryor, Okla. Brother Yoder reports good interest in the College throughout the Church and is hopeful of a good attendance this coming year. He is enrolled in the Winona Lake School of Theology for the summer. On July 3 we were glad to have him preach for us at the College again. On July 17 he worshipped with the brethren at the Central Church in Fulton County, Ohio. He assisted in the funeral service for Bro. Allen Christophel of the Yellow Creek congregation, July 22.

Bro. Harold S. Bender, acting dean of the College, is also carrying a heavy load this summer. His duties as editor of the Mennonite Quarterly Review and as librarian of the Mennonite Historical Library consume whatever odd moments he might be able to spare from his administrative tasks. He returned a week ago from a four-week trip through Ontario, New York and other states soliciting for the College. During his two weeks work in Ontario he visited all the congregations in the conference and in most of them he gave addresses on "Present Conditions in Russia" or on Mennonite history. He delivered several addresses at the all day Fourth of July meeting at the church near Clarence Center, N. Y., and filled a number of appointments in Pennsylvania. Brother Bender reports that the response to the appeal for financial aid was good considering the difficult times in which farmers everywhere find themselves. With very few exceptions there is a sympathetic response to the appeal. Prospects are good for a considerable number of students from both Ontario and Pennsylvania. These two sections should send more students this coming year than in the past year. On July 23 Brother Bender expects, the Lord willing, to begin the solicitation for funds in Ohio with the churches in Holmes county.

The summer school is serving about eighty young people. Thanks to the careful planning and administrative ability of the director, Bro. Silas Hertzler, it is possible this summer, for the first time in several years, for our Mennonite young people and others to take normal work in Goshen College in preparation for elementary teaching. A model school is being conducted in which eight students are doing practise teaching in elementary subjects. This course is now required in Illinois as well as adjoining states. The following brethren and sisters from the regular staff are teaching from one to three courses: Silas Hertzler, Glen R. Miller, Elizabeth Horsch Bender, Amy Enss, Verna Graber Smith, Arthur L. Sprunger, John Umble, U. Grant Weaver, Samuel W. Witmer, and Roland Yoder. The following special instructors teach one course each: John Bender, Frank Hartzler, Pearl Klopfenstein Miller, Mary Royer, and O. L. Walter. Over thirty courses are offered in academy, college, and normal training departments.

Faculty members, not engaged in administrative duties or in teaching in the Summer Session at the College, are improving their time in various ways. D. A. Lehman is studying at the University of Michigan. Willard Smith, continuing graduate work in history at the University of Chicago, returns home over week-ends to take his place as superintendent of the College Sunday school. Gustav Enss is doing research work in Christian theology. Paul Bender, newly elected professor of physics, has not yet arrived on the campus. Lydia Shenk, teacher of French, is spending vacation in the East. Her home is in Virginia. Walter Yoder is continuing his study of music at Bradley Polytechnic Institute at Peoria, Ill. Sana Troyer Witmer spent the month of June visiting her brothers and sisters in Ohio. Olive Wyse assisted in the Vacation Bible school at the College this summer. Fyrne Miller is teaching in the Vacation Bible school at Kitchener, Ontario. Samuel A. Yoder is one of the Vacation Bible school teachers at the Detroit Mennonite Mission. Noble Kreider is spending the summer in California.

The College congregation conducted a five weeks vacation Bible school in the administration building. The school closed July 8. Mary Royer, Orrville, Ohio, who received her Master's degree from the George Peabody College for Teachers at Nashville, Tennessee, last year, was the director. The teachers were: Nellie Miller, Olive Wyse, Elva Gunden, Edwin Herner, Joanna Sudermann Andreas, Marie Miller Herner, and Waldo Lehman. The enrollment was over ninety and the interest so good that the congregation will probably hold another school next summer. Much of the credit for the organization and success of the school should go to Bro. Silas Hertzler who has urged the need for some time and who did much careful planning to make it possible.

Bro. C. L. Graber of Wayland, Iowa, preached for us July 10, and Bro. M. C. Lehman on July 17.

Bro. M. C. Lehman has been visiting prospective students in Ohio since his work at Yale University ended for the year. The reports that he sends in are very encouraging. At present, Brother Lehman is visiting Mennonite communities in Illinois in his work of student solicitation. Later he expects to go on to other western states.

One of our students submits the following in answer to a request for an item on our East Goshen Extension Sunday school: "Within the last two weeks two of our hopes have become a reality. We now have the school divided into departments and for the past two Sundays we have been having church services following Sunday school. We hope that it will be possible to hold church services every Sunday. Bro. S. C. Yoder conducted our first preaching service in East Goshen on July 10, and on Sunday July 17, Bro. G. H. Enss took charge. We have one more dream which we hope may also become a reality in the near future —that of having a small chapel or church building to accommodate our work in East Goshen. We feel that this would aid greatly in reaching the adult group of this section of the city, who do not hear the message of Christ elsewhere. Will you remember the work daily?"

May the Lord bless the efforts of our young people who are laboring to save the lost in East Goshen!

July 22, 1932. John Umble.

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Alberta-Saskatchewan Mennonite Conference, held with the Duchess Congregation near Duchess, Alta., July 7, 1932.

A ministers' meeting was held on July 6, in the afternoon, to arrange for the work of Conference and in which the problems of the ministry were discussed in a heart-to-heart way. Bro. Noah Mack also gave a helpful talk to the ministry at this meeting.

Conference proper opened in the morning of July 7 with singing, and Bro. H. B. Ramer read Isa. 6 and led in prayer.

The following committees were appointed:

Resolutions: Paul Erb, A. A. Landis, Clarence J. Ramer.

Nominating: M. H. Schmitt, Isaac Miller, H. B. Ramer.

Bro. Noah Mack preached the Conference sermon, basing his message on Acts 2:41, 42.

The Church and the Christian life are typified in the Old Testament ceremonies, especially in that of the ark. The ark was the means of conveying God's people from the first world to the sec-

ond. One door to the ark represented Jesus as the only way to salvation. One window in the top shut out the outside world from the view of those sheltered within. Modern ideas put many windows in the ark.

The lamb sacrificed is a type of Jesus as the Lamb without blemish slain for our sins. The whole lamb was to be consumed. All the Word must be accepted. The blood on the door posts was an outward token of the crucifixion.

The vision of Isaiah is typical of the needed cleansing of every one who will hear the call of the Lord.

The children of Israel rebelled in their transfer from Egypt to Canaan foreshadows the failure of individuals to rise to complete victory. Temptation and suffering are to be expected to keep us humble in His service.

Testimony to the sermon was given by each of ministering brethren present as follows:

Bishops: N. E. Roth, Isaac Miller, M. H. Schmitt.

Ministers: H. B. Ramer, H. J. Harder, M. D. Stutzman, Clarence J. Ramer, Abe Reist, Paul Erb*, A. A. Landis*, M. E. Brenneman*.

Deacon: Menno Gingerich.

Afternoon Session

Devotion, by Isaac Miller. Psalm 63.

The minutes of the last Conference were read and accepted.

Church records were read and accepted.

Report of the delegate to the Pacific Coast Conference was given by Bro. H. J. Harder.

Report of the delegate to General Conference was given by Bro. H. B. Ramer.

Minutes of the district Mission Board were read by the secretary, H. J. Harder, and approved.

Question I. **Present-day obstacles hindering the promotion of our Mennonite faith, and how to meet them,** by Paul Erb.

Obstacles to the promotion of the Mennonite faith will be found in the faith itself, in the people who hear it preached, or in the people who preach it and live it.

The faith contains an inherent obstacle to a wholesale acceptance in that it holds to a strict Biblical standard, and uses scriptural discipline to maintain that standard. This obstacle we have no desire to remove, for we have no right to remove it; it is ours to "preach the Word."

There is also an inherent obstacle in the hearing world, which is increasingly evil. Men are wedded to their sin, and therefore do not wish to believe truth. It is not the primary business of the Church to remove this obstacle. We recognize it and expect to contend against it to the end.

There are many obstacles among us who represent the faith to the world. These are the obstacles we must seek by the grace of God to remove. Are we, laity and ministers, "of good report" in our communities? What does the word "Mennonite" connote to the people who look on? There are many hindrances in our manner of teaching, both in the church and home. The obstacle of ignorance of our history and doctrine should be removed by study and teaching. We may remove a great obstacle by preaching first and primarily the heart of our message, salvation through Christ. Only when our people, through a real sense of sin, are brought to a knowledge of salvation, are they ready for "the things that accompany salvation." Often it isn't the message that repels, but rather the preacher. "The servant of the Lord must not strive." Don't scold and nag, but feed the hungry sheep.

The obstacles in the message and the hearers need not concern us much. But with profit we may apply ourselves to the things in ourselves which drive people from the Mennonite faith.

The committee appointed at our last Conference to study government aids such as Old Age Pensions, Widows' Allowances, etc., gave their report and after considerable discussion the following resolution was adopted:

We believe it is the duty of the relatives of dependents to support and lodge their aged fathers and mothers, or widowed sister or daughter, according to the Scriptures. Eph. 6:1, 2; I Tim. 4:8, 16. If there are no relatives, then the deacons shall submit such to the Church for support. Acts 6:1, 2; I Tim. 4:9, 10. In reference to the Old Age Pension and Widows' Allowance, be it

Resolved, that this Conference does not recommend asking for Government aid along these and similar lines.

Subject: **The Value of Prayer,** by Bro. M. E. Brenneman.

Prayer is the only means that will save us in these distressing times. The mighty arm of God may be used through prayer. Material progress without God leads to disaster.

The Scripture commands that prayer be made for the rulers of the land.

The greatest events in history are preceded by prayer. Pentecost is an example. The giving of the Holy Ghost to the Gentiles is another.

Resolution of greeting and appreciation:

Since we have enjoyed the Christian coöperation and fellowship of the brethren, N. H. Mack and A. A. Landis of Lancaster Co., Pa., and M. E. Brenneman of Albany, Oreg., we hereby express our appreciation for their help and send greetings of love and unity to their respective conferences.

Resolution of thanks:

We wish to express to the Duchess congregation our sincere thanks and appreciation for their hospitality which we as visitors have enjoyed during these days of Conference.

Reports of the members of the General Boards were given as follows:

Publication, H. B. Ramer.

Educational, Paul Erb.

Missions and Charities, Jacob Brenneman.

It was decided that our next Conference will be held with the Salem congregation near Tofield, Alta.

Election of Officers

Moderator for next Conference, M. H. Schmitt.

Delegate to Pacific Coast Conference, H. B. Ramer.

General Board Members:

Missions and Charities, H. J. Harder.

Publication, H. B. Ramer.

Educational, M. D. Stutzman.

Mennonite Board of Colonization, Alvah Bowman.

Members of District Mission Board:

Pres., M. D. Stutzman.

Vice Pres., M. H. Schmitt.

Sec'y., H. G. Harder.

Treas., Jacob Brenneman.

Moderator, N. E. Roth.
Secretary, M. D. Stutzman.

ALBERTA-SASKATCHEWAN SUNDAY SCHOOL CONFERENCE

Report of the Alta.-Sask. Mennonite Sunday School Conference, held with the Duchess congregation near Duchess, Alta., July 5, 1932.

Organization.—Mods., H. O. Stauffer, Menno Gingerich; Secys., Phoebe Brubaker, Verba Stutzman.

Forenoon Session

Devotion and address of welcome, by Clarence J. Ramer. Luke 14. "Come, for all things are now ready."

I. **Value of a worshipful atmosphere in the Sunday School,** by N. H. Mack.

Worshipful spirit will make for a worshipful Sunday school. Visiting during worship is a hindrance to true worship. Silent meditation before opening draws our minds toward God.

Accomplished by diligently instilling reverence by parents in the home during early life, hence the need of a family altar. Influence of teachers and kindly admonition of preachers helpful.

II. **Making the S. S. Attractive without Sacrificing Spirituality,** by M. E. Brenneman.

Joy and satisfaction in the lives of the Christian people in service expressed through interest in every department of the S. S. is attractive. New systems and methods can only be used insofar as spirituality is not sacrificed. Entertainment is not necessary to attract, because the greatest attraction is Jesus Christ magnified in lives. Partiality must be avoided and sociability exercised.

III. **Soul culture through the S. S.,** by Paul Erb.

Soul growth and not mere social uplift is the eternal purpose of the S. S. Teach those things that will be needed in later life to be able to stand alone in times of testing. The S. S. is built up around spiritual ideals, as expressed in teachers, course of studies, presentation, etc. Teaching must aim at personal reactions and stimulate devotion. This may be accomplished through prayer, true Christian example, and an extended use of the Bible. Personal work must follow up teaching.

The General Secretary's report was read by Titus Brenneman.

Afternoon Session

The children's meeting was conducted by Sister Alta Erb. The subject of Repentance was taught by illustration with a true to life story.

IV. **The S. S. a Factor to Encourage Loyalty to the Church,** by Jacob Brenneman.

Consecration and loyalty to the standards of the Church by conviction on the part of officers and teachers creates the like in those taught.

V. **The S. S. a Teaching and Evangelizing Agency,** by Menno Gingerich and Alta Erb.

Children are taught the Bible in the S. S. that in many cases would be neglected. The important work of the S. S. is to teach incidents of the Bible in a way that they will convey spiritual truths, which are hidden in the story. Facts are important to the extent that they bring truths to us. If stories are well told, the goal of reaching the soul will be attained. The S. S. supplements the preaching of the Word.

VI. **A place in the S. S. for every One and every One Filling His Place,** by John Snyder.

God in His wise providence has a work suitable to the gift and talent of each one. It is of great importance that we seek to know what that place is, and then seek to fill it as best we can. Punctuality is something that every one can practice, and plays such a large part in successful S. S. work. Order is required in Christian service and if every one is not in his place at the proper time, interest is lost and few blessings will be received. Filling our own place may mean for us to stand alone at times. The Secretaries.

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* Visitors.

Obituary

Shoemaker.—Nathan, infant son of Bro. and Sister Shoemaker of Pond Bank, Pa., was born June 21, 1932, and died the same evening. Short services were held in the home by Bro. H. E. Shank. Burial in Mt. Zion Cemetery.

Yoder.—An infant son of David and Emma Yoder was born near Akron, N. Y., July 24, and died the same day. He leaves father, mother, two brothers, and five sisters. Short services were conducted in the home and at the cemetery by Bro. J. W. Birky. The body was laid away in the old Mennonite cemetery near Clarence Center, N. Y.

Gish.—George Mervin, son of Martin and Anna Gish, was born Aug. 11, 1928; died July 15, 1932. He leaves his parents, 3 brothers, and 2 sisters (Eugene, Samuel, Jay Roy, Lois and Mildred). He was an invalid child, lying upon his back and helpless all his life. He was a constant care to his parents, but seemed well satisfied with his lot. All efforts in trying to strengthen the child's health through life failed, and even in his weak condition his death came unexpected, having died of pneumonia. Mervin's life here was deprived of so much of the joys of childhood; but we know that over there he will be so happy, safe in the arms of Jesus, so we just bow and say "God's will be done." Private funeral services were held at the home conducted by Bro. Benjamin Keener. Text, Isa. 40:11. "He shall gather the lambs with his arm, and carry them in his bosom." Interment in Bossler's Cemetery near Elizabethtown, Pa.

Rohrer.—Benjamin S., son of the late John L. and Lizzie (Seigrist) Rohrer, was born July 10, 1860; died at his home at Leacock, Pa., July 17, 1932, of a cerebral hemorrhage; aged 72 y. 7 d. His sudden death was a shock to the family and the whole community. On Dec. 16, 1880, he was united in marriage with Mary A. Landis. This union was blessed with four sons. He leaves his bereaved companion and 4 children (Harry L. of Witmer, Pa., John L. and Peter L. of Smoketown, Pa., and Landis of California); 14 grandchildren also survive. He was a faithful member of the Stumptown Mennonite Church for about 45 years. Brief funeral services July 20 at the home by Bro. Elmer Martin and at the Stumptown Mennonite Church by Bro. Elmer Martin and Bro. David Landis. Texts, I Jno. 3:1; I Pet. 1:3, 4; Psa. 73:23-25. Interment in adjoining cemetery.

"The family circle is broken now,
Since father is gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

P. L. R.

Mast.—Katie B. Mast, daughter of the late Enos and Lydia Hooley was born in LaGrange Co., Ind., May 24, 1886; died in the city hospital at Lockport, N. Y., July 18, 1932; aged 46 y. 1 m. 24 d. On Dec. 25, 1906 she was united in marriage to Ammon J. Mast. To this union were born 2 daughters and 5 sons of whom 1 daughter and 2 sons preceded her in death. Surviving her are her husband and 4 children: Charles Steward, Verda Rozella, John Paul and Ammon Junior. There remain also 1 sister, 2 brothers, 1 half sister and 2 step brothers and a host of relatives and friends. Previous to her death she had made all funeral arrangements and had chosen as a text II Tim. 4:6-8. She united with the Forks Mennonite Church near Middlebury, Ind., at the age of 14 years. About 12 years ago she with her husband and family moved near Gasport, N. Y. She was a faithful active Christian worker in the Sand Hill congregation near Akron, N. Y., and will be remembered especially as a teacher in the primary department in the Sunday school and will be greatly missed by all. During her illness she asked to be anointed. Following this she expressed her willingness to go to meet her Lord if that was His will. She passed away with full assurance of the hope promised to those who trust Jesus Christ their Savior. Services were held at the home conducted by Bro. S. F. Coffman, Vineland, Ont., followed by further services at the Brethren in Christ church in Clarence Center by Bros. J. W. Birky and S. F. Coffman. A large concourse of people gathered to pay their last tribute of respect. Interment in the old Mennonite Cemetery near Clarence Center.

Nissley.—Susan B. Nissley, daughter of the late Pre. Jacob and Susan (Brubaker) Snavely, was born July 19, 1875, in Lancaster Co.; died near the same place July 17, 1932, after a long illness; aged 56 y. 11 m. 28 d. She was united in marriage with Israel G. Nissley in the year 1895. To this union were born 1 son and 3 daughters. An infant daughter and 1 granddaughter preceded her in death. She leaves her husband, 1 son (Rufus S. of Warwick) and Ada S. and Mary S., at home; also 2 grandsons (Earl and Stanley Nissley), 3 brothers (Pre. Jacob B., Amos B., and Jacob B. Snavely). She was a faithful member of the Mennonite Church. Funeral services were held July 20 at Erismans Mennonite Church by Brethren Martin Metzler, Joseph Boll, Jr., Isaac Brubaker, and Henry Lutz. Text, Rev. 21:4. Interment in the adjoining cemetery.

"Mother was tired and weary,
Weary with toil and pain;
She has left us sad and lonely,
May we all live to meet her again.
Into heaven's mansions she entered
Never to sigh or to weep
After long years of life's struggles
Mother has peacefully fallen asleep."

The Family.

Petersheim.—Susie, youngest daughter of Christian and Susan Petersheim, was born March 3, 1864, at Ronks, Pa.; died July 12, 1932, at the Faith Hospital, in Springfield, Ohio; aged 68 y. 4 m. 9 d. She was united in marriage to Amos Headings of near DeGraff, Ohio, Dec. 29, 1885. To this union were born eight children, three of whom have gone on before (Amos Samuel, Esther, and Anna). She was also preceded in death by her husband (Amos), her father and mother, four sisters and one brother. She is survived by five children (Paul of Winton, Calif., Mrs. Ruth Miller and Aquila of Canton, Ohio; Mrs. Ada Groh of Detroit, Mich., and Mrs. Kathryn Orendorf of North Canton, Ohio), and twelve grandchildren; also three brothers and one sister (Rufus Petersheim of Bellefontaine, Christian, Gideon and Katie Petersheim, of Lancaster Co., Pa.). She was a faithful member of the Mennonite Church, a most loyal Christian, and a wonderful mother. Being left early in life a widow, with her family of eight children, she fought life's battles in the bravest and most efficient way. She bore her illness with patience and cheerfulness, but was ready and anxious for the end. Her death has brought great sorrow, not only to her immediate family, but to all her relatives and host of friends.

"Yes we know, dear mother, at last you've entered
Into your well deserved eternal rest.
Nor can we wish you back
Into this world of continual care,
Unto God's will we are resigned,
Some day we'll meet you over there."

Funeral services were held at Bethel Church, West Liberty, O., in charge of Bro. S. E. Allgyer, assisted by Bro. J. Y. King. Burial in Alexander Cemetery on the DeGraff road.

Hertzler.—Samuel H., son of Samuel and Sarah (Yoder) Hertzler, was born in Lancaster Co., Pa., Jan. 6, 1868; came to Mifflin Co., in 1898; died July 14, 1932, in Allensville, Pa.; aged 64 y. 6 m. 8 d. He was married to Rebecca E. Byler Feb. 5, 1901. In his youth he united with the Conservative Mennonite Church, always being very active and faithful until the silent messenger called him to his eternal reward. On Ascension day, May 5, his desire was to be at the all-day meeting held at Locust Grove Church but was only able to be there in the afternoon, which was the last service he attended. He took his bed the following Saturday. The first 3 weeks he was able to sit on a chair for awhile. The last 5½ weeks he was in bed all the time from tumor cancer. Through all his suffering he was very patient, never complaining, having a desire to depart. He made all his funeral arrangements. He leaves his loving companion, 5 daughters (Sadie of White Hall, Mrs. Harvey Yoder (Mattie) of Belleville, Mrs. Alpha Smucker (Amanda), Mrs. Jess Hartzler (Bertha), Mrs. Raymond S. Peachey (Eldora), all of Allensville, Pa.), 1 sister (Mrs. Lydia Esh of Coatesville), 5 brothers (John of Lancaster City, Joe of Elverson, Pa., Dan of Morgantown, Crist of Hesston, Kans., Isaiah of West Liberty, Ohio). Funeral services were held July 16 at Locust Grove Church near Belleville, Pa. Services were conducted by J. B. Zook at the house, and by John S. Mast of Morgantown, and J. D. Yoder of Belleville, at the church. Texts, II Cor. 4; Job 14:14. Burial in the Locust Grove Cemetery near the church.

"Father, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By the Family.

King.—Aaron S., of Smoketown, Pa., was born Aug. 10, 1872; fell asleep in Jesus May 31, 1932, after about a ten days' illness from pneumonia; aged 59 y. 9 m. 21 d. He united with the Amish Mennonite Church in his youth, was very much interested in the work of the Church and seldom absent from services. He will be greatly missed in the home, church, neighborhood, and also by many in sickness, sorrow, or bereavement owing to the unusual activity he manifested in visiting and ministering to such for many years. On Jan. 3, 1895, he was united in marriage with Lydia, daughter of Joel and Lizzie Fisher, who died Nov. 4, 1900 at the age of 27 y. 1 m. 19 d., leaving 1 daughter (Emma) surviving (now residing at Los Angeles, Calif.—Mrs. Harry Erisman). Several years later (Jan. 4, 1903) he was married to Susie Beiler (widow of Jos. Beiler and a daughter of Henry and Rebecca Zook), who also died Mar. 14, 1913—aged 37 y. 6 m. 3 d. Six children blessed this union (Elmer, Naomi, and 2 infant sons died in early years),—two sons survive (Earl and Aaron Z.—both at home). On Dec. 21, 1915, he was united in marriage with Anna M., daughter of John C. and Mary Beiler, who survives him. The following brothers also survive: Christian, Amos, Moses and John King—Lancaster Co., Pa. Services were held June 3, conducted at the home by John A. Stoltzfus, and at Weavertown Amish Meeting House by Amos B. Stoltzfus in English (Text, Heb. 11:10), Samuel W. Peachey, Geo. W. Beiler (Text, Matt. 25:31-41), and Chr. King in German. Interment in adjoining cemetery where further services were conductd by John Stoltzfus and John S. Mast. Over 900 people attended his funeral, which was the largest ever held at this place. He was well known, had many friends, and will long be missed; but we look forward to the time "when God again unites the parted."

"What we begin in weakness here,
Shall rise to full perfection there,—
Perfect! Eternal!—ONE the word.
The earthly germ of purest love
Can only bloom in heaven above;
For there is bliss, and there our Lord."

Christophel.—Allen B., son of Jacob and Anna Christophel, was born near Wakarusa, Ind., July 31, 1892; died July 20, 1932; aged 39 y. 11 m. 19 d. For a number of years he suffered with neuritis, but the last few months apparently had shown some improvement. On the morning of his death he performed some of the routine work about the home and afterward took water to the field for the harvest

hands. While waiting for one of the men who had not yet arrived, Allen decided to help shock oats until he came. He had set up only a few shocks of grain when he was stricken with heart failure and death followed almost immediately. Bro. Christophel was converted during a series of meetings held by Bro. S. G. Shetler in the early part of 1912 and in the spring of the same year he united with the Mennonite Church and the Yellow Creek congregation. He took his place in the work of the Church wherever called, and in the year 1916 he went to work in the publishing House at Scottdale, Pa., which position he held until he was called to camp during the World War. While there he was one of those who stood for the principle of nonresistance and suffered imprisonment for his faith. After the war he returned to Scottdale and served there several more years. In March, 1924, the Yellow Creek congregation called him to the work of the ministry, which position he faithfully filled until his death. He preached his last sermon at the Emma Church near Topeka on Sunday evening, July 17. Text, Jno. 5:39. At the age of 19 he began teaching in the public schools of his home community, which profession he followed, with the exception of 5 years, until his death. His summers were spent either on the farm or in school in preparation for his chosen profession. All his teaching was in the township of his birth. He leaves his parents, 1 brother, 1 sister, 1 nephew, 2 nieces, and a host of friends. The Church has lost a loving minister who had her welfare at heart; the community, one who was interested in them; the schools, a teacher of sterling worth and character; the young people, one who was vitally interested in their welfare socially, morally, and spiritually. About 1300 people gathered at the Yellow Creek Church on July 22 where the funeral services were conducted by Jonas Loucks, S. C. Yoder, and D. A. Yoder. Text, I Cor. 15:54-58. An overflow meeting was held in the church near by in charge of C. A. Shank and Oscar Hostetler. May God comfort the bereft friends and raise up one to preach the Gospel in his stead.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference and Associated Meetings of the Southwestern Pa. District is to be held with the Scottdale congregation at Scottdale, Pa., Aug. 8-12, 1932, D. V.

Schedule as follows:—Monday, Aug. 8, 2 P. M.—Executive Committee and Bishops' Meeting; Monday evening and Tuesday forenoon—Mission Board Program; Tuesday P. M.—Associated Sisters' Sewing Circles Program; Tuesday evening and Wednesday—Sunday School Conference; Thursday to Friday noon—Church Conference.

In accordance with the recommendations of last year's Conference a nominal charge will be made for meals. The price has been set at fifteen cents per meal, with no charge for children under six years of age.

A cordial invitation is extended.

Programs on request.

For other information address:

M. B. Miller, Sec.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17**, in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

Illinois

The Illinois Church and Sunday School Conference will meet Aug. 23-25, with the East Bend congregation near Fisher, Ill.

Tuesday forenoon and afternoon will be devoted to the ministerial meeting.

The Conference sermon will be preached on Tuesday evening.

Conference will continue Wednesday forenoon and afternoon.

Wednesday evening the Sunday School Conference will begin with the Young People's Session. Sunday School Conference will continue until Thursday evening.

A cordial invitation is extended to all who wish to attend.

E. H. Oyer, Secretary.

Conservative A. M.

The Conservative Amish Mennonite Church Conference is to be held (D. V.) with the Upper Deer Creek congregation near Wellman, Iowa, Aug. 30, 31, 1932. Sunday School Conference the following day, Sept. 1.

The all-day ministers' session authorized at last year's Conference is to be held Monday, Aug. 29, and every bishop, minister and deacon who will be able to attend this Conference should by all means be present at this session.

All questions for either Church or Sunday School Conference should immediately be sent to the undersigned, so the proper committee can make the assignments and have programs printed.

Everyone is invited to attend.

By order of Executive Committee,
per Edwin Albrecht, Sec.-Treas.,
Bay Port, Mich.

SUNDAY SCHOOL CONFERENCES

Indiana-Michigan

The Annual Indiana-Michigan S. S. Conference will be held with the Leo congregation, at Leo, Ind., August 16-18, 1932, the Lord willing.

All delegates are urged to be present for every session. A cordial invitation is extended to every Sunday school member to attend these services.

Amos O. Hostetler, Secretary.

Ohio

The Ohio Mennonite Sunday School Conference will be held, D. V., at the Salem Church near Elida, Ohio, Aug. 23-25. Everybody invited to attend.

The Salem church is located 2 miles south of Gomer and 2 miles north and 1 mile east of Elida. Those coming from the East or West take Route 30N to Gomer. Those coming on Route 30S go to Elida. For further information concerning location, transportation, etc., write to Perry Smith, Lima, Ohio, R. 7. Information concerning program write to the Secretary, I. W. Royer, Orrville, Ohio. All mail for those attending the Conference will receive prompt service by addressing it to Elida, Ohio, care of S. S. Conference.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

Ontario

The Lord willing, the Ontario Mennonite Sunday School Conference will hold its annual sessions with the Geiger congregation, several miles east of New Hamburg, Ont., August 27-29, 1932. New Hamburg is located on No. 7 Highway about 90 miles east of Port Huron, Mich., and on the C. N. R. London to Toronto.

Programs and other information gladly furnished. Apply to

Oscar Burkholder, Secretary,
Breslau, Ont.

ANNOUNCEMENT

A Centennial Singing:—An all day singing will be held on Thursday, Aug. 11, at the Eastern Mennonite School. Gatherings called "Old Folks Singings" are quite common occurrences in Virginia. The largest and most widely attended of these is held annually on New Year's Day at Weavers' Church. The old hymn-book known as the **"Harmonia Sacra"** is used in these meetings. Since the first edition of the **"Harmonia Sacra"** was published by Joseph Funk of Singers' Glen, Va., in 1832, just one hundred years ago, it was thought desirable to have a special meeting in which the life and works of Joseph Funk will be discussed and much time will be devoted to the singing of the "good old hymns."

Due to the central location of the Eastern Mennonite School, and its large chapel, the committee on arrangement asked permission of the Executive Committee of the Board to hold the singing there. This was granted. The public is cordially invited.

H. A. Brunk.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the AUGUST 4, 1932 Interests of our Mission Activities

EDITORIAL

"Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13).

* * * *

We shall try to remember that this is a MISSION supplement. The text above might be taken for a mission text, for a doctrinal text, for an inspirational text, very definitely for a hortatory text, or just for a text. I'm not quite sure how we shall classify it as we go along.

* * * *

A time like this demands an appeal like that of Paul to the Corinthians. There never was a time when there was more demand for zeal for the right, more demand for men who could be trusted for the right under all conditions and circumstances, for men and women of faith and courage no matter what the question or what the task.

* * * *

And yet this particular age is not peculiar in this. Many an orator in days gone by has begun a stirring sentence with the words, "A time like this." Even the great orator of the Roman forum, almost a century before Christ's advent, exclaimed in lamentation, "O the times! O the manners!" At all times we may keep ourselves prepared to meet the onslaughts of the enemy with the four-fold preparation Paul gives us: Watchfulness, steadfastness in the faith, manliness, strength.

* * * *

The mission field, at home and abroad, is the vanguard of the Church. Paul uses military terms to illustrate his teachings—the text above is an illustration of such use. Let us do likewise—remembering what is taught, rather than the illustration itself. The vanguard, this time we use to mean the people who compose the vanguard, rather than the place they work, the vanguard is in advance of the advancing army. There is no time to entrench, no time to think of what pay is coming out of the service, no time to think of furloughs and allowances—the only object is to mark the way for the army to go on into the territory occupied by the enemy and capture all we can for Him whose we are and whom we serve.

* * * *

The vanguard is composed of hand-picked men. The man that spends half his time in the guardhouse because of his disobedience to orders or because he is not whole-hearted in his service has no place in the vanguard. The man who spends his spare time shining up his uniform does not belong out there ahead. If the folks "back home" want to waste their sentimentalism on some one, they may as well choose the "dolled-up" soldier as a subject for their hysteria as any one else, but for actual work he is not wanted. Vanguard men are the ones whose heart is in the cause they are fighting for, who'd go if there was no pay as well as if there was a fortune to get, who are too wide-awake looking for real work to do for their cause, to think about how their uniform looks.

* * * *

The vanguard man is the one who does not run away at the first sight of danger. He is wakeful, watchful, eager to see any sign of danger, eager to take advantage of any bit of information his watchfulness reveals. Paul says, "Watch ye." It's criminal folly for a "soldier of Jesus Christ" to allow the known enemies of our Lord and His Church to come right in among us and betray us into the hands of our adversary, the devil. Where's the vanguard? Did they not see? Did they not hear? After the guards are passed, an individual is fairly safe mingling among the rank and file. Men and women of the Mennonite Church, be careful whom and what kind of people you send out on the advance guard. The present as well as the future of the Church depends on what you do regarding your missionaries.

* * * *

Stand fast in the faith. That's next. We have a Cause to stand for. For more than four centuries the organization now known as the Mennonite Church has had an unbroken organization. It claims to stand for the faith of Jesus Christ as revealed in His Holy Word. It is a faith worth while. If we let go the standards of our faith we have no right to exist. We have nothing to be ashamed of in standing for that faith, nor in advocating anything that distinguishes us as members of a body that stands for that faith. I believe that if a vote were taken among the people of the world who are able to understand the question, as to what is the most unpopular thing of the present century thus far, there would be an overwhelming majority that would vote as the most unpopular thing now—after about fifteen years—the World War. Why? Because from the time the war was declared to the present moment there has never been found a man who could give a sane and sensible reason for the war. The men who fought and died in the war did not know of a single aim to be gained that was worth a millionth part of the cost of it all. And now, as we look back and think it all over, there has not been found one man wise enough to show one single worth while object that was gained by the war. No wonder the war is unpopular—except among a few military men who like to

be flattered. But we, who stand for the Gospel of salvation for all who will believe in the Lord Jesus Christ, who believe that all who receive Him have eternal life—we have a Cause worth all that it cost—and costs. It once cost the blood of the Son of God. It now costs the forsaking of many of the things people count precious. But it is worth while. We stand for something. You of the vanguard up there in front! If you cannot "stand fast in the faith," frankly say so; make room for those who can!

* * * *

Quit you like men. I just had a look into the dictionary to see what "quit" means. Perhaps it is the shortened form of "acquit," but at any rate it means to meet what is expected of one. We should probably have said, "Conduct yourselves like men." Be manly. Meet your job "like a man." After writing that much I stopped again to think rapidly over the past, present, and prospective missionaries that have represented our Church on the vanguard or expect to do so. Having been in various ways so very intimately associated with "vanguard's" work it would be highly improper for me to make any sweeping statements as to how our missionaries have met the standards we have tried to uphold. But it would be equally unfair for me to omit saying that, as a body, our representatives have been as loyal, faithful, courageous, earnest, honest, industrious, frugal—in general, have been as true to our Lord and Master as any class we could name in the Church. Before we begin to challenge that statement, let us see what we mean by "classes." Take bishops of the Mennonite Church—fine lot of men, willing to be inspected. But there have been breaks in the ranks, we must confess. Ministers in general—taken by and large, not so very different from the bishops in averaging up. Deacons, about the same. And we might go on down—or up—the list, including Sunday school workers and all the rest, no matter which class you take, not one of them has any right to say very much about the other class on the claims of personal or class imperfection. Our vanguard, our missionaries, are human. The demands upon them are severe—vanguard demands. A failure among them is much more conspicuous than if it occurred among the ranks of Sunday school scholars in some mission school. They are up in front there because we sent them there. They deserve the best of our support. Let's let them have it.

* * * *

We offer no apologies for missionaries. There is not a true missionary anywhere who would not resent it if one were offered. But for that very reason it is exceedingly important that our "vanguard material" should be selected from the very best of character. The allowances made for failure on the mission field are not very conspicuous. Missionaries are not expected to fail, hence the great caution in selecting those sent out to the skirmish line. Once on the field the missionary is expected to "make good." Paul's Christian armor described in Ephesians 6, provides no protection for the back. There is no provision for retreat. Missionaries, remember this, give your best, look to the Commander in Chief for your "bonus," and eternity will yield results that are worth while.

* * * *

But the whole army—the whole Church—is not "vanguard." I watched a company of soldiers march thru a street in Naples one day. They had the band up in front (they were not expecting any enemies just then), and then the different classes of soldiers, and each group with its officer at the proper place, and back at the rear end of the column was a rank of soldiers carrying, not guns but, what do you think? long-handled shovels like those used in digging holes for telegraph poles. How those shovels glistened in the sunlight! I imagine that the men carrying their shovels were as glad to do their part as was the man leading the parade—perhaps more happy, for I am sure they seemed more at ease.

* * * *

Now, figures of speech aside, the Church of Jesus Christ is a unit. It makes no difference in what part of the great body your particular work is found, something is lost, something is kept back from the fullest efficiency, if you fail to do your part. And more than that, if you fail to support every other part of the working body of the Church in carrying out the commands and the will of the Master, there will be loss and waste, and ultimate utter failure. The Great Cause we hold so dear will get along without us somehow, but we shall be absent at the final roll call, and the place we should have occupied will be vacant, marked **"weighed and found wanting."**

* * * *

The final words, "Be strong," assure us that this need not be. With the command comes the enabling. When God told Joshua to be strong and very courageous, He did it with the assurance that He, the Almighty God, would be with him. Hence the final appeal comes to us to present a united front to the enemy—united in watchfulness, united in faith, united in manliness, united in the strength of the Almighty God.

THE HEATHEN'S DOOM

By Edith B. Kennel

For the Gospel Herald.

O Christians in your happy homes.
Blest with salvation's light,
Think of the lands across the sea,
Where darkness reigns and night.

See there thy heathen brother kneel
To gods of wood and stone;
He longs for peace but finds it not,
His soul within doth groan.

He does not know the Son of God
Came to the earth below,
That souls the peace and love and power
Of God could see and know.

He never heard of One who died
To save the world from sin
Whose love and pardon gives to all
Abiding peace within.

But he his love and praise bestows
On gods who cannot hear
And to appease his troubled heart
His life he holds not dear.

In ignorance he lives and dies,
Alas! his doom is sealed;
For when the judgment he must face
God's wrath will be revealed.

But oh! the agonizing look,
That on his face will be,
When he shall hear the words of God,
"Depart, depart from me."

Hell is prepared for those who do
Iniquity and there
The nations that forget the Lord
Their bitter woe must share.

Then while eternal years shall roll
He'll gnash his teeth and groan,
And cry aloud with anguished wail
And sad and bitter moan.

Say brother, sister, Christian friend,
What are you going to say
When you shall face the righteous Judge
Upon the judgment day.

If God asks you why you did not
Your heathen brother tell
The saving Gospel of the Lord
To save his soul from hell.

What will you answer for the years
You spend in selfish ease;

Or for the tithes you owe the Lord,
But as a miser seize?

The talents that lie buried now,
Oh use them while you may;
For they must be accounted for
Upon the judgment day.

For soon the trumpet of the Lord
Shall sound across the land
A mighty angel of the Lord
On sea and land shall stand.

With outstretched arms He shall proclaim
That time shall be no more;
The stars shall fall, the earth shall quake,
The seas and waves shall roar.

Then countless millions shall come forth
And stand before the Lord
The nations that forgot the Lord,
And all who shunned His Word

Of every nation, tribe and tongue,
Yea every living soul,
That breathed upon this earth
Shall pass to its eternal goal.

No mortal tongue can e'er describe,
Or human words express,
The fiery torments those must bear
Who did not Christ confess.

Then let us work from youth to age,
From dawn till set of sun,

For all too soon our life is spent
Our time for work is done.

Yea, do not longer idle stand,
Or carelessly pass by,
An opportunity to point
A soul to God on high.

Let every soldier of the King
Some trembling captive lead
To Him who for each guilty soul
On Calvary did bleed.

Yea win the souls of dying men
And heaven will be more fair
To know that you have been the means
Of helping some one there.

Gap, Pa.

REPORT

Of the Twenty-sixth Annual Meeting of the Mennonite Board of Missions and Charities, Held at the Metamora Church, near Metamora, Ill., May 22-24, 1932

Sunday Afternoon

Song Service and Devotion.

Mission Sermon: L. J. Miller, Garden City, Missouri.

Address: Answering the Missionary Call, Wm. Detwiler, Canton, O.

Adjournment with prayer.

Evening Session

Devotional Service.

Addresses: Observations from my Trip to South America.
O. O. Miller, Akron, Pa.

Our World Missionary Outlook To-day.
I. E. Burkhart, Hesston, Kans.

Monday Forenoon

Song Service: C. Z. Yoder, Wooster, Ohio.

Devotion: P. E. Heller, Los Angeles, Calif.

Roll Call of Members by the Secretary: A quorum was declared present.

Reports of Officers

President's Report: D. D. Miller, Middlebury, Ind.

Every year brings its new problems while many things continue in the same line as before. Christian evangelization should always be our real purpose and give due place to every other activity. Our motive shall always be the saving of souls. We are learning new things in these years of depression which are good for us. Perhaps there are some things that we would not wish to pass through again, but surely the Lord has remembered and we are very glad that we have not been obliged to recall any mission workers or retract in any great measure.

Extension work has been going on in our mission fields with due recognition to our finances.

For some years we have been gaining in Endowments and Annuities, about $30,000 a year. We have not had this same increase this year, but are able to report about $16,000. There are wills pending in which we have been remembered, but the estates are not being liquidated in the usual time because of the depression.

We want to especially thank those in our institutions who have voluntarily coöperated with us in the reduction of their allowances and have helped us in our effort to meet our needs. We look forward with hope to the future and with confidence in God we want to press on.

Secretary's Report: S. C. Yoder, Goshen, Ind.

Real Estate, Endowments and Annuities

As Secretary of the Mennonite Board of Missions & Charities, I take pleasure in presenting herewith a statement of the real estate holdings and assets of the Board for the year ending March 31, 1932.

Real Estate, Buildings & Equipment, India	160,000.00
Real Estate, Buildings and Equipment, South America	70,000.00
Mission Residence and Church Property, Canton, Ohio	15,200.00
Mission Residence and Church Property, Chicago, Ill.	36,000.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Church Property only, Detroit, Michigan	6,000.00
Mission Residence and Church, Peoria, Illinois	9,400.00
Argentina Church Property, Kansas City, Kans.	5,000.00
Church Property, Wichita, Kansas	4,000.00
Church Property, Manitou, Colorado	5,000.00
Church Property, Los Angeles, Calif.	3,000.00
Orphans' Home Bldg. & Equipment, West Liberty, O.	26,000.00
Children's Home and Equipment, Kansas City, Kans.	21,000.00
Home for Aged, Eureka, Ill.	53,000.00
La Junta Hospital and Sanitarium Buildings	168,000.00
La Junta Hospital and Sanitarium Equipment, etc.	28,000.00
La Junta Nurses' Home and Other Real Estate	5,400.00
La Junta Mercantile Buildings for Endowment	30,000.00
La Junta Boxwell Farm for Endowment	12,000.00
La Junta Unimproved City Lots	600.00
La Junta Weaver Farm for Endowment	6,000.00
La Junta Litwiller Property	1,600.00
Old People's Home Property, Wayne County, Ohio	22,400.00
Farm Property, Gridley, Ill., for Home for Aged	10,000.00
Oklahoma Farm Property	12,000.00
Gardner Farm Property, Nebraska	16,000.00
Byler Property, West Liberty, Ohio	4,000.00
Indiana Property	5,000.00
Brunk Property, Lyman, Mississippi	2,000.00
Sarasota, Florida Property	4,000.00
Administration Building, Elkhart, Ind.	17,000.00
Total Real Estate, Buildings & Equipment	$779,300.00
Annuity Funds Invested	143,945.00
Endowment Funds Invested	217,356.36
Building and Other Funds Invested	65,069.70
Net worth	$1,205,671.06

The report was accepted, and on motion it was decided that the Executive Committee consider the revaluation of the real estate holdings of the Board.

Summarized Reports of Mission Stations & Charitable Homes

Number of present workers	17
Number of weekly meetings held	65
Enrollment in Home Department	58
Enrollment in Cradle Roll	193
Total enrollment in all departments	2102
Average attendance in Sunday School	1103
Church membership at beginning of year	522
Total confessions for the year	109
No. received into membership by baptism	72
No. received by letter or confession	49
No. moved away	40
No. expelled or withdrawn	21
No. died	5
No. of applicants for baptism	9
Church membership January 1, 1932	675
(Charitable Institutions)	
No. of workers at present	36
(Student Nurses)	(35)
No. in institutions January 1, 1931	155
No. admitted during the year	1041
No. died during the year	100
No. dismissed or healed during the year	930
No. placed in homes	19
No. in institutions January 1, 1932	149
No. of religious services at home each week	39
No. of Christians in institutions	654
No. of non-Christians	292
No. of confessions during the year	29
No. received into church fellowship	5

On motion the report was accepted.

Appointment of Committees

Nominating Committee: Levi Mumaw, S. E. Allgyer Oscar Burkholder, J. D. Mininger, A. C. Good.

Resolutions Committee: J. S. Shoemaker, J. W. Shank, Chester Lehman.

Session closed with prayer by J. M. Kreider, Palmyra, Missouri.

Afternoon Session

Devotional Services: Conducted by Simon Garber, Elizabethtown, Pa.

Reports

Auditor's Reports of the various missions and charitable homes were read and approved.

Standing Committees and Institutions:

Mission Committee

To the Mennonite Board of Missions & Charities,
Greetings:—

The work of the Mission Committee was not very extensive during the year. The regular meetings were held in joint session with the Executive Committee, and one meeting in joint session with the General Sunday School Committee. Some progress was made in our missionary activities, even during this time of depression, for which we are grateful. Dr. Troyer and his wife, who were home on furlough, returned to the field during the year, thus supplying the field with an American doctor, and one new worker accompanied them to the India field. Two have returned on furlough since our last meeting, while six others of the India workers are still in the home land, leaving twenty-five workers on the field.

Two of the South American missionaries who were home on furlough, returned since our last meeting, together with two new workers, who have entered the South American field. Two have returned from the field on furlough during the year, while two others remain in the home land. This leaves sixteen American missionaries on the field and four native missionaries.

A number of volunteers are preparing for the foreign field, and will be ready to go as soon as the way opens. Eight have taken the doctrinal examination, seven the preliminary, and nineteen the physical.

S. E. Allgyer, Secretary.

Report was accepted.

Relief Committee

Our work during the past year has again been directed to the needs in Paraguay through the Central Committee. The colony located there had faced some very serious problems and the final prospects seemed to be in a balance for a considerable length of time. These uncertainties finally called for a special investigation by one of the members of the Executive Committee of the Central Committee. Orie Miller was asked to undertake this task, which was accepted after due consideration.

His visit to the colony has been a means of much closer contact with the work and a final budget was worked out whereby the colonists were placed on their own responsibility after a period of time. The Central Committee has through your assistance been able to carry out this program in detail and a cable just received from the chairman of the general organization of the colony indicates that conditions in the colony are satisfactory. This indicates that they will be able to carry on under normal conditions without further assistance, except for a certain support needed for new arrivals during their first year in the colony. This amount is $6.25 per family a month.

At the special request of several of our western Mennonite groups the Central Committee undertook the rescue of the Mennonite refugees stranded at Harbin, China, for more than a year with no prospects of coming to the United States or Canada. Accordingly a group of 370 persons, 78 families, out of a total group of 570 who were being detained there, have now reached Paraguay, arriving there May 4.

This has been a real deliverance for these people. In this connection there is a special call for help to meet the needs of the Committee due to the fact that a group of seventy-three more were allowed to leave Harbin than were called for through error in the interpretation of cables exchanged at that time. Our people are being solicited to help in this emergency, and we trust a liberal response will be given. Instead of these people being an object of charity at Harbin, they are now permitted to work with their own hands and establish new homes for themselves and families under favorable conditions. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Assistance has been given to the Russian Mennonites located in Canada through the shipment of new and second-hand clothing, as is being reported by the Treasurer in his report. Appeals have come also for help to meet their hospital bills and other needs among those who have not yet become established in permanent homes.

Relief Committee,
By Levi Mumaw, Secretary.

Report was accepted.

Women's Sewing Circle Committee

The work of our Committee for the past year has been most interesting, and we feel that there has been real growth. The interest is becoming more nearly Church-wide, and, while the methods of work are still not uniform, there has been some progress in that direction. The ten district organizations have done much practical work for relief in our various churches. There has been much need. Local needs in churches and neighborhoods have taken much time and thought, and we are grateful for the coöperation with Mission Boards and local congregations.

The India sewing orders were smaller because there is more effort being made to reduce expenses and more sewing is done within some of the institutions. In this way the people themselves learn to assume more responsibility and do more work.

The effort to bring more spiritual life into the meetings seems to be bearing fruit. The devotional periods of our Sewing Circle meetings are getting more and better response. The average attendance of most of our circles seems to have increased. Numbers are still rather hard to secure because many of our sisters are not in the habit of keeping records on paper, but there is real growth. One circle has been discontinued, but many new ones have been organized. Girls' circles are being started and carried on with most gratifying results. The Booklet of Prayer finds a place and is being distributed.

Twelve hundred copies of the Circle Letter are being printed and distributed each month. Its message seems to be appreciated. The opportunity of using our efforts in the extension of the work brings real joy and we submit gratefully the accompanying reports.

We praise God for the figures, but we are even more grateful for the assurance that in the Book of Remembrance is the complete record.

Gratefully Submitted,
Lina Z. Ressler, President of Committee.

Report was accepted.

Field Worker

To the Mennonite Board of Missions & Charities, Greetings:—

The regular routine of work, such as correspondence, keeping touch with prospective workers, together with the activities of the church, has made the year especially busy.

Two new City Mission superintendents have been recommended and appointed since our last annual meeting. Brother Wm. G. Detweiler and wife have taken up the work at Canton, Ohio, and Brother Groh and wife at Toronto, Ont., Canada. Iowa City has also been supplied with workers, and given some assistance in getting the work started. However, this work is not under the jurisdiction of the General Board.

During the year I have had the privilege of visiting all the missions in the states under the Board, east of the Mississippi, and assisting most of them in their Local Board meetings.

The work in the missions, as well as in the other institutions of the Church, has been blessed with a sufficient number of workers to keep the work going nicely. A few have been quite successful, while at other places nothing unusual has occurred. Considerable aid has been given to the unemployed, which ought to have a good effect on the work.

S. E. Allgyer.

Report was accepted.

Foreign Missions Committee

The results of our foreign missionary endeavors have been carefully studied during the past few years. We have noted many favorable conditions and wish to especially commend our brotherhood for the faithful support of this work by providing the necessary finances to carry out in detail the annual budgets adopted for the continuance of this work.

Our observations and contacts with returned missionaries, as well as with those who have visited the mission fields, have brought a deeper conviction for more careful consideration of all of the problems of our foreign mission work. It is quite evident that a careful study will reveal the fact that in a great measure, the best possible has been done under existing circumstances, but that the time has come when there may be needed some serious reconsideration of our policies in order to safeguard our future efforts as well as enlarge the borders of our foreign activities.

In the limited study made by our present mission fields, we recognize that only a small beginning has been made. We are not prepared to offer any specific program, but urge that this matter be given due consideration by our Board, and that some definite action be taken looking forward to a thorough study by a special appointed commission and that such appointment carry with it instructions to prepare a definite outline for any action found necessary by such investigation.

John H. Mellinger
I. E. Burkhart
Levi Mumaw

Report was accepted.

City Missions Committee

To the Mennonite Board of Missions & Charities: Greetings:—

We the undersigned committee desire to submit the following report:

We appreciate the work done in our city missions during the past year, and in view of the unemployment situation, we believe this to be an opportune time to do effective mission work. We therefore recommend to our city mission workers that special effort be put forth in visitation work to reach men; and we reaffirm our 1930 recommendation with reference to holding special meetings in the mission halls as well as in outlying districts, when possible, during the year, together with special week-end evangelistic meetings, for the upbuilding and salvation of souls, as frequently as conditions will warrant.

S. E. Allgyer
Maurice O'Connell.

Report was accepted.

Report of the India Mission

To the Mennonite Board of Missions & Charities,
Greetings in the Name of Jesus:

It is with a deep sense of gratitude to God that we record another year of Christian service in this part of God's moral vineyard. We can all testify to the presence of God in the work and can truly say, "Hitherto hath the Lord helped us."

We rejoice to record that God made it possible for Brother and Sister Troyer and family to return to India for another term of service. As the months sped on subsequent to Dr. Esch's home-going, we came to realize more and more how much a doctor is needed here. And Dr. Troyer has been kept very busy in his medical work since his return. Brother and Sister Troyer are also conducting a Sunday school at Kurud, about sixteen miles from Dhamtari, where the interest in God's Word is increasing.

With the Troyer family came Sister Dora Shantz of Elkhart, Ind., a new missionary. We were indeed glad to welcome her into our missionary family. Sister Shantz has been busy since her arrival, in the study of the Hindi language. She is making good progress.

We have also to report that Brother and Sister Graber left on their first furlough, sailing from Bombay on March 10. We wish them a safe voyage to the home land and a profitable and restful sojourn among relatives and friends. The six and a half years' absence from home have made radical changes in their respective families. We hope the Mission Board will use them in spreading missionary intelligence among the churches in America.

We grieve to record the death of our little friend, Evelyn Beare, who left us so suddenly after an operation for appendicitis. Her passing left our hearts sore and bleeding, but the Master Gardener needed another pure lily for His celestial adornment, and for this He chose to call Evelyn. His will be done.

The Evangelistic Samaj (Board) has functioned now for about a year with justifiable results. It was not expected that any revolutionary changes would be effected, for the Samaj must have experience before achieving poise and confidence to try new methods. The Indian members have taken a fine interest and have made a commendable contribution to the evangelistic planning of the year. There was one main departure from previous methods and that was in the appointing of a "Gospel team" of five members. This Gospel team is doing very effective work in various centers—sometimes in coöperation with a local congregation, sometimes independently in districts otherwise untouched by any of the stations.

For some time it was strongly felt that in some of our congregations, at least, a beginning should be made in the way of Indian pastors of churches. For some years we have had Indian ordained deacons, the present number being seven. There were two Indian ordained ministers. This matter was specially brought before our last Conference and sanction obtained to ordain another Indian brother to the ministry at Dhamtari, if it should be necessary. The Sundarganj congregation very carefully considered the responsibility of choosing an Indian brother for pastor. The almost unanimous choice fell on Bro. John Haidar, for many years a faithful deacon. He was accordingly ordained to the ministry and is now serving the congregation very acceptably as our first Indian pastor. This is such an important step that we feel much encouraged. Will not the annual meeting pause here to engage in special prayer for Brother Haidar that he may lead the congregation to spiritual victories, and furthermore, that the Lord may definitely lead in other congregations to choose Indian ordained brethren as pastors, if this be the will of God.

As agent of the Board, it is the present writer's duty to supervise the real estate belonging to the Mission Board, as well as to attend to the purchase of new sites. As to the latter, two new deeds have been added to our files, one for land purchased at Ghatula consisting of fields for farming in connection with the Girls' Industrial School, and one for fields purchased at Balodgahan. He has also signed deeds affecting the sale of ten plots of farm land at Balodgahan to Christian farmers.

Sanction had been given by the Managing Committee to purchase about eight acres of land for the Christian Academy to be located on a plot of its own near Dhamtari. A large amount of investigation was made by a special committee and several sites carefully studied as to their suitability, one of which was already in possession of the Mission. The owners of the plots were approached as to price, but no settlement could be reached as the price was considered too high. In view of this difficulty it was finally decided to place the building on our own plot of land.

Due to excavation on a vast scale on this land by the former owners before it came into our possession, it will be necessary to go to considerable expense in leveling and filling in the land. As nearly all this land consists of mango orchard, many trees had to be removed. All fruit trees belong to the Government, no matter who owns the land. Hence permission was obtained from the Government to fell fifty-nine mango trees to make room for the buildings and grounds for the Academy. Some of the buildings are rapidly going up and will be ready to occupy at the beginning of the rainy season.

At our last annual Business Meeting, Brother P. A. Friesen was chosen as our representative at the annual meeting of the Mission Board. Please receive him as such. Action was also taken at the annual business meeting relative to certain matters which have already been officially reported to the Secretary of the Board. One of these refers to the request for sanction of furloughs of the Beare family, the Kniss family, and Sister Sarah Lapp, due from next spring. We trust these furloughs may be granted. We shall await with great interest your report as to who are returning to India this fall, and who may be sent as new missionaries.

We have already submitted for favorable consideration our budget for the year beginning July 1, 1932. The working budget is nearly the same in rupees as our budget of last year. We have spent much hard work and prayer in the preparation of this budget, and trust you may be in a position to grant it. This will enable the work to proceed with various economies without actually retrenching. Due to the large amount of last year's building budget still to be solicited, we have decided to omit this altogether with the exception of $400.00 which is our request for the repair and upkeep of the mission buildings. In this connection we cannot help but refer to the Rempel legacy which has become available in the past year, thus reducing last year's building budget to be solicited by $8,274.00. We greatly rejoice in this.

Much might be said in reference to the political condition of India, but as no accurate forecast can be made we refrain from further comment, more than to say that so far as mission work is concerned, it is going on much as in former years. Uncertainty also arises because of the sudden rise in the exchange of the American dollar from Rs. 276/- per hundred dollars to Rs. 390/- (the highest). The unequal distribution of gold reserves of nations as well as the international balance of trade are so potent for forcing vast readjustments that it causes uneasiness in many quarters, but in contemplating either the political or financial potentialities we refuse to become panicky, for "we know whom we believe" and keep an eye of faith on our Lord and Master as well as on the vast task to which He has called us and strive loyally to serve Him until He comes again.

May God richly bless this meeting of the Mission Board, and may we request special prayer at this time on behalf of our India Mission.

J. N. Kaufman, Secretary.

Report was accepted.

Report of the South American Mission

To the Mennonite Board of Missions & Charities:

We take pleasure in informing you of the activities of the Mennonite Church of Argentina for the year 1931.

This year was abounding in activities with at times serious problems confronting the missionary force, but problems are an indication of growth. We are glad to testify that there is One who is equal to the solution of all problems—our heavenly Father.

The Annual Report, prepared for distribution in the Church at large, has been forwarded to you and we trust is self-explanatory to all who may read it.

Church Activities:

One of the painful things for us is the fact that according to Table VIII of Statistics, we have 11 members less than last year, in spite of an increase of 39. The loss of 50 for this year is accounted for by its becoming necessary to expel from one of our congregations a would-be leader and disturber of peace. He influenced others to go with him, who too were excommunicated.

Also, a general revision of the list of names of members of one of the older congregations was made, which resulted in the erasing of names of those who had moved away and either identified themselves with other denominations or had severed all relation with our church and had become disinterested in spiritual things.

It should not be surprising, however, to find that some give up and go back. It has been thus from Christ's time on down to the present. Nevertheless, it is sad for the missionary to see this condition when he is anxious to see his congregation grow both in number and spirituality. Yet he will not let this disappointment discourage him, but with greater effort he will press forward to regain the stray and backsliding ones, and to find other sheep who are not yet "of this fold."

Sunday Schools and Bible Readers:

There has been a small increase in our Sunday school work. The aggregate attendance was 928, in comparison with 715 of last year. This year we have three more Sunday schools with six more teachers teaching God's Word. We feel certain that time will reveal visible results in this kind of Gospel work.

Our Bible readers have done a good work again this year.

3,512 visits were made while almost 7,000 persons listened to the Word of God read to them in this way.

Night School:

During the year a night school, meeting twice a week, was initiated in Trenque Lauquen. Nineteen young people enrolled for the purpose of gaining more knowledge of Bible. The courses given were: **General Review of the Bible, Personal Work, Teacher's Normal and S. S. Lessons** and **Singing.** This proved to be a very good thing for our young people, and it is their desire to continue their studies this year. This school is a branch of the Bible School in Pehuajo.

Contributions:

A comparative study of Table XIII in our Annual Report will show there has been, in spite of the crisis, a gradual increase in contributions. By means of weekly envelopes, the congregations contributed almost 1,000 pesos more in 1931 than in 1930. We feel grateful for this, as we believe the time is here when the Argentine Church should awaken to the fact that it is for them to contribute for the support of the work.

New Stations:

Special emphasis has been placed on extension work the past year. The following stations were opened under the Argentine Board of Evangelization and Finances—Maza, Moctezuma, Cuenca and Alberti. In these towns halls have been rented and the rent paid by friends in the same town and the Argentine Board. Guanaco, Berutti, Fortin Olavarria, Smith, O'Brien and other towns had the privilege of hearing the Gospel preached periodically.

Church Paper:

One of the forward steps during the year was the decision to launch a Church Paper for our people. Accordingly, the first number appeared before this report was mailed. From its articles and appearance, we believe it will fill a long-felt need in our Church.

The "Voz Menonita," (Mennonite Voice) is the name given to our new paper. It has the different departments; Bible Doctrine, The Home, Articles in General, Young People, and News from the Field. This has greatly increased the work of those in charge of the Printery, but we trust the good resulting from having a Church Paper will repay for time and money spent for it.

Gratefulness:

The missionaries join the writer in gratitude for the continued contribution of the brotherhood in this time of crisis. When we hear of the hard times at home and observe how faithfully the contributions come in, we feel to praise Him whose we are and serve, and are grateful to Him and to our brethren for this. Especially, do we thank the congregations that support the different missionaries on the field for their continued faithfulness along this line. And because of your faithfulness, we are able to continue working here for Him who called us to Argentina.

In conclusion, we wish to say that notwithstanding the decrease in membership the Argentine Church is making progress. We ask not only continued **giving** but also continued **praying** for us that we may ever do the things that are pleasing to our God and Father.

T. K. Hershey, Supt.

Report was approved.

Mennonite Hospital & Sanitarium

To the Mennonite Board of Missions and Charities:

The past year has been one of blessing from the Lord. The hard places have not been reduced, but neither have the resources of Heaven.

During the year 965 patients were admitted to the hospital. The number of hospital days was 14,239. The daily average number of patients was forty. Two hundred fifteen patients gave no church affiliation; 72 were Mennonites and the rest represented Baptist, Brethren, Christian, Church of Christ, Church of God, Congregational, Episcopal, Evangelical, Free Methodist, Friends, Greek Orthodox, Hebrew, Latter Day Saints, Lutherans, Methodist, Missionary Baptist, Nazarene, Pentecostal, Presbyterian, Russian Mennonite, Mennonite Brethren in Christ, Salvation Army, Unitarian, and Catholic.

Efforts in personal work, 4,467; number of confessions of Christ, 4.

This work represented a business income of $57,961.73. About $19,000 of this was free work. This means that about 30% of our work was done without pay. A great need of our work is regular offerings in the church toward the hospitalization of the poor.

During the year the hearts of the hospital workers have been saddened in the passing to glory of Sister Lydia Heatwole. The workers wish to give tribute to Sister Heatwole for the contribution she has made in creating the spirit and standards of the institution. Her departure has created a present vacancy. To the task of appointing her successor we solicit the prayers and help of the Board and all the Church.

Respectfully submitted,

Allen H. Erb, Supt.

Report was accepted.

Addresses on the following subjects were delivered:

Voices from the Home Mission Field:

a. **City Missions,** Harold Groh, Toronto, Ont.
b. **Rural Fields,** J. S. Hartzler, Elkhart, Ind.
c. **Charitable Homes,** Abner Yoder, Parnell, Iowa.

Adjournment with prayer by J. M. Nissley, Altoona, Pa.

Evening Session

Devotion: Elmer Moyer, Souderton, Pa.

Addresses: Calls from the Foreign Field:

a. **South America,** J. W. Shank, Pehuajo, Argentina.
b. **India,** J. D. Graber, Dhamtari, C. P., India.
c. **Other Fields,** Milo Kauffman, Hesston, Kansas.

Adjournment, with prayer by L. C. Miller, Limon, Colorado.

Tuesday Morning

Devotion: Amos Gingerich, Versailles, Mo.

Superintendents of missions continued reports from previous session.

Election of Officers

Members at Large: D. D. Miller, S. C. Yoder, V. E. Reiff, Levi Mumaw, M. C. Cressman, S. H. Rhodes, H. F. Garber, Simon Gingerich.

Conference Appointees: J. H. Mellinger, Lancaster Conference; G. S. Nice, Franconia Conference.

Officers: D. D. Miller, Middlebury, Ind., President; Levi Mumaw, Scottdale, Pa., Vice President; S. C. Yoder, Goshen, Ind., Secretary; V. E. Reiff, Elkhart, Ind., Treasurer; M. C. Cressman, Kitchener, Ont., Fifth Member of Exec. Com.

Mission Committee: S. F. Coffman, Daniel Kauffman, S. E. Allgyer, J. S. Hartzler, L. J. Hartzler. (D. D. Miller and S. C. Yoder are members by virtue of their positions.)

Relief Committee: Levi Mumaw, John Mellinger, O. O. Miller. (D. D. Miller and S. C. Yoder are members by virtue of their positions.)

Women's Sewing Circle Committee: Mrs. J. A. Ressler, Mrs. J. B. Moyer, Mrs. M. C. Cressman, Mrs. C. J. Smucker, Mrs. M. C. Lehman, Mrs. A. L. Buzzard, Mrs. V. E. Reiff.

Adjournment, with prayer by Simon Gingerich, Wayland, Iowa.

Afternoon Session

Devotion conducted by H. F. Garber, Mt. Joy, Pa.

Addresses: Different Phases of Our Foreign Work:

a. **Nursing,** Ada Hartzler, Dhamtari, C. P., India.
b. **Medical,** Dr. Florence Friesen, Sankra, India.
c. **Evangelistic,** Maurice O'Connell, Lima, Ohio.

Appointment of Missionaries

To the Mennonite Board of Missions and Charities:

This is to certify that Minnie Kanagy and Ada Hartzler have successfully passed the physical and doctrinal examinations prescribed by your board for missionaries returning to the field, and are hereby recommended for appointment. It is further recommended that the Executive and Mission Committees be empowered to appoint and send to India and South America such workers as the needs may demand.

The report was accepted and the recommendations adopted. The Secretary was instructed to engage reservations and make sailing arrangements for the missionaries above appointed.

Appointment of City Missionaries

Home Mission, Chicago, S. M. Kanagy.
Kansas City Mission, J. D. Mininger.
Fort Wayne, Indiana, Frank J. Martin.
Lima, Ohio, Maurice O'Connell.
Canton, Ohio, Wm. Detwiler.
Toronto, Ontario, Harold Groh.
Peoria, Illinois, Warren Long.
Los Angeles, Calif., Perry Heller.
Detroit, Michigan, Frank Raber.

Appointment of Superintendents of Charitable Institutions

Mennonite Hospital, La Junta, Colorado, Allen Erb.
Orphans' Home, West Liberty, Ohio, Laban Swartzendruber.
Children's Home, Kansas City, Kansas, Chris Miller.
Home for the Aged, Eureka, Ill., J. D. Smith.

Building & Operating Budgets

On motion the following budgets for India and South America were adopted.

INDIA

Monthly Operating Expense:		
General	$190.00	
Evangelistic	177.00	
Bible Women	133.00	
Evangelists	242.00	
Christian Teacher Support	610.00	
Medical	290.00	
Widows' Support	195.00	
Orphans' Support	1,105.00	
		$2,492.00

SOUTH AMERICA

Monthly Operating Expense:		
General	320.00	
Native Workers	420.00	
Bible School	30.00	
Publication	20.00	
Bible Coach	20.00	
Orphanage	165.00	
		$975.00

BUILDING

South America

Orphanage	$10,000.00	
Mechita	100.00	
Bragado	2,500.00	
		$12,600.00

India

Since India has asked for no additional building funds this year, it was voted to try to raise the following items which were authorized allowed last year but had not been raised.

Lickma Station	$4,000.00	
Academy Boys' Hostel	2,000.00	
Girls' Industrial School	200.00	
		$6,200.00

Mission Study & Revisions Committee

The India Missions presented a plan whereby they might report on the standing of missionaries returning from the field for their furloughs. This would enable the Board to act more intelligently in the matter of reappointing them when the time comes for them to return to the field. Following is the plan adopted:

Method of Vote

1. The vote on missionaries proceeding on furlough is to be taken by correspondence soon after granting of the furlough.

2. Each missionary shall cast his vote by marking an "X" to one of the following declarations, a printed copy of which shall be furnished. (A missionary not having spent two years on the field during the period the missionary under vote was on the field, may be excused from voting.)

A. It is my opinion that.....should return to the India field after furlough.

B. It is my opinion that the return of..... after furlough should be contingent upon the decision of the Executive Committee of the Board, after hearing the objections to.....return to the field. My objections are herewith appended.

Date..... Signed: .....

3. The votes will be counted and the objections read and considered at the first meeting of the Managing Committee following the taking of the vote. It will rest with the members of the Managing Committee to advise the missionary whether the result was for A or for B. If for B the missionary will have the privilege of appearing before the next meeting of the Managing Committee to answer the objections brought against him. After hearing the objections and the answers of the missionary to these objections the Managing Committee may by a unanimous vote of its members rule that the objections shall not be forwarded to the Executive Committee of the Board. In case there is still a question as to the return of the missionary, each member of the Managing Committee shall express his opinion as to whether the missionary should be returned to India as a missionary. The objections together with the votes of the Managing Committee and the statement of the missionary in answer to the objections shall be forwarded to the Executive Committee of the Board.

In case of a married couple one vote shall be cast covering both husband and wife.

In case of a missionary leaving the field unexpectedly the method of vote will be carried out as quickly as possible.

An offering amounting to $184.06 was lifted

Address: Personal Soul Winning, Abram Metzler, Masontown, Pa.

Adjournment with Prayer, J. A. Ressler, Scottdale, Pa.

Evening Session

Devotion, J. C. Clemens, Lansdale, Pa.

An Open Discussion Conference was led by J. D. Mininger, Kansas City, Kans.

On motion it was voted that a Study and Revisions Committee be appointed. This committee is to consist of five members of whom D. D. Miller shall be chairman and whose duty it shall be to make a thorough study of our missionary activities, review and revise the Constitution and By-laws and present recommendations and reports at the next annual meeting. The following resolution was drawn up for consideration of the Board, and was adopted:

"Whereas, we are passing through a period of reconstruction in all lines of endeavor, and

Whereas, we endeavor to make our diminishing funds go as far as possible in spreading the Gospel and ministering to the needy, and

Whereas, it is deemed wise to make a study of our mission and institutional work at home and abroad with a view to making it more efficient and effective under present conditions, therefore, be it

Resolved, that we, the Executive and Mission Committees of the Mennonite Board of Missions & Charities, recommend the appointment of a committee of five of whom D. D. Miller shall be chairman, whose duty it shall be to make a thorough study of our mission activities, revise the constitution and by-laws, and make such other changes and revisions in our policy as will bring our work in line with the purpose herein stated. This report is to be submitted to the next annual meeting for approval."

In accordance with the above action the Chairman, Brother D. D. Miller, appointed the following committee to act with him: S. C. Yoder, Levi Mumaw, S. F. Coffman, Henry Garber.

Report of Resolutions Committee

I

Whereas, it has pleased the Lord to remove from the corps of workers at the La Junta Mennonite Hospital our beloved sister, Lydia Heatwole, be it

Resolved, that we humbly submit to God's will; that we express to the bereaved family and to the workers at the hospital our sincerest sympathies in their loss and ours. May the Lord of all grace supply comfort to all the sorrowing and raise up one to fill the vacancy left by her departure.

Resolved, that we express to Brother and Sister Beare of the India Mission, sympathy in the loss of their daughter, Evelyn, and desire for them our Father's consoling presence.

II

Whereas, the urgency of the task of world evangelization has been so strongly brought to our attention, be it

Resolved, that we pledge ourselves to continue with greater zeal and spiritual fervor in the extension of the Kingdom, endeavoring to take advantage of every possible opportunity:

1. To adequately evangelize the rural field within reach of our conference districts.
2. To investigate and enter for evangelistic efforts those great unoccupied sections of the rural field which are farther removed from our established churches.
3. To teach and promote personal evangelism among the laity in all of our congregations.
4. To bring our Christian churches in the foreign field a greater realization of their responsibility for the self-propagation of the Gospel.
5. To study the needs of new sections in the foreign fields with the view of entering them with the Gospel.

Be it further recommended that the rural and foreign committees under this Board make a more definite study of the needs and opportunities for the extension of the Lord's Kingdom beyond the borders of our present activity.

III

Expression of gratitude:

Be it resolved that we express our sincere gratitude:

1. To God for making it possible to maintain all our mission work during the past year in spite of the hindrances occasioned by the financial depression.
2. To those working under the Board, for their coöperation in exercising economy, accepting a decrease in allowance on some occasions, and in self-sacrificing and persistent effort in the work, regardless of great difficulties.
3. To the churches for their loyal and prayerful support of the work under very hard and trying financial conditions in the various communities.

IV

Inasmuch as the congregation at Metamora as well as some members of other congregations in Illinois have so ably and courteously extended to the members of the Board and to other visiting brethren their hospitality, be it

Resolved, that we extend to them our heartfelt gratitude, expressing also the hope that our being together in spiritual communion during these days may have resulted in mutual benefit to all.

V

In response to communications from our missions in India and South America, be it resolved that we send to them the following greetings:

To the American Mennonite Mission, Dhamtari, C. P., India, and to the South American Mission in Argentina, greetings in the worthy name of our Lord Jesus Christ. This is to acknowledge the greetings sent to the Board. We thank God for the manifestation of the extension of the borders of His Kingdom. We are enjoying the fellowship with the workers on furlough. May the Lord continue to bless your efforts in the promulgation of the pure, unadulterated Gospel, in the defense of the faith, and in the execution of the many worthy tasks that form a part of the work of making disciples of all nations.

VI

Whereas, the Mission Board feels that it is unable to continue the support of Brother Pierre Sommer in his labors among the French speaking churches of Europe, be it

Resolved that we send the following greeting and message to the Executive Committee of the French Speaking Churches:

"The Mennonite Board of Missions and Charities, assembled in regular session at the Metamora Mennonite Church, near Metamora, Illinois, May 22-24, 1932, to the Executive Committee of the Conference of French Speaking Churches: Grace, mercy and peace from God the Father and the Lord Jesus Christ, our Savior. We give thanks to God for your labors in the Lord and devotion to the cause of Christ. It is with deep regret that we must state that on account of the financial conditions among the Mennonite Churches of America, this Board does not consider it advisable to continue the support of Brother Pierre Sommer in the worthy work of the Lord in which he has so faithfully rendered service.

"We desire to express our appreciation of his sacrifices and devotion to the cause of Christ. We give thanks to God for the fellowship we have had in supplying his material needs. It is also our desire to recognize with grateful hearts the splendid coöperation of your committee with us in directing Brother Sommer's work and of handling the funds supplied by us for his support. Especially do we wish to express our appreciation of the patience manifested with us when on account of lack of funds we were unable to meet our obligations with promptness. We trust that ways and means may be found for the continuance of Brother Sommer's labors among the churches.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

Addresses:

Present Day Needs for Consecrated Service.

Edwin Yoder, Topeka, Ind.

The Whole Gospel as Our Missionary Message.

Oscar Burkholder, Breslau, Ont.

Adjournment with Prayer.

S. C. Yoder, Secretary.

ALBERTA-SASKATCHEWAN MISSION BOARD MEETING

Report of the Mission Board Meeting of the Alta.-Sask., Mennonite Conference held at Duchess, Alta., July 6, 1932.

Song service, led by Bro. Paul Erb.

Devotional, conducted by Bro. H. B. Ramer, John 17.

Remarks of Bible Study and Evangelistic work by M. H. Schmidt.

Bible study was held in nearly all congregations by local talent or by calling in help from nearby congregations. Evangelistic meetings held in all congregations by Bro. B. B. King.

Report accepted as given.

Committee: M. H. Schmidt, M. D. Stutzman, Joe Steckley.

Report of Music Committee, by Howard Stauffer.

A class in singing was held at Duchess, Alta., by Bro. Paul Erb. Remarks by a number of the brethren relative to singing in our congregations and encouraging the work of the committee.

Report accepted as given—Recommending that this committee work conjointly with Bible Study and Evangelistic committees in arranging for work in various congregations relative to their respective work. Carried.

Committee: Joe Steckley, Menno Gingerich, Isaiah Rosenberger, Howard Stauffer, Roy Kauffman, O. O. Hershberger.

Subject—**The Soul-winner's Equipment,** by N. H. Mack.

Referring to Luke 22:35, 36, the following points were submitted: (1) A new Life; (2) Humility; (3) A Consecrated Life; (4) A zeal for lost souls; (5) Be strong in faith; (6) Have a knowledge of the Word; (7) Be filled with the Spirit; (8) Of free approach; (9) Stable, steadfast in doctrine.

Secretary's Report—Read and accepted.

Treasurer's Report—Read and accepted.

Auditor's Report—Read and accepted.

Missionary Sermon, by Bro. M. E. Brenneman.

Subject, **Saved to Serve.** Texts, Rom. 9:3; Rom. 1:13, 14.

Paul is our great example in service with a passion for salvation of lost.

We should serve not merely out of charity or sympathy, but as debtors to Christ.

"The greatest blessing in life is to have an experimental knowledge of Jesus Christ."

"The greatest ministry in the world is to make Jesus Christ known to others."

Noon Intermission

Song service, by Clarence Ramer.

Devotional, by N. E. Roth.

Roll Call—Officers present, 14.

Local Members: Present 2, absent 5, by proxy 1.

Bishops: Present 3, absent 0.

Ministers: Present 3, absent 3.

Deacons: Present 1, absent 4.

Subject—**How can we Support and Maintain our Evangelistic Effort More Effectively?** By M. D. Stutzman.

1. By working unitedly—of one mind.
2. Depend on the Holy Spirit as leading and directing.
3. Have confidence in our message.
4. Uphold the Evangelist.
5. Help financially.

Subject—**The Love of Christ Constraineth Us,** by Isaac Miller.

1. "Not by constraint, but willingly."
2. Not for material gain.
3. Christ our example in loving service.

Report of Sisters' Sewing Circle, by Sister Bernice Harder.

Subject—**How Can We Better Serve the Mission Board,** by M. D. Stutzman.

Subject—**How Best Serve Our Local Circle,** by Mrs. Voegtlin.

Report accepted and committee retained.

Committee: Sisters H. J. Harder, H. B. Ramer and Alvin Eby.

Report of work in Calgary, by Bro. Paul Erb.

Report accepted and recommendations and suggestions considered.

A committee was appointed to study recommendations and suggestions of Bro. Erb in view of continuing the work in Calgary and for doing something more definite for other needy rural sections of our district, to report to Mission Board.

Committee: C. Ramer, H. J. Harder, J. B. Snyder.

Report of Home-seekers Committee, by M. H. Schmidt. Report accepted.

Moved and seconded that the bishops of Conference appoint a Standing Committee to investigate proposed homesteading locations and report to next Conference.

Committee: Jacob Brenneman, Norman Krempian, A. K. Erb.

Evening Session

Song service, by Paul Erb.

Devotional, by Menno Gingerich, Rom. 10:1-21.

Subject—**Past Missionary Effort of the Mennonite Church,** by Bro. Paul Erb.

He gave a brief history of the Mennonite Church and her early efforts in Europe and in America.

Sermon, by A. A. Landis. Text, Eccl. 8:10.

1. We were told who the wicked are. They have no rest, no peace.
2. Their opportunity is now; here.
3. Opportunity neglected means regret, remorse.
4. Their end, eternal darkness, separation from God.

Services closed with prayer and benediction.

M. D. Stutzman, Chairman.
H. J. Harder, Secretary.

Report of Committee Regarding Calgary, etc.

We, your committee appointed to study recommendations and suggestions of Bro. Erb relative to the work in Calgary and outlying rural sections of our district, prayerfully submit the following:

1. We advise that the work in Calgary be continued as the Lord may lead, and that immediate effort be put forth to supply the work there either by calling in a worker from outside our district or by ordination; also that we counsel with the Ontario brethren relative to the securing of such a worker.

2. We appreciate the effort of Bro. Erb and wife in Calgary while there, and regret that they must leave the work there for other duties. May the Lord direct them in all their efforts for Him.

3. We further believe that with the work in Calgary it would be better under present conditions to get some one to help in serving Calgary and other outlying rural sections of our district. Such an one might be at home in Calgary or in one of the nearby congregations, working at whatever may be suitable or practical; the District Board supplying all necessary expenses incidental to this special service to which he has been called.

Committee: Clarence Ramer, H. J. Harder, J. B. Snyder.

FROM OUR MISSION STATIONS

Marietta, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings in Jesus' Name:—We have great reason to praise the Lord for His blessings to us. We just closed a two weeks series of revival meetings in charge of Bro. E. W. Kulp. As a visible result of these efforts fourteen souls confessed Christ. Eternity alone will reveal all that was accomplished during these meetings through the preaching of the Word and visitation work. Will you pray for these converts that every one of them may prove faithful? Those who have been brought up in Christian homes cannot realize what trials and temptations these people meet with when they start in the Christian life. The prayers of God's people will mean much to them.

July 19 an all day meeting was held at this place. Some of the speakers were Noah Risser, John Mast, John S. Hess, John W. Hess, Elmer Martin, and Elias Kulp. The attendance was very good all during the meetings. Many of the town people attended every night.

On Sunday morning, July 17, Bro. Henry Lutz preached for us.

On Thursday evening, July 21, a number of Marietta people had the privilege of visiting the tent meeting at Coatesville. We want to thank those who furnished machines for this purpose.

Sister Anna Yoder spent some time with us helping out in the work.

We are expecting to have a continued study on the miracles of Christ every Saturday evening, in charge of Bro. Christian Charles of Landisville. Pray for the work and the workers.

In His service,

July 23, 1932. Blanche Brubaker.

Lima, Ohio

(825 N. Jefferson St.)

Dear Readers of Herald:—Phil. 4:19. We are trusting this promise.

Our Sunday school attendance this hot summer is holding up and our average attendance is high for this time of year.

We expect to start our vacational Bible school Aug. 2 and continue 3 weeks. This will bring about some expense. Any one impressed by the Spirit to send a little offering for this work, it will be appreciated.

Bishop S. E. Allgyer will be with us, D. V., for communion services Aug. 7. Please pray for us.

Bro. Frank J. Martin of Ft. Wayne mission is expected to be on an all-day program in this locality, and we are looking forward to a message from him this Sunday, July 24.

We sent a number of letters to friends of the Mission requesting offerings if the Lord so directed. So far we feel the Lord has blessed us. Although the funds are coming in slowly, we know in these times a little means much sacrifice. We expect in our next letter to publish the names of our kind friends. Some one asked, Do you have enough? Our answer thus far is, No. But we are trusting in Phil. 4:19.

We were privileged to lead a young man to Christ at our city hospital.

Jail and County Home services continue; also the passing out of tracts. Regular services at the Mission each week. Please pray for us.

If any one cares to contribute to our repair funds in which there is a real need—roofs, furnaces and buildings need repairs—please send to superintendent, marked "Repair Fund."

Yours for Him,

Lima Mission Workers.

July 23, 1932.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—We a small flock in this part of God's vineyard feel we have many reasons to praise Him for His goodness and wonderful works shown toward us.

Our vacation Bible school opened Tuesday, July 5, with an attendance of 60 pupils. Each day the number increased until it reached 92. The average attendance was 82. The regular workers as teachers were assisted by Bro. J. C. Bayles and Sister Nannie Wells. On Friday night, July 15, the school closed by rendering a program to show the nature of the work done. We were encouraged with the large attendance and undivided attention of parents and friends of the children.

Bro. and Sister Weaver, accompanied by Sister Sarah Shank and Sister Bennie Payne, left for a two-weeks visit to Virginia, in which time they expect to attend Virginia Conference. Sister Shank who has faithfully given her service to the work here the past five months, will remain at her home at Broadway, Va. We very much appreciated her interest and help. May the blessings of God continue to be hers as she labors for Him.

We are glad to note that the Sunday school attendance has shown an increase.

Will you continue to remember us at the throne of mercy.

July 25, 1932. Lena Wenger.

Cornwall, Pa.

(Miners' Mission Station)

Dear Herald Readers, Greetings in the Master's holy name:—Following is a brief description of the work at this place: The Gospel is brought to the village people every Sunday through Sunday school and preaching. The brethren who preached to us in July include, C. Z. Martin, John W. Weaver, Joseph Boll, Henry Lutz. We also enjoyed visits from other ministering brethren.

On July 3 Orie Miller visited our school and talked to the school after the teaching period.

In the evening of July 19 Bro. Shotzberger of Lancaster conducted a singing of hymns in the village, which was very much appreciated.

Some charity work is being done in the village. There is no work at present, the mine being shut down.

An all-day and evening meeting has been arranged for Aug. 25, to be called Harvest Home and Sunday School Meeting.

Visitors always welcome. Come and worship with us. Pray for the work and workers and also for the village. Many are yet in need of the Savior.

Yours in His service,

Benjamin W. Stauffer.

July 25, 1932.

Jonestown, Pa.

(Meckville Mission)

Dear Herald Readers, Greetings:—Truly we can say with the psalmist. "Hitherto hath the Lord helped us;" and also with Paul, "Your labor is not in vain in the Lord." Surely these statements have been verified in the work at this place as there are two applicants for membership and increasing interest. Average attendance past quarter, 95; average so far this month, 116. There is good interest in the singing class conducted by Bro. Brubaker of Elizabethtown, and good results are visible. We expect, D. V., Bro. John Whissler with his singing class from Hess and Hammercreek congregations to be at this place on Aug. 14, and invite all who can to be with us.

The brethren, David Westenberger, Eli Sauder, John S. Hess, Harvey Shank, and J. W. Hess, preached for us thus far this month.

Will you remember the work at this place in your prayers and support?

Yours in His service.

July 25, 1932. J. D. Wert.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Another session of summer Bible school has passed into history. Although these are among the busiest of our days, yet they are rich with opportunities and blessings. To see a child master a passage of scripture and store it up for the Holy Spirit to operate on, brings its own peculiar returns.

The Lord's presence was definitely felt in the arranging for and in the maintenance of this work. After prayerful consideration and patient waiting, one day we started out to find the place where the Lord wanted us for this year's work. Again viewing the former location, and bearing

in mind the home base, our eyes were suddenly attracted to a building between these two points. Upon further investigation it was found to be quite satisfactory for our use, besides being rent-free for the cleaning and a few minor repairs. In less than one hour we came back, assuredly gathering that the Lord had called us to teach in that place.

The interest also was exceptionally good throughout the entire term. Two additional teachers were secured and several more needed. This year's average attendance was 104 plus, whereas formerly the average was about 70.

The last session was closed with a rehearsal of what the children had learned during the term. A number of the parents were present, and gave expression of their appreciation for the school.

We humbly praise Him for the way in which He has blessed our efforts, regretting that we have found ourselves planning too meager. Will you help us pray that we may not limit Him by our small expectations?

Sunday school attendance has kept up well.

The brethren, Moses Gehman and Martin Metzler, gave us messages on July 3 and 17 respectively.

We are again facing the charity problem. City organizations have closed entirely, which increases our calls daily. What we shall do concerning it may depend largely on how the Church prays.

On July 25 members of the congregation with a few others were privileged to attend the tent services at Coatesville. Fifteen availed themselves of this, and had quite a profitable time. Yours in Him,

July 26, 1932. Emma H. Rudy

A MORNING AT THE HOSPITAL

By Sarah Shank

For the Gospel Herald.

Go along with us to the hospital this morning. You know we always go there on Friday mornings to visit with the patients and distribute tracts or "The Way." I know you will like it, for we always do so much. It is so interesting you can't help but enjoy the visit.

This is the Knoxville General, or, in other words, the city hospital. It is the largest one in the city, and has a bed capacity of 240. It is also a medical school. A new addition is being completed for the colored people. They are to be moved shortly from the basement of the main building, which is their present quarters. There is also another part known as the outpatient department. The poor and unfortunate who are not sick enough to enter the hospital are taken care of there free of charge. You would be surprised to know that at least 100 are often taken care of in one day.

Now this is the entrance to the main building. We will go down the hall to the women's ward. In this public ward there are around 20 patients. Some have broken limbs, others are recuperating from operations, and still others are receiving treatments.

I want you to meet Miss Flora. She has been here for 6 months; therefore we have become intimately acquainted with her, and always look forward to seeing her each week. She enjoys the literature so much and also loves to talk of her Savior.

Now that's the first ward. Did you notice the tears of joy so many of them had? How they enjoy having some one remember them in prayer. Didn't it touch your heart to hear those weep because of their lost condition? You know that affords us a wonderful opportunity to lead them to their Savior.

Now we will go upstairs to another women's ward just like this one. That grandmother back there is out of her mind. We certainly do feel sorry for her because she has to suffer so much that she has lost her mind. When she is normal she also appreciates visiting with us.

We will cross the over-pass now and visit some in the private building. In the over-pass we find many patients. Most of them are about ready to go home, so they are usually in a happy condition. You know those big ferns in there are enough to cheer them up. Did that young fallen girl tell you her sad story? We surely feel sorry for her. She has no home or friends to go to with her twins, and they are discharging her to-day.

In this private part we enter the rooms only where the doors are standing open. Weren't you glad to know that some of those mothers realize the great responsibility that rests upon them?

Now we will go down these steps. Over there is the children's ward. Seven children had their tonsils removed this morning. Back there in the corner is a little child that is very ill with pneumonia.

I guess we had better hasten to the car. Oh I must tell you about one man in the men's ward. You know as we entered the main hall we turned left and the men turned to the right. At the other end of the building is the men's ward. Several weeks ago a man was swimming in South Carolina and hurt his neck. He got into his car and drove to Knoxville. His neck began to hurt and he went to a doctor and found he had a broken neck. Can you believe that man is living in that ward with his neck in a cast and a heavy weight tied to his head and he is the jolliest man in there?

I would like to show you the drug store, where the out-patients get their prescriptions filled free, the colored department and receiving ward, but there comes Bro. Weaver.

Knoxville, Tenn.

OUR TRIP TO THE NORTHWEST

By Noah H. Mack

For the Gospel Herald.

Greetings to All Readers:—The Conference at Duchess, Alta., closed on Thursday, July 7. A good fellowship and spiritual concern prevailed. We visited among the brotherhood the balance of the week and worshiped with the Duchess congregation on Sunday, July 10.

On Monday morning we left for Tofield, where there is a flourishing congregation of nearly 200 members. Tofield is over 200 miles north of Duchess. After 2 services and several visits we returned to Didsbury and Carstairs. At the Carstairs M. H. we held 2 services. Bro. and Sister Harder conveyed us to the High River district, stopping at Calgary, where Bro. Landis tarried until our return from High River to recover from a cold which he had contracted. With the High River congregation we had 2 services. Bro. and Sister Isaac Miller brought us to Calgary on Sunday afternoon where Bro. Landis joined us in an evening service. Owing to a break in the car we were delayed a day and started on Tuesday, July 12, towards Montana.

We held one service at Creston, Mont. Creston is in the Flat Head Lake region of Northwestern Montana. There are about 60 members here. We had intended to have two services at this place, but owing to a day's delay we could remain for only one service. This congregation, because of its geographical situation, holds with the Alberta-Saskatchewan Conference. We enjoyed a warm fellowship with all these scattered congregations of the Northwest, and had a longing in heart to remain longer with them.

We are now on our way to Oregon where we expect to continue about nine days with the brotherhood, the Lord willing. The Lord has been good to us and has cared for us and brought us safely on our way.

We expect to be at Manitou, Colo., on Aug. 4 and 5; the 14th and 15th at Kansas City Mission, 3701 Metropolitan Ave., Kansas City, Kans.; the 21st and 22nd at the Chicago Mission, 1907 South Union Ave., Chicago, Ill.

Christ is our only hope. If any will be saved, it must be through Him.—I. E. Burkhart.

THE HOMEGOING OF JEWARBI MA

An aged sister, nearly one hundred years of age, passed to her eternal home on May 23, 1932. She was the mother of our pastor, Bro. John Haidar. She had no ailments. Her body just kept getting weaker and weaker. She was bedridden for about the last four months. She could see, hear and speak to the last.

Jewarbi Ma was born in a good Mohammedan home. After she became a widow she was converted in the Pentecostal Band Mission at Rajnandgaon, where she worked in a missionary home for some years. From there she came to Dhamtari and united with our church and remained here until the end. She came here with her son who attended English school. At first she was given the task of taking care of the young orphan children while her son, John, was getting his education in the Mission High School. Later on she became a Bible woman and was a regular attendant and an apt pupil in the annual Bible Normal. She did Bible woman's work as long as she was able to walk. She was the leader of the Bible women because of her fervent zeal for Christ. She visited many prominent families, both Mohammedan and Hindu. She was fearless in proclaiming the Gospel and was always ready to warn the sinner and to give her witness. She was respected by all classes of people. She was a tireless worker. Her religious zeal was exceptionally exemplary amongst the Christian people.

Jewarbi Ma also conducted a Sunday school for non-Christian boys and girls. To get them to attend, she used to distribute something to eat. Her Sunday school pupils would not forget to gather every Saturday at the appointed place. On Sunday she used to take the class of old men in Sunday school. These are uneducated men and are difficult to teach. She taught them important verses of the Bible and some songs so that they could say them from memory. Without being asked by the missionaries, she used to teach the old men some verses and Christian truths every evening. It was a very tiresome task, but she did this also as long as she was able.

In the Young People's Meeting she was very frank. She always gave us good advice. Her witness about Christ was very touching. People admire her life in this that she was never ashamed of witnessing for Christ in the midst of any class of people.

She lived in Dhamtari for about thirty years. She was a timely help to us. Nearly all the people, young and old, missionaries and Indians, went to her for advice. We miss her services of love.

Most of the members of the Dhamtari Church, as well as a few from other places, gathered at "Ma's" funeral to pay their last respects. Bishop Geo. Lapp had the services at the home and Bro. Isa Baksh at the grave.

We miss her presence among us. She has left behind an example of Christian service which we shall not soon forget and by which we shall try to profit.

D. B. Peter,

Deacon, Sundarganj Congregation,
Dhamtari, C. P., India.

The missionary body also feel that in the going of Jewarbi Ma we have lost one whose life, zeal and example meant much to us. She was a real "Mother in Israel." Everyone knew her as "Ma."

Besides her son, John Haidar, she leaves a widowed daughter, who is still a Mohammedan, a number of grandchildren and several great-grandchildren. Pray for the daughter, that this homegoing may be the means of bringing her to her mother's Savior. F. H. L.

THE TODA PEOPLE

By Mary M. Good

For the Gospel Herald.

While spending the hot season months in the Nilgiri Hills in South India we learned about another of the many interesting classes of India's people. One never ceases to marvel as you study the people of India at the great number of different sects altogether separated by lines of religion and social custom from the rest of the world.

We were told that by all means we must see a Toda village and so one morning we started out for the long climb up to the top of a hill where in a secluded place is located a village of these people. Before going I read a book that had been written by a missionary to the Toda people and from that I shall quote some of the data in this article. She says, "Their account of themselves, if questioned as to where they came from is: 'We came from nowhere, we have always been here.' Why the people should exercise such a strange fascination I cannot say. Is it because we have in them a link with the long vanished past; not an illustration in stone or hieroglyphic, but a living picture of a people still existing as they did in the world's childhood; of one point on this swiftly revolving earth where things seem to have stood still for centuries, and where we can look back at things as they were long ages since while the rest of the world has been hurrying on?"

As we saw their quaint village I felt that there was truth in what she said. There were five dwelling houses and a temple. When we reached there we were first seen by a small girl who ran to tell the others that guests had come. Immediately six or seven women and a few men appeared. They greeted us courteously and invited us to look into their dwelling. We looked in but did not go in. There was a small hole about eighteen inches high which led into darkness inside. The houses are very substantial. At both ends heavy timbers are driven into the earth and plastered over with mud. The roofs are made of bamboo covered with thatch. At the ends of the bamboos is a long roll of thatch bound closely. We presumed that the purpose was to preserve the ends of the bamboos. The thatch roof comes to the ground on both sides making a building that looks like a barrel cut through in the middle. When we looked inside we saw a few cooking utensils lying disorderly about. A girl was cooking food in the dark room. We saw that one side of the room was built up of mud about two feet above the ground. When we asked by gesture what that was for the old man indicated to us that that is the place where they sleep. There was no sign of bedding.

Physically they are a fine race, taller and fairer than the people of the plains. The women have long hair that hangs in ringlets down over their shoulders. The men have full beards and have their hair cut at their shoulders.

They make their livelihood by herding buffaloes and making and selling clarified butter. They also are great beggars.

The position of women is one of great inferiority. When a woman salutes a man, I am told, she stoops down, while the man touches her forehead first with one foot and then the other. Both polyandry and polygamy prevail among them. Their social customs are lower than any I have heard of in India. The Toda women have no place whatever in religion. In each village there is a temple. We were not permitted to go near enough the temple to look in.

Some missionary work is being done among these people but it seems they respond very slowly. I pitied the women whose lives are so very empty. May the day soon come when these too may accept the invitation of the loving Heavenly Father and with the millions more in India who are yet without a Savior may come into the Kingdom.

Balodgahan, Via Dhamtari,
C. P., India.

We are contending for the faith that God may be glorified and souls saved. If we have any other motive it won't amount to much.—Aaron Mast.

SEWING CIRCLE CORNER

"Nevertheless we made our prayer unto God, and set a watch against them day and night."

The above little message comes to us from Nehemiah's experience. By the way, if we are ever tempted to feel that our work is monotonous and commonplace, may we urge you to stop and read a few chapters from Nehemiah's wonderful book? Read chapter 3, for instance, and notice the careful way in which the repairing of the walls of Jerusalem was done. When I read "repairing," I thought of mending; and then I thought of the many of us who have work of that kind to do—yes, it was mending; building up broken places, straightening out crooked ones, and making the City of God, with its walls, once more straight and beautiful.

The other evening we met with a group of Sewing Circle sisters. It was a hot evening, but after the day's work, and most of them had worked hard all day, they gathered, nearly forty of them, to prepare material for rugs. It was an extra session of the Sewing Circle meeting. It was a pleasant social evening, with neighborly chatting, and loving, friendly stitching and visiting until about nine o'clock.

These were country sisters, too, and some had to make special effort to get there. But they came. And as we worked and talked, and later sang and prayed, we felt that the little meeting was a means of bringing us all nearer to the Master.

It is easier sometimes, to go back to our everyday tasks after we have talked them over together.

I wonder if it was so in Nehemiah's time. Some of that repairing must have been hard. Much of it was very discouraging, and there were always those not far away who would have been glad to upset the whole work if they could have. But the work went on. The wall, a masterpiece of engineering and strength, was repaired, and God's name was honored.

One thing that the sisters I told you about in the early part of this article have been actively engaged in is the repairing and making over of old or partly worn garments for the needy in nearby communities. They do a lot of this kind of work in this particular circle. Among those to whom the garments go are broken down constitutions, questionable morals, pitiable poverty. I don't know how much good these single efforts accomplish, and yet we sometimes marvel at the work that really is done thru the avenue of the mending basket.

As you read that third chapter of Nehemiah, you will notice that the work was divided into sections; each section was taken care of by a particular group; and when the different sections were all joined up, we can imagine the groups standing back, looking over the whole job, glad for the share they had in it.

There is a wall of character and definite Christian living that needs to be built around our dear Church. I wonder how our section of the wall is going up. I wonder if our "repairing" is true and straight. I wonder if our stitches are being put in carefully and faithfully. Are we making our prayer unto our God? and are we setting a watch thereunto?

We heard recently that some of our regular missionary contributions for the support of workers on the field are running low. A good many other things in our homes, and perhaps at our tables, are running a bit short too, but really we feel that our support of our workers on the field should be kept up. It is only right that it should be. Our missionaries have gone out in all good faith that we as a Church at home were standing back of them. We mean to do so, and we should regard it as a privilege to keep the supply up to the mark of the need. Our missionaries know that it takes more effort to raise the money than it did some years ago, and we have confidence that they will appreciate the extra effort that it takes and share with us in economizing. So let us not let our missionary support fall below their needs.

REPORT

Of the Maple Grove Sewing Circle at Gap, Pa., for the year June, 1931 to June, 1932

No. meetings held	12
Average attendance	24
No. garments made	361
Made for India	12 suits
No. comforts	12
No. quilts	1
Comfort slip	1
Money contributed during year	$107.90
Money spent during year	$92.08

Sarah B. Stoltzfus, Sec.

REPORT

Of the Upper Strasburg, Pa., Sewing Circle, for the Year, 1931

Number of meetings	10
Articles made	112
Comforts	4
In treasury	$5.06
Received during year	40.46
Spent	39.64
On hand at close of year	5.88

Secretary.

REPORT

Of the Martinsburg, Pa., Mennonite Sewing Circle, July 1, 1931 to June 30, 1932

No. meetings	12
Average attendance	9
Visitors	11
Garments made	28
Dresses made	12
Quilts and comforts	5
Offering	$81.71
Received from Sunday school	7.54
Total	$89.25
Disbursements:	
Lillian Burkholder	$13.50
One India Bible woman	50.00
Material, etc.	25.12
Total	$88.62
In Treasury, June 30, 1932	.63

Donation, one quilt top by Rebecca A. Provins.

Ruth Whetstone, Sec.

REPORT

Of the Holly Grove (Westover, Md.) Sewing Circle, July, 1931—July, 1932

No. of meetings	12
Average attendance	12
Offerings received	$20.40
Material ordered	14.85
Garments finished	112
Quilts finished	5
Garments donated	8
Quilt donated	1

Emily S. Kauffman, Pres.
Ruth Hostetler, Sec.

REPORT

Of Kaufman Sewing Circle (Johnstown, Pa., District), July 1, 1931—June 30, 1932

No. meetings held	12
No. members enrolled	34
Average attendance	24
Total attendance	281
No. quilts and comforters made	24
No. garments sent to India	11
No. garments sent to Russians in Canada	176
Cash received during year	$105.69
Bal. in treasury from last year	$27.41
Disbursements:	
For Home Missions	$45.28
For Foreign Missions	28.18
For Home expense	25.62
Bal. in treasury, June 30, 1932	$34.02

Secretary.

PRESENT DAY CHALLENGES, IN LIVING THE SIMPLE LIFE

By Mrs. Earl Kreider

For the Gospel Herald.

We gain our clearest ideas of anything by looking at examples, in which such things are illustrated. Therefore to get the proper conception of "the simple life," we study the lives of those who practiced it.

We will take for our first and perfect example Christ. In Phil. 2, we read of His oneness with the Father, and though He thought it not robbery to be equal with God, yet denied Himself of all that, and in humiliation took the form of a servant, and made Himself of no reputation. Ease, comfort, popularity, riches, and glory, all were sacrificed to one effort to promote the interests of those whom He served and for whom He gave His all. What were the results? He not only saved millions of souls from sin and death, but God also hath highly exalted Him, and given Him a name which is above every name. Out of the very depths of humility He rose to the loftiest heights.

We look at Abraham, who at the

call of God forsook home, kindred, and friends, spent his life among strangers, lived in tents, and died in comparative obscurity. To-day he is looked to as the father of the faithful, and in his seed were all the nations of the earth to be blessed.

Moses a man of God sacrificed a promising earthly career and thus became an instrument used of God in delivering his people from the bondage of Egypt. When Jesus chose His disciples He did not go to the learned and cultured, but called the humble fishermen of Galilee to forsake their nets, and follow Him. This might have looked to them as if they were surely forsaking their very living but we can see they made a profitable exchange.

Let us notice also Paul, who could have prided himself or gloried in his intellectual power or his great spiritual power; for no man has written or spoken with more spiritual power than the apostle Paul. He could have said, "Look what a great work I did for my Savior. I established churches, started missionary plans and with my preaching and influence won many to Christ." But he sums it all up in Gal. 6:14, saying, "I glory in nothing save the cross of the Lord Jesus Christ." Paul's only wish is to magnify Christ. He says, "For me to live is Christ, and to die is gain." By this he means to say Christ's life is the very essence of his life.

From these and other examples we learn that a true consecration or self denial requires a sacrifice of what appears to be of self interest to us. And to bring this about we must use will power, which has been reinforced by the power of God. This will result in a greatly enriched life and greater service to God and man.

The fully surrendered and humble Christian life is not spoken of in God's tested, tried, and victorious servants. All the inclinations of our fleshly nature are in harmony with Satan. The world, the flesh, and the devil all combine to choke out the consecrated life and mar it of its developments. You may ask then, "Is it really possible to come out victorious over evil?" Of Christ it is said that He "was in all points tempted like as we are, yet without sin." Why? He practiced self denial, never yielded to temptation. God asks no more of us than He will help us through. Remember, the cross is not greater than His grace.

When we accept Christ as Savior and Lord, God appoints us as stewards, and we are told in I Cor. 4:2, "It is required in stewards that a man be found faithful," and stewards will be required to give an account of the use of their gifts, whether time, talents, treasure or whatsoever. We are not our own, we have been bought with a price.

I Pet. 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Abram responded readily to the call of God to separate himself unto God, and it was imputed to him for righteousness. Why was he thus called to become a sojourner in a foreign land? Because God had a higher purpose for his life; and so God calls us for a great purpose. Called out and separated from the world does not mean, being out of reach in helping the world. The disciples though not of the world were commissioned to witness for Jesus unto the uttermost part of the earth. This is also our commission, and to-day, clearer than ever, comes the call to Christians to witness for Him. These are strange days. People everywhere are talking about "these times." Sin has become so foul and loathsome that we shudder to see how men and women seem to be carried along by an unseen current into the rushing stream, and how the wave of crime is sweeping our country. But if we try to tell them we are in the days prophesied in the Bible as perilous times, many call one a pessimist. So they did when Noah built the ark, so they laughed at Jeremiah and other prophets. Nevertheless things came to pass just as God said. God is not in their thoughts. In our own brief life time we have seen a period rise when people have little regard for the Sabbath and things religious. Oh! yes it has a resemblance of religion, but lacks real Christianity. The things Jesus taught are lacking.

After having passed through a very prosperous period, man has become overloaded with self confidence and self gratification. We will all admit our country has made wonderful progress, but has also been going at a very rapid speed after progress, pleasure and wealth until God has called a halt, to stop, look, and listen, to realize from whence our blessings come and on whom we are dependent. Many who enjoyed popularity, comfort and ease so far as money could supply them, have had great changes forced on them. Some have been able to withstand them, others have not. In speaking of this, a wealthy lady said to me, "That is where the common people are better off, they need not experience such changes."

Can you and I who profess to be followers and disciples of the meek and lowly Jesus, show the world that our lives have been so molded after the greatest life, that we have peace, joy, and contentment when all seems in such a turmoil, for contentment with godliness is great gain? Can we show them that the things worth while are not material, that wealth is not only gold and silver, and that we have a hope of a habitation not made with brick and mortar?

A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web of character, which we are unconsciously, unavoidably weaving moment by moment, hour by hour, and year after year. What is my life weaving out? Is it attractive, because it bears the very image of Christ, or does it show self, and selfish motives? Selfishness crowds out simplicity.

Christ's life was the very essence of simplicity. Christ taught very much of simplicity, but He not only taught them if they smite you on one cheek turn the other also; when they crucified Him, He prayed that the sin might not even be laid on them.

Simplicity marks both our appearance and our daily habits. Christ not only needs lip testifying but also life testifying. The saving of souls is the great commission to the Church. It is the obligation of each believer to be a soul winner. There can be no soul saving without sacrificing. We are glad to see people saved, but are we coveting the privilege of being the channel through which salvation comes?

The cause of Christ to-day must be sustained by men and women who have surrendered themselves to God, are keeping the body under, whose life "is hid with Christ in God," and whose hearts, brains, services, and all are upon the altar of the Lord. How then can we live in luxury and extravagance, using our time and money for things that are not necessary to life, and satisfy not while this need is so great. But it takes a heart that loves mankind dearly and God supremely, who adds to his faith those virtues which distinguished Christ's life on earth, who can engage in deeds of kindness such as He performed, and have a conscience void of offence towards God and man, and who, with all this does not become self-righteous.

We are said to be the salt of the earth. What does salt do? It gives a thirst.

We have said, by accepting Christ as our Savior, I want to be like the meek and lowly Jesus of Nazareth. Is my life deceiving the world? Could we say with Paul, "Be ye followers of Christ even as I am?"

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Wadsworth, Ohio.

A cloud of witnesses around
Hold thee in full survey:
Forget the steps already trod,
And onward urge thy way.

—Philip Doddridge.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for Month of June, 1932

GENERAL

Madison Co SS Ohio	$5 64
Alvin Schantz	5 00
A Worker Ont	5 00
Forks Cong Ind	16 85
A Bro & Sister Pa	10 00
Bethel Cong Ore	1 00
Mt Zion Cong Mo	1 00
Hesston Cong Kan	21 16
Latschar SS Ont	9 15
Berne Cong Mich	17 33
Creston SS Mont	2 98
W Zion SS Alta	6 25
Nebraska Menn SS Conf	15 81
Sugar Crk Cong Ia	37 50
W Union Cong Ia	52 28
Manson Cong Ia	14 36
Schellsburg Cong Pa	1 50
Scottdale Cong Pa	11 50
Martins SS Ohio	18 95
Midway SS Ohio	17 08
Bethel SS Ohio	18 89
S Union Cong O	34 36
	323 59

INDIA

General

Sue F Landis	5 00
Detroit Miss Cong Mich	2 50
Alvin Schantz	8 00
Endowment Interest	548 25
Kansas City Cong Kan	4 67
E Holbrook Cong Colo	5 87
Crystal Spgs Cong Kan	2 50
LaJunta Cong Colo	6 94
Mt Zion Cong Mo	1 00
Kauffman Church Farm Pa	12 50
Mrs Frank M Herr	10 00
Hagey Cong Ont	10 00
Wideman SS Ont	20 00
Floradale Cong Ont	10 10
Maple Grove Cong Ind	31 75
Acadia Valley SS Alta	40 00
Daytonville Cong Ia	8 53
Salem Cong Nebr	10 69
Liberty Cong Ia	7 20
Manson Cong Ia	5 00
E Fairview Cong Nebr	20 63
Scottdale SS Pa	10 00
Plain View Cong O	16 43
	797 56

Missionary

Sue F Landis	10 00
Maple Grove Cong Pa	75 00
Lockport Cong O	14 00
Endowment Int	128 75
O Grove & Pleas Hill Congs O	150 00
Bethel SS Y Mens Cl Ore	25 00
Spg Valley SS Kan	37 50
Yoder Cong Kan	75 00
Lanc Dist Cong Pa	150 00
Doylestown SS Pa	112 50
Elkhart Cong Ind	14 35
Belmont Cong Ind	8 60
Perkasie Cong Pa	112 50
Blooming Glen SS Pa	112 50
E Fairview Cong Nebr	24 03
SW Pa SS Conference	50 00
Kaufman Cong Pa	30 00
Blough Cong Pa	15 00
Bethel SS Girls Cl Ohio	14 25
	1,158 98

Sewing Circle Contributions

Wichita SC Kan	3 70
Ohio Menn Miss Society	30 00
	33 70
Total India Missionary	1,192 68

Missionary Children

Cullom SS Ill	1 00
Endowment Interest	27 50
A Sonnenberg SS Cl O	37 50
	66 00

Sewing Circle Contributions

Forks SC Ind	47 00
Total for India Missionary Children	113 00

Evangelist

Endowment Interest	85 00
Manheim Bible Study Cl Pa	11 00
A Bro and Sister Pa	40 00
A Bro Pa	15 00
Matt 6:3	6 00
S Union SS Y Mothers Cl Ohio	25 00
	182 00

Bible Women

Salem SS Ohio	12 50
Endowment Interest	22 50
Blooming Glen SS L D Hunsickers Cl Pa	12 50
	47 50

Sewing Circle Contributions

Weavers SC Pa	12 00
Martinsburg SC Pa	12 50
	24 50
Total India Bible Women	72 00

India Teacher

New Holland SS Pa	30 00
Two Brethren Rohrerstown SS Pa	10 00
10 Sisters Lanc Pa	12 00
A Bro & Sister Lanc Pa	5 00
A Bro & Sis Akron Pa	10 00
A Sis Mellinger Cong Pa	5 00
S Brownsberger	10 00
Ivan & Nora Groh	45 00
Waterloo SS Ont	54 00
St Jacobs SS Ont	54 00
Chambersburg SS Pa	60 00
Manson Cong Ia	5 00
Beech SS Ohio	60 00
S Union SS Ohio	
Class 1	5 10
Classes 11, 12	19 50
Class 13	10 00
Half Century Class	18 00
	412 60

Orphan

Sue F Landis	5 00
Mrs B F Hartzler	9 00
Norristown SS Pa	9 00
E Petersburg SS Cl 11 Pa	18 00
Clinton Br SS Cl 8 Ind	6 05
Molly Schrock	24 00
Mabel Groh	20 00
Kitchener SS Ont Ananias Shantz Cl	2 50
E F Zook	5 00
Forks SS Ind	17 76
Blooming Glen SS Robert Nase Cl Pa	4 00
Walnut Crk SS Cl 13 O	9 00
Endowment Interest	45 00
Elmer Hochstetler	9 00
Albany SS Oreg	7 37
A Bro & Family Kan	9 00
Kinzers SS Pri Dept Pa	15 00
Mr & Mrs E O Brubaker	18 00
New Holland SS Pa	18 00
Waterloo SS Ont	40 00
M J Schlabach	11 00
A Bro & Sister Mich	11 00
Willis K Lederach	9 00
Yellow Crk SS Ind	78 00
Shore SS Ind	14 54
Elkhart SS Cl 15 Ind	4 00
Paradise & Millers SS Md	20 00
Mt View SS Alta	20 00
Sugar Crk Cong Ia	36 00
W Union SS Pri Dept Ia	14 54
J M Gnagey	5 00
Salem Cong Nebr	9 80
Allensville SS Pa	22 00
Pinto SS Md	21 00
Scottdale SS Pa	20 00
Kitchener SS Ont	
M C Cressman Cl	4 00
John Cressman Cl	9 30
John Kehl Cl	10 60
Geo A Weber Cl	15 50
Weber SS Y Mens Cl Ont	10 60
O Grove SS Inter & Jr Dept Ohio	22 00
S Union SS Ohio	51 15
	709 71

Sewing Circle Contribution

Fulton Co SC Ohio	22 00
Total for Orphan	731 71

Widow

Sue F Landis	5 00
Walnut Crk SS O	17 50
Mr & Mrs M M Burkholder	5 50
Katie E Hershberger	11 00
Cedar Gr Cong Ont	5 50
S E & E Gehman	5 50
Scottdale SS Pa	5 00
O Grove SS Cl 1 O	5 50
O Grove SS Cl 2 O	5 50
S Union SS O	54 93
	120 93

Medical

Miles Troyer	20 00
Fairview SS Mich	13 72
Fred Stichter	10 00
Mr & Mrs Ed M Yoder	10 00
Marion SS Pa	10 00
Sonnenberg SS Cl 21, 23 Ohio	20 00
Elam S Hochstetler	5 00
Endowment Interest	68 75
A Strasburg SS Teacher Pa	5 00
Conestoga SS Lydia Stoltzfus Cl Pa	10 00
L R Troyer	10 00
Elkhart SS Cl 20 Ind	10 00
Bethel Cong Mich	10 00
Scottdale SS Pa	10 00
Kitchener SS A C Kolbs Cl Ont	15 25
Bethel SS Medina Co O	22 00
	249 72

Sewing Circle Contribution

L Deer Crk SC Ia	10 45
Fairview SC N D	10 00
	20 45
Total India Medical	270 17

Evangelistic Budget

A friend Va	18 00
Salem SS Ohio	104 00
G G Marner	5 00
Holly Grove SS Md	13 00
Elmer Hochstetler	13 00
Geo W Davis	4 00
L S Glick	10 00
Willis K Lederach	13 00
Acadia Valley SS Alta	25 00
	205 00

Academy and Bible School

Endowment Interest	32 75

Lepers

Sue F Landis	5 00

Girls' Industrial School

Ind-Mich Circles	25 00
SW Pa Conf Dist SCs	15 00
	40 00

Personal

Mrs T B Lee	10 00
Mrs I W Royer	5 00
	15 00

Nurses' Bungalow Furnishings

Mr & Mrs C A Vogt	35 00

Mohadi Evangelistic

Endowment Interest	12 50

Bible School

Endowment Interest	25 00

Lickma Evan. Station

Dak-Mont Dist Conf	31 00
Elmira Cong Ont	14 00
Morrisons Cove Cong Pa	7 06
	52 06
Total for India	4,314 96

SOUTH AMERICA

General

Sue F Landis	5 00
Sonnenberg YPM Ohio	20 99
Endowment Interest	615 75
Freeport Cong Ill	27 50
Sterling Cong Ill	14 30
Roanoke Cong Ill	5 58
Fairview Cong Ore	14 37
Kansas City Cong Kan	4 50
E Holbrook Cong Colo	5 87
Crystal Spgs Cong Kan	2 40
Falfurrias SS Tex	8 51
LaJunta Cong Colo	6 94
Kauffman Church Farm Pa	12 50
Metzlers SS Pa	20 00
L Salford SS Pa	63 00
Skippack Cong Pa	15 00
Deep Run SS Pa	27 00
Acadia Valley SS Alta	40 00
Salem Cong Nebr	32 23
E Fairview Cong Nebr	24 34
Scottdale SS Pa	9 50
Springs Cong Pa	3 25
Weaver Cong Pa	8 00
Rockton SS Pa	1 50
Beech SS Ohio	21 57
Leetonia SS O	9 01
Midway Cong O	15 94
Pleas View Cong O	7 89
	1,042 44

Missionary

Endowment Interest	5 00
Pleas Valley SS Kan	15 90
LaJunta Cong Colo	10 43
Bethel Cong Mo	9 45
Sycamore Gr Cong Mo	11 30
Good Cong Pa	18 00
Lanc Dist Conf	300 00
Waterloo SS Ont	225 00
Wanners Miss Meet Ont	111 00
E Zorra AM Cong Ont	75 00
A Bro Millers Cong Md	3 50
Souderton SS Pa	37 50
	822 08

Missionary Children

Western NY SS N Y	22 40
Endowment Interest	27 50
Latschar SS Girls Cls Ont	10 00
Sharon SS Sask	9 25
	69 15

Evangelist

Endowment Interest	8 13
Waterloo SS Ont	75 00
Pleas Grove SS Ill	9 35
Shore YPBM Ind	9 18
E Union Cong Ia	150 00
Sugar Crk Cong Ia	67 28
Scottdale SS Pa	12 50
	331 44

Bible Reader

E Scottdale SS Pa	20 00

Orphan

Landisville SS Womens Cl 10 Pa	5 00
Lanc SS Mrs Rohrers Cl Pa	4 00
Souderton Cong Pa	19 94
	28 94

Building

Sue F Landis	5 00
E Union Cong Ia	64 50
	69 50

Publication

A Bro & Sister Pa	5 00
L Deer Crk SS Cl 10 Ia	1 66
Scottdale SS Pa	4 25
	10 91

Kindergarten

Elkhart SS Cl 24 Ind	4 10
Aurora Public School O	1 25
	5 35
Total for S America	2,399 81

CITY MISSIONS

Altoona, Pa.

Kaufman Cong Pa	13 30
Allensville Cong Pa	21 94
Blough Cong Pa	2 85
	38 09

Canton, Ohio

Martins & Plain View YPBM Ohio	5 06
Stella Reinford	3 00
Beech Cong Ohio	3 00
O B Nace & Paul Rice	4 00
Beech YPBM Ohio	4 80
J L Stauffer	1 00
Canton SS O	5 63
	26 49

Chicago, Ill.

J J Hostetler	10 00
Ole Martinsen	7 00
L C Hartzler	5 00
Dula Roth	2 00
Bro Troyer	1 00
Nora Conrad	5 50
Endowment Interest	278 13
Hopedale Cong Ill	18 00
Goodfield Cong Ill	7 00
Willow Spgs Cong Ill	4 47
A Sister Middlebury Cong Ind	27 50
	365 60

Detroit, Mich.

Crown Hill YPBM Ohio	12 84
Cong offg Chief Mich	15 00
Detroit Cong Mich	3 83
A Sister Middlebury Ind	27 50
Midland Cong Mich	8 43
	67 60

Ft. Wayne, Ind.

Endowment Interest	2 50

Kansas City, Kans.

Mt Zion Cong Mo	2 00
Duchess SS Alta	10 00
Ellrose Zook	1 00
Andrew Brenneman	1 00
Bro & Sister Canada	5 00
W Union SS Ia	1 00
M T Brackbill	7 00
Earl Buckwalter	3 00
	30 00

Lima, Ohio

Endowment Interest	136 30
Logan & Champaign Miss Meet O	33 95
Oak Grove Cong Ohio	2 43
	172 68

Reroofing M. O'Connell Home

L Deer Crk Cong Ia	25 72

Los Angeles, Calif.

Los Angeles Cong Calif	21 31
Wayne Heller	10 00
	31 31

Peoria, Ill.

Endowment Interest	25 63
Morrison Cong Ill	7 70
Mable Zehr	5 90
Willow Spgs Cong Ill	4 47
Mary E Nafziger	10 00
Waldo Cong Ill	15 48
	68 28

Portland, Oreg.

Salem Cong Alta	48 61
Fairview Cong Ore	11 68
Bethel Cong Ore	7 00
	67 29

Toronto, Ont.

Snyders Cong Ont	11 00
Violet Wright	3 50
Chester Buschert	2 00
	16 50

Wichita, Kans.

Crystal Spgs Cong Kan	2 60
Total City Missions	914 66

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

LaJunta SS Pri Dept Colo	5 00
Endowment Interest	5 00
Mt Zion Cong Mo	50
Special Support	126 75
Wm Landis	5 00
V D Miller	2 00
Levi Headings	3 00
A Canadian Friend	5 00
	152 25
Sewing Circle Contributions	
Manson SC Ia	2 60
	154 85

Orphans' Home, Ohio

Farm Income	24 76
Special Support	528 50
Pryor SS Okla	1 45
A Worker in the Home	2 00
Visitors	1 00
N Lima SS Birthday Offgs Ohio	4 45
LaJunta SS Pri Dept Colo	5 00
Endowment Interest	534 44
Logan & Champaign Co Miss Meet Ohio	67 90
Oak Grove Cong Ohio	4 87
	1,174 37

Superintendent's Residence, Orphans' Home, Ohio

Aaron J Amstutz	25 00
Fred Geiser	10 00
Reuben Hofstetter	5 00
Simon Amstutz	5 00
Sam Neuenschwander	5 00
Katie Amstutz	2 00
	52 00

Home for Aged—Illinois

C H Augsberger	1,000 00
Oak Grove (Cham Co) O	43 75
Endowment Interest	490 88
Special Support	694 71
Produce Sold	32 99
Live Stock Sold	10 20
	2,272 53

La Junta Hospital—Wills Estate

Endowment Interest	387 50

La Junta Hospital

Pleas Grove Cong Ill	8 10
Endowment Interest	39 25
Roanoke Cong Ill	5 58
Litwiller Rent	12 00
Woodruff Rent	212 50
Hosp Sales—Charged	2,697 26
Hosp Sales—Cash	286 85
Hosp Sales—Out Patient	16 50
	3,278 04
Total Char Institutions	7,319 29

OTHER FUNDS

Pleasant Hill

Cullom SS Ill	4 95

Africa

Sue F Landis	5 00

Annuity

A Brother Ill	1,000 00

Missionary Widow Fund

Conestoga SS Pa	45 59
St Jacobs SS Ont	50 00
	95 59

Symensma Endowment

Endowment Interest	117 50

Bible Fund

Endowment Interest	12 50

Aged & Disabled Missionary

Endowment Interest	200 00

Church Building

Endowment Interest	15 00

Missionary Preparation

Endowment Interest	22 50

Administration Expense

Endowment Interest	356 25

Board of Education

Willow Spgs Cong Ill	8 74
Masontown Cong Pa	1 72
Scottdale Cong Pa	14 43
Morrisons Cove Cong Pa	1 86
Leo Cong Ind	8 82
Shore Cong Ind	7 69
	43 26

Rural Missions

Endowment Interest	2 50
Mt Zion Cong Mo	50
Olive Cong Ind	18 16
Salem Cong Ind	7 53
Berea Cong Ind	6 25
Salem SS Ind	7 90
Cressman Cong Ont	7 95
	50 79

Hesston Deficit

Bethel Cong Ore	1 00
Kansas City Cong Kan	28 28
E Holbrook Cong Colo	13 38
Palmyra Cong Mo	21 00
Mt Zion Cong Mo	8 00
W Zion Cong Alta	10 00
Jno W Roth	1 00
	82 66

District General

Sycamore Gr Cong Mo	6 02
Spg Valley Cong Kan	27 41
Pleas Grove Cong Kan	11 25
Limon Cong Colo	1 00
E Holbrook Cong Colo	9 14
Birch Tree Cong Mo	1 00
Larned Cong Kan	4 00
Milan Valley Cong Okla	5 56
Cherry Box Cong Mo	4 18
Mt Zion Cong Mo	7 50
W Liberty Cong Kan	11 35
Hopewell Cong Ore	2 27
Bethel SS Ore	3 87
Albany SS Ore	4 27
Spg Valley Cong N Dak	2 17
L Region Cong Minn	3 25
L View Cong N Dak	2 47
Red River Val Cong N D	4 00
Fairview Cong N D	10 00
Souderton Cong Pa	40 15
Towamencin SS Pa	14 31
Skippack Cong Pa	16 00
Spring City Cong Pa	52 00
Ind-Mich Miss Bd Meet	53 14
Howard-Miami Cong Ind	16 37
Howard-Miami, Hopewell SS Meeting	8 53
Shore YPBM Ind	5 89
Emma Cong Ind	5 13
Clinton Fr Cong Ind	18 54
Clinton Br Cong Ind	7 02
Hopewell Cong Ind	17 82
Middlebury Cong Ind	9 12
Kaufman Cong Pa	6 60
Pinto Cong Md	5 00
Blough Cong Pa	5 65
	401 98

Johnstown Bible School

Schellsburg Cong Pa	1 50
Scottdale Cong Pa	11 50
	13 00

Ont. Menn. Bible School

Bible School Board	10 00

Colportage & Tracts

Holdeman Cong Ind	15 64

Pacific Coast Dist. Conference

Filer Cong Idaho	3 62

Literature

Fairview SS N D	10 00

Booklet of Prayer

Sent by Mrs J A Ressler	18 70
Ont Sew Cir	25 70
Mrs Enos Nunemaker	1 50
	45 90

Circle Letter

Sent by Mrs J A Ressler	2 20
Eunice Deter	80
	3 00

Southwestern Pa. Conf. Fund

Thomas Cong Pa	8 00
Masontown Cong Pa	1 00
Scottdale Cong Pa	7 20
Morrison Cove Cong Pa	92
	17 12
Total Other Funds	2,526 26

RELIEF FUNDS

Russia

Sue F Landis	5 00
C B Showalter	100 00
Weaverland Conf of Menn Church Jos Hostetler & Moses Horning, Bishops, Pa	50 00
Wilmot AM Cong Ont	14 00
Ephraim Weber	25 00
Yellow Crk Cong Ind	15 00
Mahoning & Columbiana YPBM Ohio	21 98
	230 98

Harbin, China

Mr & Mrs S M King	10 00

General

Thurman Cong Colo	10 25

Dakota-Montana

General Board	50 00
Total for Relief	301 23

SUMMARY

Alta-Sask Dist Bd	212 09
Dak-Mont Dist Bd	119 49
Franconia Dist Bd	543 40
Illinois Dist Bd	118 82
Ind-Mich Dist Bd	493 83
Ia-Nebr Dist Bd	589 30
Lancaster Dist Bd	276 00
Mo-Kans Dist Bd	399 31
Ohio Dist Bd	610 49
Ontario Dist Bd	892 20
Pacific Coast Dist Bd	81 70
S W Pa Dist Bd	181 28
Wash Co Md-Frank Co Pa	83 50
S C Contributions	239 15
Menn Bd of M & C	13,259 24
	18,099 80
India Funds	4,314 96
S America Funds	2,399 81
City Missions	914 66
Char Institutions	7,319 29
Africa	5 00
Annuity Contributions	1,000 00
Gen & Other Funds	1,844 85
Relief Funds	301 23
	18,099 80

Respectfully submitted and Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie Street,
Elkhart, Indiana.

GLEANINGS

"Village of the New Day"

Ushagram in Bengali is an experiment in Methodist missions. It was begun in 1919 and represents a coöperative effort on the part of the Woman's Foreign Society and the Board of Foreign Missions. It is an experiment in human adjustments, an adaption of average possibilities to the business of living. Ushagram—"Village of the New Day"—is patterned on existing Indian villages, but introduces features most essential to India's future—the coöperative store, the savings bank, a water system, coöperative industries and cultural development.

Toward three ideals, the workers in this "Village of the New Day" are striving—Better Homes, Better Villages, Better Citizens.

Awakening in Czechoslovakia

One of the remarkable religious movements of modern times was the revolution that took place in Czechoslovakia in 1918, which has led to spiritual reformation and industrial revival. In a few years over a million Catholics left the Church of Rome and Czechoslovakia is now one of the most vigorous and progressive of European nations. In 1914, its very name was unknown. In 1918, it had won international recognition and today its statesmen boast of a national progress and prosperity which has not been surpassed. Its spiritual advance is shown by the fact that the power of the priesthood has been broken, and hundreds of priests themselves have seceded. The awakening or the spirit of the Reformation has led to an aggressive evangelism, not brought about by any organized Protestant propaganda, but the result of the spontaneous desire of the people to bear witness to the reality of a new religion and a determination to spread evangelical Christianity.

Home Missions in Germany

The Central Committee for Innere Mission of the German Protestant Church has charge to-day of 26,500 institutions and homes, where daily 413,000 persons are looked after. The work is done with little help from the Reich and the Church, being almost completely a voluntary work of love. As is expressed by its name, the "Innere Mission" fulfils a mission of a special kind, not only attending to bodily, economic and social needs, but also conveying the healing and helping powers of the Gospel of Christ to those who, in these modern times, are often untouched by these spiritual forces.

A great army of workers is required; 40,000 trained nurses and 4,100 "deacons" are employed. There are 1,600 trained men, 3,500 social welfare women workers, and more than 10,000 employes and assistants doing educational and nursing work in houses and offices.—Presbyterian Banner.

The Gospel for Mutineers

Mr. William M. Strong, Director of the Soldier's Gospel Mission of South America, tells of a visit to the prison ship "Lautaro," anchored off the island Quiriquina, Chile, where is located a fort and training school for sailors. Following a mutiny, 5,000 were confined in various places. No one was allowed to see them, not even the officers except in discharge of their duty; but the authorities granted the privilege of preaching and distributing New Testaments to a large proportion of the mutineers at four different points, totaling 3,000 men. All other reading matter had been prohibited. Many of the prisoners begged for something to read. Before the visit to the ship, Mr. Strong had already preached the Gospel and distributed Testaments to almost 1,000 men on the island itself. This recent mutiny, apparently prompted by Russia, is one of the most serious ever to occur in Chile, but the confinement of so many men with the reading of the Bible only is plainly an instance of making "the wrath of man to praise Him."

Scotch Churches Face Crisis

In the Church of Scotland, contributions for foreign missions which were £92,301 in 1930, had shrunk in 1931 to £88,240. The average during the five years preceding 1930 was £103,348. The result is a fresh deficit of £25,000. The work cannot now be carried on with the former average assets. More than half of the total amount spent on the work is raised abroad by contributions of native churches, school and hospital fees, and government grants. Every one of these sources threatens to shrink in 1932 to an alarming extent. Accordingly, the committee has decided in the first instance to reduce expenditures at the rate of £10,000 per annum. The various mission councils are being consulted as to how this sum may be saved, the following suggestions being considered: (1) retirement of existing members of the missionary staff, (2) refraining from filling vacancies, (3) withdrawal from a field or fields, (4) cuts on missionaries' salaries, (5) reduction of home administration expense, and (6) reduction in mission grants.

The Bible in Spain

The Spanish agency of the British and Foreign Bible Society reports for the past year, which is the year following the revolution, that it marks the highest point in the circulation of the Bible among Spaniards. The total number of copies of the entire Bible, of Testaments and Gospels sold, amounts to 275,000. This figure is more than 100,000 above the sales reached in 1873-1874, the year after the first revolution. Thus the new liberty has brought for a large number of Spaniards the opportunity of obtaining the Word of God and has given an equal opportunity to the Bible Society of placing more copies of the divine Word than ever before.

An interesting fact is the statement of sources from which gifts for this work have been received. While the amounts in themselves are not so very large, it is significant from where they came. For instance, the Spanish Congregations in the north of Africa contributed 1,501 francs and the Spanish Sisters of the Tetuan Mission to the Jews contributed 30 pesetas.

Atheism Outlawed

President von Hindenburg of Germany has dissolved the Communistic "Internationale of Proletarian Free Thinkers," "The Free Thinkers Pioneers," and the women's branch. Prosecuting attorneys throughout Germany have received instructions to proceed severely against the atheists.

The New York Herald Tribune states: "This was justified officially on the ground that the fiat against political excesses no longer sufficed to curb 'the provocative behavior of godless associations,' and that 'through the dissolution of these organizations, the ground is cut from under communist godless propaganda, which is intended to undermine Christian culture and morals as preparation for a bolshevist revolution.'"

The Problem of Jews in Europe

Sir Leon Levison, chairman of the Hebrew Christian Alliance and a member of the International Committee on the Christian Approach to the Jews, writes:

"Among the vital plans proposed at a recent conference to make missionary work for Jews in Eastern and Central Europe effective are (1) caring for young Hebrew Christians after they are baptized, (2) establishment of an industrial and agricultural colony in Poland where young converts can be trained in trades and in agriculture to become self-supporting, (3) a Hebrew Christian colony in Palestine where selected Hebrew Christians from Poland may be settled that they may bear testimony to the Jews in Palestine and throughout the world, (4) a commission to consider establishing a Hebrew Christian Church in countries where Jewish converts are not welcome in the Christian churches and where no Protestant Church exists."

Dr. Alexander Teich of Vienna, a leader of the World Union of Jewish Students, has just come to America to interest Jews in the problem of anti-Semitism in Europe. He and other European representatives of the International Student Service declare that the problem of anti-Semitism in European universities is handicapped by the lack of coöperation from the United States. In certain American colleges there is also a form of anti-Semitism which has been largely discriminatory and does not resort to violence such as characterized much of the recent anti-Semitic outbreaks in European universities.

Several cities in Poland have been the scenes of anti-Jewish riots, in which more than 200 Jews—women and children as well as students—have been beaten, their property destroyed and even the tombstones in their cemeteries demolished. Representatives of both sides in Vilna assured the authorities they would do all in their power to stop the riots. The Polish "The League of the Green Ribbon," of which even school boys and girls are members, have undertaken an economic boycott, as well as a social and intellectual ban against Jews.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUG. 11, 1932 (Herald of Truth Established 1864) No. 19

EDITORIAL

"In the multitude of counsellors there is safety."

We love to couple this assurance with our conferences, with special emphasis on the word "safety."

This is especially true when in the midst of this "multitude of counsellors" the greatest of all counsellors (the Counsellor named in Isa. 9:6) is the moving spirit of the meeting.

Which stirs you most—the world-wide depression now on and what that means for the people, the political issues that cause some people to lose their heads, the sporting news in the daily papers, or the issues which determine the question as to where we shall spend eternity?

There are two ways of meeting trouble. One is to wilt under it, in which case we invite defeat whether we fight or surrender. The other to rise above it, in which case we meet it from the standpoint of opportunity and turn it into "a blessing in disguise." The greatest of human achievements have usually grown out of what most people would call "trouble."

Speaking of trouble and opportunity, we are reminded of a little incident that occurred while Jairus was talking with Jesus, telling Him about a very sick daughter at their home. While telling Jesus about it there came one saying to Jairus, "Thy daughter is dead; trouble not the Master." But Jesus quickly gave Jairus comforting assurance, accompanied him to his home, and gloriously restored the little girl to life. Here are three words which, by the grace of God, may be coupled together: trouble, opportunity, victory.

There is one thing that exerts a powerful influence in moulding character and shaping the course of our lives, and that is the question as to what we have on our minds the first and the last few of our wakeful moments each day. If your first thoughts in the morning are on God and on your own lives as they pertain to God and godliness, and your last thoughts for the day are on similar lines, there is no question as to what the influence of this will be on the rest of your record for the day. And if this beginning and ending of the day with God is a daily experience with you, there is no question but that you are enjoying a continual growth in grace, a continual rise heavenward.

Emanuel A. Mast.—In the passing of Bro. E. A. Mast of Kokomo, Ind., whose death notice appears elsewhere in this issue, the Church has lost a faithful pillar who will be hard to replace. He was not brilliant, nor even prominent in the sense that we think of prominence, but he was the possessor of a sturdy Christian character, was blessed with a liberal share of what is usually known as "common sense," and his counsels in Church and Conference were always valued as being sound and scriptural. After a faithful ministerial service of a little more than half a century he heard the Master's "Well done" and was called to the better world. We give God thanks for the long and faithful service of our departed brother, and extend sympathy to the bereaved family and congregation, and pray the Lord to fill the gap left by his passing.

From South America there comes the disturbing news that the Russian Mennonites living in Paraguay are living in disputed territory over which two nations, Paraguay and Bolivia, are about to be plunged into war. We are still hoping that the efforts of other nations to induce these two belligerent nations to settle their dispute peaceably may succeed. One consoling thought is that the Russian Mennonites have not yet accumulated sufficient wealth to furnish a lure that draws hungry nations in search of wealth. Even if the threatened war should take place and the Chaco, present home of the Russian Mennonites, be conquered by Bolivia, perhaps that nation would extend to these Mennonites the same religious freedom that was granted by Paraguay. God can overrule all things, and to Him may our prayers ascend in behalf of the Russian Mennonites in the Chaco.

Save Your Preachers.—"In the volume of the book it is written," on several different occasions, "Thou shalt not muzzle the ox that treadeth out the corn."

In Paul's letter to Timothy he applies this figure to the support of the ministry. Speaking of muzzles, we think of several different kinds:

The salary muzzle has converted many who were once faithful in proclaiming "all the counsel of God" into "dumb dogs that can not bark."

The poverty muzzle has made it impossible for many faithful soldiers of the cross to do what they would like to have done, and should have done, to advance the cause of Christ, and thereby the Church as well as the ministry has suffered.

Keep both these muzzles off your ministry, if you are interested in getting best results.

It is bad enough when a lay member becomes hopelessly involved financially, especially if he is a consecrated member. It not only means a strain on himself and his family, but it also means less in the treasury of the Lord and thereby religious and charitable activities are hindered. But when a minister becomes thus involved it means an additional loss in that he is thereby restricted in the exercise of his ministerial duties and the whole church suffers because of it.

A minister has many duties and obligations that do not weigh so heavily upon other members. Besides the ordinary duties of the average member he is expected to prepare himself for efficient service in the ministry—such as Bible study, prayerful study of and meditation on the issues of the day that he may be of greatest help to his congregation, much visitation work, attending conferences, assisting members in wrestling with their problems, etc., etc. If the lay member often finds it difficult to "make ends meet" financially, what may we expect of the average minister with these added duties and responsibilities of the ministry resting upon him?

In these strenuous times many of our ministers are feeling the weight of the burden resting upon them. Some are overwhelmed under the load of financial straits and others are struggling with might and main to meet their financial obligations. We recognize that in such times others besides the ministry are struggling beneath the financial load, so that it is not possible to render as much assistance to others as we would like to; but remembering the far-reaching effects when a minister becomes thus involved, let all who can possibly do so come to his rescue, and in so doing we are helping not only him and his family but ourselves as a congregation as well. Other things being equal, the more fully the minister is in position to give his time and talents to the Lord the more the congregation is liable to prosper. In lending such assistance we are laying up treasures in heaven. To both ministry and congregation there comes the admonition: "Bear ye one another's burdens, and so fulfill the law of Christ."

There is another scripture that says: "He that soweth bountifully shall reap also bountifully; and he that soweth sparingly shall reap also sparingly." This is true of congregations as well as of individuals. As a rule it is the congregation of liberal givers that prospers. On the other hand where people give grudgingly they usually dwindle in numbers as well as in spirituality. We have in mind a (now extinct) congregation that was notoriously parsimonious in its giving to the cause of the Lord. Their minister was pastor, preacher, janitor, and largely treasurer. They did not hesitate, when they felt the need of it, to send for an evangelist or other minister, and graciously let him bear his own traveling expenses. Money for mission work was seldom seen there unless there was publicity connected with it that brought praise with the giving. Where is that congregation to-day? Most of them are under the sod, the rest have vanished in thin air.

In every congregation there should be somebody whose business it is to see that the needs of the ministry are adequately supplied. It is but doing simple justice to the oxen that are treading out the corn, it is to the best interests of the congregation, and it is a practical application of "the law of Christ." See that you give adequate support to your ministry (financially when needed) and correspondingly faithful along other lines, and you have the assurance that "your labor is not in vain in the Lord."

A MAJOR TURNS ANTI-WAR

A letter from Major William H. Harris, Jr., (retired) to President Hoover, asking to have his pay stopped as a retired Army officer, has created more than a mild sensation. The letter, as it appeared in the press, follows:

"Sir: I request that you have arrangements made — through legislation if necessary—for stopping the retired pay which is now being paid to me (or rather, into the account being held for me) as a pension for former service rendered by me as an officer of the United States Army. I have accepted Christ and I love Him with my whole heart. I cannot imagine Jesus stabbing men to death with a bayonet or destroying their lungs with poison gas. Would I not be a fool if I claimed to be a follower of Christ and at the same time engage in doing those things which I know He hates?

"That this retired pay is one of the many schemes by which the anti-Christ buys men's souls and engages them to do his murdering for him, has become very apparent to me. I therefore, in the name of Almighty God, before whom I stand, have the honor to inform you, Sir, that I shall in the future refuse to kill my fellowman at anybody's command and I shall refuse to accept any money which may be offered to me in the future as compensation for having engaged in that business which I now hate with all my heart and soul.

"There are millions of Christians who, strengthened by Christ, will, in future, stand like a great rock when anti-Christ, in his lust for gold and for glory, tries to force them into his great murder machine to kill their fellowmen. Who are the great beasts of the earth that we should bow down to them? Not by the power of Satan's might, but by the Spirit of God we should stand."—Sel. by P. S. Hartman.

LIFE INSURANCE

An Iniquitous Beast in the Guise of A Social Benefactor

By M. B. Stauffer

For the Gospel Herald.

(This article first appeared in the March 27, 1909, number of the Gospel Herald, and is now reprinted by request.—Editor.)

My attention was called to a press clipping from the C— E— containing an advertisement entitled, "A plain Talk with Policy Holders," exploiting the invaluable (?) features of life insurance. It goes on to say, "Life insurance is more than mutual protection; it is a great social force." That it is always a mutual protection is false from the fact that if a policy-holder becomes unable to pay his dues he loses all he has paid in, when it becomes confiscatory instead of mutual. Of course, the person who is so fatuous as to take out a policy thereby agrees to such confiscation. It will be readily seen that this is not equitable, but legal robbery, since the individuals who need help are the ones who cannot pay; namely, the poor. The article, however, suggests that there is no charity in the present plan of life insurance. This, no doubt, is so stated because many people do not like the idea of being objects of charity.

The article outlines the plan of life insurance as follows: To gather a certain part of the earnings of the society on a pro rata basis, invest the same profitably, and at any point turn it into cash to be applied to the relief of human distress.

It says: "As a policy-holder you were a part of such a plan in 1908." "You did what no other organized body of men could do except those similarly organized." To prove this false we need only to think of a certain church that not only supports its needy members but in the event of property loss also reimburses the loser. This is being done in some parts of our country every day.

The article suggests social reform among its many fallacies. In fact, it bristles with guile, flattery, etc., all of which is suggestive of evil origin.

Now the incontrovertible fact is that life insurance is a carnal protection (?) invented primarily by the devil through some sharp schemers who by evil instinct have acquired this insatiable appetite (greed for money) as is evidenced by the clipping which says that the N. Y. State

laws prohibit the issuing of policies beyond a certain limit, which limit is governed by the number of policies lost.

The primary object of such advertising is to educate the people that they may assist in having the law repealed consequently enabling the beast to fill its coffers more rapidly. The lamentable fact is that this beast, gorged with the iniquitous plunder, is invading the church. It seems that in this enlightened age some of our members have not passed the status where it is necessary for a hierarchy to sit over them in judgment of their religious and other affairs. This sounds coercive, but many people, it seems, have gotten into a semi-responsible state, making it necessary for the fathers in Israel to take a hand in such matters and disallow that which is not good. "Submit yourselves to them that have the rule over you, for they watch for your souls, as they that must give account." Unfortunately such ideal conditions do not exist everywhere, as there seems to be a positive decline in this matter.

Another desperate status is that as such things get a hold in the church they win defendants in the pulpit; incidentally this does not apply to life insurance only. The core of all this is summed up in the Bible. God has chosen unto Himself a people for His pleasure and glory and this same people shall live in the best of the land. God says, "I will take sickness away from the midst of thee." "I will not lay the plagues of Egypt upon you" (Ex. 23:25). Read also Deut. 7:15; Ex. 23:25, 26; Deut. 7:13-28; Ezra 18: 5-13; Psa. 23; Phil. 4:9.

Where then is there an occasion for life or accident insurance? It is a direct distrust in God. God says, "I will never leave thee nor forsake thee" (Heb. 13:5). "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 29:11). "It is better to trust in the Lord than to put confidence in man" (Psa. 118:8). "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread" (Psa. 37:25).

From the foregoing you will see that you need not insure your life to supply the future need of your family. No excuse for saying, "I will insure lest I die unprepared financially." It is true, many die unprepared because they are wicked, as it is written, "Bloody and deceitful men shall not live out half their days" (Psa. 55:23). Why not much rather live well, doing as the Bible says, thereby prolonging your days, resources, etc., and renounce life insurance?

Lest you say the above promises were made to the Israelites only, and we may not justly claim them, I cite you to I Peter 3:6, where it is written, "Ye are Abraham's children as long as ye do well."

Another way in which you are deceived is since these insurance men are holding out something to the people that looks all right on the surface. They gather enormous sums of money with which they finance railroads, real estate, and engage in the wildest speculations, certainly very pleasing to a frenzied financier.

Life insurance men get prohibitive salaries to say the least, and you are paying for all this self-gratification.

Scottdale, Pa.

UNRELIABLE SOURCE MATERIAL PERTAINING TO MENNO SIMONS' LIFE

By John Horsch

For the Gospel Herald.

In the recent work on the history of the early Dutch Mennonites ("Geschiedenis der Nederlandsche Doopsgezinden in de Zestiende Eeuw"), by Dr. W. J. Kuehler, professor at the Mennonite Theological Seminary in Amsterdam, two strange supposed incidents from the life of Menno Simons are related and presented as historically true. We shall give these alleged incidents and then consider the question of the trustworthiness of the sources from which the author of the above named book and other writers have taken them.

In a conference of the bishops of the Mennonite Church of the Netherlands and northwestern Germany, held at Harlingen in Friesland (so the first of the stories goes) there was a sharp controversy between Menno Simons and a bishop named Leonard Bouwens. Bouwens, according to this story, was an ambitious man of impure motives who coveted Menno Simons' place of leadership. A member of the Mennonite Church at Leeuwarden, Apollonia Ottes, was hiding behind the door of the room in which the bishops were assembled. She heard all that was spoken. After long deliberations on church discipline and other questions Menno was asked to leave the room ("having been humiliated and driven into a corner", as Professor Kuehler states), and as he passed out, Leonard Bouwens, who stood near the door, laid his hand on Menno's head and said, "Menno has not yet grown above us [in other words, we are still his equals in authority]; if he cannot or will not follow us, we must do to him as we have done to other ministers [excommunicate him]. On hearing this, Menno was frightened and terrified."

Such is the story supposed to have been told by Apollonia Ottes, as it was published by Hans Alenson more than seventy years after this occurrence was supposed to have taken place, and as it is repeated by Professor Kuehler. Alenson was a minister of the Waterlandian Anabaptists, a party which rose after 1555. He adds, "Apollonia said that she saw this with her own eyes and heard it with her ears, and thus the good man [Menno] became a servant of men."

The second incident is reported as follows. In his last sickness Menno Simons was visited by a brother named Alle Visscher, and when the latter was about to depart, he asked Menno for a word of farewell by which he might remember him. Complying with his desire Menno said: "Do not be a servant of men, as I have been."

Coming now to the question of the trustworthiness of the source material in which the account of these incidents is found, we note that, as just stated, Hans Alenson's book, from which these stories are taken, was printed many years after Menno Simons' death. Alenson gives these stories as the principal evidence in support of his view that Menno was at first of the same mind as the Waterlandians on the points of difference but was compelled by Leonard Bouwens to change his position and to take a more conservative attitude.

We naturally ask, On what authority does Alenson relate these alleged incidents? Very strange, both stories are founded on the authority of a man whose name he does not disclose. Moreover, it is not clear from Alenson's account whether this anonymous person told him the story personally, or whether he told it to some one else who in turn told it to Alenson. Alenson describes the man as "one of our [Waterlandian Anabaptist] ministers" who had heard the stories "out of the mouths" of Apollonia Ottes and Alle Visscher, and he even gives the name of the man in whose house Visscher was supposed to have told the anonymous person his story.

Clearly Hans Alenson withheld the man's name for reasons satisfactory to himself without considering that by so doing he was presuming on the credulity of his readers. He overlooked the fact that an authority for a historic statement whose name is purposively withheld, cannot be accepted as trustworthy. Alenson's account shows that the omission of the name of his authority was intentional.

Dr. Kuehler says, in agreement with Alenson, that Apollonia Ottes told her story in her old age. This would, of course, explain why earlier writers defending the Waterlandian position against Menno, notably Herman Timmerman in his "Verklaringhe" published in 1560, and the author of "Successio Anabaptistica", printed in 1603, evidently knew nothing of the story. But why should Apollonia

(Continued on page 412)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(Mennonite Gospel Mission)

Recently some changes have taken place in the personnel of the mission staff. Bro. Henry Yoder has been appointed as acting superintendent until a permanent superintendent can be secured.

The same line of work is carried on as before, with the exception that Children's Welfare work has been minimized to the point where an operating license is unnecessary.

The regular three weeks' summer Bible school was conducted this year with good attendance and interest. After the close of the Bible school thirty-four boys and girls were given an outing in the country about fifteen miles from Portland. At the present time six of the children from here are out in private homes to spend the summer away from the city and in Christian environment.

We earnestly request your prayers, that the Lord may have His way in the work at this place.

July 27, 1932. Viola Wenger.

Manitou, Colo.

Dear Herald Readers, Greetings:—Spiritual recuperation is offered to you in Isa. 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." Spiritual freshness and fervor are given to us by taking time to wait on the Lord.

The usual summer increase in our attendance has been rather slack this season. We have not had quite so many visitors. We are glad for the interest of those who do come.

Bro. Glen Bontrager and wife and daughter of Bloomfield, Mont., are spending some time here in the interest of Sister Bontrager's health. Bro. Willis Kanagy and wife of Los Angeles, Calif., have been received as members of our congregation here.

Two auto loads of folks from York and Dallastown, Pa., worshiped with us July 24. Bro. J. W. Shank filled the appointments here July 10. Later, on July 31 his wife and family were here. Sister Shank spoke to us in the morning and evening service. We were very glad for these interesting messages from the South American work.

Bro. Chris Hostetler and wife of near Wellman, Iowa, are visiting relatives here. Bro. Alpha Kauffman and wife of the Yoder, Kans., congregation, and Bro. Paul Zook and wife of the Limon, Colo., congregation are spending some weeks with us.

We appreciate all the encouraging features of the work, the visits from those of "like faith," and the continual blessing of the Lord upon us. We want our lives and our efforts to count more for Him.

Aug. 1, 1932. Martha Guengerich.

Reading, Pa.

(1202 Windsor St.)

Dear Brethren and Sisters in the Lord, Greetings in our Redeemer's Name:—It is with grateful hearts that we inform you of the work at our station, knowing that many are remembering the work in their prayers, and also helping along in a material way.

We are encouraged with the interest shown in most of our activities, and believe that the Word is faithfully taught by our teachers in the Sunday school, summer Bible school, young people's and children's meetings. As pastor of the congregation, I express my sincere appreciation to the many that are so loyally helping along in this great work.

Reading is a large industrial center, ranking third in the state. This brings many working people to the city, and gives us that class to work with; and also brings this way many of our members who seek employment. Most people, after they settle down in life, like to live near their work, so we are looking forward to a steady increase of membership. There are good opportunities for faithful sisters to do house work, and there are at present quite a number in the city doing this kind of work. This is a great help to the Mission, and also a good way to earn a little money and get some mission experience.

As many of you know, the Mission Board bought a very good church building and mission home from the Lutheran people. While the building is not the type we would build, it is a very convenient place for worship, and adds to the appearance of stable or permanent work. Of course you know that we need more than a good church building to build up a congregation. We need faithful living, daily living a life of consecrated service. The markets are a place where many of our brethren come with their produce, and should be a real place of contact for the Lord, with our city people. Would you accept a nice invitation card, with our place and time of worship on it, or a good tract to give to customer or friend? We will be glad to supply you.

It seems to me that every one of the Mission family should be supplied with such a card or tract with our announcement on it. We are looking in that direction and expecting good results to follow. Will you help?

The Bible school is over, and we had a short program followed by a sermon on Friday night, July 29. Bro. Paul Grabill of the Philadelphia Mission was present, and gave us a short but very interesting talk on the Bible. The audience seemed to appreciate the work of the Bible school, and many of the parents were present, who do not usually come.

The last Sunday in July we had our inspirational song service in place of the regular young people's meeting. From about 6:30 to 7:15 we had open air singing, and then we went to the church and had a lively song service before the sermon on the theme, The Appeal of the Christ-life.

On the first Sunday in August we are expecting Bishop Abram Martin to bring us the message. We appreciate visiting ministers, come, the door is open.

We again thank you for your interest and help, and may you lift us up before the throne of grace daily.

Waiting for His coming,

Aug. 4, 1932. J. W. Hess.

SOUTH AMERICAN NEWS LETTER

(July 14, 1932)

By Ada Litwiller

Dear Herald Readers, Greetings:—Bro. and Sister Rutt have visited most of the congregations and said farewell prior to their leaving for the homeland on furlough. Let us pray for them that they may arrive safely and be able to tell our brethren in the homeland of the wonder that the Lord has done here in the Argentine.

Bro. and Sister Weber are faithfully studying the language and are able to converse very well already. Bro. Weber has started to teach a Sunday school class and leads in the singing sometimes. Sister Weber goes with the Bible reader twice a week and so gets to know many of the homes here in Pehuajo.

Bro. and Sister Lantz are planning to take a trip to the northern part of the Republic because the doctor has advised Bro. Lantz to find a higher and warmer climate for his throat. Let us pray that his throat may be quickly restored and that he may be able to continue with us in His work here.

The Snyder children have had a siege of the whooping cough but seem to be getting over it nicely. Bro. and Sister Snyder are getting ready now to go to America to take charge of the work that Bro. and Sister Rutt had charge of. This move means that Bro. and Sister Hershey have more responsibility in Trenque Lauquen. They are also responsible for the or-

phanage. There does not seem to be any native couple qualified at present for that work. The harvest truly is plenteous and the laborers few. **Pray ye the Lord of the harvest that He send forth more laborers. Pray for the missionaries that they may be kept and guided and always be empowered from on high for this great work.**

Pehuajo, F. C. O., Argentina.

"SAY, WON'T YOU BE MY PARTNER?"

By Paul Mininger

For the Gospel Herald.

He was only a little boy eleven years old, and very small for his age. I met him in one of the large hospitals in Kansas City while waiting to see a friend. He told me he had infantile paralysis when he was a few months old and as a result is now a cripple. He told me about his father, his home, and the things that are dear to the heart of every boy. All the time I noticed that there was a winsome little smile playing across his face. The little fellow had been lonely. He had problems and troubles which are understood only by those who understand boys. After we had visited for a while and I was sitting beside him thinking and sympathizing with him, he suddenly turned to me and said, "Say, won't you be my partner?" Another little lad who was hobbling around with his leg in a cast, overheard him; and having a similar longing in his heart, looked into my eyes and said, "I want you to be my partner too. Won't you? Don't forget me."

Part of the work of a city missionary is to be a partner, a friend to many who are practically friendless. He must share with them their burdens and endeavor to lead them to accept the friendship of Jesus Christ. These are days of loneliness for many. Despondency and discouragement are seen on every hand. Only Jesus Christ can meet the needs of the dissatisfied and unsettled heart.

A mother called the Mission the other day. Her son had been severely injured in an automobile accident caused by driving a car while intoxicated. His face was badly bruised and his jaw was broken in five places. What advice could we give her? The home was visited. The grandmother was hysterical thinking that her grandson might die and knowing that he was unsaved. One of the workers stayed with her and I went to see the boy in the hospital. In this and other ways these people were befriended and pointed to Him who alone can heal men's hearts.

The father of one of our Sunday school girls was suffering from having been gassed in the World War. He is a tall, husky man with a fierce look in his eye. His mind is not normal and he suffers in other ways. The mother and grandmother were afraid of him, for he threatened the children at times. Could we help get him into the Soldiers' Home? He was taken in the Mission car to Lansing and placed in the Soldiers' Hospital. The mother and children attend services regularly. The grandmother is a member of the church.

The telephone rang last Sunday while we were eating dinner. A young man who had grown up in a Mennonite community wanted to get in touch with the Mission. He promised to go along to church if we would stop for him. After hearing his story, I was assured that the thing he was longing for was a friend, a partner. The world had been giving him the cold shoulder, and it hurt. "It seems so good to meet you folks," he said; "it is so different from what I have been used to." He was befriended in different ways, and we are endeavoring by our prayer and help to lead him to make Christ his Savior and the Lord of his life.

Mr. A. was out of work. He had a large family. He felt his wife had been untrue to him and couldn't forgive her. They had not been speaking together for some time. His cup of trouble was apparently full. He needed a Christian friend who could point him to the friend of sinners. This home was befriended. They were made a subject of prayer, were dealt with and are now living peaceably together and are attending our services.

"Won't you come back soon again? You always bring me so much cheer when you come, but then when you leave the burden is heavy again." Similar to these were the words of an old lady whose husband recently committed suicide. Of all those in trouble this woman is the hardest to comfort. She lives alone and broods over her sorrow. At times she threatens to do as her husband did. We are visiting her often and praying for her that she may receive the comfort which Christ offers.

A mother called and asked that we visit her two boys who were in jail for having stolen an automobile. The boys were visited. It was their first offence, and they were lads who were not accustomed to crime. They were pointed to Christ as the One who gives men power to live a clean and straight life in a world of sin. They were given Christian literature and have since been granted a five-year parole. These boys, like many others, hardly had a fair chance in life, because of conditions in their home. If they had had a Christian friend to give them guidance, perhaps they would not have fallen.

A young man wants to be a Christian. His schooling is so limited that he is hardly able to read. He is trying to support his aged mother. The taxes are due on their little home and the mother worries very much. The cigarette habit has such a hold on the young man that he feels he can't break with it. He works under the most unpleasant circumstances. Yes, he too appreciates a Christian friend who can encourage him when the road is hard.

These are just a few of the contacts made by the Kansas City Mission during the past few weeks. There are many these days who are craving for something they do not have and are more responsive now than they were a few years ago. The opportunities are innumerable and we are happy to offer to men the One who can meet every need of the human heart in all its varied and trying experiences.

Our message to men these days is beautifully expressed in the following song which our Mission family has recently learned to love:

"How Can I Be Lonely?"

One is walking with me over life's uneven way,
Constantly supporting me each moment of the day;
How can I be lonely when such fellowship is mine,
With my blessed Lord divine!

Cho.—How can I be lonely,
When I've Jesus only
To be my companion and unfailing guide;
Why should I be weary,
Or my path seem dreary,
When He's walking by my side!

Days may bring their burdens and their trials as I go,
But my Lord is near and helps to make them lighter grow;
Life may have its crosses, or its losses, or increase,
Jesus meets them all with peace.

In the hour of sad bereavement or of bitter loss,
I can find support and consolation at the cross;
Want or woe or suffering all seem glorified when He
Daily walks and talks with me.

In life's rosy morning when the skies above are clear,
In its noon-tide hours with many cares and problems near;
Or when evening shadows fall at closing of my day
Jesus will be there alway.

Kansas City, Kans.

We place emphasis upon emphasis on the idea that we should love our fellowmen; but we too often forget to emphasize the fact that we should **first of all** love the Lord above everybody and everything else, with all our soul and mind and strength.

I. E. Burkhart.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

LONGING FOR HEAVEN

I long to think of heaven,
And what it there must be,
To be with saints and angels
Through all eternity.

And, best of all, my Savior
In heaven I then shall see,
Who for my sins has suffered
Upon Mt. Calvary.

There is a place, a better place,
A better place, I know,
Than in this world of suffering
Of sin, and care, and woe.

And He prepared a mansion
For all who faithful be,
A place where we shall praise Him
Through all eternity.

Oh sinner friend take warning,
Turn from your sins away,
Accept the Lord—the pardon,
He died for such as thee.

And when we reach that city,
With streets of shining gold,
We then shall praise our Savior
Around the great white throne.

There we shall be united
With those who've gone before,
And sing the endless praises,
On Canaan's happy shore.

Written by a friend to Shut-ins.

L. R. K.

MY GRACE IS SUFFICIENT

While here on earth we may not know
Just why our hearts are burdened so,
And why so many storms arise;
But there's a home beyond the skies.

"My grace is sufficient for thee,"
'Twas a message from heaven
To God's servant given,
"My grace is sufficient for thee."

How oft we're pressed, with cares distressed,
And long to be from these set free;
But God on high doth understand,
And this I know, He cares for me.

Oh what a joy when we shall be
In heaven through eternity
And then we all shall understand
The way was best the Lord had planned.

—Written by L. R. K.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22:5).

We would like to have our shut-in friends to write us in about from 25 to 50 words, What was it in your experience while being shut in, that brought to you the most consolation and comfort. Send it to the above address at your convenience.

WORRY

The person who has nothing to worry about is indeed one of the fortunate few. Nearly all of us have cares of mind, or body, or estate, sometimes all three, that would occupy us to the exclusion of everything else if we permitted them to do so.

Temperament has a good deal to do with the habit of worrying, but like most bad habits, it can be broken if we will to do so.

There are many comforting words our Lord said when He was here upon earth about this very thing. Let us keep a few of them in mind when we start to worry: "Casting all your care upon Him, for He careth for you." "Your heavenly Father knoweth that ye have need of all these things." "Are not the very hairs of your head numbered?" "He shall give His angels charge over thee to keep thee."—Sel.

THE SUFFERINGS OF CHRIST

By a Sister

For the Gospel Herald.

We think of one who suffers for sins as being a person who receives the just reward of his deeds. But when we think of the sufferings of Christ for sin, we think of One who suffered for the sins of others, and received the just reward of their deeds upon Himself. The innocent suffered for the guilty. The sinless bore the punishment which the guilty deserved. Our sense of righteousness and truth recoils from such treatment upon one so pure and so innocent as Jesus Christ.

But we must remember that it was a voluntary act on the part of Christ. He was not seeking death and pain for its own sake. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

He did not do it to show Himself a hero. He did not do it to gain notice or to create great sympathy from man or God. But He did it that we might have the blessings of reconciliation. Our sins were transferred from our account to His.

He assumed the debt by taking the guilty ones' place. With the sins of all mankind on His own record as if He committed them Himself, He willingly stepped forward and took the penalty also, and thus set all men free to come into the presence of a holy God with favor and forgiveness.

Your life justly belongs to God who gave it. He has not only given you life, but He has made provisions to save your life from an eternal death, if you accept Him.

Think of the untold agonies He suffered in the garden of Gethsemane because of your sins. Think of the six dreadful hours He hung upon the cross, bleeding and dying for your sins.

Great was the burden resting on our suffering Savior. Having come into the world as a compassionate Savior, He was now to be heartlessly tried and crucified as a criminal.

Alone, in this hour of agony, He sets us a good example. There was no shifting away from responsibility, but rather a wrestling with God in prayer, that He might have the grace and strength to bear His trial.

And such a prayer, and such agony! Listen to His appeal: "O my Father, if it be possible let this cup pass from me: Nevertheless not as I will, but as thou wilt." This prayer, "as thou wilt," was prayed while He was fully conscious of what it meant. Sorrowfully He fell upon His face, His agony so great that His sweat as it were great drops of blood flowed to the ground, pleading again and again, every time qualifying His petition with a "Thy will be done." He got the heavenly response. It was not the passing of the cup, but the strength sufficient to drink it.

"And there appeared an angel unto Him from heaven, strengthening Him" (Luke 22:43).

It is good for us frequently to take a look at our suffering Savior in the garden, and as we see His blessed example follow it in times of trials.

Then we think of the darkest day of all the world, the day that our blessed Lord was crucified. He was beaten and punished to such an extent that He was too weak to bear the cross. Think of the terrible pain He bore, when the nails were pierced into His hands and feet; how He hung bleeding and dying for our sins! "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour" (Luke 23:44).

Then after Jesus was hanging for six hours of terrible pain, He cried out with a loud voice, "Father, into thy hands I commend my spirit; and having said thus, He gave up the ghost" (Luke 23:46).

Alone, upon the cross He hung,
That others He might save;
Forsaken then by God and man,
Alone, His life He gave.

He loved you too much to see you die that awful death, and He was willing to die in your stead.

SUNDAY SCHOOL LESSON

Lesson for Aug. 21, 1932—Ex. 33:7-16

THE TENT OF MEETING

Golden Text.—The Lord spake unto Moses face to face, as a man speaketh unto a friend.—Ex. 33:11.

Introductory.—The tabernacle, the forerunner of the temple and typical of the Church of the present dispensation, was the place where God met His people. Having studied the great Decalogue, the chief cornerstone of the Levitical law, it is fitting that we take a brief look at the place, the institution, where the people met the Lord in a service of God and observance of the ceremonies as directed by the Lord. The lesson before us follows immediately after a narrative of the unworthiness of the people, their stubborn and rebellious disposition, and the severe rebuke which God through Moses delivered to this "stiff-necked people."

The Tabernacle and the Cloud (7-11).—The tabernacle was erected outside the camp of Israel, where all that sought the Lord might have an opportunity to meet Him. "And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." It was here that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." As Moses entered the tabernacle "the cloudy pillar descended, and stood at the door." It is significant that on different occasions it was distinctly stated that the glory of the Lord filled the tabernacle, and, later on the temple. It is typical of what takes place every time the soul of man is in real communion with his God.

It is interesting to note the attitude of the people at this time. "And it came to pass when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door." The severe rebuke which the Lord had administered to these "stiff-necked people" had apparently brought them to their senses, and for once they were given to reverence and worship. What a great blessing it would have been had these people learned their lesson permanently, and once for all turned to the Lord in humble service and continual obedience. But they were human, and, like people to-day, they were prone to wander back into the ways of the flesh.

Moses Talking with God (12-16).—The Lord had marvelously delivered Israel and favored Moses with many revelations as to His power and will. Yet there were still many things for Moses to learn. Even the great revelation at Sinai had left Moses somewhat uncertain as to how and in what manner he should lead his people onward. It is well that it should be that way, for had Moses known perfectly just what to do in every circumstance and how to meet all the issues and problems before him, he might not have sought the Lord as faithfully as he did in the face of limited light and knowledge. Happy the man who realizes his shortcomings and feels constrained to see the Lord in every trial and difficulty.

Hear the prayer of Moses: "If I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." It would be a blessing if every present-day leader of God's people would be thus dependent upon God for all His leadings and prayerfully solicitous concerning the welfare of his people. The prayer-life of Moses constituted his habit of daily talking with his God, "as a man speaketh unto a friend." Let this be our habit also.

The Lord assured Moses that he had not sought Him in vain. This was His comforting answer and assurance: "My presence shall go with thee and I will give thee rest." Praise the Lord for His goodness. You and I may have the same assurance, every time we approach God in faith and humble submission.

Moses continued his supplications at the Throne. And in his supplications we have an impressive declaration to the effect that if we would enjoy the leadership of God and profit by His continual presence we must of necessity be "separated, I and thy people, from all the people that are upon the face of the earth." The people of Israel could not remain in Egypt and come into possession of the promised land. They could not follow their own fleshly desires and enjoy the illuminating presence of the pillar of fire and of the cloud. And the sad story of the overthrow of most of them in the wilderness had to be written because too few of them made it their devoted and continued practice of meeting the Lord in the tent of meeting, the tabernacle of God. May we profit by their experiences and, like Moses, talk with God daily, "as a man speaketh unto his friend."—K.

Bible Meeting Topic

SYSTEMATIC SUPPORT OF THE MISSIONARY CAUSE.—I Cor. 16: 1-4; III Jno. 5-8

Topic for August 21

MOTTO

"As God hath prospered."

OUTLINE STUDY

I. Systematic Plans of the Scripture for Support of the Lord's Service.

1. Abraham's tithes to Melchizedec.—Gen. 14:20; Heb. 7:6.
2. Jacob's vowed tithes.—Gen. 28:22.
3. What God required of Israel for the service.—Lev. 27:30-33.

II. Systematic Plans for Collections under the Gospel.

1. As God has prospered.—I Cor. 16:1,2.
2. Abounding in grace.—II Cor. 8:6,7.
3. Bountifully.—II Cor. 9:6.
4. With a purpose in heart.—II Cor. 9:7.
5. Cheerfully.—II Cor. 9:7.
6. Sacrificially.—II Cor. 8:1-5.
7. The spirit of the above does not bar one from setting aside a regular portion of all increase for the support of missions.
8. The plan of the Gospel is to lay all that we have and are upon the altar of His service.—Rom. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Supporting God's Missionaries:
   a. Giving Money or Other Things.
   b. Giving Help by Prayer.
   c. Giving Words of Encouragement.
2. Memorize a Passage from the Outline.

For Seniors.

1. Systematc Plans Used of God in Past Times.
2. Opportunities to Use a System in the Spirit of the Gospel.
3. The Spirit of Faithfulness in Missionary Support.

PERSONAL THOUGHT

Have we given sufficient thought to the Lord's work that we are making it our business to share His bounties with others?

SEED THOUGHTS

We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
—W. W. How.

Giving cannot be left to impulse any more than breathing and prayer can be left to impulse.—Sel.

Give strength, give thought, give deeds, give wealth;
Give love, give tears, and give thyself.
Give, give, be always giving.
Who gives not is not living;
The more you give, the more you live.—Sel.

Isn't it strange folk can fill up on ice cream, buy a new car, give about ten cents to missions,—and feel sure of glory?—Sel.

Give because you love to give—as the flower pours forth its perfume.—Spurgeon.

Which is the larger item in your family budget, gospel or gasoline?—Sel.

Get all you can; save all you can; and give all you can.—Jno. Wesley.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pennsylvania

Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, AUGUST 11, 1932

Field Notes

Harvest services are announced for Hammer Creek Mennonite Church, Lancaster Co., Pa., Aug. 13, at 2 P. M. Everybody invited to attend.

Bro. J. L. Rutt and wife, missionaries to South America who at this writing are on their voyage homeward on furlough, are due to arrive at New Orleans, La., Aug. 19. May the blessings of the Lord attend them while among loved ones in the home land.

Bro. J. R. Shank and wife, who spent the winter in Scottdale, reached their home near Gravois Mills, Mo., on Wednesday, July 27. While their residence will remain the same, because of a change in mail routes their address until further notice will be Versailles, Mo.

A Harvest Home and Sunday school meeting will be held at the Habecker Mennonite Church, Lancaster Co., Pa., Aug. 17. Instructors: Arthur Ruth and Jacob Moyer of the Franconia Conference, and others. Pray for God's blessings upon the meeting. You are personally invited.

H.

Bro. I. E. Burkhart spent Sunday, July 31, with the brotherhood in the Johnstown, Pa., district, filling appointments in the Thomas and Kaufman churches. On Tuesday morning, Aug. 2, he with his family left Scottdale, Pa. (where they had spent several weeks visiting in the home of Sister Burkhart's parents), for his former home in Waterloo Co., Ont. They expect to reach Kansas in time to attend the Missouri-Kansas Conference at Harper, Kans.

We are in possession of a program of the young people's institute to be held at Kitchener, Ont., Sept. 12-15, 1932. Instructive meetings are in prospect, as evident from the following list of instructors: Oscar Burkholder, J. A. Ressler, S. M. Kanagy, S. F. Coffman, D. A. Yoder, M. H. Shantz.

Bro. Milo Kauffman, President of Hesston College and Bible School, after spending most of the summer in evangelistic work has taken up permanent residence in Hesston, Kans., looking after the interests of the young people who expect to attend school at Hesston this year. See announcement on last page of this issue.

A program of the twelfth biennial Bible instruction meeting to be held at the Vincent Mennonite Church near Spring City, Pa., Aug. 17-21, is before us. Instructors: Melvin Bishop, John L. Stauffer, Arthur Ruth, Henry E. Lutz. Those interested in seeing the programs in advance of the meeting may write to Bro. John W. Kolb, Spring City, Pa.

Saturday, Aug. 27, is the time set for a harvest home and Sunday school meeting at Groffdale Mennonite Church near Bareville, Pa. The meeting is to open in the forenoon with a harvest home sermon by Bro. Henry E. Lutz of Mt. Joy, Pa., and close in the evening with another sermon by Bro. Elias W. Kulp of Bally, Pa.

A Bible instruction meeting is to be held at Hess Mennonite Church near Lititz, Pa., Aug. 20 and 21. Besides instructors from the home district, the services of Bro. Nevin Bender of Greenwood, Del., have been secured to assist in the meeting. The public is invited to attend and the prayers of God's people in behalf of the meetings are solicited.

A brother writes: "We closed the tent meetings at Coatesville, Pa., with 28 public confessions and requests for prayer. The church building at Coatesville is in progress and will be carried through as soon as possible to care for these new-born converts." The meetings were in charge of Bro. John S. Hess of Lititz, Pa., assisted by other interested workers.

Among the recent visitors at the Publishing House and with friends at Scottdale were the following: Mildred H. Morse, Broad Ford, Pa.; I. A. Barnes, Fairmont, W. Va.; Ira Z. Miller and wife, Levi Z. Miller and wife, Bainbridge, Pa.; David Z. Miller, Middletown, Pa.; C. B. Risser and wife, Annie Leaman, Henry Leaman and wife and son Richard, Lititz, Pa.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of July: Missions, $8584.43; Relief, $156.80. These figures, though considerably lower than the average, show that our people are still minded to support the cause of missions. We are expecting that with the gathering in of the harvest there will also be a gathering in of increased contributions.

Through a misunderstanding two sets of programs of the coming meeting of the Missouri-Kansas Conference have been distributed in the congregations of the district. That the congregation at Conference time may be adequately supplied with programs it has been suggested that an effort be made in each of the congregations of the district to collect at least a portion of these programs and bring them along to Conference.

Bro. Paul Erb and family have returned to their home at Hesston, Kans., after spending the past five or six months in the Canadian Northwest. Bro. and Sister Erb had charge of the work at Calgary, besides which our brother conducted a number of evangelistic meetings, the last one being that at Tofield, Alta. Our brother and sister are expected to resume their work this coming year in Hesston College and Bible School.

The sad news of the death of Bro. Ephraim E. Hernley of Elizabethtown, Pa., reached us recently. Brother Hernley has been a faithful deacon for a number of years. He had been subject to attacks of vertigo for a number of years, and it was thought that he must have had one of these attacks while burning brush in his field and fell on the brush heap where he was burned to death. May the comforting grace of God be with his family and his congregation. Though dead, the influence of his life lives on.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have great reason to praise the Lord for the blessings, both natural and spiritual, which we have been receiving from His bountiful hand.

On the evening of July 10 we were privileged to have Bro. Milo Kauffman in our midst. He preached an inspiring message for us. Text, Jer. 17:9.

Bros. Noah Mack and A. A. Landis are now in our midst. Bro. Mack preached for us Sunday morning, July

24. He is now visiting the various congregations in the vicinity. We are expecting to have Bro. Landis with us Friday evening, July 29. We certainly appreciate their visits, and our prayer is that the Lord may use them on their return tour to Pennsylvania.

Sunday evening Bro. Sanford G. Shetler and wife of Johnstown, Pa., worshiped with us. We certainly appreciate having those from the East stop with us, and we extend a hearty invitation to anyone else passing through the vicinity to worship with us at this place.

We are also much encouraged at the interest taken in our cottage prayer meetings. We have an attendance of between 40 and 50, which we think is good from so small a congregation.

Pray for the work at this place that the interest may still continue and the work of the Lord prosper.

July 26, 1932. Cora Bond.

Clarence, N. Y.

(Sand Hill congregation)

Greetings in our Master's Name:—The Sunday school meeting held at this place on July 4 and 5 was well attended. Many helpful and inspiring thoughts were given. We were gratified by a number of visiting brethren and sisters from Ontario, and we wish to express our appreciation and thanks for their presence and for their help and service given in this program.

We were also privileged to have Bro. Harold Bender of Goshen, Ind., to be with us at this time who told us some of the experiences in Mennonite Relief work and of the history of our heritage.

Bro. and Sister Elmer Moyer and children of Souderton, Pa., stopped here on their way to Ontario. Bro. Moyer preached to us on the evening of June 30.

On the evening of July 8 Bro. and Sister Daniel Kauffman and two daughters of Scottdale, Pa., accompanied by Sister Irene Zook of Greenwood, Del., were with us, Bro. Kauffman giving us a message from God's Word. Sister Zook remained here for a visit with friends.

Bro. J. L. Stauffer of Harrisonburg, Va., was with us on Sunday, July 17, giving us a message in the morning on Separation from the World. In the afternoon he gave a talk on Young People's Problems. On the same Sunday Bro. and Sister Henry Hooley and Bro. and Sister Roy Mishler, all of Indiana, worshiped with us, having been called here by the illness of their sister Katie, wife of Bro. Ammon Mast. On the following morning they left for their home, but at noon our hearts were saddened to hear that Sister Mast had passed away. Sister Katie was a faithful member of the Church, an active worker in the S. S. and was loved by all who knew her because of her kind and cheerful disposition. She will be greatly missed in her home, in the Church, and by her many friends, but our loss is her eternal gain. It is sometimes hard to understand why God often calls those who seem to be needed most, but we know that His ways are the best. A number of relatives from Indiana attended the funeral, also Bro. and Sister Coffman and daughter of Vineland, Ont., Bro. Coffman assisting with funeral services.

Later the death angel again visited our midst, taking an infant son from the home of Bro. and Sister David Yoder.

Bro. Elmer Murray and two children, Bro. Gerald and Sister Joella, have returned from Indiana, where they were called by the death of Bro. Murray's father.

The sisters' sewing circle met on Wednesday, the 27th, at the home of Bro. and Sister Moses Kipfer.

We are expecting Bro. and Sister Irvin Burkhart of Hesston, Kans., to be with us on the evening of Aug. 2.

Aug. 1, 1932. Mabel Yoder.

Rensselaer, Ind.

(Burr Oak congregation)

Brother Zehr of Illinois was here over July 24. He preached to us an interesting sermon on Matt. 5:13, pointing out how the saltiness of our Christian life has a great influence on those around us either to preserve or destroy.

Our beloved pastor, Bro. Floyd Weaver, is in poor health at present. May you all pray that his health may be restored that he might continue to be used in God's service. Health in general is good.

Aug. 1, 1932. Simon Leichty.

Durbin, N. Dak.

Dear Herald Readers, Greetings:—Bro. J. M. Kreider and wife of Palmyra, Mo., stopped with us July 14 on their way home, after spending some time in evangelistic work in this conference district. Bro. Kreider preached for us that evening.

Bro. Milo Kauffman and wife of Chicago, Ill., stopped here July 25 between trains. He preached for us that evening, reminding us to "press toward the mark" (Phil. 3:14).

We have a number of visitors here at this writing. Our church services were represented by nine different states. Among these are Sister Barbara Nitzsche; Art, Bertha, and Lillie Nitzsche and Martha Schantz of Wisner, Nebr.; also Carrie Swartzentruber of Kalona, Iowa; others are young men working in the harvest fields.

Pray for us as a small band of believers at this place.

Aug. 1, 1932. Eunice Mast.

Cherry Box, Mo.

Dear Herald Readers, Greetings:—We were glad to have with us in June Bro. and Sister J. W. Shank and sons Robert and Paul. Bro. Shank gave us two messages on "Glimpses of South America." On July 19 Bro. J. R. Shank and wife came into our midst to visit Sister Shank's sister and other relatives and friends. On the 24th Bro. J. R. S. preached for us both morning and evening. His messages were very timely and appreciated by all. Sister Hannah Bissey accompanied Bro. Shanks to different parts of Missouri and expects to go on to the Conference in Kansas. On July 31 Bro. J. M. Kreider and wife visited our S. S. and Bro. Kreider preached from Heb. 6:13-20. We are glad for all these visits and welcome any one who comes this way to stop with us.

May the Lord bless His children.

Aug. 1, 1932. Orpha Detwiler.

Brunnerville, Pa.

Greetings in our Master's Name:—Since our last writing we have had a number of spiritual feasts. On July 10 Bro. Eli Sauder of Bareville preached at the Hess Church. In the evening of July 17 Bro. Harvey Shank of Chambersburg preached at Hammer Creek. He used Prov. 3:17 and 15:13 as texts, contrasting the joys of the Christian and the pleasures of the world. On July 24 Bros. George Ernst of Chambersburg and John Souder brought a message to the Hammer Creek congregation. On July 17 Bro. J. W. Weaver preached an inspirational sermon at Erbs. Text, Rom. 12:1, 2. In the evening of July 31 Bros. Abram Risser and Samuel Lehman preached. Text, Phil. 4:4. Sister Lottie Snyder, who has not been able to worship with us for a number of years, was present at this service. We thank God for answered prayers and restored health.

Remember us at the throne.

Aug. 1, 1932. Cor.

Filer, Idaho

Dear Herald Readers, Greetings:—On Sunday, July 3, Bro. E. M. Stahley of California was in our midst. He favored us with a very inspiring message in both morning and evening services. Bro. Stahley was also with us over July 4, and gave us a talk.

Bro. Will Weaver and family of Pennsylvania have moved into our midst and have been received as members at this place. Bro. S. Snyder and family are also thinking of making their home here. We are very glad to have these folks with us.

(Continued on page 413)

Miscellaneous

OTHERS MAY, BUT I CANNOT

By Grace L. Heller

For the Gospel Herald.

Other friends have health and vigor,
And are climbing up to fame;
Friends who never need to question
If their strength will thus remain.
Then sometimes I'm caused to wonder,
Why can't I, Oh! why not;
'Tis then that something seems to tell me,
"Others may, but you cannot."

Other friends are helping others,
Doing deeds both great and small.
They can help the poor and needy,
For they've strength to do it all.
Oh! I'd like to help them, Jesus,
Doing deeds which they forget;
'Tis then that something seems to tell me,
"Others may but you cannot."

Other friends are far too busy
For the needed hours of prayer;
Some may never have the pleasure
Of speaking to their Savior there.
But we can ask for their redemption,
Whether strong or on a cot,
And I know no one will tell me,
"Others may but you cannot."

Lancaster, Pa.

THE CHRISTIAN AND THE WORLD

By Daniel W. Kandel

For the Gospel Herald.

There is a difference between the Christian and the world. I feel that we as a church of God need to search the Scripture to see where we stand as members of the church on the great doctrine of God—the separation of the Church and the world. I believe this doctrine is taught more than any other doctrine in the Bible, and if we come to a full conception of this great doctrine the spiritual life of our church will be strengthened and God will help us as a church to solve some of the problems that are confronting us to-day.

How can we as a church of Jesus Christ go through the world as pilgrims, hand in hand with "that old serpent, the devil" (Rev. 12:9)? Let us therefore, as leaders and members of the Church stand up for the truth, for Jesus, and His Church. Then our lives will shine out for Christ and the Church and by our daily life others may be won from the clutches of Satan and placed in the fold of Christ.

The world to-day is saying that Jesus was a good man but that there is no saving power in His name. Why is there not more persecution of the Christians to-day? I believe it is because those who call themselves Christians are not living up to the standards of Christ and His Word. Who has changed? We know that God is unchangeable and we also know that His holy Word is forever settled in heaven. Psa. 118:89. Therefore, we do not study the Word of God for the purpose of knowing what God wants us to do. Too many study God's Word to see just how far they can join up with the world and still gain heaven. We do not have the faith in God that we should have.

Dundee, O.

NOT A WORD

Not railing for railing, not a word. How much is lost by a word! Be still; Keep quiet; if they smite you on one cheek, turn the other also. Never retort.

Hush—not a word.

Never mind your reputation or character; they are in His hands, and you mar them by trying to retain them. Silence, not a word. Are you misunderstood? Never mind. Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly, simple and gentle, not a word. Let Him keep you in perfect peace, stay your mind on Him; trust in Him. Hush, be quiet before the world and rest in Him. Never an unkind expression, not a word. Never a doubt or a fear, not a word. Never a disparaging remark of another. As ye would others should do to the world, so do ye, Not a word.

Pause! Be still, not a word; not even a look that will mar the sweet serenity of soul. Get still, know God. Keep silence before Him; you utter not a word but give Him opportunity to speak. Hearken to His voice; this is the way to honor and to know Him. Not a word. Words make trouble. Be still; this is the voice of the Spirit. Take no thought for the morrow; worry not about home, Church, nor business cares. Cast all on Him and not a word. Restlessness, fret, and worry make the place of His abiding unpleasant and He leaves not a word to any one of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace.

Do not go to another for wisdom or direction. Not a word. I had a severe trial long continued. I rode with a dear brother in the cars, and I opened to him my heart and poured out my weighty burdens in his ear. I took his earnest advice to my heart that had become roily because I had stirred up the sediment. His voice was not the mind of the Spirit. And when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? Could you not trust me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hands, and to take as my motto for my spiritual life—Not a word. "Ye are my witnesses," but that is all. Let Him control. "For the kingdom of God is not in word, but in power" (I Cor. 4:20).—Stephen Merrit.—Sel. by a brother.

THE WORK AT SCHELLSBURG

By Alice H. Nissley

For the Gospel Herald.

On June 15 Bro. Joseph M. Nissley of Altoona, Pa., Bro. J. N. Durr of Martinsburg, Pa., the three sister workers and the writer started for Schellsburg, Pa. We reached our destination about 6:45 P. M. Bro. Nissley was asked to hold evangelistic meetings at that place for 14 days.

Sister Effie Hoover surely "holds the fort," as we might call it, but not in her own strength. It was the desire of her husband before his death to have her remain at Schellsburg. At that time, which was 20 years ago, they had in the neighborhood of 80 or 90 at Sunday school. She decided that was her place, although she was practically alone to conduct the services. "The steps of a good man (or woman) are ordered by the Lord, and he delighteth in his way" (Psa. 27:23). Her untiring efforts were surely blessed by souls accepting the Lord. At this time she has Bro. Replogle and family as a good standby, also other souls have come to the Church. Sister Hoover can feel a thousand times repaid for remaining at her post. Her husband had built a nice, comfortable and substantial church in which they can worship, and the Lord only knows what the outcome will be. The fields are "white to harvest" in Schellsburg as well as in other places. "There are souls to rescue, there are souls to save." By the kindness of Bro. Replogle and Sister Hoover we were taken to 25 different homes. Time did not permit to go to more at that time. The meetings were well attended throughout, and the interest was good. We praise the Lord for 4 confessions during the meetings, and one since.

We need the prayers of the brotherhood for those souls that they may prove faithful to their Lord and Master, and for the souls at Schellsburg who at the present time are not willing to take God at His Word.

Altoona, Pa.

OUR TRIP TO THE NORTHWEST

By J. M. Kreider

For the Gospel Herald.

It was on the morning of May 30 that we started out on our trip. We arrived at Alpha, Minn., at 5:30 P. M., where we were the guests of Bro. and Sister C. J. Garber, and had a very enjoyable time. We were reminded of the time that we used to meet each spring and fall, for the Communion service. That was before the merg-

ing of the conferences. On Tuesday Bro. and Sister Garber took us over to Bro. Leonard Garber's, where we spent the day in conversation about heaven and heavenly things. On Tuesday night we filled an appointment at the church, and renewed old acquaintances with the brotherhood there.

Wednesday morning we started on our way to Casselton, N. Dak. We drove into Bro. I. S. Mast's home at 2:30 P. M., and found them all busy planting corn and doing the regular work about the house and farm. Here we put up for the night, then at 7:00 A. M. the next morning we were on our way again for Minot, N. Dak. Sister Mast went with us, as she has three sisters at Minot that she was anxious to visit. We arrived at our destination at 5:30 P. M., found all well and happy in the service of the Lord. We spent Friday visiting our daughters, and on Saturday at 7:00 we started out for Casselton again; that is Sister Mast and I. Sister Kreider remained at Minot and made her home with our daughters while I was out in the evangelistic field. We began meetings at the schoolhouse between Casselton and Amenia; there is a nice little flock of believers there, and all seem to be interested in the cause of Christ. We continued meetings till Thursday night following, and on Friday morning we left the Casselton people and were on our way to Detroit Lakes, Minn., where we began meetings that evening, and continued till the third Sunday in May. We closed there that evening, and after meeting made a drive of fifty miles and got lost. The brethren, I. S. Mast and Joe C. Gingerich, were with me. They thought they knew the road, but after night they lost their bearing. Soon we saw a car coming, and Bro. Gingerich said he would flag him down. I thought that a rather dangerous thing to do at midnight, but he did it and the man soon led us right to Bro. John Villiard's gate. We visited with Bro. and Sister Villiard till about one o'clock A. M. then put in a few hours in bed, and started out at 4:00 for Casselton where we made it in time for breakfast. After breakfast we three started out again for Minot, where we put up for the night again, Bro. Mast staying with Bro. Sol Zook's and Bro. Gingerich and myself with Bro. Andrew Glick's.

On Tuesday morning we were on our way to Kenmare, where we attended the Dakota-Montana Conference. It was a very good meeting. It reminded me much of the old Missouri-Iowa Conference, when we could have our meetings in the church house. Now we have grown so that we can't have it in the house any more; we must rent a tent to accommodate the many people that attend. Well we are glad that God has been blessing the work so that the church houses are too small to hold our conferences in.

After the Conference on Friday afternoon we went back to Minot again, and rested Friday and Saturday nights, and on Sunday morning I left the Minot people again and was on my way to Wolford, N. Dak., for another series of meetings. Meetings continued till the following Tuesday a week. While there we had the privilege of visiting with Bro. and Sister N. H. Mack and Bro. A. A. Landis, all of Lancaster Co., Pa. It seemed like old times to be in their presence once again. Bro. Landis preached for us on Tuesday evening of the first week of the meetings there.

The second Tuesday of the meetings at Wolford we closed, and I left again on Wednesday morning for Minot, where we began meetings there that night. Nearly all the members took hold of the work and God wonderfully blessed the efforts put forth. That is true of all the four places where meetings were held. Confessions were made by people of various ages—from 10 to 60 years of age. May God bless each one of them, and make them a blessing to themselves and to others.

While at Wolford some of the Old Order people attended the meetings regularly and nearly all of them were out a time or two. The last night of the meeting an Old Order sister said, "You will go through Rogers on your way south, won't you?" I said, "Yes." "Well, I want you to stop off with my folks and preach for them." "Oh," I said, "they will not have me preach for them." "Yes they will," she said, "and if you say you will stop I will make the arrangements and you preach for them at least once." So we said if she thought it would be all right she should go ahead and make arrangements, but I said I could not tell for certain when we would leave Minot. She said she would write them, and then I should write them too just when we would be there which we did. And we had a very nice meeting with them. So I would say, any one passing through Rogers, N. Dak., should stop off with those Old Order people, who will give you a very hearty welcome.

This was another time that I wished I could preach German, but of course I could not. Since God is no respecter of people He is no respecter of language. There are five families of these people near Rogers. They have no minister, but they have a deacon, a very fine brother.

After preaching at Rogers we started out at once for Casselton again, where we filled another appointment at the schoolhouse, and bade them good-bye. We left Casselton on Friday afternoon and drove into Bro. Elmer Hershberger's home at Detroit Lakes, Minn., filled an appointment that night, then rested again till Sunday morning; preached Sunday morning and night, and on Monday morning at 6:30 we were homeward bound. On Tuesday we drove to Bro. Emmit Rutter's at Louistown, Mo., where we stopped for a little visit with Sister Rutter and children. Bro. Rutter was not at home. After spending about an hour with her and children we were on our way for home again, and drove in here Tuesday evening at 5:30, July 19, after being away for seven weeks and one day.

Surely the Lord was very good to us. We had no trouble at all to speak of, and good roads all the way. God be praised for His goodness and for His wonderful works to the children of men.

Palmyra, Mo.

JESUS LOVES SINNERS

The Lord Jesus never spoke a sharp word to sinners. He always loved sinners, for He came into this world to save them. He never blamed a sinner for his sins; never turned a sinner away from Him no matter how terrible his sins were. He always welcomed them to Him. But, sometimes He spoke sharply to those who thought they were better than others.

The Bible says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). Jesus told some men who thought they were good that He came not into the world to save the righteous, good people but sinners.

So we can always freely tell sinners that the Lord Jesus loves them. They never need be afraid to come to Him, for Jesus Himself said, "Him that cometh unto me, I will in no wise cast out" (Jno. 6:37). When He came to die for sinners that they might be saved how could He turn them away from Him or hate them. How glad and happy we can be that Jesus came into the world to save sinners. If He had not, we could not be saved; for the Bible tells us that "All have sinned, and come short of the glory of God" (Rom. 3:23). So we need not be sad, when the Word of God tells us "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

When we get to heaven we will there find only sinners saved by the grace of God. Those who think they are good will not get there at all. No one will get to heaven through anything they have done, only through what the Lord Jesus has done for them.

—Sel. by a brother.

"Love is of God" (I Jno. 4:7).

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR BLESSED DEAD

By J. D. Mininger

(Synopsis of a sermon preached at the funeral of Sister Emma Plank, July 14, 1932, in the Sycamore Grove Church near Garden City, Mo.)

TEXT: And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. 14:13.

We greet you in the name of Jesus, in the name of Him who alone can fully and forever satisfy every longing of the human heart. We have met to-day to admonish ourselves in the Lord and to pay a tribute of respect to one whom we have learned to know, to love, and to respect. We loved and respected her because of her love and respect for our precious Lord.

We are keenly conscious of the emptiness of any words of our own as a means of comfort in hours like this, so we direct your prayerful consideration to the portion of God's Word as found in Rev. 14:13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

There are three outstanding truths in this message which John received from Heaven that we want to notice together here:

I. What it means to be "in the Lord."

II. What it means to "die in the Lord."

III. Reasons why those are blessed who die in the Lord.

I. What it Means to be "In the Lord"

We have God's answer to this question in II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Old ideals and old desires have passed away, have been displaced by new and scriptural ideals and desires. The person thus born again has a new pardon, a new peace, a new joy, a new love, a new hope, a new song, new ideals, a new mind, a new Master—even Christ, and is looking forward to a new Home, "not made with hands."

That person who is "in the Lord" has become, as Peter says, "a partaker of the divine nature and escapes the corruption that is in the world through lust." This new nature causes him to love the things which God loves and which God's Word commands, causes him to abhor the things which God hates and the things which God's Word condemns.

Another thing that is true of the one who is "in the Lord" is that he is free from condemnation and walks after the Spirit, as Paul says in Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He feels at home with the Lord even here and it is but natural for him to speak of God as "Abba Father."

Though we naturally mourn the departure of our sister, but because she died "in the Lord" we are glad that we "sorrow not as others which have no hope."

Let us now look together at the second question, namely,

II. What it Means to "Die in the Lord"

"I have a desire to depart and to be with Christ, which is far better."

What is physical death to the Christian? Death always means separation. Physical death means separation of soul and body. When Stephen died, for instance, his soul was separated from his body and "Went to God who gave it." The physical body is spoken of in the Bible as a "tabernacle," a temporary affair. When the Christian dies, he moves out of the tabernacle into the "house not made with hands." "We know," says Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

The death of the Christian has been likened to a baby chick breaking the shell, becoming set free from the limitations of its temporary abode. It then bursts forth into newness of life and liberty and develops unhindered and unrestrained by its early confines. It is separated from the limitations of its infancy. How like that is the death of the Christian, set free, delivered from the limitations of this body, and gone "to be with Christ, which is far better."

The person dying in the Lord rests not upon good works as the basis of salvation, but alone upon the death of Christ, as the poet says,

"Upon a life I did not live,
Upon a death I did not die,
Upon Another's life, Another's death,
I rest my soul eternally."

Having noticed now what it is to be "in the Lord" and also what it means to die in Him, we are now ready to look together at the third question.

Kansas City, Kans.

(Continued next week)

UNRELIABLE SOURCE MATERIAL

(Continued from page 403)

keep such a story a secret for scores of years?

Much could be said, and in fact needs to be said of the impossibility of Apollonia Ottes' story as well as of the groundlessness of Professor Kuehler's charge of weakness and impure motives against the more conservative Mennonite leaders, a charge which is founded on source material scarcely more reliable than that just spoken of. We may assume the probability that Apollonia Ottes is not a fictitious character. Whether she was guilty of telling such an absurd story is another question. It is impossible to ascertain just what was the story which she told.

Various recent writers could be named who have advanced the view that the early Mennonites were theologically liberal. An American Mennonite historian wrote of the Swiss Brethren, "This church was to be as free and voluntary as a social club." Liberal writers in general seem to have a way of ignoring the efforts of more conservative writers. Professor Kuehler may be said to be the first historian to make a serious attempt to prove the thesis that the early Mennonites were theologically liberal rather than conservative. His book is an elaborate attempt to justify from the point of view of church history the theological liberalism of the great majority of the Mennonites of Holland, and to show that conservative Mennonitism, which stands for definite doctrine, represents a departure from the earliest principles of the fathers. The untrustworthiness of much of the source material is an outstanding weakness of the book.

Scottdale, Pa.

It is self-evident that the churches having salaried ministers cannot enlarge their work in the rural or any other field. They must reduce rather than expand. This means that the Mennonite Church has greater responsibilities than ever before.

J. S. Hartzler.

CORRESPONDENCE

(Continued from page 409)

Sister Bertha Seiber and family have gone to Dakota, Ill., to make their home with Sister Seiber's father, Bro. J. S. Shoemaker. The Seibers have worshiped here with us for many years, and we miss their presence here, very much.

On Sunday, July 17, we had the pleasure of meeting several young people from South Dakota, who stopped here on their way home. They had been spending some time in Oregon. After Sunday morning services all the young people met together at the home of E. S. Garber.

On Sunday, July 31, we were much surprised to have with us Bro. and Sister Dave Good of Elida, Ohio. Bro. Good brought a very inspiring message to us Sunday morning. Bro. and Sister Good were formerly residents of the Nampa, Idaho, congregation and are again planning to make their home there.

Pray for the work here at this place. May the Lord bless His children, not only here but everywhere.

Aug. 2, 1932. Mary Nice.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Readers of the Gospel Herald, Greetings:—We have many reasons to praise the Lord for His goodness and for His wonderful works to the children of men.

The organizations that have taken place in our various church activities resulted as follows:

S. S. Supts., Edward Swartzendruber, Edward Brenneman; Supts. Prim. Dept., C. E. Hershberger, Truman Erb; S. S. Sec.-Treas., Orval Troyer; Chor., Ray Yoder; Church Chor., Alta Brenneman; Member on Y. P. B. M. Com., Homer Brenneman; Sec. Y. P. B. M., Leta Marner.

Our wish and prayer are that the Lord may bless these organizations to the edifying and upbuilding of His kingdom here at this place.

Our small grain harvest is about over. We had a good crop of excellent quality. And now we are looking forward to a greater harvest: that of gathering souls into our Lord's Kingdom.

The Lord willing our District Conference is to be held near Wayland, Iowa, some thirty miles distant; also the Conservative Amish Mennonite Conference is to be held in our own community; and, last of all, our revival meetings which are to be held some time in September, conducted by Bro. Claude C. Culp of Chief, Mich. Our prayers are that both saint and sinner may receive blessings of eternal length from these meetings.

On Sunday, July 24, Bro. Ellis Zook of Wayland, Ia., preached at our regular services. Text, Jno. 6:9.

On the evening of Aug. 2 Bro. M. C. Lehman spoke to us, using John 14:6 as a basis for his talk. He spoke of world conditions as they exist and presented very clearly our challenge to the world to maintain the old landmarks, the distinctive doctrines, the whole Gospel.

Aug. 3, 1932. L. J. B.

Greenwood, Del.

Dear Herald Readers, Greetings:—We a small flock in this part of God's vineyard feel that we have many reasons to praise Him for His goodness shown toward us.

Bro. M. B. Miller and family of Grantsville, Md., and Bro. Frank Bennett, wife and two children of the Pinto, Md., congregation were with us from July 29 to Aug. 1. Bro. Miller gave us three very helpful sermons while here. It made us feel like pushing onward in His service. We ask an interest in your prayers for the work here.

Aug. 3, 1932. Mary A. Miller.

HYMN FOR THE WEEK

O Word of God incarnate,
O Wisdom from on high;
O Truth unchang'd, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lamp unto our footsteps,
Shines on from age to age.

The church from her dear Master
Received the gift divine;
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heav'n-drawn picture
Of Christ, the living Word.

O make Thy church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light as of old.
O teach Thy wand'ring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

—William Walsham How.

SPECIAL MEETINGS

Albany, Oreg.

Report of the 84th Quarterly Mission Meeting held with the Albany Mennonite congregation Monday, July 4, 1932.

Organization.—Mods., Chester Kauffman, Jesse Roth; Secys., Paul Yoder, Ivan Headings.

Program and Speakers.—Devotion, C. C. Steckley; Mission Sermon, E. Z. Yoder; The Joy of Willing Service, George Kauffman; Recognizing God's Call—"What Wilt Thou Have Me To Do?" G. R. Bebb; Open Discussion; Children's Meeting, conducted by Sadie King; Means of Spreading the Gospel (1) Persecution of the Church, Milo Schultz; (2) Self-denial, Chris Snyder; Is the Cost of Christian Service Worth While? Dan Widmer; A Lost World and the Uplifted Christ, Henry Wolfer; Workers' Hour Conducted by Moderator; Gospel Sermon, Henry Wolfer.

Thoughts Gleaned. — The soul-winner must have a real and a personal experience with God, one that is steadfast throughout life; his life must be pure and holy. With prayer, patience and equipment the soul-winner is ready to meet Satan the enemy of souls and fight the good fight of faith, and whose motive in winning souls should be that at the judgment he may find his crown full of stars. It is only reasonable that we give God our willing service, for there is no joy in unwilling service. God rewards according to our faithfulness. God needs willing workers. Every Christian should be so fully consecrated to God that he would be willing to sign his name at the bottom of a blank sheet, and have God fill the sheet with His will concerning our life in His service and be willing to gladly obey His will. We as Christians may recognize God's call to us, through the Church, by acquainting ourselves with God's Word. Persecution of the Church since its beginning has helped to spread the Gospel and has been the means of strengthening and purifying the Church. Christians who compromise with the world, and give up many of their Bible principles are not persecuted, neither are they successful in winning souls for Christ. Christ gave us our best example of self-denial by giving His own life for our sins. It pays to give our best and sincere service to God. There are two kinds of faith (1) believing on the Lord Jesus by confession of faith; (2) "the devils also believe and tremble." Satan's method of attacking the sincere is by trying to discourage the sincere, by planting pride in their hearts and by having them to become negligent in Bible study. Prayer is the power by which we may overcome Satan's snares. We are awake practically 105 hours a week, 4 hours in which we assemble together at the house of God for worship. Why not make the best use of these 4 hours by being on time and giving our best service? Four safeguards for our young people are, the Christian home, the Church and its leaders, God's Word, and prayer. Do not break down these safeguards, but use them as a protection from the snares and pitfalls of Satan. Men do not come to God, because they love pleasure more than God and are ashamed to confess God before men. Pride, self-will, doubting God's Word, and being unwilling to yield to God keeps men and women out of the kingdom of God.

An invitation was extended to the unsaved. Hymn 542 was sung. One soul responded to the invitation.

Assistant Secretary.

Zurich, Ont.

Report of Sunday school conference held at Zurich, Ont., July 1, 1932.

Organization.—Mod., C. Schrag; Secy., Ervin Gingerich.

Subjects Discussed. — The Soul-winner's Spirituality; What shall We Read? Devotional Life of Our Youth; Youth and Friendship; The Relation of the Home, the Church, and the Sunday School; The Christian Life—a Prospect.

Speakers.—J. B. Martin, L. J. Burkholder, Oscar Burkholder, Peter Nafziger, Lorne Schmitt, Roy Hartzler, Mabel Groh, Joseph Weber, C. Schrag.

Bro. L. J. Burkholder conducted a children's meeting in the afternoon and Bro. J. B. Martin preached an evangelistic sermon in the evening.

A Few Thoughts Presented.—Government is of God. Duties to our Government: (1) to obey the laws; (2) to pay our dues; (3) to pray for our rulers. The devil drives men to the bottomless pit. Christians are called to witness. Essential things in soul-winning: (1) a spiritual life that will glory in salvation; (2) the spirit of evangelism; (3) constraining laborious prayer life; (4) rooted and grounded in the Scriptures; (5) fullness of Holy Ghost unction. The Bible, the Book of books, should be our constant companion. Two things not separat-

ed: the devotional and the devoted life. The devotional life is promulgated by Christian parents. Friendship is mutual. The Christian home is the first known institution on earth. Were there no Christian homes, we would have no churches. If we fail, it is because we do not trust God. Our self-life ends at the cross. Justification is our standing in the sight of God as though we had never sinned. "Present your bodies a living sacrifice." Friendship enriches the life. Secretary.

Marietta, Pa.

Report of the Sunday school meeting held July 19, 1932, at the conclusion of two weeks of revival tent meetings, Marietta, Pa.

Organization.—Mod., Amos Hess; Sec., Abram Gish; Chor., Sem Hershey, Clarence Weaver.

Program.—The Impelling Call of Christ's Great Commission, John S. Mast; The Joy and Power of a Fully Surrendered Life, E. W. Kulp; How Can Each Member of the Church be a Worker, John W. Hess; Restrictions, Privileges, Noah W. Risser; Sanctified Living (I Tim. 5:22; Matt. 5:8), Elmer Martin; The Three Commandments of Christ: Pray, Witmer Barge; Give, Aaron Wolgemuth; Go, Louis Martin. Children's Meeting, Christian Charles; Biblical Basis for the Belief and Practice of the Mennonite Church, John W. Hess; Evangelistic Sermon, E. W. Kulp.

Thoughts Presented.—Christ's great commission is "Go" and "Lo I am with you alway." Paul was constrained to "Go" and bring the Gospel to the lost. Love is the great motive power for service. Christ became poor that we through His poverty might become rich. Since Christ made such sacrifices why can't we render a more sacrificial service? In the home we are qualified for the Church. A fully surrendered life means to lay down our will and take up God's will. Partial obedience is disobedience. Do we rejoice in persecution as did the early Church? Power will be given to those who obey. There can be no power without living a clean, pure life. As workers we are also stewards. If we use our talents it will bring glory to our heavenly Father. To-day is the time to use our talents. A call from God should not be hindered by anything else. We should be living epistles, known and read of all men. We are living members of a living Church. The Church is not in numbers, but in Spirit. We should be willing to be used in the ministry of love. The devil finds his way into the Church by the members thereof. Regeneration is the successful way of ridding ourselves of evil habits. If we do not heed restrictions we do not enjoy our privileges. The Church should be knit together with the bond of love. Piety belongs to youth as well as to the aged. We are known by our walk and conversation. Hasty speech often brings condemnation. People should see that we have been with Jesus. Parents should restrain their children that they may be a blessing. Present evils are destructive to the human family. The way up is always open even if other ways are closed. "Keep thyself pure." Sanctification is a life-long work. Is there anything in our life to sever our relation with God? In the Christ life we do not stand still but we grow in grace. We should come out from among the world to live a holy life before God. The man that is fully surrendered has his prayer channel open. A submissive "Not my will, but thine be done," should be our attitude in prayer. As we have received freely, so we should freely give. The Church should not give of necessity but willingly. It is necessary to give ourselves and the rest will follow. Every member of the Church has his place in God's program. We must not "spiritualize" Bible truth or else we cannot practice it. We as a church need a converted membership. The Church needs discipline. The peculiar doctrines we uphold have brought the Church persecution. We have lowered our standard if we allow worldly amusements in the Church. We are not held responsible for results, but we are responsible for our efforts. Thoughts presented through the eleven wells of joy: Jas. 1:2 (The well of temptation); Rom. 15:13 (The well of believing); Jno. 16:24 (A well of joy); Phil. 4:1 (The well of fellowship); Gal. 5:22 (The well of the Spirit); Jno. 15:11 (The well of the Word); Phil. 4:4 (The well of rejoicing); Luke 6:23 (The well of persecution); I Chron. 29:9 (The well of giving); Luke 10:20 (Well of assurance); Luke 15:7 (Well of soul-winning). Secretary.

Elizabethtown, Pa.

Report of the all day Sunday School Meeting held at Risser's Mennonite Church, June 19, 1932.

Organization.—Moderator, Amos H. Risser; Chors., Elam Stauffer, John W. Fry; Secy., Emery E. Miller.

Program and Speakers. — Devotion, by Walter W. Oberholtzer; Sunday School Lessons, by Elias W. Kulp; Modern Agencies that Destroy the Moral and Spiritual Welfare of the Sunday School, Aaron Mast; Sermon (Text, Jer. 21:8), Jacob G. Hess; Song Service; Devotional by Abraham Risser; Talk to children, Elam Stauffer; Sowing and Reaping, Henry E. Lutz; Grace for Loyalty Under every Test, Elias W. Kulp; The Home, Aaron Mast. Song Service; Devotion, by Seth Ebersole; Our Young People, Their Opportunities and Influence, Aaron Mast; Sermon (Text, Acts 4:12), Elias W. Kulp.

Thoughts Presented.—We should be very careful not to let certain modernisms creep into the Sunday school. Literature should harmonize with the Bible teachings. We must not only read the Bible but we must also study it thoroughly with the purpose of learning more of the precious truths contained in it before we can truly understand God's teachings. Continual money-begging is detrimental to the spirituality of the Sunday school. It is not an uncommon occurrence in many modern churches to have so many programs that there is hardly any time left for services. This condition does not build up, but rather destroys, the spiritual welfare of the Sunday school. The promise of eternal life as a reward for a life pleasing in the sight of God strengthens and causes people to try to do His will more perfectly. One invariably reaps what he sows. The person walking according to the flesh reaps according to the flesh, while the person who sows to the Spirit shall of the Spirit reap life everlasting. This law not only governs people but also nations. One who sows "wild oats" must not forget that he will also reap "wild oats." God has certain fixed laws, and if anyone transgresses them, he will reap accordingly. God has promised to multiply grace for loyalty under every test. If we take God at His word, He will supply grace bountifully. The real test that faces every Christian is to be loyal to God and His Word. If we are loyal to God, we are loyal to the Church also. The home is the oldest institution, organized by God for a purpose. We can buy and sell houses, but not homes. The home is a promoter of unity since a complete unification is necessary for the peace and welfare of the home. Where authority is lacking, there is disaster, whether it be in the home or in the nation. In every community the morals bear directly upon the home life. A nation or a church is what its homes are. Piety is lacking in the homes of to-day in contrast to the homes of past years. The home provides a haven of safety. It protects the children from the storms of life. The atmosphere of the home should be of purity, godliness, and holiness; for parents should transmit these ideals to their children. "There is beauty all around when there's love at home." If we are to hold forth our Gospel, we must teach it to our children. Home should be a house of worship and a place of desirable companionships for posterity depends upon the home. Opportunities seem greater after they have passed; so it is important to take them immediately when they are noticed. The Lord has an opportune time to give us opportunities. We must be faithful and loyal in the little things before the Lord will give us larger opportunities. Opportunities in the service of the Church confront us every day. The Church is looking to the young people for the progress and perpetuation of the Gospel. There is no condemnation unto those that walk in the Spirit. We must pattern after Christ in order to enter Paradise.

Secretary.

Whitmer, W. Va.

Report of Special Meeting held at the Horton Church, Whitmer, W. Va., July 4, 1932.

Organization.—Mod., B. B. King; Chor., Vada Heatwole; Sec., Mary W. Martin.

Subjects.—How to Spend our National Holidays; What We Owe Our Government; What Our Government Does for Us; The Christian's Attitude on War; Sermon—The Meaning of a Name; What Christianity Means to a Community; Every Christian a Worker; Efficiency in Christian Service; How Have Victory in the Christian Life.

Speakers.—Fannie K. Horst, David Horst, J. E. Kurtz, Vada Heatwole, Mary Keener, J. W. Smith, John Lehman, B. B. King, Melinda King.

Thoughts Gleaned.—National holidays are spent by the world in feasting, foolishness, money-spending, drinking, wickedness. Results: empty pocket-book, remorse of conscience. By the Christian these days may be spent in visiting the sick, helping the needy, working at home, attending special meetings. Result: clean hands, clear conscience. We owe our government and rulers, honor, obedience, prayer, tax-payment and fear. Our government gives us protection, freedom of worship, exemption from swearing of oaths and from war, relief in times of distress, protection of natural resources, good roads, mail service, and property rights. We must be Christ-like in loving, feeding, and praying for our enemies; let God repay vengeance. What does your name signify to others—selfishness or unselfishness, spiritual riches or money grasping, an open or a closed vision? Christianity in the life of an individual, in business methods, social circles, schools, physical and religious life; it means eternal life for the people of that community. As we invite others, study, witness, teach, and preach, we are working together with God. The power of the Spirit behind our talents will enable us to do effective Christian service. To have victory in the Christian life, we must pray and study the Word daily; live in the power of the Spirit-led life.

Sec.

Tofield, Alta.

Report of the Tofield, Alberta Sixty-second Sunday School Quarterly Meeting.

ORGANIZATION:—Jacob Brenneman, Mod.; Barbara Lauber, Secy.; Eva Wideman, Chor.

PROGRAM AND SPEAKERS:—**Devotion**, J. E. Kauffman; **Messages from Genesis—Beginnings in Genesis**, Dan Brenneman; **What Qualified Abraham to be Called the Father of the Faithful** (essay), Lorraine Maurer; **Getting Along With Our Neighbor**, Roy Zook; **Our Birthright—How Retained and How Lost; Children's Exercises**, Edna Yoder; **Joseph, the Deliverer**, Elva Yoder; **True Boyhood: What Is It? How Applied? The Effect on Others?** J. B. Stauffer; **The Unfolding of the Plan of Salvation in Genesis**, J. K. Lehman.

Thoughts Gleaned:—Genesis is the book of beginnings. It records the creation of all things. Abraham's implicit faith in God, as later shown by his willingness to sacrifice his only son Isaac, qualified him to be called the father of the faithful. We wonder at the little we really sacrifice when we see the dealings of Abraham with Lot and those of Isaac with the Philistines when they stopped the mouths of his wells. We have two birthrights—natural and spiritual. By the natural birthright we inherit material things, but by the spiritual we have the promise that we shall inherit all things in the future. Shall we lose our birthright as Esau did? If we undervalue it or if we reject Christ we shall. Would you be a true brother, be a brother like Joseph. In Genesis we have the promise of a Redeemer. God was always for the righteous. Through them the plan of salvation was made possible.

Los Angeles, Calif.

Missionary Day Meeting, Los Angeles Mission, July 3, 1932.

The mission sermon was delivered by Bro. Alvin Burkholder of Upland, Calif. He emphasized the fact that to be missionaries in the cause of Christ, we must be partakers of His divine nature. The condition of the world brings fear and mystery. We don't know what is coming.

Afternoon Session

Devotion, M. M. Burkholder, Rev. 19: 7-21.

The general subject for discussion was, **Christ the Great Missionary.** Sub-topics assigned were Religious, Intellectual, and Moral conditions at His advent. These conditions were discussed by the speakers and vividly portrayed. The thought was presented that the present world conditions are much the same as they were at Christ's appearance on earth. **The Mission of Christ,** was discussed. Every one born with a mission. Christ was born with the mission for the salvation of the lost world. Concluding talk, **The Present Day Work of Christ's Servants.** Fields are white. Haste to the work. Begin in the home to bring them to Christ. Our work also is to pray, and to follow Christ; to render service of joy and love. Our work is a work of soul winning. Go and preach the Gospel.

Della Showalter and Myrtle Groff,
Secretaries.

Married

Stalter—Brenneman.—Bro. Edward Stalter and Sister Eva Brenneman, both of Elida, O., were united in holy marriage at the bride's home near Delphos, O., by Bro. Maurice O'Connell of the Lima, Ohio, Mission. May God bless this union.

Jantze—Eicher.—On Sunday evening, July 24, 1932, at the Milford A. M. Church, in Milford, Nebr., Bro. Lee Jantze and Sister Lola Eicher, both of the Milford A. M. congregation, were united in holy matrimony, Bro. L. O. Schlegel officiating. May the Lord bless them.

Ginder—Heistand.—On June 21, 1932, Bro. Roy Ginder and Sister Alice Heistand, both members of Risser's congregation near Mt. Joy, Pa., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Noah Risser of Hershey, Pa. May God bless them with a happy Christian home.

Bechtel—Souder::Kolb—Alderfer.—On Aug. 12, 1932, at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia, Pa., occurred the marriage of Bro. Norman H. Bechtel of the Vincent congregation to Sister Irene Souder of the Rockhill congregation, and Bro. Milton B. Kolb of the Vincent congregation to Sister Orpha F. Alderfer of the Souderton congregation. May their journey through life be one of godly peace and happiness.

Obituary

Kirk.—Alice May Kirk was born May 14, 1893; died at her home in Rockton, Pa., June 7, 1932; aged 39 y. 23 d. She is survived by her mother, two sisters, and seven brothers. Her father, the late David W. Kirk, passed away Jan. 25, 1932. Sister Alice was converted at the age of about twenty, and united with the Mennonite Church, and remained active in the service as long as health permitted. Funeral services were conducted by Bro. James Saylor, assisted by Bro. J. A. Brilhart and the local minister of the Church of the Brethren. Text, Rev. 14:13.

Scalf.—James Madison was born to William and Matilda Scalf on Dec. 22, 1852, in Hancock Co., Ill.; died July 8, 1932, at his home in Wellman, Iowa; aged 79 y. 6 m. 18 d. On Nov. 9, 1882, he was married to Katherine Farley. This union was blessed with 4 daughters and 1 son. Two daughters preceded him in death. Surviving are the widow, 1 sister, 3 children, 11 grandchildren, and 4 great-grandchildren. His last illness began about last Christmas and gradually grew worse till the end. In February, 1932, he united with the Mennonite Church, to which he was faithful. His testimony of peace with God and his willingness to submit to His plan assures us that our loss is his eternal gain. The funeral was conducted by Abner G. Yoder and Edward Diener. Interment in the Wassonville Cemetery.

Littleton.—Frankie J. Littleton, beloved little son of Fred and Lydia (Johnson) Littleton, was born July 24, 1926; died July 25, 1932. There remain to mourn his departure his parents, 2 brothers (Elden and Duain), 2 grandmothers, 1 grandfather, 1 great-grandmother, 9 aunts, 5 uncles and many other relatives and friends. Two sisters (Alma Grace and Anna Lee) preceded him in death. Frankie J. was a loving, tenderhearted little child, peaceable among his playmates and always wanting to help. When doing a little errand he ran a splinter into his foot. It was not known that the splinter was in his foot until a week later when his jaws began hurting. Upon examination the doctor found and removed the splinter but lock-jaw had already developed. All that human hands could do could not keep the little jewel with us for the Lord was calling him to a more glorious habitation. Funeral services were held July 27 at the Mt. Pisgah Church near Cherry Box, Mo., with Bro. J. M. Yoder, in charge.

"Dear little hands, I miss them so,
All through the day wherever I go;
All through the night how lonely it seems
For no little hands wake me out of my dreams."

Young.—Harry Lee, son of Daniel and Sarah Young, was born July 5, 1892, near Canton, Kans.; died July 2, 1932, at the McPherson Hospital, McPherson, Kans.; aged 39 y. 11 m. 27 d. After an illness of several months, during which time he continually grew worse, he submitted to an operation which proved that he had cancer of the liver. All was done for him that kind human hands could do, but God saw fit to call him home. To His will we bow. Harry's boyhood days were spent on the farm and in the community in which he resided at the time of his death. At the age of 13 he confessed his faith in God and united with the Mennonite Church near Canton. On Dec. 28, 1927, he was united in marriage to Anna Reimer, also of Canton. To this union were born 4 children (Wilbur Allen, Arlene May, Alene Matilda, and Stella Ann). Beside his sorrowing companion and 4 small children he leaves his mother (Mrs. Sarah Young of Hesston, Kans.), 3 sisters (Mrs. Ora Sommerfeld and Mrs. Mattie Sommerfeld of Canton, and Blanche Young of Hesston), and many other relatives and friends. His father (Daniel Young) and 2 sisters (Minnie and Alice Gard) preceded him in death. He was a kind father and husband whose interests were in his family and community. Funeral services were held July 5 at the Spring Valley Church with Harry Diener in charge assisted by Charles Diener. Text, James 4:14 second clause.

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day,
But we hope ere long to meet thee,
Where all tears are wiped away."

Short.—Joseph B., eldest son of Peter and Barbara (Lauber) Short, was born Dec. 20, 1852; died at his home near Archbold, Ohio, July 22, 1932; aged 79 y. 7 m. 2 d. He was united in marriage with Barbara Short Feb. 26, 1873, and moved on the farm on which he passed away. On Mar. 5, 1884, his life companion passed to the great beyond. This union was blessed with 4 sons and 4 daughters. Two sons and 2 daughters survive. On July 26, 1884, he was again united in marriage to Christena King, with whom he shared the joys and sorrows of his life for 5 days less than 48 years. This union was blessed with 7 sons and 3 daughters, all surviving but 1 daughter. He leaves to mourn his sudden and unexpected departure his loving companion, 9 sons, 4 daughters, 54 grandchildren, 5 great-grandchildren, 3 brothers, and a host of relatives and friends. Two sons, 3 daughters and 6 grandchildren preceded him in death. He gave his heart to God in young manhood, and united with the Amish Mennonite Church, to which he remained faithful until death. He was very much interested in Christian service and especially fond of singing. By his death the home has lost a loving father, one that was especially concerned about his children, the community a kind and helpful neighbor, and the Church a faithful brother. His place was seldom vacant when health permitted. "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. 14:13). Funeral services were held at the Lockport Church, July 25, conducted by S. D. Grieser assisted by H. Rychener. Text, Psa. 90:12. Interment in adjoining cemetery.

Mast.—Bishop Emanuel A. Mast, son of Adam and Sarah Mast, was born in Somerset Co., Pa., Sept. 16, 1856; died at his home near Kokomo, Ind., July 26, 1932; aged 75 y. 10 m. 10 d. His death was attributed to cancer of the stomach. When a young man, he came to Howard Co., Ind., and resided here since. He was united in marriage to Elizabeth Mast on Oct. 14, 1877, and they lived happily together for ten years, when death called her home. During their married life, they cared for a foster son (Ollie Carr), and a foster daughter (Delilah Nancy Moore). They preceded him in death. On Dec. 17, 1891, he was united in marriage to Clara (Troyer) Schrock. To this union were born 5 children. Two daughters preceded him in death, one in infancy, and the other (Mrs. Nettie Miller) a few years ago. Those surviving are, 1 son (Elijah of Howard Co., Ind.) and 2 daughters (Mrs. Mabel Baker near Ligonier, Ind., and Pearl who resides at home). In this home also were reared one stepson (Allen B. Schrock), one foster daughter (Saloma Blosser), and one foster son (Orville Snyder). There are also 3 brothers (Samuel Mast living adjoining the home, Abe near Topeka, Ind., and Adam of Shipshewana, Ind.), and 1 sister (Mrs. Eve Troyer of La Grange, Ind.). There are also 11 grandchildren and 2 step-grandchildren. At the age of 20 years, he was converted and united with the Mennonite Church. Three years later he was ordained to the ministry and later to the office of bishop in which capacity he served faithfully for 43 years. In his decease, the home has lost a loving husband and father, the community a kind, helpful, and respected neighbor, and the Church a faithful servant; but our loss is his gain. Funeral services were conducted at the home and church on Aug. 30, 1932, by Bishops D. A. Yoder and Jacob K. Bixler. Texts, II Cor. 5:9-11; Acts 20:24. Burial in the Mast Cemetery near his home.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet Aug. 15-19 with the Crystal Springs congregation, Crystal Springs, Kans.

A **Ministers' Meeting** is announced for **Monday evening, Aug. 15** at 7:00 P. M. This is to be followed by a song service and devotional meeting and a sermon by Bro. P. A. Friesen. Another meeting for ministers is to be held Tuesday morning at 8:00 o'clock.

The **Workers' Conference** will be held during **Tuesday and Wednesday, Aug. 16 and 17,** in which subjects pertaining to Young People and their spiritual interests, Sunday School Work, and Missions will be discussed.

The **Church Conference** will be held during **Thursday and Friday, Aug. 18 and 19.** Business of Conference and questions pertaining to the work of the Church will be discussed.

All our ministers and workers are urged to be present. A cordial invitation is extended to brethren and sisters from this and other districts to meet with us in a spirit of worship and consecration that the cause of Christ may be strengthened and the message of the Gospel increased.

For information and announcement of your coming write to J. J. Zimmerman, Harper, Kans.

J. R. Shank, Secretary.

Illinois

The Illinois Church and Sunday School Conference will meet Aug. 23-25, with the East Bend congregation near Fisher, Ill.

Tuesday forenoon and afternoon will be devoted to the ministerial meeting.

The Conference sermon will be preached on Tuesday evening.

Conference will continue Wednesday forenoon and afternoon.

Wednesday evening the Sunday School Conference will begin with the Young People's Session. Sunday School Conference will continue until Thursday evening.

A cordial invitation is extended to all who wish to attend.

E. H. Oyer, Secretary.

Conservative A. M.

The Conservative Amish Mennonite Church Conference is to be held (D. V.) with the Upper Deer Creek congregation near Wellman, Iowa, Aug. 30, 31, 1932. Sunday School Conference the following day, Sept. 1.

The all-day ministers' session authorized at last year's Conference is to be held Monday, Aug. 29, and every bishop, minister and deacon who will be able to attend this Conference should by all means be present at this session.

All questions for either Church or Sunday School Conference should immediately be sent to the undersigned, so the proper committee can make the assignments and have programs printed.

Everyone is invited to attend.

By order of Executive Committee,
per Edwin Albrecht, Sec.-Treas.,
Bay Port, Mich.

SUNDAY SCHOOL CONFERENCES

Indiana-Michigan

The Annual Indiana-Michigan S. S. Conference will be held with the Leo congregation, at Leo, Ind., August 16-18, 1932, the Lord willing.

All delegates are urged to be present for every session. A cordial invitation is extended to every Sunday school member to attend these services.

Amos O. Hostetler, Secretary.

Ohio

The Ohio Mennonite Sunday School Conference will be held, D. V., at the Salem Church near Elida, Ohio, Aug. 23-25. Everybody invited to attend.

The Salem church is located 2 miles south of Gomer and 2 miles north and 1 mile east of Elida. Those coming from the East or West take Route 30N to Gomer. Those coming on Route 30S go to Elida. For further information concerning location, transportation, etc., write to Perry Smith, Lima, Ohio, R. 7. Information concerning program write to the Secretary, I. W. Royer, Orrville, Ohio. All mail for those attending the Conference will receive prompt service by addressing it to Elida, Ohio, care of S. S. Conference.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

Ontario

The Lord willing, the Ontario Mennonite Sunday School Conference will hold its annual sessions with the Geiger congregation, several miles east of New Hamburg, Ont., August 27-29, 1932. New Hamburg is located on No. 7 Highway about 90 miles east of Port Huron, Mich., and on the C. N. R. London to Toronto.

Programs and other information gladly furnished. Apply to

Oscar Burkholder, Secretary,
Breslau, Ont.

ONTARIO YOUNG PEOPLE'S INSTITUTE

The Young People's Institute will be held at the First Mennonite Church, Kitchener, Ont., Sept. 12-15. We welcome you to attend the Institute. The following brethren appear on the program—J. A. Ressler, Scottdale, S. M. Kanagy, Chicago, D. A. Yoder, Elkhart, S. F. Coffman, O. Burkholder, C. F. Derstine, M. H. Shantz. Local people are expected to find their own rooms and board. Those coming from a distance please correspond with us. There will be no tuition charge, but during the evening lectures an offering will be taken to meet the expenses. For further information correspond with the chairman of the Young People's Problems Committee.

Jesse B. Martin,
187 W. Erb St.,
Waterloo, Ont.

ANNOUNCEMENT

Hesston College and Bible School

Date of opening, September 7, 1932.

Bible and Workers' Courses.—We are offering courses in Bible Study, Doctrines, Biblical Introduction, Personal Work, Christian Education, Church History, etc. —just the kind of courses that are needed by those who are preparing for greater usefulness in Christian work.

High School.—Four years of standard work will be given in the High School Department, as heretofore.

College.—The first year of College work will be given this year. This work will be accredited. We hope for a large college freshmen class this year, looking forward to giving a full two-year Junior College course next year.

Correspondence.—Courses will be given by correspondence upon request.

Expenses Reduced

To make it possible for more young people to attend Hesston College and Bible School, we have reduced students' expenses about one-third.

College tuition, $40 per semester.
High School, $30 per semester.
Board, $50 per semester.
Room, $18 to $20 per semester.

We hope that these low figures, plus the advantages of being in a wholesome Christian environment with opportunities for training in Christian service, will appeal to many of our young people.

Write to Hesston College and Bible School, Hesston, Kans., for further information.

Milo Kauffman.

ANNOUNCEMENT

Eastern Mennonite School

Opening date—September 14, 1932.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to pursue more difficult work. Emphasis is laid on Book study and doctrinal courses, but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday school, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted for the preparation of workers in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign language a wide range of electives is offered including art, home economics, agriculture and music. Two units of Bible are also included.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Write for the special descriptive folder.

A safe education cannot be valued in time or expense. Why expose yourself to an un-Christian environment, erroneous teaching, and other evil influences which tend to undermine your Christian experience, when it is possible to place yourself in conditions that will strengthen and build you up in the knowledge of our Lord Jesus Christ?

On account of financial conditions let us by the help of God not allow those who are youths during this time of crisis to be deprived of Church school privileges. Their loss will be the Church's loss.

For further information write

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUG. 18, 1932 (Herald of Truth Established 1864) No. 20

EDITORIAL

"This is the message that ye heard from the beginning, that we should love one another."

Contrasted with this blessed state on the part of the children of God is the continual strife and turmoil among the children of this world. "Wars and rumors of wars" will continue to be a fact as long as "the god of this world" has people on earth to do his bidding. "But we know that we have passed from death unto life, because we love the brethren."

On another page we have a reprint of Adoniram Judson's famous letter to the women of America setting forth some pointed facts concerning the matter of dress. This letter has appeared a time or two before this in our periodicals, and we see it once in awhile in one or the other of our exchanges. It was sent in by one who had the conviction that the message should be kept ringing, and we gladly pass it on to our readers. We expect two classes of readers to be interested in it: (1) Those who are familiar with its contents but who never tire of drinking in its truths; (2) those who have never seen it before but who will not read very far until they recognize in it a message that is as applicable today as it was a century ago.

"A Proposition."—Our readers are invited to turn to the article printed elsewhere in this issue under this heading, in which a proposition is submitted which, if acted upon favorably, will make it possible to get the Gospel Herald into every home bidding it a welcome. As stated in the article, this proposition is made in the interests of those who would like to read the Gospel Herald regularly but are deprived of the privilege because of the present financial depression due to the unemployment situation. The proposition is made with the hope that by the time of the date when the free-Herald subscription will expire times will have become normal and no such offers will need to be renewed. A letter is being sent to the ministry giving further explanations and suggestions as to how a complete list of people in each community who are entitled to this free subscription under the conditions stated may be secured. We believe that this offer will be approved and appreciated by all interested ones, and we invite a prompt and hearty coöperation on the part of all who are burdened for the welfare of the Cause. Let not one needy home be overlooked. Send communications and inquiries as directed in the article referred to.

We need to work together in a faithful, united, and continuous effort to lead our people farther away from the borderline between the Church and the world. So long as we have any borderline Christians we will be compelled to wrestle with the problem of keeping members from going clear across to the side of the world. This is true in social standards, in business methods, in dress, in amusements, and in everything else in which there is no clear-cut distinction between Church standards and world standards. It should be as true to-day as it was in the day when our Savior said of His disciples: "They are not of the world, even as I am not of the world." Encourage all members to keep away from the borderline; and thereby steer clear of many temptations while their lives shine brightly in the Kingdom and service of our God. Halting between two opinions is not conducive to spiritual growth, neither is it a means of winning souls for God. If you would be an example of the believers, "keep yourselves in the love of God," and "unspotted from the world." If you would be a soul-winner, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We should be interested, not only in "distinctive doctrines" but also in distinctive living.

Paul says that "in the last days perilous times shall come." These times are now here. But our principal concern should be that the greatest possible number of souls may be "snatched from the burning" before the awful conflagration referred to in II Peter 3 is upon us.

It is pleasant to meditate upon living in a sober nation where every God-fearing man and woman is accorded the freedom to worship God according to the dictates of God's Word and of his or her own conscience, and our life and testimony should at all times be in harmony with this ideal. But the chief burden of our lives should be to lead people to prepare for the better world, rather than to make this a better world for men to live in.

One has only to look around, and he will be met with plenty of evidences that "the whole world lieth in wickedness." The second and third chapters of II Timothy are not only an accurate portrayal of present-day conditions, in many places, but in these chapters the earnest Christian has his instructions as to how to meet such conditions.

These "perilous times," instead of being a discouragement to us, should spur us on to greater efforts and nobler heights. There is a brighter day coming, and we want to miss no opportunity in getting people to look forward to and prepare for this momentous time. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Therefore, "Rejoice, and be exceeding glad; for great is your reward in heaven." "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

NONRESISTANCE

By Allen B. Christophel

Rom. 12:21

I. God's Ideal **always** has been Peace—Lev. 19:18.
   God ordered Israel's wars like Moses granted divorcements—because of hardness of their hearts.

II. Greatest Triumphs even in O. T. dispensation occurred when "Good was returned for evil."
   1. Saul hunting David.
   2. Elisha vs. King of Syria. II Kings 6.

III. People usually Get what they Give.
   1. Cf. Gen. 9:6; Rev. 13:10.
   2. "For all they that take the sword shall perish with the sword." Matt. 26:52. Cf.—"With"—Both sword and user perish.
      Christ here ordered disciples to provide a sword to later show its futility and His greater power.

IV. War is
   1. Inhuman.
      A world war general said Sherman's definition (War is hell) needs revision.
      Modern civilization, science, and invention have brutalized, not purified war.
   2. Founded on Wrong Principle.
      "Might makes right" in war.
      Right makes might "in truth."
   3. A Relic of Barbarism.
      "Civilization has been pushed back 200 yrs."—Prominent Historian at time of world war.
   4. Self-defeating.
      "Each war has left us in worse condition than when we entered"—History.
      Carbolic acid will not counteract carbolic acid; neither will war counteract war.
      Each war lays hates and jealousies foundation for greater future wars.
   5. Wasteful.
      World War cost $337,000,000,000 and 26,000,000 lives.
      It cost $20,000 for each hour of the Christian era.
      It cost $215,000,000 per day and $9,000,000 per hour.
      80% of U. S. national taxes are used for wars past, present, and future. Some European nations are worse.
   6. Unnecessary.
      England bought and freed its slaves for a small fraction of what North spent to free them. South was better off without slaves than with them. In 1914 Serbia offered Austria terms that Germany advised her to take, but secret treaties drew rest of Europe into the conflict.
      Recent revelations of diplomatic files show that less than one-half international exchanges were made public and then only those favorable to the home nation and unfavorable to the enemy.
   7. Inadequate.
      When Pres. Wilson got to Europe he found such a labyrinth of secret treaties that 13 of his 14 points could not be used and the U. S. Senate disposed of No. 14—the League of Nations.
   8. Unchristian.
      "Love your enemies, bless them that curse you, do good to them that hate you."

V. Testimonies of "War Lords."
   1. "War is a game in which both lose."—Gen. Scott.
   2. "War is a misfortune, not only to the conquered, but to the conqueror as well."—Moltke.
   3. "There never was a good war nor a bad peace."—Franklin.
   4. "Unless there is some such (peace) movement, we may well ask ourselves the question whether we are thus doomed to go headlong down through destructive war to darkness and barbarism."—Gen. Pershing.
   5. "There never was a time, when in my opinion, some way could not have been found to prevent the drawing of the sword."—Gen. Grant.
   6. "We must kill them because they are beyond the river; if they would live on this side we would be murderers."—Gen. Paschal.
   7. "Now boys you must forget all you ever learned in Sunday School."—Army Officer.
   8. "War is the greatest source of evil and moral corruption."—Kant.
   9. "Not the material destruction, but the utter corruption of morality is the greatest evil of war."—German Officer.
   10. "War is the denial of Christianity and all the most sacred things of life."—Maj. Gen. O'Ryan.
   11. A German editor urged the suspension of Christianity during the war. He said, "It is mockery to ask man with blood-stained hands to approach the table of the Lord."
   12. "War is as great an atrocity as the atrocity that may have caused the war."—Dr. Linton of Indiana University.
   13. "The pictures of mutilated children were not pictures of real children, but of wax images in Paris art galleries used to arouse sentiment and hatred."—Dr. Linton.

VI. Non-Resistance is Dealing with our fellows as Christ dealt with us. Rom. 5:8.

VII. In War the Winner must make himself the worse; the Christian should be the better. Rom. 13:8.

VIII. Christian Principles never had fair chance.
   1. Americans and Canadians gave less in 1 year for Foreign Missions than 5 hours cost in World War.
   2. One hour of World War would have financed schools of cities like Toledo and Detroit for 1 year.
   3. "Were half the power that fills the world with terror,
      Were half the wealth bestowed on camps and courts,
      Given to redeem the human mind from error.
      There were no need of arsenals and forts."—Longfellow.

IX. With Fair Trial it has Succeeded.
   1. Pennsylvania; Rhode Island.
   2. Two colonies had least Indian trouble. "No Quakers were killed while Penn lived."—Woodburn-Moran History.

X. The Supreme Test.—Matt. 5:45.
   1. It is better defeated by world but having God's smile, than conqueror with His frown.

XI. God Alone is fully Able to give Justice. Rom. 12:19, 20.

XII. More Non-Resistance is not enough; We Need a Positive Message of Love. —Luke 2:14; Prov. 14:34. "Sin is a reproach" regardless of who commits it.
   Righteousness is our only preserving force.

ALLEN B. CHRISTOPHEL, 13882
Exemplar and Champion of Nonresistance

By J. D. Mininger

For the Gospel Herald.

> "I have come to the conclusion that my friends and my Church may go back on me if they choose, but as for myself, by the grace of God I mean to be loyal to the teachings of the Prince of Peace."

The above in substance is the statement made to the writer by my dear and now departed brother, Allen B. Christophel, as he was clad in rough prison garb, stamped with the number 13882. Like the Apostle Paul, he was a "prisoner of the Lord," and like Jesus he was "numbered with the transgressors" when he made this memorable statement. He with several hundred other Christian young men, was imprisoned at the United States Disciplinary Barracks at Fort Leavenworth, Kansas. These men had decided that they could not be true to God and at the same time engage in military service, and that was the sole reason for their incarceration.

One of these men, a non-Mennonite C. O., confided to Brother Christophel as follows: "I wrote to my minister for a church letter, and he replied: 'I certainly hope you will prove yourself a loyal citizen of the United States.' I also received a letter from my lady-friend in which she said: 'If you do not take part in military service, you may count me out.'" Just before this man died, not long afterwards, he remarked to Bro. Christophel: "It is rather tough to have your church and your friends treat you like that for obeying your God-given convictions." It was in this connection that Brother Christophel made to me this very impressive and unforgettable statement:

"I have come to the conclusion that my friends and my church may go back on me if they choose, but as for myself, by the grace of God I mean to be loyal to the teachings of the Prince of Peace."

Anxious to get first-hand information about the prisoners' meals, I asked Bro. Christophel: "Tell me something about the food." Said he, "It is better now than it had been some time ago, when we had to be careful that we did not bite into worms. But do not write that to Mother, she is not very well just now." That was a few weeks before Christmas. This was one of the many incidents that touched my heart while I was trying to minister to the needs of those imprisoned stalwart soldiers of the Cross. By permission of the prison official we provided a sumptuous Christmas dinner for those young men on Dec. 21, 1918. We did this to show to them that we as a church and as their friends were supporting them in their stand for Christ

and His Word. We wanted them to be sure of one meal at least in which they would not need to be on the lookout for worms.

Later Brother Christophel was released from prison and paid us a pleasant visit in our home. How strange he looked to us in civilian clothes and without NUMBERS. About eight years ago he was ordained to the ministry. At his request I visited in his home last winter and enjoyed a season of worship with the Yellow Creek congregation, his home church. One of our wide-awake bishops had told me of an excellent speech Brother Christophel made at his church on the subject of Nonresistance. So during my visit with Brother Christophel I spoke of the need of indoctrinating our young people on this subject, and told him that I felt because of his experience he would be the logical one to lead out in this. He replied that he had enough material on the subject to write a book. Elsewhere in this issue may be found an outline of Nonresistance which he later mailed me. Kindly remember that it is the work of Bro. Allen B. Christophel "who being dead yet speaketh." (I can just picture many of our devoted workers clipping this and filing it away for future use.)

Brother Christophel also confided to me last winter that his health had been failing, and asked that I should pray that it might be restored if not contrary to the Lord's will. Just recently I received a clipping from the Elkhart Truth, reading as follows:

Wakarusa, Ind., July 20.—Allen Christophel, 40 a well known minister in the Mennonite faith, dropped dead this morning while assisting his brother, Elmer, and nephew, Warren, in shocking oats on their farm, three miles east and a mile south of Wakarusa.

Funeral services will be held Friday, friends meeting at the home at 1:30 and later at the Yellow Creek Mennonite church, where the deceased and his father, Jacob Christophel, took turns preaching. Bishop D. A. Yoder of northeast of here, Bishop Sanford Yoder of Goshen, and Jonas Loucks of Wakarusa, will officiate. Burial will be in the adjoining cemetery.

Allen Christophel had been in poor health for the past 12 years, due to rheumatism and neuritis, which affected his back, and was unable to do hard work. This morning he left his home, remarking that he would carry water to his brother and nephew, who were working in the field about 80 rods distant. After reaching the field he stopped a few moments to assist the nephew in shocking, and without warning sank to the ground.

Mr. Christophel was born July 1, 1892, on the farm where he died, the son of Jacob and Anna Christophel. He never married. Eight years ago he was ordained to the ministry. He preached his last sermons last Sunday, morning and evening, at the Emma Church, near Topeka. He chose his last text from John 5:39. He began teaching school at the age of 18, and for the last four years was engaged at the Morningstar school, two miles east of Wakarusa. He studied at Goshen and Manchester colleges.

In addition to his parents, with whom he lived, he is survived by a sister, Mrs. Leander Weldy of Goshen, and the brother mentioned above. His death marked the first in the family.

The August number of the Christian Monitor contains an illuminating article on "The History of the Yellow Creek Congregation" by Brother Christophel. It is significant that it closes with the words: "Up yonder." May the Lord enable all of us who are spared to be loyal to Him in all things in deed and in truth. "Be thou faithful unto death, and I will give thee a crown of life."

Kansas City, Kans.

ON DRESS

(Letter from Dr. Judson, Missionary in Burmah. Selected by J. G. Brubaker.)

To the Female members of Christian churches in the U. S. of America.

Dear Sisters in Christ:—Excuse my publicly addressing you. The necessity of the case is my own apology. Whether you will consider it a sufficient apology for the sentiments of this letter—unfashionable, I confess, and perhaps unpalatable—I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we are desirous to please. Let me throw myself upon your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this heathen land and laboring to elevate the minds of the female converts to the standards of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. The obstacles lately become more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and ordained in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts therefore, to private exhortation, and with but little effect.

Some of the ladies out of regard for their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew. In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in these "wilds, horrid and dark with overshadowing trees." But it was there before me, and had reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces, of all colors, size and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrist and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosed the hair and suspended from the back of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to I Tim. 2:9, and read these words of the inspired apostle, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust that I received from Him.

Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "WHAT IS THAT TO THEE? FOLLOW THOU ME," was the continual response, and weighed more than all. I renewedly offered myself to Christ and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began

to spread. The Christian woman made but little hesitation, a few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard case?—However, though cast down, I was not destroyed. I endeavored to maintain the warfare as I could; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partly recovering from a fever I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the golden necklace. To her I related my adventures, and described my grief. With what ease, and truth too, did that sister reply, notwithstanding the necklace, "I dress more plain than most ministers' wives and professors of religion in my native land! This necklace is the only ornament I wear. It was given to me when quite a child, by a dear mother whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived but to wear it as a memorial of her." O ye Christian mothers, what a lesson you have before you! Can you, dare you, give instruction to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the effort of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is done. And why? This mission and all others must really be sustained by continual supplies of missionaries, both male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unsupplied. And when they arrive they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from the ears, the beads and chains encircling their necks, the finger-rings set with diamonds, and rubies, the rich varieties of ornamental head-dress, "the mantles and the wimples and the crisping-pins" (see Isa. 3:18-23), they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dahgyne, Laing-bwai, and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of the apostles, and the exhortations of us who would fain be their humble followers.

And thus you, my dear sisters, sitting quietly by your firesides or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land: and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither, will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear sisters, having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and ask, What is the real motive for wearing ornamental and costly array? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives comport with the meek, humble and self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully, in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle quoted above from I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; NOT WITH BROIDERED HAIR, OR GOLD, OR PEARLS, OR COSTLY ARRAY." I do not quote a similar command, recorded in I Pet. 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes; and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But, preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon day.

(Continued on page 429)

A PROPOSITION

In recognition of the handicaps imposed on many people because of the prolonged depression, when millions of wage earners are out of employment, and the federal, state, and municipal governments of our country through charity, special taxes, and by issuing millions of dollars worth of bonds, seek to provide means to supply the barest necessities for the physical needs for the unemployed and their families, we have been impressed to undertake some measure by which the spiritual needs of many of our people may be supplied through the medium of the Gospel Herald.

Many subscribers of the Gospel Herald have notified us that because of the financial situation they are unable to pay their subscriptions. They request us to stop their papers, often expressing regret that they are, by force of circumstances, compelled to take this action. We therefore propose to supply all such persons, from now until the end of 1933, with a free subscription to the Gospel Herald.

In order to extend the benefits of this offer as generally as possible we solicit the ministry of every congregation for their coöperation with us in securing the names and addresses of all such families in their respective congregations and forwarding them to the Mennonite Publishing House, Scottdale, Pa., at once.

The Publishing House will donate subscriptions to the Gospel Herald to all who qualify—those who are not financially able to pay for the paper—for the time designated above, without any obligations on their part to pay for it. It is intended to supply good, live Gospel messages, as well as church news, etc., such as is found in the columns of this valuable periodical each week, for the spiritual benefit and blessing of our constituency.

Individuals can personally ask to be enrolled on this list by sending in their names and addresses, and stating that they are not able to pay for the paper and desire to receive it free to the end of the year 1933. Ministers, or other persons appointed to look after this work, will please canvass their respective congregations and send in the names and addresses of those in their communities who desire to have the weekly visit of the Gospel Herald but are unable to pay for it. This will not require much postage and will secure the benefits of this offer most quickly.

Any further information desired relative to this special offer will be given cheerfully by addressing the Mennonite Publishing House, Scottdale, Pa.

Aaron Loucks,
Gen. Mgr.

You can never separate a teacher and his teachings. I. E. Burkhart.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

Summer Bible school closed with a program given by the students on the evening of July 29. The children must be commended for their regularity in attendance and for their diligence in the study of the Word.

Bro. Perry Shank and wife and son of Broadway, Va., worshiped with us on July 31. We appreciated the message on the theme "Worship."

Aug. 5 we were pleased to have Bros. J. W. Hess and B. B. King and wife visit us. Bro. King preached in the evening on the text: "And when they had prayed, the place was shaken; and they were all filled with the Holy Ghost, and spake the word with boldness."

Born to Bro. and Sister Collins, a son, Robert.

The date set for our fall revival meetings is Sept. 10. We ask all of the readers to prevail in prayer for us that there may be a shaking up of sinful hearts and a spiritual awakening in our community.

Aug. 8, 1932. Martha Mosemann.

New Holland, Pa.

(Welsh Mt. Mission & Samaritan Home)

Greetings to the Readers:—The annual all-day and evening workers' meeting will be held at this place Monday, Sept. 5, 1932. Tent meetings each evening from Aug. 30 to Sept. 5, conducted by Bro. John S. Hess, Lititz, Pa.

Those who preached for us in July were Elmer Martin, Jacob Hess, John B. Seitz, C. Z. Martin, and Simon Garber.

The brethren who helped in Bible study were Daniel Stauffer, Ruben Climer, John Kennel, David Yoder.

Attendance at Sunday school, including visitors for July: 67, 59, 52, 52, and 55. We received two inmates into the Home in July from New Holland and they seem to be well at home. Inmates are all fairly well.

May all those who read this help us by prayer that those who are living in sin on this mountain might yet be saved.

Contributions for July: Anna Hershey $1.00; C. B. Shoemaker $1.00.

Aug. 8, 1932. John L. Musser.

Columbia, Pa.

(4th and Mill Streets)

Greeting in Jesus' Name:—On the evening of July 31, eight precious souls had their faith sealed with water baptism and three others were received also. Miriam Lefever who was to be baptized, but became very sick with appendicitis and had to have an operation, could not be present. May we all remember her in a definite way for a speedy recovery. Pray for all who have been received. We who have Christian homes do not know what trials these young souls meet with. Two of the boys are young, but they have been coming to Sunday school for some time. May they, by their faithfulness to Christ be the means of bringing their parents to Christ.

The Sunday school is keeping the two-hundred mark, for which we can praise the Lord.

On Sunday, July 31, Bro. John Kraybill gave an interesting talk to the children.

Many of the children attend the weekly prayer meeting. We trust the seed sown may fall on good ground that it may be a help in the future. We wish to thank the brethren and sisters, who so kindly help in this work. May God richly bless them.

On July 24 there was an open air service on the Mission grounds at six o'clock. The singing class from Elizabethtown sang under the direction of Bro. Ezra Brubaker. Later in the evening they sang in the church room. May the Lord richly bless those who are willing to be used in the way of singing praises unto the Lord. On Sunday, Aug. 7, members from other singing classes were present and sang under the direction of Bro. Samuel Shotzberger of Lancaster.

Bro. Luke Eby is taking an active part in visitation work by taking brethren with him, including Bro. Ezra Brubaker and members of his singing class and going to homes and also the hospital to sing; also Sister Emma Garber and other sisters from Elizabethtown gave short calls in homes by the way of singing which was very much appreciated by all. May the Lord richly reward all.

The brethren who preached since last writing are A. D. Wenger, David Miller, Harry Longenecker, and C. Z. Martin. The visitors at the mission were Sisters Emma Garber and Leah Risser, Bro. and Sister Aaron Mast and sisters, Mary Ogburn and Edith Hooks of Maryland; Bro. and Sister Isaiah Ruth, Sister Sallie Swartley, of Chalfont, Bucks Co., Bro. Heistand of Doylestown, Pa., and Sisters Ida Newcomer and Mary Newcomer of Millersville.

May the Lord bless those who visit us, and the services at this place. Your presence means much to the work and workers, and you become acquainted with the work.

Aug. 9, 1932. Edna Hess.

Lima, Ohio

(Mennonite Mission)

Bro. S. E. Allgyer was here on Sunday, Aug. 7, in charge of baptismal and communion services. Two were baptized and one reclaimed. Pray for these.

Our vacational Bible school has an enrollment of 205. Bro. Sam Blosser, and Sisters Emma Smith, Lois Diller, Marie Brunk, Ethel Good, and Iva Sommers are helping in this work.

Aug. 11, 1932. Mission workers.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—"It is a good thing to give thanks unto the Lord." Surely the Lord is worthy of more praise and thanksgiving than what is given to Him. Praise changes things. I am sure that nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise he offers.

We are glad for the good interest shown at our summer Bible school, which was held during the month of July. We had 357 children enrolled. The average attendance was 250. There were 123 children who did not miss one day. Two of our girls 12 years of age memorized 181 Bible verses each during these three weeks. No one can tell how much good was accomplished at this Bible school. The seed was sown, and the rest we leave with the Lord. We were glad for the folks who came in to visit the school. Their presence proved that they were interested in the work. Among the visitors to the Bible school were Uncle J. A. and Aunt Lina Ressler and their two daughters from Scottdale, Pa. Uncle J. A. and Aunt Lina gave a talk to the school which was very much enjoyed by all.

At present we are engaged in a series of evanglistic tent meetings on S. Christian St., between Howard Ave. and Locust St., conducted by Bro. Elias Kulp of Bally, Pa. The interest thus far has been very good. Oh that we might have a greater burden for lost souls. Pray that souls might find Christ, be really "born again," have a definite experience of salvation.

Our last girls' meeting met at the Children's Home at Millersville, Pa. We had an open air meeting. The subject discussed was "The Glory of God in Nature." It was very inspiring to meet in the open air, under the canopy of Heaven and listen to a subject of this nature, which was very ably discussed. We also had present with us Sister Lina Ressler who spoke to us on the subject, "The Privilege of being a woman in this age." We appreciated her presence with us very much, also the presence of her two daughters.

In regard to our relief work there is not much of a change. Any one who wishes to help in a material way, may do so by helping to fill our empty jars. We need your help in a spiritual way also. Pray for the work and workers.

Aug. 11, 1932. Anna Winters.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE POWER OF PRAYER

(Selected from R. A. Torrey's book, "The Power of Prayer and the Prayer of Power" by Beatrice L. Heisey.)

(Concluded)

The prayer of faith. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask we know that we have the petitions that we have asked of Him" (I Jno. 5:14, 15).

1. To whom the promise is made. When you try to understand and apply the promises of God which you find in the Bible, you must always be very careful to note just exactly who the people are to whom the promise is made. Just who the persons are to whom this promise is made we are told in the immediate context, in the verse that immediately precedes: "These things have I written unto you, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

2. How we must pray in order to know that God has heard our prayers and granted the thing we have asked. Now we come to the question, How must "those who believe on the name of the Son of God" pray in order to know that God has heard their prayer, and granted the thing that they ask? In the first place we may know the will of God by the promises in His Word. All the promises of God are yea and amen in Christ Jesus (II Cor. 1:20), and if you plead any plain promise in God's Word you need not put any "ifs" in your petition.

When God makes His will known, either by a specific promise of His Word or by His Holy Spirit while we are praying, that the thing that we ask for is "according to His will," it is our privilege to know—if we really believe on the name of the Son of God—that that thing we have asked is granted, and that it is ours; just as truly ours as it will be when afterwards we actually have it in our hand.

3. Praying in faith. Praying in faith, that is, praying with an unquestioning belief that you will receive just exactly what you ask. To pray the prayer of faith we must, first of all, study the Word of God, especially the promises of God, and find out what the will of God is and build our prayers on the written promises of God. Intelligent faith, and that is the only kind of faith that counts with God, must have a warrant. We cannot believe by just trying to make ourselves believe. Such belief as that is not faith but credulity, it is "make believe."

The great warrant for intelligent faith is God's Word. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The faith that is built upon the sure word of God is an intelligent faith; it has something to rest upon.

Oh yes, "the prayer of faith" is the great secret of getting the things of all kinds that we need in our personal life; that we need in our service; that we need in our work; that we need in our church; that we need everywhere. There is no limit to what "the prayer of faith" can do.

Praying in the Holy Spirit "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). To pray in the Holy Spirit means to pray as the Holy Spirit, our ever present, indwelling Friend, Counselor, and Guide, the Comforter, whom our Lord Jesus Himself promised us when He left this world (Jno. 14:15-17, 26), and who has taken the place of our Lord during His absence from us, inspires us and guides us to pray.

Hindrances to prayer. "Ye lust and have not: ye kill and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures" (Jas. 4:2, 3, R. V.).

1. A wrong motive in our prayers. The first hindrance to prayer you will find in our text. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We ask for things we have a right to ask for, things that it is the will of God to give us, but we ask for them in a wrong way; that is, we ask from a motive, we ask for them for our own selfish gratification.

What ought to be our motive in our prayers? The Bible answers that question very plainly in I Cor. 10:31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Our supreme motive in our prayers should be that God may be glorified by answering our prayers; not that we may get some gratification, but that God may get glory to Himself.

For example, how many a Christian woman is praying for the conversion of her husband. Now that certainly is a proper thing to pray for. Indeed, I cannot see how any truly converted woman can rest, or give God rest day or night, until her husband is truly converted and born again. But as proper as that prayer is, it often fails because the wife who offers it is praying for the conversion of her husband from a purely selfish motive. She thinks to herself, "How much happier our married life would be if both husband and I were Christian. Then we would sympathize in the deepest interests of life, and we would know what real marriage means." Now that is all true. No two persons can know the deepest joys of married life and the real meaning of true marriage where one is saved and the other unsaved; where one is a believer and the other an unbeliever. But to pray for the conversion of your husband for that reason is pure selfishness; a refined selfishness it is true, but nevertheless selfishness.

Or a woman often prays for the conversion of her husband because she cannot bear the thought that her husband should be lost forever. That, too, is pure selfishness; refined selfishness, but nevertheless selfishness. Why should a wife pray for the conversion of her husband? First of all, and above all else, in order that God may be glorified in the conversion of her husband; because she cannot bear it that God should any longer be dishonored by the Christless, Godless, God-disobeying life of her husband; in order that God may be glorified by her husband obeying and doing the first thing that God demands of every man, believe on His Son the Lord Jesus Christ; in order that God may be glorified in her husband ceasing his rebellion against God and his wicked life and giving himself up to Jesus Christ and His services; that should be the supreme motive for which a Christian wife prays for the conversion of her husband.

2. Sin in the heart. You will find a second hindrance to prayer set forth in Isa. 59:1, 2: "Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Here we are distinctly told that the reason in many instances why God does not answer prayer is, because our iniquities and our sins have separated us and our God and His face from us, that He will not hear. Oh, how many things there are that we greatly need and that we might have at once if we would only judge and put away our sins.

3. Idols in the heart. What is an idol? An idol is anything that a man puts before God. Ezek. 14:1-3. We are clearly told that idols in the heart make it impossible for God to attend to our prayers. Many make idols of social position.

4. An unforgiving spirit. Our Lord Jesus Christ sets forth a fourth hindrance to prayer in Mark 11:25, "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." All of God's

(Continued on page 427)

SUNDAY SCHOOL LESSON

Lesson for Aug. 28, 1932—Ex. 35:21-29

GIFTS FOR THE BUILDING OF THE TABERNACLE

Golden Text.—Honor the Lord with thy substance, and with the firstfruits of all thine increase.—Prov. 3:9.

Introductory.—It requires sacrifice to build every institution of God. The idea of erecting a tabernacle outside the camp, where people seeking the Lord might meet Him and where the ceremonial worship of the people might be kept up, was an excellent one. But it required something with which to build it. The lesson before us tells how the materials were collected, and the frame of mind in which the people were. This was in marked contrast with which we find the people on Mt. Sinai, when in the absence of Moses and Joshua the people persuaded Aaron to make them a golden calf, and also on other occasions when people murmured because of their hardships and privations. But this we are impressed with: It is when people are in the right frame of mind and heart and have the right attitude toward God that they accomplish great things for Him.

Lesson Meditations.—1. "And they came, and every one whose heart stirred him up, and every one whom his spirit made willing." What about the rest? Nothing said about them. It was those people only whose heart was set upon doing something toward the erection of the tabernacle that helped to build up the institution. Brother, in the great work of building up the tabernacle of God in the present Christian Church, are you among the willing ones ready to lay your hand to the work?

2. Then, as now, there was work for "both men and women." Then, as now, it was the "willing-hearted" ones who did the work that accomplished things.

3. There was the spirit of sacrifice among those who donated things toward the erection of the tabernacle. The "jewels of gold" which had served them as bracelets, earrings, etc., were brought forward; also many of the necessaries of life were laid upon the altar of the Lord and had a part in the building of His house. This was a much better use to be made of these jewels than the use made of them in the making of the golden calf which brought upon the children of Israel the wrath of God, and very much better than the wearing of these jewels in the ornamentation of the body and thus fostering pride and using useful things for ignoble purposes.

4. It is noticed that different people brought different things for their offerings. It took a variety of things to erect the tabernacle. This reminds us that in the offerings brought to the altar of the Lord to-day there is a variety of gifts. God knowing the variety of needs connected with the furtherance of the Lord's cause has wisely endowed us with a diversity of gifts, that all might bring to the altar of the Lord these God-given gifts to be used as He may direct.

5. In the great work of the Lord there is room for each of us. In the furnishing of the materials needed in the building of the tabernacle we find both rulers and common people mentioned, and there is nothing indicated in the lesson that one kind of gifts was prized above any other kind, or that the help of the rulers was preferred above that of the common people. In the work of the Church let us all bring our God-given gifts, leaving it to the Lord as to where and how these gifts may be used. The products of the heart and the hand, the tongue and the brain and the pocketbook, are all needed, and God knows where each may and should be placed to best advantage.

6. In different parts of this lesson we are reminded time and again that this was "a willing offering." There was no compulsion. To-day the standard of service is, "not by constraint, but willingly." God wants willing workers; and it is the willing workers that will be blessed. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Two things stand out in this narrative: (1) The Lord commanded; (2) the willing-hearted people obeyed. It is the standard for ideal conditions among the people of God.

7. It is pleasing to note that the best side of the people shone out during the events recorded in this lesson. Ordinarily these people were far from ideal. But so long as the best side of them was in evidence they presented a pleasing sight in willing service. It should be our burden, both as individuals and as congregations or churches, that the best side of our lives might be uppermost at all times.

8. In the erection of the tabernacle we have an object-lesson of what may be accomplished by willing and self-sacrificing workers. And it takes this kind of a spirit to accomplish great things for God. The cause of Christ flourishes every time it is entrusted to that kind of workers. Not only this, but the workers get a more genuine satisfaction out of their experiences than where they take a selfish attitude and complain every time things do not go to their liking. In the wilderness life of the children of Israel we have an impressive object-lesson, teaching us what it means to be selfish and disobedient, and what may be accomplished by those who set their heart to the work and willingly contribute to the furtherance of the Lord's cause.—K.

Bible Meeting Topic

THE SIGN OF POWER.—I Cor. 11:1-16.

Topic for August 28

MOTTO

"For this cause ought the woman to have power on her head."

OUTLINE STUDY

I. The Sign of the Woman's Sex.
1. Wearing the woman's garment.—Deut. 22:5.
2. Wearing her hair long.—I Cor. 11:15.

II. The Sign of the Woman's Place in the Church.
1. The veil or covering is the sign.—I Cor. 11:6.
2. It shows that man is her head.—I Cor. 11:3.
3. It shows that she honors her head.—I Cor. 11:4, 5.
4. It shows her harmony with the way God created her.—I Cor. 11:7-9.
5. The use of the sign gives power because of the angels.—I Cor. 11:10.
   a. She has the backing of heaven.
   b. She has the recognition of men who see her obedience.
   c. She has the inner power of a true heart before God.
   d. She has the blessing of heaven upon her service.
   e. It corresponds with the lesson of nature.—I Cor. 11:13, 14.
6. It is not a sign of inferiority.—I Cor. 11:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Womanly Signs:
   a. Her Hair.
   b. Her Body Dress.
   c. Her Head Dress.
   d. Her Devotional Covering.
2. The Woman's Power:
   a. God's Blessing.
   b. Her Obedience.
   c. Her Godly Influence with Others.

For Seniors.
1. The Woman's True Place According to Nature.
2. Her Place in Christian Service.
3. The Sign of Power.
4. The Blessing of Obeying God's Ordinances.

SEED THOUGHTS

O bride, He gave His life for thee,
His blood thy cleansing hath secured;
Let all thy garments holy be;
Thy pure heart never be allured.

Thy plighted faith to Him, thy Lord,
Thy bridal veil doth ever show:
Thy husband, He, thy law, His Word:
None other law or service know.

Thy modest ways are His delight,
By humble graces thou art known;
An heir of glory, this thy right,
To share with Christ a royal throne.

—S. F. Coffman.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, AUGUST 18, 1932

Field Notes

Bro. C. M. Helmick of Pinto, Md., filled the pulpit in the Scottdale Mennonite church on Sunday morning and evening, Aug. 7.

An all-day meeting has been announced for Krall's Church, Lebanon Co., Pa. Different topics, including a harvest sermon, have been arranged. T. B.

Bro. G. D. Miller of Springs, Pa., preached the conference sermon before the Southwestern Pennsylvania Conference last week. The message was based on Luke 24:46, 47.

An all-day Gospel Meeting is to be held at Miner's village, Cornwall, Pa., Aug. 25. An interesting program has been arranged, and an interesting meeting is hoped for.

Appreciation.—We wish to take this opportunity to thank all Herald readers who so kindly remembered us with letters and cards of sympathy during our recent sad bereavement. J. W. Christophel and family.

Baptism and communion service was held at the Lima Mission on Sunday, Aug. 7, with good interest. Sunday, Aug. 14, is the time appointed for the ordination of a deacon at the Oak Grove Church, near West Liberty, Ohio. Cor.

A correction.—In the Aug. 4 number of the Gospel Herald we published the obituary notice of Sister Susie Headings. By mistake the name Petersheim (her maiden name) was substituted for Headings. We are sorry the mistake occurred.

A brother writes from Kalona, Iowa: "Revival meetings have been in progress for the last 10 days at the East Union Church with good interest, and 7 public confessions so far, with Bro. P. A. Friesen evangelist. Meetings close this evening, Aug. 9."

A program of the Sunday school meeting to be held at the Wideman Church near Markham, Ont., is before us. Besides local talent, there appears on the program the name of Bro. D. A. Yoder of Elkhart, Ind. An interesting meeting is in prospect.

Beginning Saturday afternoon, Sept. 3, and continuing all day Sunday, a Sunday school and Bible meeting is to be held at Bossler's church near Elizabethtown, Pa. Besides local talent, the services of Bro. Aaron Mast of Westover, Md., have been secured to assist in the meetings.

The Executive Committee of the Indiana-Michigan Conference expects, the Lord willing, to conduct an ordination service at Maple River Church, Brutus, Mich., Sept. 4, at which time also baptismal services will be conducted. May the work be definitely remembered in prayer. A. T.

Bro. James Saylor was called home from the Southwestern Pa., Conference last week by the death of his brother who was buried on Thursday afternoon. Because of the large relationship, this funeral kept a number of active workers from attending the Conference. May the Lord comfort the bereaved.

Among the much appreciated visitors during conference week at Scottdale were Bro. J. W. Geil and family of Broadway, Va., Sister Anna B., wife of Bishop N. L. Landis of Neffsville, Pa., accompanied by Bro. and Sister Charles B. Landis and Bro. and Sister Graybill Landis, Bro. and Sister J. S. Umble and son Roy of Goshen, Ind., and many others from surrounding conference districts.

Encouraging word comes from the work at Spartansburg, Pa., just across the state line from Ohio, where the Ohio Mission Board has purchased a church and is carrying on a good work. Recently an all day meeting was held at that place, when a number of workers from eastern Ohio were present and took part in the program. The meeting closed in the evening with a sermon by Bro. I. B. Witmer of Leetonia, Ohio.

Bro. Maurice O'Connell, Supt., of the Lima, Ohio, Mission, had charge of the Y. P. B. meeting at the Oak Grove Church near West Liberty on Sunday evening, Aug. 7. A number of members and workers from the Mission came with him, who gave their testimony of what the Lord had done for them, after the song service by the congregation, songs by Bro. and Sister O'Connell, and a sermon following. The meeting was well attended and very interesting. We heartily invite them all back again. Cor.

A very interesting meeting of the Southwestern Pennsylvania Conference was held at Scottdale, Pa., last week. The meetings began on Monday afternoon with a meeting of the Executive Committee and bishops, and closed at Friday noon. The special features of the meeting were the Mission Board meeting, the meeting of the associated sewing circle organization, the Sunday School Conference, with the regular Church Conference beginning Thursday morning. An account of these meetings will be published later.

Among those in attendance at the Southwestern Pennsylvania Conference last week, for a day or more, were J. P. Graybill of Philadelphia, Pa., I. W. Royer of Orrville, Ohio, Aaron Mast of Westover, Md., J. W. Geil of Broadway, Va., J. I. Lehman, H. E. Shenk, and J. E. Martin of Chambersburg, Pa., J. F. Bressler and J. W. Hess of Lancaster Co., Pa., Elmer Hess and Elmer Yoder of Mifflin County, Penna., and other visitors whose presence was much appreciated. The dean of preachers, in point of age and experience, was Bro. J. N. Durr of Martinsburg, Pa., who will soon have rounded out a conference experience of sixty years.

Correspondence

Stuarts Draft, Va.

(Valley View congregation)

Dear Readers of the Herald:—A large crowd attended the singing at Valley View Church, Sunday evening, July 24.

Bro. William Jennings of Knoxville, Tenn., preached a very interesting sermon at Valley View, Monday evening, Aug. 1.

The second vacation Bible school was held at Valley View Church, July 11-16. The school consisted of five classes and the instructors were as follows: Jason Weaver, Elizabeth Showalter, Bessie Brydge, Anna Showalter, Maggie Driver, J. R. Driver, and D. E. Weaver. The school was encouraged by the daily presence of a number of visitors. There was an average attendance of 90 including visitors and workers, and an average daily attendance of 78 pupils. The outstanding subjects taught were: Life of David and Christ; Bible Stor-

ies; Rudiments of Music, and Memory Work.

A singing program was given Sunday afternoon, July 24 at Mountain View Church, by some of the workers from Hildebrand Church and Valley, with Reuben Burkholder in charge. There was a large attendance, and every one seemed to enjoy it very much.

July 28, 1932. Bessie L. Brydge.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald:—Bro. Amos Hess of Mt. Joy, Pa., was with us on June 7 and gave us an interesting message.

July 3 we reorganized our Sunday school with the following elected to office: Supts., Bro. Wm. Stoltzfus, Bro. Henry Zook; Chors., Menno Detwiler, Susie Hostetler; Sec.-Treas., Wilmar Mast.

July 10 Bro. Kore Zook and family of Roseland, Neb., arrived here just before the evening services. Bro. Zook broke the Bread of Life to us that evening.

Thursday evening, July 14, Bro. A. D. Wenger of Fentress, Va., was here in interest of the Eastern Mennonite School. He preached an interesting sermon.

July 24, Bro. Abram Metzler of Masontown, Pa., began a series of meetings at this place which continued till July 31. The visible results of these meetings were six young souls confessed Christ, and seven others reconsecrated their lives to God.

July 30 and 31 we had our annual missionary and Sunday school meeting. Those who took part in the meetings were Bro. and Sister Abram Metzler of Masontown, Pa., Bros. Nevin Bender and Eli Swartzentruber of Greenwood, Del., Sisters Thelma and Naomi O'Connell of Altoona, Pa., Aaron Mast, Geo. Hostetler and Amos Ogburn of this place.

May the Lord bless the work at this place.

Yours in the Master's service,

Aug. 2, 1932. Ruth Hostetler.

Tofield, Alta.

(Salem congregation)

Dear Herald Readers, Greetings:—We have great reasons to praise the Lord for the blessings He has bestowed upon us the past few weeks. We have had several visiting brethren to stop and worship with us. On June 29 Bro. M. E. Brenneman of Albany, Oreg. came into our midst and delivered four sermons. Then on July 5, 6, and 7 the Alberta-Saskatchewan Conference was held with the congregation at Duchess, Alta. About forty brethren and sisters from Tofield attended this conference. We must say it was good for us to be there.

On July 11 and 12 Bro. Noah Mack and wife also Bro. A. A. Landis from Pennsylvania were with us. Each one of the brethren delivered an edifying sermon.

On July 18 our field evangelist, Bro. Paul Erb and family of Hesston, Kans., came into our midst, preaching the life-giving Word every evening until July 29. There were 14 confessions, and saints were encouraged.

Sister J. K. Lehman and Sister Katie Bender are still confined to their homes on account of sickness.

Ere long our natural harvest will be at hand. But as we lift up our eyes we see the Spiritual harvest all white, ready to gather in.

Pray for us that we may remain faithful until He comes.

Aug. 3, 1932. Fannie Voegtlin.

Sheridan, Oreg.

Dear Herald Readers, Greetings:—On July 24 Bro. Sanford Shetler and wife of Pennsylvania were here and worshiped with us. Bro. Sanford gave some very good thoughts on the lesson, after the Sunday school. We were glad for their presence.

On July 27, 28 Bro. Mack and wife, and Bro. Landis all from Pennsylvania visited us. Bro. Mack preached on Wednesday evening, Bro. Landis on Thursday. Both preached interesting and helpful messages.

The young people of this place are going to different places to sing on Sunday afternoons, also usually having testimonies or some talks by different ones. Bro. Raymond Mishler is in charge of these meetings.

Pray that some souls may be added to the Kingdom by the singing of these songs and testimonies of the Word.

Aug. 4, 1932. Elizabeth Shenk.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—"Let every thing that hath breath praise the Lord." On May 29 Bro. Leonard Jones began a series of meetings at the Gospel Hill Church, but because of his physical condition he was unable to continue the meetings and they were closed on the evening of June 8. On July 10 Bro. Jones again took up his work, closing on the evening of July 13. The visible results of the meetings were 9 confessions. Sinners indeed were warned to flee from the wrath and judgment of a just God. Some of those who confessed are young and tender in years.

Many of the homes in this community do not have Christ as their head, therefore the environment is not conducive to spiritual growth. Pray that the Lord may keep those who have confessed, and that He may somehow in His own good way yet open the eyes of those who are living in sin and degradation.

The Middle District has arranged to have a Bible meeting at each of the following churches.

Gospel Hill, Aug. 6, 7.

Zion Hill, Aug. 13, 14.

Toll Gate School House, Aug. 20, 21.

South Fork School House, Sept. 3, 4.

The same program is to be used at each meeting, by different speakers.

These meetings are inspiring to the believer and also give an opportunity to teach Bible doctrine, which is being neglected in many churches in these last days.

Bro. E. F. Hartzler of Marshallville, Ohio, delivered the message at the Bank Church on Sunday morning, July 31, and also preached at the Pike Church on the evening of the same date.

Owing to the fact that some of the brethren and sisters are attending Sparkling Springs, our S. S. attendance at Zion Hill is increasing. We appreciate your presence and assistance. Come again. Visitors always welcome.

Harvest meeting to be held at Weavers Church Aug. 18.

Aug. 6, 1932. Laura E. Kulp.

Creston, Mont.

Dear Gospel Herald Readers, Greetings:—Since the last notes from here were written a number of people have visited us, for which we are indeed grateful. As a congregation, geographically located so that the nearest congregation of "like faith" is about three hundred forty miles distance, possibly will enable others to understand that we do not get in contact and fellowship with others as we sometimes wish for. But segregated as we seem to be, we can still say with the Psalmist. "The Lord hath done great things for us; whereof we are glad."

On June 7 Bro. N. E. Roth of Tofield, Alta., came here and spent nearly two weeks with us. His service as bishop, in holding meetings (communion included) and visitation work was appreciated by all. Rosella Bachman, our regular correspondent, with her husband and son were called back to Pennsylvania because of the sickness and death of her mother, during Bro. Roth's stay with us. The Bachman family returned with Bro. and Sister Sanford Shetler, who stopped with us a short time while on their way to the Pacific coast. On July 20 the brethren, A. A. Landis, Noah Mack and wife, and David Harnish all of Lancaster Co., Pa., stopped here on their way to the coast. Their messages that evening were timely and instructive. On July 27 Bro. D. G. Kauffman

(Continued on page 429)

Miscellaneous

TRUST

By Omar J. Rhodes

For the Gospel Herald.

O trust in God, ye fearful saint,
Doubt not His promises to you.
He'll be your strength, so do not faint,
But always be sincere and true.

God gives His love, so rich and free,
To all who strive to do His will,
Look up, ye saints, and ye shall see
His grace is constant with us still.

The Lord is great in strength and power;
Come, lean on His almighty arm:
He'll feed your soul this very hour,
And shield you from all loss and harm.

Without God's help man's work is vain;
So ask the Lord when you're in need:
He'll give relief for every pain,
And He alone your soul can feed.

Kalona, Iowa.

THE SNARES OF MODERN SUBSTITUTES

By H. N. Troyer

For the Gospel Herald.

The word "snare," used in the Bible a number of times, is very suggestive of the effect of modern substitutes. A snare is supposed to catch something when it is not expecting anything out of the usual. A snare catches a rabbit when it is going along, often in its accustomed path, thinking all is right. A trap is something somewhat different. A trap is usually set with a bait to attract but a snare is not. It is made to look very natural with very little evil in sight. Usually snares are made of the material at hand and so the more dangerous being the more deceptive. Anything that would attract attention would spoil the snare since it would be a warning to stay away.

The Bible mentions a number of times that the Israelites should especially take heed and beware of the snares when they arrive in the promised land. To avoid any snares, they were to drive out the people utterly. They were told that if they did not that they would become snares unto them and thorns in their sides. The reason for this is easily seen by us today. We can see that if these people were left there that they would naturally associate with them, get used to their ways, unconsciously drift into their ways and finally worship as they did. Their idols were especially mentioned as being snares, and all Bible students know that as the people were not all driven out the snares worked. They caught many. Some got loose, but many were held so fast by the snares that they never succeeded in getting away.

Substitution

Substituting is one of the devil's oldest snares. He caused Cain to substitute the produce of the field for the slain animal. Substituting—with the plea of just as good or better, has been going on ever since. These substitutions may be made consciously or unconsciously but with the best of intentions in either case.

When Aaron substituted the golden calf for God, he did it consciously. He might very readily have used the modern expression, "Under the circumstances it was the best to do." The people were set on mischief and something must be done. We want to give him the best of intentions in doing this, and so we might say that perhaps he thought he could do one thing and another and so delay long enough so that Moses would appear and take care of the situation. Or perhaps he thought the women would not give up their precious jewelry and so would have an excuse to throw the thing over. Or perhaps he thought that since the people were bent on having their own way and sinning, he had better remain in control and stay at the head, thereby seeming to be a good shepherd and not a false one running away. He made the substitution consciously and all know the result.

Nevertheless, many substitutions today are made consciously because it pleases the people. "My people love to have it so." They then take part willingly and dance around the thing. But let the test come, "Who is on the Lord's side?" and there will be another 3000 that will not respond. How often activities are carried on in this way; but when it comes to Bible study and prayer meeting, the 3000 are not interested. Are they deceived? Have they been snared and believe they are all right since they took part and danced and one of God's appointed leaders was at the head or backed it at least?

A case of unconscious substitution was that of David and the ox-cart. He had the best of intentions in doing what he did. He meant to worship God in what he was doing. The ox-cart worked for others, wouldn't it work for him also? And then, hadn't times changed? They were now in a day of prosperity. The ark had not been moved for about 350 yrs., till Philistines captured it in battle. Surely it makes no difference how a thing is done, just so it is done and the right result is gotten. But how surprised, how grieved, yea how displeased he was when Uzzah was stricken. When he meant so well and everything was going so good and everybody feeling so happy!

Present-day Applications

Yes, many of God's appointed are wondering why it is that the ark is not coming home. The people are seemingly feeling good, the crowd is out to services fairly regular and yet —there's s o m e t h i n g wrong! The preachers can preach and preach—exhort and exhort—even entertain a little—but the effect is about like a wind going over a wheat field—a little ripple—a little wave—and all is as before. Each one seems to feel that they have a right to do that which is right in their own eyes. Even the Sunday school teacher is accepted more than the minister.

Have they been ensnared by the "Times have changed" plea? The Ark was only moved safely when it was carried by the priests. No excuses can be made for a different way when we have the Word. Our good intentions are not good enough unless they harmonize with God's way. Real revivals have not come by new truths discovered but by rediscovery of the old vital truths that our forefathers held and lived out and worshipped. It is not the new organizations, plans, the "set up" as it is called, that is effective, but the Holy Spirit that uses the workman and not the workman that tries to use the Holy Spirit.

We have seen a case of conscious substitution with Aaron and the golden calf with the snare being broken for the majority by the prompt and fearless action of Moses although 3000 never did get out. We have also seen a case of unconscious substitution in David bringing up the ark and noticed that God's plan and standard is the only safe plan to follow.

Activity No Substitution for Life

We now want to look at another Bible case that brings out a very prevalent snare to-day. The Gibeonites came to Joshua looking the part they professed to be. Their appearance carried out the effect of their words. The old worn out shoes, the old torn wine bottles, the dry and moldy bread, the worn garments all seemed to be genuine. It was not till they bit into the apple that they found out that it was just artificial and simply tied unto the tree instead of growing there. To-day there is a great emphasis placed upon activity instead of life. "Everybody at work," is the slogan. It does not seem to matter much what kind of work, just so it is work. People are placed in as teachers in Sunday school without any real experimental knowledge of God. All hope they may come to it if they teach awhile. Others are placed on programs for talks and songs that they have no experience in whatever. "The Consecrated Life," by a brother who is more of a lover of pleasure than of God. "How to read the Bible," by one who seldom sees the inside of a Bible. Another used as a leader who thinks that all that is necessary is to get up in front and read off a few names. And the excuse given is "We must use everybody and this is their turn!" Tie fruit on everybody and scare them into believing they are all right in God's sight. The Spiritual

nature is full grown overnight. Paul with his 10 to 15 yrs. at home after conversion before beginning to preach at Antioch is out of date. Spirituality to-day is also rather out of date.

We are not to be ignorant of Satan's devices, and so it behooves everyone to watch and pray. The snares are set very cunningly, but a study of God's Word in which all are exposed, only they have on a little different dress and appearance, will keep us on the right way.

Hudson, Ohio.

HUMILITY

By Mrs. N. C. Yordy

For the Gospel Herald.

Humility is "freedom from pride and an undue degree of self-importance."

Humility consists of lowliness of mind, a modest estimate of one's own self. It implies a sense of one's own unworthiness through imperfection and sinfulness, and consists in rating our claims low, in being willing to waive our rights and take a lower place than might be our due.

It does not require that we underrate ourselves or our life work.

The humility of Christ was perfect, yet He had a true sense of importance of His life and mission.

Humility is not a popular subject among many people, yet it has a prominent place in the Word of God. I would that we as a people might manifest the same spirit of humility as that manifested by our blessed Lord and by the consecrated people of God in both the Old and New dispensations. When God called Moses to bring forth the children of Israel out of Egypt Moses said, "Who am I, that I should go unto Pharaoh." "Now the man Moses was very meek, above all the men which were upon the face of the earth."

We think of Gideon, the 6th judge of Israel. When God called him he said, "O my Lord, wherewith shall I save Israel. Behold my family is poor in Manasseh, and I am the least in my father's house."

Job, that perfect and upright man, also felt himself small before God saying "I abhor myself, and repent in dust and ashes."

When God showed Isaiah the great vision Isaiah said, "Woe is me, for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Then we think of Jeremiah who, when he was first called of the Lord, confessed, "I cannot speak for I am a child."

By humility and the fear of the Lord are riches and honor and life.

For a most beautiful picture and perfect example of humility we turn to Christ our Savior. "For in Him dwelleth all the fullness of the Godhead bodily." When He came to earth it was as a tiny babe who was laid in a manger. There was no room for Him in the inn. Neither is there room for Him in many hearts to-day. Is it any wonder that Paul admonishes us in Phil. 2:5-11: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Humbleness is pleasing to God. In His Son we behold the meek and lowly spirit. To every Christian this is the noblest virtue, whether in a youthful member or in an aged saint. Jesus never exalted Himself, there dwelt no vain or selfish ambition in Him. He was gracious, loving, gentle, exercising meekness toward everyone. May we by God's grace strive to be more humble, meek, and kind. May humbleness rule our actions and meekness dwell in our hearts and minds. May our neighbors and friends see that it is God's Spirit leading us in truth and righteousness.

Flanagan, Ill.

TOBACCO

From a reader of The Defender I recently received some questions on this subject. I was asked what I thought about its use. Suppose we try to "think it through." Its use by men and women, and even by preachers, seemed to be very prevalent in the community where the writer of the inquiries lived. Some used it there for the toothache, some as a dentifrice, and others for smoking, chewing, etc., and gave as a justification for such use that God made it and He must have intended it to be used in that way. I suggested to him seven reasons for not so using it.

1. **It is a filthy habit.** I have never heard any one deny this. Christians especially are to be clean, even holy vessels, sacred to the service of God; why make ourselves filthy vessels in this way?

2. **It is an expensive wasteful habit.** Both of these points are axiomatic. Many living on the community will have their tobacco, if their children go without food. This point naturally leads to the next; it makes us

3. **Unfaithful stewards.** Read Luke 16:1-12. The meaning is perfectly plain. The "steward," (and that means every one of us), "was accused of wasting his master's goods." As sure as he was called to give an account, so certainly will we have to answer.

4. **Tobacco blunts the moral and spiritual sensibilities.** Many may not understand this, but it is a drug like cocaine and opium, though not as strong. A tobacco user will never have as fine a perception of moral and spiritual values as he would if he would let the drug alone. Nearly all criminals use tobacco; easier for them. Many things God made have a use other than for man to eat. He made the grass, but we don't eat it! Better use the tobacco for "sheep-dip," lice, fleas and ticks on animals. This is for external use; the internal use of it often kills the animals, and sometimes the men who apply it. The smell of it on a man makes me want to run sometimes; maybe it would make a flea flee! Let us be ashamed to use it.

5. **It belongs to the "works of the flesh,"** and we are commanded to "crucify the flesh," and "mortify the deeds of the body." Nowhere are we taught to indulge our sinful appetites.

6. **A bad example.** To the young especially, but to all as well. If not too far gone we would see and feel this.

7. **Jesus would not so use it if He were here to-day.** No one can picture Him so doing; He would cease to be the Saviour to any of us. Then why should I? We represent or misrepresent Him.—W. A. Ayres in The Defender.

THE POWER OF PRAYER

(Continued from page 422)

answering our prayers is upon the basis of God's dealing with us as forgiven sinners while we are not forgiving those who have wronged us.

5. Stinginess in our giving. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). Here God distinctly tells us that if we stop our ears to the cry of the poor when they cry unto us for help, He will stop His ears to us when we cry unto Him for help. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (II Cor. 9:7).

Elizabethtown, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR BLESSED DEAD

By J. D. Mininger

(Synopsis of a sermon preached at the funeral of Sister Emma Plank, July 14, 1932, in the Sycamore Grove Church near Garden City, Mo.)

TEXT: And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. 14:13.

(Continued from last week)

III. Reasons why Those are Blessed Who Die in the Lord

1. Those who die in the Lord are blessed **because they live.** "He that believeth on me, though he die, yet shall he live." Jno. 11:25 (R. V.). "Thy brother is not dead," said Jesus to Mary and Martha. And at another time He said, "Because I live, ye shall live also." D. L. Moody once said, "Some day you will hear that D. L. Moody has died: but don't believe it. He will be more alive then than ever." Our sister is not dead; she is blessed, happy; she is more alive now than ever before.

2. Those who die in the Lord are blessed **because they are eternal victors.** "Death is swallowed up in victory" (I Cor. 15:54). The world's greatest victors are not Napoleon Bonaparte, Alexander the Great, or George Washington; for, as Talmage said, "These have all made an unconditional surrender to a common enemy, even to death." He that overcomes death through the risen Christ is a greater victor than these, and can say with Paul, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ," who was the firstfruits of the resurrection. Hear Him say, "Fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive forever more. Amen. And have the keys of hell and of death."

"Death could not keep his prey,
Jesus, my Savior,
He tore the bars away,
Jesus, my Lord,
Up from the grave He arose,
And in triumph vanquished all His foes
He arose a victor from the dark domain
And He lives forever with His saints to reign,
He arose, He arose, Hallelujah! Christ arose!"

Again, why are those blessed who die in the Lord?

3. They are blessed **because they "rest from their labors."** What a restless, worrisome, wearisome world in which we live! The telephone, the telegraph, the automobile, and airplane are all here to hurry us on as a restless throng. Think of all the different things which people are doing to escape this unrest and to find satisfaction and peace.

Mark Twain was perhaps the greatest humorist of his or any other age; yet it is said, "that while he laughed with the world, his lonely spirit struggled with the sadness of human life and sought to find the key." Beneath the laughter was a big human soul that fun could not satisfy.

Charlie Chaplin, the world's greatest clown, recently said, "I am oppressed at times with what the world calls 'world weariness'. I then feel a total stranger to life, as though I were upon a lone star, and I am disgusted with the character that circumstances have forced me to create, and dissatisfied with the matter that limitations have forced upon my will." What does this mean? Simply this, that in spite of his two-million-dollar home in Hollywood, in spite of the fact that he is the fun-god of the world, and gets more money for acting a fool than does the President of the United States, down in the breast of Charlie Chaplin there is an eternal longing, just as there is in the breast of every other man, that pleasure and money cannot satisfy.

But bless God there does "remain a rest for the people of God." Rest from sorrow, rest from trouble, rest from worry, rest from fear, rest from the world's temptations and rest from corroding care. Those who die in the Lord are blessed because they rest from their labors.

Why are those blessed who die in the Lord?

4. **Because they have won the race of life.** "Let us run with patience the race that is set before us" (Heb. 12:1). God compares the Christian life to a race. Let us suppose an old-fashioned bicycle race. Half a dozen men are speeding along in the circular race-track. A huge crowd is eagerly watching them. Finally they make the fifth and last round. Such tense moments! When the winner crosses the line, the by-standers take him and literally carry him away on their shoulders as the hero of the day. Nobody pities him. They glory in his triumph.

That person who dies in the Lord is blessed because he is a winner in the race of life; he is not an object of pity, because his crown is sure.

Again, why are those blessed who die in the Lord?

5. **Because "Their works do follow them."** Works for the Christian are not the basis of salvation, but an accompaniment and an evidence of it. Of Phoebe, Paul said, "She hath been a succorer of many and of myself also" (Rom. 16:2). Of Dorcas, it is said, "This woman was full of good works and alms-deeds which she did" (Acts 9:26).

"A succorer of many and of myself also," "A woman full of good works and alms-deeds which she did." These words describe only in part the lovely character of our departed sister. Her influence, like that of Phoebe and Dorcas, will live on and on forever. Hers was not a conspicuous life, but sure it was such as "becometh a woman professing godliness." Her husband, her ministers, her brothers and sisters in the Lord, her former Sunday school pupils, the needy children she befriended and cared for in her hospitable home all rise up and call her blessed. Some one has said that if the Apostle Paul would have been rewarded for his faithful labors immediately after his death, he would not have gotten all that was due him, because through his life and labors people are still being blessed to-day. The same is true of our dear departed sister. Her works do follow her. Truly they who die in the Lord are blessed for "their works do follow them."

Again, why are those blessed who die in the Lord?

6. **Because of their eternal fellowship in heaven.** I have sometimes wished I could ask some one who has been in heaven about ten years, "What is your greatest enjoyment? Is it the celestial music? Is it the associating with the purest saints of all ages? Is it to see Jesus and to be like Him?" Think of seeing the prints of the nails in the Savior's hands. Think of looking on His face and being like Him. You recall when Moses was on the mountain forty days, that his face shone. What will it be like to be with Christ forever and to be like Him? Think of entering the place our Bridegroom, the Lord Jesus, has prepared for us, the place where there will be no tears, no death, no separation, no sorrow, no broken hearts, no sighings, no pain, no night, no shadows, no fears, no sin; and where everything that could mar one's happiness is forever vanished, where Jesus

Himself is the central figure of adoration, worship and praise throughout the unending ages of eternity.

Again, why are those blessed who die in the Lord?

Truly they are blessed because—

1. They live forever; they are not dead.
2. They are eternal victors.
3. They rest from their labors.
4. They have won the race of life.
5. Their works do follow them.
6. Their eternal fellowship in heaven.

A Word of Entreaty

Dear unsaved friends here to-day, it is my earnest desire to be true to myself, fair to you, and loyal to my God. For me to do this means that I must talk plainly and kindly to you. This text and the glorious promise in it does not apply to you. It applies alone to those who are in the Lord, to those who gladly own Him as their Lord and Master.

A wayward son ran away from his Christian home in an eastern state. He utterly ignored the entreaties of Christian parents, trampled under foot the blood of Christ, indulged in sin and ungodliness until death overtook him. Can you picture the scene of his Christian father beholding in a casket the remains of a wayward son, having no promise of a blessing because he died out of Christ?

God has His danger signals all along the highway of your life. The home-going of our sister is one of them. Will you heed these signals? To ignore them, to pass them by unheeding, means to land in the place prepared not for man but for the devil and his angels.

A Word of Sympathy and Comfort

My dear bereaved brother, relatives, and friends, in hours like this, how precious to think of Him who was called the "Man of sorrows and acquainted with grief." How fitting His meaningful words, "Let not your heart be troubled. Ye believe in God." How unspeakably precious His promise to His disciples, "so that where I am there ye may be also."

Notice with me kindly why these heart-friends of His should not be troubled. First, because they believed in God. What a wealth of comfort in that statement! Belief in God helped Abraham over the trying experiences of his life. Belief in God is what made Daniel safe in the den of lions, where those that did not believe in Him and were thrown in there were devoured before they reached the floor. Belief in God is what enabled Paul to rejoice though beaten with many stripes, his feet fast in the inner prison. The same belief in the same God is the reason that these disciples were to be untroubled. Belief in God is a great balm for the short-lived sorrows and trials of this life.

The second reason to be free from trouble though they were temporarily absent from the Lord was the assurance of being together again later on, as He also says, "so that where I am, there ye may be also."

True it is, my brother, our sister cannot return to us, but you can go to her to be forever with her and her matchless Lord. That should be enough joy for anyone. At best it cannot be long until then.

Truly "To die is gain." Truly "To be with Christ is far better." Truly "Precious in the sight of the Lord is the death of his saints." In the light of these facts, how comforting are the words of the poet:

"One less at home!
The charmed circle broken;
A dear face missed day by day
From its accustomed place;
But cleansed and saved
And perfected by grace,
One more in heaven!

"One less on earth,
Its pain, its sorrow, and its toil
To share. One less the pilgrims
Daily cross to bear;
One more the crown
Of ransomed souls to wear
At home in heaven!

"One more in heaven!
Another thought to brighten
Cloudy days; another theme
For thankfulness and praise;
Another link on high
Our souls to raise
To home in heaven!

"One more at home!
That home where separation
Cannot be; that home where
None is missed eternally!
Lord Jesus, grant us all a place with Thee,
A home in heaven."

Kansas City, Kans.

CORRESPONDENCE

(Continued from page 425)

and wife of Minot, N. Dak., came and spent a week with us. We say again, Your help and fellowship are much appreciated. Come again. We are expecting Bro. Paul Erb and family here on Aug. 18, while on their way to Hesston, Kans. Bro. Erb is to hold meetings for us while here. Will you join with us in prayer for these meetings.

Aug. 7, 1932. J. G. Hochstetler.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, July 31, Bro. Newton S. Weber of Waterloo conducted the forenoon services at this place, speaking on the subject of Two Great Deaths, and Bro. Simon Martin of Strasburg spoke on the subject of Perserverance in the evening.

Baptismal services were held on Aug. 8, when six young persons were received into church fellowship by the sacred rite. Pray that they may continue to prove faithful in the Lord's service.

A young people's institute is scheduled to be held here on Sept. 12-15 with all-day services. A number of able instructors have been secured to take charge of the work. A hearty invitation is extended to all that can attend.

Aug. 8, 1932. Geo. A. Weber.

Fairview, Mich.

Dear Herald Readers, Greetings:—Some time ago Bro. J. L. Stauffer of Harrisonburg, Va., was with us in the interests of the Eastern Mennonite School. On July 17, I think, was the date when seven souls were baptized and taken in the Church by confession of their faith. May God bless them, that they may be true to the promises they have confessed, and may we as older ones live such lives that we can be examples to them worthy to pattern after. May we take heed to the words that are given from the pulpit week after week. The good Sunday school lessons and young people's meeting topics are edifying and upbuilding.

Aug. 9, 1932. Cor.

Topeka, Ind.

(Emma congregation)

On June 19 ten young people were received into Church fellowship by water baptism, and two upon confession. Our prayer to God is that they may be true to Him and be a help to the Church in spreading the Gospel.

On July 3 Bro. Floyd Bontrager and wife of Midland, Mich., worshiped with us. Bro. Bontrager gave us a message from I Tim. 4:14.

On July 17 Bro. Allen Christophel gave us a message on I Cor. 15:23 in the morning and on Jno. 5:39 in the evening.

These messages were all very much appreciated. This was the last sermon Bro. Christophel preached from the pulpit, as the next Wednesday he was called to his reward, which was a great shock to many of us.

Aug. 10, 1932. F. H.

The last message which our Savior left on earth was, "Go ye." And then He mentioned specifically where we should go—"Go ye into all the world, and preach the Gospel to every creature."—Ezra Bender.

ON DRESS

(Continued from page 420)

Shall we then bow to the authority of an inspired apostle or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen, for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love—upon you His daughters, His spouse, wishing above all things that you would yield your hearts entirely to Him, and become holy, as He is holy, rejoicing when He sees one after another accepting His pressing invitation and entering the more perfect way.

4. Anticipate the happy moment, "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment, look back on yonder dark, miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress which you once hesitated to give up for Christ, the King of glory, and on that glance decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and earrings, tearing away your ribbons, and ruffles, and superfluities of headdress, and I hear you exclaim, "What shall we do next?"—an important question deserving serious consideration. The ornaments you are removing, though useless, and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the holy Scriptures, and spread the glorious Gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want—how many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie on their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some poor widow's heart been made to sing for joy; some helpless orphan been taught in the Sabbath-school, and trained up for a happy life here and hereafter. The holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks," had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell, can you hesitate and ask what shall you do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil for the future.

And for your guidance allow me to suggest two fundamental principles—the one based on I Tim. 2:9—all ornaments and costly dress to be discussed, the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain dress system, to be devoted to the purposes of charity. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about small things. Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial, and condemn it in all its particular applications as too minute, scrupulous and severe. The enemy is well aware that, if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred, of one's dearest friends. All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in His cause. Fix it in your hearts that in this warfare, the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walk of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news of the next town; but let every individual go forward, regardless of reproach—fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in their graves before it can ever reach their eyes.

We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before the awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of His authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire—cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed Him? And as you will then wish you had done, DO NOW.

Dear sisters, your affectionate brother in Christ, A. Judson.

Maulmain, October, 1831.

SPECIAL MEETINGS

Elida, Ohio

Report of the Mission Meeting held at the Central Church Elida, Ohio, June 10, 1932.

Organization.—Mods., James Stalter and R. R. Brenneman; Chor., E. E. Troyer; Secy., Blanche Brenneman.

Program and Speakers.—Sunday morning: Devotion, M. L. Troyer; Sermon, "Our Love Toward God," I. E. Burkhart; Sunday Afternoon: Devotion, C. D. Brenneman; The Missionary Challenge to the Mennonite Church To-day, I. E. Burkhart; What Constitutes the Heart of the Christian Message, M. C. Lehman; Children's Meeting, I. E. Burkhart; Sunday evening: Devotion, D. C. Augsburger; Children's Meeting, Mrs. I. E. Burkhart; The Miracle of the Bible and Its Meaning To-day, I. E. Burkhart.

Thoughts Gleaned.—A true Christian may honestly say, "I love the Lord." We should love God: (1) as a Father; (2) as a teacher; (3) as a guide; (4) as a Master. Love seeks fellowship, which is the very heart of Christianity. The general condition of the world is that of sinfulness. The eastern countries are being influenced by the West more by worldliness than by matters spiritual. Our civilization needs to be redeemed spiritually. The world is dying. There has been a wreckage of faith. There are voices of confusion in the pulpits. As a church, we have a great challenge before us. The Gospel is not only for us but for every tongue and nation. Christ is the only hope for the redemption of humanity. There is only one way to be saved and that is by the way of the cross. The task of the church is to make Christ known. Our program should be fundamentally evangelistic. I owe to my brother everything that Christ means to me. We are one in Christ Jesus. The heart of the Christian message is the cross of Christ. Other books pass away, but the Bible re-

mains. It tells us so many things we cannot find out any other way. It comes from a source that is higher than man. It comforts the dying and cheers the living.

Blanche Brenneman, Secy.

Roseland, Nebr.

Report of the twenty-sixth annual meeting of the Nebraska Mennonite Sunday School Conference held near Roseland, Nebr., June 1, 2, 1932.

Organization.—Mods. P. R. Kennel and George S. Miller; Secy., Ed. Hershberger and Ammon Birky; Chor., D. D. Stutzman.

(Forenoon Session)

Address of Welcome, by D. G. Lapp.

I. **Molding the future Church,** by Dan Birky—Dorothy Yoder.

Live and teach the pattern given by God.

II. **How Best Create and Foster a Desire for the Word so Essential to Christian Growth** (I Pet. 2:2), by J. E. Kuhns, Mable Gingerich.

Read, study, and meditate regularly.

III. **The Value of Prayer to a Successful Christian Worker,** by Sam Schlegel—Mable Grieser.

Since Christ prayed, His children should.

IV. **Sunday School Government,** by C. Spenler—Dollie Sutter.

God must direct the Government of every successful Sunday School.

Children's Exercises, led by J. Kore Zook. Journey of life—its end, heaven or hell.

(Afternoon Session)

V. **Encouragement to Psa. 122:1,** by J. P. Yoder and Delma Stutzman.

David was glad; he expressed it "Do thou likewise."

VI. **"The Sunday School a Means of Enlarging Our Interest in Service,"** by Kenneth Snyder and Laverda Eicher.

Experiences of Sunday School automatically enlarge our interest in Christian service.

VII. **Selecting Workers According to I Tim. 5:2,** by Ezra Roth and Dorothy Oswald.

Fast and pray—let Holy Ghost select.

VIII. **"The Mission Cause and Depression,"** by Mission Board Members.

Depression brings out true mission spirit.

(Evening Session)

Inspirational Meeting, conducted by Geo. S. Miller.

"Our Obligation in Winning Souls."

(Forenoon Session)

IX. **"Ministers' Responsibility for Unity in the Church."**

Be willing to make any sacrifice that is Biblical, for unity.

X. **The Christian a Witness—In Loyalty, Honesty, Courage, Neighborliness, Adversity, and in Prosperity.**

XI. **"The Joy of Willing Service,"** by A. M. Miller.

Christ our example—not my will but thine be done.

XII. **Launch Out into the Deep,** by J. E. Zimmerman.

Avoid worldly entanglements, cling close to God and no depth need appall us.

XIII. **How Improve our Sunday School Conference?** Open discussion.

Be present, be prompt, be free, etc.

Secretaries.

Married

McCormick—Golden.—Bro. Frank McCormick and Sister Gertrude M. Golden, both members of Lima, Ohio, Mission, were united in holy matrimony at the bride's home by Bro. Maurice O'Connell. May God bless this union.

Rouner—Reber.—On Aug. 6, 1932, Bro. Jacob Rouner and Sister Mable Reber, both of the Iowa City congregation, were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher. May the Lord richly bless them through life together.

Martin—Good.—On July 30, 1932, Bro. Luke Martin and Sister Edna M. Good, both of the Bowmansville, Pa., congregation, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. John M. Sauder of Goodville, Pa. May God's choicest blessings attend them through life.

Good—Brunk.—On Tuesday evening, Aug. 2, 1932, at the home of the bride's parents, Bro. and Sister Joseph A. Brunk, near Harrisonburg, Va., Bro. Kenneth Glen Good of Allen Co., Ohio, and Sister Kathryn Elizabeth Brunk of Rockingham Co., Va., were united in holy matrimony by Bro. S. H. Rhodes. May the Holy Spirit be their daily guide, as they journey together along life's pathway.

Obituary

Fultz.—Matilda (Brown) Fultz was born Oct. 23, 1848; died near Broadway, Va., July 9, 1932; aged 84 y. 8 m. 17 d. She was a member of the Mennonite Church for many years. Her husband preceded her in death about eight or ten years ago. Being conscious of the fact that this world is not our final home, she made all her funeral arrangements. Text, II Tim. 4:6-8. Surviving are a few nephews and nieces. Funeral services conducted from Weavers Church by the brethren, S. H. Rhodes and M. J. Heatwole. Interment in the cemetery near by.

Shank.—Anna Belle, infant daughter of Emanuel and May Shank, was born March 18, 1932; died of pneumonia July 21, 1932; aged 4 m. 3 d. She is survived by her parents, 2 brothers, and 6 sisters. Anna Belle has escaped the cares and sorrows of earth. Her pure, innocent life has been saved from the blight of sin. "She was but a tender bud on earth, but will be a fragrant flower in heaven." Funeral services were conducted at Weavers Church on July 23 by the brethren, John Mumaw and S. H. Rhodes. Texts, Gen. 37:30, II Kings 4:26, II Sam. 12:23. Her little body was laid away in the cemetery near by.

Sutter.—Christian N., son of Christian and Magdalena Nafziger Sutter, was born near Morton, Ill., Aug. 3, 1853; died July 22, 1932, at his home in Hopedale, Ill.; aged 78 y. 11 m. 19 d. He united with the Mennonite Church in his youth and remained a faithful member until God called him home. On Feb. 28, 1876, he was married to Fanny Stalter. This union was blessed with 9 sons and 4 daughters. He is survived by his wife, 13 children (Chris, Barbara Zehr, Sophia Dietz, Louisa Zehr, Julius, Amos, Levi, Elmer, Cyrenius, Matilda, Aaron, Harvey and Edward), one sister (Magdalena Heiser), 47 grandchildren and 26 great-grandchildren. One sister and one brother preceded him in death. Funeral services were held July 25 at the home by Bro. Benjamin Springer and at the church Bro. Daniel Nafziger read Psa. 90 in German and Bro. Simon Litwiller preached the sermon. Text, Isa. 38:1. Interment in the Mennonite cemetery west of Hopedale.

Hooley.—Christian H., son of David H. and Fannie (Hartzler) Hooley, was born Sept. 13, 1857; died Aug. 3, 1932, at his home in Belleville, Pa., after a lingering illness of heart ailments for several years; aged 74 y. 9 m. 20 d. He lived in the Big Valley his entire life. His wife, who was Elizabeth Hertzler, and the following children survive him: Myra, wife of Clarence R. Weaver, New Holland; Catharine, at home; John H., of Camas, Mont.; also these brothers and sisters: David and Mrs. Samuel Zook, of West Liberty, Ohio; John B., of Ivyland, Pa.; Mrs. John Zook, of Kansas; Mrs. John M. Yoder, of Goshen, Ind.; and Mrs. Joseph Zook, Morgantown, Pa. He was well and favorably known to a large circle of relatives and acquaintances, a faithful member of the Church of his choice since his youth, and was laid to rest in the valley of his ancestors in the Locust Grove church cemetery on Friday, Aug. 5, where brethren J. D. Yoder and J. B. Zook spoke words of consolation to a gathering of mourning friends.

Swartzendruber.—Walter Stanley Swartzendruber was born in Johnson Co., Iowa, Oct. 22, 1903; died Aug. 3, 1932; aged 28 y. 9 m. 11 d. On Sept. 16, 1925 he was united in marriage to Mabel Hershberger. To this union three sons were born (Marvin, Donald, and Paul), who with their heart-broken mother mourn the death of a devoted and loving father. He accepted Christ in his youth and united with the East Union congregation where he held his membership at the time of his death. Beside the immediate family his death is mourned by his parents (Bro. and Sister C. C. Swartzendruber), two brothers (Floyd and Eldon), two sisters (Fern and Velma), and a large circle of near relatives and friends. He was instantly killed on the morning of Aug. 3 by coming in contact with a live wire while at work on the electric line five miles north of Kalona. Funeral services were held Aug. 5 from the East Union Mennonite Church. Burial in the East Union Cemetery. Services were conducted by Bro. M. C. Lehman and the home ministers.

Sensenig.—Elam W., son of the late Tobias and Magdalena (Witmer) Sensenig, was born Oct. 1, 1870; died very suddenly of a heart attack while working on a farm near his home at Neffsville, Pa. on July 11, 1932. On Nov. 8, 1892, he was married to Emma S. Frey, who preceded him in death nearly ten years ago. He and his companion gave their hearts to God in the early part of their married life and united with the Groffsdale Mennonite Church. Fifteen years ago, through change of residence, he and his family became members of the Landis Valley Church district near Lancaster, Pa. He is survived by 9 children (Elva, wife of Menno G. Sauder, Mabel, Susan, Clayton, Lena, Elam, James, Ralph, and Ruth), 10 grandchildren, 1 sister, and 2 brothers. Funeral services were conducted at the home by Bros. Ira Landis and C. E. Rice (pastor of the Neffsville Lutheran Church and neighbor of the deceased). Further services were held at the Metzler Mennonite Church near Akron, Pa., with Bros. Benjamin Wenger and Noah Landis in charge. Interment in the adjoining cemetery. Texts, Luke 12:40 and Jas. 4:14.

The family.

Cressman.—Leander S., eldest son of Ezra and Louisa Cressman, was born near New Hamburg, Ont., Dec. 28, 1887. He met instant death at a railway crossing in Kitchener, Ont. July 4, 1932; aged 44 y. 6 m. 9 d. On Jan. 21, 1913, he was united in holy wedlock to Jessie R. Oliver. This union was blessed with six children: Margaret, Isabelle, James, Allen, Robert, and Marie. He is survived by his wife, 3 sons, 3 daughters, father, mother, and one brother, Curtis. His brother Howard predeceased him about 5 years ago. At the age of seventeen he confessed Christ and united with the Mennonite Church, to which faith he remained faithful till death. On Monday morning, July 4, he in company with his daughter Isabelle, left home to go to his work, and while entering the city of Kitchener the trolley car hurled him into eternity. Funeral services were held July 6, with services at the home by the pastor, M. H. Shantz, thence to Blenheim Mennonite Church where services were continued by M. H. Shantz, assisted by Moses Roth. Text II Cor. 5:1. Interment in adjoining cemetery. A very large concourse of people had gathered to pay the last tribute of respect.

Gerber.—Benjamin A., son of Abraham and Magdalene (Hofstetter) Gerber, was born near Dalton, Ohio, May 31, 1862; died at his home at Harper, Kans., July 14, 1932, after an illness of two weeks, of pneumonia; aged 70 y. 1 m. 14 d. In his youth he accepted Christ as his Savior and joined the Sonnenberg Mennonite Church. On Nov. 12, 1885, he was united in marriage to Mary Swartz of Dalton, Ohio.

To this union were born 3 sons and 4 daughters. He was preceded in death by his faithful wife on June 15, 1907, also an infant son. His daughter Sarah preceded him March 13, 1930. He leaves two sons (Joe and Edd), three daughters (Mrs. R. M. Weaver, Amanda and Lena), ten grandchildren, three sisters. Three sisters and two brothers preceded him in death. In 1886 Bro. and Sister Gerber came to Kansas and located four miles east and one mile south of Harper. They were among the pioneer members of the Pleasant Valley Mennonite Church, which they helped to organize. Funeral services were held at the Pleasant Valley Church, conducted by S. A. Yoder and H. J. King. Interment in the Pleasant Valley cemetery.

"Father, the light has vanished from thine eyes,
No smiles on thy sweet face;
But, in that happy home on high,
Thou sittest in that heavenly place."

Miller.—Moses P., son of Peter and Fanny (Kenegy) Miller, was born near Sugar Creek, Ohio, Aug. 31, 1851; died of dropsy at the home of Henry and Amelia (Miller, his daughter) Nofziger, near Molalla, Oregon, July 29, 1932. He accepted the grace of God and united with the Amish Mennonite Church in his youth and later was ordained to the ministry and served in this capacity for a number of years. During his ministry he committed to memory entire chapters of the Bible, some of which are quite difficult to remember correctly. He also fellowshipped in other communions but a few months before his departure he desired to be received back into the fellowship of the Mennonite Church. This was done, and he was given communion and anointed and he bore testimony of a great peace in the Lord Jesus and the Church. Nov. 16, 1874, he united in marriage with Susanna Keim. She passed away in death in April, 1876. Feb. 20, 1877, he was married to Fanny Christner. To this union were born 10 children, of whom 4 preceded him in death. The six living are: Fanny (Miller) Nofziger, of Molalla, Oreg.; Levi, Hood River, Oreg.; Ezra, Millersburg, Ohio; Amelia (Miller) Nofziger, Molalla, Oreg.; Katie Miller, Molalla, Oreg.; Peter, Sugar Creek, Ohio. These with 12 grandchildren, 6 great-grandchildren, and other relatives and friends remain to mourn his departure. He is the last of a family of 10 children, in occupation mostly a day laborer. He was born in Ohio, also lived in Indiana, Arkansas, and Oregon. He came to Oregon the last time Nov. 9, 1925, and peaceably passed away as related above in the land of the setting of the sun. May we always profit by the experiences of those gone before. Funeral services were conducted in the Hopewell church. Text, I Sam. 20: 18. The remains were laid away in the cemetery near by.

Hess.—Bro. Simon P. Hess of Akron, Pa., was born Nov. 30, 1856; died July 19, 1932; aged 75 y. 7 m. 19 d. He was bedfast for twelve weeks, but spent much of his time in prayer and heavenly meditation, and giving a bright testimony for his Savior to his visitors whenever his strength would permit. He is survived by the following children: Amos W., married to Sallie Longenecker of near Lincoln, Pa.; Emma, wife of John J. Messner of Strasburg, Pa.; Ada, wife of Jacob Keener of Lititz, Pa.; John W., married to Lizzie Burkholder of Akron, Pa.; Clarence W., married to Gertrude Hicks of Akron, Pa.; Eva, wife of Roy Hess of Ephrata, Pa.; Harry W., married to Elizabeth Good of Mastersonville, Pa.; Edwin A., married to Alice Habacker of Akron, Pa.; Irene, wife of Jason Mellinger of Strasburg, Pa.; Helen, at home; also three sisters (Anna, wife of A. N. Wolf, of Akron, Pa.; Lizzie, widow of Tillman Erb, of Hesston, Kans.; Maria, widow of Mose Weaver, of Hesston, Kans.) He is the last of six brothers—John, Amos, Abram, Daniel and Benjamin preceding him in death. He was married to Sara Wolf of Akron, Pa., Sept. 19, 1876, who was called to her eternal reward nearly seven years ago. They united with the Mennonite Church at Hammer Creek, soon after their marriage and remained faithful to the end. He served the Ephrata congregation as Sunday school superintendent for many years, also as trustee of the church since the church was built, which office he held at his death. He was a faithful member, and regular in attendance, for nearly 56 years. The funeral was held on Friday, July 22, at the home, and at the Ephrata Mennonite Church. Burial in the Wolf Cemetery near Akron, Pa. Brethren Noah Landis and Amos Horst had charge of the services. The church was full to its capacity.

"Friends may think we have forgotten
When at times they see us smile.
But they little know the heartache
That lies behind the smile."

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Church and Sunday School Conference will meet Aug. 23-25, with the East Bend congregation near Fisher, Ill.

Tuesday forenoon and afternoon will be devoted to the ministerial meeting.

The Conference sermon will be preached on Tuesday evening.

Conference will continue Wednesday forenoon and afternoon.

Wednesday evening the Sunday School Conference will begin with the Young People's Session. Sunday School Conference will continue until Thursday evening.

A cordial invitation is extended to all who wish to attend.

E. H. Oyer, Secretary.

Conservative A. M.

The Conservative Amish Mennonite Church Conference is to be held (D. V.) with the Upper Deer Creek congregation near Wellman, Iowa, Aug. 30, 31, 1932. Sunday School Conference the following day, Sept. 1.

The all-day ministers' session authorized at last year's Conference is to be held Monday, Aug. 29, and every bishop, minister and deacon who will be able to attend this Conference should by all means be present at this session.

All questions for either Church or Sunday School Conference should immediately be sent to the undersigned, so the proper committee can make the assignments and have programs printed.

Everyone is invited to attend.

By order of Executive Committee,
per Edwin Albrecht, Sec.-Treas.,
Bay Port, Mich.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet this year, Sept. 6-9, with the Sugar Creek congregation of near Wayland, Iowa.

An all-day Ministers Meeting is announced for Tuesday, Sept. 6. Church conference will be held all day Wednesday and Thursday forenoon. Thursday afternoon, Sept. 8, and all day Friday, Sept. 9, will be devoted to Workers Conference. The time will be divided in Sunday School, Y. P. B. M.; Sewing Circle, and Mission sessions.

All our Bishops, Ministers, and Deacons are urged to be present, as well as all workers on program.

A cordial invitation is extended to any and all others to meet with us in this session of Conference.

Any one coming by train, notify C. M. Roth, Wayland, Iowa.

Sec. of Conference,
Wm. R. Eicher.

SUNDAY SCHOOL CONFERENCES

Ohio

The Ohio Mennonite Sunday School Conference will be held, D. V., at the Salem Church near Elida, Ohio, Aug. 23-25. Everybody invited to attend.

The Salem church is located 2 miles south of Gomer and 2 miles north and 1 mile east of Elida. Those coming from the East or West take Route 30N to Gomer. Those coming on Route 30S go to Elida. For further information concerning location, transportation, etc., write to Perry Smith, Lima, Ohio, R. 7. Information concerning program write to the Secretary, I. W. Royer, Orrville, Ohio. All mail for those attending the Conference will receive prompt service by addressing it to Elida, Ohio, care of S. S. Conference.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

Ontario

The Lord willing, the Ontario Mennonite Sunday School Conference will hold its annual sessions with the Geiger congregation, several miles east of New Hamburg, Ont., August 27-29, 1932. New Hamburg is located on No. 7 Highway about 90 miles east of Port Huron, Mich., and on the C. N. R. London to Toronto.

Programs and other information gladly furnished. Apply to

Oscar Burkholder, Secretary,
Breslau, Ont.

Ontario A. M.

The Ontario A. M. Sunday School Conference will be held at the Poole Church, Porth Co., (commencing Saturday evening) on Sept. 3-5, 1932, the Lord willing. Come praying. Everybody welcome.

Peter Nafziger, Secy.

ONTARIO YOUNG PEOPLE'S INSTITUTE

The Young People's Institute will be held at the First Mennonite Church, Kitchener, Ont., Sept. 12-15. We welcome you to attend the Institute. The following brethren appear on the program—J. A. Ressler, Scottdale, S. M. Kanagy, Chicago, D. A. Yoder, Elkhart, S. F. Coffman, O. Burkholder, C. F. Derstine, M. H. Shantz. Local people are expected to find their own rooms and board. Those coming from a distance please correspond with us. There will be no tuition charge, but during the evening lectures an offering will be taken to meet the expenses. For further information correspond with the chairman of the Young People's Problems Committee.

Jesse B. Martin,
187 W. Erb St.,
Waterloo, Ont.

Some may say, as did Moses, "I am not able." But let such people bring their weakness to Christ that He may convert this weakness into strength. May we be able to say with Paul, "My strength is made perfect in weakness."—Wm. Detweiler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUG. 25, 1932 (Herald of Truth Established 1864) No. 21

EDITORIAL

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life."

The next verse is equally vital to successful Christian warfare: "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." If we would know how to strive lawfully and effectively, let us turn to II Cor. 10:4 and Eph. 6:10-18.

"O magnify the Lord with me, and let us exalt his name together." This is especially applicable at this time, when conferences are being held in many of our districts. It is when "the multitude of counsellors" is minded to work and to pray together in unison that the Lord is magnified, His Church strengthened, and souls saved for the Kingdom. And after all of our fall conferences will have passed into history, let us keep this spirit alive in our home districts that the Lord may be magnified in the lives and testimony of all His people.

In a recent discussion before a Sunday school conference one speaker brought out the idea that the study of Church history has the effect of deepening one's spiritual life. The thought presented was that as we study the lives of the apostles, of the reformers, of other faithful pillars of the faith who left their impress upon the Church, their sterling qualities are impressed upon us and woven into our beings.

Whether the study of Church history has a wholesome or an unwholesome influence over us depends more upon the character of the historian than upon the life of those whose history he records. A Church historian, to leave the right kind of an impress upon his readers, must not only have an accurate knowledge of history as men have made it, but he must also be in full sympathy and harmony with the spiritual leaders and pillars of faith that have made some Church history glorious. It must not be forgotten that some history is reprehensible rather than glorious. And the Church historian who fails to distinguish between right and wrong standards and ideals, setting each out in their true colors, has missed his calling. Church history is uplifting or misleading, depending largely upon the character of the historian.

Take Time.—A brother, writing about his experiences and observations during a series of meetings, which he feels closed too soon, has this to say:

"We closed the meetings last night . . . . Like some more revivals, we should have continued another week; for there were many who were under deep conviction but could not be persuaded to yield in a ten-day series. It seems to take a good deal of besieging to break down the devil's resistance in the hearts of city people."

The same is true of people in the country. While it is to be hoped that some of those under conviction may yet be "both almost and altogether" persuaded, it is to be feared that before another revival meeting comes around the devil will have so completely hardened these sin-benighted souls that they will be beyond reach. If you are going into a continued effort to save souls, don't limit your opportunities by determining before the meetings start that you will only continue for a week or ten days. It may be that a week or ten days is sufficient. If so, quit when that time is up. But, on the other hand, it may be that by that time the work has been but barely opened to effective work. If so, it would be an inexcusable pity that the sinners under conviction would have to be turned back to the enemy of souls to subject them to specially severe temptations and trials and drown their convictions in a fresh orgy of sins. Let your revival meetings continue until the work is apparently done.

The One Thing Needful.—We clip the following from one of our exchanges:

"The people of this world are tremendously agitated over the question of unemployment, how their bills are going to be met, or how to relieve the present financial depression. However, these are of very minor importance in our lives. Our chief concern is respecting the question: How can people live closer to God, how can others be reached, and the cause of God in general be advanced?"

This is an important fact which too few people give the recognition which it deserves. The material things of life often (and should) give us great concern; but compared with matters spiritual they are but a mere trifle. For illustration, compare the lot of Dives, who had all that money could buy, with that of Lazarus, the poor beggar laid at the rich man's gate. Whose lot would you choose; that of the billionaire or the beggar? You can figure life at its worst, from a material standpoint, closing with a miserable death due to neglect and starvation; yet if at the close there is a rapturous transport to glory that is infinitely to be preferred to a life of ease and luxury and popularity in time, with the beggar's lot in eternity. Salvation and a saved, God-honoring life is the one thing needful, no matter what the material side of life may be.

But there is another side to this question that we must not forget. The blessings of salvation do not begin with eternity. "The peace of God which passeth all understanding" is a present experience to which the world is a stranger. When God promised, "I will never leave thee nor forsake thee," He meant to include the present as well as the future. It is this that David had in mind when he said, "I have been young, and now am old; and yet have I not seen the righteous forsaken, nor his seed begging bread."

Church Membership.—We copy the following from one of our exchanges:

A writer in "The Messenger" tells the following: "The best illustration I ever

heard showing the disadvantage of living a Christian life outside of the church, was given me by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken when he replied: 'I had not made up my mind to join when I came to the meeting to-night, but while you were talking, I thought it was just like buying a ticket to Chicago and then riding on the platform. I thought I might as well go inside.'"

That is a very apt illustration, only it does not quite cover the most important fact. The man who tries to get to heaven by that kind of a ride will find in the end that while he may be on the outside platform he is still outside of heaven. There is no outside platform that carries any one to glory. John states the case aptly when he says, "If we walk in the light as he is in the light, we HAVE fellowship one with another"—inside the fold. Again, a little farther on he says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Both Christian fellowship and obedience belong to right relationship with God, and neither is possible outside the Church.

Some point to the thief on the cross as an illustration of how it is possible to be favored with forgiveness and restored to favor and friendship with God without being a member of any church. But they fail to make the distinction between the man who surrenders to the Lord and accepts Christ as his Savior, without having an opportunity to keep the commandments of the Lord (as was the case with the penitent thief) and the man who has every opportunity to enter into the fellowship of obedience with the people of God and to keep the commandments of the Lord but deliberately refuses baptism and the other ordinances which the Lord commands. Hear the declaration of our Savior: "Ye are my friends, if ye do whatsoever I command you."

THE NEARNESS OF CHRIST

By D. L. Christophel

For the Gospel Herald.

God be praised for His love and mercy to the human family.

Christ is not so near to those that have not accepted Him. Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9).

Here we can readily see that Christ can not be so near to the unregenerate man, because the unregenerate man has not been redeemed by the precious saving blood of Jesus Christ, therefore does not know Christ. Paul says, "You hath he (Jesus Christ) quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:1, 2). "Let us stand fast therefore, in the liberty wherewith Christ hath made us free;" and let us no more seek after these things so enticing and which will draw us away from the truth: because if we want Jesus Christ near us and in our life, then we will also endeavor to live for Him in devotion, consecration, development of our whole life both temporal and spiritual, body and soul. If we wish to live a true Christian life, our body must be crucified with Christ and our thoughts be pure. It is true that our thoughts will flash in our minds but we should not entertain them but direct your thoughts to Jesus and praise Him for all the blessings that you receive from Him, heavenly or spiritual and also of earthly things, and if you can count all that you received from the divine will of the Godhead, then you are far ahead of the writer.

The windows of heaven are open wide, and they will be for you, if you will fully comply with the conditions which were laid down by our Lord and Savior Jesus Christ and accept the guidance of the Holy Spirit which will guide you into all truth and into a higher life of purity and of service—not only visible service, but that the inner life may be an invisible service to the Lord and Savior Jesus Christ such as pure thoughts, a prayer life without ceasing and have prayerful thoughts in your mind at all times, at the retiring and at the rising up, and all day long.

However, this does not mean that we would be independent from the Church; but it does mean that if every member of the Church is filled with the Holy Spirit and is divinely guided with the Holy Spirit, then we will have a Spirit-filled Church, a Spirit-filled power in that church. That, then would make that body an invisible Church and that whole church would have a share in the body of Christ. Then we would have such powerful Spirit-filled teaching or preaching that we would have such a thrill or a warming up that it would penetrate into our souls, and cause us to have more love for the divine things of God. That is invisible service for the Lord.

We must have this kind of service before the visible service will avail very much. We may pat ourselves on the back and justify ourselves of the great things we are doing, but God is the One who brings justification by the merits of our Lord Jesus Christ, and a vindication or justification of those things against those things which we need tolerated and is supported by proof within our changed life and that Jesus has gotten possession of our lives and transformed us into a converted character. Then our outward service will correspond with our inward convictions, and Jesus Christ will shine out, then our service which only comes through the direction of the heavenly Father and the guidance of the Holy Spirit.

We notice that at the day of Pentecost it says when it was fully come that they "were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting." Are our houses filled with a Holy Ghost atmosphere? Sad to say, not all. "And there appeared unto them cloven tongues like as of fire, and it sat upon each one of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Now we do not expect that all these manifestations manifest themselves in an outward manifestation to the natural eye, but the power will be manifested if each and every one is so thoroughly filled with the Holy Ghost.

But there is sometimes too much unbelief, so that the Holy Spirit has not got full sway.

If we wish to have Christ near us, as the people at the day of Pentecost had, it is our duty to prepare for it in communion with the Father, Son, and Holy Ghost; in fervent prayer, in the secret place of the most high God, and honor and glorify Him with our service whether outward (literal) or inward (spiritual). It is essential for the indwelling of the Holy Spirit, so that we may have fellowship.

Notice the spiritual fellowship at the day of Pentecost. Not one was rejected to do work for the Lord. They all worshipped in harmony and in peace and unity. Each one worked according to the gift that was given him or her and souls were brought to the Lord by the hundreds. In Antioch, Syria, there was a wonderful work done in the church because of the united fellowship that existed amidst the workers there. The power of the Holy Spirit was manifested and many souls were gathered into the fold of Christ. It is said that at one time about one hundred thousand believed in Antioch.

When fellowship is based on the Word of God and true to the teaching of the apostles and prophets, then we will be strengthened in our labors for the Lord. Then God is faithful by

whom ye are called into the fellowship of His Son Jesus Christ our Lord, and He will confirm you to the end that ye may be blameless in the day of the coming of our Lord Jesus Christ.

Paul also admonishes the believers not to have fellowship with devils, "But I say that the thing which the Gentiles sacrifice, they sacrifice unto devils and not to God, and I would not that ye should have fellowship with devils" (I Cor. 10:20). We should "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

Some teachers and preachers tell us that Paul had problems to counteract. The problems of to-day among the Christian people are immoderate, but we pat them on the back and tell them all is well, but disobedience or indifference mars the fellowship among the believers. Paul also speaks of "the fellowship of His suffering." "That ye may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death." Paul also admonishes us "that by any means we might attain unto the resurrection of the dead."

True fellowship leads on hand in hand. If we have fellowship with the believers we will have it in whatsoever may confront, even unto death. If we suffer with Him then we shall also reign with Him.

True fellowship also brings joy. Notice, John says, "That which we have seen or heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write I unto you that your joy may be full" (I Jno. 3:2-4). We also will walk in the light as He is in the light, for there is no fellowship between light and darkness, for the darkness cannot comprehend the light and can not fellowship together. But if we live in Christ and Christ lives in us then we will live in the light to the edification of our neverdying souls, to the glory of God and our Lord and Savior Jesus Christ. We will have the guidance of the Holy Spirit and we will bear fruit which will all redound to God's glory. Then Christ will be near us at all times.

Tiskilwa, Ill.

THE AGE OF MAN

Quite frequently some man gets into the newspapers or magazines with a statement of what man did somewhere on the earth 100,000 or 500,000 years ago. The gullible receive this with open eyes and perhaps open mouth. If the newspaper says that it is so, is it not true? And then, see the title of the man quoted. He is "doctor" or "professor."

According to Usher's chronology, man was created about 6,000 years ago. Other chronologies differ somewhat, but this is a matter of hundreds of years. Between such figures and hundreds of thousands of years the distance is great.

Here are some facts: There is the most positive and satisfactory proof of certain activities of man two thousand, three thousand, four thousand, five thousand years ago, and perhaps a few years or hundreds of years farther back. Then the veil drops. Earlier than this there is not only no evidence of what man did, but there is positively no proof that he did anything.

Instead of those who assume evolution to be true, talking and writing glibly about man's activities half a million years ago, why do they not begin by proving that he was on earth 10,000 years ago? Well, are they not trying to do this all the time? They are. But we are calling for proof of the 10,000 before the assumption of the 500,000.

What is the trouble with the reproductions of ancient man and near-man brutes exhibited? Do they not offer the necessary proof? No, they are not proof. They appear to be the products of fertile imaginations. Some of them are as dishonest as the "forged decretals" of popery. We are asking for proof.—Free Methodist.

MATTHEW 24:44

By Isaac R. Herr

For the Gospel Herald.

Lord, stay our minds and hearts upon the everlasting, the eternal life through Jesus Christ our Saviour. Upon the nearness of the return of the Lord engage our thoughts, our meditations and our devotions to eternal life, to the higher instincts and the nobler intuitions of our soul. This is not a time for a swinging, loosely-gaited professionalistic life; not a time for a half-hearted, fifty-fifty life; for an Ephraimite, cake not turned life; for a Laodicean, lukewarm life. It is a time for hallowed devotions, sacred meditations, for an ardent spirit, an unrelenting purpose; for a fervent desire to live in the vanguard, in the forefront of a good soldiery in Jesus Christ our Saviour. It is a day for looking up, a day for standing in watchfulness and in readiness for the coming of our Lord. This is not a day for shirking any opportunity in our spiritual enterprises and in God's undertaking to develop us in the fullness of His love and in the greatness of His power. This is a day when the oft repeated words should be uttered with our lips and spoken with our tongues; "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Lancaster, Pa.

CHRISTIAN LIVING

By Ruth N. Grime

For the Gospel Herald.

We are not saved by trying but by trusting in what God has done for us. This means repentance. Isa. 55:7 tells us, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We all come short of doing the will of our Father, but if we humbly come to Him He is willing to forgive us of our sins and cleanse us from all unrighteousness. If we earnestly desire to grow in grace according to God's commands we must daily pray, study our Bibles, confess Christ, try to lead souls to Christ and seek the company of Christian people. Let us see what God says concerning these things and their importance. I Thess. 5:17 says, "Pray without ceasing." Luke 21:36, "Watch ye therefore, and pray always." By Christian living: (1) Persons will be saved. (2) Christians will be strengthened. (3) The Church will be stronger. (4) The Word of God will be honored. (5) Jesus Christ will be glorified. (6) Our life will be less selfish. (7) In life we'll be more active. (8) In death we will be ready.

God has many promises for Christian living. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2, 3). This is a wonderful promise and it is worth while trying to live for. "I will not leave you comfortless: I will come to you" (Jno. 14:18). When we have trials and troubles Christ through the Holy Spirit is our Comforter. He has promised us that He will never leave us alone. He has said He will teach us in all the way that we shall go and guide us with the Holy Spirit. In Christian living we should keep the Sabbath day holy. We should keep from saying anything on the Sabbath day excepting that which concerns the Lord's work, not doing thine own ways. We should only do our necessary work. We should have at least a Sabbath hour in every day, as well as a Sabbath day in every week.

Schellsburg, Pa.

"The law is our school master to bring us to Christ." I. E. Burkhart.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Home for Aged)

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." But many come to our door for something to eat and we give them to eat and a copy of "The Way" to read. Whether they make use of them we do not know but we wish them God's blessing.

We can again say, "hitherto hath the good Lord helped us"—our large family with good health and plenty to eat. Our oldest guest will be 96 years if he lives till Sept. 14.

The brethren who came and preached for us this month are as follows: July 17 Bros. Daniel Gish and Jacob Harnish were with us. Bro. Harnish read Isaiah chap. 53 and Bro. Gish preached from Job 19:25. On July 25 we were visited by Bro. Kore Zook and family from Roseland, Nebr., who after the dinner meal read a portion of Scripture and gave us a very interesting talk. We all enjoyed his visit. July 31 regular services were conducted by Bro. Mellinger and Deacons Aaron Groff, Ephraim Eby, Clayton Brubaker, and Landis Huber who read the 27th Psalm and Bro. Mellinger took for a text Psa. 84:11, 12. Aug. 14 Bros. I. B. Good, Amos Hoover, and Deacon Harry Sauder conducted the service. Bro. Hoover opened the service by admonishing us from the Scripture and prayer and Bro. Good read Col. 1:9-17 and based his remarks on the 11th, 12th, and 13th verses. We thank the brethren for coming and bringing us these messages.

We with the old brethren and sisters are thankful for the interest that is taken in this work.

Aug. 16, 1932. T. E. Moyer, Supt.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—This finds us in the midst of relief work. The numbers are still increasing. The Lord is blessing us with supplies. The Old Order Amish are helping with food stuffs. We are expecting the third load tomorrow. The New Holland congregation, on short notice, brought us a good supply last Saturday. It is our plan to have the Old Order Amish to take turns according to their districts to bring a load on Wednesdays and then our Mennonite congregations take turns on Saturdays. All our services are greatly increased in attendance because of the relief work. Last Sunday morning and evening the meeting room was pretty well crowded. This evening, in Bible study with a sermon following, when our usual attendance has been about twenty, we had 110, most of whom were strangers. They seemed to be much interested, as shown by their attention and their singing. It was decided to have a preaching service again tomorrow evening. It is a wonderful opportunity to minister the Word. Won't you help us in prayer that we may be able to be used of God to bring them to Christ?

Ezra Martin Company sent us a large donation of bologna to-day. Some cash has also been given. These donations we greatly appreciated both from the donors and from the Lord.

Bros. Henry Bechtel and Paul Swartz were with us last Sunday, Aug. 14, and we are expecting Elias Landis next Sunday. There are also rather perplexing problems to solve in connection with this relief work.

Aug. 17, 1932. J. Paul Graybill.

ARGENTINE NEWS LETTER

(July 28)

By Ada R. Litwiller

Dear Herald Readers, Greetings:—"Hitherto hath the Lord helped us." "The lines have fallen unto us in pleasant places, yea we have a goodly heritage." We are thankful to our heavenly Father for His help in the past. More and more do we realize the need of His help for the future.

Yesterday it was the sad lot of attending the funeral of little Santina Zagami, three and a half years old, daughter of one of our native helpers. She was of delicate health for the last two months, and two weeks ago spinal meningitis set in. She suffered very much the last few days, being in an almost continual attack of convulsions until the Lord finally relieved her and took her home with Him. Pray for the bereaved parents who manifest a remarkable spirit of resignation.

A short time ago, one of our converts here in Pehuajo died of double pneumonia. He seemed to be ready to die and was waiting for the Lord to take him home. In his dying hours he admonished his sons and family to follow Jesus. On both of these occasions Bro. Litwiller had charge of the services, having the privilege of speaking to a nice-sized crowd of people who know very little of the Gospel.

To-day Bro. and Sister Snyder moved from Trenque Lauquen in order to take charge of the work in America and its out-stations. The baby Byron was very sick for several days but we are glad to report that he is better. Let us pray for them that the Lord may use them greatly in that town.

Bro. and Sister Lauver have been holding special meetings in the town of Smith.

Next week Bro. Litwiller expects to make a trip to the Paraguayan colony of the Mennonite brethren. He is being sent by the Relief Committee. Pray for him, that his visit may be a real blessing.

At present all the missionaries are enjoying good health and are all busy. Pray for us, that the good seed which is being sown may fall in fruitful hearts, and bear much fruit.

Pehuajo, F. C. O., Argentina.

A FRIDAY NOON JAIL SERVICE WITH JESUS AND THE PRISONERS

By Warren Long

For the Gospel Herald.

On the first Friday of each month, at 11:30, the mission folks leave for the county jail. We park our car near the jail and walk up the entrance steps. Here we open one of two large barred brass doors, and go in to another flight of stairs and ascend to another set of massive doors which leads us into a long hall. We turn to the right and follow the hall to the first door to the right, which takes us to the reception room.

The reception room is furnished with one large bench and a table. While sitting here a few minutes waiting for the clock to strike twelve so we may enter into the jail proper, a few more Christian workers come in to help in the services. As we sit in this room we seem to have an unusual feeling creep over us, for we see only gray, cold-looking walls, barred doors and windows, a calendar, and a picture. It is the atmosphere of the room in contrast with the picture that is so striking. This picture is a home coming on Christmas morning. A happy father and mother have just driven in their sleigh up to a humble cottage in the woods. Grandpa has gone out through the snow and frosty morning air without a coat and cap on to welcome them home, and grandma with her long, dark cape dress and apron and devotional covering on is standing in the door way. As we see this picture we can not help but think of Christmas, the time when the heralds brought the message of the birth of Jesus to the shepherds. While waiting for the clock's twelfth stroke we realize more and more that we have come to bring the message of Jesus to sin-sick souls.

The clock has just struck, and the turn key is swinging a large iron door open. We enter by way of the office and ascend to the first floor above in the elevator. Here we get off into a large hall and again no furnishings. We remove our hats and lay them on a small shelf or hang them on an unused gas jet.

Now we are in jail standing in a circle and the turn key has left us. But where is Jesus? We thought of Him in the reception room below as we saw the picture of Christmas home coming. Is Jesus with us now? Yes, our hearts feel comfortable in His presence and we humbly bow our heads and have a little talk with Him before we go into the hall that leads us to the corridors where the men are. We now enter this hall which is about thirty feet long. At each end of the hall is a corridor to the private cells where the men are. We divide our group, so a group will be at each end of the hall facing the men in the corridor.

"Hello fellows, come up here and we will have a Gospel service!" One or two will respond, "Come on, church! Come on boys, church!" Some are on their bunks sleeping, some are reading, and others are down the corridor sitting in a circle on the floor playing cards and smoking. By the time that they will all get up to the bars where our group is at each end of the hall, we will have an audience of thirty—thirty young men that look like they would range from senior high school to college seniors. They are a clean-cut looking group. We give them song books and ask them to help us sing. We will sing two songs and then have prayer and Scripture reading followed by a short message and an invitation to accept Jesus as their Savior. There were fourteen that responded to the call of Jesus and seven others that asked that we pray for them. We will close our service with prayer, a few admonitions, and the distributing of tracts and The Way.

We have been in jail now thirty minutes. Only one hour left for services on the last two floors. After bidding the boys good-bye and asking them to come to the Mission if they should get out before we get back, the Gospel group takes the stairs and ascends to the next floor.

Our group steps up to the bars and calls. "Hello, fellows, come up here and we will have a Gospel service." The usual response, "Come on, church! Come on, fellows, church!" is heard to echo from the one corridor. What is wrong with the other? Is it empty? No, as we look more carefully we can see some men in their private cells. But they are not coming out. Did they not hear us? "Hello, fellows, come up here and we will have a Gospel service." They respond with many boos. Oh! the awfulness of sin seems to creep more rapidly upon us as we hear those boos and see those barred doors and windows and cold, gray walls. Here is a real pitched battle with Satan. He is mobilizing his forces in the private cells for a very bitter attack upon the work of God. Our group takes its post at each end of the hall by the bars facing the corridors just like on the floor below. The one group has a visible audience and the other does not. The two groups begin to sing Gospel songs together and then have a prayer. This is followed by many boos from our invisible audience on the bunks. We continue with Scripture reading and a short message. This brings more boos. We give an invitation to our listeners to accept Jesus as their Savior. No one responds to this invitation, but six ask that we pray for them. We closed the service with prayer and prayed for them. After prayer these six who were in our visible audience were interested in expressing their appreciation to us for our interest in them even though the service and the group were not kindly received by the fellows in the opposite corridor. One of the six, with quivering lips and chin then said, "Do you remember Mr. ———? If you remember, in our last service he got saved. Well, he sure got salvation, for he prayed every day since." Then another of the six said, "Yes, he prayed silent until last night he offered his first audible prayer and then this morning the (Bulls) police came to take him away and he refused to go with them until they gave him enough time to have a farewell prayer with us fellows. He sure got salvation for we had church in here every day since he got converted." Praise the Lord for that soul's testimony. Right then and there our group was ready to smash back into Satan's teeth the boos he has created in the opposite corridor, for his battle that he has been waging there for the past three months has failed.

Only twenty-three minutes left. We must hurry up to the next floor, for we have two services yet. On this floor our services went through very orderly, with eight souls responding to accept Jesus as their Savior and five more requested that we pray for them.

After the singing on this floor the sisters go down to the second floor to the women's ward for a service with them. Out of an audience of five women two accepted Jesus as their Savior.

The clock is about to strike one-thirty and we must be over to the elevator, for it will soon be up. As we are leaving we notice a large iron ring fastened to the ceiling in the hall and directly below are two iron doors and a trigger in the floor. Quickly our minds catch the message, "The wages of sin is death."

The elevator has now taken us down to the first floor where we again find ourselves going through the iron doors and bidding good-bye to the officers. Passing through the reception room, we again see the sweetness of home and a celebration of Jesus' birth in the picture on the wall. As we are leaving and entering the street again we find ourselves talking about our experiences and rejoicing in the fellowship we had with Jesus and in the privilege of pointing hungry souls to Him.

Peoria, Ill., Aug. 13, 1932.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Tim. 5:20, 22; especially the first clause in the latter verse. E. H. S.

The thoughts evidently called for are the following: "Them that sin rebuke before all, that other may fear. . . . Lay hands suddenly on no man."

It is well to bear in mind that this is part of a series of instructions given by "Paul the aged" to his son in the faith Timothy, said to be the first bishop in the Church at Ephesus, and who, like all other young men needed the counsels from those who have had more experience. Moreover, this message is a part of the message "given by inspiration of God" as profitable for us in this generation as it was for Timothy in his day.

Paul is talking about discipline, throwing out cautions as to how we receive accusations against elders. But whether it be elders or other members, when sin is established in their records, or rather, when it is a clearly established fact that they did sin, let the rebuke be given impartially and before the whole Church: (1) because the sinner deserves it; (2) because of the salutary effect it has upon others.

The first clause in V. 22 may be applied to a number of conditions in the Church. In the first place, it is in harmony with the many scriptures counseling d e l i b e r a t i o n, caution, and thoughtfulness in action. Whether it be an elder to be ordained (or to be disciplined in case of irregularities), whether it be the choice of any one to the ministry or to some other position in the Church, or whether it is the administering of discipline or rebukes, be not hasty in what you do. Be sure that you know your ground; that you are right in what you do. Hasty actions in the Church have been the means of much harm.

Taking the first and the last of these two thoughts together, we have wholesome teaching against two extremes sometimes found in discipline. Let us be free and open, without hypocrisy, without partiality, without a disposition to cover up sin and shield the sinner. On the other hand, let us not be hasty in our conclusions, radical in our actions, or harsh in our words. Be prompt, but deliberate.

Every disciplinarian in the Church ought to read Paul's instructions to Timothy.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

TEN REASONS FOR A FAMILY ALTAR

God in the beginning established religion in the home. The altar fire in the home was intended to be kept burning continually.

The home needs the light, the warmth and the cheer of the altar fire.

The "reasons" subjoined are taken from a leaflet put out by the Family Altar League.

They are as follows:

"Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

"Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

"Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

"Because it will sweeten home life and enrich home relationship as nothing else can do.

"Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

"Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

"Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

"Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

"Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

"Because the Word of God requires it and in thus obeying God we honor Him who is the giver of all good and the source of all blessing."

W. E. Beiderwolf relates the following interesting incident:

"The story is told of a little Japanese girl who studied at an American college and spent a Christmas vacation in the home of one of her classmates. She had seen much else in America, but the thing she longed most of all to see on the inside was a Christian home, and such a home this one was known to be. She had a delightful time, and as she was about to leave at the end of the vacation time the mother said: 'How do you like the way we American folks live?' 'Oh,' she said, 'I love it. Your home is wonderful. But there is one thing I miss,' said the girl, with a far-away look in her eyes. 'It is this that makes your home seem queer to me. You know I have been with you to your church, and I have seen you worship your God there. But I have missed the God in your home. You know, in Japan, we have a god-shelf in every home, with the gods right there in the house. Do not Americans worship their God in their homes?' "

Christianity can never leaven our country unless it pervades the home life.—The Christian Nation.

THE OUTCOME OF AN UNPLEASANT DISPOSITION

It first showed in the very beginning of their married life. She had married him in good faith expecting in him those traits and virtues which make a man a good husband and father. But one day something went against his will, and he settled into a state of morose sullenness from which her tenderest tones and brightest smiles could not rouse him. When she tried to comfort him, he spoke to her harshly and ungratefully. She was hurt and worried, for she could not account for his sudden attack of the blues.

From that time on these attacks came on with increasing frequency, and she was unable to prevent them or to help him out of them. He was a good workman except when these attacks took him, then he had no heart for work or anything else.

By and by little children blessed their home, and while he was, when at himself, a kind and feeling father, when these spells came on he was cross and unfeeling with them. They came to look upon him always with doubt, and by the time they were in their teens, he had lost their respect and confidence.

The mother tried to do right by them, and she was all too conscious as the years went by that she bore the burden alone. Sometimes she knew not how to do to keep peace between the growing headstrong children and their equally headstrong and unreasonable father. What was the end to be?

At last he was growing old. He had never curbed this evil disposition of his, and every year found him more securely bound by its coils. There are habits of thought which can wreck a life as certainly as habits of drink or other vices. His wife's heart was as bruised and broken by his coarse and unkind speeches at these times of depression as many another woman has been by the effects of strong drink on her once noble companion, and his children were left as destitute of a father's protecting love and care as if this man who provided for their temporal needs were a stranger to them. He was unhappy when in the depths of despondency as any soul could be, and when the evil spirit of despondency was not upon him, he looked with disgust upon himself, who was proving so far short of real manhood. Yet he was bound by his unpleasant disposition.

In summing up conditions as they were in the home, one will have to acknowledge two mistakes from the beginning. First of all, if the wife could have recognized this disposition, she might have saved herself those years of married torture. It pays young people to look carefully before they take upon themselves the lifetime yoke. Second, if he, even after they were married, had taken himself in hand, he could have overcome his giant. It would have been a struggle, but he could have won the victory. No man or woman has a right to indulge a habit or disposition that brings upon the family such sadness and heartache.

Any disposition that is unpleasant, whether like this man's or not, if indulged in the home will bring disaster in its wake. Only those who are willing to bring their natures into control and subject to reason and right can justly take upon themselves the responsibility of home-building.—Mabel Hale in Gospel Trumpet.

FIRST CLEANSING OF THE TEMPLE

(Jno. 2:13-17)

By T. H. Brenneman

For the Gospel Herald.

13 The Jews' passover was at hand,
And to fulfill divine command,
Jesus, that He might share with them,
Went straightway to Jerusalem.

14 He found within the temple courts,
Unlawful practice of all sorts;
Their oxen, sheep, and doves they sold,
Then there were money-changers bold.

15 When He had made a scourge of cords,
He drove them from the temple wards;
The sheep and oxen He did rout,
And poured the changers' money out;
The tables all He overthrew,
With earnest protests not a few,

16 And said to those who sold the doves,
You're doing what God disapproves;
Take these things hence and be removed
Do that which is of God approved;
My Father's sacred house should not
Be made a merchants' trading spot.

17 Then His disciples bear in mind,
That in the book you written find,
And this applies, they did presume:
The zeal for God doth me consume.

Goshen, Ind.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

SUNDAY SCHOOL LESSON

Lesson for Sept. 4, 1932—Isa. 5:11-16

EVILS OF INTEMPERANCE

Golden Text.—Do not drink wine nor strong drink.—Lev. 10:9.

Introductory.—This is a temperance lesson. And the particular phase of temperance held forth in this lesson is that of abstinence from strong drink. In view of the present pernicious agitation to cast off all restrictions and educate the masses of people to exercise unbridled license in imbibing strong drink, this is a most appropriate time to study a lesson of this kind. Our golden text is a very timely advice—as applicable to-day as it was the day the advice was given. Strong drink inflames the lusts, impairs the health, and unfits man for sober duty. Total abstinence from strong drink is not only taught in the Bible but it is sustained by common sense. It is the course in life to be followed, sustained by economic, moral, and spiritual reasons.

The Curse of Strong Drink (11, 12).—Our lesson appropriately starts out with a "woe." Isaiah goes on to describe the habits of the drunkard. His passions being inflamed by the accursed liquid, he rises up "early in the morning" (if he is not already surfeited with the fiery liquid) to imbibe more of that which has already made him abnormal. He keeps on drinking "until night, till wine inflames" him. He is tanked up about right to make him imagine he is having the time of his life. The harp, the viol, the tabret, the pipe, and the wine have an especial attraction for him. These are usually found in the feasts of them that are given to much wine or other strong drink.

But, says some one, I make a difference between moderate drinking and carrying on at a rate described by Isaiah. It is the favorite argument of the moderate drinker. He has sense enough to know when to stop—so he claims. But the fact is, the farther along the moderate drinker gets the less he exercises this good sense. Gradually he becomes more indifferent as to his habits, loses control of himself, and in the end the tippler becomes the toper. You never saw a drunkard that was not at one time a moderate drinker. And the well meaning moderate drinkers who make great claims to their ability to control themselves who afterwards become the self-abandoned, dissipated, drunken outcasts are entirely too numerous to make it safe to be a moderate drinker. The best advice ever given man is that found in our golden text.

Results of Strong Drink (13-16).—The prophet goes on. He points to the people in captivity. Through their excesses they had so weakened themselves, become so trifling and worthless and unwise, that they became an easy prey to their enemies. And the most wretched captivity is that of being held in chains of slavery to strong drink and other forms of sin. Because "the multitude dried up with thirst" and the consequent depravity had overtaken the people, "hell hath enlarged herself" and the glory, pomp, and pleasures of the dissipated people were absorbed in it. Both the mean and the mighty fell before the power of the conqueror, the nation was wasted in an orgy of sin. The climax, however, is not reached in this life but in the judgment to come. To all who are tempted with the lure of moderate drinking the warning is given: "Be not deceived; . . . drunkards, shall not inherit the kingdom of heaven." And drunkards are only moderate drinkers in an advanced stage.

God's Judgment upon Drunkards (22, 23).—"Woe unto them that are mighty to drink wine." Did you ever hear people boast of how much they could drink "without feeling it?" Even moderate drinkers take a delight in boasting that they never feel the effects of what little they imbibe. Their superior mentality enables them to know exactly where they should stop; and they look with contemptuous pity upon the poor man who takes the stand of total abstinence and thus misses the many blessings of liberty (?) which they enjoy. As they make progress in their exercise of "personal liberty" they gradually become more boastful as to their capacity to stand up under the load of unusual quantities of strong drink. The amount of beer, hard cider, wine, gin, ale, whiskey, and even alcohol, that they drink would make others "dead drunk"—an evidence of their "superiority." We have known a few cases where men could drink an ordinary glassful of pure alcohol and stand up under it about as well as the ordinary man would stand up under so much beer. They were "mighty to drink"—according to drinking man's code, an accomplishment that would make some drinking men swell with pride over such an achievement! But God has a "WOE" for all such, even though they are the envy of other "men of strength to mingle strong drink." Ruin and desolation, "shame and everlasting contempt," is the end of all dissipation. "Every man that striveth for the mastery is temperate in all things."—K.

Bible Meeting Topic

THE GOLDEN RULE.—Matt. 7:12; I Cor. 13:1-13

Topic for September 4

MOTTO

"Thou shalt love thy neighbour as thyself."

OUTLINE STUDY

I. The Golden Rule Applied.

1. In judgment.—Matt. 7:1-5.
2. Buying and selling.—Prov. 16:11; Prov. 20:14.
3. In speech.—Isa. 33:15.
4. Toward the needy.—I Jno. 3:17; Jas. 2:2-6.
5. Toward the outcast.—Isa. 58:6, 7.
6. Between husband and wife.—I Pet. 3:1-8; Eph. 5:33.
7. Between children and parents.—Eph. 6:1-4.
8. Between masters and servants.—Eph. 6:5-9.
9. Toward the erring.—Gal. 6:1-5.
10. Between the elder and the younger.—I Pet. 5:1-5.
11. Between one another.—Eph. 4:31, 32; Col. 3:12-14; I Thes. 5:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Outline.
2. The Golden Rule in Our Hearts:
   a. Preparing the Heart for It by Turning from Evil.
   b. Giving Jesus a Place in My Heart.
3. The Golden Rule in Our Actions:
   a. In Our Homes.
   b. Among Our Playmates.
   c. In Our Words and Deeds.

For Seniors.

1. The Golden Rule in the Purpose of the Law and the Prophets.
2. The Golden Rule in Action.
3. The Means of Power to Live Out the Golden Rule.

PERSONAL THOUGHT

Has the law of Christ set me free from the law of selfishness?

SEED THOUGHTS

Our love for Him is manifested in our love toward others.—Sel.

Remember, you may yourself deserve rebuke one of these days; and as you would like this to be done gently and privately, so keep your remarks upon others within the happy circle of tender love. To rebuke in gentle love is difficult, but we must aim at it till we grow proficient. Golden snuffers, remember; only **golden** snuffers. Put away those old, rusty things—those unkind, sarcastic remarks. They will do more harm than good, and they are not fit things to be handled by servants of the Lord Jesus."—Spurgeon.

I'm longing to live a beautiful life—
The life that in dreams I see;
I cannot live it from day to day,
I cannot walk in the beautiful way,
The word in season I cannot say,
If Jesus is not with me.

How can it be a beautiful life—
This faltering life that I bring?
Jesus must dwell in this heart of mine,
Filling me daily with joy divine;
Jesus through all my life must shine
To make it a beautiful thing.

—Margery Isabel, in Girl's Weekly.

I Cor. 13:1-13.—This chapter defines the meaning of love and shows its value in comparison to other qualities in the Christian character.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, AUGUST 25, 1932

Field Notes

Bro. J. R. Shank filled an appointment at Pleasant Valley church near Harper, Kans., on Sunday evening, Aug. 14. D.

The Bethel congregation near Garden City, Mo., was favored by a message through Bro. E. C. Bowman of Freedom, Mo., on Aug. 14. D.

Arrangements have been made for the ordination of a deacon in the Maple River Church near Brutus, Mich. Sunday, Sept. 4, is the day set for the ordination. Y.

Brethren J. R. Shank of Versailles, Mo., and Leroy Cowan of Birch Tree, Mo., visited the congregation near Oronogo, Mo., en route to Crystal Springs, Kans. D.

Those changing addresses will confer a favor by informing the Publishing House promptly rather than have the information sent us through the post offices.

Brethren I. G. Hartzler and L. C. Miller filled appointments at Yoder, Kans., on Sunday Aug. 14. Bro. Miller also preached at the Hutchinson Mission the same day. D.

A goodly number of bishops, ministers, deacons, and laymen gathered in good time near Crystal Springs, Kans., for the Missouri-Kansas Conference, held Aug. 15-19. D.

Bro. Daniel Augsburger, the minister in charge of the Midway congregation near Osborn, Ohio, writes: "We are arranging for an all day meeting about Oct. 9."

Saturday, Aug. 27, is the date announced for the beginning of a series of meetings at the Martins Church near Orrville, Ohio, with Bro. S. G. Shetler of Johnstown, Pa., in charge.

The brotherhood in the community of Springs, Pa., enjoyed a series of meetings conducted by Bro. J. Irvin Lehman of Chambersburg, Pa., beginning Friday evening, Aug. 12.

Bro. J. D. Mininger's health did not permit him to attend the annual meeting of the Missouri-Kansas Conference held near Crystal Springs, Kans., Aug. 15-19. His presence was greatly missed. D.

The Missouri-Kansas Conference appreciated the presence of a few of its aged members—Bishop S. C. Miller and Andrew Shank. Both of these brethren are past the fourscore-year mark. D.

Change of Address. — Bro. R. E. Myers, listed among the members of the Publication Board at Minot, N. Dak., gets his mail at Surrey, N. Dak. A change in mail routes is responsible for the change in address.

Change of Address.—Bro. Daniel Augsburger and family, from Osborn, Ohio, to Dayton, Ohio, R. 9. The change in address is due to a change in mail routes. Their congregational relations remain the same as before.

Bro. Harold S. Bender of Goshen, Ind., spent the first two weeks of August among the brotherhood in Ohio, dividing his time between working in the interests of Goshen College and giving talks on Russian Mennonites. Y.

Among the visitors to the Missouri-Kansas Conference, (held near Harper, Kans., last week), from other conferences we mention Brethren N. H. Mack, A. A. Landis, D. D. Miller, J. W. Shank, P. A. Friesen, and M. C. Lehman. D.

A brother writes from Mountville, Pa.: "Brethren B. B. King, Melvin Bishop, Henry Lutz, and J. H. Mosemann have been slated for a Bible meeting at Columbia Mission Aug. 27, in the evening, and on Sunday, the 28th, all day."

Bro. J. W. Geil and wife, son Edwin, and daughter Anna, spent Sunday, Aug. 14, with friends and brethren in Mahoning Co., Ohio. It was their intention after visiting in several communities in Ohio, to return to their home at Broadway, Va.

Bro. Milo Kauffman of Hesston, Kans., writes quite hopefully concerning prospects for the coming year. Among other things he says: "Busy with plans for opening. Lots of interest manifested. My hopes are still quite high."

The Lord willing, the regular month-end Christian life conference at Frazer, Pa., will be held Saturday evening, Aug. 27, and Sunday morning, Aug. 28, by Bro. John W. Hess. Sunday evening will be supplied. H. G. B.

A brother writes us from Richfield, Pa.: "We have a class of 13 applicants for Church membership. On Saturday, Aug. 27, we will have an all-day meeting at Cross Roads; baptismal services in the forenoon and a harvest meeting in the afternoon."

At this writing Bro. C. F. Derstine of Kitchener, Ont., is engaged in evangelistic work in Holmes Co., Ohio. A brother writes from that community: "Meeting in progress at Berlin. House filled the opening nights. Berlin, 15th to 21st; Martins Creek, 22nd to 28th."

Bro. Noah H. Mack of New Holland, Pa., filled an appointment at Yoder congregation, Yoder, Kans., Saturday evening, Aug. 13. He, with Brethren M. C. Lehman and P. A. Friesen, filled appointments at Pennsylvania Church and Hesston congregation Sunday, Aug. 14. D.

Bro. Oscar Burkholder of Breslau, Ont., closed a series of meetings at the Mennonite Mission in Ft. Wayne, Ind., on Sunday evening, Aug. 14, with three public confessions as one of the visible results. The meetings brought forth good interest and good attendance.

Bro. J. M. Nissley, superintendent of the Altoona Mission, writes us: "The Lord willing, an all-day Christian workers' meeting will be held at the Mennonite Gospel Mission, 4th Ave. and 25th St., Altoona, Pa., on Saturday evening and all day Sunday, Oct. 1 and 2."

Bro. Robert P. Dayton of Ridgeley, W. Va., who has been under the doctor's care for some time and was unable to attend the recent meeting of his own district conference, is, we are glad to learn, on the road to recovery. May the recovery prove to be complete and permanent.

Eternal Security.—The article on this subject, by Bro. J. L. Stauffer which appeared in the Gospel Herald a month ago, has been put into tract form and may be had at a nominal cost by sending either to Bro. J. L. Stauffer of Harrisonburg, Va., or Bro. J. H. Mosemann of Lancaster, Pa.

Bro. Aaron Mast of Westover, Md., filled a number of appointments in the Southwestern Pa., conference district after the recent district conference held at Scottdale. On Friday night he was at Masontown, and expected to spend Saturday night at Martinsburg, and Sunday, Aug. 14, in Mifflin Co., Pa.

Among those in attendance at the recent Sunday school conference at Leo, Ind., was Bro. E. M. Stahley of Terra Bella, Calif. He is on an extended visit among congregations and with friends in middle western states, his former home being at Nappanee, Ind. He took an active part in conference work.

Corrections.—In our field note of Aug. 11 announcing the coming young people's institute at Kitchener, Ont., the name of Bro. C. F. Derstine as one of the instructors was unintentionally omitted. We are also informed that the total enrollment of the recent summer Bible school at Kitchener was 456, instead of 390 as reported.

Bro. Amos Hostetler of Topeka, Ind., field secretary of the Indiana-Michigan Mennonite Sunday School Conference, visited each of the thirty-two Sunday schools in the district during the past year, the last one being that at the Clinton Frame Church near Goshen, Ind., on Sunday, Aug. 14. He has been reelected for another year. Y.

The brotherhood at Ephrata, Pa., has arranged for a two-day meeting at the Ephrata Mennonite Church, Sept. 4 and 5. An interesting program has been arranged, upon which there appear the names of Bro. Melvin Bishop of Blooming Glen, Pa., besides a number of workers from surrounding congregations in the district.

A Correction. — In a recent announcement concerning Hesston College and Bible School it was stated that the tuition for the High School Department is to be $30 per semester for the coming year. We should have stated, $25. So much the better for the students. There ought to be enough more in attendance to make it just as profitable for the school.

Bro. Edwin Yoder of Topeka, Ind., was not able to take his place as moderator of the Indiana-Michigan Mennonite Sunday School Conference last week because of the serious illness of his wife. In his absence the assistant moderator, Bro. Ray Yoder of Wakarusa, Ind., took his place. Many are the prayers that Sister Yoder may again be restored to normal health. Y.

If previous arrangements were carried out, Bro. S. G. Shetler of Johnstown, Pa., filled an appointment at Pleasant Grove Church near Chambersburg, Pa., on Thursday evening of last week. He expected, D. V., to attend an all-day meeting at Churchtown, Pa., on Friday, Aug. 19, and remain in the community over Sunday and preach for the congregations at Churchtown and Slate Hill.

Bro. Stanford Mumaw of Dalton, Ohio, preached an acceptable sermon at the Scottdale Mennonite Church on Friday evening of last week. He was on his return home from points farther east, having attended the recent meeting of the Virginia Conference and spending the intervening time in fellowship among the brotherhood and filling appointments in various churches in Virginia and Lancaster Co., Pa. He left for home soon after delivering the message at Scottdale.

The annual meeting of the Indiana-Michigan Sunday School Conference, held at Leo, Ind., Aug. 16-18, was well attended; both on the part of people living in the conference district and by workers from other fields. "Well pleased with the Conference," is the concensus of opinion expressed, as we gather from one who was in attendance. Among the aged pillars of faith present whose voices have been heard in conferences for many years, these names were mentioned: D. J. Johns, E. L. Frey, J. S. Hartzler.

Bro. Paul Erb of Hesston, Kans., writes us from Mazeppa, Alta., under date of Aug. 10: "I am leaving Calgary next week to return to our work at Hesston for the coming year. Most of our time during the past nine weeks has been occupied in evangelistic work." Bro. Erb speaks very warmly of the fellowship enjoyed during the past few months. Arrangements have been made to continue the work at Calgary, although no resident minister has as yet been secured for the place. It was the intention of Bro. and Sister Erb to go via Creston, Mont., and La Junta, Colo., on their return to Hesston.

A Request. — Mt. Airy School for Deaf Children, located near Germantown, Pa., has had in its care a number of children during the last year. We are interested in knowing how many children from our Mennonite homes (or near kin) will be there this coming school term. Please send the names of such children and parents, that you know, to my address at Ephrata, Pa.

Amos S. Horst.

In a personal letter accompanying this announcement, Bro. H. explains that his object in making the request is that arrangements might be made to get these children to church and Sunday school on Sundays.—Ed.

Recent Publishing House visitors include the following: A. H. Hershey and wife and daughter Esther, and Ada Gockley, Manheim, Pa.; Emma Hunt, Lititz, Pa.; Lizzie Bomberger, Elm, Pa.; Ora M. Keiser, Wayland, Iowa; Fred J. Gingerich, Versailles, Mo.; Moses Slaubaugh, Canton, Ohio; Cora Kauffman, Hopeland, Pa.; Naomi Smoker, Waynesboro, Va.; Mary Kinsinger, Grantsville, Md.; Florence and Mabel Bittinger, Springs, Pa. Most of these had attended the Southwestern Pa. Conference and remained a day or more to extend their visit. Other visitors include Kenneth Berkshire of Masontown, Pa., John Hartman and wife of Elida, O., and Kenneth Good and wife of Harrisonburg, Va.

Correspondence

Springs, Pa.

Greetings to Herald Readers:—We are looking forward to a feast of good things. At our regular business meeting it was decided to have Bro. J. Irvin Lehman begin a series of meetings Friday evening, Aug. 12.

The following organization was effected for our congregation for the coming year: Church Sec., Elmer E. Bittinger; Treas., N. S. Maust; Mission B. member, Resley Tressler; Cor. Secy., Alta Haning; Trustee for 3 years, Cleman Folk; other trustees whose terms have not expired, D. D. Otto, J. H. Bender; Chors., Walter Otto and Mrs. Mark Bender; Ushers, Cleman Folk and Floyd Maust; to lift offerings, Allen Wengerd and Paul Miller; Supervision of Parking, Homer Maust and Lloyd Otto; Supt. of Mt. mission work, Elmer E. Bittinger; Bible Conf. instructors for between Christmas and New Year's, O. N. Johns and Aaron Mast.

The Sunday school organization is as follows: The nominating committee consisting of Cleman Folk, Norman Maust, and Hermon Bender, with the local ministry presented a slate of nominees upon a printed ballot which was voted by the congregation resulting in election of the following: Supts., Orden Miller, Paul Haning; Secy., Florence Bittinger; Treas., Elam Miller; Chors., Walter Otto and Anna Bender; Librs., (Main room) Ray Stevanus and Beulah Tressler; (In basement), Samuel Haning; Custodian of Library, Norman Miller; delegate to S. S. Conf., Walter Killius. Home Dept.: Supts., C. F. Killius, Homer Livengood; Cradle Roll Supt., Annie L. Miller.

The young people's meeting was organized in the same manner as S. S. resulting in election of following officers: Supts., Walter Otto; Asst's., Resley Tressler and Homer Yoder;

(Continued on page 444)

Miscellaneous

LIVING OUR PROFESSION

By Elmer Schrock

For the Gospel Herald.

Lord, help us to so live in each passing day
That others may see we are following Thee;
For then when we tell of the Calvary way
Our lives and our words they will both agree.

Then, too, we will not cause any to stumble
But be shining lights along the dark way;
Help us in Thy service to ever be humble,
And willing to serve Thee from day to day.

Chenoa, Ill.

HOW STRENGTHEN OUR MINISTERIAL FORCE IN THE MENNONITE CHURCH

By J. M. Nissley

For the Gospel Herald.

(Synopsis of an address delivered before the recent meeting of the Southwestern Pennsylvania Conference.)

Just to ordain men to the office of bishop, minister, or deacon will only increase the number now in the service but will not increase the force. To increase our ministerial force we must ordain better qualified men than we now have.

The Church needs to pray. Luke 10:2. We have the example of the apostolic Church. When they wanted laborers (Acts 13:1-4) they fasted and prayed and the Spirit revealed unto them Paul and Barnabas. Hands were laid upon them, and they were sent out. You will notice these men were tried and experienced men before they were sent out. It would be well for the congregations to ordain men to assist in the home congregation until they have experience, and then send them out to unsupplied places, or have the man placed at the future place of work on trial to see if he makes good and can fit in with the folks working before he is ordained. The Church has suffered, and serious mistakes have been made, by sending men without experience to supply the needy congregations. If the man does not make good, then all the responsibilities lie on the man and he must bear the brunt of the work all his life. This is not fair. The man himself is not to blame. I feel the Conference is to blame rather than the man. As these needy neglected fields are the hardest places to fill, the strongest and ablest men are needed there.

The Church needs to have a lookout committee. "Wherefore, brethren, look ye out among you . . ." (Acts 6:3). This lookout committee consists of the ministerial body of the local congregations—for brethren that have the following qualifications:

1. Have a definite experience with the Lord, knowing they are "sinners saved by grace."—I Tim. 1:15.
2. Faithful men.—II Tim. 2:2.
3. Men "apt to teach."—II Tim. 2:24.
4. Have a passion for lost souls.—II Cor. 5:14.
5. Know how to lead a soul to Christ.
6. Loyal to Christ.
7. Loyal to the Church.
8. Willing to defend the whole Gospel by precept and example.—Jude 3.
9. "Honest report"—among those who are without and within the Church.—Acts 6:3.
10. Moral, pure lives.—II Tim. 2:21, 22.
11. Have a God-given conviction for the work rather than man-conviction.—I Tim. 1:1.

To strengthen the present man in the ministerial force in his capacity we want to note the following means:

1. Take more time in studying the Word.—II Tim. 2:15; Jno. 9:35.
2. Spend more time on your knees.—Acts 20:31.
3. Have access to a minister's library.—I Tim. 4:13.
4. Have a greater vision of your calling.—Acts 20:28.
5. Have unity among the ministry.—Psa. 133:1; Matt. 12:25.
6. Have unifying preaching and teaching in interpretation of the Scriptures.
7. "Preach the Word."—II Tim. 4:2.
8. Ministerial meetings—private sessions to discuss problems of the minister.
9. Ministers' normals, such as are connected up with our Bible schools.
10. Wholesome discipline among the ministerial body.—Tit. 1:13.
11. Wholesome discipline among the laity.—II Thes. 3:14, 15.
12. "Take heed unto thyself."—I Tim. 4:16.
13. Not to be entangled with the world.—II Tim. 2:3.

The congregations can help to strengthen the ministerial force—

1. By prayer, like Aaron and Hur did to Moses their leader.
2. By financial support, so the ministers may have more time to give to their work and by these means a library might be purchased for them individually, or a circulating library might be established for the ministers in the district who have access to same.
3. Show no partiality in the ministry.—I Cor. 3:4-9. Sorry to say, sometimes you hear this: "If this certain minister preaches, I will not go to the services." There should be no respecter of persons. Partiality is very weakening to the minister's force.
4. Obedience to the overseers.—Heb. 13:17.
5. Consistent living and consecrated lives.—Rom. 12:1, 2.

Altoona, Pa.

NEVER REJECT THE CALL

By M. B. Dombach

For the Gospel Herald.

Attending services regularly and not a stranger in the congregations, although not being a regular attendant with this particular congregation, he was marked as a member of the denomination. His name was known among the members, but never being forward and active in the work being done, always feeling satisfied best as one of the congregation sitting back, while the other person or persons were doing the work such as instructing and explaining God's Word to others. One day he thought for a change he would attend services in another congregation. He entered the house and located himself in a section of the house which appeared would make all things comfortable for himself to see and hear the speakers.

It often occurred after completing the Sunday school lesson if any person was present within the congregation as a visitor from some other congregation that the superintendent of the Sunday school would possibly invite him to give an address to the Sunday school scholars. So it happened at this meeting. The superintendent and this man were well acquainted. The superintendent knew this man was no regular attendant here so his name was called out with an invitation to give a short address to the Sunday school. He was greatly surprised.

The thought came to him immediately, Can it be possible that call was intended for me? Quick thinking was done, all requiring the time of but a few seconds. Well, it surely must be intended for me. No other person has responded, and I know no other person within the congregation having the same name. What will I do? I have never prepared an address, and certainly I should never reject the call, as it has been always taught me not to reject a call to the front where some of God's good works are to be examined with me being used as His servant. So he decided before he would reject this call he would respond. Yet never having such experience he was confident if he would do what he was capable of doing it would be accepted by God.

This experience was sufficient for this man. He never again went to attend services unprepared. And as time continued he was called to the front more frequently whenever present in the different congregations. This brought him to the conclusion that what little work he did when responding to the first call to the front was acceptable to God and must have been beneficial somewhere. He also received the thought that he surely must be responsible to God to some extent in aiding to accomplish such work that God desires to have completed among His people. All these experiences from the day this man received the first call, which he responded to, induced him to work for God with increasing zeal continually.

What are the results if we reject these calls? We know if we are called upon, one time by our neighbor to assist him in anything at any time and we reject his desires that one time, it may be possible he will take the thought this time that his call for assistance from his neighbor was very unexpected, also without a warning beforehand. So probably according to what work he was engaged in made it very inconvenient and entirely im-

possible for him to respond. This time he may be excused. A second call between these neighbors, similar to the first call is made. Again there is no response. A similar excuse is given for the cause. So it continues in the future this same person endeavors to receive assistance from time to time from his neighbor, but never is there a response. At last he ceases to make any more calls upon this neighbor for assistance. His experience shows him it is useless. He loses all confidence in that neighbor, neither does he have a desire to go to his home.

Before this they often would spend spare moments in pleasant ways together. The person here who had been calling upon his neighbor for assistance at different times believes now he is not welcome at that home anymore. He also desires to take that course which will not cause him to be a burden to any person. So at this time their associating together ceases. Time went on. These two neighbors seldom got to see each other any more.

But what occurs? As neighbors few and far between, one day long afterwards the one who was expected to give assistance in past days met with misfortune in a number of ways. Affliction entered the family, crops were not getting their attention, it was difficult now to have all necessary work done about his home without assistance. The only neighbor to whom he would go and ask for assistance was the very one who asked the same of him in former days. Now he only sees the great mistake he made when rejecting the calls for assistance from his neighbors. What was he to do? It was not his desire to go to him now for aid, but he saw if it was possible to have the required work accomplished at his home, this was the only plan. It was a severe task for him to approach this neighbor with such a plea for aid. Too late now, but he sees his selfish, cold-hearted disposition as shown toward his neighbor and understands the only way to accomplish anything is to go forward, meet his neighbor face to face and apologize, ask him to forgive him, and explain conditions at his home, telling him he is in need now too and has come to ask assistance of him.

He adds to this however, "I suppose if your desire is to do to me as I have done to you, my call will be rejected."

Now as we come nearer a conclusion can it be understood by every person why it is taught that we should never reject the call. In all ways when called to aid in work directed by God and you reject, what are the results? We will suffer in the end. There will always be a penalty to pay one way or the other. So coming to the final point of our story we will advise you never to reject the call coming from God. If such is done, what are often the results? Death, with continual torment through all eternity. Often this call from God is rejected one time with a simple excuse, but at the same time holding to the desire of accepting, however believing that it will be safe to postpone for this time yet. The call may come again in the near future. The same postponement is made. Again the call will come. This time it does not follow the other so closely, and does not seem to be so impressive as before, and the danger in the future if not responding does not appear as great as before. Now is the time the danger is becoming the greatest. Why do we mention it this way? Do you not understand what is occurring? The hearts of those unto whom the calls were being made by God are beginning to harden. Or in other words, we may mention the space between these hearts and God becomes greater and sound of God's calls becomes fainter. What occurs next? The time has now arrived when God's call is not noticed anymore. What is the cause of this? Is there no desire put forth to hear God's call anymore? Or, has God ceased calling? What do we read in God's Word? "And the Lord said, My spirit shall not always strive with man" (Gen. 6:3). These words should be sufficient to explain clear enough for any person to understand what has occurred.

Take heed to this warning: Never reject the calling of God. If you observe this warning many blessings are promised by God and peace and happiness will accompany you all the days of your life.

Lancaster, Pa.

EASTERN MENNONITE SCHOOL NOTES

The last news notes from this place looked forward to Summer School. We must now look back over that blessed time. Each student has testified to the fact that it was indeed an experience rich and rare. Summer school opened June 14 with an enrollment of eight. A few days later our number was brought up to eleven. Though we were not permitted to have quantity we hope we had quality. With five teachers for our group we were almost privileged with individual instruction.

The chief interest outside of our school work was our devotional meetings—and especially prayer circle. Each evening we met on the front lawn and listened to God speaking to us through nature. But the evening of special interest was Wednesday, when we would gather on the "hill" back of the school at nine o'clock. Bro. John Mumaw opened this series of meetings with the subject, "Places of Blessing." And these nine o'clock meetings have been "places of blessing" for us throughout the summer. To say they have been inspiring is putting it mildly. The unique thing about these meetings was the darkness. Hearing voices coming out of the darkness, seemingly detached from their persons, almost made us feel as though God were speaking to us. The calm, holy quietness seemed to become a part of us. And I am sure the influence of these meetings and the memory of them will linger until our faith culminates in sight.

The Friday morning devotional meetings of each week have been uplifting as well. With only our small group it was easy to discuss topics and problems of a devotional nature in a very informal and helpful way.

On July 18 Bro. J. Kore Zook and family of Roseland, Nebr., visited our chapel services. Bro. Zook's theme was "Qualifications of a Christian Worker," based on Phil. 3.

Bro. Stanford Mumaw of Dalton, Ohio, visited us the morning of Aug. 1. He spoke of the high character of the work of a school teacher, impressing us with the fact that when we teach we are not merely teaching school but teaching boys and girls.

Our Sunday services, though not as largely attended as during the winter months, were well attended, ranging from seventy-five to one hundred. Bro. John Garber of South Boston, Va., preached for us the morning of July 31. Text, Heb. 12:1.

A group of six of the summer school students made a Gospel trip to Needmore, W. Va., rendering an evening program on Saturday, July 30 and a morning and afternoon program on Sunday, July 31. The people were hungering and thirsting for the Word. We were impressed anew with the wonderful message we have to give. It feeds hungry souls, gives thirsty souls drink, and completely satisfies longing souls.

On August 2 the summer school students were entertained at supper by Sister Sara Shank of Broadway, Va. A very enjoyable evening was spent, closing with a prayer circle discussing "Worthwhile Things in Life."

On account of the Virginia Conference at Springdale we had no school for two days.

The crowning event of the summer was the Old Folks' Singing held August 11, to celebrate the one hundredth anniversary of the publishing of the Harmonia Sacra by Joseph Funk. The memory of this great work has been kept alive in numerous old folks' singings held annually in different parts of the Shenandoah Valley, the most prominent of which is that held on New Year's day at Weaver's Mennonite Church. On account of the very large attendance that was expected, request had been made to hold this centennial song service in the tabernacle; but since this was destroyed permission was granted to hold it in the chapel. The largest crowd that this campus ever witnessed was assembled, people coming from a number of states. The main feature of the day was the singing from this old book now having passed through nineteen editions. Addresses, chiefly of a historical nature setting forth the life and work of Joseph Funk were given by Dr. C. J. Heatwole, Dr. J. W. Wayland, J. K. Ruebush, and Bro. H. A. Brunk of the faculty.

Aug. 12, 1932. Cora Kauffman.

CORRESPONDENCE

(Continued from page 441)

Secy., Catherine Miller; Treas., Ray Maust, David Bender.

The Sunday School Tea. as appointed by the Ministry with both old and new S. S. Supt's. resulted in the following teachers: Mrs. O. R. Bender, Florence Bittinger, Anna Bender, Mrs. Stewart Rodamer, Alta Haning, Mrs. N. E. Miller, Aaron Miller, Marie Bender, S. J. Maust, Elmer Bittinger, Herbert Maust, Walter Otto, Norman Miller, Mrs. Clyde Shrader, Norman Maust, Mrs. Cleman Folk and two substitute teachers, Alma Maust and Resley Tressler.

The following officers were appointed by the ministry and approved by the congregation for the mission Sunday schools of the mountains in Maryland: Laughlin S. S.: Supts., Norman Maust, Norman Miller, Secy.-Treas., Alma Maust; teachers, Norman Maust, Norman Miller, Walter Killius, Alma Maust, and Mrs. Norman Miller. Lageer S. S.: Supt., Elmer Bittinger (no assistant at present); Secy., Susie Orendorf, Treas., Clarence Orendorf; teachers, Elmer Bittinger, Alta Orendorf, Susie Orendorf. Bear Hill S. S.: Supts., Resley Tressler, Elmer Miller; Secy.-Treas., Mrs. Resley Tressler; Teachers, Edith Miller, Hazel Miller, Nellie Beachy, Resley Tressler, Elmer Miller, and McKinley Beachy.

The prayer meeting organization effected in prayer meeting resulted in election of the following: Supts., Elmer Bittinger, Resley Tressler, and Walter Killius.

Other Officers: Bible Conf. Committee: Paul Haning, S. J. Maust, and Walter Otto; janitor, Mintie Stevanus.

Aug. 8, 1932. Alta Haning.

Palmyra, Mo.

Dear Herald Readers, Greetings:—The Lord has blessed us with a fruitful season and with "all spiritual blessings in Christ." May we especially treasure the spiritual ones.

July 22, Bro. and Sister J. R. Shank visited our congregation. In one way it was a home-coming for Bro. Shank, for he grew up, in part, in this community. The sermon preached by our brother in the evening was just what we were needing as a "little flock." We were encouraged.

Aug. 11, Bro. and Sister I. E. Burkhart of Hesston, Kans., stopped with Bro. Kreiders for the night. The Burkharts were making their return trip from Scottdale, Pa., and Ontario, where they visited their parents and other relatives.

Our average Sunday school attendance is about twenty-seven. We recently started a Sunday school library. Although we are few in number, we enjoy the blessing of God and are hoping by His blessing to continue to grow. Pray for us.

Fraternally,

Aug. 17, 1932. Philip Kreider.

Continental, Ohio

(Mt. Pleasant congregation)

Dear Herald Readers, Greetings:—We are very sorry to say that our minister is forced to sell his home of 70 acres which lies 15 rods from the church. We thought probably some minister would like to know of this and make his home here, or probably some church worker that is looking for a home more than the ordinary. He has a buyer, but not of our faith, and not much hopes of ever being one. We are praying that some one will respond at this cry for help, which must be done in the next few days. If any one feels impressed to come this way write to Fannie Spitnale, Cloverdale, Ohio, or come to Mt. Pleasant congregation.

Aug. 15, 1932. Cor.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its fifty-seventh annual session at the Scottdale Mennonite Church, Scottdale, Pa., Aug. 11, 12, 1932.

Bro. J. W. Hess of Akron, Pa., conducted the devotional services reading Eph. 4:1-16 and leading in prayer.

Bishops.—J. N. Durr, J. A. Ressler, Daniel Kauffman, I. K. Metzler, A. J. Metzler, Aaron Loucks, Jas. Saylor.

Ministers.—L. A. Blough, G. D. Miller, Alexander Weaver, S. G. Shetler, J. A. Brilhart, W. C. Hershberger, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, M. B. Miller, Harry C. Blough, Irwin Stonerook, Chester Helmick, John L. Horst, Roy Otto.

Deacons.—John F. Harshberger, Levi H. Weaver, Albert Kauffman, Sem K. Eash, C. B. Shoemaker, M. J. Livengood, W. E. Replogle, L. D. Yoder, Wesley Yoder, Jacob L. Kinsinger, S. J. Maust, Loransa Kaufman.

Bro. S. J. Maust, who was ordained deacon at Springs was admitted into our Conference.

The visiting ministers accorded privilege of honorary membership were:

Ministers.—Paul Graybill, E. D. Hess, Elmer Yoder, J. W. Hess, J. Irvin Lehman, Harvey Shank, J. W. Geil, Aaron Mast, J. F. Bressler.

Deacon.—Uriel Zook.

The minutes of last year's conference were read by the secretary, and approved.

The following appointments were made: Resolution Committee: A. J. Metzler, Aaron Mast, S. G. Shetler; Nominating Committee: I. K. Metzler, L. A. Blough, G. D. Miller, M. J. Livengood, J. N. Durr.

The Conference sermon was preached by Bro. G. D. Miller of Springs, Pa., using as his text, Luke 24:47, 48.

Responses were given by the brethren, A. J. Metzler, Harry C. Blough, Sem K. Eash, of the home district, and Bro. J. W. Geil of Broadway, Va.

Following this were a number of tabular reports which will appear in the full report to be printed later in pamphlet form.

Treasurer's Report

July 1, 1931 to June 30, 1932

Balance on hand July 1, 1931	$294.71
Amounts received during year:	
Conference offering at Springs	73.24
Sunday School Conference Treas.	6.76
Mission Board Treas.	157.20
	$531.91
Paid out:	
Traveling expenses to Gen. Conf., and Gen. Miss. Board	88.60
Printing, postage, etc.	67.95
For eatables at Springs Conf.	73.24
Balance on hand July 1, 1932	$304.12

Report accepted.

The **Gortner Mission Station** is located at Gortner, near Oakland, Md., and is under the care of M. B. Miller. Services are held monthly (morning and evening) in a union church building, and are well attended. Spiritual condition, fair.

There are some outside influences that are not helpful, but the work is encouraging.

Sunday school is conducted the year round, and in the past year evangelistic services were also conducted, by Bro. O. N. Johns of Canton, Ohio. We have a membership of eight.

Report accepted.

Report of the Sunday School Conference

The following actions were passed by the delegate body of the Mennonite Sunday School Conference of the Southwestern Pennsylvania District at Scottdale, Pa., Aug. 8, 9, 1932, and are hereby presented for approval by the Church Conference:

1. Moved and passed that only actions passed by this body which require final action by Church Conference be given in this report, and that more complete minutes of the Sunday School Conference be printed in the pamphlet printed by the Church Conference.
2. Passed that the Executive Committee appoint an auditing committee whose duty it shall be to audit the Treasurer's accounts.
3. Motion was passed that bulletins be sent to the superintendents of the various Sunday schools at the discretion of the Executive Committee.
4. Moved and passed that the $300 support for a native evangelist in South America be continued for another year.
5. Passed that the support of J. N. Kaufman, missionary in India, be continued until May 1, 1934.
6. Moved and passed that this Conference endorse the work of the Special Sunday School Week of the Johnstown Bible School and suggest that each Sunday school hold one offering for the support of the same.
7. Action passed that any newly organized Sunday school under the Mission Board or the Church Conference be accepted by this Conference without any formal action on the part of the Sunday school.
8. The Bear Hill and Lageer Sunday schools were accepted as Sunday schools of this Conference.

9. The Library Committee recommended the book, "Worship in Sunday School," by A. W. Martin, as a book that should be read and studied by all Sunday school workers and especially by superintendents. The report was accepted.

10. Resolved, That the Library Committee take any steps expedient to get superintendents and teachers to read a certain number of books already recommended and approved by this Conference.

11. It was properly passed that the change in the selection of S. S. officers proposed at the last session of Conference be made. The change consists of dropping, "and shall be declared elected upon receiving a majority of votes cast."

12. The Executive Committee was authorized to prepare a schedule of special offerings and to send such schedule in the bulletin to superintendents.

13. Motion passed that one offering be taken in each Sunday school for general Sunday school purposes, one-half of which is to be sent to the General Sunday School Committee and one-half to the Sunday School Committee of this Conference.

The committee appointed by last conference to prepare reports for the summer Bible school and for the Sunday school presented a form for summer Bible schools; which was accepted, subject to the approval of the Executive Committee before going into print.

The treasurer's report as follows was accepted:

Balance on hand July 1, 1931	$43.06
Total receipts for the year	2786.09
Total disbursements for the year	2798.93
Total balance on hand June 30, 1932	30.22

The report of the Auditing Committee was also accepted.

It was unanimously passed that the Secretary give a tabulated report of the various Sunday schools and the summer Bible schools in the minutes to be printed.

The Nominating Committee presented two names for Secretary and two for Moderator. Their report was accepted. By ballot, S. G. Shetler was elected secretary for three years and J. Frank Brilhart was elected moderator.

S. G. Shetler, Secretary.

Report accepted.

(A number of reports submitted and acted upon by the Conference—among them the report of the district Mission Board, the report of the Johnstown Bible School, the report of the Sewing Circle Advisory Board—are omitted here for want of sufficient space. They will appear in full when the full report of the Conference and associated meetings will appear in pamphlet form.—Editor.)

Brethren J. A. Ressler and M. B. Miller, committee appointed by Conference last year to investigate the situation at Greenwood, Del., presented their report. For a number of reasons readily seen but difficult to explain, the group of Mennonites now living in that vicinity prefer to retain their conference relationship with the Southwestern Pennsylvania Mennonite Conference, from which most of the original members moved to Delaware. They maintain a flourishing Sunday school, and at the communion service in June, 29 members communed. Seven members were recently received into fellowship. They presented a petition to Conference, signed by 29 members, asking to be organized as a congregation under this conference. The following reply to their petition was adopted:—

WHEREAS, We recognize the importance of shepherding the group of members who have come from one of our congregations to establish homes in a new field in the vicinity of Greenwood, Delaware, and

WHEREAS, there are problems involved which stand in the way of an immediate decision to organize a congregation there under the jurisdiction of this Conference, Therefore, be it

RESOLVED, That we assume temporary oversight of this group of members with a view of definitely arranging for their conference relationship as soon as possible.

We urge further that this group be encouraged to engage in all Scriptural means of building up their people in the faith, that they study to show themselves approved unto God as worthy examples of believers in Jesus Christ, separated from the world, and separated unto fellowship with the Master.

The report submitted by the committee was accepted and the committee retained.

Report on the Rockton Situation

To the Mennonite Conference of the Southwest Pennsylvania District:

Your committee, appointed a year ago to look after the interests of the Rockton congregation, submit the following:

Semi-monthly appointments were filled during the summer months, and monthly appointments during the winter months. Besides the regular activities of Church and Sunday school, a summer Bible school was conducted by Bro. Frank Brilhart and a number of assistants, and two series of meetings conducted by Brethren Hiram Wingard and S. G. Shetler. At present there are several applicants for membership under instruction.

We have failed thus far to locate a resident minister, but we are still working on that problem.

We recommend that the action of last year's Conference placing a committee of two brethren in charge of affairs at Rockton be continued.

Respectfully submitted,
Daniel Kauffman.
James Saylor.

Report accepted. Recommendations adopted and Committee retained.

Report of Revision Committee

Your committee, appointed several years ago to revise our Conference Constitution and Discipline, made the corrections in spelling, punctuations, etc., as authorized by the Conference a year ago when the revised Constitution and Discipline was adopted, subject to the minor changes already referred to. These changes having been made, the Constitution and Discipline were printed and distributed among the congregations of the district, as directed by Conference.

Very respectfully yours,
C. A. Graybill.
Daniel Kauffman.
A. J. Metzler.
S. G. Shetler.

Report accepted.

The committee on the tabulation of all Conference resolutions reported that by the addition of a few dates and the addition of resolutions of 1931 and 1932 the work would be ready for printing.

Moved that the brethren S. G. Shetler and A. J. Metzler be retained to compile all resolutions of Conference to date and be authorized to have the same printed in booklet form in such a quantity as they consider advisable. Carried.

General Conference Resolution

The following resolution, passed by Mennonite General Conference a year ago, was submitted to Conference, having been sent to our Conference Secretary:

"Since we have again enjoyed in this General Conference the spirit of unity among brethren, and have been richly instructed and edified by the sermons, addresses, and reports, be it resolved:

"1. That we recognize General Conference as a factor among us by which every activity sponsored by the Church has been strengthened and made more effective by the grace of God;

"2. That we must faithfully stand together in the faith and unitedly carry out the standards of the Gospel, if we would go on enjoying the choicest blessings of our heavenly Father;

"3. That in order to make continued progress there must be an effort on the part of every congregation, institution, home, and individual member within the Church, to be in right relation to God; and by loyal obedience and full consecration to live out the whole Gospel standard;

"4. That we humbly confess our shortcomings as conferences, congregations, and individuals, and desire most earnestly to repent and amend our ways, and to fervently seek the path which our fathers in the Faith have trod before us;

"5. That we pledge ourselves to one another and before God that we will, by prayer, teaching, faithful discipline in our congregations and conferences, and devoted obedience to all the light that we have, seek to carry out the recommendations which General Conference has made and which, as a Church, we have fostered since the days of our fathers in the Faith;

"6. That we direct our secretary to send a copy of this resolution to the secretaries of our district conferences."

Moved, that we heartily endorse the Resolution adopted by the Mennonite General Conference, and that we recommend that the said resolution be read before our several congregations, with appropriate comments by the one reading. Carried, and resolution follows:—

Statements, Recommendations, Resolutions

1. Upon motion it was decided that the "Rules and Discipline" shall be read in our individual congregations, rather than in our present session of Conference.

2. Verbal reports of the various board members were given.

3. It was decided to drop, in our Constitution in Article 8, Sec. 4, Div. d namely the line "Installation of Officers," and arrange division letters accordingly.

4. Decided by motion that we pay the present tax bill for the Altoona Mission from our Conference Treasury.

—Amendment—That we include the coal bill.

5. By motion it was decided that the Sewing Circle Advisory Board be elected as follows: Highest number of votes, for 3 years; second number of votes, for 2 years; lowest number of votes, for 1 year, and hereafter one member to be elected each year for a term of 3 years.

6. By motion it was decided that the moderators appoint a committee to coöperate with any congregation that desire a "Young People's Institute."

7. By motion it was decided that we continue the present plan, for another year, of placing a nominal sum on meals served at Conference.

8. Requests granted for ordinations: Johnstown District, a minister; Casselman Valley, one or more ministers, and one or more deacons.

9. Moved and carried that a committee of three be appointed to study and investigate the present system of budgets and financial support of the various activities of the Church, and bring recommendations to the next session of Conference for consideration.

10. It was decided to continue the present Library Committee until further arrangements are made.

Report of Committee on Question IV (Pastoral Resolution)

We believe that the Scriptures are definite in their teaching concerning the need of pastoral work to be done among the churches and

those that come under their influence. In Eph. 4:11, 12 the office of pastor is specifically mentioned in a list of leaders who are to care for the work of the Church. The term pastor means practically the same as that of shepherd. The latter term is used more often in the Bible, and both refer to some one who cares for the flock so that they may be fed and otherwise properly cared for. Both Old and New Testaments give us many examples of faithful shepherds among the people of God. Jesus is our supreme example. Jno. 10:11; Heb. 13:20; I Pet. 2:25.

We believe that there is need of giving pastoral work more emphasis in the work among the congregations in our conference district. The failure to do adequate work along this line may be traced to a number of conditions, among which are the following: A lack of teaching concerning this work; a failure clearly to define the duties of this office, and to delegate the work to particular individuals and to hold them responsible for it; inadequate provision for men to give sufficient time to this work; a system of circulating ministers through an entire district instead of assigning them to work in a particular field or congregation.

Therefore we offer the following recommendations:

First, That this Conference define the work of a pastor or spiritual shepherd to include these duties: (1) Spiritual feeding of the flock both in the pulpit and through personal visitation; (2) personal visitation of each home with such frequency (at least once or twice a year) as to be familiar with spiritual conditions, in order that he may be able to give any help that may be needed in the way of instruction, correction, solution of problems, and general spiritual assistance and encouragement. This work should also include keeping in touch with homes in the community which have no church affiliations. There should be an understanding and co-operation between the ministers and deacons in a congregation in a district to the end that the pastoral work may be sufficiently and efficiently done.

Second, That each bishop, together with the ministry and in co-operation with the congregations concerned, should consider this matter seriously and take such steps as may be necessary and advisable, considering local conditions, to choose and place in charge of each congregation some person or persons well fitted and qualified for this task.

Third, That each congregation be instructed as to their privileges in helping to make it possible for their pastor or pastors to give sufficient time for the performance of this work. See I Cor. 9:7-18.

Fourth, That Conference consider the advisability of having a report from each congregation by the person or persons appointed to oversee this work.

Daniel Kauffman.
John L. Horst.
A. J. Metzler.

Report accepted.

Question 1. How to strengthen our ministerial forces.—J. M. Nissley.

Whereas, There is a general awakening on the part of conference members as to the need of strengthening our ministerial body, and

Whereas, the answer to this question deserves very careful and prayerful consideration and planning in order that this conference make some definite and constructive provisions for the improving of her ministry, therefore, be it

Resolved, that a committee of three be appointed to study this question and offer their suggestions to our next regular meeting for consideration.

Question 2. How promote a greater interest in a deeper spiritual life among the brotherhood? Discussion opened by M. J. Livengood.

Since there is a lack among the brotherhood of entering the deeper life with the Lord, and such have never passed from a rudimentary to a more advanced experience in Christian life (Heb. 5: 12-14), and the spiritual man has never developed from the childhood to the manhood experience according to Jno. 2:12-15, and have not availed themselves of the provision for Christian living and many living in jeopardy every hour, we recommend:

1. A more definite living of the victorious life in the home, and parents teach by precept and example the power of the risen Christ.

2. That there be more definite teaching and Bible study on the person and work of Christ that saves man from the penalty, power, and presence of sin. Heb. 9:26, 24, 28.

3. That such leaders and teachers be chosen in the ministry, Sunday schools, and Bible schools as are living deep spiritual lives so as to help others into a life of peace and joy, out of a life of bondage into the glorious liberty of Christ.

4. That Christian life conferences be held, and victorious life subjects be discussed in Bible conferences, Bible schools, young people's meetings, and such other programs as may be deemed advisable.

5. That wholesome activity be provided for young people, such as may help them in their Christian life and to develop their God-given talents, helping them to find their place in life to the welfare of mankind and the glory of God.

Question 3. Some weak links in our methods of discipline. Discussion opened by J. A. Ressler.

Discipline is providing such things as are wholesome for the proper development of the followers of the Lord.

Among the weak links are the following:

1. Lack of sincerity. Every teacher must have a conviction on what he teaches.

2. Not being hopeful or expectant. To deal in a way or teach in a way that indicates that we are not expecting the results stated is always detrimental.

3. Lack of proper instruction before receiving converts. Many converts are baptized and then left without proper instruction and feeding. There should be a personal talk with every convert so that he may express himself.

4. Lack of understanding the one to be disciplined. There is as much difference on the inside as there is in the outside natural appearance. Duly consider these differences.

5. Lack of unity. Unless there is unity between the various leaders, there can no definite results be expected among the brotherhood.

6. Lack of real helpfulness. Harsh words, unkind acts, sarcasm and such like never bring about desired results.

7. Lack of Gospel firmness. This must not be confused with self-will or stubbornness. Yielding on a point that we know is wrong is always detrimental to the necessary help of the one being disciplined.

Question 4. How safeguard the education of our young people and counteract the unscriptural teaching in public schools? Discussion opened by Aaron Mast.

Since there are dangers threatening our young people in the public schools, influences endangering the future welfare of our young people we recommend:

1. That there be more definite teaching in the home during the impressionable period of life. That the Word of God be made a daily text book, that there be a family altar in every home, and that our children be sent out fortified to fight the battles of life; bringing them up "in the nurture and admonition of the Lord" (Eph. 6:4); training them up in the way of the Lord, that when they grow old they "will not depart from it" (Prov. 22:6). So that generations to come may set their hope in God. Psa. 78:7.

2. That ministers be more interested in the welfare of the young people while going to public schools, and that they instruct them in a public and personal way concerning the dangers surrounding them, such as unsound text-book, social functions, athletic sports, etc., and that a greater effort be made to lead and feed the lambs of the flock. Acts 20:38.

3. That Sunday schools, Bible schools, and week-day Bible school teachers help the young people to solve the problems they meet in every-day life, and that such teachers be chosen that are sound in the faith and have the future welfare of young people at heart.

Question 5. Chief qualifications to be considered in the selection of leaders (outside the ministry) for our various church activities. Discussed by I. K. Metzler.

There should not be too much classifying into groups of leaders (Eph. 4:4-11) so far as workers are concerned. One body working along various lines gives rise to this question.

Some general qualifications are genuine conversion, a life fully surrendered to God and His will, a deep concern in the work for which selected, sound in the faith, a true believer in all of God's Word, a loyalty to the Church manifested in full sympathy with her teachings and practices.

Specific qualifications suitable to the work for which the leader is chosen must always be considered in the light of the Gospel.

Committees Appointed or Retained

Library: Levi Mumaw, J. M. Nissley, W. C. Hershberger.

Uniform Instruction Booklet: J. L. Horst, W. C. Hershberger, Joseph M. Nissley.

Delaware: J. A. Ressler, M. B. Miller.

Rockton: Daniel Kauffman, James Saylor.

Compiling Committee: S. G. Shetler, A. J. Metzler.

Young People's Institute: A. J. Metzler, Harry C. Blough, C. F. Yake.

Committee on Question No. 1: J. M. Nissley, A. J. Metzler, S. G. Shetler.

Related Finance Committee: Levi Mumaw, I. K. Metzler, J. L. Horst.

Elections and Appointments

Bishop oversight: Casselman Valley, J. A. Ressler; Schellsburg, I. K. Metzler; Morrison's Cove, Daniel Kauffman.

Ministerial oversight: Schellsburg, Hiram Wingard.

Mission Station Charge: Gortner, M. B. Miller.

E. M. S. Board, A. J. Metzler.

Johnstown Bible School Board (for 3 years), Roy Otto.

Associated Sisters' Sewing Circle Member (for 3 years), Lina Ressler.

Advisory Board: (for 3 years) S. G. Shetler, (for 2 years) Myron Livengood, (for 1 year) C. F. Yake.

Member on Committee of Arrangements, J. A. Ressler.

Delegates to General Conference: Irwin Stonerook, S. G. Shetler, John L. Horst.

Officers of Conference for two years: Moderator, Daniel Kauffman, Scottdale, Pa.; Assistant, Hiram Wingard, Johnstown, Pa.; Secretary, M. B. Miller, Grantsville, Md.; Assistant, W. C. Hershberger, Johnstown, Pa.; Treasurer, L. H. Weaver, Johnstown, Pa.

A rising vote of expression of thanks was tendered our outgoing Moderator.

Adjourned to meet in the Johnstown District at the regular time.

M. B. Miller, Secretary.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

The following freely translated extracts from a recent letter to Bro. O. O. Miller from Pre. Gerhard Isaak who serves on the Hospital and Sick Committee in the Paraguay colony as well as on the committees in charge of schools and of the colony religious life called (KFK.) will be of interest to all our readers:—

"In our colony health conditions seem to be improving. Inflamed eyes is an ailment with which we are particularly troubled; but how good it is that we have remedies, and if they are used in good time, the effects are not so serious. You probably have read in our paper what arrangements we have made for nursing the sick, but I will add some further information.

"We are in touch with a Spanish military physician whom we believe to be a reliable man. This physician visits us as often as we desire, but we send for him only twice a month and if necessary we call him for an extra visit. Each time we pay him 500 pesos. According to the present rate of exchange this amounts to $7.00 in U. S. A. money. We were considering calling a German physician (a native of Germany), but he asked 18,000 pesos monthly and we gave him a declining answer. A former midwife of Russia, Mrs. Doerksen, is also active. She receives patients every Wednesday at the Central town. Our daughter Susie, who came last, is working in the drug store; she used to be a nurse.

"Further I must tell you that I was given the oversight as the chairman of the committee for taking care of sick, and I am present almost every Wednesday. Concerning expenses: Mrs. Doerksen receives 60 pesos and my daughter 30 pesos. Thus on the day when the physician comes our expense is 590 pesos and on the other days 90 pesos. To date I have been doing my work for the Lord, i. e., I desire to help as much as possible to advance the work. We are of course materially weak. We have made arrangements that every one must pay something when he comes to the physician. But we also must procure a considerable quantity of medicines, for in some kinds the supply nears exhaustion, also new kinds must be bought. Of our colonists we really cannot ask much, for the question of marketing our products is critical. There is corn ready for the market but cannot be sold. We hope that in time another way will open.

"And then there are special cases needing treatment. One woman has inward cancer. The physician would not undertake the operation alone. Moreover, the hospital building is not yet finished. We sent her to Asuncion, where she will have charity treatment, but the cost of the trip and other incidental expenses were to be met. We are compelled to draw on the fund for the sick. The cost was 1200 pesos. Another case: The amputation of a limb was necessary for a Bro. Esau. This was done here. The special trip of the physician and the nursing required extra expense.

"So you see, dear brother, we had to draw on the fund for the sick; but as you have noticed, there are also receipts. All that we receive for medicine which we also sell as opportunity offers, and for treatment by the physician, is added to the fund for the sick.

"If you can, dear brothers, send us now and then something for the fund for the sick. As already said, all of us also pay something, but it is only little. In a year we shall send you the account how we have used it, as well as of the fund for the sick. My time is very closely taken up. I must travel much. God gives me the strength. So long as I can, I will do it for my brethren. The work of the settlement is difficult. Man by nature is not better to-day than he was at the time of the exodus of the children of Israel. Much is to be experienced, but **I ask you, have patience with us.** I believe it is God's leading that we are here. We also have very enjoyable hours, especially in the spiritual work. Struggles are not spared us here. May the Lord reward you for what you do and have done for us. A brother from Harbin said to me, 'I believe our people can live here as Mennonites.'"

In another letter Bro. Isaak advises of the beginnings of school work in the villages occupied by the Harbin group. He states that the group has well qualified teachers who have begun their service with no promise of any pay or support and that any help from American brethren designated for the conduct of the schools would accomplish much good.

Since Bro. Miller's return from Paraguay several contributions have been forwarded to the K. F. K. the funds of which are used in supporting definite religious work in and about the colony. At least some of it has gone to enable ministers to regularly visit and serve the groups of young people working in Puerto Casado and Asuncion. Bro. Isaak mentions the need for further help for this fund.

The committee, therefore, would call our brotherhood's particular attention at this time to these three causes in Paraguay:

1. The fund for the sick (used for such as cannot provide for their own, and to aid in providing hospital facilities and medicines for the colony in general.)

2. The school and teachers' Fund (help to this cause is particularly necessary during the first several difficult years until the economic status of the colonists will enable proper support on their own part of these grade schools.)

3. The K. F. K. fund (in charge of a Com. of six representing all the congregations and used exclusively in promoting the religious and missionary interests of the colony.)

Any gifts to any of these should be so designated and forwarded through the treasurer of your local or Conference Relief Committee. Aside from the foregoing, the Mennonite Central Committee is responsible for further feeding and equipment support for the recently arrived Harbin groups to the extent of about $500.00 a month—this to continue until May 1, 1933.

All funds coming through your treasurer to the Central Committee for the Paraguay brethren and unspecified will be used in this feeding program or for such other purposes as seems most needed from time to time.

Mention should be made of $500.00 appropriated to the colony's sick fund and $1100.00 to the school fund by the Central Committee from its general fund during the past year.

Any further information wanted by any one interested, as to the need for, purpose of, and manner of using any of these funds will be gladly given. Write Orie O. Miller, Akron, Pa., any member of the Mennonite Central Committee or to the committee of your Relief Board.

Scottdale, Pa., Aug. 15, 1932.

Married

Schrock—Yoder.—Bro. John J. Schrock of Wooster, Ohio, and Sister Mary E. Yoder of Smithville, Ohio, were united in marriage on Sunday morning, July 31, 1932, at the home of Bro. I. W. Royer, the officiating minister. May the blessings of heaven attend our brother and sister all along life's pathway.

Dettweiler—Stutzman.—Bro. Harry Dettweiler of the Mt. Zion congregation near Versailles, Mo., and Sister Marie Stutzman of the Sycamore Grove congregation near Garden City, Mo., were married at the home of the officiating bishop, Bro. I. G. Hartzler near East Lynne, Mo., Aug. 3, 1932. May their journey through life be one of godly peace and happiness.

Obituary

Bender.—Lovina Swartzendruber Bender was born April 8, 1865; died at her home near Hydro, Okla., Aug. 8, 1932; aged 67 y. 4 m. She was married to S. W. Bender Dec. 12, 1886. To this union 7 children were born. One daughter (Mary) died in infancy, leaving the bereaved husband, 6 children (all present), 15 grandchildren, 3 brothers, 2 sisters, besides a host of friends and relatives to mourn her departure. She united with the Old Order Amish Mennonite Church and remained steadfast to her end. Funeral April 9, conducted by John A. Yoder, —— Yoder, Ira Nissley. Text, Jno. 5:20-30; II Cor. 1.

Hostetler.—David C., son of Christian P. and Fanny Hostetler, was born in Somerset Co., Pa., Oct. 2, 1840; died July 22, 1932; aged 91 y. 9 m. 21 d. On Aug. 24, 1865, he was married to Effie Mills. To this union 1 son (Charles Elmer) was born, who died at the age of 5. His wife died in July, 1921. He leaves 1 nephew (J. Edwin Miller of Seattle, Wash.), and 4 nieces (Effie Garber, Goshen, Ind.; Nancy Davidheiser, Elkhart, Ind.; Fannie Zook, Clarksville, Mich.; and Mrs. Barbara Snyder, Dallas Center, Ia.), and many friends. He was a charter member of the first Lutheran church organized at Middlebury, Ind. Funeral services July 24 at the home of Omer Garber, Goshen, Ind., conducted by D. D. Miller. Interment at Grace Lawn Cemetery.

Marshall.—Jane Marshall, wife of Charles Marshall (deceased), passed away at the home of her daughter, Mrs. Leo Edwards of Nobby, Mo.; aged 86 y. 6 m. 13 d. In early life she came to Missouri from West Virginia, where she spent the remainder of her life. She was married first to James Bright, to which union was born 1 son (Elmer). Besides Mrs. Edwards another daughter (Mrs. E. B. Howard) was born to her in her later marriage. She was a member of the Dunkard Church and held faithfully to the teachings of her early life. Having been separated from those of her faith for many years she requested the writer (J. P. Brubaker of Sagrada, Mo.), to conduct the funeral services. Her life was a silent testimony to the power of a strong conviction.

Reist.—Eli G. Reist was born in Lancaster Co., Pa., March 9, 1855; died at his home in Mt. Joy, Pa., July 28, 1932; aged 77 y. 4 m. 19 d. Less than a year ago he became ill and slowly grew worse until complications set in and he was called home to his reward. He was united in marriage to Fianna E. Nissley and they were blessed with 7 children (Clarence, Mrs. C. L. Nissley, Mrs. H. M. Weaver, Mrs. W. B. Greider, Henry, Eugene, and Alvin), and 14 grandchildren. He was an active member of the Mennonite Church, a good counselor, and his place during church service was seldom vacant. He was one of the builders and trustee of the Mt. Joy Church since 1908, and treasurer of the Eastern Board of Missions and Charities since its organization. Fu-

neral services were conducted at the home and at the home church on Saturday, July 30, Bros. Henry Lutz, Amos Hess, and Henry F. Garber officiating. A very large concourse of people assembled to pay the last tribute of respect. Interment in Kraybill Cemetery.

Ebersole.—David, son of Abraham and Fannie Ebersole, was born near Hagerstown, Md., April 26, 1864; died at his home near Smithville, Ohio, Aug. 10, 1932; aged 68 y. 3 m. 15 d. On Dec. 11, 1888, he was united in marriage to Mary Alice Martin. To this union were born 7 sons and 3 daughters. About the age of 36 he confessed Christ as his Savior and united with the Mennonite Church, in which faith he continued loyal until death. Father's seat in the church was seldom empty if he was able to attend. His smile and kindly greeting will long be remembered. He was never known as an idler, but labored faithfully with his hands whenever and wherever he could. He leaves his companion, 5 sons (John A., Clearspring, Md.; J. Harry, Orrville, Ohio; Christian I., East Aurora, N. Y.; Ira D., Marshallville, Ohio; Walter A., Sterling, Ohio) and 2 daughters (Fannie E. May, Weilersville, Ohio, and Ella at home); also 3 brothers, 2 sisters, and 15 grandchildren. Two sons and 1 daughter preceded him in death. Funeral was conducted by the brethren, Noah Hilty and E. F. Hartzler. Texts, Eccl. 8:8 and Matt. 25:6. Interment in the Crown Hill Cemetery.

CONFERENCE ANNOUNCEMENTS

Conservative A. M.

The Conservative Amish Mennonite Church Conference is to be held (D. V.) with the Upper Deer Creek congregation near Wellman, Iowa, Aug. 30, 31, 1932. Sunday School Conference the following day, Sept. 1.

The all-day ministers' session authorized at last year's Conference is to be held Monday, Aug. 29, and every bishop, minister and deacon who will be able to attend this Conference should by all means be present at this session.

All questions for either Church or Sunday School Conference should immediately be sent to the undersigned, so the proper committee can make the assignments and have programs printed.

Everyone is invited to attend.

By order of Executive Committee,
per Edwin Albrecht, Sec.-Treas.,
Bay Port, Mich.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet this year, Sept. 6-9, with the Sugar Creek congregation of near Wayland, Iowa.

An all-day Ministers Meeting is announced for Tuesday, Sept. 6. Church conference will be held all day Wednesday and Thursday forenoon. Thursday afternoon, Sept. 8, and all day Friday, Sept. 9, will be devoted to Workers Conference. The time will be divided in Sunday School, Y. P. B. M.; Sewing Circle, and Mission sessions.

All our Bishops, Ministers, and Deacons are urged to be present, as well as all workers on program.

A cordial invitation is extended to any and all others to meet with us in this session of Conference.

Any one coming by train, notify C. M. Roth, Wayland, Iowa.

Sec. of Conference,
Wm. R. Eicher.

SUNDAY SCHOOL CONFERENCES

Ontario

The Lord willing, the Ontario Mennonite Sunday School Conference will hold its annual sessions with the Geiger congregation, several miles east of New Hamburg, Ont., August 27-29, 1932. New Hamburg is located on No. 7 Highway about 90 miles east of Port Huron, Mich., and on the C. N. R. London to Toronto.

Programs and other information gladly furnished. Apply to

Oscar Burkholder, Secretary,
Breslau, Ont.

Ontario A. M.

The Ontario A. M. Sunday School Conference will be held at the Poole Church, Porth Co., (commencing Saturday evening) on Sept. 3-5, 1932, the Lord willing. Come praying. Everybody welcome.

Peter Nafziger, Secy.

ANNOUNCEMENT

Eastern Mennonite School

Opening date—September 14, 1932.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to pursue more difficult work. Emphasis is laid on Book study and doctrinal courses, but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday school, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted for the preparation of workers in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign language a wide range of electives is offered including art, home economics, agriculture and music. Two units of Bible are also included.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Write for the special descriptive folder.

A safe education cannot be valued in time or expense. Why expose yourself to an un-Christian environment, erroneous teaching, and other evil influences which tend to undermine your Christian experience, when it is possible to place yourself in conditions that will strengthen and build you up in the knowledge of our Lord Jesus Christ?

On account of financial conditions let us by the help of God not allow those who are youths during this time of crisis to be deprived of Church school privileges. Their loss will be the Church's loss.

For further information write

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

ANNOUNCEMENT

Hesston College and Bible School

Date of opening, September 7, 1932.

Bible and Workers' Courses.—We are offering courses in Bible Study, Doctrines, Biblical Introduction, Personal Work, Christian Education, Church History, etc. —just the kind of courses that are needed by those who are preparing for greater usefulness in Christian work.

High School.—Four years of standard work will be given in the High School Department, as heretofore.

College.—The first year of College work will be given this year. This work will be accredited. We hope for a large college freshmen class this year, looking forward to giving a full two-year Junior College course next year.

Correspondence.—Courses will be given by correspondence upon request.

Expenses Reduced

To make it possible for more young people to attend Hesston College and Bible School, we have reduced students' expenses about one-third.

College tuition, $40 per semester.
High School, $25 per semester.
Board, $30 per semester.
Room, $18 to $20 per semester.

We hope that these low figures, plus the advantages of being in a wholesome Christian environment with opportunities for training in Christian service, will appeal to many of our young people.

Write to Hesston College and Bible School, Hesston, Kans., for further information.

Milo Kauffman.

GOSHEN COLLEGE

1932—1933

Date of Opening—September 13.

College Courses leading to the A. B. and B. S. degrees will be offered in the following departments:

Ancient Languages	History & Social Science
Art	Home Economics
Bible	Mathematics & Astronomy
Biology	Music
Economics & Commerce	Philosophy
Education	Physical Science
English	Psychology
Modern Languages	

Bible School. A two-year purely Biblical curriculum is being offered this year for the benefit of those who do not care for the secular subjects and wish to fit themselves especially for Christian service. There is no tuition charge for work in this department.

Academy. The tuition in the academy has been reduced to $25.00 per year if paid in advance. Students who cannot spend the entire four years in our church schools may find it to their advantage to spend at least the last year or two at the academy under wholesome Christian influence and environment.

Business Courses. Courses will be offered in bookkeeping, typing and shorthand. Cost of work in this department when not taken for academy credit amounts to $20.00 per course for the year.

Parents contemplating sending their children away to school or students interested in continuing their studies are invited to correspond with

S. C. Yoder, President,
Goshen College, Goshen, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 1, 1932 (Herald of Truth Established 1864) No. 22

EDITORIAL

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God."

How often do the dictates of one's carnal desires shape his convictions of right and wrong. The scripture just quoted accounts for it. It is only when one has "the mind of Christ" that he can rise above the power of the flesh and live a life pleasing to God.

Wishing for real salvation often spurs one on to take the necessary steps whereby God can save him, but wishing alone will never secure this heavenly portion. "Except a man be born again, he can not see the kingdom of God." The condemnation of sin is lifted when once we "walk not after the flesh, but after the Spirit." "The grace of God which bringeth salvation" is at our disposal only when we have responded to His love, believed in His name, repented of our sins, and are minded to obey Him.

To what extent have you thrown your life into a study of our present series of Sunday school lessons? The deeper we delve into this narrative of the wilderness journey, the more interesting the series of lessons becomes. The grace of God, the shortcomings of man, the results of sin, the blessedness of faithful submission to God, and the glory awaiting the faithful are all portrayed in this narrative. One of the important things to remember as we pursue these studies is the fact that "these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Your Influence.—There are numerous applications to be made and things to be said on this subject. But the one point that we wish to touch at this time is that of the endless chain of influence that ought to extend all along the line from the eldest to the youngest among us.

Listen to the voice of the psalmist: **"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength to this generation, and thy power to every one that is to come."**

You may not be "old and greyheaded," but you are old enough to exert a wholesome influence over those who are some younger than yourself. The aged pillar of faith may thus become a means of strength and steadfastness to those in the prime of life. They in turn may exert a wholesome influence to our young men and young women who have just come to the years of active service and responsibility. Our young men and young women should improve their opportunities in the way of setting proper examples and extending a helping hand to those who are a few years back of them, and they in turn do the same for the younger children. Thus, all along the line, one group may edify and strengthen the group next younger, and we all, from the eldest to the youngest, may be lifted to a higher plane and given strength to more effectively fight the battles of life.

Brother, sister, whatever your age may be, what are you doing in the way of help and encouragement to those who are a few years younger than yourself? "As we have therefore opportunity, let us do good."

MINISTERIAL LIST

Work is proceeding on the Family Almanac for 1933. Among the important features in that periodical is the ministerial list published in the latter part of that publication. It is our desire to have that list as accurate and free from error as possible, up-to-date and reliable, and we would therefore appreciate it if those interested would consult the ministerial list found in the 1932 Year Book and Directory, and send us the following:

1. Names of bishops, ministers, and deacons who have been ordained the past year.

2. Names of bishops, ministers, and deacons found in said list, but who have since died, changed locations, or have been removed for other reasons.

3. Any other corrections that need to be made.

Send your information to John L. Horst, Scottdale, Pa. Thanks in advance for your kindness.

Religious Toleration, Proper and Improper.—We clip the following from one of our exchanges:

Dangerous Toleration

Everywhere in Christendom nowadays one hears such cries as this: "Let us all get together. Let us forget the things which divide us, and think only of that which unites us." But one observes that what it is that unites us is rarely defined. "Let the Baptists, Methodists, Episcopalians, Lutherans, Catholics, Unitarians, and all the others, simply agree to love one another and forget their differences."

We see many sorts of ministers, in their desire to promote what they believe to be the unity desired by the Master, exchanging pulpits and passing genial compliments about one another's superlative worth. There is a tremendous mass of good feeling and everyone is smiling. Behold the millennial unity of all men, for which Christ prayed on the night of His betrayal!

Is it? If this was the sort of thing Christ wanted, why did He not practice this modern, tolerant method when He was on earth? Why did He not conciliate, on the basis of mutual toleration, the Sadducees and Pharisees, instead of denouncing them both for differing from His own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to save?

Why did He die? Apparently it was because He uttered such positive teachings as to force by His very intolerance, the reflex intolerance of those opposed to that teaching. Christ stood for definiteness in religion. He died rather than tolerate the religious ideas of most of His contemporaries. It is true that He prayed that all the world might be united; but He must have meant united on the positive platform on which He stood. Any other interpretation would stultify His whole life.—Prof. B. I. Bell, in Unfashionable Convictions.

Religious toleration may be proper or improper, depending upon what we tolerate. Come to think of it, both

conservatives and liberalists practice both tolerance and intolerance. The difference between them the things which they do or do not tolerate. As Christ "came to save his people from their sins," it would have been folly for Him to tolerate sin in the lives of the people whom He came to save; for how could He save them **from** their sins and at the same time tolerate them living **in** their sins? In a similar manner it is entirely out of the question for an orthodox Christian Church to tolerate sinful living, unbelief, and unscriptural practices which the Bible clearly and positively forbids, among the membership. When Christ said, "Neither do I **now** condemn thee; go and sin no more," He tolerated the sinner only upon condition of her being separated from her sins. It is the only kind of religious toleration that is justifiable to-day.

Moses.—This remarkable leader of men has been before us in a continued study by the Sunday school world. His life is rich in valuable object lessons which we do well to study.

Born in a time when such as he were condemned to death, he was adopted into the royal family and became a favored child.

Though "learned in all the wisdom of the Egyptians," he was first learned in the things of God, which accounts for his remarkable life of loyalty to God.

With the brightest of worldly prospects before him, he forsook all the glittering things of earth that he might be the servant of God in delivering his people from the bondage of Egypt.

Twice did he attempt the deliverance of his people: once in his own strength, when he failed miserably; once in the strength of Jehovah, when he triumphed gloriously.

He was not perfect. And God did not pass his shortcoming by because he was a great man. Because he disobeyed God on a certain occasion, God prohibited him from entering the promised land. No man gets so good or so great but that God holds him accountable for his sins. Moses, like the rest of us, could find favor and friendship with God alone through repentance, obedience, and the grace of God.

But his imperfections, while they stood in the way of some earthly blessings, did not stand in the way of him getting back into the grace of God, and his appearance upon the Mount of Transfiguration is evidence sufficient that he is in the presence of God, having an eternal inheritance in the Promised Land.

He was a man of prayer; and being a man of prayer he was also a man of power. It was his custom to talk with the Lord whenever he got into trouble or was face to face with a difficult problem. The Lord always helped him out—as He will all of us who take a similar attitude toward Him. Like Moses we may talk with God face to face, heart to heart.

That was a glorious vision which Moses had of the land of promise just before the Lord took him to his eternal home. While he was not permitted to enter bodily into the earthly land of promise, there was a more glorious Land to which he was gathered. Thank God, we also may see this heavenly paradise of God with an eye of faith. By and by our enraptured souls will be gathered home, "and so shall we ever be with the Lord."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

MARKS OF THE BROAD WAY

Some Tests by Which the Traveler on Life's Highway May Detect Dangers

The broad way that the Bible tells us leads to destruction is not as plainly marked as the national highways. Travelers on the highways are accustomed to read CURVE just a little before the road turns to right or left. WINDING ROAD is a common sign in the mountains. CROSS ROAD is frequently seen. SIDE ROAD is also seen. HILL lets one know they are approaching a more than usually steep grade. CHANGE TO SECOND GEAR is the sign as one approaches a particularly steep and long hill. SLOW and DANGER are indicated to slacken one's speed at particularly sharp curves. NARROW BRIDGE tells one to look out for automobiles approaching from the opposite direction just as a stream is reached.

The Broad Way Apparently Safe

Everything is done to make the traveler on the broad way to destruction feel safe. There are no danger signs placed by the builder of the broad way, for he is intent on destroying as many as possible. It is to his advantage, therefore, to make the traveler on his highway feel secure. There are many things that make the broad way seem especially safe. There are a great many people on it, and they all seem to be entirely unconscious of danger. If you ask any of them as to the safety of the way they will tell you that they see no harm in it. The way is broad and easy to travel on, which is a mark of safety on public highways. The absence of signs on public highways usually indicates safe traveling, and no signs of danger on the broad way makes one feel that it must be all right. The entrance to the road is easy, the gate being broad. How can one know it is not all right in the absence of signs?

How the Broad Way May Be Known

While the manager of the broad way has been careful to see that no signs of danger appear to mar the landscape, there is a Guide-book given to the faithful whereby the dangers of the broad way may be detected. From this it is seen that the very things that seem to make the broad way appear safe are signs of danger.

The Guide-book says, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Therefore, traveler on life's highways, if the way you are going is thronged with people it is the broad way you are traveling. Do you not sometimes excuse yourself in some questionable things concerning which you have had conscientious scruples, by saying, "They all do it?" Does not that fit the "many that go in thereat?" What looks like safety is a sign of danger according to the Guide-book. The very broadness of the way marks it as the way to destruction. The careless multitude that throngs the way makes one feel safe, but that very thing is revealed as a warning not to go that way when we read the Guide-book.

Taking up New Fads

It is noticeable, as one goes about the country, what a lot of new fads people are taking up. Little trifling things in the house that some inventive mind has gotten up to earn some money. They are put on sale in the stores and advertised in the papers, and soon people are buying them, then others buy them to keep up with the procession. In the end millions of dollars are spent for these little nothings that people have lived thus far without, and would live just as well if they did not have them.

Might it not be well, before buying the next fad, to inquire if it is necessary, or if we are just getting it because we have seen some one else with

it, and we want to be in style? Why do we need to keep up with the procession anyway? The simple life is the most satisfactory one. The more things in the house, the more things to take care of and clean and dust. The more rooms, the more sweeping; the more clothes, the more washing and ironing. Why not be satisfied with food and raiment sufficient for reasonable comfort and spend more time and money for things that build for eternity.—The Gospel Minister.

SOME REASONS WHY

Christ Instituted the Ordinances of Baptism, Communion, and Feet Washing

By Elias Swartzendruber

For the Gospel Herald.

We first might say, the three ordinances above mentioned are symbols of the essentials of our faith in the Lord Jesus. One reason why they were instituted as ordinances may be because God knows that men are forgetful and apt to err and deviate from the real substance of what is contained in them. By keeping the ordinances they are to remind us of the things that are essential to eternal life. We might also say, by keeping them there is no saving virtue in them unless that they are made practical in our lives.

Baptism

Water baptism in itself has no saving grace. An applicant for water baptism should understand that it is his or her privilege to have the Holy Spirit baptism, when he comes to God in faith, has renounced Satan and the world, and has crucified the lust for worldly things. Water baptism is a symbol of Holy Spirit baptism. Literally, if a person wants to clean up his natural body nothing does it so well as does clean water. For soul cleansing, nothing cleanses the heart and soul as does the Holy Spirit.

By the Old Testament the Holy Spirit is symbolized by a pouring out, and a cleansing as by water. "I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication" (Zech. 12:10). Heb. 10:22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In many other places in the Old Testament a heart-cleansing is symbolized as a cleansing by water. Just as the natural water is the only means of an outward cleansing of the body, so can the heart and soul be cleansed only by the Holy Spirit.

Some people have become confused where the Bible refers to Holy Spirit baptism. They have understood it as speaking of water baptism, as in Rom. 6:4.

This verse speaks of a burial by baptism into Christ's death. The burial here spoken of is absolutely spoken of the burial of our carnal man (our sins) and never to come up again: because by the Holy Spirit we are cleansed, and we now live "in newness of life." No place in the Bible are we taught of a burial in the water by baptism. If the Lord used the word "pour" in speaking of Holy Spirit baptism, then why should not the same term and symbol be used in water baptism?

Communion

The ordinance of communion does symbolize the broken body and the shed blood of the Lord Jesus, and which is our Redemption. The Lord Jesus stood for the truth and for righteousness, to the extent of shedding His blood on the cross, and He says, "Follow me." There is no saving grace in exercising the emblems of His broken body and shed blood, unless we have a living testimony of cross-bearing for His sake. Paul's experience is, "All that will live godly in this world shall suffer persecution'" (II Tim. 3:12).

The ordinance of communion is a separate institution from the Old Testament "Passover." Yet there is some similarity which hinges together the Old and New Testaments. The last evening before His suffering Christ kept the Jewish passover, and immediately after He instituted the communion. This last passover at that hour was the last passover that was called for to the Christian, and the disciples of Christ also well understood, and according to the pattern and practice of the Lord Jesus the ordinance of bread and wine has become established and to be perpetuated to the honor and memorial of the Lord Jesus.

A scriptural communion includes more than symbolizing the broken body and the shed blood; there must be a unity of the faith. The Jewish passover had conditions and preparations for the passover feast. The subject for sacrifice was to be absolutely without fault or blemish. Absolutely no leaven was to be found in their houses at the time of the passover feast. Leaven is something that has the tendency of spreading, and is here used in the sense of evil. These things may symbolize the chaste and modest position of the body of believers, and not a trace of any evil should be left to accumulate and to destroy the peace. Paul says, "Purge out therefore the old leaven, that ye may be a new lump" (I Cor. 5:7).

Feet Washing

The ordinance of feet washing is no less commanded by the Lord Jesus. Some who would not stoop to wash their brother's feet say it is not requisite because it says, "ye ought." If you take your Bible and look up the word "ought" you find that this word puts a thing under moral obligation.

Jesus did not lay down any rite and then leave it to the individual whether or not to observe it. The ordinance of washing the saints' feet has its virtue in that it symbolizes the importance of humility and service among the brethren. Some of us may know what it is when anger and malice dominate among a body of brethren in a Church. Nothing will take the spiritual life out of a church as such things as are described in Rom. 1:29-33. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without natural affection, implacable, unmerciful: who know the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The things that are mentioned in the above scripture are the extreme opposite of "humility and service" and that same principal is usually dominating in a decaying church, and therefore the ordinance of humility and service is proper and in place which was not overlooked by the Lord Jesus.

Manson, Iowa.

BLESSED OBSCURITY

"It is the glory of God to conceal a thing" (Prov. 25:2).

The meaning of things and events is to us largely incomprehensible. This fact often frets us; we complain of the weary weight of an unintelligible world. But the text sets the matter in another light. "It is the glory of God," the wisdom and love of God, "to conceal a thing." Heaven deals with us in loving discretion. Little do we know what we ask when we ask for the fullness of the light. To see all our sin, all our peril! Were it flashed upon us, it would blind, paralyze, destroy. We are saved by the gentleness which filters out the light a ray at a time.

—W. L. Watkinson.

We have the three classes of church members: (1) Those who know the Bible and believe it; (2) those who are indifferent as to what they believe; (3) those who accept the tenets of faith held by the church, but in their hearts they do not believe them.—J. F. Bressler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1409 Ida St.)

To all Herald Readers, Greetings:—"The Lord hath done great things for us; whereof we are glad."

A three-weeks Bible school closed here Aug. 19. To know just how much this was enjoyed by the children was visible in part at the program rendered by them that same night, in the way they spoke their verses and otherwise rendered their part faithfully.

Such scriptures as Psa. 15, 19, 24; I Cor. 13; Isa. 53; Rom. 8, in part, all of Matt. 7, and other parts of the Sermon on the Mount were recited by memory. Many Bible questions and entire songs also were memorized by entire classes. Eternity alone can reveal how much good these Bible schools will mean throughout the churches and for the world in general in the rising generations.

The attendance was beyond expectations. We usually have 50 or 60 in Sunday school, but the average attendance of pupils in Bible school was 72. Total enrollment, 125. Twenty-one had perfect attendance. There were several who only missed part of a day or gave satisfactory excuse.

The seven teachers gave full time and good service.

Those who attended 5 days or more received a nice report card with gold stars for memory work and silver stars for attendance, for which they seemed well pleased. At the close of the program a small reward was given to all who received a report card and also for perfect attendance.

Some of the pupils wished the school had lasted another week, others spoke of six weeks, and a few enquired if there would be a similar school next summer.

Many of the parents were interested enough to be at the program, though some of them are usually not very churchy.

Some were interested enough to come to the house to see if the boys were present at the school, though they may have been hard to control or teach. Many are the words of appreciation from both parents and pupils.

We praise God for the success of the school and the new experience in His service, leaving the results with Him who is well able to take care of them.

There have been a few more scholars in Sunday school since the Bible school.

Remember the work at Tampa in your prayers. There are very many here that need the Savior who is all sufficient.

Yours in His glad service,
Aug. 22, 1932. L. S. Glick.

Toronto, Ont.

(2174 Danforth Ave.)

Our annual S. S. outing was held July 28 when about 300, including pupils, enjoyed the out-of-doors. We praise the Lord for a fine day and for His watchful care over all of us.

Bro. Harold D. Groh and sister Louida Bauman assisted in the summer vacational Bible school at Kitchener for two weeks in July.

On Sunday, Aug. 7, the members and friends of this Mission were privileged to have with us Bishop S. F. Coffman and family of Vineland. The purpose of the visit was for the ordination of Bro. Groh to the ministry. In the afternoon Bro. Coffman gave a message of instruction and encouragement from I Tim. 3, and in the evening he used as his text I Tim. 1:18, 19, after which a large audience witnessed the ordaining of Bro. Groh. A number of the older members were called on to give their testimony and a word of encouragement to their new minister. May the Lord richly bless him in his many responsibilities.

Our brother has our deepest sympathy in the passing of his mother, Mrs. Anson Groh, of Preston, Aug. 15. We are indeed thankful for the life of this mother who brought up her children "in the nurture and admonition of the Lord."

We take the opportunity to thank the congregations who have so kindly sent us eggs, fruit and vegetables during these past months. We thank the Lord for these many good things with which He so bountifully provides us.

Sister Vera Shantz, who has been assisting us in the work here since March, is leaving this week to continue her education. Her help is very much appreciated and we wish her God's blessing as she prepares for more efficient service for her Master.

Aug. 24, 1932. A worker.

Marietta, Pa.

Dear Herald Readers, Greetings to all:—"He that hath pity upon the poor lendeth unto the Lord; and that which he has given will He pay him again." We rejoice in the interest that is manifested at this place. Our services are all well attended, especially at our prayer meetings. A number of testimonies were given by those who just came out at the tent meetings. We had the pleasure of having prayer meeting at the writer's home, when about one hundred seventy were present and it was surely enjoyed by all. Thanks to the kind brethren who helped to convey them in their autos. Our last meeting was held at the Mission, when about 165 were present. Surely these meetings are very inspiring and enjoyed by all. We were glad to have with us Sister Lottie Snyder, who had been an invalid for many years, also Sister Selena Gamber, returned missionary from South America, and Bro. Benjamin Gamber of Scottdale, Pa., who led the meeting. Glad for these visits. Come again.

Margaret Hage who has been faithfully attending the services is very sick. After visiting her and telling her the importance of accepting Jesus as her Savior she finally yielded, after which she was baptized and received into church fellowship by Bro. Noah Risser. May you pray for her, if not asking against His will, that she might be restored again. May you also remember the class of converts. They need your prayers. A number are very weak, and many temptations and trials come to them. Bro. Dupler, Bro. Garman, Bro. Charles and myself had the pleasure of visiting in a number of their homes, and they appreciated it very much. I am sure we would be glad if some other brethren and sisters would come in and go along in our visitation work and see for themselves how conditions really are. You will be blest for it.

We are thankful for the coöperation of the brotherhood who stand by us so faithfully. May He reward you for it. We wish to present this special need before you. There are those who need help, not only once but continually, as they have large families and no work. If you have anything along the line of fruit or vegetables or potatoes or clothing, it will be gratefully received. Let us remember we are our brother's keeper. We hope and we pray that there may be those who will make themselves responsible, so that our need may be supplied. Surely this has been the means of reaching a number of souls. We are very grateful to all for what they have done along this line. Visitors are always welcome. Pray for us and the work.

David B. Groff.

HOW TO HELP THE CHILD TO LOVE THE BIBLE

By A. C. Brunk

For the Gospel Herald.

The importance of this subject can scarcely be over-emphasized. It is more important that the Bible be loved than to have a knowledge about the Bible. For where there is love, knowledge will soon be obtained and obeyed. We often hear the value of Bible-reading and memorizing emphasized. We can testify to the value of these. But their value will be greatly enhanced if it is done because of love, and because its message grips the heart. Many people learn to love the Bible in later

years. But how much better it would be if that person had learned to love it in early childhood, so that he would have had the benefit of it during that stormy adolescent period, when it is needed almost more than in any other period of life. Because it is at that time that great life decisions are most usually made.

What can be done to help the child from four to eight years of age to become a lover of the Bible? Let us remember that at that age the child is most interested in, and learns most from experience. And that his vivid imagination helps him to live as really and intensely in a story well told, as in every-day life. The reason why the child so loves the story, is because he really lives in it, and learns from it how to live in this world, besides the lessons thus learned are reinforced by emotions aroused by the story. This is surely one of the finest and most useful gifts God gives to the small child. It helps the child to get experience rapidly. God surely intends that parents and teachers should take full advantage of this gift and use it to His honor and glory. Parents and teachers cannot always determine just what daily experiences the child may or may not have, but if Bible stories are given the place they deserve in the life of the child, you can determine the nature of a very large fund of the child's experiences, which will largely mould the future attitude of the child towards God and His Book.

The Bible contains a fund of the most wonderful stories in the world; different stories adapted to different ages of the children. The stories in the Bible are stories of real people, in real life situations. They are not exaggerated, shadowy fairy stories. But the difficulty with many of us is that we cannot tell them effectively. There are a number of possible causes for our failure. First, it may be that the story is not real to us. The people in the story are not people of flesh and blood like ourselves, and we are not able to visualize in our own mind the exact situation as portrayed in the story, and as a result we are unable to give a clear picture to the child which will seem real to him. If the story lacks reality it will fail to grip him. The second reason for our failure may be that we tell the story from the standpoint of the grown up. We have grown up and forgotten our own childhood and do not take the trouble to try to see things through the eyes and the understanding of the child we are trying to teach. Even our language is often too difficult. A third cause of our failure may be that the story we are trying to tell is not well adapted to the small child. The six-year-old child asks for a Bible story. What story shall I tell? Oh yes, I will tell one of the parables; they were the stories that Christ told and so they are just the ones for me to tell. First, let us remember that Christ was not speaking to children when He used the parables recorded in the New Testament. Then, too, sometimes He used a parable to hide the deep spiritual truth from those who were trying to entrap Him. Other parables were given to illustrate spiritual truth, which in most cases is too deep for the child of from four to eight years old to grasp. The parables are better suited to the more advanced classes of the adolescent period. The miracles of Jesus are better adapted to early childhood.

At first thought it may seem difficult to make the miracles interesting to small children. Interest can easily be aroused by picturing to the child how hungry the people and especially the children must have been and that there was no food. How grateful they all were when Jesus gave them all they wanted to eat. And how grateful we should be for our food which God gives us. The fourth probable cause of failure of our story is the ten-minute sermon after a five-minute story. Our moralizing often develops in the mind of the child a dislike, instead of a love for the Bible narrative. Of course we want the child to grasp the spiritual lesson of the story. We can help them by having the lesson clear in our own mind, and then tell the story in such a way that the teaching is perfectly plain to the child as the story progresses step by step, and that each step in the story helps to make the teaching plainer. At the close of the story suggest to the child or, better still, have the child suggest how the lesson of the story can be put into practice in every day life. Sometimes we spoil the story by trying to bring out too many lessons. It is true that from a number of Bible stories we can bring out several lessons. But it is better to try to impress only one lesson at a time.

Sometimes we try to get from a Bible story a spiritual lesson that does not flow naturally from that particular story. And as a result our story becomes more of a sermon than a story. But it must be remembered that there is a danger that our story sermons might diminish the child's love for the Bible. If we feel that the child needs to be taught a certain truth, we can likely find a narrative in the Bible that would plainly bring out that lesson. The spiritual lesson is always most effective when it is reinforced by the emotions aroused by the story. The child can scarcely help but love the Bible if it has been made a real living experience for him.

If we can help the little child to love the Word of God we have given him the most precious treasure for time and eternity.

Dondi via Rajnandgaon, C. P., India.

We find to-day a disappointed world, a changing world, a dying world which needs the Gospel of the Lord Jesus Christ. I. E. Burkhart.

BRIEF MISSION NOTES

Compiled by J. B. Epp, Hesston, Kans.

The Far East

China: The masses gladly hear the Gospel. Nearly 5 million Gospels and Bibles were sold last year. "Yet what is that among so many?"—400 million nation-wide Gospel campaigns are carried on by the Chinese Christians, who deeply feel their responsibility towards their fellow countrymen.

Japan: The "Japan Evangelistic Bands" are preaching to crowds, with the motto, "A chance for every Japanese to hear the Gospel!" Evangelist Kagawa is out for 1 million converts. II Kings 7:2.

Korea: Pray for the bright, Bible-loving, singing Korean Christians as they give their testimony throughout the land.

Indo-China: There are still many provinces there completely unoccupied for the Gospel. "Pray the Lord of the harvest."

India: Many of the 60 million "untouchables" are in danger of being won by Bolshevism. Special prayer is also asked for about 1000 churches in one district, that they may dedicate themselves completely to the Lord's service.

This should be our daily prayer for the Church in all the world. **Then** it will soon be possible for **all** to hear the Gospel!

Pilate would have been better off if he had given up his position as governor in Palestine rather than having a part in the crucifixion of Jesus; and Judas would have been better off if he would not have betrayed his Lord for silver, and remained true to his Master. Now we criticise these men, but is it not a fact that we sometimes are guilty of the same sin, when for the sake of selfish gain we turn aside from the commandments of Christ and cling to the things that gratify the flesh or make us popular?—C. M. Helmick.

THE CAMEL

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest to gain.

My soul, thou too should'st to thy knees,
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how could'st thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through.

The camel kneels at break of day,
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.—Selected.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE PEARL OF GREAT PRICE

By Benj. N. Krupp

For the Gospel Herald.

The pearl that worldlings covet,
Is not the pearl for me;
Its beauty fades as quickly,
As sunshine on the sea;
But there's a Pearl sought by the wise,
'Tis called the Pearl of greatest price;
Though few its value see,
Oh, that's the Pearl for me.

The crown that decks the monarch,
Is not the crown for me;
It dazzles but a moment,
Its brightness soon will flee.
But there's a crown prepared above,
For all who walk in humble love;
Forever bright 'twill be,
Oh, that's the crown for me.

The road that many travel,
Is not the road for me;
It leads to death and sorrow,
In it I would not be,
But there's a road that leads to God,
'Tis marked by Christ's most precious blood;
The passage there is free,
Oh, that's the road for me.

The hope that sinners cherish,
Is not the hope for me;
Most surely will they perish,
Unless from sin made free;
But there's a hope which rests in God,
And leads the soul to keep His Word;
And sinful pleasures flee,
Oh, that's the hope for me.

Souderton, Pa.

WAS SHE A PRUDE?

The following, clipped from "The Presbyterian," is worthy of careful consideration by all thoughtful, pure-minded people. We have before this called attention to the evils that come from sex familiarity in speech and conduct. As the following expresses our mind exactly with reference to such matters, we pass it on for the consideration of our readers.—Editor.

Several people said she was. The reason was she did not enter in nor approve of the conversation carried on in a mixed company concerning matters which up until a recent date were taboo in respectable circles. It is common now for writers to assert that "frankness" is essential. It is asserted that they insist that some who have restraint and delicacy are prurient in mind and make the subject-matter evil by their own vile souls. It is quite possible for physicians and nurses to discuss freely that which is not suitable for the ordinary social gathering. A parent in those precious times of intimacy which come on occasions, a pastor who has a young person sorely tempted to deal with, may each speak frankly with good results, but that which is good and wholesome in the secret place becomes noisome when shouted from the house-tops.

There is a reflex action from a general conversation, especially upon the young. Reading will create pictures and images in the soul that make a putrid spot, especially if the writing be not chaste. Paul's sound exhortation, "Whatsoever things are true, whatsover things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8), is not promoted, but hindered by "frankness" on sex matters. One cannot hear with the ear words on certain subjects that will not stamp an image on the heart that abides. One most noble Christian, well on in years, said that even at most sacred times and places he was cursed by thought inspired by a vile book read when he was an adolescent.

It may be true that parents in former days did not say quite enough on some subjects to their children, but the modern frankness in spoken and printed word is infinitely worse. "To the pure all things are pure;" not if the impure is being constantly stimulated by suggestion and conversation. Two young people of opposite sex cannot talk freely upon some subjects without exciting evil and lowering standards. Even those of the same sex can arouse much that cannot be put down.

She was not a prude, but a fine, sensible woman, who refused to be a party of "frankness" that was inevitably polluting. A little more restraint would save many from corruption of mind if not of deed.

PRAYING MOTHERS

We need mothers of the old-fashion type, modestly dressed, sober-minded, praying mothers — mothers more interested in the training of their children than in the affairs of society. We need mothers who will lead their children to Sunday school and Church rather than to the movies or the theater, and who will carefully select their reading matter, choosing the Bible and other good books instead of popular, sensational novels and salacious magazines. The influence of a godly mother over the children is far-reaching. What a glorious heritage is the example of such a mother! Years after her departure her influence will live on and on. Mothers, what do your children think of you? Do they have faith and confidence in you? Begin now to instruct them in the worth while things of life. Be an example to them, that when the time comes for you to leave them, there will be no regret on your part for Christian duties left undone here on earth.—Home Missionary.

USING OUR LEISURE HOURS

By a careful study of young people, it has been discovered that what they do in their leisure hours largely determines their character and their best welfare is promoted by the proper use of the time that is their own.

Most of the spare time in the evening is sadly wasted and in these days of more careful budgeting of one's income, it might be a good time to budget our time as well. A gentleman who accomplishes a great deal outside of his regular work was asked how he did it. "By using the quiet of the evening" was his reply. The busiest people usually have some time to spare in the evening. So many worth while books may be read which will increase our cultural education and keep us informed as to the current problems.

Just as in industry what was once called waste product has in many cases become a source of profit, so our time now wasted may be put to constructive use. The right use of one's leisure hours can help largely in molding one's character.—D. Carl Yoder.

LIFE IN THE HOME

"Be ye therefore followers of God, as dear children; and walk in love" (Eph. 5:1, 2).

In my home life, may I be made a blessing: its sunbeam when the days are dark; its inspiration when the days are sad and hopeless; its tender comfort when the days are full of pain and tears. Always thinking of others before myself, never imposing my private sorrows or moods, ever with the girt loin and the lighted torch, washing my face and anointing my head and confiding my griefs to Thee alone, may I ever have

"A heart at leisure from itself,
To soothe and sympathize."

—F. B. Meyer.

THE BIBLE THE WORD OF GOD

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

It could not be the invention of good men or angels, for they neither would not nor could not make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the invention of bad men or devils, for they could not make a book that commands all duty, forbids all sin, and condemns their own souls to hell for all eternity.

Therefore, draw the conclusion that the Bible must be given by Divine inspiration.—John Wesley.

SUNDAY SCHOOL LESSON

Lesson for Sept. 11, 1932—Num. 10:11-36

ISRAEL JOURNEYING TOWARD CANAAN

Golden Text.—Come thou with us, and we will do thee good.—Num. 10:29.

Introductory.—In this lesson we are given a glimpse into two incidents that occurred during the journey of the Israelites from Egypt to Canaan. The whole is an interesting narrative, and we trust that the study of these two incidents will give us a taste for going over the whole story of the wilderness wanderings. When once our interest is aroused we will find the whole narrative intensely interesting and profitable for our meditation.

Breaking Camp at Sinai (11-13).—The law having been given, the people disciplined and prepared for the journey toward the promised land, according to direction of Jehovah they broke up camp and resumed their journey. The cloud, which was the symbol of the presence of the Lord, was lifted up from off the tabernacle. "And they first took their journey according to the commandment of the Lord by the hand of Moses." Had they been like submissive to the Word and will of the Lord both before and after this, as they were at this time, the story of their journey from Egypt to Canaan would read quite differently from what it does. In them we have a type, an "ensample," teaching us that our journey heavenward may be a triumphal march or a succession of reverses and humiliations, depending upon our attitude toward God.

Moses and Hobab (29-32).—Among those who visited with the children of Israel during their wilderness wanderings were Jethro, father-in-law of Moses, and Hobab, a brother-in-law. That was a very apt invitation that Moses gave Hobab when he said, "Come thou with us, and we will do thee good . . . thou mayest be to us instead of eyes." It held out two inducements: (1) the good that the children of Israel might be to Hobab; (2) the good that Hobab might be to them. These two things should be kept in mind as we work to induce the "other sheep" of which our Savior spoke to cast their lot with us. To say nothing of what the God of the Church stands ready to do for converts, both here and hereafter, the Church of Jesus Christ exerts an uplifting influence over those who cast their lot with it and submit to its rules and regulations. On the other hand, every real convert to the Christian faith is a help to the organization with which he unites. There never was a pillar of faith in the Church that was not a convert to the Church earlier in life. Let the invitation of Moses to Hobab be our invitation to every one outside the fold of Christ who manifests a willingness to lend a listening ear.

Even after Hobab declared his intention to go back to his own people Moses continued his pleadings. A sinner's refusal to respond to the invitation to serve the Lord is no good reason why we should cease to plead with them to accept salvation while the opportunity is still theirs to accept. It reminds us of what Paul said on a certain occasion: "For the space of three years I ceased not to warn every one night and day with tears." For his own good, and possibly for the good of the children of Israel whom he might have influenced for good, Hobab made an unwise choice in refusing the invitation of Moses.

The Order of the Journey (33-36).—We turn again to the manifestation of God's presence and care for the welfare of His people. The cloud of the Lord was in evidence, and the ark of the covenant was carried on ahead. At this time the best of feeling seemed to prevail. The ark was carried on ahead in an orderly way, as directed by the Lord. A safe place for resting was sought out, and the people were making substantial progress. It is typical of the Church to-day. When the people move on at the command of the Lord there is not only peace but also substantial progress. It is when we forsake the counsels of God and substitute therefor our own stubborn will that we get into trouble. Let us never forget to take God at His Word and move forward in God's order and own appointed way.

The prayer of Moses is worthy of our notice: "Rise up, Lord, and let thine enemies be scattered." This prayer was uttered as the ark moved forward. And they had abundant assurances that if they would be faithful God would fight their battles for them. Similarly appropriate is the prayer when the ark rested: "Return, O Lord, unto the many thousands of Israel." They who begin and end the day with God, and spend the intervening time in harmony with this attitude, will find the God of the Israelites fighting their battles for them in active life and His benediction resting upon them when their eyes are closed in sleep. In the lesson before us we have an object-lesson that teaches us the blessedness and wisdom of abiding under the shadow of the Almighty as we go forward in the service of the Lord. The climax in such a course is reached when we reach the end of our journey, the waters are divided, and we enter into the paradise of God.—K.

Bible Meeting Topic

III. MIRACLES OF CHRIST—POWER OVER NATURE (Jr.).—Jno. 2:9; Matt. 8:26; Jno. 6:19; Matt. 14:15; 15:32

Topic for September 11

MOTTO

"Upholding all things by the word of his power."

OUTLINE STUDY

I. Recorded Miracles of Christ over Nature.

1. Water made wine.—Jno. 2:1-11.
2. The first miraculous draught of fishes.—Luke 5:1-11.
3. Stilling the tempest.—Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25.
4. Feeding five thousand.—Matt. 14:15-21; Mark 6:35-44; Luke 9:12-17; Jno. 6:5-14.
5. Walking on the sea.—Matt. 14:22-33; Mark 6:45-52; Jno. 6:14-21.
6. Feeding four thousand.—Matt. 15:32-39; Mark 8:1-9.
7. A fish with money in its mouth.—Matt. 17:24-27.
8. The fig tree blighted.—Matt. 21:17-22; Mark 11:12-14, 20-24.
9. The second draught of fishes.—Jno. 21:6.
10. Entering a room without opening the door.—Jno. 19:19, 26; Luke 24:36.
11. A breakfast of fish.—Jno. 21:9.
12. Ascending to heaven.—Acts 1:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Select a Memory Verse from Scriptures in the Outline.
2. Relate a Recorded Miracle over Nature.
3. What Jesus' Power over Nature Teaches Us.

For Seniors.

1. The Purpose of Miracles over Nature.
2. Some Lessons These Miracles Teach Us.

PERSONAL THOUGHT

There are lessons Jesus wanted to teach by His miracles over nature. Let us seek to receive the lesson for ourselves.

I. **Miracles Controlling Nature.**—It is but reasonable that the Creator of nature should have the power to control nature and even to order natural things in a supernatural way. Jesus was the Creator of nature. "All things were made by him, and without him was not any thing made that was made." When Jesus was made flesh and dwelt among us, it did not make His character or being any the less the nature and character of God. But we see Him humbling Himself as a man in order that He might reveal God to us and might become our Savior. Jesus did not use the fullness of His power while in the flesh. He submitted to human limitations for our sake. He was hungry and thirsty and tired just as other human beings often are. He suffered pain and felt the pangs of sorrow. Yet at proper times and in a proper occasion, He needed to reveal to men that He was the Son of God. On these occasions He used His power over nature to express that higher character that might ordinarily have been hid from men. Men needed to know Him as more than a man like themselves if they would believe in Him and receive Him as a Savior.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Associate Editors ..... J. A. Ressler, John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, SEPTEMBER 1, 1932

Field Notes

Bro. Harold S. Bender, Goshen, Ind., spent some time recently with the brotherhood in Fulton Co., Ohio, in the interests of Goshen College.

Bro. C. F. Derstine of Kitchener, Ont., expects to spend some time with the brotherhood at Selkirk, Ont., giving some of his time to the ministry of the Word.

The Lord willing, Bro. J. S. Mast of Elverson, Pa., will begin a series of meetings at the Salem Church near Wooster, Ohio, Sept. 5, and continue throughout the week. Cor.

A brother writes from Lancaster, Pa.: "Please announce in the Gospel Herald our all-day meeting, to be held at this place (112 E. Vine St.) on Sept. 5, starting Saturday evening."

Brethren C. Z. Yoder, Wooster, Ohio, and D. S. Yoder, Bellefontaine, Ohio, were two veteran workers who attended and took part in the Ohio Sunday School Conference last week.

A harvest home and Bible meeting will be held, the Lord willing, at the Strasburg Church, Lancaster Co., Pa., on Sept. 3. Interesting topics will be discussed by various speakers from the county.

An interesting meeting of the Missouri-Kansas Conference is reported from Harper, Kans. A full report of this conference is in our possession, and will appear in next week's Gospel Herald, the Lord willing.

A series of meetings closed at the Springs, Pa., Mennonite Church on Sunday evening, Aug. 21, with thirteen public confessions as one of the visible results. Bro. Irvin Lehman of Chambersburg was in charge of the meetings.

Bro. Elias W. Kulp, Bally, Pa., will begin a series of meetings with the congregation worshiping at Hanover, Pa., on Sept. 4, the Lord willing. The prayers of the brotherhood are solicited, and all who can are invited to attend.—F.

Announcement has been made that Bro. C. Z. Martin of Mountville, Pa., will preach at the Pleasant View Mennonite Church, near Chambersburg, on the evening of September 3, and at the Chambersburg Church on the following morning.

Bro. William Martin of Menges Mills, Pa., preached the annual harvest sermon at the Pleasant View Church, near Chambersburg, Pa., on the evening of Aug. 13. He also spoke at the regular services on Sunday morning following.

We are in receipt of a program of the tenth annual Bible meeting to be held at Strickler's Mennonite Church near Middletown, Pa., on Saturday evening and Sunday, Sept. 10 and 11. Instructors: Harvey E. Shank, J. Irvin Lehman, Henry E. Lutz.

Bro. J. L. Rutt and wife, missionaries in South America who are home on furlough, arrived at New Orleans, La., on Friday, Aug. 19, after a safe voyage home. May the blessings of the Lord attend them while on furlough, and make them a blessing wherever they serve.

Bro. and Sister S. M. Kanagy, until recently of Chicago, Ill., are at present staying at Selkirk, Ont., in the Hoover cottages in the interests of Sister Kanagy's health. Bro. Kanagy has accepted the request of the Wanner congregation near Hespeler, Ont., to serve as their pastor indefinitely.

The Committee for the revision of the constitution of the Mennonite Publication Board met at Canton, Ohio, the latter part of last week. Bros. O. N. Johns, Canton, Ohio; Oscar Burkholder, Breslau, Ont.; and Daniel Kauffman, Scottdale, Pa., constituted the committee. H.

Brethren L. C. Miller of Limon, Colo., and J. R. Shank of Versailles, Mo., worshiped with the brotherhood in the vicinity of Hesston, Kans., on Sunday, Aug. 21. The former preached for the Pennsylvania congregation in the morning and the latter performed a similar service at Hesston. They exchanged places in the evening services.

Bro. S. J. Miller of Pigeon, Mich., was secured to take the place of Bro. J. D. Graber of India, who found it impossible to serve as a speaker at the Ontario Sunday School Conference near New Hamburg, Ont., Aug. 27-29. Following the Conference Bro. Miller was scheduled to conduct evangelistic meetings at New Bothwell, Ont. He spoke at both Waterloo and Kitchener, last Lord's Day.

An unusually large group of bishops, ministers, deacons, and delegates attended the Ohio Sunday School Conference held at the Salem Church near Elida, Ohio, Aug. 23 to 25. The following are among the brethren from a distance who were in attendance: D. J. Johns, Ray Yoder, Ira Johns, and Homer North, of Indiana; Oscar Burkholder and C. F. Derstine, of Ontario; A. J. Metzler and C. B. Shoemaker, of Pennsylvania; and J. D. Graber of India.

Change of Address. — Our readers will please take notice that in order to meet the new postal rules now in effect regulating changes of address it will be necessary to send such notices two weeks before they go into effect to avoid a penalty now imposed on publishers when such notices are sent by the post offices. This also applies to corrections of addresses. If your label is not correct in every way, a postal card advising us of the needed correction will be appreciated.

Sunday, Sept. 4, is the time set apart for an all-day meeting at the Maple Grove Church near New Wilmington, Pa., as a farewell service for Sister Minnie Kanagy, a member of that congregation, who is to sail for India shortly to resume her labors as a missionary in that country. The service, after the Sunday school, is to open with a missionary sermon by Bro. J. A. Ressler of Scottdale, and close with another sermon in the evening by Bro. E. M. Detwiler of Columbiana, Ohio.

Among the recent visitors at the Publishing House and with friends in Scottdale, were Bro. and Sister J. E. Gramley, daughter and son, Dorothy and Irwin, of Freeport, Ill.; Bro. and Sister S. H. Histand and sons, Verne E., and David H., of Salunga, Pa.; Bro. and Sister D. B. Betzner and daughter Helen, and Bro. and Sister E. B. Betzner, all of Kitchener, Ont. All of these brethren and sisters had been visiting friends and relatives at other points and availed themselves of visiting the Church Publishing House en route.

Requests for help. — Our attention has recently been called to a request

from a certain party at Apartado 45, Cuauhtemoc, Chih., Mexico for financial help. For the information of our readers we wish to advise that we have been receiving letters from our people sent out by this same party for a number of years. We again wish to caution those who receive such requests that it is very questionable to send any money in response to these requests, as it is not possible to ascertain the real need. We wish again to call attention to the fact that this party lives in a community that is able to take care of its needy ones.

Correspondence

Duchess, Alta.

Dear Herald Readers:—On July 21 to 31 Bro. Paul Erb of Hesston, Kans., was with us for a week of meetings. The church was pretty well filled each evening and the attention good. There were five precious souls who accepted Christ as their Savior. Pray with us that they may hold out faithful. On Sunday evening Sister Erb had charge of the children's meeting. Bro. Erb, wife and family are leaving for Kansas the 17th of August.

Aug. 4, 1932. Edna Byers.

Hesston, Kans.

To all Herald Readers, Greeting:—We thank the Lord for His guiding hand and protecting care. We feel that we are well on the way homeward now, having visited with the brotherhood in Oregon and Colorado on our trip. We enjoyed good fellowship in the various congregations where we visited, and we were also interested in beholding the handiwork of God in the natural wonders along the line.

The Rocky Mountains of Canada are strikingly grand. The Columbia River gorge is a wonder to behold. The roads, both auto and railroads, through the high mountains are certainly wonderful. But we are making this journey to visit the congregations rather than to see the wonders in the land; to be blessed and be a blessing as the Lord may give grace.

This week we expect to attend the Missouri-Kansas Conference being held at Crystal Springs Church near Harper, Kans. We added another week to the time we had allotted to this trip. The dates we had given in a former letter as to when we would be at Kansas City and Chicago need to have another week added to be correct.

We praise the Lord for His care over us, and we trust that He will bring us home safely. We intend to visit congregations in Iowa, Illinois, Indiana, and Ohio as we journey eastward.

In the service of the Lord,

Aug. 15, 1932. Noah H. Mack.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—We as a congregation and all who were privileged to meet with us, enjoyed a rich spiritual feast during the first week in August. As published before, that was the time for our church conference.

Business meetings were held Tuesday, and Wednesday morning. Wednesday, 2 P. M., the Fundamentals meeting was held, and Wednesday night a mission program. Both were very interesting and instructive. Tuesday night Bro. Stanford Mumaw of Ohio gave us a timely sermon.

Thursday morning conference work opened by a soul-stirring sermon by Bishop E. F. Hartzler of Ohio. Text, Acts 20:28. On Thursday night Bro. J. S. Mast of Elverson, Pa., spoke very earnestly, admonishing the church to uphold the doctrines as they are given in God's Word, and were pointed out by the talks given by different speakers. Never in the history of the Virginia conference have we had such a representation of bishops and ministers from other conference districts as we had at this time. Words fail to express the encouragement and joy it gives us to fellowship with those of like faith. May we be bound together in faith and love, that we can harmoniously work together as one body in Christ Jesus—our Head.

The conference report will appear in the Herald some time in the future and give more of the work done.

Last Sunday eve., the 14th, we met for song service, when Bro. David Garber came in and preached for us. It always does us good to be fed on spiritual food, and we will be blessed if we hunger and thirst after righteousness.

Sunday schools, Y. P. M., and teachers meetings, with an occasional song service, are all moving on as usual. May all be made to feel more responsibility, and go forth in the work with more zeal and renewed effort after hearing so much to urge us on to greater service. Pray for us and the work.

Yours till He come,

Aug. 16, 1932. Maggie M. Driver.

Roanoke, Ill.

(Metamora congregation)

Dear Herald Readers:—On June 19 our young people's meeting reorganized as follows: Supt., Ray Schlabach; Inter. Supt., Clarence Imhoff; Prim. Supt., Alvina Springer; Chor., Andrew Schrock, Jr.; member on Program Committee, Glenwood Imhoff. Bro. M. C. Lehman was with us the evening of July 24 and gave a very interesting talk. Some interesting facts were given about the world's present economic condition. On July 31 Bro. Ezra Yordy of the Roanoke congregation preached to us after our Young People's Meeting.

Aug. 19, 1932. Cor.

Topeka, Ind.

(Maple Grove congregation)

Dear Readers of the Herald:—The Lord has been blessing us and we wish to praise and thank Him for these blessings.

On Sunday, Aug. 14, Bro. D. J. Johns of Clinton Frame and C. A. Shank of the Olive congregation worshiped with us. Bro. Shank delivered a very good sermon. Bro. J. S. Hartzler of Elkhart delivered the sermon on Aug. 21. Bro. Emanuel Stahly of Fresno, Calif., was with us in the evening service and brought us the message. We are very glad for the messages brought to us by these visiting brethren.

A number from this place were permitted to attend the S. S. Conference held with the Leo congregation on Aug. 16-18. Our own pastor, Bro. Yoder, was not permitted to attend due to the illness of Sister Yoder. Her condition still remains critical. We ask an interest in the prayers of God's people in her behalf and place everything in the care of One who knows best.

Aug. 19, 1932. Cor.

Sedalia, Mo.

Herald Readers:—Last Sunday we had our first harvest thanksgiving meeting for this place. An appreciative audience of about 40 took part in the singing and after lunch a very interesting Sunday school. This is a new place for our people. The field seems ripe to harvest. The attendance is increasing. There are seven members here and one applicant is under instruction for baptism. Pray for us and stop with us when going through the state.

Aug. 19, 1932. Showalter family.

West Liberty, Ohio

(Oak Grove congregation)

Aug. 14 and 21 were unusual days at the Oak Grove Church. An ordination service had been announced for Sunday Aug. 14. In the morning the qualifications for a deacon were clearly set forth, and the votes cast. In the afternoon, after the examination of the candidates, the congregation again assembled to witness the ordination service. Four brethren passed through the lot. As a result Bro. Nelson Kanagy was chosen and ordained to the office of deacon. The large audience assembled manifested great interest and much sympathy in this important work. Bro. A. I. Yoder assisted in the service. Will you join us in prayer for our

(Continued on page 460)

Miscellaneous

LEAD ME

By Grace L. Heller

Lead me, Father, day by day;
Help me then to understand
Why you have my life so planned
Come and take me by the hand
I need Thy help along the way.

Lead me, Father, day by day;
Help me then to only say
Everything in the kindest way,
To cheer the folks 'round me to-day,
I need Thy help along the way.

Lead me, Father, day by day;
Help me then to do Thy will,
To be contented and be still;
Ever ready to do Thy will,
I need Thy help along the way.

Lancaster, Pa.

CONFIDENCE

By Ruth Buckwalter

Cast not away therefore your confidence, which hath great recompense of reward.—Heb. 10:35.

Confidence here means the Christian's liberty of access to God, our title and right to approach His throne. The admonition is: Do not throw away so great a privilege; neither men nor devils can take it away from us and God will never deprive us of it if we continue faithful. The apostle may also have reference here to cowardly soldiers who throw away their shields and run away from the battle. The apostle in II Cor. 10:45 describes this battle which is on and the kind of weapons in use: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Christian's weapons are spiritual weapons. They are "mighty through God," made powerful by God as we are willing to use them, and what these weapons will do for the Christian if put to use. They will cast down imaginations, or human reasonings. A lady once told me of a way that she had reasoned out in her mind which she thought was so much better than the way God had planned it for man in the Bible. There is so much of the imaginary reasoning to-day. Only those who have not cast off their shield of faith and confidence are going to be able to overcome. People are losing confidence in each other. It may be some have been placing too much confidence in man. The Bible pronounces a "woe" upon those who put their confidence in man and fail to trust God as they should.

This spiritual weapon, the shield of faith, will also "cast down every high thing that exalteth itself against the knowledge of God." Human reasoning always exalts itself above the Word of God. People in all ages have put their own construction on the sacred Scriptures. Peter says, "No scripture is given by private interpretation." Where this has been done, the shield of faith has been cast aside, the anchor does not hold and many are shipwrecked. "And bringing into captivity every thought to the obedience of Christ." Leading captive every intent of the mind, not so much the thought or intellect, but the will is brought into subjection.

There are many things we are tempted to do contrary to the Spirit of Christ. It is so easy to reason things out the way we want it, or the way our minds are set it should be. The Christian should remember the new state into which the will (the moral nature) is brought by its subjection to Christ lest he be led back again to the country whence he was led captive.

The work of the redemption of the soul by the power of the Word and Spirit of God, is first of all a conquest, and next a willing captive and his complete self-subjection to the power and the good pleasure of the conqueror (Christ). Now that He has enlisted in the army of the Lord, "ye have need of patience" because a great fight is on, and there are sufferings to pass through; not only for a day, or a week, or a year, but of long continuance. Unless we have the spirit of steadfast endurance we will fall in battle long before the battle is over. We must endure to the end by keeping the faith and patiently suffering for it. "For yet a little while, and he that shall come will come and will not tarry" (Heb. 10:31).

In a very short time Christ will come and execute judgment upon our rebellious country. This is determined when they have "filled up the measure of their iniquity and their destruction slumbereth not." While this did apply to the then approaching destruction of Jerusalem and the Jewish state and church in a more general sense, it is universally applicable in human affairs to-day. "God will avenge His own elect speedily." "The just shall live by faith." When this overthrow shall come, fidelity to the Christian calling will be the thing especially insisted upon at that critical moment. But to those who make shipwreck of faith and conscience, who shrink away from Christ and His cause for fear of persecution or secular loss, in them God cannot delight but He is grieved with such. Let us not be cowards but courageous; and let us do with our might what our hands find to do. There is no place for soldiers in this army who stand around idle not knowing what to do. It may be we have lost confidence and are growing cold and indifferent as to our calling. Every one who has taken a stand for Christ is called to carry the Gospel to some one who is lost. This is the important task He has assigned us in the great harvest field.

Ho! Workers in the harvest
Why stand with rusted blade
Until the night draws round thee
And day begins to fade.

Why stand ye idle, waiting
For reapers more to come?
The golden noon is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle
And gather in the grain;
The night is fast approaching,
And soon will come again.

The Master calls for reapers,
And shall He call in vain?
Shall sheaves be then ungathered,
And waste upon the plain?

Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge,
That human hearts should know.

Be faithful to thy mission,
In service of thy Lord,
And then a golden crown
Shall be thy great reward.

Hannibal, Mo.

HOW DRIFTING LIVES ARE MANIFESTED

By Anna Mumaw

For the Gospel Herald.

Our subject suggests that there are lives—persons who drift. To speak of drifting, immediately we think of the boat out on the sea carried by the current down stream; the boatman sitting leisurely by, not realizing the possible danger he may soon fall into. Or he may think he is anchored, perfectly safe, while unnoticed the current which is strong is slowly but surely pulling him down, always down. To the careless this means disaster; but to the cautious disaster can be averted, and that is why we are interested in this subject.

This voyage of life is a serious matter if we wish to reach the other shore safely. Yet, fortunately, Christ has gone the way. He has marked the way, given out the warnings, that we may avoid many dangers. Not only are the careless inclined to drift away from God, but He warns: "Let him that thinketh he standeth take heed lest he fall." Sometimes we ourselves may not detect our drifting position as quickly as some one else does. Samson "knew not that his strength had gone from him." He had been sleeping, but we can know if we take heed to the warnings and manifestations of a soul out of line with God.

Quoting from the book, "A Quest for Souls," the author says: "If a Christian neglects the vital duties and habits

that go along with the Christian life, then he will go drifting down that stream. Let a Christian neglect church attendance, and he will soon be into trouble. 'Not forsaking the assembling of ourselves together,' is an injunction ringing in the Bible like some mighty trumpet. Let any Christian be careless on that point of constant habitual high-principled church attendance, and he will soon be in trouble. Let a Christian neglect the vital matter of secret prayer, and he will soon be in trouble. Let a Christian neglect the vital habit of daily turning to the Word of God to get therefrom God's counsel and comfort, and such Christians will soon be in trouble."

The author here gives us a few of apparently insignificant warnings of danger, yet I think they are perhaps some of the first and easiest of the Christian's habits to be neglected and are certain manifestations of a life drifting away from things spiritual. For, if we cannot say with the Psalmist that I am **glad** to go to the house of the Lord, or if he does not have the **desire** for the sincere milk of the word whereby he may grow, or if he has forgotten that men ought **always** to pray and not to faint, these are indications that the soul is losing out.

In Christ's last message to the church at Ephesus He praised them for their good works, yet in one thing they had fallen; they had left their first love. A mere form of good works without the real spiritual life back of it is not satisfactory. Christ called them to repentance; to turn back to their previous course—to their first love. The Laodiceans He accused of being "neither cold nor hot." Is the lukewarm Christian drifting? Christ said, "Be zealous therefore, and repent." To Pergamos and Thyatira He warns of the evils of that day which they allowed to come into their lives; tells them to repent and live the overcoming life. "Be not overcome with evil," for that means a deviation from your course.

Some one has said, "You may know you are going down hill when your way is continually easy." God has nowhere promised that you can sit in your boat and take things easy. It is a struggle, a fight against the forces of a mighty power; and if you no more feel the force of that power against you it is evident that you are being carried with the current.

Again, from the life of Peter we remember the downward drift he made until his very denial of Christ. We notice first his self-confidence, then following Jesus afar off, then getting in the wrong company. Peter had no intention of denying his Master. He loved Jesus; but he probably needed to learn yet that "we should not trust in ourselves but in God" (II Cor. 2:9), and that when man begins to trust in himself and is no more in that close communion and fellowship with Christ the anchor is not going to hold under the strong influence and power of the enemy. Christ knew just how much Peter needed to "watch and pray," and it is a warning that we too must constantly keep in mind if we wish to avoid these dangerous driftings out of the straight course and reach the port safely.

Scottdale, Pa.

BE COURTEOUS

By P. Hostetler

For the Gospel Herald.

Among the many commands in the New Testament we have the one given above in I Pet. 3:8. In this same verse we have five commands, all relating to our relation and treatment of those about us. A short article in July 10 issue of "Hoard's Dairyman" gives a fairly good definition of courtesy in these words:

"**I am courtesy.** I am a little thing with a big meaning. I help everybody. I unlock doors, open hearts, dispel prejudice. I create friendship and good will. I inspire respect and admiration. Everybody loves me. I bore nobody. I violate no law. I cost nothing. Many have praised me, none have condemned me. I am pleasing to those of low and high degree. I am useful every moment of the day. I am courtesy."

In the German we have the word "friendly" instead of courteous, and this gives us all a good idea of what it means to be courteous; that is, to be friendly towards all. We are also commanded to honor all men and to be patient towards all, and when we have added all those Christian fruits or virtues to our faith as Peter commands, so that we have not only brotherly love but also charity (or a love to all), then it becomes an easy and pleasant duty to be friendly towards all. But this duty of love, friendliness, and patience toward all must not be understood to mean that we should be so lovable and easy-going as to not say a word against people's sins or the dangers they may be in.

And to speak no evil of any does not mean that we dare not expose the errors of the false teachers, etc. The Bible also commands to reprove, rebuke, and warn the unruly and them that sin shall be rebuked (or punished as the German says) before all (or openly). Jesus Himself, a perfect pattern for us in all these things, who always had love and friendliness to all, uttered such warnings, rebukes, and teachings that some said His were "hard sayings, who can hear them?" If my brother sins against me (mark he says **"sins,"** and not makes a mistake or has failed in some small duty or matter) I shall go and tell him his fault. The German says, "punish" him. And when I do this in a lovable, friendly way, this is Godly love. Not to do this constitutes not only disobedience to God's command but also not the exercise of real love. The Bible says, "He that spareth his rod, hateth his son" (Prov. 13:24). Yet some call that love.

Likewise he that preaches to a people with eyes that can see how they are transgressing God's commands and are in danger of being eternally lost, and fails to warn them, is not acting in accordance to true friendliness and love, but loves the praise of men more than the souls of men. If the world loves us (and that means worldly church members too) it is not because we are such good Christians, but it is because we belong to the world and are what some call "good mixers," or half-way Christians, who are on the road to that awful place of torment. Paul's experience was that the more he loved those to whom he preached and taught, the less he was loved. See II Cor. 12:15. May we all be very friendly and kind to all we meet, yet ever true and firm and steadfast in contending for the whole Gospel and teachings of the good Book is our wish.

Roanoke, Ill.

A LIVE INDIVIDUAL

By Anna Mary Yoder

For the Gospel Herald.

What do we mean by a live individual? Do we think of him as being alive naturally only? I think not. When I think of a live individual I think of him as being spiritually alive as well as naturally. According to nature nearly everything about us is alive. Geologists even speak of live and dead rock. The grass, trees, insects, etc., are alive; but only naturally, or as nature has made them. It is man alone that can be both naturally and spiritually alive. All the people we meet and see around about us have life. Yet many of them are dead. There even are many church members who are spiritually dead. Another example is of a stout athlete, a man who is strong and has a wonderful constitution. He may be very much alive in his natural flesh, but if he is an unbeliever and a sinner, what good does his natural health do him if he is dead spiritually?

Jno. 1:12, 13 tells us that if we are born of God we become the sons of God. If we are His children we have a life that death cannot destroy. Our life then is eternal life, and the world cannot take it from us, if we remain true to our Father.

If we are live individuals we must be led by the Spirit, as we read in Rom. 8:9-14. "If we live after the flesh we shall die" spiritually, which is a much more shocking death than the natural death. Natural death to

the Christian is the last step on the way of eternal life.

Live individuals always desire God's Word that they might grow more like Christ our example. Read I Pet. 2:1, 2. If each of us would desire to be fed more of God's Word the Church as a whole would become a more lively institution. Peter says we should become as new-born babes, as they have to have natural food, so must we feed more and more on God's Word to grow spiritually. There is none of us who can say that we have read the Bible all that is necessary to become better Christians. If we study God's Word with the purpose of getting more light we cannot help but grow. Jesus says, "Ask, and it shall be given unto you; seek, and ye shall find." If we seek for the truths of God's Word we shall find them and grow into more alive individuals than we have been in the past. II Pet. 1: 5-11 gives us a beautiful picture of a growing child of God and his reward.

We can prove that we are live individuals by letting our lights shine wherever we go. We can prove to the world that we are Christians by living a pure and simple life and by telling others of the love of Christ. If we are true Christians we can't keep our lights from shining.

Live individuals are willing to work in the Lord's vineyard. If we are to be live individuals we will do what is asked of us. If we are asked to teach a class, to visit the sick, to take part on the young people's programs, or anything that helps along with the work, we should gladly perform that duty. If we make excuses or fail to take our place we have lost an opportunity to become more alive for Christ.

May the prayer of each one of us be that we may have a greater desire for God's Word that we may grow to be live individuals and be a blessing to those around us.

Middlebury, Ind.

CORRESPONDENCE

(Continued from page 457)

young brother in his responsible position?

In the afternoon and evening of Aug. 21 the one-hundredth Quarterly Mission Meeting of Logan and Champaign Counties was held at the Oak Grove Church. At both sessions the house was crowded to its utmost capacity. Bro. J. B. Smith, who had preached the first mission sermon here 25 years ago, was again present and preached the 100th mission sermon, which was especially interesting. A number of those of the home community that served in the first meeting, took some part in this service. Those who took part in the program from a distance were, J. B. Smith, Elida, O.; Oscar Burkholder, Breslau, Ont.; Frank Martin, Fort Wayne, Ind.; S. J. Miller, Pigeon, Mich. The last on the program was a report of the 25 years of mission meetings, by S. E. Allgyer. The report showed that 58 different ministers had preached these 100 mission sermons, twelve of this number having passed to their eternal reward, while a number of others are no longer affiliated with our branch of the Church. The first and smallest offering was $60.00 and the largest was $1000.00. This meeting was held Nov. 27, 1919. Five of those whose early life was spent in this community were sent to India as missionaries, and more than 20 others were superintendents and workers in our city missions. In connection with these a number have served in the institutions of the Church, which is also Mission work.

A number of visitors from Pennsylvania and other parts of the state of Ohio were present at this meeting. May the Lord be praised for His abundant blessings.

Aug. 23, 1932. Cor.

Parnell, Iowa

(West Union congregation)

Greetings:—Aug. 7 a service was rendered at the Iowa Co. Home for the aged and on the 21st a similar service was given at the Johnson Co. Home. Seemingly all present enjoyed these meetings.

On the evening of Aug. 21 two new members were appointed for our Y. P. B. Meeting; Bro. Ora Hershberger to serve to fill the vacancy of Jeremiah Gingerich and Bro. Ben Swartzendruber as a new member of the class. John Schlabaugh of Cherokee, Iowa, and Katie Gingerich of Danvers, Ill., (sister of Mr. S.) worshipped with us Aug. 21.

We are looking forward to a series of meetings in the near future to be conducted by Bro. Claud Culp, Chief, Mich. Will we all unitedly pray for an ingathering of the lost as well as for Bro. Culp, so that the whole counsel of God may be brought us without fear or favor of man? Bro. Erlis Kinsinger and family just recently returned from a week's visit with friends and relatives near Roseland, Nebr., the home of Sister Kinsinger in the days of her youth. Grandmother Showalter accompanied them.

Sunday, Aug. 21, Bro. Perry Blosser brought us a helpful message from Rom. 8:37.

The door of opportunity has opened for us a new work in the small hamlet of Nira, about 12 miles southwest of our church. Preaching services have been announced semi-monthly through the fall and coming winter. May the good work move on.

Aug. 23, 1932. Cor.

"In every thing give thanks."—Bible.

THE CONFESSION OF KING ALCOHOL

(The following poem, written Jan. 2, 1842, by Dr. Edward H. Carter, was found by his daughter among his papers after his death.)

Come, Alcohol, now answer me
The question I shall put to thee—
What is thine Age? What is thine Aim?
What is thy Trade? What is thy Name?

Answer

My age is more than a thousand years;
My aim, to fill the earth with tears;
My trade, to kill and make expense;
My name, it is **intemperance.**

Long have I ruled upon the earth—
To every crime I've given birth.
I'm father of all grief and woe,
I spread distress where'er I go.

My dwelling place is at the bar,
My customers are near and far;
I fill their heads, and drain their purse,
And turn their blessings to a curse!

I daily breathe a poisonous breath!
My drink is liquid fire and death!
My lodging place is Satan's seat.
My food is filth and serpent's meat.

My face is covered with a mask,
My hiding place is in a cask;
My business is to gender strife,
And put asunder man and wife.

I visit grog-shops all around;
Where Satan is I'm always found.
I am his waiter day and night,
His service is my chief delight.

He is my captain and my guide,
I always stand close by his side;
I've killed more men, upon my word,
Than famine, pestilence, or sword.

With my deceitful, flattering tongue,
I draw to me both old and young;
And when I get them in my snare,
I chain them fast and keep them there.

But temperance men I mostly dread,
For they are ruining my trade;
And if their cause should farther go,
'Twill prove my final overthrow.

* * *

Thus alcohol disclosed to me,
His character and its destiny;
Although a liar from his youth,
He now has blundered into truth.

Then, temperance men, be wide-awake,
The foe begins to fear and quake,
Stand to your posts, go hand in hand;
And drive this monster from the land.

Sel., by Tena F. Yoder.

TO-DAY

By Isaac R. Herr

For the Gospel Herald.

Let truth be our strength and shield, our light and glory, the high light in our soul burning with great intensity, burning in the incandescent light and strength of the Word of God; consuming all the dross and alloy, all the dregs, drudgeries, all the venom and poison of sin; giving us the assurance of our purification, our sanctification in the spirit, our healing and cleansing power in the Holy Ghost. Let this day be the day of all days in the calendar of days, the calendar of months and the calendar of years, a day that holds

precious memories for us in the days to come. In fact, let every day of our lives be such a pompous, glorious day, significant in the demonstration of a great and mighty truth in our lives through the power of the Holy Spirit, that we may almost think it to be the day of all days. Let it be a high day, a glorious day in the Church of the living God, a day when communion is sweet among saint and saint and the visitations from on high bespeak the power and glory of God to both saint and sinner; when the light and faith in God are living and burning in men's souls radiating a glory in men's hearts everywhere and constraining them to cry out, what must we do to be saved? "Believe in the Lord Jesus Christ" and live in Him, and you and all men shall be saved. What words, sweeter, purer, holier, and better can fall from the lips of any man than to give the testimony that I am saved in the blood of Jesus Christ my Saviour?

Lord, continue to bring grandeur, and glory, sublimity and power into our lives. May every heart and soul and life live in stalwartness and sterlingness, in uprightness and in truth in the deeper convictions and in the convincing proof and evidence of the indwelling, infilling, instilling, inspiriting, invigorating power and strength of the third person of the Trinity, working in us and through us and upon us preserving our peace and prosperity both in time and in eternity. Let the third person of the Trinity ingratiate us upon the Lord of glory that we may have much strength and power that we give to our God a service rare in kind, fervent and tolerant in spirit, far reaching in influence, unstinted in measure and devotion devoting us to the care and keeping of our God and to the fostering strength of an overcoming life, devoting us to the bearing of much fruit in righteousness, devoting us to the good fight of faith with its succeeding victories until we come to that final and triumphant shout of victory in glory. This Christian life means that we live charitably to each other and one another as much so in the workadays of the week as on Sunday. The handshake on Sunday should be followed up with the comfort and blessing and cheer giving during all the days of the week. The Lord will bless us all if we live day by day uprightly, circumspectly and truthfully, if we walk in the nobility of our soul and live in the ascendancy of our life in Christ Jesus, what agency of sin, what power of evil shall hinder or bar us from our rightful inheritance in Christ Jesus, in a world without end?

Lancaster, Pa.

A Christian that will not stand a few hardships is not very deeply established. D. D. Miller.

KITTY'S STORY

"Come here, little Willie,"
His small sister said,
As she tossed back her locks
From her fair, pretty head.
"Come here, little Willie,
And put up your toy,
And I'll tell you the story
Of God's little boy."

And Willie ran swiftly,
Her bidding to do,
For Willie liked stories,
As maybe do you.
And soon on a footstool,
With heart full of joy,
He waited to hear
About God's little boy.

Once a long time ago,
When the stars twinkled bright,
Some people were watching
Their flocks in the night.
And there came a great light,
And they looked in the air,
And what do you think—
A great angel was there.

It told them most wonderful
News about One
Who, though born in a manger,
Was truly God's Son.
And some more angels came
Who were glad at His birth,
And they sang about peace
And good will upon earth.

Then the shepherds took presents
Right straight to the place,
To worship and gaze upon
The little Child's face.
And after they saw
Where the lovely Babe lay,
With many rejoicings
They went on their way.

A bad, wicked fellow
Named Herod, a king,
Was angry and, so,
Did a terrible thing.
To keep the child Jesus
From getting His crown
He killed all the babies
In all of that town.

And their mamas they cried
And they cried and they cried,
And Herod was sure
Baby Jesus had died.
But He hadn't, for Mary,
His mother, had fled,
And she stayed down in Egypt
'Till Herod was dead.

Well, Jesus, for many
And many a day,
Was happy as all little boys
Are at play.
He never was naughty
A minute "Then He,"
Sighed Willie, "was very
Much better than me."

When He lived to be tall,
For of course He would grow,
He learned to make houses,
Like papa, you know.
And He preached like our
Ministers do—only better;
For I don't believe He wrote it
All down in a letter.

He made dead people alive
In a second, and quick
As He spoke folks were well
That before had been sick.
He cured both the lame
And the blind and He blessed
Little children and held them
Up close to His breast.

And thousands and thousands
Of people He fed
From two little fishes
And five loaves of bread.
And the Bible itself
Says the world couldn't hold
The books if all things
That He did should be told.

Some people they loved Him
And some bye and bye,
Got wicked and jealous
And said He must die.
And they plaited sharp thorns
For His head for a crown,
And they pricked Him so hard
That the red blood ran down.

On the cross they put Jesus,
So holy and sweet,
And they pounded great nails
In His hands and His feet;
And He hung there nine hours,
And at last when He died,
A man thrust a cruel spear
Into His side.

He was laid in the tomb
With a stone for a door,
But in three days God made
Him alive, as before;
And some women who came
To the tomb all alone,
Found a bright angel sitting
Right there on the stone.

It said the dear Lord
Who had suffered and bled,
Was really and truly
And surely not dead.
And, O, they were glad
Death couldn't destroy
The glorious man
Who was God's little boy.

And He taught His disciples
That He had been given
To the grave so that sinners
Might go up into heaven.
And as they gathered
About Him one day,
He blessed them most gently,
Then floated away.

And they watched and they watched
As He rose in the sky,
'Till they knew He had gone
To His Father on high.
"Oh, Willie," said Kitty,
"Let's always be good;
We don't even try
Half as hard as we should."

Then kissing each other
In sorrowful joy,
They promised to truly
Love God's little boy.
Someone, listening,
Hurried away,
I guess it was mama,
Who didn't dare stay.
Her heart was so full,
And her eyes were all tears,
But she'll think of that story,
I'm certain, for years.

—Selected from an Exchange.

Keep Pressing On

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
Lord lead me on to higher ground.
Lord, lift me up and let me stand,
By faith on heaven's table land,
A higher plain than I have found;
Lord, plant my feet on higher ground.

—Jas. Oatman, Jr.

Our obligation to God should not only be considered in matters that suit us—but in everything.—Sel.

THE GOSPEL TRUMPET

(Thoughts presented at the revival services held at the Maple Grove Church, near Atglen, Pa., Aug. 1-9 and at Coatesville Tent Aug. 15-25, 1931, sent by Joseph G. Kennel.)

The one great theme of the Bible is to bring men back to God.

God wants all men to be saved, but does not compel any one.

Man is God's crowning work in creation.

It is sin not to do what God tells us to do; also sin to do what God tells us not to do.

God is a triune God—Father, Son, and Holy Ghost. Take any of these away, and you have no God.

Salvation is free; but unless you desire it, you will never get it.

Repentance is a Bible doctrine, and no one can be saved without it.

There is a vast difference between being introduced to some one or being acquainted with him. Likewise there is a vast difference between being introduced to Christ or simply being acquainted with Him.

A saving faith is more than a historical faith; it is a working faith.

If you think you are going to be saved without obedience you will be sadly disappointed.

Self-denial and cross-bearing are very closely connected.

Self-denial is very necessary for the sake of others also.

How about the tobacco question? We certainly need to deny ourselves of these doubtful things for Christ's sake.

If we are not victors over sin, we are victims to sin. If victims to sin, we must suffer the consequence of sin.

Give God a chance at your life, and He will surely turn you around.

Jesus Christ the light of the world, shining through the believer, makes the believer the light of the world.

There is no one so blind as he who does not want to see.

Neglect is one of the great sins of the age. Many are in hell to-day because of neglect.

Talk about "non-essentials" in the Bible. There are none. If any one told you so, it was the devil.

Some of the present-day ungodly places are the theatre, the movies, and the swimming pool.

Sowing discord among brethren is a serious matter, and will not remain unpunished.

God alone can create. Man only makes things out of what has been created.

Prayer is more than simply words.

Unless the Church travails, souls will not be born into the Kingdom.

Every soul that has come to years of accountability and has not accepted Christ as Savior is lost.

If we get discouraged and give up, the devil has us defeated.

The true Church is composed of converted souls.

People try to overthrow the Church, but her foundation cannot be shaken.

The mission of the Church is to let her light shine and evangelize the world.

Too many people to-day are whitewashed and not blood-washed.

A half-hearted Christian is a miserable creature.

The best weapon for Christian warfare is love.

The great trouble to-day is, the world kingdom and the church Kingdom are so terribly mixed up that you cannot distinguish them.

The eye is one of the greatest avenues of sin.

While Samson slept in the harlot's lap, he lost his power. Many to-day have lost their power with God by sleeping in the harlot's lap.

The Church has nothing to do with the world mode of dress, but she has a right to demand a Gospel standard of dress.

If you base your salvation on feeling you are being deceived.

Though your head rests on a feathery pillow, if you have a guilty conscience you have a hard pillow. If your conscience is free from the guilt of sin, you have a soft pillow, though your head rests on a stone.

The Christian is not so much concerned about the undertaker, but he is looking for the Uptaker.

Many are willing to ask, "What must I do to be saved?" but are not willing to comply with the conditions.

All Christian organizations recognize the fact that it is necessary to have a distinctive garb to do effective mission work.

The devotional covering signifies a praying woman.

True repentance is "godly sorrow for sin"—and a desire not to sin again.

If the moonshiner repents, he will not moonshine any more.

Reformation is not repentance. The Church's business is not to reform the world, but to present the Gospel of Jesus Christ that men may repent, in which case they will reform.

The Bible never fails. If there is failure, it is you and not the Bible.

The cost of discipleship is denying self of the pleasures and vanities of the world.

You cannot carry the cross of Jesus Christ on one shoulder and the pleasures of the world on the other.

One of the damnable evils of the day is, the swimming hole, where both sexes bathe together.

People want to make their light shine, and make a miserable failure of it.

Many want to live like the rich man and die like Lazarus, but they cannot exchange so easy.

No city can do without ordinances, neither can a church do without ordinances. It is much more serious to disobey a Church ordinance than a city ordinance.

Many do not understand, because they do not want to understand.

One of the gross sins of American life to-day is the divorce.

Time is a very important factor in all phases of life. To-day is the accepted time to seek the Lord.

The time to escape danger is when you have the warning.

The time to escape hell is NOW. There are no fire escapes from hell.

Be careful when you have the radio in your house that you do not invite the devil in.

Women to-day would rather fondle pug dogs and cats than their own offspring, because they have lost their natural affection—a latter-day sign.

Blasphemers use the name of Christ more than some Christian professors do.

A number of gross sins are committed under the cloak of religion.

If you depend on the lodge to save you, you will go to hell.

The world advertises the devil more than the Christians advertise Christ.

It is hard to understand why, after God has given a way unto eternal life, many will choose death.

The most holy child in this audience to-night is simply "a sinner saved by grace."

One of the nation's greatest needs to-day is, the old-fashioned home and the old-fashioned mother.

Let every home revive the old-time family altar, as it is a serious thing to bring up a family in a prayerless home.

True Christianity is a reality, not a dream.

If you have your name on the Church roll and not in the Book of Life it will avail nothing. If your name is on the Book of Life it will also be on the Church roll.

SPECIAL MEETINGS

Lancaster, Pa.

Report of Harvest Home and Sunday School Meeting held at Mellinger's Mennonite Church, Wednesday, Aug. 10, 1932.

Organization.—Mod., Eli Souder; Sec., Ray Wenger; Chors., Clarence Shenk and Mahlon Kreider.

Program.—Devotional, Noah Landis (Psalms 103); Harvest Sermon, Abram L. Martin; Self-denial and its Need in Sunday School Work, Melvin Bishop; I John 3:1, John W. Weaver; Song Service; Devotional, Stanford Mumaw (I Thess. 5); Children's Meeting, C. H. Mosemann; The Need of the Spirit, Melvin Bishop; How can I Render the Best Service—as Pupil, G. Parke Book; as Teacher, H. Frank Leaman; as Superintendent, Harry Godshalk; Maintaining Gospel Principles, Henry E. Lutz; Prayer, Henry Garber. Song Service; Devotional, C. M. Brubaker (Heb. 1:1-2:4); The Need of Power of Prayer, Stanford Mumaw (substituted for John H. Mosemann); Sermon (Rom. 6: 13), Henry E. Lutz.

Some Thoughts Gleaned.—We are living in a land where there are wonderful resources, a land flowing with milk and honey. There are seven needs for the human family; shelter, food and clothing, education, business, government, recreation, and religion. They are all supplied by God. All things are God's, and we only have possession of them. Jesus is our perfect pattern of Self-denial. There are many things that Christians must deny, and all these things are spiritual handicaps. If we are filled with the Spirit we cannot sit still when asked to do something for the Master. If we are filled with the Spirit we are controlled by the Spirit. The Spirit is the worker and we are the instrument. It is only when we have the love of God embodied in our hearts that we can render the best service as teachers. Our motive should be like that of Ezra (7:10). The teacher should be careful when giving something that is not in the Bible—only those things should be given that are acceptable to God. The superintendent can give best service when he has good assistance—the teachers and pupils back of him to help him along. There are nine Gospel principles that we should maintain: love, faith, piety, obedience, honesty, hospitality, reverence, modesty, and simplicity. It is necessary for us to be on praying ground. Prayer unlocks the key to the resources of heaven.

Secretary.

Millersville, Pa.

Report of Harvest Home Meeting held at Millersville Mennonite Church, Aug. 18, 1932.

Devotion, by Samuel Lehman.

Called to be Saints (I Cor. 1:2), Elias Kulp.

Who (Matt. 9:13); universal (Eph. 2:19); whosoever (Acts 2:19); saints walk (Eph. 5:3-8); our conduct in the eyes of the world's standard (I Cor. 10:31); kept by the power of God (I Pet. 1:5); death (Psa. 116:15).

Unity in Church and S. S., Noah Risser.

Home the oldest institution. Unity in teaching and spirit (Rom. 12:16; I Cor. 1:10; II Cor. 13:11; Phil. 1:27).

Harvest Sermon, by John Mosemann. Text, Acts 14:16-18.

Accuracy of God's Word (time, planets). God always provides for the needs of His people. We should show our appreciation by tithing.

Prayer, Noah Landis; benediction, Abram Metzler.

Devotion, Aaron Harnish.

Children's Meeting, Phares Kemrer.

Singing of children's hymns. Review of Second Quarter S. S. Lessons.

Strength of Youth, Noah Risser.

David an example of courage, also the courage of the three Hebrew children is needed. Believing in God is strength.

Worldliness in the Church and How to Counteract it, Henry E. Lutz.

What is worldliness (I Jno. 2:15-17; Rom. 12:2; Col. 3:5)? How it gets in—lack of shepherding (II Cor. 6:14-18).

Prayer, John Mosemann.

Social Purity, Amos Horst (substituting for Bro. Kulp). Text, I Tim. 5:22.

As Christians, our social motives should be holy.

Sermon, Henry E. Lutz.

Watchfulness is doubly needful in this day.

Frank M. Herr, Secy.

Continental, Ohio

Report of all day Mission Meeting held at Mt. Pleasant Church near Continental, Ohio, July 24, 1932.

Organization.—Mods., J. B. Smith and S. G. Shenk; Chor., Edward Frey; Sec., J. D. Ramer.

Program and Speakers. — Devotion, H. Brenneman; The Sunday School Lesson, J. B. Smith; Questions; Sermon, S. D. Grieser (Text, Psa. 37:37). (Afternoon session) Devotion, by Bro. Ziegler; Address of Welcome, S. G. Shenk; The World's Present Condition: (1) Its Needs, Amandus Brubaker; (2) Its Remedy, S. D. Grieser; Review, by Maurice O'Connell; Missionary Sermon, by Frank J. Martin; Offering; (Evening session) Song Service; The Hope of the Believer, Norman Smith; Open Discussion; Sermon (Our Blessed Hope), Edward Frey.

Thoughts Gleaned.—It came to pass on the self same day—God is always on time. God brought His people out that He might bring them in; by powerful manifestations that He may prove that He is all-powerful. "Let us go on to perfection" in Jesus Christ. The world is tremendously wicked. No element so high and holy as the saving merits of the blood. We see on every hand the desecration and violation of all moral and spiritual laws. If a revival is to come, it must needs come by way of the family altar, prayer, and the cross. "Oh that my people would have a heart to believe God." Our aim: to know Christ and make Him known. I Cor. 3:11, the only remedy to bring back ideals. Let us give Him our whole-hearted devotion and service. It is of the Lord's mercies that we are not consumed. We have hope in Christ because He is risen again. We are looking for the fulfillment of that hope. We have in heaven a crown reserved for us.

May God's blessings go herewith.

J. D. Ramer, Secy.

Married

Kauffman—Birky.—On Wednesday, July 27, 1932, Bro. Carl A. Kauffman of Minot, N. Dak., and Sister Elizabeth A. Birky of Creston, Mont., were united in the holy bonds of matrimony at the home of Bro. J. G. Hochstetler, the officiating minister. May the Lord direct and abundantly bless this union through life's journey.

Brackbill — Mininger. — Bro. Maurice T. Brackbill of Eastern Mennonite School, Harrisonburg, Va., and Sister E. Ruth Mininger of Kansas City, Kans., were united in marriage, on Sunday morning, Aug. 21, 1932, at the home of the bride's parents, Bro. and Sister J. D. Mininger. The ceremony was performed by Bro. Mininger in the presence of a number of guests who join in wishing them God's blessing, and a happy life in His service.

Obituary

Pletcher.—Lowell Franklin, son of Bro. and Sister Frank Pletcher, was born in Elkhart Co., Ind., on Sept. 17, 1911; died Aug. 7, 1932; aged 20 y. 11 m. 20 d. He had been ill with a very severe cold, followed by pneumonia and complications. Several weeks before his death he confessed Jesus as his Savior and united with the Mennonite Church. He leaves his parents, 2 brothers, and 6 sisters. Funeral services were conducted by —— Rossi and D. A. Yoder at the Olive Church. Text, Eccl. 12:1.

Shelly.—Frank L. Shelly of Curley Hill, Pa., died after an illness of several years, Aug. 13, 1932; aged 62 y. 4 m. 2 d. He was born in the same house and lived there the greater part of his life. He is survived by his wife (Mary, nee Detweiler), 2 sons (Arthur and Samuel), 2 daughters (Mrs. Isaac Rush and Florence Shelly), 2 sisters (Mrs. Wilson Lear and Mrs. Uriah Schmell). Services were held at the house by Jacob Rush, and at the Deep Run Mennonite Church by Enos Wismer, Abram Histand, and Wilson Overholt. He was buried in the adjoining cemetery. He was a faithful member of the Church for many years. His brother, Edwin Shelly, died last February.

Kipfer.—Lena Kipfer (nee Albrecht) was born in Mornington, Perth Co., Ont., on Aug. 28, 1871; died Aug. 6, 1932; aged 61 y. 11 m. 22 d. On Jan. 11, 1893, she was united in marriage to Bro. Nicholas Kipfer who has preceded her 23 years. To this union were born 9 children, 1 son and 1 daughter having preceded her. She leaves 2 sons, 5 daughters, 3 sisters, and 4 brothers (1 sister having preceded her to the great beyond), and a host of friends and relatives. Funeral services were conducted at the house by Bro. Mose O. Jantzi (Text, Matt. 24:42), and at Steinmans Church by Bro. O. H. Steinman (Text, Jno. 5:24-29) and Bro. Peter Nafziger (Matt. 7:13, 14).

Shank.—Peter, son of the late Fred and Susan (Eshleman) Shank, was born Nov. 10, 1851; died at his home near Greencastle, Pa., Aug. 2, 1932, of complications; aged 80 y. 8 m. 23 d. He was a member of Reiffs Mennonite Church for many years. On Nov. 4, 1880, he was united in marriage with Martha Grove, who preceded him in death May 13, 1918—also 2 children (Maggie Shank and Lizzie (Shank) Baer). Surviving are 4 children (Katie Showalter, David G. Shank, Rhoda Showalter, Abram G. Shank), 17 grandchildren, 5 great-grandchildren, 1 sister (Elizabeth Lesher, Shippensburg, Pa.), 1 half-brother (John Shank, Marion, Pa.), and 2 half-sisters (Annie Lehman of Chambersburg, Pa., and Susie Myers of Maugansville, Md.). Funeral services were held Aug. 4 at Reiffs Church by Brethren David R. Lesher and Moses K. Horst. Interment in adjoining cemetery.

Brenneman.—Frederick Page, infant son of Bro. and Sister Fred S. Brenneman, was born at the St. Luke's Hospital, Kansas City, Mo., Aug. 2, 1932, and died there on Aug. 9. The cause of death was pneumonia, with acute dilation of the heart. He leaves his parents, 4 grandparents, 4 great-grandparents, uncles, aunts, and a host of sympathetic Christian friends of the parents. An impressive service was conducted at the Mennonite Mission, Kansas City, Kans., Aug. 11, by Brethren J. D. Mininger and Wm. M. Smith. Text, Matt. 18:2. Interment at the Hesston, Kans., Cemetery, where Bro. Milo Kauffman conducted an appropriate service. God in His wisdom gave a son but has chosen to take unto Himself this one to swell that celestial throng of children. He will ever draw our heart-strings to that better land where we shall see him again. The Lord hath given, the Lord hath taken; the name of the Lord be praised.

Kauffman.—Alma Showalter Kauffman was born Feb. 15, 1899; died Aug. 14, 1932; aged 33 y. 6 m. Her death was due to heart trouble and came as a shock to all who knew her, for she seemed to be enjoying perfect health. Early in life she cast her lot with the people of God and when she died she was still clinging to this faith which she had accepted. She is survived by her husband, Alvin Kauffman, whom she married Aug. 6, 1919, and by 5 children (Jennie, Loa, Maxine, Dana, and Gladys), her parents (Mr. and Mrs. Edson Showalter of Middlebury, Ind.), 4 brothers (Leo of Middlebury, Noble, Ralph, and Silas of Goshen), 3 sisters (Mrs. Mina Thomas of Goshen, Mrs. Ocie King of Marshall, Mich., and Mrs. Ethel Stahly of Constantine, Mich.), and many other friends and relatives. As a mother, Alma was faithful to the sacred charge which was committed to her. She faithfully and diligently gave herself to the making of a Christian home. She was very interested in the welfare of the Church and especially loved sacred music. Few of us know of the earnestness and zeal in which she lived and labored in order that others might enjoy life in this world as well as in the world to come. The funeral services were held at the Clinton Brick Church and were conducted by Oscar Hostetler, Amos Nusbaum and John Garber.

"I have a home above,
From sin and sorrow free;
A mansion which eternal love
Designed and formed for me."

Blosser.—Kate L. Blosser, daughter of the late Michael Shank, was born Dec. 2, 1855; died at her home near Harrisonburg, Va., after a lingering illness of eighteen months; aged 76 y. 7 m. 15 d. She bore her affliction with Christian fortitude, was cheerful and content. In early life she united with the Mennonite Church, continuing in this faith to the end. Her life was simple and exemplary. She was a lover of sacred music, and was especially fond of the good old hymns in the Harmonia Sacra. The history of her life was a remarkable one. At birth she was so small that she could be placed in a quart cup and covered with the hand. She weighed only one and a half pounds and was carried about on a pillow until six months old. At the age of nine years she weighed only 37½ pounds. She had a frail beginning, but she developed into healthy womanhood and became the mother of 15 children. She was twice married. On Oct. 29, 1874, she was united in marriage to Martin A. Lahman, who died Oct. 7, 1904. To this union were born 8 sons and 7 daughters (Mrs. J. H. Shank of Mt. Crawford, Mrs. P. J. Blosser of South English, Ia., Charlie L. (deceased), Michael A., of Harrisonburg, Va., John C., of Denbigh, Va., Joseph M. (deceased), Mrs. Dan Shank (deceased), Emory A. (deceased), Mrs. Jos. A. Brunk, Mrs. L. A. Bowman, Byard E., Mrs. Walter Hartman, all of Harrisonburg; Roy J., of Bridgewater; Mrs. E. B. Coakley, of Petersburg, and C. Weaver Lahman of Harrisonburg). She also cared for two orphan grandchildren (Velma and Abbie Shank). Her second husband was deacon Henry Blosser, who with three sons survive. She is also survived by 80 grandchildren and 18 great-grandchildren. Twelve of her grandchildren preceded her in death. Funeral services were conducted from the Pike Church by the brethren, S. H. Rhodes and David Garber. Texts, Phil. 1:21; Psa. 39:4. Her body was laid to rest in the adjoining cemetery.

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet this year, Sept. 6-9, with the Sugar Creek congregation of near Wayland, Iowa.

An all-day Ministers Meeting is announced for Tuesday, Sept. 6. Church conference will be held all day Wednesday and Thursday forenoon. Thursday afternoon, Sept. 8, and all day Friday, Sept. 9, will be devoted to Workers Conference. The time will be divided in Sunday School, Y. P. B. M.; Sewing Circle, and Mission sessions.

All our Bishops, Ministers, and Deacons are urged to be present, as well as all workers on program.

A cordial invitation is extended to any and all others to meet with us in this session of Conference.

Any one coming by train, notify C. M. Roth, Wayland, Iowa.

Sec. of Conference,
Wm. R. Eicher.

SUNDAY SCHOOL CONFERENCES

Ontario A. M.

The Ontario A. M. Sunday School Conference will be held at the Poole Church, Porth Co., (commencing Saturday evening) on Sept. 3-5, 1932, the Lord willing. Come praying. Everybody welcome.

Peter Nafziger, Secy.

ANNOUNCEMENT

Hesston College and Bible School

Date of opening, September 7, 1932.

Bible and Workers' Courses.—We are offering courses in Bible Study, Doctrines, Biblical Introduction, Personal Work, Christian Education, Church History, etc. —just the kind of courses that are needed by those who are preparing for greater usefulness in Christian work.

High School.—Four years of standard work will be given in the High School Department, as heretofore.

College.—The first year of College work will be given this year. This work will be accredited. We hope for a large college freshmen class this year, looking forward to giving a full two-year Junior College course next year.

Correspondence.—Courses will be given by correspondence upon request.

Expenses Reduced

To make it possible for more young people to attend Hesston College and Bible School, we have reduced students' expenses about one-third.

College tuition, $40 per semester.
High School, $25 per semester.
Board, $50 per semester.
Room, $18 to $20 per semester.

We hope that these low figures, plus the advantages of being in a wholesome Christian environment with opportunities for training in Christian service, will appeal to many of our young people.

Write to Hesston College and Bible School, Hesston, Kans., for further information.

Milo Kauffman.

GOSHEN COLLEGE

1932—1933

Date of Opening—September 13.

College Courses leading to the A. B. and B. S. degrees will be offered in the following departments:

Ancient Languages	History & Social Science
Art	Home Economics
Bible	Mathematics & Astronomy
Biology	Music
Economics & Commerce	Philosophy
Education	Physical Science
English	Psychology
Modern Languages	

Bible School. A two-year purely Biblical curriculum is being offered this year for the benefit of those who do not care for the secular subjects and wish to fit themselves especially for Christian service. There is no tuition charge for work in this department.

Academy. The tuition in the academy has been reduced to $25.00 per year if paid in advance. Students who cannot spend the entire four years in our church schools may find it to their advantage to spend at least the last year or two at the academy under wholesome Christian influence and environment.

Business Courses. Courses will be offered in bookkeeping, typing and shorthand. Cost of work in this department when not taken for academy credit amounts to $20.00 per course for the year.

Parents contemplating sending their children away to school or students interested in continuing their studies are invited to correspond with

S. C. Yoder, President,
Goshen College, Goshen, Ind.

ANNOUNCEMENT

Eastern Mennonite School

Instructions for new students. Those entering high school should present certificates of admission to high school. Others should write the Dean for forms on which to have their high school record transcribed. Report cards will not be accepted as official transcripts.

Church School advantages: (1) A safe education; (2) study of the scriptures; (3) healthful school environment; (4) well-trained and loyal Mennonite faculty; (5) social, athletic, and other extracurricular activities carefully safeguarded; (6) emphasis on sacred music, (7) location of school in scenic Shenandoah Valley; (8) expenses low; (9) reduced board rates; and (10) thorough and scholarly training.

An appeal. Being gratified with the results of last year's appeal for financial help to assist worthy students, and realizing a still greater need this year, we are again bringing before the Church what we feel is a very worthy cause. Can any cause be more worthy than to provide for the safe education of our own young people? There has not been such a great crisis in the history of the school in which financial help is so much needed as this year. With full confidence that our institution is a true servant of the Church and a definite asset to her, we feel that if worthy young people are deprived of the opportunities of their Church school, not only are these young people suffering a great loss but the Church suffers also.

Should we not make a concerted effort to give every Mennonite youth the opportunity of attending their Church school? Help may be given in a private way to needy students, or contributions may be sent direct to the School to be used for this purpose at our discretion. If the Lord lays on your heart the burden of helping Mennonite young people (and to do this is not selfish—it is Biblical to provide first for those of the household of faith), yield yourself to His prompting. September 14 is near at hand.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

As citizens of the heavenly kingdom we want to be subject to all the laws of that kingdom including the injunction that "the servant of the Lord must not strive," that "the weapons of our warfare are not carnal." —Bible Doctrine.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the | September 1, 1932 | Interests of our Mission Activities

EDITORIAL

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

* * * *

Paul and Barnabas came back to the home church that had sent them out and reported on the work God had done with them among the Gentiles. They continued in "deputation work" for some time. It was a good plan. The Holy Spirit saw fit to record much of their report in the Book of Acts and to give it the sanction of inclusion in the Word of God.

* * * *

The harvest of Mission Reports with which we have been blessed in the past few weeks gives rise to the selection of the text at the beginning of this column. It is only proper that the home Church which sends out the workers should be informed, and well informed, as to what the Holy Spirit is doing with the missionaries in foreign lands. It is the correct procedure, after the Mission Board has met and deliberated and decided things, to set these things down in order so that the Church may read what has been done. Hence these many reports.

* * * *

In the early days of our missions in our cities, and later in the foreign fields, the subject of missions was regarded in just a little different light from the view we now usually take of it. The matter presented to the reading portion of our people was roughly classified into about four divisions: 1. Bible teaching on Missions. 2. Propaganda, or education on the subject, presenting facts about the unevangelized people in home and foreign mission fields. 3. Statements or reports of the work actually done by the workers. 4. Appeals for support, especially moral support, the financial support being taken for granted when the moral support was of the proper kind.

* * * *

In selecting matter suitable for the Mission Supplement this classification is still kept in mind to some extent. At intervals—and rather brief intervals if they were averaged up—we are brought up hard and emphatically with the fact that our readers need education on the Bible teaching on Missions. If it should be true (tho the statement has often been emphatically denied) that "nobody reads the Mission Supplement," it only emphasizes the need of such a publication, with material from cover to cover that people will read. For it certainly is clear that the giving of the Gospel to the unsaved is the one great theme of the Bible as it relates to the duties of Christian people to their fellow human beings. And it is equally clear that many professing Christians do not act as if they believed this.

* * * *

Reports include both the giving of information concerning the needs of the unbelieving ones, and an account of the work already done. In the early days of the Chicago Mission, mission information was much in demand. Our people were almost entirely a rural people and knew little concerning life in a city like Chicago in the early nineties. Conversions from among the city dwellers were reported and marvels of God's grace are still living testimonies to the power of God to save to the uttermost. From time to time reports on progress are exceedingly interesting to those who are interested in the cause of salvation for the lost—and that takes in all true Christians.

In the early days of the India Mission, when at first there were three, then one, then three again, then five, then seven—in those days the church publications seemed insatiable as to reports from India. In vain we pleaded that we were too busy doing things worth writing to spend much time in putting the stories down so others could read. Of course, there was the famine then, and that story has never been told and never will be told in mundane language. Too horrible. And for a number of years the demand for "publicity matter" from both India and South America kept on. Stories from India made good copy. Pictures of Argentine life were eagerly examined.

* * * *

But times have changed somewhat. Perhaps changed only a little in some ways, but changed. There are now in the neighborhood of fifty missionaries in India and South America, working under our Board, and a large number of Mennonites in each place working under the direction of these missionaries. If each of these workers were to write for publication in our church periodicals half as much as our earlier missionaries did, there would be no room for Field Notes or Family Circle, and very little room for anything else. No one more keenly realizes than the writer of these lines, that in order to do any good, matter that goes into the paper must be of interest enough to be read by the people. And now we're coming to the point in this long story. In addition to the foreign missionaries we have a large number of home missionaries. I'd look to see just how many if that made a material difference. But these home missionaries need to be heard from too. So, Missionaries, all of you, **BOIL IT DOWN!**

If this Supplement had a reputation for being universally read, I would feel very regretful for having said as much as I did in public. But as it is, I trust you will understand and feel that the audience that heard it is small, and the exhortation to "boil it down" was in semi-private after all. I may write a more direct letter some time to those more directly interested in writing reports for publication, and if any person not a missionary should happen to read this, you will understand that the Editor is trying to get for you matter from the mission fields that is crisp, terse, interesting, helpful, sincere, serious, and calculated to build up the great cause of making Christ known to the world.

* * * *

And I want to say another thing for the consolation of that small group of sincere readers who do sometimes read these pages. It would be a fine thing if we could all remember all the names and ages of all the missionaries in India and South America, when they went to their fields, how many children there are in each family, and how old they are, and where they are located for the current year. I for one can't do it. For a brief period after I had been back in India for a visit I could nearly do all that I said above concerning India, but I can't do it now. A near relative of mine can much more nearly do it than I can. I often ask her, when I do not have access to a reference book. I have (long ago, not recently) heard returned missionaries ask an audience about such details of the mission with which they were connected. The audience did not know—and the missionary allowed the audience feel ashamed of its ignorance. I have sometimes taken occasion to ask similar questions, and on failing to get the information, I would say, "I do not know myself, and I'm glad to say I do not. There is no occasion for us to charge our memories with information you can buy for ten cents in the Mennonite Year Book or the Booklet of Prayer. We can use our memories for storing the Word of God and many other helpful things."

* * * *

And when all is said and done, records and reports of some of the greatest events are put into a very small number of words. The coming into being of the vast universe a part of which we are, in which we live and move and have our being, is recorded (Gen. 1:1) in ten words in our Authorized English Version. Hindi uses nine words, German seven, Hebrew seven, one of which is not translated into English. We are grateful for the beautiful coöperation we have from the missionaries both at home and in foreign lands, and if you will have patience with us in our one long article a month—this editorial—we shall do our best to give you all the space we can clear up. The twelve to fourteen issues of this Supplement should furnish space for a large variety of matter just sparkling with interest—articles fresh for the paper. And when the necessary Reports come, as they must come at times—please heed the pleading of the struggling editor—"Boil it down, boil it down." The full and correct record is in heaven, and we need have no fears that our efforts will not receive full recognition.

FROM OUR MISSION STATIONS

Home Mission, Chicago, Ill.

(1907 S. Union Ave.)

Bro. and Sister Kanagy who have had charge of the work at this place for some years are now located at Hoover's Point, near Selkirk, Ont., hoping that the fresh breezes from Lake Erie will again restore Sister Kanagy's health. Word reaches us that she is slowly improving in some ways.

Bro. P. A. Friesen and wife who have come to the Mission to take charge in Bro. Kanagys' absence, are at present filling appointments in some of the western states, being away for some weeks, returning after attending the conference at Fisher, Ill., Aug. 23-25.

Sister Emma Oyer is spending two weeks with her parents at St. Johns, Mich.

Lydia Oyer, registered nurse from St. Johns, Mich., is staying at the Mission between cases and helps along while here. Esther Oyer has also returned to the city in quest of employment.

Bro. Christian Reiff, of Elkhart, Ind., filled our regular appointments on Aug. 7, and Bro. S. E. Grabill of Freeport, Ill., preached for us, both morning and evening, on Aug. 14.

Word reaches us that Bro. Noah Mack of Pennsylvania will be with us on Aug. 21.

We are glad for those who come to help in the absence of our regular pastor.

Bro. Alvin Yordy, wife and baby of Zook, Kans., also Jonas and Ella Yordy, motored from Eureka, Ill., for a short visit with us and to see a few sights of the city.

The unemployment situation of our big city is still handicapping many.

We greatly appreciate the help given by Sewing Circles and by those who send in things to eat, not only are the workers at the Mission helped but also many who come to our doors.

May God richly bless everything that is undertaken for His Cause. We are grateful to Him for supplying all our needs thus far.

Anna Yordy.

OUR INDIA LETTER

(July 14, 1932)

Dear Readers of the Gospel Herald. Greetings in the precious name of Jesus.

During the last week we have had a good rain which has indeed gladdened the hearts of the farmers. The fields were dry and needed rain badly. How kind our Heavenly Father is to send us rain and sunshine when they are needed. The weather is nice and cool again.

A great many people are out of work. Some hardly know how they can provide for their families. One day I called an old man to come and help me for a few days with the garden. For many years he had been the mali (gardener) here.

His hair was long and he had not had a shave recently. He said, "When I used to work here and get paid by the month I gave the barber a rupee (about 35c) and then he shaved me every week and cut my hair when necessary." But now he couldn't afford even a hair cut. He also told me that a shave and hair cut cost 2 pice (one cent).

Some days after I paid him he came here and at once I noticed that he had a shave and hair cut. Possibly this will be the last for another six months for he is old and can not do much work. Many of our people have had very little money in their possession for months.

Last Saturday some of us were invited down to the girls "boarding" to help celebrate Sister Sarah Lapp's birthday. The girls had made a nice khana (meal) for her. We pray that Sister Lapp may have many more years of useful service in this land.

This year several of our young people are preparing for active church work. How glad we are that among our young people there are those who have a vision of their own lost brothers and sisters. Pray that these young folks may keep their eyes on Jesus, and that many may be brought to the feet of Jesus thru their labors.

Many of our homes are quiet be-

(Continued on next page)

SEWING CIRCLE CORNER

A LETTER FROM SISTER MINNIE KANAGY

Dear Sewing Circle Sisters;

Greetings of love in our Savior's name. A short time ago I received the good news that the money for the Girls' Industrial School had been received. It is with gratitude and praise to God that I try to write a few words of appreciation for the work of our sisters. I was reminded of the words of the Apostle Paul in his letter to the Corinthians when he said, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." The desire that God has given you to do your part and to have a share in bringing Jesus to these girls. We certainly feel grateful to our sisters who have given of the means with which God has blessed them to build homes for the girls. Nothing would give me greater joy than to meet each one of you and tell you how much we appreciate what you have done. Since this is impossible I wish to say a hearty "God bless you," and a "Thank you," from each of the girls who will be blessed by your giving. I am confident that God will reward each one of you abundantly for the cheerful way in which you have shared your means with those who are needy. We remember our Lord's own words when He said, "It is more blessed to give than to receive." Jesus has given Himself, His all, in order that we may have life. Jesus knew what real giving meant and experienced a blessing in doing so.

Sometimes we feel that the little we can do does not amount to much, but let us remember that it is not the amount we give but the spirit in which it is given. I came across a little verse about the seven humble instruments that we have in God's Word and it brought to my mind how God was able to bless and accomplish His work with each of these small things when the person who possessed them willingly consecrated them to God. It reads as follows:

"Shamagar had an ox-goad,
Rahab had a string,
Gideon had a trumpet,
David had a sling,
Samson had a jaw bone,
Moses had a rod,
Dorcas had a needle—
All were used for God."

No doubt twelve hundred dollars looked like a large sum of money but when each one gave a little soon the whole amount, and even more than needed, was raised. God has given us all something to use for Him and when consecrated to His service will accomplish great things. So let us go forward with full confidence in God that He will bless our every effort. As God was with Joshua so He will be with us. He says, "Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

In a very short time we will be on our way home to India. As we go we crave the prayers of our Sisters' Sewing Circle members. May God bless you in your service for Him and as you continue to bring sunshine and happiness to others, may you remember the words of the Lord Jesus when He said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Volant, Pa.

REPORT

Of Thomas Mennonite Sewing Circle, Johnstown, Pa., July 1, 1931 to June 30, 1932

No. meetings	8
No. members	63
No. offerings	2
No. garments made	101
No. quilts made	29
No. haps made	2
Donated quilts and haps	16
Money sent for Lillian Burkholder	$18.00
—For Girls' Ind. School, India	3.00
To S. S. Treasury	45.00
Provisions for Altoona Mission	35.98
Money rec'd during this time	83.65
For quilting	53.59
In offerings	29.66
Bal. in Treas., from last year	53.13
Amount expended	128.55
Bal. in Treas. June 30, 1932	8.23

Secretary.

REPORT

Of the Blough Mennonite Sewing Circle, Johnstown, Pa., District, July 1, 1931 to June 30, 1932

No. meetings held	5
No. members	48
Average attendance	32
No. visitors	7
Amount received for work	$26.00
Donation from members	2.82
Church offerings	12.50
Contributions	2.00
Disbursements:	
Material for home work	14.08
Material for foreign work	9.20
India industrial school	5.00
Lillian Burkholder	8.35
Sewing Circle Letters	1.30
Provisions for Altoona	12.00
No. garments made	62
No. quilts made	13
No. quilts donated	6
Sent to India:	
47 Rolls bandages	
200 Picture cards	
1 Scrap book	
Cash on hand July 1, 1932	$31.53

Sec.-Treas.

REPORT

Of the Springs Sewing Circle, Springs, Pa., for the year July, 1931 to July, 1932

No. meetings held	17
Average number members present	15
No. visitors	7
Amount collected for fees	$23.85
Amount collected for work done	124.66
Donations	2.20
Miscellaneous	5.05
No. garments made	35
No. quilts and comforters finished	20
No. prayer head coverings made	140
Disbursements:	
Lillie Burkholder fund	$18.50
Home expense	132.82
For India Industrial School	11.00
Amount in Treasury June 30, 1932	7.21
Altoona provisions	26.50

Mrs. Norman Miller, Sec.

REPORT

Of the Annville, Pa., Sewing Circle, Aug., 1931 to Aug., 1932

Number of meetings held	13
Average attendance	11
No. garments made	192
No. new garments bought	44
No. comforters made	26
No. coverings made	21
Money received during the year	$123.21
Money spent during the year	$100.99

Mary K. Umberger, Sec.

MOSLEM GIRLS TURN TOWARD CHRIST

At the American Presbyterian School for Girls in Beirut one of the older Moslem pupils recently asked permission from her family to attend church service on Sundays. At the beginning of the year she had not been interested. Her brother wrote that he would prefer that she did not attend, but she could do as she wished. Now she attends the Christian service by her own desire. Another Moslem girl has requested the same privilege. There is an increased interest in Bible study among the older girls, especially in the teachings of Jesus Christ. This is not confined to any one group, but is marked among Christians, Jews and Moslems alike.

VACATION BIBLE SCHOOL AT KOKKINIA

In Kokkinia, the largest refugee camp in the suburbs of Athens, many Armenians are in need of economic, intellectual and spiritual help. Because of the encouragement of American friends, Kokkinia camp youth were again privileged last year to have a Daily Vacation Bible School, with 330 students from four different Armenian recognized schools. Armenian Evangelical, Zavarian, Armenian Catholic, Mkhitarian, and Armenian Nationals were enrolled.

The Armenian Evangelical Church of Kokkinia loaned the use of their building for the school activities.

OUR INDIA LETTER

(Continued from preceding page)

cause the children are in the hills in school. We miss them!

We are indeed living in distressing times, but thank God we can look up into the face of our heavenly Father, and know that He cares for us.

Continue to pray for the work in India. We can not do the work before us without your prayers.

Sincerely,

Ida Beare.

Balodgahan, C. P., India.

THE CALL FROM INDIA

J. D. Graber, Dhamtari, C. P., India

I greet you in the name of Jesus. I bring greetings also in that name from your brethren in India for they too have learned to love the same Lord and have gotten life, and light, and hope through Him. There are vast differences between the people of India and the people of the United States, but, in spite of these differences there is so much that we have in common through Christ that we can feel a true fellowship in the Spirit. I wish some of our Indian brethren could be here to speak for India in my place. We have men who could address you in the English language, somewhat brokenly perhaps, but you would enjoy their messages for they could not but speak of the blessings they have received in Christ. But since they cannot be present I shall try, by the Grace of God, to bring you a message concerning the needs of India.

Primarily and fundamentally India needs the Gospel of Christ. She needs this Gospel because we believe that any soul anywhere without a living faith in Christ is lost. I should like to make my appeal for India, not on the basis of her sinful practices or of her revolting heathenism. I shall not attempt to enlist your sympathies for India by telling you terrible stories of child marriage, of accursed widowhood, or of some of her customs that seem revolting to us. I shall not attempt to draw the usual map of the world with India, China, Africa and other Oriental countries painted black and the rest of the world white. I do this not because I want to be original or different but because I believe in facing facts and in trying to depict truth as much as that is possible.

I acknowledge that it would be easy to enlist sympathy for India by relating touching incidents, and that a returned missionary by selecting his stories can produce plenty of sobs and can create an attitude toward the people of India that says, "Those poor, black heathen." I contend that this attitude and these tactics are not right and I earnestly hope I shall never be guilty of producing in anyone's mind this feeling of complacent race superiority. A good sister wrote to us in India, "I am glad that Jesus died, not only for us but also for the poor, black souls of India." Of course the statement is true; as true as the Gospel itself. But why not say it like this? "Jesus died, not only for the people of India, but also for the poor, white heathen of North America." There is a world of difference in these two statements of a Gospel truth, and that difference is one of attitude toward a foreign people. In general terms it is the old question of race prejudice; in aggravated form it amounts to what is known as the religion of being white.

There is always danger when we tell one people about another people that we feed the feeling of race superiority, and certainly in this day the myth of white supremacy does not need any nurturing. Pride of race and color is un-Christian and could be classed as one of the leading immoralities of the Church to-day. Of course we all admit that skin color does not extend in to the soul but in our loose thinking we are not always sure of this distinction. We are commanded in the Scriptures to love all **men,** and not all the **souls** of men. There is a vital difference in these two expressions. An Indian student who had gone to England for a few years returned to India still a Hindu. He said, "If they had loved my soul less and had loved me more their Christian message would have been a good bit more attractive." An Indian Bishop shocked a group of western missionaries by saying that some of them are so busy preparing thrones in heaven for the Indian people that they forget to offer them chairs in their living rooms.

I would say that the first need of India is for this sympathetic understanding and spirit. When we remember that Jesus likely was not white, even though our Sunday school pictures usually depict Him as such, and that perhaps most of the differences between the Oriental races and us are due to the lack of opportunity on their part to be educated as we are, and to a handicap in moral and spiritual development due to the stunting effects of false religions and systems of thought. When we remember that much of our reason for loathing the black man is caused by the fact that we are not used to him and that we do not understand him, we should become very humble in the sight of God. It should make us to take our place alongside the races of men, extend to them our hand of fellowship, and, looking them in the face, call them, "Brother."

But, you say, India is a heathen country. I maintain that heathenism cannot be bounded by geographical lines. There is a lot of heathenism in our own United States of America, and in the sight of God it is just as red and as horrible as human sacrifice in the depths of an Indian jungle. I wonder sometimes if not more so when we compare the opportunities and background of these peoples. Western nations are known in the East as Christian nations. We all know, of course, that this is a myth but it is a terrible stumbling block to the peoples of the East. Indian people say that if Christianity is the religion of those hated English I do not want any of it. If Chicago and Reno and Hollywood are Christian we should better remain heathen. I do not hesitate to say that the program of Gandhi in India, based as it is on non-violence and a belief in passive suffering, is a good deal nearer Christianity than some of the imperialistic and capitalistic policies of our own country. I hasten to add, however, that I believe neither is Christian. I draw the comparison merely to emphasize the fact that heathenism is not bounded by geographical lines.

But some people won't have it so. As we came through Europe we met a woman who represents this type. She had heard a few things about India that seemed terrible to her. She asked me if they were so. I said they were. That is all she cared to know about India. She went visiting with us and when we used to arrive at a home she would say, "Now tell these people some of those terrible things." I tried to correct her warped ideas of India by stressing the beautiful sides of Indian life and custom, but she wasn't interested. This is not the attitude that I believe Jesus wants us to take towards a foreign people. If a foreign missionary takes that attitude his work is foredoomed to failure. We are commanded by our Lord to take **men alive,** and not merely to see to it that their souls are saved when they **die.** We must learn to love **people,** men and women of other races, but human beings of like passions with us.

One of the beautiful things ingrained into the people of India is their attitude of reverence for that which they consider holy. This spirit, in the ignorant and backward non-Christian, runs into rank superstition, but when it becomes redeemed through Christ, and when the individual experiences that love "that casteth out fear" this attitude of reverence can be a thing of beauty. I wish you could drop into our congregation at Shantipur, made up mostly of patients suffering from leprosy, mostly illiterate men and women, converts from raw Hinduism. You would see our people coming quietly into the Church and with their bare feet making scarcely a sound on the stone floor. There is no whispering. Many bow their heads in silent prayer as they take their places. When the time for opening the service arrives the Pastor can ascend the platform and open the service with a quiet prayer of invocation. There is adoration and worship in a service like that.

The needs of India of which I have spoken thus far are needs that affect the home constituency. The need I now want to present further is a need we feel urgently in India. It is the need for a more effective evangelistic program, and you may place the emphasis on any word you choose. We need **more** evangelism; we need evangelism that is **effective;** we need **evangelism;** and we need a **program.** In presenting this need I do not aim to stir your emotions but to try to lead you to a sympathetic understanding of our problem.

It is a feeling shared by all our missionaries on the field and I believe by all Board Members that we are not satisfied with the success we have so far attained in our evangelistic program. When we look at our Church in India and see there the large group of redeemed and transformed men and women; when we think of the thousands of evangelistic messages that are delivered in the villages of our area every year and see evidences of the working of the influence of the Gospel there we are made to thank God for the great things He has accomplished. But, on the other hand, when we see the hundreds of thousands of non-Christians living in the villages of our Mission area untouched, as it were, by the Gospel; when we see Hinduism and Mohammedanism putting up its walls of cold and passive resistance to the Gospel approach; when we become conscious that often, in spite of much preaching, the personal challenge of Christ is not shaking the people; when we can stand on a mountain peak, as I did early one morning last winter, and see the lazy lines of smoke marking the location of fifty villages in which there is not yet one open believer—we begin to cry to God and say, "What **can** we do to break through this wall of opposition and bring people to the feet of Jesus? What **can** we do to bring every man and woman

of our district face to face with the challenge of Jesus Christ?"

If you could live with us through these experiences you would be convinced with us that effective evangelism consists not only in shouting aloud in the village chauks, "Yishu Masih ki jai, Believe on Christ or you'll die!" The seventy were told by Christ to be wise as serpents. We are commanded by Christ not to sow the seed but to make disciples, according to the best translations, of all peoples. God forbid that we should be satisfied when we feel that we have sown the seed in every village, especially when we consider the preaching of a sermon as all that is involved in sowing the seed.

I believe I am voicing the sentiment of the India Mission when I say that we believe our program for advance in evangelism does not lie along the line of simply increasing our present number of evangelists and Bible women. We feel we must have a better trained worker. Now, I ask you to form no conclusions on this statement until you have given me time to say exactly what I mean by a better trained worker. We appreciate the fact that support for evangelists and Bible women is always more easily obtained than support for some other phases of our work. We would appeal to you to study the problem of evangelization in India with us and try to see the problem with us in all its phases.

Because of this need of a better trained worker the Mission has opened a new and combined institution called the Dhamtari Christian Academy. This institution is a combination of three schools—The High School, The Bible School, and the Normal School. Only a very small percentage of our boys now enter High School, and this situation will likely remain unchanged for some years to come. It is in the Bible-Normal department where we hope to train the workers that we are needing. All pupils carry the regular school work to the end of the 7th or 8th year. This corresponds to common school training as we know it here in America, rather less than more when we consider the natural handicaps under which an Indian village boy acquires even these seven or eight years of education. So you see at once that when we talk about a better trained worker we are not speaking of college or seminary trained—not even of High School trained. Many of our present force of evangelists and Bible women do not have even a common school education and by better trained we simply mean that we shall now try to produce a grade of worker, or raise the standard, so that he will have a full, or at least be only one year short, of an ordinary grade school education.

Some people criticize this program by pointing to able evangelists and Church workers here at home who have not had as much as a common school education. I could point out some like that in India, but you must admit that these men are the exceptional ones—men who could have profited immensely by greater educational advantages. They are what they are, usually, in spite of their handicap. Such men are rare, so rare that we cannot hope to build a program of evangelism by depending on this type. In India, with our limited numbers especially, we are forced to adopt a program that takes the ordinary of the ordinary, in many cases the sub-normal, and tries to build them up into useful and able Christian workers. If we had a Church of 40,000 and our needs for workers were few we might be able to depend on the occasional, exceptional individual. But I believe you can see with me that in our India Mission, if we want a worker who is equipped to go into the villages and work his way into the confidence of the people to the extent that they will make him their religious and spiritual adviser we must approach the task of training him with intelligence and vigor. The Dhamtari Christian Academy is the Mission's attempt at the solution of this problem.

The importance which the Mission attaches to this institution in its program of evangelization and Church building is reflected in the fact that we are erecting a new plant of buildings to house it and we have three and four missionaries giving full and part time to the administration of the school and the teaching of courses. Secular subjects can be taught by others but we have few Indian men as yet whom we can rate as first class Bible teachers. The question of orthodoxy is not involved, but to teach Scriptures in India against Indian custom and a non-Christian background and give it a vital and practical interpretation is a task that requires plenty of God-given wisdom.

The native of India has a genius for memorizing, and it would not be at all difficult to teach a class of students an enormous amount of Biblical material and outline so that they could repeat it from memory. But along with this we must be sure that the students are making the applications to life. The teacher is also responsible to lead the student to get the dynamic for right living and a passion for service. With a corps of workers trained like this, whether they would attempt to reach their fellow countrymen through the avenue of primary schools or through a direct preaching and singing of the Word, we shall be able to move forward with an evangelistic program that will bring the call of Christ unto personal salvation to the ears of the non-Christians of our district with an effectiveness we have not yet seen.

Pray the Lord of the harvest that He will send forth laborers into His vineyard in India—Americans and Indians—and pray that the Lord may guide us and may bless the efforts put forth to win men and women, that many may believe on Him and be saved.

ALONE WITH THE LORD

Many a Christian's activity is the grave of his spiritual life.

It was the man that was busy here and there that lost what had been entrusted to his keeping (I Kings 20:40). And if we are to keep any good gift that has been committed to us, and cherish it and develop it, it must be done in secret with the Lord who has given it to us.

What use can hands be that are full of work if the heart is empty of the Master's love and words? It is in secret with Him that the heart is filled; then the mouth will speak and the hands work.

Our bodies could better thrive without nourishment than we could grow strong and keep fresh in our service for the Lord apart from secret intercourse with Him.

No number of meetings, no fellowship with Christian friends, no amount of activity will sustain us; we must find our spiritual support by direct dealings with God in secret.—Scripture Truth.

TWENTY-SIXTH ANNUAL FINANCIAL REPORT

Including the Fifty-First Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the Year Ending April 1, 1932.

RECEIPTS

Contributions Received as follows:			
General Mission Fund			6,040.68
India Missions—General Fund		9,278.21	
India Missions—Support and Extension		46,011.90	
India Missions—Bldg. and Equipment		12,436.53	67,726.64
South America Missions—General Fund		6,539.95	
South America Missions—Support and Extension		16,398.34	
South America Missions—Bldg. and Equipment		2,187.80	25,126.09
Mexican Mission			5.72
African Mission			84.04
City Missions			
Canton, Ohio	479.56		
Mission Supt.	518.89	998.45	
Chicago, Ill.	932.78		
Mission Supt.	397.82	1,330.60	
Detroit, Mich.	432.65		
Mission Supt.	172.37	605.02	
Ft. Wayne, Ind.	282.54		
Mission Supt.	20.00	302.54	
Kansas City, Kans.	762.69		
Mission Supt.	784.93	1,547.62	
Lima, Ohio	877.97		
Mission Supt.	54.46	932.43	
Los Angeles, Calif.	190.15		
Mission Supt.	575.73	765.88	
Peoria, Ill.	963.79		
Mission Supt.	418.44	1,382.23	
Toronto, Ont.			
Mission Supt.	1,115.65	1,115.65	
Baltimore, Md.		17.16	8,997.58

Charitable Institutions			
Children's Home, Kansas	407.25		
Supt. of Home	3,272.65	3,679.90	
Children's Home Bldg. Fund		1,688.29	
Children's Home Auto Fund		530.48	
Orphans' Home, Ohio	3,127.22		
Supt. of Home	4,700.60	7,827.82	
Orphans' Home School Building		18.84	
Illinois Home for Aged	1,197.82		
Supt. of Home	7,717.53	8,915.35	
Home for Aged Support Fund		2,189.53	
Old People's Home, Ohio		894.67	
La Junta Hospital and Sanitarium	208.12		
La Junta Hospital—Wills Bequest	775.00		
Supt. of Hospital	6,924.92		
Hospital Fees Collected	40,481.38	48,389.42	74,134.30
Other Funds			
Aged and Disabled Missionaries		400.11	
Bible Fund		41.12	
Church Buildings		154.91	
Evangelizing Fund		148.51	
General SS Committee		145.91	
New Foreign Missionary		11.40	
Missionary Preparation		2,985.44	
Rural Mission Fund		13.36	
Sundry Mission Funds—Received and Disbursed as per detail		1,885.45	5,786.21
Sundry Relief Funds—Received and Disbursed as per detail		345.91	
Canadian Russian Relief		421.59	
Russian Relief		8,229.19	
General Relief		743.75	9,740.44
Annuity Contributions		10,550.00	
Endowment Contributions	200.00	200.00	10,750.00
Annuity Contracts Converted	1,200.00		
Transfer Youngstown Property Acct.	4,252.56		
Total Increase to Endowment	5,652.56		
Administration Expense Income			1,485.97
Amstutz Farm Income		572.95	
Showalter Farm Income		68.03	
Stalter Farm Income		131.80	
Youngstown Farm Income		381.10	1,153.88
Total Cash Contributions Received by the Menn. Board of M. and C. for the year ending March 31, 1932			211,031.55
Junior Quarter Fund—Reimbursing			985.25
Interest Earned and Collected			21,850.55
Rental Income			564.85
Funds Returned from Investment during the year as per detail page 475			6,302.37
Kansas City—Sale 7th St. Property			1,802.75
Cash Balance as shown on 25th Annual Report			1,837.69
Cash Deficit March 31, 1932			4,666.15
			249,041.16

DISBURSEMENTS

General Mission Fund			1,064.63
India Missions—General Fund		7,193.82	
India Missions—Support and Ext.	51,386.28		
Placed for Investment	128.00	51,514.28	
India Missions—Bldg. and Equip.	5,695.74		
Placed for Investment	6,740.79	12,436.53	71,144.63
S. America Missions—General Fund		6,728.07	
S. America Missions—Sup. and Ext.	18,292.51		
Placed for Investment	386.95	18,679.46	
S. America Missions—Bldg. and Equip. Placed for Investment	2,187.80	2,187.80	27,595.33
Mexican Mission			
Placed for Investment			5.72
African Mission			
Placed for Investment			84.04
City Missions			
Canton, Ohio		631.41	
Chicago, Ill.		1,098.16	
Detroit, Mich.		1,230.02	
Ft. Wayne, Ind.		843.75	
Kansas City, Kansas		1,087.20	
Lima, Ohio		1,265.83	
Los Angeles, Calif.		472.50	
Peoria, Ill.		1,204.76	
Baltimore, Md., Mission Placed for Investment		17.16	
		7,850.79	
Disbursed by Mission Superintendents		4,058.29	11,909.08
Charitable Institutions			
Children's Home, Kansas		485.33	
Children's Home Bldg. Fund Placed for Investment		1,688.29	
Children's Home Auto Fund		530.48	
Orphans' Home, Ohio	3,038.50		
Placed for Investment	200.00	3,238.50	
Orphans' Home School Bldg. Placed for Investment		18.84	
Illinois Home for Aged		2,010.76	
Home for Aged Support Fund	1,629.52		
Placed for Investment	467.50	2,097.02	
Old People's Home, Ohio	40.00		
Placed for Investment	854.67	894.67	
La Junta Hospital and Sanitarium		62.70	
La Junta Hospital—Wills Bequest		775.00	
La Junta Hospital—Bldg. Acct.		1,588.00	13,389.59
Disbursed by Superintendents			63,097.08
Other Funds			
Aged and Disabled Missionary Fund	281.40		
Placed for Investment	118.71	400.11	
Bible Fund		50.00	
Church Buildings	120.48		
Placed for Investment	- 34.43	154.91	
Evangelizing Fund		84.00	
General SS Committee Transferred to Certificate of Deposit		145.91	
New Foreign Missionary Placed for Investment		11.40	
Missionary Preparation	1,378.16		
Placed for Investment	1,663.40	3,041.56	
Rural Mission Fund—Placed for Investment		13.36	3,901.25
Sundry Mission Funds—Disbursed as per detail			1,885.45
Sundry Relief Funds Disbursed as per detail		345.91	
Canadian Russian Relief		802.07	
Russia Relief		8,300.00	
General Relief	381.64		
Placed for Investment	400.00	781.64	10,229.62
Annuity Funds Invested		10,550.00	
Endowment Funds Invested		200.00	
Administrative Expense as per detail		4,677.78	
Amstutz Farm Account	591.31		
Showalter Farm Account	205.79		
Stalter Farm	49.54		
Placed for Investment	82.26	131.80	
Youngstown Farm	200.06		
Placed for Investment	181.04	381.10	
Sarasota, Florida Property	32.64	1,342.64	
Junior Quarter Fund		1,066.75	17,837.17
Interest Fund Expenditures as per detail			25,094.82
Kansas City 7th St. Property Expense	90.50		
Placed for Investment	1,712.25		1,802.75
			249,041.16

FOR COMPARISON

	Year Ended April 1—		
	1924	1925	1926
Total Cash Contributions	158,150.96	169,292.66	239,931.88
Property			20,000.00
	158,150.96	169,292.66	259,931.88

	1927	1928	1929
Total Cash Contributions	257,416.61	254,809.05	259,312.83
Property	4,500.00	39,900.00	6,000.00
	261,916.61	294,709.05	265,312.83
	1930	**1931**	**1932**
Total Cash Contributions	281,736.74	253,579.64	211,031.55
Property	6,000.00		
	287,736.74	253,579.64	211,031.55

Total Cash Balance in hands of Gen. Treas. as of April 1, 1932:		
Cert. of Dep. St. Jos. Valley Bank	3,500.00	
Cert. of Dep. First Old State Bank	3,000.00	
Special Cert. of Dep. and Bonds	1,005.00	
Checking Acct. First Old State Bank	4,566.93	
Checks in Transit as of April 1, 1932		16,738.08
Cash Deficit as of April 1, 1932	4,666.15	
	16,738.08	16,738.08
Reconciliation of Cash Balance as shown above with the balances shown in this report:		
Current Balance in Mission Fund as shown in Detail Report Page 476		2,387.14
Deficit Amstutz Farm, Ohio	1,092.39	
Deficit Showalter Farm, Okla.	52.43	
Deficit Sarasota, Florida Property	208.47	
Deficit a-c Accrued Interest Receivable	5,700.00	
Cash Deficit as of March 31, 1932		4,666.15
	7,053.29	7,053.29

DETAIL OF FUNDS

General Mission Fund

Balance on hand April 1, 1931	124.45	
Receipts—Contributions Received	6,040.68	
Returned from Investment	388.00	6,553.13
Disbursements authorized by the Ex. Com.:		
Foreign Missions Conf.	150.00	
For Printing Supplies and Reports	525.45	
Canadian Exchange	68.68	
French Mission Support	320.50	
	1,064.63	
Transferred by order of Ex. Com.:		
India Missionary Support	900.00	
Canton Mission	150.00	
Chicago Mission	150.00	
Detroit Mission	800.00	
Fort Wayne Mission	550.00	
Lima Mission	400.00	
Peoria Mission	200.00	
Los Angeles Mission	300.00	
La Junta Hospital Bldg. Account	1,588.00	6,102.63
Balance on hand April 1, 1932		450.50

INDIA

India General Mission Fund

Balance on hand April 1, 1931	6.53	
Receipts—Contributions Received	9,278.21	9,284.74
Disbursements:		
General Expenses in India	1,920.09	
Missionaries' dental, oculist and medical bills	457.31	
Medical Examinations	30.00	
Traveling Expenses to India	2,097.87	
Traveling Expenses to America	2,166.42	
Shipping Charges on Clothing	47.30	
Cablegrams	9.59	
Clergy Permits and Passport	15.00	
Building Repairs in India	400.00	
Traveling and Solicitation Expense	50.24	
	7,193.82	
Transfer by order of Ex. Com. to India Teacher Support	1,900.00	9,093.82
Balance on hand April 1, 1932		190.92

India Support and Extension Funds

Balances April 1, 1931:			
India Missionary Suppor	7.27		
India Missionary Childrer Support	76.08		
India Native Evangelist Support	45.88		
India Bible Women Support	31.94		
India Teachers Support	6.60		
India Orphan Support	135.00		
India Widow Support	72.30		
India Evangelistic Support	29.65		
India Medical Support	105.87	510.59	
Receipts—Contributions Received			
India Missionary Support	12,225.19		
India Missionary Children Support	4,391.18		
India Native Evangelist Support	1,877.86		
India Bible Women Support	950.06		
India Teachers Support	4,727.72		
India Orphan Support	13,364.84		
India Widow Support	1,879.55		
India Evangelistic Support	2,607.54		
India Medical Support	3,267.74		
India New Missionary	300.00		
S. Jay Hostetler Auto	27.94		
India Lepers	38.83		
India Personal	308.94		
Ada Hartzler Auto	4.30		
India Bible Fund	14.00		
India New Testament Fund	25.21		
	46,010.90		
Returned from Investment:			
India Missionary Children	2,000.00		
India Native Evangelist Support	350.00		
India Bible Women Support	250.00		
India Widow Support	100.00		
	48,710.90		
Transferred from Gen. Mission Fund by order of Ex. Com. to:			
India Missionary Support	900.00		
From India Gen. to India Teach. Sup.	1,900.00		
From Evangelizing Fund to India Evangelistic	250.00	51,760.90	
		52,271.49	
Disbursements:			
India Missionary Support	13,049.15		
India Missionary Children Support	5,987.91		
India Native Evangelist Support	2,279.00		
India Bible Women Support	1,219.00		
India Teachers Support	6,575.00		
India Orphan Support	13,473.00		
India Widow Support	2,042.00		
India Evangelistic Support	2,862.00		
India Medical Support	3,180.00		
India New Missionary	300.00		
S. Jay Hostetler Auto	27.94		
India Lepers	38.83		
India Personal	308.94		
Ada Hartzler Auto	4.30		
India Bible Fund	14.00		
India New Testament Fund	25.21		
	51,386.28		
Placed for Investment:			
India Medical Support	128.00	51,514.28	
Balance on hand April 1, 1932			757.21

India Building and Equipment Funds

Receipts—Contributions:		
Lickma Evangelistic Station	1,159.78	
Medical Nurses Bungalow	3,679.83	
Medical Bungalow Furnishings	1.00	
Dondi Medical Dispensary	690.73	
Academy and Bible School Bungalow	1,595.50	
Hospital Equipment	3.00	
Native Evangelist Bungalow	5.01	
Academy Administration Building	5,000.00	
Girls' Industrial School	301.68	12,436.53
Disbursements:		
Medical Nurses' Bungalow	2,500.00	
Dondi Medical Dispensary	690.73	
Native Evangelist Bungalow	5.01	
Academy Administration Building	2,500.00	
	5,695.74	
Funds Placed for Investment:		
Lickma Evangelistic Station	1,159.78	
Medical Nurses' Bungalow	1,179.83	
Medical Bungalow Furnishings	1.00	
Academy & Bible School Bungalow	1,595.50	
Hospital Equipment	3.00	
Academy Administration Bldg.	2,500.00	
Girls' Industrial School	301.68	12,436.53

SOUTH AMERICA

South America General Mission Fund

Balance on hand April 1, 1931	180.29	
Receipts—Contributions Received	6,539.95	
Returned from Investment	620.00	7,340.24
Disbursements:		
General Expenses in South America	4,024.00	
Steamer Passage & Traveling Expenses for returning missionaries	899.65	
Medical, dental and oculist bills	100.30	
Steamer Passage & Traveling Expenses to South America	1,578.36	
Traveling Expenses for Missionaries on furlough	99.01	
Medical Examination	12.00	
Cablegrams	14.75	
	6,728.07	
Transferred by order of Ex. Com. to South America Evangelist	350.00	
South America Bible School	200.00	7,278.07
Balance on hand April 1, 1932		62.17

South America Support and Extension

Balances on hand April 1, 1931:		
S. America Missionary Support	264.32	
S. America Missionary Children Support	51.65	
S. America Native Evangelist Support	21.92	
S. America Bible Readers Support	31.28	
S. America Kindergarten Support	9.99	
S. America Orphan Support	3.03	
S. America Publication	50.09	
S. America Bible School	.74	
S. America Bible Coach	.19	433.21
Receipts—Contributions Received:		
S. America Missionary Support	7,718.24	
S. America Missionary Children Sup.	1,556.58	
S. America New Missionary	600.00	
S. America Native Evangelist Support	3,259.71	
S. America Bible Readers Support	390.72	
S. America Kindergarten Support	230.54	
S. America Orphan Support	1,896.66	
S. America Publication	428.67	
S. America Bible School	111.00	
S. America Bible Coach	151.65	
S. America Personal	54.57	
	16,398.34	
Returned from Investment:		
S. America Missionary Children Sup.	1,150.00	
	17,548.34	
Transferred by order of Ex. Com. from South America General Fund to South America Evangelist Support	350.00	
South America Bible School Fund from Evangelizing Fund to South America Evangelist Support	250.00	18,348.34
		18,781.55
Disbursements:		
S. America Missionary Support	7,767.50	
S. America Missionary Children Sup.	2,740.74	
S. America New Missionary	600.00	
S. America Native Evangelist Support	3,881.47	
S. America Bible Readers Support	422.00	
S. America Kindergarten	240.53	
S. America Orphan Support	1,860.00	
S. America Publication	275.70	
S. America Bible School	300.00	
S. America Bible Coach	150.00	
S. America Personal	54.57	
	18,292.51	
Placed for Investment:		
S. America Missionary Support	200.00	
S. America Publication	186.95	18,679.46
Balance on hand April 1, 1932		102.09

South America Building and Equipment

Receipts—Contributions:		
S. America Orphanage Building	376.27	
S. America Church Building	99.28	
S. America Nurses' Medical Equipment	85.26	
S. America Building Fund	926.99	
S. America Bragado Church Bldg.	700.00	2,187.80
Placed for Investment:		
S. America Orphanage Building	376.27	
S. America Church Building	99.28	
S. America Nurses Medical Equipment	85.26	
S. America Building Fund	926.99	
S. America Bragado Church Building	700.00	2,187.80

MEXICO

Mexican Mission

Contributions Received		5.72
Placed for Investment		5.72

AFRICA

African Mission

Contributions Received		84.04
Placed for Investment		84.04

HOME MISSIONS

Canton Mission, Ohio

Balance on hand April 1, 1931		25.71	
Contributions Received		479.56	
Transferred from General Fund		150.00	
		655.27	
Disbursements by Treasurer	406.41		
Disbursements by Mission	225.00	631.41	
Balance on hand April 1, 1932			23.86
Superintendent's Annual Report:			
Balance on hand April 1, 1931	13.42		
Contributions Received	518.89		
Received from General Treasurer	225.00		
Produce Sold	1.35		
	758.66		
Disbursements by Superintendent	752.52		
Balance in hands of Supt. April 1, 1932	6.14		

Chicago Mission, Ill.

Balance on hand April 1, 1931		43.90	
Contributions Received		932.78	
Transferred from General Fund		150.00	
		1,126.68	
Disbursements by Treasurer	143.16		
Disbursements by Mission	955.00	1,098.16	
Balance on hand April 1, 1932			28.52
Superintendent's Annual Report:			
Balance on hand April 1, 1931	66.40		
Contributions Received	397.82		
Received from General Treasurer	955.00		
	1,419.22		
Disbursements by Superintendent	1,384.78		
Balance in hands of Supt. April 1, 1932	34.44		

Detroit Mission, Mich.

Balance on hand April 1, 1931		2.69	
Contributions Received		432.65	
Transferred from General Fund		800.00	
		1,235.34	
Disbursements by Treasurer	320.02		
Disbursements by Mission	910.00	1,230.02	
Balance on hand April 1, 1932			5.32
Superintendent's Annual Report:			
Balance on hand April 1, 1931	7.80		
Contributions Received	172.37		
Received from General Treasurer	910.00		
	1,090.17		
Disbursements by Superintendent	1,083.79		
Balance in hands of Supt. April 1, 1932	6.38		

Ft. Wayne Mission, Ind.

Balance on hand April 1, 1931		35.29	
Contributions Received		282.54	
Transferred from General Fund		550.00	
		867.83	
Disbursements by Treasurer	18.75		
Disbursements by Mission	825.00	843.75	
Balance on hand April 1, 1932			24.08
Superintendent's Annual Report:			
Contributions Received	20.00		
Received from General Treasurer	825.00		
	845.00		

Disbursements by Superintendent	845.00		
Kansas City Mission, Kansas			
Balance on hand April 1, 1931		244.56	
Contributions Received		762.69	
Returned from Investment		100.00	
		1,107.25	
Disbursements by Treasurer	422.20		
Disbursements by Mission	665.00	1,087.20	
Balance on hand April 1, 1932			20.05
Superintendent's Annual Report:			
Balance on hand April 1, 1931	147.80		
Contributions Received	784.93		
Received from General Treasurer	665.00	1,597.73	
Disbursements by Superintendent:	1,196.27		
For Charity	103.40		
For Bible School	67.32		
For Auto	169.38		
For Midway Extension	51.36	1,587.73	
Balance in hands of Supt. April 1, 1932		10.00	
Kansas City—7th Street Property Account			
Investment Interest		2.75	
Sale of Property		1,800.00	
		1,802.75	
Expense—Sale of Property	90.50		
Placed for Investment	1,712.25	1,802.75	
Lima Mission, Ohio			
Balance on hand April 1, 1931		.15	
Contributions Received		877.97	
Transferred from General Fund		400.00	
		1,278.12	
Disbursements by Treasurer	125.83		
Disbursements by Mission	1,140.00	1,265.83	
Balance on hand April 1, 1932			12.29
Superintendent's Annual Report:			
Balance on hand April 1, 1931	12.85		
Contributions Received	54.46		
Received from General Treasurer	1,140.00		
	1,207.31		
Disbursements by Superintendent	1,174.44		
Balance in hands of Supt. April 1, 1932	32.87		
Los Angeles Mission, Calif.			
Balance on hand April 1, 1931		10.03	
Contributions Received		190.15	
Transferred from General Fund		300.00	
		500.18	
Disbursements by Mission		472.50	
Balance on hand April 1, 1932			27.68
Disbursements by Treasurer			
Disbursements by Mission			
Superintendent's Annual Report:			
Balance on hand April 1, 1931	81.74		
Contributions Received	575.73		
Received from General Treasurer	472.50		
	1,129.97		
Disbursements by Superintendent	1,104.51		
Balance in hands of Supt. April 1, 1932	25.46		
Peoria Mission, Ill.			
Balance on hand April 1, 1931		53.24	
Contributions Received		963.79	
Transferred from General Fund		200.00	
		1,217.03	
Disbursements by Treasurer	453.76		
Disbursements by Mission	751.00	1,204.76	
Balance on hand April 1, 1932			12.27
Superintendent's Annual Report:			
Balance on hand April 1, 1931	160.00		
Contributions Received	418.44		
Received from General Treasurer	751.00		
	1,329.44		
Disbursements by Superintendent	1,176.76		
Balance in hands of Supt. April 1, 1932	152.68		
Toronto Mission, Ontario			
Superintendent's Annual Report:			
Balance on hand April 1, 1931	18.00		
Contributions received and amount from Canadian Treasurer	1,115.65		
	1,133.65		
Disbursements by Superintendent	1,115.66		
Balance in hands of Supt. April 1, 1932	17.99		
Baltimore, Md. Mission			
Contributions Received		17.16	
Placed for Investment		17.16	

CHARITABLE INSTITUTIONS

Children's Welfare Home, Kansas City			
Balance on hand April 1, 1931		48.68	
Contributions Received		407.25	
Returned from Investment		75.00	
		530.93	
Disbursements by Treasurer	298.67		
Disbursements by Institution	186.66	485.33	
Balance on hand April 1, 1932			45.60
Superintendent's Annual Report:			
Balance on hand April 1, 1931	31.55		
Contributions Received	201.45		
Special Support	3,053.00		
Received from General Treasurer	186.66		
Miscellaneous Sales	18.20		
	3,490.86		
Disbursements by Superintendent	3,484.96		
Balance in hands of Supt. April 1, 1932	5.90		
Children's Home Building Fund			
Contributions Received		1,688.29	
Placed for Investment		1,688.29	
Children's Home Auto Fund			
Contributions Received		530.48	
Disbursements		530.48	
Orphans' Home, Ohio			
Balance on hand April 1, 1931		132.67	
Contributions Received		3,127.22	
		3,259.89	
Disbursed by Treasurer	38.50		
Disbursed by Institution	3,000.00		
Placed for Investment	200.00	3,238.50	
Balance on hand April 1, 1932			21.39
Superintendent's Annual Report:			
Balance on hand April 1, 1931	17.79		
Contributions Received	482.40		
Special Support	4,053.94		
Farm Income	164.26		
Received from General Treasurer	3,000.00		
	7,718.39		
Disbursements by Superintendent	7,666.15		
Balance in hands of Supt. April 1, 1932	52.24		
Orphans' Home School Building, Ohio			
Contributions Received		18.84	
Placed for Investment		18.84	
Home for Aged, Illinois			
Balance on hand April 1, 1931		88.64	
Contributions Received		1,197.82	
Returned from Investment		725.00	
		2,011.46	
Disbursed by Treasurer	1,885.76		
Disbursed by Institution	125.00	2 010.76	
Balance on hand April 1, 1932			.70
Superintendent's Annual Report:			
Balance on hand April 1, 1931	27.74		
Contributions Received	950.95		
Special Support to Superintendent	6,356.99		
Special Support from General Treas.	1,629.52		
Received from General Treas.	125.00		
Farm Income and Other Receipts	409.59		
	9,499.79		

Disbursements by Superintendent	9,230.17		
Balance in hands of Supt. April 1, 1932	269.62		
Home for Aged Support Fund			
Contributions Received		2,189.53	
Disbursements to Institution	1,629.52		
Placed for Investment	467.50	2,097.02	
Balance on hand April 1, 1932			92.51
Old People's Home, Ohio			
Contributions Received		894.67	
Disbursed by Treasurer	40.00		
Placed for Investment	854.67	894.67	
La Junta Hospital and Sanitarium, Colo.			
Balance on hand April 1, 1931		100.39	
Contributions Received		208.12	
		308.51	
Disbursed by Treasurer		62.70	
Balance on hand April 1, 1932			245.81
La Junta Hospital—Wills Bequest			
Contributions Received		775.00	
Disbursed to Institution		775.00	
Superintendent's Annual Report:			
Hospital Fees Collected		38,177.56	
Out Patient Department		2,303.82	
Cash Contributions		420.75	
Endowment and Farm Income		3,147.05	
Training School		722.34	
Notes Receivable		315.08	
Pledges Receivable		69.70	
Notes Payable		2,150.00	
Sale of Real Estate		100.00	
Wills Estate Income from Gen. Treas.		775.00	
		48,181.30	
Debit Balance April 1, 1931		2,006.26	
		46,175.04	
Disbursements:			
Administration Expense	2,877.85		
Housekeeping	3,358.28		
Laundry	1,478.93		
Heat, Light and Power	4,933.71		
Maintenance and Repair of Buildings	644.20		
Maintenance of Grounds	1,086.97		
Garage	340.09		
Nursing Care	4,509.28		
Training School for Nurses	1,857.43		
Pharmacy	2,319.00		
Medical and Surgical Services	1,923.92		
Medical Records and Library	284.73		
Anesthesia	456.04		
X-Ray and Light	2,557.06		
Laboratories	2,849.58		
Special Therapy	22.75		
Dietary	10,579.61		
Endowment Expense	930.17		
Interest on Notes Payable	225.95		
Paid on Notes Payable	1,814.25		
C. E. Rollin Fund	1,044.00	46,093.80	
Cash Balance April 1, 1932			81.24

OTHER FUNDS

Aged and Disabled Missionaries			
Endowment Interest		400.00	
Investment Interest		.11	
		400.11	
Disbursements	281.40		
Placed for Investment	118.71	400.11	
Bible Fund			
Contributions Received		15.00	
Endowment Interest		25.00	
Investment Interest		1.12	
Returned from Investment		8.88	
		50.00	
Disbursements		50.00	
Church Building			
Contributions Received		124.91	
Endowment Interest		30.00	
		154.91	
Disbursements	120.48		
Placed for Investment	34.43	154.91	
Evangelizing Fund			
Endowment Interest		137.50	
Investment Interest		11.01	
		148.51	
Returned from Investment		435.49	
		584.00	
Disbursements	84.00		
Transfer by order of Ex. Com.			
To India Evangelistic	250.00		
To South America Evangelist	250.00	584.00	
General S. S. Committee			
Contributions Received		145.91	
Transferred to Cert. of Deposit		145.91	
New Foreign Missionary			
Contributions Received		11.40	
Placed for Investment		11.40	
Missionary Preparation			
Balance on hand April 1, 1931		56.12	
Contributions Received		2,940.44	
Endowment Interest		45.00	
		3,041.56	
Disbursements	1,378.16		
Placed for Investment	1,663.40	3,041.56	
Rural Mission Fund			
Contributions Received		13.36	
Placed for Investment		13.36	
Sundry Mission Funds			
Portland Mission, Oreg.		69.91	
Welsh Mt. Mission, Pa.		10.00	
Reading Mission, Pa.		10.00	
Iowa City Mission, Iowa		206.36	
Altoona Mission, Pa.		15.00	
Knoxville Mission, Tenn.		24.00	
Columbia Mission, Pa.		10.00	
Washington, D. C. Mission		27.00	
College Endowment		70.00	
Illinois District Board		4.70	
Board of Education		462.00	
Noah Oyer Funeral Expense		117.96	
French Missionary Support		79.50	
Goshen College, Indiana		247.00	
Hesston College, Kansas		9.70	
Peace Committee		88.85	
Northern Bible Society		33.58	
Mission to the Jews		36.30	
Eastern Mennonite School		90.52	
Symensma Endowment		235.00	
Million Testament Campaign		10.00	
Mennonite Publishing House		13.75	
Personal		14.32	
		1,885.45	
Disbursed to the above		1,885.45	
Sundry Relief Funds			
China Famine Relief		96.91	
Japan Famine Relief		5.00	
Harbin, China Relief		219.00	
Near East Relief		15.00	
Drought Sufferers		5.00	
Mennonites in Germany		5.00	
		345.91	
Disbursed to the above		345.91	
Canadian Russian Relief			
Balance on hand April 1, 1931		380.48	
Contributions Received		421.59	
		802.07	
Disbursements		802.07	
Russia Relief			
Balance on hand April 1, 1931		96.22	
Contributions Received		8,229.19	
		8,325.41	

Disbursements		8,300.00	
Balance on hand April 1, 1932			25.41
General Relief			
Balance on hand April 1, 1931		90.23	
Contributions Received		743.75	
		833.98	
Disbursements	381.64		
Placed for Investment	400.00	781.64	
Balance on hand April 1, 1932			52.34
Annuity Contracts			
Invested balance April 1, 1931		134,595.00	
Contributions Received:			
A Brother, Ind.	100.00		
A Brother, Ill.	100.00		
A Brother and Sister, Pa.	2,000.00		
A Brother, Ill.	200.00		
A Brother, Nebr.	200.00		
A Brother, Colo.	100.00		
A Brother, Iowa	1,000.00		
A Sister, Pa.	2,000.00		
A Brother, Mo.	100.00		
A Sister, Pa.	1,000.00		
A Brother and Sister, Ill.	800.00		
A Brother, Miss.	50.00		
A Sister, Pa.	500.00		
A Sister, Pa.	1,000.00		
A Sister, Pa.	200.00		
A Sister, Pa.	200.00		
A Sister, Pa.	1,000.00	10,550.00	
		145,145.00	
Transferred to Endowment Funds		1,200.00	
Annuity Contracts in force April 1, 1932			143,945.00
Endowment Funds			
Balance Invested April 1, 1931		211,703.80	
Contributions Received:			
Home for Aged, Ill.	200.00		
Transferred from Annuity Contract Cancelled by death of donor for Home for Aged, Ill.	1,200.00	1,400.00	
Transferred by order of Executive Committee from Youngstown Property Account for City Missions Endowment		4,252.56	
Endowment Funds Invested April 1, 1932			217,356.36
Administration Expense			
Contributions Received:			
Mission News Bulletin	9.00		
Endowment Interest Income	712.50		
Interest on Funds Invested	700.00		
Commission on Loans	42.00		
Other Contributions	22.47	1,485.97	
Transferred from Interest Earned		3,191.81	
		4,677.78	
Disbursements:			
Office Supplies and Printing	760.87		
Printing and Postage—Miss. News Bul.	403.17		
Postage, Telegrams	314.19		
Recording Fees and Legal Services	49.55		
Labor Allowance—Treas. Office	2,615.00		
Labor Allowance and Office Supplies—Secretary's Office	253.10		
Dictaphone and Typewriter	34.15		
Extra Labor—Treas. Office	247.75	4,677.78	
Amstutz Farm Account, Ohio			
Debit Balance April 1, 1931	1,074.03		
Disbursements	591.31	1,665.34	
Farm Income	278.00		
Oil and Gas Lease Income	141.00		
Sale of Land to Crown Hill Church	153.95		
Debit Balance April 1, 1932	1,092.39	1,665.34	
Showalter Farm Account, Okla.			
Balance on Hand April 1, 1931		85.33	
Farm Income		68.03	
Debit Balance April 1, 1932		52.43	
		205.79	
Disbursements		205.79	
Stalter Farm Account, Ill.			
Farm Income		105.40	
Investment Interest		26.40	
		131.80	
Disbursements	49.54		
Placed for Investment	82.26	131.80	
Youngstown Farm, Ohio			
Farm Income		320.00	
Investment Interest		61.10	
		381.10	
Disbursements	200.06		
Placed for Investment	181.04	381.10	
Sarasota Florida Property Account			
Debit Balance April 1, 1931	175.83		
Disbursed for Taxes	32.64		
Debit Balance April 1, 1932		208.47	
Junior Quarter Fund			
Balance on hand April 1, 1931	33.75		
Loans Returned by Juniors	985.25		
Returned from Investment	100.00	1,119.00	
Quarters Loaned in 1931	732.75		
Quarters Loaned in 1932	334.00	1,066.75	
Balance on hand April 1, 1932			52.25
Current Cash Balance	52.25		
Quarters not Yet Returned for 1931	13.75		
Loaned to Juniors 1932	334.00		
Funds Invested	600.00		
	1,000.00		
Interest Earned			
Balance on hand April 1, 1931		304.40	
Certificate of Deposit Interest	236.59		
Interest on Bonds	529.13		
Interest Collected on Notes Receivable	18,410.24		
Interest Collected on Contracts	721.59		
Mennonite Hospital and Sanitarium Building Fund	1,788.00		
Showalter Farm Account	165.00	21,850.55	
Accrued Interest on Notes Receivable		5,700.00	
Rental Collected on Elkhart Property		564.85	
		28,419.80	
Disbursements:			
Endowment Interest	9,938.81		
Interest Applied to Funds	1,400.00		
Total as Contributions	11,338.81		
Annuity Interest Paid on Contracts	7,009.24		
Certificate of Deposit	3,748.18		
Interest on Notes Payable	612.25		
	22,708.48		
General Expense and Upkeep	975.20		
Executive Mission Committee Expense	557.86		
Annual Meeting—1931	853.28		
	25,094.82		
Transfer to Administration Expense	3,191.81	28,286.63	
Balance on hand April 1, 1932			133.17

INVESTED FUNDS

Returned from Investment:	
General Mission Fund	388.00
India Missionary Child	2,000.00
India Evangelist Support	350.00
India Bible Women	250.00
India Widow	100.00
South America General	620.00
South America Missionary Child	1,150.00
Kansas City Mission	100.00
Children's Home, Kansas City	75.00
Home for Aged, Illinois	725.00
Bible Fund	8.88
Evangelizing Fund	435.49

Junior Quarter Fund	100.00
	6,302.37

CASH BALANCE MARCH 31, 1932

Names of Funds	Balance	Invested	Endowment	Total
General Mission Fund	$ 450.50	$ 1,412.00	$32,018.31	$33,880.81
India General Fund	190.92		21,931.08	22,122.00
Missionary Support	83.31		700.00	783.31
Missionary Children Sup.	429.35	1,450.00	1,100.00	2,979.35
Native Evangelist	44.74	500.00	3,400.00	3,944.74
Bible Women	13.00	250.00	900.00	1,163.00
Teachers' Support	59.32			59.32
Orphan Support	26.84		1,800.00	1,826.84
Widow Support	9.85			9.85
Evangelistic Support	26.19			26.19
Medical Support	65.61	128.00	2,750.00	2,943.61
Ada Hartzler Auto		187.00		187.00
Medical Nurses' Bungalow		2,301.33		2,301.33
Academy & Bible School Bungalow		2,142.50		2,142.50
Academy & Bible School Adm. Bldg.		2,500.00		2,500.00
Medical Bungalow Furnishings		32.00		32.00
Hospital Equipment		133.00		133.00
Mohadi Evangelistic			500.00	500.00
High School			1,310.00	1,310.00
Bible School			1,000.00	1,000.00
Girls' Industrial School		301.68		301.68
Lickma Evangelistic Station		1,159.78		1,159.78
Foreign Missionary Support			4,450.00	4,450.00
South America Investment		17,000.00		17,000.00
General Missionary Fund	62.17		4,631.08	4,693.25
Missionary Support	15.06	750.00	200.00	965.06
Missionary Children Sup.	17.49	250.00	1,100.00	1,367.49
Native Evangelistic Support	.16		325.00	325.16
Orphan Support	39.69			39.69
Publication	16.11	300.00		316.11
Bible School	11.74			11.74
Bible Coach	1.84			1.84
Orphanage Building		7,481.27		7,481.27
Church Buildings		120.28		120.28
Bragado Church Building		700.00		700.00
Nurses' Medical Equipment		145.36		145.36
Building Fund		926.99		926.99
Mexican Mission		386.72		386.72
Africa Mission		601.08		601.08
City Missions—General			5,252.56	5,252.56
Canton	23.86			23.86
Chicago Home Mission	28.52		10,125.00	10,153.52
Chicago Home Mission SS			1,000.00	1,000.00
Detroit	5.32			5.32
Fort Wayne	24.08		100.00	124.08
Kansas City	20.05			20.05
Kansas City 7th Street		1,932.25		1,932.25
Lima	12.29		200.00	212.29
Los Angeles	27.68			27.68
Peoria	12.27		1,025.00	1,037.27
Baltimore, Md.		30.16		30.16
Charitable Institutions—General			200.00	200.00
Children's Home, Kansas C.	45.60			45.60
Children's Home Bldg. Fund		7,664.06		7,664.06
Orphans' Home, Ohio	21.39	200.00	21,303.33	21,524.72
Orphans' Home, School Bldg.		1,274.84		1,274.84
Home for Aged, Ill.	.70	400.00	19,635.00	20,035.70
Home for Aged Sup. Fund	92.51	2,200.00		2,292.51
Old People's Home, Ohio		3,772.67	24,780.00	28,552.67
Old People's Home for Sick			4,000.00	4,000.00
La Junta Hosp. & San.	245.81		1,500.00	1,745.81
La Junta San. Charity Fund			70.00	70.00
La Junta Hospital—Wills Estate			15,500.00	15,500.00
Other Funds:				
Stalter Farm		1,783.48		1,783.48
Aged & Disabled Missionary Fund		129.71	8,000.00	8,129.71
Bible Fund		65.62	500.00	565.62
Junior Quarter Fund	52.25	600.00		652.25
Church Building		129.43	600.00	729.43
Evangelizing Fund		288.51	5,500.00	5,788.51
New Foreign Missionary		771.40		771.40
Rural Missions		570.86	100.00	670.86
Missionary Preparation		1,697.72	900.00	2,597.72
Admin. Expense Support			14,250.00	14,250.00
Symensma Endowment			4,700.00	4,700.00
General Relief	52.34	400.00		452.34
Russia Relief	25.41			25.41
Interest Fund Balance	133.17			133.17
Annuity Contracts in Force				143,945.00
Total Current Cash Bal.	2,387.14			
Total Funds Invested		65,069.70		
Total Endowment Funds			217,356.36	
Total Credit to all Funds				428,758.20

OTHER CONTRIBUTIONS

Not Received nor Disbursed by the Mennonite Board of Missions and Charities but donated to District Boards, Institutions and Missions as Reported by Them

Alta.-Sask. District Mission Board	
Dakota-Montana District Mission Board	681.84
Eastern Mennonite Board of M. & C.	34,748.00
Franconia District Mission Board	5,937.45
Illinois District Mission Board	826.89
Ind.-Mich. District Mission Board	2,382.54
Ind.-Mich. SS Conference Fund	132.51
Mo.-Kansas District Mission Board	1,594.82
Ohio District Mission Board	250.00
Ontario District Mission Board	638.36
Southwestern Pa. District Mission Board	1,920.14
Altoona Mission, Pa.	1,284.89
Canton Mission, Ohio	659.47
Columbia Mission, Pa.	2,163.88
Detroit Mission, Mich.	172.37
Fort Wayne Mission, Ind.	65.20
Kansas City Mission, Kansas	460.73
Knoxville Mission, Tenn.	1,033.08
Lancaster Mission, Pa.	1,620.53
Lima Mission, Ohio	438.53
Los Angeles Mission, Calif.	946.34
Marietta Mission, Pa.	1,207.00
Peoria Mission, Ill.	512.07
Norristown Mission, Pa.	301.20
Philadelphia Mission, Pa.	1,278.35
Portland Mission, Oregon	1,007.45
Portland Mission Bldg.	185.50
Toronto Mission, Ont.	408.56
Wichita Mission, Kansas	161.89
Children's Home, Kansas City, Kansas	891.35
Children's Home, Portland, Oregon	353.56
Home for Aged, Ill.	398.00
La Junta Hospital and Sanitarium Charity Work, Colorado	14,689.28
Reading Mission, Pa.	3,660.00
Tampa Mission, Florida	107.06
Mennonite Publication Board	1,140.00
Old People's Home, Maugansville, Md.	71.00
Orphans' Home, Ohio	1,019.16
Eastern Mennonite School	4,256.88
General SS Committee	206.44
Hesston College	1,134.18
Mennonite Board of Education	7,431.18
Mennonite Board of Education Endowment Treasurer	6,603.05
General Conference Treasurer	609.60
Peace Problems Committee	272.78
Mennonite Relief Committee (Clothing)	6,242.00
Associated Sewing Circles, Lancaster District.	3,431.18
Women's Sewing Circle Com. (Clothing)	1,595.56
Cash and Property Contributions Received by Mennonite Board of Missions & Charities, Elkhart, Ind.	211,031.55
Grand Total for all Purposes	$328,163.40

Gratefully submitted,

MENNONITE BOARD OF MISSIONS & CHARITIES, INC.
V. E. Reiff, General Treasurer.

AUDITOR'S CERTIFICATE

Mennonite Board of Missions & Charities, Inc.,
Elkhart, Indiana.

Gentlemen:

I have made an audit of the books and records of the Mennonite Board of Missions and Charities, Inc., covering receipts and disbursements for the twelve months' period ended March 31, 1932, and hereby certify that the Treasurer's Annual Report, submitted herewith, is in agreement with the books.

I further certify that the transactions have all been recorded in the books of the Treasurer in a neat and orderly manner and from a detailed verification of such recorded transactions, am of the opinion that a full and complete accounting has been made for all funds under his control and custody.

Very truly yours,
C. Herbert Johnson, Public Accountant.

Elkhart, Indiana.
May 3, 1932.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for Month of July

GENERAL

Milford A M Cong Nebr	30 00
Forks Cong Ind	18 20
Madison Co SS Ohio	4 70
W J Handrich	12 00
Sonnenberg SS Ohio	58 72
Lower District Va	25 94
Mt Pleasant SS Va	17 00
J C Miller	25 00
Leetonia SS Ohio	11 32
Plainview SS Ohio	21 72
Medway Cong Ohio	13 35
Oak Grove SS (Cham Co) Ohio	38 57
Latschar SS Ont	5 60
Thomas Cong Penna	10 00
Pinto Cong Md	2 50
Bethel Cong Ore	1 05
	295 67

INDIA

General

Sue F Landis	5 00
J M Kurtz	10 00
Science Rdg Cong Ill	12 74
Metamora Cong Ill	16 91
Bethel Cong (Medina Co) Ohio	12 00
East Holbrook Cong Colo	6 06
La Junta Cong Colo	6 39
Palmyra Cong Mo	1 25
Mt Zion Cong Mo	50
Line Lexington SS Pa	38 50
Plumstead Cong Pa	12 50
Boyertown Cong Pa	12 01
Hereford SS Pa	64 25
Towamencin Cong Pa	20 05
Lower Salford SS Pa	58 00
Souderton T M Pa	12 75
Alta-Sask Conf	21 93
Lancaster SS Pa	31 92
Gehman SS Pa	13 47
Landisville SS Pa	30 97
Mal 3:10	60 00
Hagey Cong Ont	10 00
Snyder Cong Ont	29 57
Wood River Cong Nebr	10 00
W Fairview Cong Nebr	13 35
Salem Cong Nebr	8 18
Reiff Cong Md	97 96
Zion Cong Ore	21 08
Bethel Cong Ore	25
Shickley Cong Nebr	19 72
Allensville Cong Pa	14 00
Weaver Cong Pa	15 21
	686 52

Missionary

Cousins of Ida Beare	29 00
Joel J Swartzentruber	20 00
Willow Springs Cong Ill	22 00
Friends Ohio	150 00
Sue F Landis	5 00
Walnut Creek Cong Ohio	75 00
Lockport Cong Ohio	20 80
Roanoke Cong Ill	75 00
Martins Creek Cong Ohio	25 00
Beech Cong Ohio	24 69
Spring Valley SS Kans	37 50
Kitchener Y P M Ont	30 00
Kitchener Cong Ont	55 25
Kitchener SS Ont	64 75
Stahl Cong Pa	30 00
Blough Cong Pa	15 00
Sugar Crk Cong Iowa	50 00
Salem Cong Nebr	10 20
E Fairview Cong Nebr	27 14
Bethel SS Y M cl Ore	12 50
Weaver Cong Pa	15 00
Thomas Cong Pa	45 00
SW Pa SS Conf Miss Fd	90 00
Elkhart SS cl 23 Ind	15 00
Belmont Cong Ind	6 58
	950 41
S C Contributions:	
Shanesville-Sugarcreek S C Ohio	15 00
Berlin S C Ohio	20 00
Penna S C Kansas	10 00
W Liberty S C Kans	10 00
Bethel S C Mo	7 50
Orrville S C Ohio	8 06
Oak Grove (Wayne Co) S C Ohio	10 00
Crown Hill S C Ohio	5 00
Ohio State S C Mtg	32 00
Mrs Levi Sauders S C class Pa	10 00
Girls' Mtg Millersburg O	18 00
Central S C Ohio	14 00
Bethel (Logan Co) S C O	10 00
Columbiana & Mahoning S C Ohio	20 00
Oak Grove (Wayne Co) S C Ohio	10 00
Bethel & Oak Grove S C Ohio	30 00
Clinton Frame S C Ind	25 00
	254 56
Total for India Missionary	1,204 97

Missionary Children

Cullom SS Ill	4 51
Howard-Miami SS Ind	45 00
La Junta Y P M Colo	37 50
Weaver SS Penna	12 50
Masontown SS Pa	23 71
	123 22

Evangelist

Manitou Cong Colo	25 00
A Brother Pa	15 00
Millersville SS Lydia Sauder's cl Pa	25 00
E Petersburg SS YMB cl Pa	15 00
Strasburg Cong & SS Pa	25 00
E Petersburg SS Mrs Warren Farmer & Eliz Brubaker's cls Pa	25 00
A Bro & Sister Pa	40 00
Hess SS Pa	50 00
Manheim Bible Study cl Pa	11 00
Hagey-Wanner YPM Ont	30 00
Vineland YPM Ont	20 00
A Family Berea Cong Ind	50 00
Nappanee SS Ind	5 00
Zion SS Mich	1 00
Emma SS Ind	10 00
Berea SS Ind	1 70
Burr Oak SS Ind	1 30
Middlebury SS Ind	8 00
Fairview SS Mich	4 32
Berne SS Mich	4 00
Shore SS Ind	3 28
Olive SS Ind	10 00
Goshen SS Ind	5 00
Forks SS Ind	10 00
	394 60

Bible Women

W. H. Lehman	12 50
Howard-Miami SS cls 8-11-14 Ind	12 50
Sam R Hoover	25 00
Peter Garber	12 50
Rohrerstown SS Ada Miller's cl Penna	12 50
Bethel SS Old Sisters' cl Ohio	12 50
Plum Creek Cong Nebr	12 50
Bowne Cong Mich	8 34
	108 34

Teacher

Schertz Brothers	117 00
Sue F Landis	5 00
Blooming Glen SS T K Moyer cl Pa	21 00
Blooming Glen SS cl 4 Pa	9 00
Landisville SS Men's cl 6 Pa	15 00
Masonville SS Chester & Anna Neff class Pa	24 00
Mellinger SS Fund Pa	45 00
Strasburg Cong & SS Pa	45 00
Oreville Home Workers Pa	30 00
Bossler SS YMB cl Pa	15 00
A Sister Hespeler Ont	120 00
Elkhart YPS & LA Ind	24 00
Goshen SS Young People's cl Ind	25 00
Goshen SS Freshmen Men Ind	21 00
	516 00

Orphan

D G Kauffman & Wife	15 00
E C Bowman & Wife	33 00
Wm S & Ella Landis	22 00
Sue F Landis	5 00
Dora Myers	20 00
Hopedale SS Jr cl Ill	9 00
Liberty SS class 4 Iowa	10 00
Norristown SS Pa	9 00
G Monroe Miller	22 00
A Sister Indiana	12 00
Friends of Orphans Pa	36 00
Blooming Glen SS Robert Nase cl Pa	4 00
Metamora SS Mrs H R Schertz cl Ill	9 00
Peter Garber	11 00
Nappanee SS Y Girls cl 13 Ind	10 00
Mr & Mrs Edward Selzer	18 00
Bethel (Medina Co) SS Ohio:	
Classes 2, 6, 10, & 11	9 00
Class 3	22 00
Class 4	11 00
Class 7	11 00
Class 8	11 00
Bethel SS Ohio:	
Class 9	22 00
Mr & Mrs L S Kreider	11 00
Isaac H Kulp & wife	20 00
Cherry Box Cong Mo	20 00
A Sister Lititz Cong Pa	9 00
Elizabethtown SS Ada Hershey's cl Pa	10 00
The Sisters Mt Joy Cong Pa	9 00
Landisville SS cls 5 & 6 Pa	22 00
Strasburg SS Pri & Beg Dept Pa	10 00
E Petersburg SS Mrs Warren Farmer & Eliz Brubaker cl Pa	9 00
Lititz SS Ellen Landis cl Pa	9 00
Landisville SS Pri cl 1 Pa	9 00
Churchtown (Cumb Co) SS Pa	11 00
Elmer E Zimmerman & Wife	18 00
Elizabethtown SS Mrs Eli Burkhart cl Pa	9 00
Verna Brandt	8 00
Wellesley A M Cong Ont	22 00
Toronto Miss Boys cl Ont	1 00
Plum Creek Cong Nebr	9 00
Sugar Creek Cong Ia	24 00
W Union SS Pri Dept Ia	13 46
Albany SS Ore	17 22
Altoona SS Pa	5 33
Scottdale SS Pa	6 12
Clinton Frame SS Ind	78 00
Shore SS Ind	9 77
Shore SS class 5, 7, & 8 Ind	9 00
Fort Wayne SS Ind	19 00
Goshen SS Ind:	
Inter & Jr Depts	12 00
Begin & Cradle Roll	10 00
	750 90
S. C. Contributions:	
Slate Hill & Churchtown S C Pa	11 00
Total for Orphans	761 90

Widow

Phil 4:19	20 00
Sue F Landis	5 00
Alma Troyer	5 50
Ira S Miller & Family	11 00
Mattawana SS Pa	5 50
Bethel (Medina Co) SS Ohio:	
Class 5	5 50
Class 1	11 00
Pa SS Sister King's cl Ks	18 00
Elizabethtown SS Elmer Groff's cl Pa	5 50
A Millersville SS cl Pa	5 50
A Bro & Sister Wellesley Ont	11 00
Sugar Creek Cong Iowa	16 50
Shore SS Class 14, Ind	5 50
Bethany SS Mich	5 50
Elkhart SS Ind:	
Class 26	5 50
Class 27	1 87
	138 37

Medical

L R Troyer & Family	10 00
Emma Rohrer	15 00
Martha D Moyer	10 00
A Sister Ind	10 00
A Sister Md	10 00
Holdeman SS cl Ind	3 25
Fairview Cong N Dak	30 00
Crown Hill SS Y Sisters cl Ohio	15 00
Bethel SS (Medina Co) Ohio	18 00
Lake View, Fairview, and Spring Valley SS's N Dak	15 00
Landisville SS Girl's cl 7 Pa	9 00
Elizabethtown SS Paul Garber's cl Pa	20 00
Raymond Good's cl Pa	20 00
A Strasburg SS Tea Pa	5 00
Marion SS Meeting Pa	11 76
Ada Burkhard	9 00
Elkhart SS Ind:	
Class 17	12 09
Class 25	3 45
	226 55
S C Contributions:	
W Union S C Iowa	20 00
Waldo S C Ill	6 00
So Union S C Ohio	20 00
Columbiana & Mahoning S C Ohio	25 00
Midland S C Mich	15 00
	86 00
Total for India Medical	312 55

Evangelistic

Two Sisters Pa	6 50
E C Bowman and Wife	52 00
Schertz Brothers	33 00
A Sister Pa	5 00
Canton SS Ohio	15 00
G G Marner	5 00
A Bro & Sister Okla	52 00
Miss Cora Landis	20 00
J H Eigsti	5 00
Mrs Erlis Kinsinger cl W Union SS Iowa	15 00
Marion Cong Pa	13 23
	221 73

Lepers

Sue F Landis	5 00
Mrs Ada N Yoder	10 00
	15 00
S C Contribution:	
Springdale S C Va	15 00
Total for Lepers	30 00

Lickma Evang Station

Lake Region Cong Minn	6 55

Girls' Industrial School

Hopedale S C Ill	10 00
Western Dist Mtg Ohio	17 54
Sonnenberg S C Ohio	5 00
	32 54

Boys' Dormitory

Freeport Cong Ill	5 00
Science Ridge Cong Ill	13 30
E Fairview Cong Nebr	39 40
	57 70
Total for India	4,595 09

SOUTH AMERICA

General

Sue F Landis	5 00
Detroit Cong Mich	2 46
Goodfield Cong Ill	10 00
Morrison Cong Ill	4 40
Martins SS Ohio	6 65
E Holbrook Cong Colo	6 06
La Junta Cong Colo	6 38
Palmyra Cong Mo	1 25
Line Lexington SS Pa	38 50
Spring City Cong Pa	62 00
Doylestown Cong & SS Pa	34 31
E Chestnut St SS Pa	20 00
Strasburg Cong & SS Pa	31 14
Mal 3:10	60 00
Floradale Cong Ont	9 00
Pleasant Grove Cong Pa	3 00
Wood River Cong Nebr	10 00
W Fairview Cong Nebr	13 35
Daytonville Cong Iowa	11 40
E Fairview Cong Nebr	22 50
Fairview Cong Ore	15 86
Bethel Cong Ore	25
Springs SS Pa	6 28
	379 79

Missionary

J M Kurtz	10 00
Bethel Cong Mo	9 35
Sycamore Grove Cong Mo	10 45
Pleas Valley SS Kans	16 00
La Junta Cong Colo	7 50
Souderton SS Pa	37 50
Elizabethtown Cong & SS Pa	98 40
Good Cong Pa	18 00
Risser Cong Pa	12 00
Bossler SS Pa	28 93
Wilmot A M Cong Ont	65 75
Wellesley A M Cong Ont	13 45
A Bro & Sister Ont	75 00
	402 33

Missionary Children

Oak Grove SS Pri Dept Ohio	147 00
Birth Pennies Ohio	6 14
Elizabethtown SS Penna:	
Ada Garber's cl	12 50
Alta Nunemaker's cl	12 50
Titus Rutt's cl	11 40
Wanners SS Girls' cls Ont	7 50
Wideman SS Girls' cls Ont	7 50
Niagara District SS Mtg Ont	14 36
	218 90

Evangelist

Sue F Landis	5 00
A Bro & Sister Ind	13 00
Canton SS Ohio	15 00
A Bro & Sister Okla	50 00
Martins SS Ohio	12 50
E Union Cong Iowa	29 00
Nappanee SS Ind	25 00
Zion SS Mich	5 00
Emma SS Ind	25 00
Berea SS Ind	4 00
Burr Oak SS Ind	4 00
Middlebury SS Ind	17 00
Fairview SS Mich	8 00
Berne SS Mich	8 00
Shore SS Ind	9 00
Olive SS Ind	27 00
Goshen SS Ind	15 00
Forks SS Ind	30 00
	301 50

Orphan

Ella Landis	5 00
Towamencin SS Pa	22 50
Frazer SS Pri cls Pa	46 23
Salem Cong Nebr	8 85
Bethel SS cl 5 Ore	2 23
Scottdale Summer Bible School Pa	2 17
Goshen College SS Ind: Jr Men & Women & Soph Men	15 00
Academy Boys	12 50
	114 48

Bible Coach

E C Bowman & Wife	4 00
Lizzie E Blosser	5 00
A Sister Okla	1 00
From Norristown Penna	14 50
Elizabeth Yoder	15 00
	39 50

Orphanage

A Bro Plain Cong Pa	100 00

Nurses' Medical Equipment

Columbiana & Mahoning Co S C Ohio	8 92
Total for South America	1,565 42

CITY MISSIONS

Altoona

Stahl Cong Pa	4 65
Scottdale Cong Pa	28 44
Weaver Cong Pa	5 00
Allensville Cong Pa	8 58
	46 67

Altoona-Mill Run Work

Scottdale SS Pa	4 50

Canton

Cash gifts	75
Dema Horst	50
Beech Y P B M Ohio	7 17
Canton SS Ohio	1 64
Interest	5 50
Tri Co SS Mtg Ohio	14 25
Martins & Pleasant View Y P B M Ohio	5 95
	35 76

Chicago

L C Hartzler	5 00
Metamora Cong Ill	21 50
Ashley Cong Mich	2 00
Willow Springs Cong Ill	11 73
	40 23

Detroit

Detroit Cong Offg Mich	2 96
Nappanee, Yellow Creek & Salem SS Meeting Ind	4 77
Shore Cong Ind	9 90
Zion Cong Mich	1 00
Midland Cong Mich	16 46
	35 09

Fort Wayne

Interest	5 50
Shore Cong Ind	10 00
Berea Cong Ind	3 00
	18 50

Kansas City

Levi Headings	2 00
Ruth Grove	1 00
Wm N Beachey	5 00
L C Arnold	2 00
J M Kurtz	10 00
A Bro & Sister Okla	24 00
Mrs Ada N Yoder	10 00
Salina Swartzendruber	9 00
Mt Zion Cong Mo	2 00
Liberty Cong Iowa	10 91
E Fairview Cong Nebr	20 01
	95 92
S C Contributions:	
W Union S C Iowa	3 00
Total for Kansas City	98 92

Lima

Myrtle Umble	5 00
A Bro & Sister Pa	22 00
J M Kurtz	10 00
Fulton & Williams Co Congs Ohio	60 00
Mrs Ada N Yoder	5 00
Interest	5 50
Maple Grove Cong Ind	34 33
	141 83

Lima-Reroofing & Repairs

W Union Cong Iowa	48 41
Howard-Miami Cong Ind	13 05
	61 46

Los Angeles

Bethel Cong Ore	50
Los Angeles Cong Calif	27 19
Mrs C D Hinkley	10 00
F B Showalter	5 00
Mrs Hart & Adams	50
Wayne Heller	6 00
	49 19

Peoria

D V B School offerings	6 10
H E Lauterbauch	85
M C Lehman	1 25
Peoria Mission Cong Ill	2 64
Mr & Mrs A C Saltzman	5 00
Willow Springs Cong Ill	4 16
Peter Garber	5 00
	25 00

Peoria-Repairing Roof

Metamora SS Ill	50 00

Portland

Nampa Cong Ida	2 57
Bethel Cong Ore	75
	3 32

Portland Mission Bldg Fund

Bethel Cong Ore	6 25

Toronto

Hagey Cong Ont	8 00
Waterloo Cong Ont	29 50
Biehns Cong Ont	9 00
Vineland SS Ont	25 43
Latschar Cong Ont	14 00
Detwiler Cong Ont	5 95
Blenheim Cong Ont	10 46
Cedar Grove Cong Ont	4 73
Miss Ella Cressman	1 00
	108 07
Total for City Missions	724 79

CHARITABLE INSTITUTIONS

Children's Home, K C

Special Support	99 50
Hopedale Cong Ill Pri Dept	4 46
Zion Pri Dept Ore	12 00
J M Kurtz	5 00
A Bro & Sister Okla	24 00
Peter Garber	5 00
	149 96

Orphans Home Ohio

Farm Income	39 75
Special Support	111 00
Smucker Sisters	10 00
A Worker Orphans' Home Ohio	4 00
Rockton Bible School Pa	1 50
E Bend Cong Ill	20 34
Waldo Cong Ill	9 62
Tri Co SS Mtg Ohio	14 25
Thomas Cong Pa	5 64
	216 10

Children's Welfare Home—Portland

Filer Cong Idaho	58

Millersville Orphanage

Souderton Cong Pa	21 81

Home for Aged—Illinois

Annuity Interest—Anna Zimmerman	37 00
J M Kurtz	5 00
Emma F Yoder	900 00
E Bend Cong Ill	20 35
Peter Garber	5 00
Special Support	332 40
Produce Sold	1 50
	1,301 25

Orphans' Home Ohio—Supts. Res.

A C Hofstetler	25 00

La Junta Hosp & Sanitarium

A Bro & Sister Ill	10 18
Peter Garber	5 00
Thomas Cong Pa	2 82
Nampa Cong Idaho	6 30
Mrs A E Robinson	1 00
C E Rollins	10 00
Mr Shrock	1 00
John H Good	30 00
Mary Frey	20 00
Friends	50
Hospital Workers	6 20
Hospital Sales Chrgd	2,411 08
Hospital Sales out Patients	11 84
Hospital Sales Cash	261 07
Litwiller Rent	17 00
Woodruff Rent	205 00
	2,998 99
Total for Charitable Institutions	4,713 69

OTHER FUNDS

Administration Expense

Walter Royer	50

Africa

Sue F Landis	5 00

Annuity

A Sister Md	500 00

Goshen College

A Bro & Sister Ill	10 17

Board of Education

Biehn SS Ont	4 05
Schellsburg Cong Pa	1 00
Waldo Cong Ill	9 62
Metamora SS Ill	50 00
	64 67

Hesston College

Mt Zion Cong Mo	6 02

Missionary Preparation

A Sister Hespeler Ont	10 00

French Missionary Support

Goshen College SS Seniors Ind	28 00

Johnstown Bible School

Pinto Cong Md	2 50

District General

Springs Cong Pa	3 01
Casselman Cong Md	3 00
Glade Cong Md	1 43
Hopewell Cong Ore	2 41
Sheridan SS Ore	10 50
Albany SS Ore	6 06
Filer Cong Ore	3 43
Spring Valley Cong N Dak	1 50
Lake Region Cong Minn	3 00
Lake View Cong N Dak	1 00
Red Top Cong Mont	4 72
Red River Valley Cong N Dak	3 65
Skippack Cong Pa	16 00
Providence Cong & SS Pa	46 25
Deep Run SS Pa	23 30
Plain SS Pa	91 45
Virginia Dist	54 56
Howard-Miami Cong Ind	13 31
Middlebury Cong Ind	12 17
Hopewell Cong Ind	11 45
Salem SS Ind	6 73
Clinton Frame Cong Ind	27 95
Bethel Cong Mich	25 00
Emma Cong Ind	7 79
Goshen Cong Ind	15 03
Sycamore Grove Cong Mo	4 75
La Junta Cong Colo	5 50
Crystal Sprgs Cong Kans	6 50
Penna Cong Kansas	30 32
Mt Zion Cong Mo	11 75
	453 52

Rural Evangel

Olive Cong Ind	8 50

Colportage & Tracts

Bowne Cong Mich	3 66

Rural Missions

Shore Cong Ind	10 00
Leo Cong Ind	8 73
Berea Cong Ind	3 55
Yellow Creek Cong Ind	26 11
Springs Cong Pa	2 60
	50 99

Mo-Kans Conf Expense

Pleas Valley Cong Kans	11 25
Milan Valley Cong Okla	3 10
Cherry Box Cong Mo	5 25
Protection Cong Kans	3 00
Pleasant View Cong Okla	8 63
La Junta Cong Colo	14 53
Birch Tree Cong Mo	70
E Holbrook Cong Colo	14 69
Falfurrias SS Texas	3 96
	65 11

Norristown Poor Fund

Souderton Cong Pa	25 00

Monthly S C Miss Letter

Waldo S C Ill	1 00
Sent by Lina Ressler	7 50
	8 50

Booklet of Prayer

Waldo S C Ill	1 50
Freeport S C Ill	1 00
	2 50
Total for Other Funds	1,244 64

RELIEF FUNDS

Russia

A Brother N Y	20 00
Sue F Landis	5 00
Ben Slagell	2 00
E M Yoder	10 00
Belleville Cong Pa	27 85
A D Bixler	5 00
Markham Churches Ont	51 85
Thurman Cong Colo	5 10
	126 80

General Relief

Western N Y SS N Y	30 00
Total for Relief	156 80

SUMMARY

Alta-Sask Dist Bd	21 93
Dak Mont Dist Bd	38 37
Franconia Dist Bd	781 68
Ind-Mich Dist Bd	872 37
Illinois Dist Bd	334 63
Iowa-Nebr Dist Bd	448 26
Lancaster Dist Bd	1,073 96
Mo-Kans Dist Bd	306 14
Ohio Dist Bd	410 75
Ontario Dist Bd	684 97
Pacific Coast Dist Bd	109 79
S W Pa Dist Bd	142 67
S W Pa SS Dist Conf Bd	235 32
Virginia Dist Bd	97 50
Wash Co Md Frank Co Pa Bd	122 95
S C Contributions	422 02
Menn Bd of Miss & Charities	7,192 79
	13,296 10
India Mission Funds	4,595 09
So America Miss Fds	1,565 42
City Mission Funds	724 79
Charitable Institutions	4,713 69
Africa	5 00
Annuity	500 00
General & Other Funds	1,035 31
Relief Funds	156 80
	13,296 10

Respectfully submitted
and
Gratefully acknowledged

V. E. Reiff, Gen'l Treas.
1711 Prairie St.,
Elkhart, Ind.

GLEANINGS

Work in Greece

Evangelical teaching in Greece is done by ten organized churches, with seven settled pastors and two evangelists who visit eighteen centers and supply vacant pulpits. Membership in these churches ranges from 20 to 350. Armenian evangelical work, as apart from the Greek, largely centers in the four organized churches of the refugee camps near Athens. At one camp a substantial church building has been erected and serves as a center for all neighborhood activities. Bible reading is an integral part of the work, and five leaders regularly visit the refugee camps. In addition, round table conferences are held weekly, to review the physical and spiritual needs of camp homes. —Missionary Herald.

Atheism on Chocolate Bars

At the instigation of the Society of the Godless, chocolate bars in Russia are now being put up in wrappers on which pictures and poems of an anti-religious character appear. As an example, Evangelischer Pressedienst reports that one wrapper carried the picture of a workman kicking saints and angels; on the other side was the legend: "Out of vengeance on all bourgeois we will start a world fire." Another wrapper contains the picture of a Russian priest with a whiskey flask in his hand, on the other side of which is printed: "The Pope holds the service and is greatly depressed. He is sorry because of Sunday, for his prayer does not reach his Father God."

For African Welfare

Slavery is again demanding attention. Notwithstanding the Anti-Slavery Convention of 1925, ratified by 41 nations—including Liberia—and notwithstanding reports of the League's Commission of Inquiry in 1930, and of the Committee of Experts in 1931, little progress has been made in rectifying the shocking conditions discovered. It is maintained that Liberia has broken her covenant, and the problem there is particularly difficult because the Black Republic is a protege of the United States, which would seem, therefore, to have special responsibility in helping to end the outrageously corrupt and cruel misrule inflicted on the native population of about 2,000,000 by the 15,000 descendants of American freed slaves sent to Africa by the Abolitionists about a century ago.

To help meet the situation the Commission on Race Relations and the Commission on International Justice and Goodwill of the Federal Council have united in forming the Committee on African Welfare, with Dr. Merrill F. Clarke as Chairman. The Committee's plan is:

1. To study the conditions and problems affecting the native peoples of Africa from the standpoint of social and economic progress and human rights, particularly as created by agricultural and industrial developments in which American interests are concerned;
2. To confer and advise with other groups, societies and joint councils of whites and natives in Africa and other lands which are interested in promoting the welfare and advocating the rights of the native peoples;
3. To provide information and help to bring to bear on particular situations an informed and intelligent public conscience in support of social and economic progress and native rights.

—Federal Council Bulletin.

Sleeping Sickness Eradicated

Dr. Clement C. Chesterman, Baptist Missionary Society medical missionary in charge of the hospital at Yakusu, near Stanleyville in the Belgian Congo, says that sleeping sickness has been wiped out in that district, a disease that once affected 30% of the population. This has been accomplished by systematic examination and treatment of all those affected. The important part of the scheme has been the training of native medical assistants, and putting them into rural dispensaries distributed over the area. There are also welfare centers linked up with the dispensaries, and visited once a week by the native assistant.

As the welfare centers are linked up with the dispensaries, so both are linked up with Communion centers in charge of native pastors. "The medical work," says Dr. Chesterman, "is an indispensable partner to the religious work of our mission, for once we have converted the people from their belief in the connection of evil spirits with disease, to a belief in our medicine as a cure, it is easy to transfer their belief in these spirits to the loving God who inspires our work."—South African Outlook.

Exiled Christians in Russia

Communications from Russian Christians, suffering from the Soviet regime, show the reason why multitudes would escape from the country if it were possible. A thousand or more recently attempted to cross the border into Rumania, over the frozen Danube River, but most of them were mowed down by Soviet machine guns.

Dr. George P. Pierson, for forty years an American Presbyterian missionary in Japan, writing in The Presbyterian, quotes from a number of letters received from Christians forced to hard labor in lumber camps in Siberia and northern Russia. We quote:

"Our situation is hard to describe. It is torment for young and old; it makes no difference how cold it is, all must go to work in the forest. We are forced to work from dawn till dark without food while in the

forest; and the great cold registers 30 to 39 degrees frost.

"The Pajok (food ration) gets smaller so that we have not enough bread to eat. They do not provide us with winter clothing, and so far we have not been paid anything for our work. And so our . . . prayer rises daily to the Lord, 'When will the hour of our deliverance strike, and release us from this exile?'"

"The least and most despised human beings on the face of the earth are we. The destitution, grief, misery, humiliation that we are now enduring, cannot be described. Every one of us is driven to work in the forest, from the age of twelve to seventy years and over; in short, every one who can walk must work."

"Vermin abounds, because for weeks we have not been able to change our clothes, for no one may go home until the 'norm' of work has been done. Only mothers of children two months old are allowed to go home at noon to nurse them. Women up to sixty-five years old, men up to seventy and over are made to work."

D. Oskar Schabert, Freiheitstrasse 27, Riga, Latvia, is in charge of the International Relief for the Russian Christians. Contributions sent to Rev. George P. Pierson, 311 South 13th Street, Philadelphia, Pa., will be forwarded.

A Challenge to Reform

Mr. S. P. Andrews-Dube, Indian Christian leader, recently challenged the Indian Church to face its present day responsibilities.

One of the reasons which quickened the spread of Free Churches in England as against the Established Church was the aloofness of the latter from the people—their problems, sorrows and tears. As it was in the time of Hosea, so unfortunately it is largely to-day in India. The spiritual aristocracy has not much in common with the penury of the villagers and their incessant struggles and discounts that characterize the working life of our growing industrial centers. What has the Indian Church done to remedy the present order of things under which only one per cent of Indian revenue is spent on public health and 62 per cent on war services? The Indian Labor Commission's Report reveals a state of affairs regarding health, housing and conditions of service of the factory worker on which Christian opinion must assert itself. If Christianity fails to appeal to the people today in India, it is largely due to the fact that the Church has kept mum when its platform should have been thundering against the oppression of the all powerful landlord, the capitalist, the high caste, the money-lender and the bureaucrat. The pulpit provides the proper forum for ventilating the ills from which the weak suffer. If it fails in its duty as it has done in the past, the Church will lose whatever respect it commands now, and Russia's religious history of the last decade may be repeated here. If the Church were to mobilize its powers, no government could stand against it. These things are politics, and religion cannot separate itself from them save to its own hurt and to the hurt of humanity.

Campaign Against Child Marriage

India has an excellent law called the Sarda Act against child marriages, but it has not been strictly enforced. The Gujarat Social Reform Association is appealing for volunteers for the detection of marriages in contravention of the Sarda Act, and has served notices on seven persons through its pleader, calling upon them to show cause why the Association should not proceed legally against them for having ignored Section 19 of the Sarda Act by marrying their children below the prescribed age, during the last four months. One of the seven persons so served with a notice is the president of a Taluka Local Board and vice-president of the District Local Board, Ahmedabad, who had his son, aged 13, married recently.

Revival of Suttee

A writer in Revelation, who has been a missionary for twenty-eight years, claims that one of the results of Gandhi's teachings of civil disobedience has been a revival of "Suttee"—burning of the widow on her husband's funeral pyre, and gives a detailed account of such an incident which actually took place in December, 1931. The missionary was in the town when it happened and states that other burnings have occurred since then in other towns, in defiance of the law.

Women and Their Influence

The fifth session of the All-India Women's Conference was held in Madras in March. A sign of progress is the increasing unity and influence of this organization. A writer in Dnyanodya who attended this session says:

There was a marked emphasis upon unity and a real striving after it. During the all-day excursion to the Seven Pagodas one felt its practical workings, as we saw women of rank and wealth, officers of the Conference, some of them neither young nor physically strong who, instead of going comfortably by car, chose to ride the hundred and more miles in an uncomfortable bus, so as to share the common lot of the delegates. During the halt at the temple of Tirukullikundrum where the sacred eagles were fed, when the Brahman priest announced the prasadam for Brahmans and non-Brahmans, one of the delegates called out to him, "Here there is neither Brahman nor non-Brahman; here we are all sisters of one family." Of all the subjects considered the one arousing most enthusiastic and united response was that of the removal of untouchability.

Reorganizing the Laymen

The Laymen's Missionary Movement of India was organized in 1910. Until 1915, it was not widely known. It continued in full force until 1924, after which it gradually declined, chiefly because it had so few sympathizers. Laymen have all along been helping as ability, time and means afforded, and recently it was determined to revive the Movement, under the guidance of Dr. Chitambar. It is hoped to engage a well qualified, full time secretary for at least three years, whose chief work would be to organize the Movement.—Indian Witness.

Venkiah's Baptism

Should an outcaste preacher baptize a caste convert, was a question that faced Rev. Cornelius Unruh in Nalgonda, South India. He tells how it was solved:

When Venkiah, being a Sudra, asked for baptism my helpers were perplexed. The missionary does not baptize now, thinking it wiser to have the pastors attend to this phase of the work in their own fields. But now these pastors came to ask if I would baptize this new convert. I sent them to him, and to their real surprise he said: "It is all the same to me whether it is the missionary or one of you. I want to do what the Lord wants me to do." So Venkiah was baptized and became a follower of the One who acknowledges the importance of changed hearts and lives, not creeds, castes or races. New openings in the village have followed Venkiah's baptism.

—Watchman-Examiner.

Religious Training in Ceylon

James A. Ker, a Los Angeles Bible Institute graduate, who went to Ceylon some years ago, says:

The year that has just closed has been one of real blessing. Several have taken their stand for Christ and confessed Him in baptism. Many more are asking for baptism, but we are keeping them waiting a little while yet. We have for the past eighteen months been training a Singhalese young man for the ministry, as there is no fundamental training school in Ceylon. He has been making splendid progress, and shows a real desire to spread the knowledge of Jesus Christ. The course of study includes church history, methods of personal work, introduction to the English Bible, exegesis, Bible outlining and teaching methods, homiletics, and a systematic study of the Bible and its principal doctrines. Best of all, this young man is developing as an effective pulpit and open air preacher.

—The King's Business.

Successful Negro Missionaries

Ten years ago, the Rev. Henry C. McDowell and Samuel B. Coles, American Negro Congregationalists, began work at Galengue, Angola, twenty-five miles from the nearest government post and a hundred and fifty miles from the Dondi station of the American Board. Their supporters, the 30,000 Negro Congregationalists allowed them an expense budget of $1,100 a year. After eight years we note some of the results:

Thirty buildings in brick and cement, a boarding school with three hundred boys and girls, and dormitories equipped with uniform beds, lockers, tables and chairs all locally made. A medical work cared for by the missionaries; a power mill grinds maize into flour by the ton; there is a blacksmith shop, a seed-testing service, brickyards and tile yards. Two hundred and fifty acres have been cleared and put into cultivation. The native oxen have been trained and the natives trained to drive them. Fifteen miles of blind ditching have brought into cultivation extensive lowlands that the natives thought never could produce crops. Eighty acres of woodland have been enclosed with hog-tight fences of native materials, furnishing pasture to numerous pigs, sheep and goats. Elsewhere herds of cattle are being raised for beef and dairy products to supply an impoverished Negro community.

Ten out-stations have been established, every one with a church, school teachers' residences, and Christian village. There are two or three trained Christian leaders at each of the out-stations, which are also headquarters for farm demonstrators, trained at Galengue in the rudiments of scientific farming. The total Christian community in the Galengue field is estimated at a thousand.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 8, 1932 (Herald of Truth Established 1864) No. 23

EDITORIAL

"**Wine is a mocker,** strong drink is raging, and whosoever is deceived thereby is not wise."

And every man who thinks he can be a tippler and still retain sense enough to know when to stop, who imagines that it is nobody else's business what he does, who does not see that his example as a moderate drinker encourages others to follow after and eventually lose control of themselves and become drunkards, who deludes himself with the idea that the legalizing of the liquor traffic would bring prosperity, **is deceived.**

We hear much, these days, about "beauty contests." That in itself is objectionable, for it is an appeal to vanity. But the greatest objection to such performances is the indecent exposure connected with them that is not conducive to pure thought and becoming modesty. When Peter referred to "the ornament of a meek and quiet spirit" as the chief adornment of modest women he not only pointed to something "which is in the sight of God of great price," but he gave expression to a golden truth which all people should cherish.

By turning over a leaf you will come to an interesting discussion of the incarnation of Christ, as they used to look at it in Menno Simons' day. It is a subject that still interests some people; and now, as in the days of Menno Simons, not all conscientious students agree on all matters of detail connected with the discussion. If we keep in mind the fact that there is a miracle connected with the incarnation of Jesus and that no man can explain a miracle, it will do us no harm to study the subject, but the study will be both interesting and profitable. Otherwise there is danger that we will wade beyond our depth and may get into unprofitable controversy with those who do not agree with us in all points connected with the subject. We commend Bro. Horsch for his illuminating discussion of this subject.

Two brethren were arguing. In the main they agreed, especially upon the fundamentals of the Christian faith. But one had his heart set on one line of action, while the other was impressed with something else which he thought should be attended to by all means and that very quickly. Because neither of these brethren could get the other one interested in what he was burdened with, "they talked around in a circle" and accomplished nothing.

It is an illustration showing why much of our well meant efforts come to nought. It is possible to be intensely in earnest in support of some cause; but because you are earnest and zealous along one line of Christian duty and I am zealous and very much in earnest along another line, and neither of us is personally sympathetic enough toward the other one to give due consideration to the thing which he feels impressed with, the chances are that we will get into a scrap between ourselves rather than unite in support of both causes, to which neither of us are at heart antagonistic.

We accomplish most when we are sympathetic enough toward one another to be knit together with "the bond of perfectness" so that in the things, at least, which are "most surely believed among us" we "all speak the same thing." The bond of faith is in danger of being rent asunder so long as it is not backed up with the bond of sympathy. In other words, the "unity of the faith" is most effective in accomplishing great things for God when there is also a "unity of the Spirit."

MINISTERIAL LIST

Work is proceeding on the Family Almanac for 1933. Among the important features in that periodical is the ministerial list published in the latter part of that publication. It is our desire to have that list as accurate and free from error as possible, up-to-date and reliable, and we would therefore appreciate it if those interested would consult the ministerial list found in the 1932 Year Book and Directory, and send us the following:

1. Names of bishops, ministers, and deacons who have been ordained the past year.

2. Names of bishops, ministers, and deacons found in said list, but who have since died, changed locations, or have been removed for other reasons.

3. Any other corrections that need to be made.

Send your information to John L. Horst, Scottdale, Pa. Thanks in advance for your kindness.

Sensational News Reports.—We do well when we receive with caution many of the news reports that appear in the daily papers. Let us cite a few illustrations:

During the World War the newspapers carried gruesome stories telling of frightful things done by people of the enemy nations. For instance, Germans were reported as making fertilizer out of their dead, of chopping off children's hands, of other things which no civilized person would think of doing. On both sides of the controversy a propaganda was carried on continuously with a view to inflaming the minds of the people against the peoples of enemy countries and thus securing a more vigorous support in the conflict. Now that the war is over it is generally admitted that this propaganda was mostly a pack of lies.

At the present time there is a dispute between Bolivia and Paraguay as to the rightful possession of the Chaco, where our Russian Mennonites in South America are settled at the present time. Recently word was sent out from Paraguay that this settlement of Mennonites was subjected to attacks by Bolivian airplanes which bombarded the settlement, destroyed most of

their wheat, and that there was no telling what might yet occur there. Much concern was occasioned by this report, but later we have learned from reliable sources that the truth was overdrawn in this report and the report attributed to the eagerness of nations to discredit each other under such circumstances.

We do well not to put too much credence in sensational news as they are sent broadcast before the reading public. This same caution applies also to the war rumors from Japan or China, to the present wet propaganda in most of the prominent dailies, and to every other case where the press has been subsidized by sinister interests. It is at all times safe not to get excited when we hear sensational news. And one thing that helps us to keep this admirable poise is to keep near to God, spend much time in scripture reading and meditation, and keep ourselves in such environments that we habitually look at things from the standpoint of the people of God rather than a man of the world.

THE INCARNATION OF JESUS

For the Gospel Herald.

EXCERPTS FROM MENNO SIMONS' COMPLETE WORKS ON CHRIST'S INCARNATION

Selected by David Garber

Christ Jesus forever blessed, is the Lord from heaven (1 Cor. 15:47) the promised spiritual seed of the new spiritual Eve, (Gen. 3:15), namely the eternal Truth, (Jno. 14:16), the powerful Conqueror of the serpent and his seed, (Lu. 11:21, 22, Heb. 2:14) which promised seed is the eternal Truth and word of God, and, in fullness of time, was sent forth from the Almighty and merciful Father (Gal. 4:4) . . . Truly God and man, man and God. Not divided nor separated as being half heavenly, and half earthly, half of the seed of man, and half of God, as some express it; but an unmixed, whole Christ, namely, spirit, soul and body. . . . This is the sure testimony of John the servant of God and of Christ, concerning the incarnation of Jesus Christ. "The WORD was made flesh" (Jno. 1:14). He does not say the Word took unto its self flesh. . . . "The word was made flesh, and dwelt among us;" and it is of the Holy Ghost, Matt. 1:18-25. Therefore it was not Abraham's natural flesh and blood. . . . For Christ Jesus, of his origin, is no earthly man, that is, a fruit of the flesh and blood of Adam; but he is a heavenly fruit or man. For his beginning or origin is of the Father, (Jno. 16:28) like unto the first Adam, yet without sin. . . . The Word of God became flesh in Mary, the Lord Himself from heaven. 1 Cor. 15:47. . . . Christ was not the natural seed and son of Abraham and David, but their supernatural and promised seed. . . . He is acknowledged all through the Scriptures as the **first** and only begotten Son of God, which he could not be if he were generated of impure human seed, as our opponents say, and not of God. . . . O dear Lord, what a terrible abomination that a mortal man and an earthly creature dares so boldly lie against his own conscience, that he dares so lamentably belittle the King of all honor, so unrestrainedly deceive the poor souls, and commit such great deceit, and shame against the word of the Lord! O, that they could see what they are doing! . . . For how can you teach a more false doctrine than to teach that God the Father, is not the true Father of the whole Christ; and that the whole Christ is not the true Son of God? . . . If he were a man of Adam's impure seed, as our opponents assert, then it is manifest that an earthly, impure, sinful and accursed creature, of the earthly, impure, sinful and accursed flesh of Adam, is our Reconciler, Mediator, Advocate, High Priest, Savior, Deliverer, Lord and God. You may judge by the Scriptures whether this may not, also, be called a blasphemous inconsistency and anti-Christian abomination. . . . All the Scriptures which unanimously testify that the conceived, born, suffering, whole Christ, outwardly and inwardly, visible and invisible is inseparable, the first and only begotten Son of God. . . . I asked him (Martin Micron) if Adam had not partaken of flesh and blood? He answered in the affirmative. Well, said I, of whose flesh and blood did he partake, if we are to understand **participation** as you do? Heb. 2:14, 16.

Menno Simons.

ON THE INCARNATION OF CHRIST

By John Horsch

In the first period of its history, beginning in the year 1525 and comprising about a decade, the Mennonite Church was a unit in believing with all Protestant Christendom that Jesus received His human body from Mary, His mother. In this period the Church spread over Switzerland, South Germany, Alsace, the Tyrol, and Moravia. The name by which it was known was "Swiss Brethren."

The second period in the history of the Mennonite Church began with the rise and spread of the Church in the Netherlands and North Germany, where Obbe Philips, Menno Simons, and Obbe's brother Dirk (Dietrich) Philips were the principal leaders. The rise of the Church in these countries, by the way, was not due to efforts made by, or influences proceeding from the Swiss Brethren. It must be ascribed to the study of the Scriptures on the part of the leaders. They found in Scripture the same truths and practical requirements as the early leaders of the Swiss Brethren had found.

There was between the two bodies substantial unity in faith and practice despite minor differences which in particular concerned two points; namely, the questions of the origin of Jesus' human nature, and of avoidance. While between both bodies there was complete agreement in the doctrine of the true Deity of Christ, among the Mennonites of the Netherlands and North Germany the teaching was prevalent that Jesus had not received His flesh from Mary.

This view of the incarnation of Christ was defended by Menno Simons and Dirk Philips. It was first propagated by Melchior Hoffman, the founder of an Anabaptist sect, called Melchiorites, which in doctrine and practice differed widely from the Swiss Brethren. Obbe and Dirk Philips had been followers of Hoffman but were led to recognize some of his teachings as unscriptural. They had renounced what they had conceived to be erroneous and had become the founders of the Mennonite Church in the Netherlands. Menno Simons soon became the most prominent leader in the Church in the Netherlands and North Germany. The Brethren in these countries were first called Mennonites. Menno's sphere of influence did not extend to Switzerland and the southern countries. For a long period the Swiss Brethren and the Brethren of the Netherlands remained two distinct bodies.

The reason for the peculiar teaching on the way in which Jesus became man is obvious. It was considered a fundamental question how He could have received His body from Mary and not inherit in a measure the sinful nature which is common to the children of Adam. To suppose that He was tainted with the corruption of sin, and was therefore in need of salvation, was of course out of the question. Such a view was recognized as blasphemous. However, it clearly would not follow that Jesus' nature was in any measure impure even if He received His flesh from Mary. Even if this was the case, the possibility can not for a moment be questioned that the divine principle in Him would exclude any evil contamination. It cannot be supposed that

His perfect purity depended on the way in which He became a man.

Menno Simons emphasized the Scriptures, "The Word was made flesh," and "The second (Adam) is the Lord from heaven." It should be observed that these statements of Scripture are fully accepted by all who believe in the true deity of Christ. The question of how He received His material body is, as already intimated, quite distinct from that of His deity. Even if His flesh had come from heaven, it would not follow that it was of other substance than that of mankind in general. Scripture states, for example, that the manna came down from heaven, and yet the manna was not of celestial substance. It was intended for the sustenance of physical life and was very perishable. Menno Simons did not teach that Christ's flesh was of heavenly substance or that it differed in substance from the flesh of other men. Needless to say, he did not hold the grossly erroneous view that material substance, or the corporeal flesh, is inherently evil, and that Jesus died on the cross in appearance only, His body being of such substance that death was impossible. Menno Simons did not deny but strongly emphasized the true humanity of Christ.

Clearly, when the apostle John, by divine inspiration, speaks of Christ as the Word which was made flesh, the thought is not that He, before His incarnation, existed merely as the spoken word or the truth of God. He says: "The Word was God"—the personal Son of God from eternity. His earthly life marked neither the beginning nor the end of His personal existence. He is now the personal Saviour of men. He is the intercessor for the believers. And He will personally come again. Scripture says that God was manifest, or revealed in the flesh through Christ (I Tim. 3:16). Christ was the most perfect revelation of the Father, and at the same time He is more than a revelation; He is God in person.

"The Word was made flesh." In an incomprehensible way the pre-existent, eternal Christ was incarnated in a human body. The incarnation of Christ is, as every other divine miracle, beyond human understanding or explanation. The fact must not be lost sight of that His material body, which was finally laid into the sepulchre, was but the tabernacle in which He dwelled. Luke 23:43. When Jesus said that He is the bread of life which came down from heaven, and only those who eat His flesh have the true spiritual life, the Jews understood Him to refer to His material body; the Roman Church indeed holds this view even to-day. But Jesus said expressly: "The flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life" (Jno. 6:63).

In various places of his writings Menno stated that while he held the view that Christ did not receive His body from Mary, he did not teach it in his common preaching. He also remarked that many members of the Brotherhood had never heard of it. On page 333 of his Complete Works, second part (end of column 1) he says: "There are probably many members of our Brotherhood who are truly pious but have never in their lives heard a word of this doctrine of the incarnation." (For a similar expression see part second, page 339, col. 2). In a later period Menno ascribed more importance to this view. He says repeatedly that against his will and inclination he was drawn into a controversy on the incarnation of Christ. In defending his teaching against his opponents, who denounced it as heretical, he was gradually led to lay greater emphasis on it. Whether or not we accept his view on this point, we must admit that it is not contrary to Scripture.

As concerns the Mennonite Confessions of Faith, Menno's view of the incarnation is not taught in any of them. In article four of our Confession (Dortrecht, 1632), after a statement that Christ was God from eternity, we read: "But how, or in what manner this worthy body was prepared, or how the Word became flesh, and He Himself a man, we content ourselves with the declaration which the faithful evangelists have given," etc. The theory that Jesus did not receive His flesh from Mary is not mentioned. Neither the Confession adopted by a group of Flemish Mennonite churches in 1627, at Amsterdam (Martyrs' Mirror, pp. 26-32), nor the larger Confession of 33 articles (the same work, pp. 360-395) have any mention of or allusion to this teaching, while the Frisian Mennonite Confession of 1630 (the same work pp. 32-36) contains a sentence deploring the controversy which had been carried on on this point.

Following is an important document on the point in question which is offered here for the first time in an English translation. It was drawn up by a conference of the Swiss Brethren assembled in Strasburg, August 24, 1555, and is addressed to the Brotherhood in the Netherlands and North Germany. It was of course written in the German language but was translated into Dutch and printed at an early date. The quotations from Scripture are given according to the Froschower version. The few quotations from apocryphal books may seem unusual. However, both the leaders of the state church type of Protestantism and the early fathers of the Mennonite Church were wont to quote occasionally from the Apocrypha. While they did not consider these books canonical, they believed them of greater value than other writings outside of Scripture.

Agreement Made by the Brethren and Elders Assembled at Strasburg Concerning the Origin of Christ's Body

Since we brethren and elders many times had occasion and were often in various ways urged to express ourselves regarding the way in which Christ became a man, and since we recognize the duty, as we always have, of giving an answer to every man that asketh us concerning the ground of our faith and of the hope of the faith that is in us, and since we ministers and elders have again been asked by the brethren who are called Hoffmanites and by the brethren in the Netherlands, we therefore have come together from many places at Strasburg; and, earnestly considering this article, we have through God's grace arrived at the conclusion that the question of how Christ became a man has been regarded too highly by some and too unimportant by others through misunderstanding on both sides. In consequence we have been deprived of peace and brotherly unity. This we ascribe justly to our lack of understanding and we deplore it before the Lord. In view of our loss thus caused we have in the fear of God considered the pertinent statements of Scripture, all of which we should accept in faith and should not try to overthrow or render unacceptable one passage by another.

For, while in many places Scripture would appear to favor the thought that Christ brought His flesh from heaven (John, Chapters 1, 3, 6, 7, 8, 14, 16, 17; I Cor. 15; Heb. 1, 7, 13; Rev. 1), in like manner again Scripture seems to say that Christ had received or obtained His flesh from Mary (Gen. 3, 22; Deut. 18; II Sam. 7; Jes. 11; Psa. 131; Acts 2; Rom. 1; Phil. 2; Heb. 2; Rev. 5); and not only so but also that He is the Father (Jer. 9; Jno. 14) and God Himself (Micah 5; Baruch 3; Jno. 1, 20; Rom. 9; II Cor. 5; II Tim. 3; I Jno. 5).

Now, since we until now have, as it were tried to build an unnecessary tower, the Lord has confounded our language, so that scarcely anyone could understand another's speech. This may have been permitted because we seemingly were so bold as to suppose that we had knowledge above that which one should have (Rom. 12), and that we failed to consider sufficiently the scripture which says, "That which is too difficult for thee to understand, do not inquire into, neither search the things that are too great for thee. But what is commanded thee, think thereupon with reverence, for it is not needful for thee to comprehend things that are in secret" (Ecclesiasticus 3).

Therefore we avow that henceforth we will, through God's grace, observe His commandments (Jno. 13, 14, 15) and commission (Matt. 18) to keep them in a life that is dead to sin, and with a pure and humble heart to walk in true godliness. For salvation and the knowledge of God and of Jesus Christ depend on this (John 17), as it is written: "For to know thee is perfect godliness" (Wisdom 15), and again, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his

(Continued on page 491)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers,

Greetings in His Name:—The mission family was privileged to spend a few weeks in eastern Pennsylvania. We returned on Aug. 12. During our absence Sisters Ella Smucker of the Oak Grove congregation and Marie Troyer of this congregation stayed at the Mission. The following brethren preached at this place during the last six weeks: O. N. Johns, July 24; I. J. Buchwalter, July 31; Elam Horst, Aug. 7. Brother Johns is to be with us again to-morrow morning for baptismal services, when one of our Sunday school boys is to be received by water baptism.

We were sorry to lose another of our Sunday school workers this last week: Marie Troyer left for Reading. Earlier in the summer Mary Troyer, also a teacher in the Sunday school, left. We hope the Lord will continue to use them and to bless them. We miss their presence and help at this place.

We praise the Lord for the continued interest that is being shown. Our Sunday school attendance is keeping up nicely this summer. Then, too, we praise Him for the continued support for the work here. We are glad for the money and supplies that are being sent in. We are sorry that our funds were overchecked, however, at the end of July. Bro. Reiff's records showed that we were overchecked $43. We pray God that He provide for the financial needs of the Church, not only here but elsewhere also.

We wish to acknowledge with thanks the following provisions and clothing which were sent in during the month of July. May the Lord bless the givers and help us all to remember the words of the Lord Jesus, "It is more blessed to give than to receive." We invite those who can spare provisions or clothing to send them in for the use of the Mission and the many unemployed. We believe that there will be many families whose needs will not be fully supplied this winter. As you send, breathe a prayer for the Lord's blessings that the gift may be the means of drawing souls unto Him who gives us all things richly to enjoy. We beg an interest in your prayers for the work at this place. There is power in united prayer. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

Provisions

Walnut Creek Cong.	$24.38
A friend, Canton Cong.	.25
D. J. Schwary, Canton Cong.	.15
Becher's Dairy, Beech Cong.	5.225
Smithville friends	.70
A friend, Beech Cong.	.33
Total	31.06

Clothing

Pleasant View S. C.	$2.00
Ever Ready S. C., Beech Cong.	3.00
Total	$5.00

Wm. G. Detweiler, Supt.

Aug. 23, 1932.

Los Angeles, Calif.

(151 West 73rd St.)

The annual meeting of the Mission S. S. was held July 30, at South Side Park. There were about one hundred present. Children, parents, S. S. teachers, and officers gathered together to spend a few hours in social fellowship, and partake of the bounteous repast furnished by the sisters, and workers of the Sunday school.

Yet there is a greater and more important work for the Sunday school than to feed the body. It is to feed and nourish the soul, that all may become workers for the Master.

There is a great responsibility resting upon the Sunday school teacher. It is necessary that they prepare to teach. The teacher must be a diligent student of the Word of God; following Paul's admonition to Timothy (II Tim. 2:15).

One cannot be an efficient teacher unless he reads and studies the Word of God; Paul also said, "Give attendance to reading."

The S. S. teacher should deem it a privilege to bring to the class the rich spiritual revelations concerning God's will to bring man into the highest state of happiness and joy in this life, and more abundantly in the life to come.

The S. S. teacher should present Jesus Christ as the guiding star, and follow that star in their walk of life, as an example to others.

God has called the S. S. teacher to be a light (reflector of divine light from above) to light the dark pathway of this world so that pupils can find the path that leads to the hills of Zion, and upward to the city of God.

There is no other food that will satisfy the longings of the soul except the Word of God. It is both food and drink for the soul.

The Sunday School teacher should obey from the heart, the doctrines which were delivered unto them, remembering the promise to God, and the Church, by so doing you will glorify your Father in heaven, be a blessing to others, and honor and exalt Jesus Christ your blessed Master.

Aug. 24, 1932. F. B. Showalter.

Altoona, Pa.

(2504 Fourth Ave.)

Sunday Aug. 7, one young boy was received into Church fellowship by water baptism and three young Sisters who have transgressed were reclaimed. Services in charge of Bishop J. N. Durr, Martinsburg.

The workers and some of the members had the privilege of attending the annual Church conference held at Scottdale.

Thursday evening, the 18th, a special appointment was made for Sister Minnie Kanagy returned missionary from India. She gave us a message on "My Call to India," and told of her work and experience in India, to a well attended audience.

Wednesday the 24th, a number of the folks of Mill Run Chapel went to attend a prayer service in the home of Brother Hampton near Galitzin.

Bro. Joseph S. Lehman, wife and daughter Araminta, and Sisters Ruth H. Kreider of Lancaster and Anna B. Mellinger of Soudersburg came in our midst and remained until the 23rd, allowing themselves to be used in the services and visitation work.

Saturday, the 27th, Bro. Benj. R. Stauffer, Bro. Elam W. Stauffer, and wife, and Sister Lizzie B. Kreider all of Manheim, Pa., attended the Sunday school at Canan station in the evening and had charge of a children's meeting and Y. P. meeting at Mill Run Chapel on Sunday in Altoona.

Sunday, the 28th, Sisters Grace and Mabel Lefever, Orpah and Elizabeth Mosemann, Dorothy Kemrer, and Bro. Maurice Landis of Lancaster had charge of the Y. P. meeting and children's services at Altoona and children's services at Mill Run Chapel. On Monday evening a singing was held in one of the homes. Bro. Aldine Zimmerly and wife, and Orpha and Elma Zimmerly all of the Crown Hill congregation near Marshallville, Ohio, were also with us in the Sunday services. The Lord willing the Christian workers meeting will be held at Altoona Saturday evening, Oct. 1, and all day Sunday, the 2nd. We invite your presence with us.

Sister Naomi McConnell has gone to work in a private home in Reading. Several of our sisters are sick at the present, one has gone through an operation. We ask that you may pray for their recovery, the Lord willing.

Cash Received during August

S. W. Conf. Dist.	$42.59
Allensville Cong.	8.58
No. 664	3.00
No. 665	3.00
No. 666	2.00
No. 667	5.00
No. 668	3.50
No. 669	1.00
	$68.67

Cash Value Clothing	
Doylestown S. C.	$9.05
Good's S. C.	11.00
Kauffmans S. C.	3.50
Reid S. C.	5.37
Cross Road & Lauvers	6.34
Hershey	4.53
Allensville & Belleville	6.23
Crown Hill, Ohio	4.07
Beech, Ohio	5.00
	$55.09

Many thanks for your support. We beg a continued interest and your prayers.

Aug. 30, 1932. J. M. Nissley.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—This still finds us busily engaged in relief work. The number is still increasing. Last Wednesday was the largest number of families in one day—228. According to indications of new attendants at the services on Sunday and last night, we can expect about 50 to 60 more to-day. We give out on Wednesdays and Saturdays. There surely are tales that are touching. A few who had a little money saved up have either lost it or spent in continued unemployment. Others who had none laid up have no work whatever. Some with babies asking whether we have fresh milk for the baby, and then the usual "charity" family. But as a whole it is a much better class of people who are being helped. If you should see the group together you would hardly think of many of them as seeking relief.

The Lord has so wonderfully supplied the work with provisions and cash, that so far no one needed to be turned away on account of not having sufficient on hand. The O. O. Amish of Lancaster Co., are sending loads of provisions on Wednesdays and then Mennonite congregations on Saturdays. Landis Valley brought two trucks on Aug. 20, Paradise a load, Aug. 28, and we are expecting this Saturday's load, Sept. 3, from Mt. Joy. Our heart wells up with gratitude to the Lord and the congregations as we help to unload the gifts so bountiful from willing hearts. It would certainly be interesting for the brethren and sisters to see these things being given out to between 200 and 300 families in one afternoon. Cash contributions are also coming in.

About five weeks ago, when the work took on large proportions, we saw it was necessary to make some limit as to who should get relief. In order then to make a limit and to help the people spiritually the rule was made that at least one of the parents should attend one of the four services over Sunday and Tuesday evening. The first Sunday after this went into effect less than half of the families getting relief Saturday were represented. But with this rule in effect and working smoothly the numbers have increased as noted above. All the services are much increased in numbers. The last two Sunday evenings two services were held at the same time, as the meeting room did not nearly hold the audience. Last evening (Tuesday) the meeting room was crowded and the adjoining room was full. We have never been in or seen such a large audience with such a large percentage of unchurched people. What a challenge and opportunity. The large majority seem much interested. They listen so attentively. This evening (Wednesday), for the third week we expect to have preaching service according to the wish of those present Tuesday evening. The rule stated above does not apply for Wednesday evening, except in some special cases. Quite a number attend more than one service over the week-end. Just how many will remain after the relief has been stopped remains to be seen, but under the present circumstances it is at least a challenge and an opportunity to give them the Word. A number have not attended church service for years.

We have been asked to conduct the funeral service this afternoon of a lady, 65, who got help here two or three times and was in our meeting on only one day and that was on Aug. 7. A friend told us that this lady had not gone to church, if I remember rightly, for twenty years. How responsible for every message. We thank you for your prayers and ask you to continue.

Bro. A. O. Histand preached here last Sunday evening, and we are expecting Bro. John B. Seitz of Cumberland Co., with us all day Sept. 4.

The congregation is nobly helping on the donation days. There are usually from four to six here. Sister Marie Forry of Landis Valley is assisting for two weeks.

Some money is now available for relief for the City welfare but at this writing we do not know when the welfare will begin to operate; and when they do begin the amount that each family will receive will be so small that they can barely get along on it. Just what our plans will be regarding that situation, we do not know now.

In His service,

Aug. 31, 1932. J. Paul Graybill.

Detroit, Mich.

(15559 Curtis Ave.)

Greeting in His Name:—Recent visitors among us were Bro. Joe Swartzendruber and wife and Bro. Henry Shettler and wife of Pigeon, Mich., also Bro. A. J. Metzler and family of Masontown, Pa. These brief but encouraging calls are highly appreciated.

The Michigan S. S. meeting held at Imlay City was attended and appreciated by many of the folks here. One main feature was the lectures on the study of the Tabernacle given by Bro. S. F. Coffman of Vineland, Ont. Bro. Coffman permitted the miniature tabernacle to be brought to Detroit for our Sunday service, as he will be here for a service on Friday evening of this week. These studies help us to appreciate the workings of God. Let us so live that we may prove our gratitude for Christ, the required sacrifice and also for Him as our High Priest interceding for us.

The weekly Bible study at the Detroit Prison is meeting with real interest. Several of the men have expressed appreciation for valued spiritual help received through these efforts. Will you pray that soul-saving work may continue. "My word shall not return unto me void." May we be faithful in teaching His word to dying souls.

Conditions in the city remain critical. There is much unemployment on every hand, and many are becoming more discouraged with winter coming on.

We hereby gratefully acknowledge the following provisions received during the month of August:

Fairview Cong. truck load provisions	$20.00
Ashley, Canned goods and lard	1.60
Joe Swartzendruber and Henry Shettler, Pigeon, canned goods, meat, vegetables	3.50
Henry Stuckey, Leo, Ind., chicken, flour, apples	1.85
Christ Yoder, potatoes	.50
Levi Witmer, cheese, vegetables	.75
Detroit Lakes, Minn, clothing	3.00
Total	$32.20

We wish also to express our appreciation to the sisters of the Nappanee congregation who have for the past year provided coverings for us at this place, and to Sister Noah Welty who has been so faithful in making them for us. They have again volunteered to care for this need the coming year. For all these manifestations of loyal interest and support we are most grateful and we trust your prayers are with us daily. May God reward "according to His riches in glory by Christ Jesus."

Your servants for the lost in Detroit,

Detroit Mission Workers.

Aug. 30, 1932.

OUR INDIA LETTER

By Dora Shantz

Landour, Mussoorie,
U. P., India,
Aug. 2, 1932.

Dear Herald Readers:—

This is my third month in Landour, a hill station in the United Provinces, where I am studying language. Perhaps a brief description of this place would be of interest.

Landour is a beautiful missionary hill-station in sight of the Himalayas. Although the snow-caps are forty-six miles away, we have had some beautiful views of the peaks. The first few weeks in May

(Continued on page 491)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE SLEEP OF DEATH

Death's but a sleep, why should we weep
For those in Christ who die?
Since this we know, to peace they go,
And joys possess on high.

Although to dust, their bodies must,
Be turned beneath the sod;
Yet they shall rise, above the skies,
And ever live with God.

Their happy days, are spent in praise,
While here we sigh and moan,
Could we but see, how blest they be,
'Twould make us cease to moan.

If there was end, 'twould trouble send,
And would eclipse the joy;
But 'tis not so, they'll never go,
Out of that sweet employ.

When they are there ten thousand years,
And thousands more are done,
They've no less days, to sing God's praise,
Than when they first begun.

—Selected by a Sister.

GOD'S CARE FOR ELIJAH

And the word of the Lord came unto him (Elijah) saying, Get thee hence and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. I Kings 17:2-6.

FOR OUR MEDITATION

By a Sister

"Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose
Whate'er it be.
Think He has chosen you for it
Work loyally.
Gird on your armor! Be faithful
At toil or rest
Whate'er it be never doubting
God's way is best.
Out in the fight or on picket,
Stand firm or true,
This is the work which your Master
Gives you to do."

* * * *

"Quit you like men, be strong" (I Cor. 16:13). Do not pray for easy lives! Pray to be strong men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. —Philip Brooks.

* * * *

"The meaning of trial is not only to test unworthiness but to increase it; as the oak is not only tested by the storms, but toughened by them."

* * * *

"Blessed is the man whose strength is in thee . . . who passing through the valley of weeping make it a well" (Psa. 84:5, 6). Comfort does not come to the light-hearted and merry. We must go down into "depths" if we would experience this most precious of God's gifts—comfort, and thus be prepared to be co-workers together with Him.

* * * *

"Go to the deeps of God's promise,
And claim whatsoever ye will;
The blessing of God will not fail thee
His Word He will surely fulfill."

How can God say no to something He has promised?

* * * *

"In the center of the circle
Of the will of God I stand:
There can come no second causes
All must come from His dear hand.
All is well! for 'tis my Father
Who my life hath planned.

"Shall I pass through waves of sorrow?
Then I know it will be best;
Though I cannot tell the reason,
I can trust and so am blest.
God is love and God is faithful
So in perfect peace I rest.

"With the shade and with the sunshine,
With the joy and with the pain,
Lord, I trust thee! both are needed
Each Thy wayward child to train.
Earthly loss, did we but know it,
Often means our heavenly gain."

* * * *

"Be not afraid, only believe" (Mark 5:36). Be not downcast if difficulties and trials surround you in your heavenly life. They may be purposely placed there by God to train and discipline you for higher development of faith. If He calls you to "Toiling in rowing," it may be to make you the hardier seaman, to lead you to lift up the hands which hang down, and the feeble knees, and above all, to drive you to a holier trust in Him who has the vessel and its destinies in His hand, and who, amid gathering clouds and darkened horizon and crested billows is ever uttering the mild rebuke to our misgivings—"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

"Happy is the man whom God correcteth" (Job 5:17). Happy, because the correction is designed to bring him into paths of blessedness and peace. Happy, because the chastisement is no unnecessary severity against us, as against our most cruel enemies—our sins. Happy, because we have abundant words of consolation. Happy, because our light affliction is but for a moment.

* * * *

"Whatsoever ye shall ask the Father in my name, He will give it you" (Jno. 16:23).

* * * *

Prayer must be based upon promise, but, thank God, His promises are always broader than our prayers! No fear of building inverted pyramids here, for Jesus Christ is the foundation.

Greenwood, Del.

A SYMPOSIUM

Comfort in Affliction

First, God's unfailing promises have been my greatest comfort in affliction. The fruitful "afterward" promised to the chastened, in Heb. 12:10 (latter clause) and verse 11, have been especially encouraging, also see II Cor. 4:17. Then the Christian fellowship with those who have visited me also brought great joy.

May God richly bless you, who have so kindly remembered me in various ways.

A shut-in friend,
Lydia R. Kreider, Strasburg, Pa.

My Father Cares

Since a shut-in here below, I am not a shut-out of my home above. By the grace of God I know I am His, and having sown in mercy I reap the same bountifully. He supplies my every need. Why should I worry, fear, or give any anxious care when Father has shut me in and carries me in His bosom, and shuts out all anxieties. This has brought me the most consolation and comfort in my experience.

Mary Alice Brubaker,
Sterling, Ohio.

A Sickness for God's Glory

And so sickness can enter the circle of the friends of the Lord. "He whom thou lovest is sick." My sickness does not mean that I have lost His favor. The shadow is His, as well as the sunshine. When He removes me from the glare of boisterous health it may be because of some spiritual fern which needs the ministry of the shade. This sickness is for the glory of God. Something beautiful will spring out of a shadowed seclusion, something which shall spread abroad the name and fame of God, and therefore I do not wonder at the Lord's delay. He did

(Continued on page 487)

SUNDAY SCHOOL LESSON

Lesson for Sept. 18, 1932—Num. 13:1-14:45

THE REPORTS OF THE SPIES

Golden Text. — The Lord is the strength of my life; of whom shall I be afraid?—Psa. 27:1.

Introductory. — The longest stop made by the children of Israel on their journey from Egypt to Canaan was at Kadesh Barnea. Here they lived up to their reputation for grumbling. One of the questions uppermost in their minds was that of whether they would be able to conquer the land of promise even if they tried. It was a bold repudiation of the promise of God, who had plainly told them that He would send His angel before them and drive out the inhabitants of Canaan. It was not a question of their ability to conquer but a question of faith in the promise of the Almighty; not a question of whether the land was ready for them, but whether they were in proper condition to occupy the land. They clamored for spies to be sent into Canaan to see whether it would be wise or otherwise to undertake the conquest. God granted their request and directed Moses to send them.

Sending of the Spies (1-20).—Moses directed that twelve spies be sent to Canaan, a representative from each of the twelve tribes. These were to spy out the country, and bring back a report of conditions. One of the requests of Moses was that the spies bring back specimens of fruit which they should find in the promised land.

Journeys of the Spies (21-23).—The spies went as they were directed to, and proceeded unto Hebron, in the valley of Eshcol. Here they cut off a single cluster of grapes, which was so large and heavy that it took two men to carry it. They also brought back pomegranates and figs. This part of their report was quite favorable.

The Majority Report (25-29, 31-33).—But on the main question, Is it wise to go on and attempt to possess the land? the counsel of the spies was divided. The greater number of the spies, ten of them, while uniting with Joshua and Caleb in praises of the productiveness of the country, were quite sure that it would be folly to attempt to take the country. They had beheld mighty giants there, in whose sight they were but as grasshoppers. Though a land flowing with milk and honey, it was also a land of strongly fortified cities, so that it would be the height of folly for them, a weak nation, to attempt to conquer superior forces in well fortified cities. But they saw only the human side of the problem before them, and had forgotten the promises of God and ignored the many evidences that they had of His ability to make His word good. Past deliverances meant nothing to them.

The Minority Report (30, 14:6-9).—"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it: for we are well able to overcome it." After the other ten spies continued their unfavorable report and had succeeded in working up a rebellious attitude on the part of the people, Joshua and Caleb continued to declare their faith in the promises of God and urged the people to go on and possess the land. They plead with the people not to rebel against the Lord, saying, "The Lord is with us, fear them not."

The Rebellion (14:1-10).—But the voice of Joshua and Caleb did not prevail. The people sided in with the other ten spies, and rose up in rebellion against Moses and against God. All the storm of opposition that we heard on previous occasions was again in evidence here; and once more God had to chastise this "stiffnecked and rebellious people."

The Penalty (11-38).—Moses and Aaron fell down upon their faces and plead in behalf of their people. God heard their pleadings, but the edict, "Whatsoever a man soweth, that shall he also reap," was as sure for them as it is for us. They did indeed need mercy, but they also needed chastisement. Not merely as a matter of punishment for sin but also as a matter of mercy in doing that which was best for the nation, was the hand of God stretched forth to bring these people to where they ought to be. Joshua and Caleb were the only ones among that generation that should ever enter the promised land, and the people were sent back into the wilderness, directed to march back by way of the sea.

The Mad Attempt to Enter Canaan (39-45).—But the people were not yet conquered. No sooner had Moses revealed to them what the Lord had spoken, than they determined to enter Canaan at all hazards. They were determined to do without God what they had before decided they could not do with Him. But it was all in vain. They were overwhelmingly defeated by the Canaanites and, saddened and chastened, they yielded to the inevitable and followed under the leadership of Moses and Aaron.

One can not read this narrative without a feeling of sadness and regret that the counsel of Joshua and Caleb was not followed. But the practical question is not, What happened in that day? but, In our day will we walk in the spirit of the ten spies or in the spirit of Joshua and Caleb? There is certain victory ahead for those who take God at His Word, trust and obey Him in all things, and put no question mark after any of God's promises. "If God be for us, who can be against us?"—K.

Bible Meeting Topic

THE SERVICE OF PRAYER.—Rev. 8:3; Eph. 6:18; I Sam. 12:23

Topic for September 18

MOTTO

"Praying always with all prayer."

OUTLINE STUDY

I. A Service of Duty.
1. To ourselves.—Phil. 4:6.
2. To our ministers and missionaries.—Eph. 6:18-20; Rom. 15:30-32.
3. To our brethren.—Col. 1:9-11; Eph. 3:14-19; Rom. 1:8-12.
4. To the lost about us.—I Tim. 2:1-4.
5. To the lost in other lands.—Rom. 1:14-16.
6. To God who gives us all.—Heb. 13:15.

II. How to Make This Meeting Serve in Prayer.
1. Come together in the name of Jesus.—Matt. 18:19, 20.
2. Agree as touching what ye shall ask.—Matt. 18:19.
3. Prepare your hearts beforehand that your prayers be not hindered.—Jas. 4:1-10.
4. Ask for definite help and blessings and seek to glorify the Lord in the answers He gives.—I Jno. 5:14, 15, 16; I Jno. 3:21, 22.
5. Let the Holy Spirit direct your prayers.—Jude 20.
6. Give yourselves to prayer.—Acts 6:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. How to Pray That God May Hear:
   a. Get Right with God.
   b. Pray Unselfishly.
   c. Let God Have You for His Servant.
2. What to Pray for:
   a. For Ourselves.
   b. For Our Associates.
   c. For Saints and Sinners.

For Seniors.
1. The Need of This Meeting for Special Prayer.
2. How to Make Our Service To-day a Success.

PERSONAL THOUGHT

Have we a comprehension of the field of service before us through prayer?

A SYMPOSIUM

(Continued from page 486)

not hasten to a sick friend "He abode two days still in the same place where He was." Shall I put it like this: the awakening bulbs were not ready for the light—just a little more shade! We are impatient to get healthy; the Lord desires that we become holy. Our physical sickness is continued in order that we may put on spiritual strength. And there are others besides Lazarus concerned in sickness. "I am glad for your sakes that I was not there." The disciples were included in the divine scheme. Their welfare was to be affected by it. Let me ever remember that the circle affected by my sickness is always wider than the patient's bed. And may God be glorified in all.

—Sel., by M. A. B.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 8, 1932

Field Notes

Recent visitors at the Publishing House included the following: M. W. Landis, Dorothy C. Kemrer, Orpah and Elizabeth Mosemann, Grace and Mabel Lefever, all of Lancaster, Pa.

Bro. Elias W. Kulp of Bally, Pa., will begin a series of meetings with the congregation worshiping at Hanover, Pa., on Sept. 4, D. V. Your prayers are needed, and we invite all who can to be present. F.

Bro. B. B. King of Harrisonburg, Va., is expected to begin a series of meetings at the Mennonite Gospel Mission in Altoona, Pa., Sept. 13. The prayers of God's people in behalf of the meetings are solicited. N.

Change of Address.—Bro. J. B. Gehman, from 1202 Windsor, St., Reading, Pa., to R. F. D. 1, Reading, Pa. Bro. Luke Horst and wife of Ephrata, Pa., are moving into the place vacated by Bro. and Sister Gehman.

A brother writes from Lancaster, Pa.: "Please announce through the Gospel Herald the opening of a revival meeting at the Sunnyside mission one mile south of Lancaster on Wednesday evening, Sept. 7, to be conducted by Bro. Abram Metzler of Holtwood, Pa. Everybody invited."

Bro. John F. Bressler of Lancaster, Pa., expects to be with the congregation at Mummasburg, Pa., on Saturday evening and Sunday, Sept. 10 and 11 discussing a number of live subjects. The prayers of God's people in behalf of the meetings are solicited, and all who can are invited to attend. M.

We are in possession of a program of the proposed mission meeting to be held at Snyder's Church near Bloomingdale, Ont., Sept. 10 and 11. The children's part of the program is to be taken care of by Sister Lina Ressler of Scottdale, and Bro. Ressler and Bro. D. A. Yoder of Elkhart, Ind., are listed as the instructors.

The song services and Bible studies conducted at Manheim and Erismans churches, Lancaster Co., Pa., each Saturday evening since May 28, came to a close Aug. 27, with very good attendance and interest. We praise God and the brethren who were willing to be used. R. W. H.

Called Home.—Sister Mollie Mae Yoder, wife of Bro. Edwin J. Yoder of Topeka, Ind., was called from time to eternity Aug. 25, in the prime of her life. Our brother and family, as well as the congregation which our brother and sister have served so faithfully and well, have our sincerest sympathy. Obituary notice will appear in these columns next week, D. V.

Bro. Marion King filled the appointment at Oak Grove Church near West Liberty, Ohio, on Sunday morning, Aug. 28, while the home ministers were busy elsewhere. Bro. N. E. Troyer preached at the Walnut Creek Church in Holmes Co., while Bro. S. E. Allgyer was at the Bethel Church in the morning and in Madison Co., on the afternoon of the same day. Cor.

The brotherhood at Manheim, Pa., and at Hernley's, a mile north of Manheim, has decided to organize a singing class at both places, with Bro. Paul Burkholder of the Stumptown Mennonite Church as the teacher. It has not been decided how long these meetings are to continue. A special invitation is extended to all people, especially the young, to attend. R. W. H.

We are in receipt of a program of the meeting to be held at Waterloo, Ont., Sept. 11, it being an anniversary service commemorating the 30th anniversary of the Waterloo Mennonite Church and the 300th anniversary of the Dortrecht Confession of Faith. Among those whose names appear on the program, besides local workers, we notice also the names of Bro. and Sister J. A. Ressler of Scottdale, Pa.

Shaum and Holdeman Family History.—This interesting family history is just off the press. The work is dedicated to John Shaum and Christian Holdeman and their families, pioneer settlers in Chester Township, Wayne County, Ohio, and will be eagerly read by the descendants of these two pioneer families. The former was a Mennonite bishop, and many of his descendants are active workers in the Church. The latter, a brother-in-law of John Shaum, has many descendants living and some of them active in Christian service. One of his grandsons, John Holdeman, was the founder of the church that for many years bore his name, but later adopted the name, "Church of God in Christ, Mennonite."

Correspondence

Falfurrias, Texas

Dear Herald Readers, Greetings:—Bro. Fred Winters and family of San Antonio spent a few days here with Bro. Hallman's the first week in July. Bro. Winters preached for us at our morning services.

The Sunday school officers elected for the last half of the year are as follows: Supts., A. D. Erb and E. B. Harder; Secy.-treas., Robert Reist; Chor., Anna Hallman; Church Chor., Eldora Erb.

Bro. Wm. E. Hallman and wife of Lancaster, Pa., and Bro. Abram P. Hallman of Doylestown, Pa., arrived here on Aug. 17. They left for their home on Friday after a 9 day visit at the home of their parents, Bro. and Sister E. S. Hallman. The Sunday that they were here they gave the program at our Bible meeting. Bro. Wm. Hallman spoke on The Purpose of Missions, Bro. Abram Hallman spoke on the Systematic Support of Missions. Sister Beatrice Hallman told us about

the work that is being carried on in Argentina. They also favored us by 3 special songs. We also invited the members of the Brethren Church to be with us that evening, and we were glad for their presence.

Bro. Hallman is at Tuleta to-day filling his regular appointment.

Aug. 28, 1932. Harold J. Schertz.

Cottage City, Md.

A Bible Meeting will be held (D. V.) at the Mennonite Church, Cottage City, Md., near Washington, D. C., on Sept. 10 and 11. Instructors will be J. L. Stauffer, Harrisonburg, Va., and J. W. Hess, Akron, Pa.

Brother Hess will begin evangelistic meetings on Saturday evening, Sept. 10.

Brethren and sisters from other congregations are cordially invited to attend these services and to pray for their success.

Aug. 30, 1932. Martha Mosemann.

New Dundee, Ont.

Greeting to Herald Readers:—We take this opportunity of expressing the appreciation of the brethren and sisters throughout our Conference district for the various activities and many rich blessings which are being enjoyed at this busy season of the year. One event to which our brethren and sisters at Toronto had looked forward, as well as our Mission Board and many others, took place at the Toronto Mission on Aug. 7, when Bro. Harold D. Groh was ordained to the ministry. Bro. Groh has been superintendent of the Mission since the beginning of the year, and we trust that his ordination will add further strength and blessing to the work.

Our annual S. S. Conference was held with the Geiger congregation Aug. 27-29. The new parking shed erected by the brethren at this place was equipped with seats and pulpit and its capacity of 1000 was barely sufficient for the large crowd, besides the children who filled the church building. Brethren D. A. Yoder of Elkhart, Ind., and S. J. Miller of Pigeon, Mich., gave stirring addresses which we all appreciated. Evangelistic meetings were continued for a few evenings after the Conference.

Bro. Yoder assisted in a S. S. meeting with the Wideman congregation, in York Co., on Aug. 25, 26, just previous to the annual S. S. Conference. Bro. Yoder expects to conduct a series of meetings with the Hagey congregation beginning Sept. 1. On the same date Bro. Miller will begin evangelistic work at Bothwell, in Kent Co.

On Sept. 11, the congregation at Waterloo has planned for an anniversary service and on the same day the congregation at Snyder's Church will hold a mission meeting.

Many of our young people are looking forward to the Y. P. Institute, Sept. 12-15, as already announced in the Gospel Herald.

May these many forms of service bring souls into the Kingdom and honor and glory to our Lord and Master Jesus Christ.

Aug. 31, 1932. Gilbert Bergey.

THIEVES AND ROBBERS

By P. Hostetler

For the Gospel Herald.

Jesus said "All that ever came before me are thieves and robbers" (Jno. 10:8). This no doubt refers to all who had come claiming to be Christ. The written promise was that Christ the Redeemer would come, and no doubt there were some here and there from time to time who came and said, "I am the Christ." Then when Jesus came and proved Himself to be the true Christ many were too blinded and self-willed to believe He was the one that had been promised. Jesus foretold that there would yet be many who would come and say "I am Christ" (Lk. 21:8), and also many false prophets.

These are spoken of also in Matt. 24:24, saying these false Christs and false prophets would show great signs and wonders in their work to deceive us. We are also warned of these in the Sermon on the Mount (Matt. 7:15): "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves." This means that their appearance, dress, etc., may look good and right but that is not all. Even their words and works may seem to be quite faultless, coming as an angel of light, but their business and purpose is to catch and devour us; that is, to rob us of our true evangelical and saving faith. This includes not only the false Christs and false prophets, but also the false teachers and false spirits of which we read in Peter's and John's epistles, including all who bring a false teaching or another Gospel.

Paul said that if even an angel from heaven would bring another gospel (which is not another) "let him be accursed" (Gal. 1:9). Now to take heed and beware of these we need to know who or what kind of people these are that look like sheep and seem harmless yet are real wolves and robbers in their work of destruction. Paul's letter to the Galatians shows us that even the elect had been turned out of the way by these false teachers and that Paul wished that such had been cut off (Gal. 5:7, 12). Some may say that we are to speak evil of no man, and are not to judge any one lest we be judged; but that does not mean that we shall call bad people good, or that we shall be silent in regard to their real character and the dangers of being caught in their nets and traps, but to **beware** means to expose them even as the apostles did and warn the innocent and those that are unlearned etc.

If we older ones are grounded and settled as we should be and as John says in his epistle (5:19, 20), so that we know that we are of God, and know that we are in Him that is true, etc., then we know that we have the true faith and are on the true way and that our fathers had this true faith, and that any one that comes and tries to take from us that faith by telling us we are not true and obedient to the Word and that we must believe and do quite different to be saved, then we know that such are the class of thieves that would steal our faith and rob us of our salvation, and there can be no greater robbery.

Some of this bad class will try to tell us we must be rebaptized and renounce our faith in our baptism and acceptance as God's children; others, that we must keep the Saturday as the only sabbath; others, that we must join those who are so saved from all sin that they can't sin anymore, and a lot of other doctrines in that line. But really all the real modernists are of this class who rob the true Christians of their saving faith. One class in particular who should be regarded as such robbers is the class that teach and claim that no one can be saved unless they join their church thinking (being blinded and deceived) that they are alone the true church for such would not even accept any of us, unless we first renounce or leave our faith we now have. And do you know that when such a class has won a soul over to them, they are so fast or self-satisfied there that you seldom if ever see one to come away from them to a real saving faith. Then too, all the schools and colleges that teach the doctrines of Modernism and deny our Lord who bought us should be regarded as a den of thieves, and who would like to send a child to such a place of destruction. "By their fruits ye shall know them," but we need to know that when they rob us of our faith, all the good things they can do or show does not change the facts that they are ravening wolves inwardly. Of course, there are also true teachers who teach some things that are erroneous, and to hear them we need always prove all things and hold to the good. If we want to be safe and hold out to the end, we need to take to the many Bible warnings and especially so to that found in Heb. 13:7 and II Tim. 3:14 for we could scarcely go wrong without disobeying these two verses. May we often think of the words, "Many shall depart from the faith," asking ourselves the question, "Is it I," and profit.

Roanoke, Ill.

Miscellaneous

REAL LIFE

Thou must be true thyself
If thou the truth wouldst teach;
The soul must overflow, if thou
Another soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a faithful seed.
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

AS TO CONGREGATIONAL SINGING

By J. A. Ressler

For the Gospel Herald.

If there is one place where the congregation should be heartily and fully in accord with the spirit of worship, it should be in the singing. When the announcement is made that all can take part in this feature of the program, you can look for either the collection or the singing, and I'm not saying which is more important or more welcome to the person in the true spirit of worship.

I have two things to say this time, out of the many things I have long had in mind to tell, and as the years slip past I feel more and more freedom in telling how singing ought to be done, since I find myself more and more freed from the challenge: "Take your own medicine," for my voice is seldom heard except by the ones next to me, and that in a faint bass.

First,—Let singers, and especially leaders, pronounce words in singing as they ought to be pronounced in speaking as nearly as possible, so that the words could be understood by one not holding a book in front of the eyes. Such expressions as "thum" for "them" and "hum" for "him" are inexcusable.

Comment is superfluous.

Second,—Follow the leader, no matter where he takes you to—if you can. The leader may not have the time right, and he may strike some of the notes entirely wrong. After the first verse, if you have been trained in the elements of politeness, you will have caught the leader's tune and will go with him. It may not be the tune in the book, but it will make melody, and will be infinitely more acceptable to most people, and will aid in the spirit of worship much better than if each one strikes out in the tune he learned in childhood. This is especially true of such tunes as "Jewels," and "Oh for a Closer Walk With God," for which there are at least a dozen local variations.

To repeat: (1) Look in the dictionary for the correct pronunciation for the words of sacred song. (2) Sing as your leader asks you to. If you can't stand that, get another leader.

Scottdale, Pa.

THE GROWING EVILS IN THE VISIBLE CHURCH OF TO-DAY

By Ruth L. Souder

For the Gospel Herald.

An article entitled "Worry" was seen and read in a recent number of the Herald, which made an impression. This very thought has caused me quite a bit of meditation on God's Word. It is a growing evil fanned by present day conditions. "Earth has no sorrow (or trouble) that heaven cannot heal." Whatever it may happen to be, go to God's Word for help and comfort. The arm of flesh fails us, God does not. He has so many promises laid down which are always sure for His dear children.

We want to get right with God and draw nigh unto Him and study what He asks of us. "Offer unto God thanksgiving: and pay thy vows unto the most High: And call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me" (Psa. 50:14, 15). Jesus in speaking of the last times said, "Be ye not troubled . . . Casting all your care upon Him, for He careth for you." As was referred to in a recent editorial of the Herald that the perilous times spoken of are here, which statement, I believe, is correct and according to the prophecies, let us then be more careful that our "conversation be seasoned with salt," helpful, uplifting, for in speaking of "the beginning of sorrows" (Matt. 24:10), Jesus says, "And then shall many be offended and shall betray one another, and shall hate one another." "And because iniquity shall abound the love of many shall wax cold. But he that shall endure to the end, the same shall be saved." Our tide may come to a very low ebb, but Paul who suffered almost anything we can think of says in II Cor. 4:8, 9, 10: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice as ye are partakers of Christ's suffering; that when His glory shall be revealed ye may be glad also with exceeding joy" (I Pet. 4:12, 13). Now will we retain our integrity and trust in God though fiery trials assail us? Job says, "Though He slay me yet will I trust in Him." It was said to Joshua, "Be thou courageous, and very courageous!" If your courage fails you read the Psalms of David.

And I can see another growing evil and that is the spirit of criticism against those who have the rule over us in the Church. I thank God that I was reared in a home where such was never heard. Paul says, "Rebuke not an elder, but entreat him as a father" (I Tim. 5:1). "Obey them that have the rule over you, and **submit yourselves:** for they watch for your souls as they that must give an account, that they may do it with joy and not with grief: For that is unprofitable for you" (Heb. 13:10). And then in the verse following he admonishes them, "Pray for us: for we trust we have a good conscience in all things willing to live honestly."

That those whom God calls to be ministers of the Gospel have their weaknesses and shortcomings is evident. Paul, who was a faithful minister of the Gospel, felt the need of the prayers of those to whom he preached. Are we supporting our ministers with fervent prayers before the throne of grace? It is our duty to be found often breathing a word of prayer to God in their behalf. We need not be afraid of praying too much when we are admonished to "pray always" and "Pray without ceasing." We lose out in the true spirit of worship, and I fear the work of the kingdom of Christ suffers and is hindered greatly, when we neglect to hold them up before the throne and if we are not careful when we come to be weighed in the balances we may be found wanting.

If there are issues at stake which we feel should be carried through, let us not be hasty and run ahead by disobeying our leaders but come to God and ask Him to overrule all things to His honor and glory that His will may be done in earth as it is in heaven. Satan is busy, and especially so in these last days. Where he can hinder the growth of the Kingdom he will. So let us pray for our leaders, and as the children of God let us be on our guard, putting on the whole armor of God that we may be able to withstand in the evil day.

Paul furthermore says, "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak." Here Paul in his letter to the Ephesians craves the prayers of the saints in lifting him up in the work of the ministry.

As in the time of Moses when they fought against Amalek, as long as Moses held up his hands with the rod of God they prevailed, but his hands became heavy and had it not been for those who helped to hold up his arms they would have been defeated by the enemy.

Sellersville, Pa.

SECOND COMING OF CHRIST, RESURRECTION, AND JUDGMENT, AS SET FORTH IN THE WORD OF GOD

By John C. Wenger

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

Behold, he cometh with clouds; and every eye shall see him.—Rev. 1:7.

When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats.—Matt. 25:31, 32.

For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works.—Matt. 16:17.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.—I Thes. 4:16, 17.

And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. 24:30, 31.

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—I Cor. 15:51, 52.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—II Thess. 1:7-10.

Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all.—Jude 14, 15.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Jno. 5:28, 29.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—II Pet. 3:10.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—II Tim. 4:1.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:11, 12, 15.

Telford, Pa.

THE INCARNATION

(Continued from page 483)

commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected" (John 2).

We will give Him the honor by believing His word and confessing it to be the truth. His word confesses and testifies that Christ is truly God. And since no one can declare His birth (Acts 8), we believe and confess with Peter, Martha, and the Ethiopian (Matt. 16; John 11; Acts 8) that He is the Son of the living Father, and we will thus in our simplicity abide by the Scriptures which testify and teach, "The Word was made flesh and dwelt among us" (John 1).

Now, since it is not only perilous but also culpable to take away from or add to the Word (Deut. 4; Prov. 30; Rev. 22), we will bring into captivity every thought to the obedience of Christ (II Cor. 10) and ever confess Him according to Scripture, and rebuke ungodliness and all appearance of evil more by a Christian and godly life than by the tongue. And henceforth we will not undertake to say beside clear Scripture just how Christ was made a man and will endeavor faithfully to admonish those whom we may hear to speak in this respect beside Scripture, as you also with us have confessed and consented to do.

Philip of Dankelsheim
Laurence of Mundelsheim
Quirin of Nachalden
Valentine of Bethen
Martin Schneider.

We conclude with a pertinent quotation from Menno Simons' writings. After setting forth his particular view of the way of Christ's incarnation, he says: "I again say, this is my confession toward those who in the most earnest manner ask and demand of me a statement of my faith and teaching on this point. Yet in my common admonitions to the brethren and friends I never teach it so fully or extensively, nor, as I also told you (John a Lasco) personally, have I heretofore ever taught it so fully. But I teach simply in a straight-forward way that the blessed Christ Jesus is truly God and man, a Son of God and a Son of man, conceived of the Holy Ghost and born of the pure virgin Mary, that He became a poor, needy man, like unto us in all things, excepting sin," etc. (Part 2, page 527, col. 2).

Scottdale, Pa.

OUR INDIA LETTER

(Continued from page 485)

we could see the snows nearly every day; but later, clouds and rains have obstructed our view. Several times since the rains began it has cleared, giving us some most beautiful views. The snows seemed clearer than we had ever seen them, as if an intervening range of peaks were removed.

The rains were later than usual here this year, we are told; but they are truly here now. Last Friday night and Saturday it rained continuously; and not merely a slow drizzle, but heavy rain. We were glad to stay indoors, not needing to go to school. On days like this a cheery fire is comfortable, both for its cheer and its warmth. It is not very cold on rainy days like this, but it is extremely damp. Even when it is not raining the mist rolls up from the plains. So we build a fire in the fireplace every few days to keep our clothes, bedding, books, etc., dry.

The beauty which follows days of rain and dampness compensates for the inconvenience of tramping through the rain, getting wet, and always needing to carry umbrellas and raincoats wherever we go. The trunks and limbs of trees, the rocks and hill-sides are covered with moss, and now the moss is green with the additional growth of ferns. It looks strange to see the tree branches covered with fern fronds four and five inches long. The lacy leaves add a touch of delicacy and beauty to ugliness of the most angular tree. All kinds of plants are springing up on the hill sides. Some few orchids have been discovered during the last few days. They are small but delicately fragrant. Single dahlias grow wild on the hills, and we are eagerly looking forward for them to blossom. On opposite hills we can see the small green fields terraced on the hill-sides.

Landour is built on three hills, and is a suburb of Mussoorie. Landour is practically closed in winter, as nearly all the inhabitants are summer visitors. The Woodstock School for missionary and European children closes for vacation early in December and opens in March, after the severe winter weather is passed. In this way the children take their yearly vacation on the plains during the cool weather there, and escape the extreme cold in the hills.

Another center in Landour which has attracted over one hundred new mission-

aries here is the Landour Language School, where Hindi and Urdu are taught. The principals of the departments are missionaries, and the school is sponsored by missionary societies. The teachers are practically all native people, who have also a knowledge of English. We have here the advantage of fine teachers especially fitted and prepared to teach new students. This is a decided advantage over the teachers usually available in our stations on the plains. The daily morning chapel talks, the weekly lectures on missionary work and message are all inspiring. We have heard some outstanding native Christians and missionaries from various parts of India.

Several of our missionary families spent their hill vacations here in Landour with their children who are in school here: Millers, Beares, and Kaufmans returned to the plains at the end of June, and Smuckers at the close of July. I am looking for the arrival of Sister Mary Holsopple Aug. 4. She will be here during August and continue her study in 3rd year Hindi. We expect to return to the plains together about the first of September, after the Language School closes.

There are no hostels in connection with the Language School. Some missions have their own houses here, and for others a number of boarding houses are available. I am staying in a house kept by several English ladies. We had between twenty and thirty guests here all the time. We have had representatives from over a dozen different missions and coming from nearly as many countries. At present I am the only American here, the largest number being English. On a whole we have had a fine group of people here, and have had many enjoyable Christian associations together. Each morning we have family worship, and often we gather in the evening to sing hymns. I have been glad for the acquaintances we could make here with Christian workers in different places. We have realized we are one in Christ, and it is only through Him we can carry this message of salvation to the lost in India.

Our workers are all back on the plains excepting Sister Holsopple and I. Since returning from Darjeeling little Esther Kniss has been sick with asthma and malaria. Sister Elsie Kaufman has been in the hospital for treatment, and Bro. Beare had a minor operation which kept him at the hospital for some time. Our last letters report all improving, and returning home.

The excessive rains caused the river to rise, unusually, and there was a flood at Rudri. Bro. Kniss was able to return home to Mohadi with Esther just 24 hours before the flood.

I have been thankful for the privilege of attending Language School, for the inspiration of other missionaries here, and the beautiful surroundings. As we soon return to the plains, and to more definite work we pray that we may be better fitted because of these months of study here. Remember us in your prayers.

"O Lord of hosts, blessed is the man that trusteth in thee."—Bible.

MISSOURI-KANSAS CONFERENCE

(Held with the Crystal Springs congregation near Harper, Kans., August 15-19, 1932)

Conference was called by the Moderator, Bro. I. G. Hartzler. The devotional service was conducted by Bro. D. D. Miller of Middlebury, Ind., who read the 12th chapter of Hebrews and led in prayer.

Organization

1. In the absence of Bro. J. D. Mininger, Bro. Harry Diener was appointed to serve as assistant moderator. Bro. J. D. Hartzler was appointed to serve on the Executive Committee.

2. It was moved and seconded that the nominating committee named by the Executive Committee be approved. Committee named: J. M. Kreider, Henry Hostetler, Allen Erb, Charles Diener, Joseph Slagel. The motion was carried.

3. It was moved and seconded that the Resolutions Committee appointed by the Executive Committee be approved. Motion carried. Committee: Amos Gingerich, Milo Kauffman, D. D. Miller (Middlebury, Ind.).

4. E. M. Yost and Protus Brubaker were chosen to serve as choristers for the Church Conference.

5. It was moved, seconded, and carried that we welcome visiting ministers to our conference and invite them to attend both delegate and conference sessions. Visiting ministers present were P. A. Friesen, D. D. Miller, Noah Mack, A. A. Landis, J. W. Shank.

Conference Sermon

Bro. D. D. Miller of Protection, Kans., delivered the Conference sermon. Text, Acts 11:23. Following is a brief statement of thoughts presented:

The Lord and His Word are one, and when we cleave to one we cleave to the other. The Plan of Salvation was laid "before the foundation of the world." Man's plan is trash; but God's plan is fundamental. It is not what I or you believe, but what God says. We are built upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." We should cleave to the Word of God in everything it says. We should build according to God's plan. The building is "fitly framed together." Do we fit into His plan? God recognizes His inspired writers. Man is recognized as the material with which to work. "We are his workmanship, created in Christ Jesus unto good works." Man's highest good is eternally God's concern.

The Church is not fully using her power and authority in Jesus Christ. There are people who will cleave to anything but the Word of God and the religion of Jesus Christ. We need a conviction and a purpose of heart like Daniel. We should preach as though we believed in a real heaven and a real hell. Why teach a hell-bound people doctrines that will hurry them faster to hell? Part truth is the most deceptive error in the world. We must preach the Word boldly. We must choose to act faithfully upon truth. Let us choose to cleave to the Word and to the Lord.

Testimonies

The following responded to the sermon by words of testimony in which they unanimously expressed harmony with the message as well as with the doctrines and standards of the Word of God as interpreted by the Church:

J. P. Brubaker, Sagrada, Mo.
J. R. Shank, Versailles, Mo. (Star R.)
I. E. Burkhart, Hesston, Kans.
*D. D. Miller, Middlebury, Ind.
J. M. Nunemaker, La Junta, Colo.
L. J. Miller, Garden City, Mo.
*Noah Mack, New Holland, Pa.
*S. C. Miller, Jet, Okla.
Irvin Yost, Greensburg, Kans.
*J. M. Kreider, Palmyra, Mo.
†Henry Hostetler, Harper, Kans.
J. J. Zimmerman, Harper, Kans.
L. S. Yoder, Lyman, Miss.
*Joe C. Driver, Garden City, Mo.
Jno. Thut, Harper, Kans.
Leroy Cowan, Birch Tree, Mo.
†Oliver Hostetler, Windom, Kans.
†L. L. Beck, Peabody, Kans.
†Noah Detwiler, Cherry Box, Mo.
Harry Buckwalter, Palmyra, Mo.
†I. S. Dettwiler, Versailles, Mo.
†Jonathan Shellenberger, Limon, Colo.
L. C. Miller, Limon, Colo.
Charles Diener, Canton, Kans.
†J. I. Weldy, Wakarusa, Ind.
Paul Hooley, Limon, Colo.
Maurice Yoder, Hesston, Kans.
John Slagel, Hydro, Okla.
Clarence Bontrager, Haven, Kans.
†S. E. Miller, Protection, Kans.
Milo Kauffman, Hesston, Kans.
†A. N. Troyer, Hesston, Kans.
J. W. Shank, Goshen, Ind.
(Pehuajo, S. A.)
*P. A. Friesen, (India) Chicago, Ill.
W. E. Helmuth, Garden City, Mo.
R. M. Weaver, Harper, Kans.
J. A. Heatwole, La Junta, Colo.
†Jno. F. Kreider, Palmyra, Mo.
†Vernon Shellenberger, Wichita, Kans.
Amos Gingerich, Versailles, Mo.
L. O. King, Hutchinson, Kans.
C. B. Driver, Versailles, Mo.
†David Schrock, Hutchinson, Kans.
E. C. Bowman, Freedom, Mo.
A. A. Landis, Ephrata, Pa.
M. M. Troyer, Conway, Kans.
*Jos. G. Hartzler, Windom, Kans.
D. Y. Hooley, Harper, Kans.
†Jno. A. Kauffman, Garden City, Mo.
Earl Buckwalter, Hesston, Kans.
Jos. F. Brunk, Hutchinson, Kans.
H. J. King, Harper, Kans.
†Jos. Slagel, Hydro, Okla.
*Harry A. Diener, Hutchinson, Kans.

* Bishops
† Deacons

The brotherhood present responded by a standing vote of approval.

Miscellaneous Business

1. It was moved and seconded that we welcome Bro. A. N. Troyer, deacon of the Hesston congregation, as a member of Conference. Motion carried.

2. It was moved and seconded that we welcome the members of the Greensburg congregation with their pastor as brethren in our Conference.

3. Mention was made also to the need of a house of worship at Greensburg, Kans., and our brotherhood encouraged to give them aid as they may be able.

4. After a report of the work done at Hutchinson, Kans., the recommendation of the ministerial body to organize the members at Hutchinson into a congregation, under the care of the Yoder and West Liberty congregations, was approved by Conference.

5. A letter from B. B. King in report of evangelistic work done in this Conference district was read by L. J. Miller. The report was accepted. (See Reports.)

6. Report by member of the Board of Education was accepted. (See Reports.)

7. Report of the Hannibal Mission was accepted. (See Reports.)

8. Report of the delegate to the North Dakota Conference was accepted. (See Reports.)

9. Report of the Manitou work (written by W. S. Guengerich) was accepted. (See Reports.)

10. Report from the Mennonite Children's Welfare Home,

Kansas City, Mo., was given by Chris E. Miller. It was accepted. (See Reports.)

11. The appointment of the Dress Committee by the Executive Committee as directed by Conference is as follows: Henry King, Chairman, for one year; Alta Erb, for two years; Joe C. Driver, for 3 years; Phoebe Yoder, for 4 years; J. P. Brubaker, for 5 years—thus arranged so that one may be appointed each year.

12. An Educational Committee was appointed to confer with the Board of Education on matters pertaining to the High School proposition at Hesston College. They were also delegated to work out a plan for raising funds to lift the deficit of the school. Committee: J. M. Kreider (Member Board of Education), Amos Gingerich, Chris E. Miller.

13. Report of the member of the Mennonite Board of Missions and Charities (Amos Gingerich) was accepted. (See Reports.)

14. Report of Conference Historian (L. O. King) was accepted. (See Reports.)

15. Report of Hospital and Sanitarium Board was accepted. (See Reports.)

16. Report of the Sewing Circles was accepted. (See Reports.)

17. Report of the Sunday School Field Worker (S. A. Yoder) was accepted. (See Reports.)

18. Report of Hesston College and Bible School, by Milo Kauffman, was accepted. (See Reports.)

19. Report of the District Mission Board, by L. J. Miller, was accepted. (See Reports.)

20. Report of the Kansas City Mission, by L. J. M., was accepted. (See Reports.)

21. Motion: That in case General Conference be held in our district, we suspend our district Conference and have a half day, or day if needed, for an executive session of Conference. Carried.

22. A report of the Dress Committee was adopted. (See Reports.)

23. A report of Member of the Publication Board (J. R. Shank) was accepted. (See Reports.)

24. Moved that this Conference will support the Mennonite Board of Education in such steps as seem prudent to the Board in regard to the problem of Hesston College entering into an agreement with the public school district under the provisions of the Barnes School law, and that a committee of three be appointed to represent this Conference on this problem. (See 12 above.)

25. Requests for Ordination.—

a. East Holbrook for a deacon; also asking for some minister to move into the congregation.

b. J. G. Hartzler requests ministerial help for the Spring Valley congregation.

c. H. A. Diener requests the privilege of ordaining some one as the Lord leads to help in the Crystal Springs congregation.

These requests were granted by the ministerial body present.

Conference Resolutions

1. **Resolutions by General Conference** assembled at Archbold, Ohio, August, 1931, were presented by D. D. Miller of Middlebury, Ind., as follows:

"Since we have again enjoyed in this General Conference the spirit of unity among brethren, and have been richly instructed and edified by the sermons, addresses, and reports, be it resolved:

"1. That we recognize General Conference as a factor among us by which every activity sponsored by the Church has been strengthened and made more effective by the grace of God;

"2. That we must faithfully stand together in the faith and unitedly carry out the standards of the Gospel, if we would go on enjoying the choicest blessings of our heavenly Father;

"3. That in order to make continued progress there must be an effort on the part of every congregation, institution, home, and individual member within the Church, to be in right relation to God; and by loyal obedience and full consecration to live out the whole Gospel standard;

"4. That we humbly confess our shortcomings as conferences, congregations, and individuals, and desire most earnestly to repent and amend our ways, and to fervently seek the path which our fathers in the Faith have trod before us;

"5. That we pledge ourselves to one another and before God that we will, by prayer, teaching, faithful discipline in our congregations and conferences, and devoted obedience to all the light that we have, seek to carry out the recommendations which General Conference has made and which, as a Church, we have fostered since the days of our fathers in the Faith;

"6. That we direct our secretary to send a copy of this resolution to the secretaries of our district conferences."

The following resolution was adopted: Since the General Conference has endeavored, and is endeavoring to unify and to maintain the unity of the Church, Be it resolved:

(1) That as a Conference we express our appreciation to General Conference for their faithful efforts;

(2) That we humbly confess our shortcomings as a Conference, congregations, and individuals;

(3) That we pledge to General Conference our loyalty and prayers, and our whole-hearted coöperation in carrying out their recommendations as God gives grace.

2. **Concerning Hesston College.**—Since a deficit has occurred in connection with Hesston College and Bible School, due to decreased enrollment and existing financial circumstances, and

Since the honor of the institution and of the Church, as well as the usefulness of the school, is menaced by obligations past due, and

Since it is our desire that Hesston College and Bible School continues to function, and those who are responsible are making an effort for reorganization to place the institution on an operating basis; therefore, be it

Resolved, that we the Missouri-Kansas Conference in regular annual session assembled near Crystal Springs, Kansas, Aug. 19, 1932, reaffirm our position taken at the meeting of the District Conference at Yoder, Kans., Sept. 11, 1925, pledging our support in prayers, patronage, and money to Hesston College and Bible School so long as the said institution maintains its standards of loyalty to the teaching of the Word and the doctrines of the Church.

3. Whereas, the Crystal Springs and the Pleasant Valley congregations have so kindly and cheerfully entertained us and ministered to our needs during this Conference, we hereby express our sincere appreciation and pray that God may abundantly bless them for their kindness.

4. Since it has pleased our heavenly Father to permit us to enjoy another spiritual feast during this district Conference and to manifest His presence among us, we hereby publicly express our appreciation to Him and acknowledge Him as the Giver of these blessings.

Conference was led in a prayer of thanksgiving by Bro. Andrew Shenk.

Conference Addresses

1. **The Mission of the Church in the world.**—By Noah Mack.
   (1) Go into all the world, teach, baptize.—Matt. 28:19, 20.
   (2) Establish Churches. Teach to observe. Ordain "decrees for to keep." Acts 16:4, 5.
   (3) Feed the flock. Acts 20:28. Preach, teach, exhort, admonish. Col. 3:16.
   (4) Exercise wholesome discipline. Matt. 18:18; Acts 8:20-24; I Cor. 5:2-6.
   (5) Be a light in the world and to the world. Matt. 5:14-16.
   (6) Bear a definite testimony. Acts 1:8.
   (7) Demonstrate the power of God in a Christian life.

2. **The Blessing of Cross Bearing in Living the Principles of the Gospel.**—P. A. Friesen.

Cross bearing brings joy, sacrifice, separation from the world, the death of the old sinful nature, the sanctification and setting apart for service, practical nonresistance in the time of trial. All may take us by way of the cross to victory, blessing, and joy.

3. **Essentials for the Revival We Need.**—By Milo Kauffman.
   a. **Essentials to a Revival.**
      (1) New emphasis on the fact of sin and its terrible result.
      (2) Confession of sins.
      (3) Preaching salvation by faith.
      (4) Emphasis on a definite Christian experience.
      (5) Brotherly love and unity.
      (6) Prayer.
      (7) Preaching the whole Word.
   b. **Hindrances to a Revival.**
      (1) Christians becoming cold and mechanical in their efforts.
      (2) Pride—becoming proud of the revival.
      (3) Unconfessed sin.
      (4) In every way grieving the Holy Spirit.
      (5) Lack of brotherly love.
      (6) The spirit of criticism and fault-finding.
      (7) Conformity to the world.
      (8) Lack of interest in souls.

4. **The Place of the Word of God in Promoting and Maintaining Evangelism in the Congregation.**—By Allen Erb.

(1) Where there is no growth there is no life. Not all things that grow are right, but all things that are right grow. The salvation of souls is one of the tests of the efficiency of our institutions and methods. The living Church of the Acts of the Apostles is an illustration of this principle. There are evidences of growth in our Conference, in our congregations, here in the Harper district. What they do, or fail to do, testify to its life.

(2) The unit around which we must center the work of effective evangelism is the individual congregation. The Jerusalem church and the Antioch church were local congregations from which emanated an effective evangelism.

(3) The place of the Word of God in evangelism is illustrated in Peter's message in Acts 9, 10, 11. The Word was expounded and explained. Men heard and believed, and life came, the Holy Spirit came. "The Holy Ghost fell on all them that believed." That was effective evangelism.

5. **The Authority of the Church in interpreting the Bible through Conference and Making Its Decisions Effective.**—L. J. Miller.
   (1) The Church is the body of Christ upon earth.—Eph. 1:22; 5:25, 29; Heb. 12:23.

(2) The Authority of the Church.—Matt. 11:16; 18:18; Jno. 20:22, 23.
(3) Interpreting the Bible.—Gal. 6:1; II Thes. 5:15-22; Acts 15; Rev. 3:18.
(4) Making decisions effective.—Jno. 21:15; I Tim. 2:24-26.
(5) How long will we endure with children?—Pray for; II Tim. 4:16; as a last resort.—I Cor. 5; II Tim. 2:17, 18; I Tim. 1:19, 20; Tit. 3:10; Rom. 16:17; How long?—Isa. 6:11.

6. **The Congregation that Coöperates.**
(1) What coöperation is.
The Christian Church is coöperative.—Jno. 17:21; I Jno. 1:3; Phil. 3:10.
(2) We should "pool" all our resources.—I Pet. 1; Rom. 12:1.
(3) The Congregation that Coöperates
(a) Is a praying congregation.—Jno. 17:21; Eph. 6:8, 9.
(b) Is a cross bearing congregation.—Phil. 1:29; Col. 1:24.
In cleansing and sanctification.
In general edification.
(c) Is ready unto every good work.—II Thes. 2:17.

Reports to Conference

1. **Hutchinson Mission.—**
Number engaged in visitation work, 16.
Number received by baptism, 18.
Number of confessions, 70.
Kind of service rendered, relief work and Gospel service.

2. **Report by B. B. King** (Evangelistic work)
Congregations visited, 17.
Messages delivered, 211.
Responses to invitation of various kinds, 175.

3. **Report of the District Mission Board.**

Many were the experiences of encouragement during the past year. Evangelistic meetings were held in most of the congregations. And a number of confessions were made. There has been a reaching out into new fields with good results. There has been a great desire to lengthen the cords and strengthen the stakes. Funds have decreased the past year due to the financial state of things, but economy has been exercised on every hand. Respectfully submitted, **L. J. Miller.**

4. **Manitou Congregation.**—We have preaching services twice every Sunday. Prayer meeting every Thursday evening with good attendance. Quite a few outsiders attend the meetings. Revival meetings were held in June. Two confessed Christ, four were received in the last year by baptism and three by letter and one by confession. The membership numbers 36 at present. We solicit your prayers. W. S. Guengerich.

5. **Hospital and Sanitarium Board.**—The Sanitarium has been filled to full capacity about all the time. The General Hospital has not been so well patronized on account of the financial stress. A class of 13 nurses graduated last spring. Arrangements have been made for a new class of 9 to enter soon. The position of the superintendent of nurses was made vacant by the death of Sister Lydia Heatwole. Arrangements have been made for Sister Malinda Lichty to take this work the first of September. Regular personal efforts are being made with inmates. A number of souls have been led to Christ, discouraged ones helped and weak ones strengthened. Bro. S. C. Yoder is the member of our Board from the Executive Committee of the General Board. Regular monthly board meetings have been held with occasional special meetings. Owing to reduced collections our financial problem is being met by every possible reduction in expenditures and of workers. We need your prayers. "Brethren pray for us." **Allen Erb.**

(The other reports submitted to and acted upon by Conference will appear, D. V., in the full report to appear in pamphlet form later. —Editor.)

Officers Chosen by Conference

1. **The Executive Committee**
Moderator, Joe C. Driver, Garden City, Mo.
Asst. Moderator, I. E. Burkhart, Hesston, Kans.
Secretary, J. R. Shank, Versailles, Mo. (Star Route)
Members of the Executive Committee: H. A. Diener, Hutchinson, Kans.; J. G. Hartzler, Windom, Kans.
2. **Mennonite Board of Missions and Charities.**—Amos Gingerich, Versailles, Mo.
3. **Member of the Publication Board.**—J. R. Shank, Versailles, Mo. (Star Route)
4. **Member Board of Education.**—J. M. Kreider, Palmyra, Mo.
5. **Hannibal Local Mission Board.**—J. M. Kreider, Palmyra, Mo.; H. R. Buckwalter, Palmyra, Mo.; J. M. Yoder, Cherry Box, Mo.
6. **Manitou Local Board.**—S. C. Winey, Paul Hooley.
7. **Children's Welfare Board.**—Edd Yoder, Kansas City, Kans.; S. S. Hershberger, Harrisonville, Mo.
8. **Hospital and Sanitarium Board.**—A. M. Leatherman, La Junta, Colo.; J. A. Heatwole, La Junta, Colo.
9. **Kansas City Local Mission Board.**—L. J. Miller, Garden City, Mo.; Wm. Smith, 3200 Farrow Ave., Kansas City, Kans.
10. **Delegate to Dakota-Montana Conference.**—Alva Swartzendruber, Hydro, Okla.
11. **Delegates to General Conference.**—Jos. Slagel, A. M. Leatherman, J. P. Brubaker, Paul Erb, C. B. Driver, John A. Kauffman.
12. **Committee on Arrangements for General Conference.**—J. G. Hartzler, Windom, Kans.
13. **Mission Board**
President.—L. J. Miller, Garden City, Mo.
V. President.—Charles Diener, Canton, Kans.
Secretary, Paul Erb, Hesston, Kans.
Treasurer, S. E. Miller, Protection, Kans.
Fifth Member, J. B. Yoder, Garden City, Mo.
District Evangelist.—H. J. King, Harper, Kans.
14. **Workers' Conference**
Moderator, M. M. Troyer, Conway, Kans.
Asst. Moderator, John Hamilton, Harper, Kans.
15. **Sunday School Field Worker.**—S. A. Yoder, Harper, Kans.
16. **Conference Historian.**—L. O. King, Hutchinson, Kans.

J. R. Shank, Secretary.

SPECIAL MEETINGS

Lititz, Pa.

Report of the two day Bible Instruction Meeting held at the Hess Mennonite Church near Lititz, Pa., Aug. 20 and 21, 1932.

Organization:—Mod. John S. Hess; Sec., Howard Charles; Chors., Clayton Brubaker and John Mosemann, Jr.

Program:—Sermon (I Cor. 3:9), Noah Landis; Promises in Trial, Nevin Bender; Children's Period, John Mosemann, Jr.; Obedience to God's Word, Melvin Bishop; The Blessed Hope (Jer. 17:7) Nevin Bender; Godliness is Profitable (I Tim. 4:8), Elmer Martin; Sermon (Psa. 73:24), Nevin Bender; (Sunday) S. S. Lesson, Elam Stauffer; "Feed My Lambs" (Jno. 21:15), Nevin Bender; Sermon; (Heb. 12:23), John Gochnauer; The Transformed Life, Melvin Bishop; Present-day Errors, Nevin Bender; Our Eyes on the Field, John Gochnauer; High Attainments in Humble Service, Nevin Bender; Sermon (Matt. 22:42) Melvin Bishop.

Thoughts Gleaned:—Only as we are open for the truth will we receive the blessing. We should be concerned about our faithfulness in the Lord's service, and He will take care of the increase. We must not only teach and preach the Gospel but live it as well. The Bible has a solution for every problem, and a promise for every trial. The foundation principle in the matter of trials is resignation. When the trials seem hard, can we say, "I can do all things through Christ which strengtheneth me." There is always a way out of temptation, if we turn in the right direction. Obedience to God's Word is one of the virtues of the highest type. The result of Christ's obedience (the great example of obedience) led to the cross and to our salvation. Obedience and disobedience, one of the contrasts between the believer and unbeliever. Hope is a looking forward with earnest expectation based on faith in God's Word. Obedience to God is the basis for our hope. The temporal things but prove us for the eternal. My greatest joy is to see a soul growing in grace. God's power is unlimited to give answers to prayer. Conditions necessary for a successful prayer life: (1) faith, (2) must abide in Christ, (3) must be a worshiper of God, (4) ask in the name of Jesus, (5) obedience to God's commands, (6) ask according to His will. The effect of our prayers depends just as much upon our life as upon our prayers. "Feed my lambs" has a very definite application to us to-day. Are we as young people conscious of the possibilities and opportunities before us? The Christian Church, the greatest undertaking that God, up to the present time, has had in His mind. There is an evil day upon us when we cast aside the authority of the Church. The Church is the present manifestation of the kingdom of God. The present mission of the Church—Go and tell. The transformed life comes about through regeneration. We may know by the fruit that regeneration has taken place. Only "being brought up" in the Church practices does not go very deep. We need not go into the depth of sin to experience the new birth. The devil is the foundation of all the present-day deceptions. Some prevalent present-day errors (1) deny personality of God, (2) deny divinity of Christ, (3) deny the atoning merits of the blood of Christ, (4) no retribution for sin, (5) deny the trinity of the Godhead, (6) deny resurrection of Christ, (7) eternal security, (8) belief in a separate second work of grace, (9) Christ the master product of evolution. The field of our vision is world-wide, the need also world-wide. God pity the land where the heresy of to-day will be the orthodoxy of to-morrow. The highest attainment of life is to do the will of God: (1) in living the Christ life, (2) in being a faithful witness, (3) in being a soul winner. What do you think of Christ? What does Christ think of you?

Secretary.

Mount Joy, Pa.

Report of an all day Harvest Home and Sunday School Meeting held at the Chestnut Hill Mennonite church, Sat., Aug. 20, 1932.

Organization.—Mod. Landis Shertzer; Sec., Paul R. Newcomer; Chors., Elmer W. Strickler, John K. Charles.

Program.—Devotional, Hiram Kauffman; Harvest sermon, Isaac Brubaker; Sowing and Reaping, Amos B. Stoltzfus; The Need of Consecration in Sunday School Work,

John Gochnauer; Song Service; Devotion, Henry Garber; Children's Meeting, Elam W. Stauffer; Set Apart for God's Service, Elmer G. Martin; Every Church Member's Obligation to the Sunday School, Martin G. Metzler; Prayer, John K. Charles; Song Service; Devotion, Walter Oberholtzer; The Signs of the Times, Amos B. Stoltzfus; Sermon (text, Acts 17:30) Noah W. Risser.

Thoughts Presented.—God leaves Himself not without witness. We should thank God for what is handed down to us from day to day. We must be "a peculiar people," separate from the sins of the world. The more God blesses us the more humble we should become. We have made a vow, and if we are not true to that vow we are going to suffer. It is vain to try to teach that which we ourselves do not practice. The Sunday school and its work is not an end in itself; it is a teaching, not a saving institution. Unless we have a harmonious working together we do more harm than good. We are all born in sin, but Calvary covers it all. Boys and girls are so engaged in their school work that they neglect their Sunday school lessons. The Sunday school is not a man-made organization, but wrought forth by God. Teach by example, conform to the Church, that we might see our place and feel our obligation. The power of prayer is unlimited. Our prayers should be earnest, personal, definite, and full of hope. We are in the last days; the world is not getting better, but is waxing "worse and worse." Cling to the Bible, and help each other. Repentance brings life. We need to get just away as far as we can from the power of Satan. Sin is to your soul as weeds in your fields. What comes after a day of pleasure but remorse of conscience?

Secretary.

Married

Hershberger—Roth.—On Aug. 27, 1932, Bro. Glen Hershberger of Maywood, Ill., and Sister Dula Roth of Goshen, Ind., were married at the home of the officiating bishop, Bro. S. C. Yoder of Goshen, Ind.

Kauffman—Bontrager.—Bro. Tobias Kauffman, Shipshewana, Ind., and Sister Lydia Bontrager, Hutchinson, Kans., were united in holy marriage by Bro. H. A. Diener on Sunday evening of Aug. 21, 1932. May God's presence go with them.

Yutzy—Miller.—On Sunday evening, July 31, 1932, Bro. Edward Yutzy and Sister Emma Miller, both of the Yoder (Kans.) Mennonite Church, were united in the bond of holy matrimony by Bro. H. A. Diener. May God ever bless them.

Burkholder—Mehl.—Bro. Daniel A. Burkholder of Archbold, Ohio, and Sister Sylvia Mehl of Topeka, Ind., were united in marriage at the home of the bride, Aug. 28, by Bro. O. S. Hostetler. May the Lord bless this union with many happy days.

Mast—Boyer.—Bro. Daniel H. Mast and Sister Mildred Fern Boyer, both members of the Clinton Brick Church near Goshen, Ind., were united in holy matrimony at the home of the bride's parents June 9, 1932, by Bro. O. S. Hostetler. May God bless this union.

Shelly—Bomberger.—Bro. Ammon E. Shelly and Sister Anna D. Bomberger, both members of Erb's congregation near Lititz, Pa., were married Aug. 24, 1932, at the home of the bride, Bro. H. E. Lutz officiating. May the blessing of God attend them through life.

Schloneger—Hostetler.—Bro. Alvin Schloneger of Louisville, O., and Sister Gladys Hostetler of Walnut Creek, O., were united in marriage on Aug. 18, 1932, at the home of the officiating bishop, Bro. O. N. Johns of Canton, O. May the Lord abundantly bless this union to His honor and glory.

Helmuth—Sommers.—On Aug. 27, 1932, at the home of the bride's parents, Bro. and Sister H. H. Sommers, Louisville, O., Bro. Alvin Helmuth, Mantua, O., and Sister Elsie Sommers were united in marriage by Bro. O. N. Johns. May the Lord abundantly bless them as they journey through life.

Miller—Yoder.—Bro. Orvel Leroy Miller and Sister Jemima Mae Yoder, both members of the Emma congregation near Topeka, Ind., were united in marriage Aug. 6, 1932 at the home of the officiating bishop, Bro. O. S. Hostetler. May the Lord direct their path through life and abundantly bless their union.

Litwiller—Yordy.—On Thursday, Aug. 25, 1932, at the home of the bride's parents, Bro. and Sister David Yordy, near Ashley, Mich., Bro. Leonard Litwiller of Hopedale, Ill., and Sister Ada Yordy of Ashley, Mich., were united in holy matrimony in the presence of a number of relatives and friends, by Bro. D. D. Troyer. May the Holy Spirit be their guide as they journey together along life's pathway.

Obituary

Holst.—Verna Lillian, infant daughter of Eli and Elsie Holst, near New Hamburg, Ont., died Aug. 20, 1932; aged 1 y. 3 m. 27 d., after being ailing for several months. Her life on this earth was short, but we know she has gone where sin and sorrow are unknown. God saw fit to take this dear little one from us for He had need of her over there.

"Ere sin could blight, or sorrow fade,
Death came with friendly care,
This little bud to heaven conveyed
And bade it blossom there."

Before passing away she smilingly stretched out her little arms as if to go to someone. She leaves her parents and three little sisters. Funeral services were conducted on Aug. 22 at the home by Bro. Osias Cressman and at the Geiger Church by Bro. Moses H. Roth assisted by Bro. Cressman. Text, Job 1:21. Interment in the adjoining cemetery.

Yoder.—Donald Ray, youngest son of Alva D. and Lydia (Hochstetler) Yoder, near Kalona, Iowa, died at the Children's Hospital, Iowa City, Iowa, Aug. 21, 1932; aged 3 m. 15 d. He leaves his parents, 2 brothers (Edward Duane and Clayton Joseph), also 1 grandfather, 2 grandmothers, 3 uncles, 5 aunts, 3 cousins, and a host of other relatives and friends. One grandfather preceded him in death. Little Donald was a weak child from birth, but was seemingly doing well until the day before his death he was taken suddenly ill and taken to the hospital at once where medical aid was put forth but on Sunday evening he peacefully fell asleep.

"Dear little hands, I miss them so,
All through the day wherever I go
All through the night how long it seems,
For no little hands wake me out of my dreams."

Funeral services were held at the Lower Deer Creek Church Aug. 24, 1932, in charge of John Y. Swartzendruber, assisted by Abner G. Yoder and J. L. Hershberger. Text, Job 1:21.

Yoder.—Katie, eldest daughter of John and Fanny Yoder, was born in Allen County, Ind., Mar. 7, 1856; died Aug. 23, 1932, in Daviess Co., Ind., at the home of her sister, Mrs. Amos Graber; aged 76 y. 5 m. 16 d. She is survived by 4 sisters (Mrs. Mary Liechty, Mrs. John Greiser, Mrs. Barbara Stoll, Mrs. Amos Graber), and 1 brother (Peter). Two brothers (Jacob and John) and 2 sisters (Annie and Susan) preceded her in death. She was bedfast since early spring with heart trouble and tuberculosis. Aunt Katie was never married. For several years she had her home with her brother Peter but the last 4 years were spent with her sister Fanny. She united with the Amish Mennonite Church and remained faithful until death. Services were conducted by Bros. Abe Knepp and Joe Graber. Texts, Jno. 5:19-21; II Cor. 5. Burial in the Stoll Cemetery.

By her niece.

Lantz.—Samuel P., son of John and Sarah Lantz, was born Nov. 6, 1868; died Aug. 28, 1932; aged 63 y. 9 m. 22 d. He was united in marriage to Vashti Fulwider, March 11, 1891. To this union were born 3 daughters (Eva Williams, Elizabeth Halay, and Eula Kirkpatrick, all of Springfield, Ohio). More than 28 years ago, while the children were all small, the wife and mother was taken away. On Aug. 31, 1921, he was again united in marriage to Lucetta Belle Finefrock, of Springfield, Ohio. To this union was born one son (Judd Pearce). All these remain to mourn the loss of a companion, father, and friend. For the last three years he was entirely blind. Early in life he united with a branch of the Mennonite Church. Later in life he transferred his membership to the Mount Carmel "Quaker" Church, and since he lived in Springfield, he attended the Central M. E. Church. Funeral services were held at his daughter's home in Springfield and at the Mount Tabor M. E. Church, by S. E. Allgyer. Interment in cemetery near the church.

Brubaker.—J. Clayton, eldest son of Deacon Clayton and Maria Brubaker, was born near Erismans Church, Manheim, Pa., Sept. 27, 1910. He was instantly killed while crushing stone Aug. 1, 1932; aged 21 y. 10 m. 4 d. He was united in holy wedlock to Minerva E. Hauenstein Feb. 12, 1931. He leaves a sorrowing widow, his parents, 1 sister (Mrs. John K. Wolgemuth, Mt. Joy, R. 3) and 1 brother (Arthur, at home). He united with the Mennonite Church April 18, 1931. On Monday morning, Aug. 1, he left his happy home of 4 months, bidding his wife good-bye, and again looking back with a wave of his hand he said, "Be good to yourself till I see you again." He was instantly killed while crushing stone on Deacon Norman Newcomer's farm. No one was present when the accident occurred. A piece of heavy chain lay near his strong body. Funeral services were held Aug. 4, from Erisman's Church, with Bros. Martin Metzler, Simon Garber, Henry Lutz, and Isaac Brubaker in charge. Text, Matt. 24:44. A large concourse of people were present.

"Not now, but in the coming years,
It may be in the better land;
We'll know the meaning of our tears,
And there sometime we'll understand."

By the family.

Hirstein.—Magdalena, daughter of Peter and Barbara (Burkholder) Beutler, was born near Oskaloosa, Iowa, June 3, 1852; passed away at the home of her son, Aaron B., near Cullom, Ill., April 9, 1932; aged 79 y. 10 m. 6 d. On Dec. 12, 1871, she was married to Peter Hirstein of Tazewell Co., Ill. The wedding took place in a log cabin in Mahaska Co., Iowa. In the spring of 1872 she and her husband moved to a farm in Livingston Co., Ill., near the place where Cullom now is, being one of the early settlers of that vicinity. In early life she united with the Mennonite Church and remained a faithful member until death. In 1904 she and her husband moved from their farm to the town of Cullom where she lived until two years ago when she went to live with her son, Aaron near Cullom, where she passed peacefully away. Five years ago her husband died. A son and daughter (who died in infancy) also preceded her. Of her eight brothers and sisters, one sister, Mrs. Elizabeth Howerly (aged 82, of Creston, Iowa) remains. Besides this sister she leaves 1 daughter (Mrs. Amelia Grove of Garden City, Mo.), 1 son (Aaron B., of Cullom, Ill), 8 grandchildren, 2 great-grandchildren, and many relatives and friends. Her patient Christian life will long be remembered in the memory of her family and friends.

Diller.—Lydia F., daughter of John L. and Elizabeth Brenneman, was born Aug. 16, 1863; died Aug. 24, 1932; aged 69 y. 8 d. She was

united in marriage to George Diller Nov. 21, 1885. To this union was born 1 daughter. She leaves her husband, 1 daughter (Mrs. Amandus Brubaker, Lima, O.), 3 grandchildren, 3 sisters (Mrs. Caroline Diller of Elida, Mrs. Y. C. Miller of Shipshewana, Ind., Mrs. Andrew Diller of Elida), 2 brothers (George Brenneman of Elida and Abraham Brenneman of Mansfield, O.), also many other relatives and friends. She with her husband united with the Mennonite Church in their early married life. She lived a faithful, devoted Christian life to the end. Her death was the result of asthma, from which she suffered much for many years. Her suffering was very intense at times, but she manifested much patience in enduring same. Ten days previous to her death she requested anointing with oil and at that time expressed herself as ready to go or ready to stay.

"Mother dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Funeral was held at Salem Church near Elida, Ohio, Aug. 28, by home ministers. Text, Jas. 4:14.

Heiser.—Joseph S. Heiser of Tremont, Ill., was born Jan. 4, 1854; died Aug. 8, 1932, after being bed-fast for five weeks; aged 78 y. 7 m. 4 d. Through all his suffering he was very patient never complaining, having a desire to depart. He united with the Amish Church in his youth, always interested and active in the work of the Lord, never missing a church service when able to attend, ever ready to give an answer for the hope that was within him. On Jan. 28, 1877, he was united in marriage to Fannie, daughter of Pre. Daniel and Kate Roth. Five children blessed this union. One daughter (Bena), 2 grandchildren, 1 great-grandchild, 3 sisters, and 1 brother preceded him in death. He leaves his bereaved companion and the following children: Ella M. Litwiller of Tremont, Albert E. Heiser of Pekin, Louisa Heiser at home, Edward R. Heiser of Pekin, 8 grandchildren, 1 great-grandchild, 1 brother (Christian Heiser of Minier, Ill.), 2 sisters (Mrs. Jacob Nafziger and Mary Heiser of Tremont), and many relatives and friends mourn his departure.

"Father, dear, your wish is granted;
Sorrow, toil, and pain are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Funeral services on Aug. 10, conducted by Bro. Jonas Litwiller at the home and by Bros. Simon Litwiller of Hopedale and Joe Hartzler of Gridley at the Pleasant Grove Church near Tremont. Interment in adjoining cemetery.

Wenger.—Susanna Virginia, daughter of the late Emanuel and Elizabeth Swope Suter, was born near New Erection, Va., Nov. 26, 1859; died at her home near Edom, Va., July 18, 1932, aged 72 y. 7 m. 22 d. On Dec. 21, 1879, she was married to Jacob C. Wenger, who preceded her in death five years. To this union were born 5 sons (Oscar E., I. Luther, Homer D., Perry G., and John R.), and 10 daughters (Mary, Florence, Maggie, and Katie, at home, and Mrs. Lewis Burkholder, Mrs. Perry S. Martin, Mrs. Henry D. Weaver, Mrs. Moffet Faught, Mrs. Ray Shenk, and Mrs. Jacob A. Shenk), all of whom survive; also 40 grandchildren, 6 brothers, and 2 sisters. Early in life she united with the Mennonite Church, and was always deeply interested in Church work and was a faithful attendant whenever health permitted. The last few years her health failed and she spent much time in bed, being tenderly cared for by her daughters. On June 4 she underwent a serious operation at Rockingham Memorial Hospital, Harrisonburg, Va., where she was a patient for four weeks. She stood the operation remarkably well for a woman of her age, however she failed to regain her strength, and gradually grew weaker until the end. She expressed her desire to get well, but was fully resigned to the Lord's will. Her dying expression was, "All is well," after which she became unconscious and soon fell asleep in Jesus. In rearing her large family, and in the many duties that come to a mother, especially in caring for her invalid daughter, she was always patient and loving, and her beautiful Christian character endeared her not only to her own family, but to a large circle of friends who mourn their loss. Funeral services were held from Lindale Mennonite Church, near the Wenger home, July 20, by Bros. Lewis Shank, Perry Shank, and John R. Mumaw. Text, Psa. 17:15. Interment in the cemetery near by.

Rastetter.—Anna, only daughter of Jacob and Phoebe Kinsinger, was born near Eureka, Ill., on April 10, 1883; died at the Smith Hospital in Eureka Aug. 16, 1932; aged 49 y. 4 m. 6 d. Death was the result of burns which she received when the gasoline ignited accidentally, while she was washing. She lived twenty-four hours after the explosion. In her early youth, she accepted Christ as her personal Savior, uniting with the Union Mennonite Church. About three years ago, when the Union Mennonite Church discontinued, she became an active member of the Calvary Mennonite Church, Washington, Ill., which membership she held until the time of her departure. On Dec. 19, 1907, she was united in marriage to August Rastetter, living two and one-half miles west of Eureka, until in 1911, when they moved one-fourth mile farther east and resided there until the time of her death. This union not having children, bestowed their love and care upon Mrs. Marie (Wright) Gebein, who lived with them from nine years of age until her marriage, and John Gebein, age 15, who has made his home with them for the past two years. She was a loving mother and protector for both of them. Her mother has made her home with Mrs. Rastetter and husband since 1920. She lived her entire life in this community. She was always interested in the nobler and worthwhile things of life. Her disposition towards others was kind and considerate, regardless of the perplexities of life. These trials did not keep her from being helpful to her church, her community, and her home, in which everyone found a general welcome for hospitality. She was preceded in death by her father, and 3 brothers (Samuel, Daniel, and Harvey). She leaves her husband, her mother, and 2 brothers (Emile Kinsinger, of Washington, Ill., and David Kinsinger, of Eureka); and also Mrs. Marie Gebein and John Gebein, who have made their home with her. Funeral services Aug. 18, were conducted at the home by Ezra Yordy of Eureka and at the Calvary Mennonite Church by A. L. Buzzard of Goshen, Ind., assisted by Valentine Strubhar and Ben Eash of Washington, Ill. Interment in the Union Cemetery. Our sister has left a Christian testimony that we feel assured that our loss is her eternal gain.

GOSHEN COLLEGE

1932—1933

Date of Opening—September 13.

College Courses leading to the A. B. and B. S. degrees will be offered in the following departments:

Ancient Languages	History & Social Science
Art	Home Economics
Bible	Mathematics & Astronomy
Biology	
Economics & Commerce	Music
Education	Philosophy
English	Physical Science
Modern Languages	Psychology

Bible School. A two-year purely Biblical curriculum is being offered this year for the benefit of those who do not care for the secular subjects and wish to fit themselves especially for Christian service. There is no tuition charge for work in this department.

Academy. The tuition in the academy has been reduced to $25.00 per year if paid in advance. Students who cannot spend the entire four years in our church schools may find it to their advantage to spend at least the last year or two at the academy under wholesome Christian influence and environment.

Business Courses. Courses will be offered in bookkeeping, typing and shorthand. Cost of work in this department when not taken for academy credit amounts to $20.00 per course for the year.

Parents contemplating sending their children away to school or students interested in continuing their studies are invited to correspond with

S. C. Yoder, President,
Goshen College, Goshen, Ind.

ONTARIO YOUNG PEOPLE'S INSTITUTE

The Young People's Institute will be held at the First Mennonite Church, Kitchener, Ont., Sept. 12-15. We welcome you to attend the Institute. The following brethren appear on the program—J. A. Ressler, Scottdale, S. M. Kanagy, Chicago, D. A. Yoder, Elkhart, S. F. Coffman, O. Burkholder, C. F. Derstine, M. H. Shantz. Local people are expected to find their own rooms and board. Those coming from a distance please correspond with us. There will be no tuition charge, but during the evening lectures an offering will be taken to meet the expenses. For further information correspond with the chairman of the Young People's Problems Committee.

Jesse B. Martin,
187 W. Erb St.,
Waterloo, Ont.

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* Change of address *

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* MENNONITE PUB. HOUSE *

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 15, 1932 (Herald of Truth Established 1864) No. 24

EDITORIAL

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

With equal truth we may say, To him that knoweth what is not good, and against better knowledge doeth it any way, to him it is sin.

"**Blessed are the pure** in heart." And one of the most blessed things connected with this text is that these words first fell from the lips of our Savior. To be pure in heart guarantees purity in speech, for "out of the abundance of the heart the mouth speaketh." It means a pure life, "for out of the heart are the issues of life." But the climax in connection with a pure heart is reached in the fact that all such "SHALL SEE GOD."

Every problem confronting us is a challenge to our faithfulness and our manhood. And every such challenge is an opportunity for victory. It is the sure promise of God that He will never leave nor forsake His own. And He being perfect and infinite in trustworthiness and power, we have nothing to do but to trust Him, to obey His Word, and by His grace and power to improve our opportunities, and the victorious life is ours. Our only chance for failure in life is that of proving unfaithful to our God. "You see your calling, brethren."

Mission Supplement.—A middle-of-the-month Supplement appears with this number of the Gospel Herald. It embodies the annual report of the American Mennonite Mission of Dhamtari, India. We expect to publish a similar report from our South America Mission in the next number of the Supplement. Those looking for our annual publication in which will be found the report of the annual meeting of the Mennonite Board of Missions and Charities and addresses delivered at this meeting, together with the annual reports from India and South America, can look for it in a few weeks. It will be a very valuable number for all who are interested in our mission work at home and abroad.

Where Our Right Begins.—Recently, while looking through our exchanges, we came across the following:

> "The doctrine that 'every man has a right to his own opinion' I denounce as misleading. God never gave any man a right to anything that is wrong, not even a wrong opinion. God suffers people to hold wrong opinions to their peril, but does not give them a right to such opinions."

Amen. Our right begins where our conflict with truth or with others' rights ends. To exercise our God-given powers in doing things or in believing things that are contrary to His Word does not say that we have a right to exercise such powers in a wrong way or to unscriptural purposes. We are right only when we are right with God and His Word. We have no right to anything—any thought or deed—that is unscriptural.

Your Influence.—If what you say or do calls out the baser instincts of the weak, the fact that you have no evil in mind does not release you from your responsibility towards others. Better follow the rule adopted by Paul for himself: "If meat make my brother to offend, I will eat no flesh while the world standeth." Though you may be pure as the morning dew, if in speech, appearance, or action you say or appear to do things that suggest base or ignoble thoughts to others you are thereby contributing to their impurity and possible destruction. Again referring to the teaching of Paul, we have a statement of fearful responsibility in these words: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Wise and faithful are they who discharge this obligation in a way that by both speech and action their example has an uplifting influence over those with whom they come in contact.

Many people justify themselves in their wrongdoing on the ground that the sins of which they are guilty are not half as bad as the sins which some other people are committing. That is a very short-sighted and ruinous philosophy. Because a mulatto is not as black as a full-blooded Negro is not saying that the mulatto has no African blood in him. When we stand before the judgment seat of Christ we will neither be justified nor condemned by the matter of how we compare with other people. "So then every one must give an account of HIMSELF to God." Besides, if God were to compare our sins with those committed by other people, He might not be so partial in favor of us as we ourselves are. Let our comparisons be made with God's standard of righteousness rather than with man's standard of self-righteousness. If others sin more grievously than we ourselves do, that is a matter between them and their God. The thing that should concern us most is that we forsake **all** sin, whether considered great or small. It is they who "walk in the light as HE is in the light" who can truthfully say, "The blood of Jesus Christ his Son cleanseth us from ALL sin."

That farmers' strike in the Middle West is a pathetic affair. That our farmers have a real grievance there can be no doubt. The avarice of capitalists, combined with the unscrupulousness of stock gamblers, more than "the law of supply and demand," is responsible for the fact that for several years farmers have been compelled to sell their products for less than it cost to produce them. It is not hard to guess what will happen to the average farmer if present conditions continue as they are for a few years longer.

But when farmers, or any other class of people, undertake to **compel** other people to quit hauling supplies of food to the cities and thus compel the consumers to pay higher prices for farmers' products they are not only interfering with the rights of others but imitating the very business methods from which they themselves are suffering. There are better ways of bringing about desirable conditions. "Shall we do evil that good may come?" One of the greatest curses that has come to the industrial world in these last days is that of unionism as practiced by both labor and capital. Let Christian people confine themselves to Christian principles in their business methods and life.

Entertainment Vs. Worship.—The following, taken from the report of the General Problems Committee, presents this matter in a way that it needs no comments or explanations. The subject is worthy of our serious consideration.

VI. Worship, as Distinguished from Entertainments and Amusements

We find a general tendency, in public gatherings as well as elsewhere, to supplant the spirit of worship with the idea of entertainment. The spirit of entertainment, if allowed to go unrestrained, gravitates toward carnal amusements which are destructive to spiritual life. The drift toward entertainment in public services is a problem which challenges our most prayerful attention. In many places congregational singing is being displaced more and more by "special music," the kneeling posture in prayer is becoming less frequent, choir and quartet singing and floral displays are becoming more and more prevalent at funerals, and there are other evidences of a drift toward mere "exercises" taking the place of real worship in religious meetings. If a warning note is needed to awaken us out of a spirit of lethargy on this problem, we have only to reflect that in churches which a generation ago were about where many of our own congregations are to-day on the entertainment problem there has since that time been a drift into a condition where the house of God has been prostituted into a play house, the kneeling posture in prayer is the exception rather than the rule, the life has gone out of the congregational singing, the average member is seen more often in places of worldly amusement than in the house of the Lord, and worship is a name rather than a reality. We need a revival of interest on this problem. We need more heart-searching Gospel sermons and less "special programs;" more praying and less playing; more searching after the deep things of God and less drifting into the vanities and follies of this world; more of the "joy unspeakable and full of glory" connected with a devotional, faithful life and less of the foolishness for which God will bring the pleasure-seeker "into judgment" (Eccl. 11:9). We recommend a return to the old-time forms and methods in Gospel services, insofar as such forms and methods are conducive to a revival of spiritual life and activity.

I have learned that argument and debate avail little in the Lord's work. It is so easy to match wits with opponents, and perhaps win many debates, but seldom does our Lord get the glory. This is the reward of the "clever debater."

—Dr. Arthur I. Brown.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15

THE 2ND (MESSIANIC) PSALM

By T. H. Brenneman

For the Gospel Herald.

1 Why do the heathen rage and fume,
And people a vain thing presume?

2 The kings of earth are in array,
The rulers too devise a way
To fight against the Lord most high,
And His anointed, as they cry:

3 Let us their bands asunder break,
And from us cast their cords so weak.

4 The Lord in heaven then shall laugh
And shall regard them but as chaff.

5 Then in His wrath He'll speak once more,
And in His anger vex them sore.

6 Yet have I set my king to dwell
In Zion's holy citadel.

7 I will declare the firm decree:
The Lord Himself said unto me,
Thou art my Son, beloved of me;
This day have I begotten thee.

8 Ask of me, I will make thee heir
To heathen nations, far and near;
And all the earth, to uttermost,
Shall be thine own, from coast to coast.

9 Thou then shalt break them every one,
As with a rod of iron down;
And like a potter's vessel they
Shall all be broken in that day.

10 Therefore, ye kings, be wise and meek;
Ye judges all, instruction seek.

11 Serve ye the Lord with filial fear,
With trembling let your joy appear.

12 Kiss ye the Son, lest in his wrath,
Ye perish from the narrow path;
For soon his wrath will kindled be.*
Who trusts in him shall blessing see.

Goshen, Ind.

* R. V.

GOD'S ACORN

By Bressler Buckwalter

For the Gospel Herald.

"'Little by little,' the acorn said
As it slowly sank in its mossy bed.
Little by little it sipped the dew,
Little by little the acorn grew."

There is a beautiful lesson to be learned from the oak tree. First, it becomes a little sprout and keeps on growing until it becomes a full grown tree. God dressed it with a bark and leaves that make it known from all other trees. Just how old it gets till it bears fruit I am not able to say, but the time comes for it to bear fruit. When the oak is full grown, it is hewn down and made into valuable building material.

How do we, God's creation, measure up to the dress we put on our bodies, having the liberty of making our choice? Are we known as well as the oak is known? Like the oak, we are not held accountable for the things that are done by us until we know good from evil. Then we should bear fruit until God will call us from this earth.

Then the faithful Christian will not be forgotten so soon.

It is not only the oak tree that is known by its bark for its dress. All other trees are known by what God has made them. Looking into the animal kingdom, taking the lion and camel, what a vast picture we have of fierceness and docility to look upon. These are only a few illustrations.

Bird-in-Hand, Pa.

DOWNFALL THROUGH IDOL WORSHIP

In I Kings 12:28 to 30, we have the story of Jeroboam as he began to teach Israel to sin. After speaking of the erection of the two golden calves, the record says, "This thing became a sin." The second commandment broken, it grew easier to break the first. You may not be in danger of relapsing into idolatry, but there are subtle forms of evil you need to watch closely against. Beware of every species of spiritualism; they are all diabolical delusions of the devil. Beware of Christian Science, "falsely so-called," which declares that "Jehovah is a divine principle, not a person," that "material body and material men are delusions," that "angels are pure thoughts, not messengers," that "no final judgment awaits mortals." Beware of the new theology which puts proud reason in the place of childlike faith. Beware of every form of philosophy which would undermine any foundation truth of the gospel, or strip the cross of its glory, or challenge a single sentence of the Word of God.

Judah, like the northern kingdom, came to an end from the same causes, idolatry and disobedience. God gave the two kingdoms every opportunity to learn the great lesson of obedience. He sent them mighty teachers, as Elijah, Elisha, Amos, Isaiah, and Jeremiah. In spite of it all, the Hebrews continued their idol worship and their rebellion against God's laws. Then had to come the punishment—the knife of the Good Physician—exile.

This lesson of obedience which the Hebrews learned so slowly, and after all, so imperfectly, is the great lesson for us as individuals to-day. "Ye are

my friends," said Christ, "if ye do whatsoever I command you." We cannot "know the doctrine" until we "do the will."

The lesson for us in this entire history is expressed in the saying of a successful Christian worker who was asked to give the secret of his life.

"It is this," he replied, "I have said yes to Christ."—Sel., from "The King's Business."

"BOOK OF BOOKS"—THE BIBLE

By Grace Smeltzer

For the Gospel Herald.

This title is both unique and suggestive. It is as high above other books as its Author is above other authors.

The following incident may again be repeated: Sir Walter Scott, when dying, said to his son-in-law, "Bring me the Book." Looking at the 20,000 volumes in the library of the great author, Lockhart inquired, "Which book would you like?" The dying man replied, "There is but one Book—the Bible."

The Bible has always been preserved and handed down through the ages in spite of the effort of people who were antagonistic to its being read or practiced. It is the inspired Word of God. God is the living Word and the Bible is the written Word. II Pet. 1:21—"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Again in II Tim. 3:16, 17—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

The Bible naturally and familiarly divides itself into two great parts, the Old and New Testaments. The Old Testament consists of 39 books as follows: 5 books of law, 12 historical books, 5 poetical books, 5 major prophets, 12 minor prophets. The New Testament is divided into 27 books as follows: 4 biographical, 1 historical, 14 Pauline epistles, 7 general epistles, 1 prophetical.

The 66 books of the Bible were written by about 40 different authors. These human authors were the most diverse in personality, vocation, and individual accomplishments. Take for examples Moses, learned in all the wisdom of the Egyptians; David, the sweet singer of Israel; Solomon, the wisest of men; Jeremiah, the weeping prophet; Amos, the gatherer of sycamore fruit; Daniel, the statesman; Matthew, the publican; Luke, the physician; Peter and John, humble fishermen; Paul, who sat at the feet of Gamaliel a great teacher, etc. Notwithstanding all this diversity, the messages of these authors blend harmoniously into one great volume declaring the purpose, will, and character of the one great God. We also find law, history, philosophy, prophecy, biography, and dogma expressed in all the literary forms known to the world. Yet in spite of this diversity, the unity of this book can only be accounted for by the fact that the Bible was planned and executed by one Supreme Architect. The human authors are only the inspired workmen.

The Bible is the greatest of literary works and its Author the very greatest of all teachers. A noted orator asked Dickens for the most pathetic story in literature and he said it was that of the prodigal son. Coleridge was asked for the richest passage in literature and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, David for poetry, Isaiah for visions, Jesus for ethics, Peter for holy zeal, Apollos for fiery oratory, Paul for logic, nor John's statements of sanctified love. There never was another book like it, and from beginning to end it has upon it the stamp of its Author.

Wakarusa, Ind.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since the word "doctrines" (in plural form) is never used in Scripture except in reference to the doctrines of men, is it proper to use the term we so often hear: "The fundamental doctrines of the Bible?"

If it is proper to use the term, what are some of the non-fundamental doctrines of the Word of God? J. E. K.

1. While the plural form of the word "doctrine" is not found in Scripture as applied to the teachings of Scripture, there is nothing in Scripture which would condemn the use of it in this form, depending upon how it is used. For instance, I Tim. 3:16—"Take heed unto thyself, and unto the **doctrine**; continue in **them**—" The first word underscored refers to Christian doctrine as a system; hence singular: the second, as a system embracing the tenets of faith set forth; hence plural. Whether you should use this word in the singular or plural form, depends upon how you use it in the sentence. Another illustration is furnished in Hebrews 6:2, where four different doctrines are enumerated. If the implied words were supplied the sentence would read: "The doctrine of baptisms, and (the doctrine) of laying on of hands, and (the doctrine) of resurrection of the dead, and (the doctrine) of eternal judgment"—four distinct Christian doctrines listed under the general head of "doctrine."

2. A Christian doctrine is fundamental when it serves as the foundation upon which other doctrines related to it rest. In this sense it may be proper to speak of fundamental and non-fundamental doctrines; and it is in this sense that we sometimes speak of "the fundamentals of the Christian faith." But this classification furnishes no foundation for the thought of some Christian doctrines being "non-essential," for "All scripture is given by inspiration of God," and there are no "non-essentials" about any of His teachings.

Please explain I Cor. 11:16. Has this reference to the prayer head-covering or to something else? E. S.

I Cor. 11:16 is Paul's concluding observation and admonition in the discussion of the prayer head-covering. He has discussed the points and issues involved, and now concludes by reminding the contentious man that the thing for which he is contending has no place or standing in the Christian Church.

PRECIOUS PERSONAL PRONOUNS

"Who will fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21).

How the Holy Spirit loves to play upon the personal pronouns that relate to Christ! The following four "hims" are very precious in their relation: "meet him," "see him," "like him," "with him." To meet Him is good, to see Him is better, to be like Him is best, and better than the best is to be with Him, for that ensures the rest. Oh, it will make our heaven heaven to meet Him and see Him, and look into that face which was once marred more than any man's; to see that face lit up with the glory of God and not only to see Him, but to be with Him; not only to be alongside of Him, but be like Him!—F. E. Marsh.

DIVINE DELIVERER

"The Lord will deliver him in time of trouble" (Psa. 41:1).

I, too, have my prison house, and only the Lord can deliver me. There is the prison house of sin. None but the Lord can bring me out. There is the prison house of sorrow. And none but the Lord can bring me out. And there is the prison house of death. My Master is Lord of the road.—J. H. Jowett.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—We are glad to inform you that Sister Malinda Liechty, former worker here, has returned and taken up her duties as superintendent of nurses. We all welcome her.

Sister Fanny E. and Sister Fanny A. Bontrager, who have given five months of acceptable work here in the laundry, are returning to their homes in Hutchinson. Sisters Florence and Stella Hostetler of Harper, Kans., have come to fill their places. Sister Ida Kauffman of La Junta has also begun as a kitchen helper.

In about one week Sister Mary Erb will come and take up the duties as teacher in practical demonstration. Our Sanitarium is well filled. The Hospital is not quite so full. We have been quite busy the past month, however.

Sept. 15, eight of our nurses go for affiliated work in Denver.

With the healing of the body, we are also glad to be able to testify concerning Christ who can heal the soul. A large, portly man came to the desk the other day and said that he found the Savior here some months ago when he was with us as a patient and that he has been preaching the Gospel in the prairies south of La Junta ever since. The Lord has been using him in a way unknown to us. Pray for us.

Sept. 3, 1932. Allen H. Erb.

Knoxville, Tenn.

(709 University Ave.)

Dear Herald Readers, Greeting:—We feel to "praise the Lord for His goodness, and for His wonderful works to the children of men." We are glad to state that the work here is going on as usual and is encouraging, even though there are a few dark clouds mixed in with the sunshine of God's love. Attendance in Sunday school is keeping up real well during the hot season. The average is as good or a little better than it had been in the winter months. We are also glad to see a little change for the better for the unemployed. The factories are running better again, some running about full time, which gives employment to a number who have been idle. However, there are still many unemployed people who have to depend on charity.

Sister Nannie Showalter of Broadway, Va., was appointed at our annual Board meeting during the Virginia Conference week in August as a worker for this place. Her services are much appreciated.

We were very favorably surprised on Sunday evening, Aug. 21, when, just about thirty minutes before time for services, a car drove up in front of the Mission Home with the following passengers: Brethren Albert L. and Titus Rutt of Elizabethtown, Pa., with Bro. Jacob L. Rutt and wife, returned missionaries from South America. The two former brethren met Bro. and Sister Rutt at New Orleans and brought them this far. Bro. Jacob L. Rutt preached a very impressive sermon to us the same evening.

The next day Monday, Aug. 22, Albert and Titus Rutt left for their home, and Bro. Jonas W. Ebersole and wife accompanied by George Mowery all from Lancaster, Pa., arrived here in their auto to take Bro. and Sister Rutt to Pennsylvania. On this same evening, Aug. 22, Bro. and Sister Rutt talked to a very appreciative audience which almost filled the church, on the work in South America. Many expressed themselves as enjoying the talks by our missionaries and wished only that they would have talked longer or remained with us for another night. They left early the next morning for Pennsylvania. May God's blessings accompany them wherever they go while here in North America.

In His service,

Sept. 6, 1932. Hiram Weaver.

Norristown, Pa.

(19-21 W. Marshall St.)

Greeting in Jesus' Name:—"The Lord has done great things for us, whereof we are glad." We held our harvest meeting Aug. 21. Truly we have many things to thank God for—both spiritual and natural blessings. Again we wish to thank those who remembered us with vegetables and fruit.

Working conditions are not much better in the town. The needs of the people are many. As workers with Christ we see deeper than natural needs. Many have been living away from God. They are so slow to see their need of Jesus and His great love and concern for them.

We trust that God will burden every reader to pray for lost souls in this town. The temptation and environment are wicked, but prayer changes men and women's hearts by God's Spirit and Word. We are longing to see more souls saved—those in the Church who are cold and indifferent, and those in the world.

Our attendance in S. S. and church has been a little better. We wish to thank all those who have been giving the S. S. scholars a week in your homes. They all enjoyed it so much, and it has been a real help to all. We felt sorry for the 14 boys who were disappointed. Pray for the work at this place.

Sept. 7, 1932. Cora Landes.

Reading, Pa.

(1202 Windsor St.)

Dear Readers:—We are thankful to our heavenly Father for His help in the past. More and more do we realize the need of His help for the future.

Since our last writing a change has been made in superintendents. Sunday evening, Aug. 28, we had an inspirational song service. Between 6 and 7 o'clock we had open air singing. Later in the evening we sang in the church which was followed by a testimony meeting at which time Bro. J. B. Gehman gave his farewell talk and laid down the work after giving 10 years of his life as Supt., of the mission work at this place. The congregation unanimously expressed their appreciation to Bro. and Sister Gehman for their labors of love these many years, by arising to their feet.

Bro. and Sister Luke Horst of Ephrata have come to take the place that Bro. Gehman's vacated. The congregation also welcomed Bro. and Sister Horst, and wish them God's blessing in their new undertakings.

Our S. S. attendance is good at present. We expect an increase again during the coming months. The average attendance for the last month was 173.

The brethren who served on the Y. P. Meeting program as speakers during the past month were: John Mosemann, Jr., Daniel Weaver, Peter Martin and Elam Hartz. We appreciate the help of these brethren.

We also were glad for the visit of Sister Melinda King of Harrisonburg, Va., on Aug. 14. We are thankful for the help and interest she has given us in the work.

Sunday evening, Sept. 11, we expect to have Bro. and Sister Rutt, returned missionaries from South America, with us in our evening service.

Sept. 25 will be another date for an inspirational song service to be held here. We again expect to do open air singing. We would be glad for anyone, especially the young people, to come and take part in this work to bring the message in song to the unsaved, to bring comfort and cheer to the lonely.

We thank you for your prayers in the past, and ask you to continue to remember us at the throne of grace.

Till He comes,

Sept. 8, 1932. Lizzie Musser.

The burden that is laid upon us is the burden of lost souls.—Ezra Bender.

BRIEF MISSION NOTES

Compiled by J. B. Epp, Hesston, Kans.

For the Gospel Herald.

(To be used as a part of your daily prayer and praise calendar)

Africa

Egypt: Scriptures are being purchased in the highways and byways. "And my Word shall not return unto ME void."

North Africa: Desert oases are being visited by mission bands. Moslems, Jews, and Italians are being evangelized.

South: New openings are reported especially in answer to prayer. Pray on!

West: French colpolteurs knowing the native languages are penetrating Senegal and the Sudan. Former German work is being revived.

East: Italian authorities allow no new foreign missionaries. This brings more native Christians to the front in evangelism. Even women are evangelizing heathen villages. In one province 81 self-supporting schools have been erected by the native Christians. Let us praise God for all this!

Abyssinia: The old Gnostic heresies are reviving. A split has resulted in the Church. As a result many more now are inquiring for the "Truth." Rom. 8:8.

DIRECTING LITTLE FEET TO FOLLOW THE FOOTSTEPS OF JESUS

By J. D. Mininger

For the Gospel Herald.

Jesus took a little child and set him in the midst of them.—Mark 9:36.

"Save an aged person, and you save a child; save a child, and you save a soul, plus a life of service."

At a testimony meeting, A and B tell what the Lord Jesus has done for them. A says: "I have found a glorious Saviour in the person of Jesus Christ. He has saved me from a miserable life of drunkenness and debauchery of the lowest type."

With a smiling face, B gets up and tells how glad he is for A's testimony. "But," says he, "Jesus has really done much more for me than He has for A. He has kept me out of all those sins in the first place. When I was but a child," continues B, "the Lord graciously provided me with a winsome, sweet-spirited, Christian teacher. She made me acquainted with the same Christ that enriched and adorned her life. **This saving knowledge of Jesus Christ has meant more to me than the wealth of the whole world."**

This, in short, is the purpose of the week-day Bible school as carried on by the Mennonite Gospel Mission in Kansas City.

I am sure that you have often thought of the value of a little child—of the wonderful possibilities there are for good or evil—depending largely upon the teaching and influences which are brought to bear upon his life. You have thought of this before, but perhaps lately other things have appealed to you as being of so much more importance. When Jesus was here, He placed the "child **in the midst.**" During these trying days it is so easy to become short-sighted and place the child on the out-skirts. If the devil can get us to become so interested in things that we overlook the child and his spiritual needs, he has won a great victory, for he can then claim the next generation.

We cannot place too much emphasis on the conservation and evangelization of children. Children growing up now need the Gospel as never before. Temptations are placed before them of which their parents know nothing. The child without the background of Christian teaching is not only bewildered; he is helpless. He has nothing stable and permanent to which to anchor his life.

Does it concern you that according to statistics two-thirds of the Protestant children and youth of America receive no religious instruction and the one-third which are reached receive only about thirteen hours of religious instruction each year? Any kind of program which will help to reach those two-thirds and improve the instruction and evangelization of the remaining one-third is certainly worthy of the support and backing of the Mennonite Church.

The week-day Bible school which is conducted and supported by the Kansas City Mission does that very thing. During most of the school year the children are dismissed from the public schools one session a week—usually an hour and a half. They come to our Mission and are given the Gospel by trained and consecrated teachers. They are instructed in the meaning of the Christian life and an effort is made to lead them to make an intelligent choice of Jesus Christ as their Saviour and Lord.

Let me give you an idea as to the influence of the Bible school on the lives of the boys and girls. On the closing day of school last spring the teacher of the sixth grade boys asked them to write out what Jesus really meant to them in their every-day lives. Following are a few of their testimonies:

"Jesus means a friend that I can depend upon, a comrade that will do anything for me, a Saviour who died for me and only expects me to do and be right in payment."

"Jesus means to me my Saviour, Guide, and Leader. He died on the cross that we may be saved from our sins. Jesus is my Guide. He guides me through troubles. He is my Leader. He tells me where to go and leads me in the right paths."

Some one has truthfully said: "To teach a little child is like engraving on steel, and to teach an aged person like writing on water."

The week-day Bible school has also proven to be a real feeder to our Sunday school and church as well. Some time ago, a man was at one of our meetings (through the influence of the W. D. B. School) who had not been in church for 17 years. A nice young man, a former pupil in the week-day Bible school is at this time an applicant for baptism. Does it pay?

To teach God's Word to over 275 children each week, as noted above, and to have a part in influencing that many lives for the right, is an opportunity that we cannot afford to pass by.

As you may readily see, to operate a school of this kind requires a great deal of work, takes more workers than would otherwise be necessary, and incurs a great deal more expense. The week-day Bible school has been operating seven years, and each year God has wonderfully supplied both workers and funds. These children need to be saved for Christ and His Kingdom, and **we believe that God wants us to go forward again this year with this great work, though the funds to carry on are not in sight.**

We believe that you are interested in the little ones upon whom Christ placed supreme value. Will you cooperate with us in prayer and ask our Lord what He would have you do to help to make it possible to continue His work among the neglected children of Kansas City?

Free-will offerings for this work may be addressed to the writer at Kansas City, Kans., 2409 Farrow Ave.

THE REALLY POOR MAN

A man is poor—
If he is without friends.
If he has a guilty conscience.
If he has lost his grip upon himself.
If he is selfish, uncharitable or cruel.
If his mind and soul have been neglected.
If he has traded away his character for money.
If his wife and family do not love and respect him.
If worldliness has caused him to lose fellowship with Christ.
If making money has crowded out the cultivation of his spiritual life.
If love of money has hardened him until the love of Christ and His Gospel does not stir him to do his best for missions.
If all his investments and possessions are laid up on earth and he has no treasures in heaven.—Watchman-Examiner.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

CHOOSE THOU THE PATH FOR ME

By Blanche Brenneman

For the Gospel Herald.

'Twas only a tree by the river's brink,
But its foliage was grand to see;
It sheltered birds from rain and sleet,
And the lowing herd from summer's heat,
'Twas really a lovely tree.

'Twas only a flower beneath the grass,
But its fragrance was rich and rare;
It looked toward heaven with a shining face,
Contented and happy in its place,
For God had planted it there.

Yes, only a tree and only a flower,
But doing the bit they can,
Not wishing to be in a different place,
Nor for a different leaf or face,
Just happy to be in God's plan.

Dear Lord, if even flowers and trees
Are happy when they can be,
Within Thy Holy plan and will
Their lowly missions to fulfill,
Choose Thou the path for me.

Elida, Ohio.

THE FAMILY ALTAR

The family altar in the patriarchal home was central, and was of most vital concern. Personal religion was the distinctive condition among the faithful from Adam to Noah; family religion was the outstanding condition at the time of Abraham, Isaac, and Jacob, and national religion characterized the Hebrew people from Moses to Christ.

The lesson for us as the individual, the family, and the nation is that each one needs the religion of the Bible.

Abraham built an altar when he reached the promised land, and then Jehovah appeared unto him. It was about the altar that God gave him those great and far-reaching promises, and at his Hebrew home the altar was the chief thing about his tent, and there, under the oaks of Mamre, the angels of heaven came down and enjoyed his hospitality, fellowship, and confidence.

Without the altar in Sodom, Lot and his family went to ruin, with the cities of the plain. Had he kept up the altar, it would either have taken him out of Sodom or it would have taken religion into Sodom.

The altar, for over three hundred years in the family of the patriarchs, kept alive the religion that brought hope to humanity in the midst of the vilest heathenism.

Jesus was received into the home of Mary, Martha, and Lazarus with a welcome. His abode was made congenial, and He tarried there often as their guest. They were taught by Him the lessons of His kingdom. He gave them His promises and His revelations, He comforted them with the truest loving sympathy, He raised Lazarus from the dead and restored him to his bereaved sisters, and He developed in them spiritual devotion and insight into the unseen. Christ received into our homes everywhere to-day will do as much if given the same sort of welcome. In the present struggle of the church, in this era of world reconstruction, in order to secure the revival power in general, and to give the Christian religion a strong grip upon the lives of the people, we must have religion in the home, and our sons and daughters must be brought up around the fires of the family altar.

Three points are essential in family worship:

Let the leader or leaders in the home daily gather all the members of the family together for worship under favorable conditions.

Let a suitable portion of God's Word be read, adapted to all.

Let prayer be offered, and let all the family be represented in the service.

It is a most fortunate condition, in founding a home, when the bride and groom see eye to eye, and they join hands in erecting the altar of prayer when they first establish their new home.

After half the family is half reared it is late, and more difficult, but more necessary. Then let the father and mother and the children join hands in the new covenant of religion in the home and in keeping alive their newfound salvation.—E. W. Curtis.

THE PICTURE I WOULD PAINT

The man who can paint the innocence in a child's smile, the purity in a woman's eyes, the loving tenderness lurking in the drawn corners of a stern man's lips, is the world's greatest artist. His model is in his heart. He can have no other.

I can not draw a straight line. I can not amuse the youngsters who play at my knee by making a picture in any wise resembling a dog or a cow. By dint of Herculean effort I can draw what I proudly think looks somewhat like a house, with square doors and windows; but the wisp of smoke I add (with a Spencerian flourish) atop the chimney, is usually taken by the juvenile spectators to be a pig's tail. Yet I would rather be an artist than anything else in all the world.

In my mind's eye I can see the picture I should like to paint. There is a doorway as a sort of frame for a mother and a little girl. The love light is shining in their eyes, their faces are aglow with welcome. Up the lane, toward the house, comes he who is King of the little household, monarch of all he surveys. A tousled haired youngster is enthroned on one of the big horses coming in from the field, while a younger brother rides astride his father's s h o u l d e r s — shoulders stooped but a little since the day's toil, now straight and squared, because love has thrilled the man anew. Father and boys are waving to the mother and girl who stand in the doorway, through which streams the welcoming light of Home. They call cheerily to each other, these loved and loving ones. The peace of night falls again over that humble, yet glorious castle of Love and Faith and Hope.

There would have to be a companion picture, to get it all in. A little brood is gathered about the father's knees, while the mother does her chores nearby. The brood listens eagerly while the father reads or tells such stories as children have loved since the beginning of time; childish eyes grow big, but there are strong arms nearby to protect, and fear vanishes. Slowly but surely the father leads them on, from King Arthur to Him who is Lord of lords and King of kings. Night comes on apace. The stars come out. The stairs creak. The little brood gathers closer. Mother joins the circle. And the heads of all, old and young, bend low, while a deep, tender voice, supplemented by childish treble, intones "Our Father, who art in heaven." Then one by one the little folks go "piggy-back" up the creaking stairs to bed.

Who can paint such a picture? Yet who can not see it in his mind's eye? The man who can not see it has lost two-thirds of his life; the woman nine-tenths. There are no tears hot enough to drown that picture from our memory.

You say it can not be painted; there are problems of technique which can not be overcome. Our art will not be Art until such a picture is painted. Our life will not be Life until such a picture is in every man's and every woman's mind, visible alike in the light and in the dark.

"He who is far from home is near to harm." As the journey ends, and we pass through our own door, that peace which passeth understanding settles down upon us. We drop the pack from our shoulders. We are free men again. Behind the closed door is the solace of sympathy, the tenderness of love.

"This be the verse you grave for me,
Here he lies, where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

—Sel. by P. R. K.

SUNDAY SCHOOL LESSON

Lesson for Sept. 25, 1932—Deut. 32:48-52; 34:5-8

DEATH AND BURIAL OF MOSES

Golden Text.—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Introductory.—This quarter's lessons are not closed with a review lesson covering the lessons of the quarter, as is usually the case, yet the narrative telling of the death and burial of Moses is an appropriate climax to the entire series which may well answer the purpose of a review lesson. Moses was not a perfect man, as we are informed in this lesson, yet his consecrated life proved to be so rich in fruit that God signally honored him in his burial. Well may we pause at this point and review the events of his life. And in reviewing his life we also review the life of his people.

God's Final Conversation with Moses (32:48-52).—The Lord came to Moses and told him of his approaching death. His course in life had been run. The children of Israel had now been prepared to enter the promised land. Moses had been their faithful leader during the last forty years, and was now about to be gathered unto his fathers. But because of his transgression at Meribah, where he had smitten the rock instead of speaking to it, as God had directed, he was not permitted to enter the promised land. As we meditate upon God's message to Moses upon this occasion we are impressed:

1. With the faithfulness of God in providing for His own. As God was with Moses in life, He was now with him in death. Faithfully, lovingly, frankly, He reminded Moses of his merits and demerits; and as He had been the Guide of Moses during his long and useful life, He was now to be his Comforter in the time of death.

2. With the reward of the faithful. God took him upon Mt. Pisgah and there gave him a view of the land of promise which Moses had so earnestly longed to see. It is typical of the view of the saint of the heavenly land of promise, which God has in store for all that love and obey Him.

3. With the justice of God. Moses was a man of exceptional loyalty and faithfulness to God. But he had sinned, and God called him to account for it. Because he had transgressed against God in smiting the rock at Meribah instead of speaking to it as God had commanded, he was deprived of the privilege of entering Canaan. "We must all appear before the judgment seat of Christ."

4. With the mercy of God. The justice of God does not stand in the way of His mercy. Moses was judged for his act of disobedience, but that did not stand in the way of forgiveness when Moses had repented of his sin. The way in which God stood with Moses to the end of his journey, the appearance of Moses with Christ and with Elias upon the Mount of Transfiguration, and other references to Moses before and after his death, make it a clear case that while Moses was deprived of the privilege of entering Palestine he was accorded the more glorious privilege of entering the eternal Paradise of God. The great question is not, Have we sinned? for "All have sinned and come short of the glory of God;" but, Have we repented of our sins and thus regained our position of favor and friendship with God?

Death and Burial of Moses (34:5-8).—Moses having run his course in life, he fulfilled the law of God by returning to dust. "So Moses the servant of the Lord died there in the land of Moab." God did him the special honor of personally burying him; something that He has not done for any other human being. We are specifically told where the Lord buried Moses, yet to this day no one has ever found his remains, or the exact place of his burial. It is well that it is so. Being the greatest of all prophets (Deut. 34:10-12), the only being, outside of Christ, to be honored with the position of dispensational mediator between God and man, the greatest lawgiver, outside of Christ, that the world has ever known, idolatrous man would long ere this have made an idol of him had they known the exact place of his burial. At the ripe old age of an hundred twenty years, this faithful leader of men and servant of God was committed to the grave. The fact that "his eye was not dim, nor his natural force abated," proves conclusively that the sole cause of his death at this time was the fact that God denied him entrance into the promised land because of his sin at Meribah, and is a continual reminder to us that we will never, in this world, rise so high in the realms of spiritual life and experience that we will not be called to account for any sin we may commit, however small that sin may be.

The children of Israel sincerely mourned the passing of their leader. For thirty days they wept over his death in the land of Moab. The days of weeping ended, they turned to other matters, preparing to enter the promised land under another leader, Joshua, whom God had chosen as the successor to Moses.

Here our series of lessons in the study of the history of Israel ends, the lessons of the next quarter being a series of topical studies connected with New Testament teachings.—K.

Bible Meeting Topic

DEALING WITH EXCUSES.—Luke 14:16-24

Topic for September 25

MOTTO

"Inexcusable."

OUTLINE STUDY

I. Excuses That Do Not Excuse.

1. Excuses for sin:
   a. Adam and Eve.—Gen. 3:9-19.
   b. Aaron.—Ex. 32:21-24.
   c. Saul.—I Sam. 15:21.
2. Excuses for not accepting or serving Christ.
   a. Weakness.—Ex. 3:11-4:10.
   b. Poverty.—Judg. 6:15.
   c. Inexperience.—Jer. 1:6, 7.
   d. Slothful fear.—Matt. 25:24.
   e. Preoccupation.—Luke 14:18-20.
3. Present-day excuses for refusing Christ.
   a. "I know I ought,—but."—Luke 12:47, 48.
   b. "I am afraid I can't hold out."—II Cor. 12:9; Jude 24.
   c. "I don't understand enough."—Jas. 1:5.
   d. "My near friends object."—Luke 14:26.
   e. "The way is too hard."—Matt. 7:13; Psa. 9:17.
   f. "I expect to some other time."—Heb. 3:12, 13.
   g. "I don't know what Church to join."—Jno. 7:17; 10:27, 28.
   h. "My parents didn't."—Ezek. 18:2-4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Excuses Are Pretended Reasons:
   a. Excuses for Disobedience.
   b. Excuses for Not Accepting Christ.
   c. Refusing to Serve.
2. The Real Reason Condemns the Excuse:
   a. "I will not do it."
   b. "I love my own way."
   c. "I am too lazy or too proud."

For Seniors.

1. The Hypocrisy of Excuse Making.
2. Finding the Cause Back of the Cloak.
3. What Will Men Do When the Hiding Place Is Swept Away?
4. Excuses Answered.

PERSONAL THOUGHT

Let us renounce in our hearts the hidden things of dishonesty and yield our lives to the truth without seeking self-justification.

SEED THOUGHTS

Don't hunt through the Church for a hypocrite. Go home and look in the glass. Hypocrites? Yes. See that you make the number one less.—Sel.

A man who hides behind the hypocrite is smaller than the hypocrite.—W. E. B.

Excuses are a refuge of lies that shall all be swept away before God's judgment and leave the foolish maker of excuses without hope.

Remove the last semblance of an excuse from the excuse maker and he will still refuse to do his duty.

The excuses of Adam and Eve did not save them from the loss of Eden, and excuses will not deliver us from the consequences of neglect and sin.

The Word of God is "sharper than any two-edged sword;" and we should be careful how we use it.—A. B. Stoltzfus.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, SEPTEMBER 15, 1932

Field Notes

A brother writes under date of Sept. 5: "Bro. D. D. Miller is holding meetings at Versailles, Mo. Next week, at Garden City, Mo."

Orders for supplies for Sunday school literature are coming in at a satisfactory rate, and we are in position to fill these orders promptly as long as the supply lasts.

If previous arrangements were carried out, Bro. S. E. Allgyer of West Liberty, Ohio, filled the regular appointments at Spartansburg, Pa., over the week end of Sept. 11.

Bro. James Saylor of Hollsopple, Pa., filled the regular appointments at Rockton, Pa., on Sunday, Sept. 4. At this time one young sister was received into fellowship by water baptism.

A meeting of the Executive Committee of the Ohio Mennonite and Eastern A. M. Conference was held last week at Martins Church near Orrville, Ohio, in the interests of the Cause in that conference district.

The annual meeting of the Iowa-Nebraska Conference was held last week at the Sugar Creek Church near Wayland, Iowa. It was well attended by the Conference members of the district. The local congregation, and also those of the nearby communities, was well represented. M.

An all-day minister's meeting was held at Wayland, Iowa, on Tuesday of last week just previous to the Church Conference at that place. The evening service was closed with a sermon by Bro. J. W. Shank, missionary on furlough from South America. M.

The annual Workers' Conference of the Iowa-Nebraska district followed the Church Conference at that place last week. A number of helpful topics were shown on the program with a well selected list of speakers. An interesting and well attended meeting was in prospect. M.

Change of Address.—Bro. and Sister David A. Good, from Elida, Ohio, to Nampa, Idaho, 523 17th Ave. N. Brother and Sister Good had previously spent a year or more at Nampa. May their stay at Nampa contribute both their own improvement in health and to the strengthening of the work at Nampa.

Among the visiting ministers from other conferences who attended the annual meeting of the Iowa-Nebraska Conference at Wayland, Iowa, last week were J. M. Kreider, Palmyra, Mo.; A. C. Good, Sterling, Ill.; J. S. Shoemaker, Dakota, Ill.; Simon Litwiller, Delavan, Ill.; Frank Martin, Ft. Wayne, Ind.; J. W. Shank, Pehuajo, Argentine. M.

A program of the Christian workers' meeting to be held at the Mennonite mission in Altoona, Pa., Saturday evening, Oct. 1, and Sunday, Oct. 1, is before us. Among the names listed we notice representatives from Johnstown, Hollsopple, Allensville, Belleville, Scottdale, Altoona, Lancaster, Frazer, Richfield, Maugansville, and Pinto.

The Change at Reading.—As will be noticed in the letter from the Reading Mission, published elsewhere in this issue, a change has been made in the superintendency of that mission. After ten years of faithful service, Bro. and Sister Gehman retire, and Bro. and Sister Luke Horst are serving in their place. May the blessings of the Lord attend the labors of love, of both the Gehmans and Horsts.

Among recent visitors at the Publishing House were John C. Wenger of Telford, Pa., Esther Smucker of Tiskilwa, Ill., and Edna Weber of Harleysville, Pa. Bro. Wenger was on his way to spend the present school year in Goshen College. Sister Smucker was on her way home from Philadelphia, Pa., after completing her medical course, and Sister Weber was accompanying her.

A Brother writes from West Liberty, Ohio: "Brethren Jonas D. Yoder and John Zook of Belleville, Pa., were welcome visitors at the Oak Grove Church on Sunday, Sept. 4. Bro. Yoder preached in the morning, and Bro. Zook assisted. In the evening they both took part in the services at the South Union Church. Their visit and services were appreciated, and we invite them and others to come again."

The farewell meeting held over the week end of Sept. 4 at New Wilmington, Pa., with Sister Minnie Kanagy, a member of that congregation who is soon to return to India to continue her missionary labors, was well attended, with a marked interest from beginning to end. May the Lord bless our sister in her labors in the foreign field, as well as the congregation which for years has been her spiritual home.

Bro. C. F. Derstine of Kitchner, Ont., expects to spend several weeks among different congregations in Kansas. Following is a schedule of addresses where mail may reach him:

Kansas City, Kans., Sept. 20.
Hutchinson, Kans., (Yoder Cong.), Sept. 21-27.
Greensburg, Kans., Sept. 28—Oct. 4.
Protection, Kans., Oct. 5-9.
Crystal Springs, Kans., Oct. 10, 11.
Harper, Kans., Oct. 12, 13.
Kansas City, Kans., Sept. 20.

Correspondence

Birch Tree, Mo.

Dear Herald Readers:—Since our last writing we have had a number of visitors with the congregation here: Bro. John and Sister Clara Shank and Sister Frances Maginnis of Versailles; also Bro. Noah Detwiler and two children and Sisters Hannah Bissey, Salome Johnson, and Mary Yoder, all of Cherry Box. Bro. Shank favored us with three messages while here.

We thank and praise the Giver of all good and perfect gifts for the privilege of attending Conference; also for the pleasure of worshiping with a number of congregations to and from Conference and the opportunity of visiting in so many different homes of like precious faith. May God bless the work of our church everywhere.

Aug. 29, 1932. Mae Cowan.

Elkhart, Ind.

(Olive congregation)

"Oh give thanks unto the Lord, for he is good; for his mercy endureth forever. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." Certainly we ought to rejoice.

We have enjoyed visits from a number of ministers since our last letter. Bro. Daniel Kauffman brought us a timely message. Bro. D. J. Johns spoke on marriage and courtship. Bro. Amos Hostetler spoke on Sunday school work. Brethren N. H. Mack and A. A. Landis spoke from Rom. 1:16 last Monday evening. May we take heed! Bro. D. A. Yoder is in Ontario at present laboring for the upbuilding of His cause and Kingdom.

Apparently the Lord's return is near at hand. Are we ready?

Sept. 5, 1932. H. N. Yoder.

Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Precious Name:—We are greatly rejoicing for the revival in our community. There were 29 public confessions, mostly young people and middle-aged parents. Bro. John R. Mumaw of Harrisonburg, Va., was the evangelist. We are so thankful that the Holy Spirit accompanied Bro. Mumaw here with much power. Sinners spent sleepless nights in tears before giving up. Prayers were answered. Those whom we have long prayed for yielded and began confessing their sins and making their wrongs right, which was the manifestation that they had been with Jesus. Paul planted, Appolos watered; but God gave the increase. We believe our revival was the result of the prayers and labors of many, some of whom have gone to their reward. We praise God for it all. We beg you to pray for each one who has named His name that they may be faithful unto death.

The attendance at Sunday school the following Sunday after the meetings were closed, was 104. Everybody seemed so bright and happy. It did our hearts good to see the young and old come in to Sunday school. It seemed they all sang with "the Spirit and the understanding also." We especially ask you to pray earnestly for the problems we are confronting now.

Yours in His glad service.

Sept. 5, 1932. Lydia Bumbaugh.

Miner's Village, Pa.

Greeting in Jesus' blessed Name:—We are enjoying the blessing of God upon the work at this place. "The Lord hath done great things for us, whereof we are glad." The Spirit is sending us living messages through the brethren who preach to us. Spiritual food is given plentifully; enough for all the village. We are sad to see so many who left their portion go unused. "Whatsoever a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting."

The following brethren preached for us in August: Henry Lutz, Walter Charlton, John Weaver, Joseph Boll. We also enjoyed the presence and testimony of numerous other brethren. Bro. John Weaver conducted Bible study on Aug. 21 and 28. This was greatly appreciated, especially by the village members and friends of the Gospel.

Prayer meetings are well attended and the interest is good. This is an avenue wherein much can be accomplished—an opportunity where all can testify, and many homes can be reached, the influence of God's children extending in many ways.

We have one applicant under instruction at the present time; a boy 11 years old. We rejoice in that. When the children answer the call, there is a future for the Church.

Pray for the church at this place, that she may keep herself pure and unspotted, a fit bride for Christ. The people of God at this place have many trials and temptations, and only by the grace of God can they overcome the enemy. Therefore, pray for us that we may stand firm and remain a "peculiar people, zealous of good works."

The Sunday school attendance for August averaged 141. We enjoyed the presence of workers from other parts of God's vineyard. Visitors are always welcome and appreciated. Come one and all, "and we will do thee good."

A laborer in His vineyard,

Sept. 6, 1932. B. W. S.

New Holland, Pa.

To the Herald Readers, Greeting:—We reached home safely yesterday, in good health, after an absence of eleven weeks, having traveled through fifteen states and three provinces, visiting many churches. Some few desired to hear from us when we returned home, so we write this letter that all who are interested may hear and know. We attended the conferences at Duchess, Alta., and Crystal Springs near Harper, Kans. To the question, "How did you find the churches?" this is the reply of my heart's conviction. The Church still lives. The ministry in the conferences which we attended were deeply concerned about the welfare of the churches. So long as the ministry remains humble in spirit there is hope that the body of the Church shall live. It would hardly be prudent to write in detail on this question, but I would say that the fellowship we enjoyed was very encouraging. We generally felt such a heart-touching closeness that it pained us to leave, which made us think of the great home-coming when there shall be no more parting.

A feeling of admonition and gratitude again and again seizes our hearts toward God, when we think of His guidance and protection on so long a journey and the health and bodily strength He granted us to hold and to endure.

We are also thankful that we may expect to meet those with whom we labor and love in the home field.

Bro. Landis returned by train from Indiana, not feeling so well. He is not present to express himself, but I am sure that he would endorse the sentiments of this letter if he were present.

May the good Lord bless His children everywhere with heaven's choicest blessings.

Rejoicing in His service,

Sept. 7, 1932. Noah H. Mack.

Denbigh, Va.

Dear Brethren and Sisters:—We are thankful to our heavenly Father for blessings spiritual and temporal. We were glad for a recent visit from Bro. Lewis Showalter of Broadway, Va., who preached for us on Wednesday evening, Aug. 17.

Bro. R. J. Shenk of Washington D. C., formerly of this place, was here during the week of Aug. 21-27 and preached three sermons for us.

On Aug. 30 he returned here to hold a series of meetings at our little mission in Newport News. The interest has been good though the attendance is small.

Beginning with the first Sunday in August, we temporarily discontinued our Y. P. Meeting in order to give the time to ministers. Bro. Daniel Shenk has been preaching every Sunday evening on "The Holy Christian Life." Bro. Geo. R. Brunk is expected to use about a month's time on the subject of Doctrine and about a month on Prophecy.

Bro. Brunk is just recovering from a tonsil operation.

Sept. 7, 1932. Henry M. Shenk.

HAPPINESS

By Irene Mae Conrad

For the Gospel Herald.

In these days one notices the sad faces of many who were once happy acquaintances; and the question arises in my mind, Why are people happy in prosperity, and most of them unhappy when circumstances are adverse?

"'Tis easy enough to be pleasant,
When life goes along like a song;
But the man worth while,
Is the man who can smile,
When everything goes dead wrong."

From this little treasured verse by Ella Wheeler Wilcox, repeated by so many and practiced by so few, one can conclude that it is the worthwhile folks who are pleasant, happy, and calm in soul regardless of the storms that rage without.

Happiness is not an essential of life, but it is an important factor; so im-

(Continued on page 509)

Miscellaneous

HORNETS!

(Tune: "This is like Heaven to me.")

When the Canaanites hardened their hearts against God
And grieved Him because of their sin,
God sent along hornets to bring them to time
And to help His own people to win.
The hornets persuaded them that it was best
To go quickly, and not to go slow;
God did not compel them to go 'gainst their will,
But He just made them willing to go!

Chorus—He does not compel us to go (no, no!)
He does not compel us to go;
He does not compel us to go 'gainst our will,
But He just makes us willing to go!

If a nest of live hornets were brought to this room,
And the creatures allowed to go free,
You would not need urging to make yourself scarce:
You'd want to get out, don't you see?
They would not lay hold, and by force of their strength
Throw you out of the window. O no!
They would not compel you to go 'gainst your will,
But they'd just make you willing to go!
—Cho.

When Jonah was sent to the work of the Lord,
The outlook was not very bright;
He never had done such a hard thing before,
So he backed and ran off from the fight.
But God sent a big fish to swallow him up,—
And the story I'm sure you all know:
He did not compel him to go 'gainst his will,
But He just made him willing to go!
—Cho.

When Moses was sent to lead Israel out
To Canaan's rich fruit-bearing land,
Resisting His Spirit they worshipped a calf,
And refused to obey God's command.
God did not compel them to go to the land
Which with wine, milk and honey did flow;
But fed them on manna for forty long years,
Till He got them all ready to go!—Cho.

When Balaam was sent to the Moabite king,
And wanted things run his own way,
His mule, ever faithful, spoke at the right time,—
Made him willing God's voice to obey.
God can use any man, since He used Balaam's mule,
For He is mighty, you know;
He does not compel us to go 'gainst our will,
But He just makes us willing to go!
—Cho.

—Selected.

THE DESERTER

By Ruth Grove

For the Gospel Herald.

"A guilty deserter stood trembling,
Awaiting the sentence of death;
His heart full of turbulent terror,
And fear in each laboring breath.
'Well, Jack!' said the judge, 'have you no one
To speak just a word for you now?'
But Jack bowed his head for hope was now fled,
As the death-sweat stood out on his brow.

"A veteran stepped out to the forefront,
And held up an old, empty sleeve;
'Your Honor,' said he, 'Jack's my brother,
His case to your judgment I leave!'
The silent appeal of the veteran
The judge understood at a glance;
The old, empty sleeve was the pris'ner's reprieve—
The judge gave poor Jack one more chance.

"A rebel was I and a sinner,
No hope of escape could I see;
When Jesus, the man who was wounded,
Took up my redemption for me.
The five bleeding wounds and the thorn-marks
My great 'Elder Brother' endured;
These lifted my woe and saved me I know—
My perfect salvation secured.

"For I was that guilty deserter,
Deserving naught else but to die;
The penalty justice demanded
The law to my guilt must apply,
But God saw my good Elder Brother,
Bore wounds that I never could bear;
With love in a glance, He gave me a chance—
For Christ's sake He pardoned me there.

"The man who was wounded for me,
Gave me one more chance;
The wounds Jesus bore on the tree,
Gave me one more chance;
There was hope in none other
But my good 'Elder Brother,'
He gave me one more chance."

F. M. Lehman.

Oh! That I could bring to your minds a vivid picture of that "Elder Brother" as He stands before that Great Judge showing those five bleeding wounds and those thorn-marks that He bore for you and for me.

"Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). That is exactly what Christ did for us. He laid down His life, was hanged on the cross that our sins might be atoned for. What wonderful love that makes us willing to lay down our life for another.

I was once a rebel and a sinner. I could see no hope of escape. But Jesus, the Man who was wounded, took up my redemption for me. He bore those five bleeding wounds for me, for you. Just think how much He suffered as they were nailing Him to the cross. What must He have gone through as they were driving the nails through His hands and His feet. And then they thrust the sword into His side. How much pain He bore—and yet He patiently bore it all for you and for me. Would we willingly bear that much pain for our dearest friends? Yet, that is what Christ did for us.

How it must have pained the heavenly Father to see them treat His Son in such a way. Yet He knew that was the only way by which we could be redeemed. Our great "Elder Brother," the heavenly Father's only Son, despised the shame and endured the cross for us, so that on the day of Judgment we would have some one to say a word for us, some one to plead for us, that we might go free.

"For I was that guilty deserter, Deserving naught else but to die." A deserter deserves nothing else but to die. For the Bible says, "The soul that sinneth it shall die." If we sin we must pay the penalty. And yet, there is a Heaven provided Savior. If we accept Him He will stand by us on the day of Judgment.

God, the great Judge, will see Christ, our Elder Brother, standing there. He will notice the wounds that He bore. They are wounds that you or I could never have borne. Then with love in His glance the great Judge will pardon us there for Christ's sake.

"The man who was wounded for me,
Gave me one more chance."

He gives you and me one more chance. Will we accept it? We would be foolish if we did not. And yet there are many who do not seem to realize what it means to have an Elder Brother who has borne all these wounds for them. If we do not accept Him He will not be there on the Judgment day to speak for us and we will have to die for our sins. But if we accept Him, we will be given that one more chance.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). That **whosoever** is you, my friend. Believe on Him now while yet there is time.

"But He was wounded for **our** transgressions, He was bruised for **our** iniquities: the chastisement of **our** peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

Iowa City, Iowa.

WHEN?

By J. A. Ressler

For the Gospel Herald.

I am just now engaged in the pleasant task of doing final editing on a bit of missionary literature—putting in or taking out a comma here and there, or moving a period a few spaces—and a paragraph came under my eye that I want to lift from the possibility of missing the readers of the Regular Issue of the Gospel Herald. Here it is:

"Nor can we turn away from the serious problem which faces the missionaries who have families to support and to educate. We need also to re-study our policy as to self-support for the city missions and foreign churches so that funds can be used for expansion. In this same connection comes the question of native control in foreign missions. When are the natives able to administer their own affairs?"

Beginning our answer at the close of the paragraph, "Just as soon as the Indians and Argentineans are able to manage their homes and farms and gardens without foreign support; just as soon as they are able to decide questions of discipline among themselves by the light of the Gospel, without persuasion or coercion of missionaries; as soon as the indigenous forces go to work with the zeal that sent forth the missionaries, paying expenses from

indigenous funds, urged on by indigenous initiative—that soon and not a minute sooner."

That goal is the aim of all real mission work. It is the goal of the work in our foreign missions, our city missions, and our rural missions. The paid and supported missionary is a temporary expedient—in each locality. Having "ordained elders in every city," it is the business of the missionary to go to the "regions beyond." Whether this takes two years or two hundred years does not change the principle. It is the aim to strive for.

The paragraph quoted very aptly states the problem—how will we solve it?

Scottdale, Pa.

A TASTE OF WETNESS FOR WETS

A foretaste of what may happen should the 18th Amendment be repealed comes from wet Massachusetts. Within six months after the state legislature repealed its state enforcement act under the Volstead law, the wet mayor of Boston was compelled, for his personal safety, to obtain a license to carry a loaded revolver in defense against the forces he had helped to let loose. Conditions grew worse until in one week 23 persons were killed by drunken automobile drivers. Now Massachusetts has the most drastic law against intoxication in the history of the state.—Capper's Weekly.

THE MENNONITE SCHOOL AT GREENWOOD, DELAWARE

By Lorenzo Schlabach

For the Gospel Herald.

Judging from the number of inquiries that are made concerning our school here at this place, we believe that a write-up in these columns might prove of interest to many. Also, if our people were fully aware of the advantages to be realized by having our own schools there would perhaps be more inquiries, more praying along this line, and possibly in due time more private schools.

The reader will therefore understand that in writing this we not only hope to answer some of the questions people ask but also to arouse a still deeper interest in the possibilities when Mennonites will undertake the training of their own children, avoiding as far as possible handing them over to the world to be educated, and that in their most impressionable years.

The writer having been in direct touch with this school work only some 18 months, wishes to make proper acknowledgment for much of the information presented.

Beginnings

Those nonresistant people who have questioned the right of the school authorities to compel our children to salute the flag and pledge their defense of the country and its flag know how easy it is to be misunderstood. Naturally the first thought of those that do not agree with this position is that it is actuated by disloyalty savoring of red-ism.

During the school year of 27-28 the Delaware state law on flag salutation in the public schools was rigidly enforced. Consideration was sought by local church leaders, first of the local school authorities followed by interviews with state authorities but without success. The Peace Problems committee of Mennonite General Conference lent a hand, as also did the Society of Friends, but neither one succeeded in inducing a more lenient attitude towards our position.

An Ultimatum

The teachers at Greenwood received instruction from the state school board at Dover to enforce the flag salute law and if any failed to comply to expel them from school. Accordingly, soon after school hours began the next day most of the Mennonite children came trudging home with their books. Naturally this turn of events was rather disheartening, but

The hour before Day

is the darkest, they say. And who can tell but that God in His divine wisdom saw fit to lead to better things by way of the hard road of adversity. And who knows but that the time is not far distant when Mennonites generally will consider the education of their own children seriously and prayerfully. It is already generally agreed that when it comes to training above the 8th grade it is quite risky in many worldly institutions of learning. But it is to be questioned whether the foundation is not already laid in the grades in many cases for the pernicious and misleading teachings they encounter as they enter the higher levels of learning and we just fail to see it. As long as the tree is but a sapling hidden away among the undergrowth we are not so apt to take notice of it as when it is developed to where it lifts its head above its fellows and perhaps is able to overshadow and smother out what other growth dares compete.

Let Us Try

After some weeks out of school it was decided to try to finish out the school year and do it ourselves. The children were gathered together in the church building under the tutorship of Bro. Nevin Bender. With no equipment except the church pews for the children to sit in and boards or table leaves laid across the back of the pews for desks, with books and other equipment much on the same order the way naturally was hard and laborious from the start.

With the opening of the next school year, 28-29, a small school room was "fitted out" in the basement of the church, Bro. Nevin again in charge. The children now had real school desks even though they were such as had been discarded by other schools to make room for more modern ones. The next school term

The Lord Provided

a teacher in the person of Sister Irene Zook of Manson, Iowa, who has now taught three terms and is again engaged to teach the fourth one. Sister Zook, by her sacrificing and painstaking effort, not only sought to teach letters and numbers but also the way of the Lord, the results of which eternity alone will reveal. She is also abundantly qualified from an educational point of view, should the state request an examination.

Any Questions?

How is your school financed?

Ans. By a capitation tax of the church membership supplemented by a property tax of the members. To be definite, the past year six dollars per member and a 7-mill tax on the property valuation was more than sufficient to cover all expenses.

Do you have your public school tax to pay too?

Ans. Yes. Our taxation is not altered by having our own school. However, we are fortunate in that the regular school tax amounts to very little.

Are you required to maintain state standards?

Ans. No. So far we have been left pretty much alone. However, an effort is made to conduct the school in a way that the state would have no just reason to interfere. We choose our text books.

What are your greatest difficulties?

Ans. Financial, and (be it said to our shame) questions arising therefrom.

Looking Forward

As we face the future we are made to say: By the grace of God we will press on with redoubled effort. We feel that the results of the past justify this optimism. The results have been gratifying enough that very few if any of the patrons would wish their children to return to public school even were the doors opened. No. Sailing has not been all smooth, but by not becoming unduly affrighted at the boisterous wind and waves but rather looking to Him who can speak peace and order a great calm we are encouraged to the extent that notwithstanding the depression we are at present building a 26x38 school building. Yes, it is going to pinch somewhat, but we feel it's the Lord's work and the promise is that, "He shall supply all your need."

Greenwood, Del.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

DIVINE ASSURANCE

By Geo. J. Lapp

For the Gospel Herald

TEXT: Art thou he that should come, or look we for another?—Luke 7:19. (Scripture lessons, Isa. 40:1-11; 61: 1-3; Luke 7:19-30.)

John the Baptist had been in prison nearly a year and a half. He had missed this much of the ministry of Jesus. He had missed the miracles, the Sermon on the Mount, the other teachings of the Savior, and also that personal fellowship which afterwards meant so much to the disciples. It is no wonder that as he remained within the confines of the dungeon which was attached to Herod's temple east of the Jordan John became saddened at heart. He no doubt had heard some things about the ministry of Jesus but he shared the anxieties and some of the misconceptions of the Jewish people who thought that when the Messiah would come His Kingdom would be material and all other nations would become subject to Him. For John the Messianic career was too slow and His Messianic program was not materializing to his satisfaction. Despite the evidences he had (at the time of Jesus' baptism) that He was the Son of God, yet he wanted the reassurance that it really was He that was to come, hence the question.

The Answer

The answer of Jesus set forth His program in unmistakable terms. It contained three elements which are as much of a proof for us as they were for John, that Jesus was of a truth the Messiah.

1. **The Works.** They were of healing and cleansing. Jesus' appeal to John was that he believe for the works sake. This was also Jesus' appeal to the opposing Jews in the 10th chapter of John. If they couldn't believe upon Him because of hindrances they thought they saw in the way, they should believe the works which would convince them that He came from the Father.

2. **The Message.** The poor had the Gospel preached to them. This did not mean that the rich were excluded, but the poor who had been oppressed and neglected were also being given the message of salvation by faith and forgiveness of sins. In the early Church there were those of very high families as well as the poor (See Acts 13:1). But to have regard for the poor was so extraordinary that such a love would be regarded as coming from God. No wonder it was written in Holy Writ, "Blessed is he that considereth the poor" (Psa. 41:1).

3. **The Acceptance of the Message.** "Blessed is he, whosoever shall not be offended in me." If they had read the prophecies aright and understood all the types and figures of the Old Testament correctly the Jewish leaders of the time would not have been offended in Him or become His mortal enemies. But their foolish hearts were darkened by their traditions and prejudices and against Him. These words were said instead of accepting Him they turned in the hearing of the people as Jesus sent His answer back to John.

Comforting Assurance

John the Baptist must (certainly) have been reassured and comforted. Even though he had missed so much of Jesus' earthly ministry it would not be long until the tragedy of his death would be turned into a glorious triumph and John the Baptist would see the Son of God at the right hand of power after His ascension and receive an assurance concerning the Messiah which would be an eternal joy to him. The revelation he had of Jesus and the assurance he had from the message of the Master would become a grand reality to him in the glory world; much better than any earthly knowledge he could receive. He could well understand how the power of the Son of God, whom he himself had called the Lamb of God which taketh away the sin of the world, would wax stronger and stronger until at the end of time He would become the King of kings and Lord of lords.

Meaning for Us

What does this all mean for us? It means that we may with full assurance accept the proofs which Jesus gave as infallible. Many, many people in our day are thinking of the progress of the time (really, is it?) as evolutionary and these people who would have us believe in progressive revelation interpret it in much the same sense. According to the Bible, God certainly did not reveal all He had to give to His people at one time. But whatever He had to give whether much or little was concerning the redemption of the world through the Messiah. All revelation centered about Him, and any revelation that is not in accord with this is not revelation at all but the product of the imaginary mind. Furthermore, there is no revelation which is not strictly in accord with the Word of God. We may say with confidence that the Word contains all of revelation there is concerning the world's redemption and the need of acceptance of the truth as it is in Jesus Christ the only Savior of the world. To step aside from this one soon finds himself in a maze of uncertainty and speculation.

In our search for reassurance we need, then:

1. To Return to the Source of our search, the Bible. For through its pages runs the scarlet thread of divine revelation concerning the Son of God our Savior and Lord whom we accept for the forgiveness of our sins and for the redemption of our never dying souls.

2. We need to rediscover the desire of all nations, the Son of God. He it is, and He only, who can fulfill our every desire and restore in its fullness the hope for this life and for the life to come. Do we wonder that the voice on the mount of transfiguration said, "This is my beloved Son, hear Him?" After this glorious revelation of the Son of God to them, and they were again left alone, they saw **Jesus Only.** No time or age has ever outgrown Him. He transcends them all.

3. We need a release from the slavery of the secular, the materialistic, the naturalistic and the unethical into the liberty of righteousness, holiness, an abandonment of ourselves to the will of God, and a faith in Jesus Christ as our Lord and Savior which knows no defeat. Oh, how illustration upon illustration could be multiplied of all that we have tried to say if we only had the time and space, but let it suffice to quote two short selections of poetry, one beautiful in sentiment and the other leading on to the anchorage so needed in our day.

"Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend!
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

"However meagre be my worldly wealth,
Let me give something that shall aid my kind—
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.
Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
'The world is better that I lived to-day'."
—Ella Wheeler Wilcox.

However beautiful the sentiment of the above but it leaves us in the terrestrial and needs the touch of the following:

"Not what but Whom I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—
Not what but Whom.
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume?
Who bids me look beyond the tomb
The larger life to live?
Not what I do believe,
But Whom.
Not what.
But Whom."—John Ovenham.

Dhamtari, C. P., India.

HAPPINESS

(Continued from page 505)

portant that most people desire it and many pursue it. Here are a few ways by which people wish to secure happiness:

1. **Worldly Pleasures.**—As a rule they are expensive, and they in no way bring lasting happiness, but instead only passing enjoyment, as Robert Burns says:

"But pleasures are like poppies spread—
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river,
A moment white—then melts forever."

Again in the words of Paul: "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

2. **Success.**—Many think that happiness is bound up in the success which is reached after a hard struggle in one field or another. Yet, there are many who are termed by the world as successful in their endeavors and still are very unhappy to the extent that some even take their own lives. The allurement, beauty, and happiness which they see in honor, reputation, prestige, riches, prosperity, luck, good fortune, or in success itself looms brighter before the so-called prize is won than afterwards does. Sometimes these things make folks selfish, egotistic, or proud; and these classes of people are most generally unhappy.

3. **Christian Service.**—Paul knew the secret of true happiness when he said: "I have learned in whatever state I am, therewith to be content." "Behold, how good and pleasant it is for brethren to dwell together in unity." **True happiness is the by-product of Christian service.** Happiness seldom comes to them that greatly desire or pursue it. To render Christian service one needs to accept Christ as a personal Savior who in turn will by His grace supply one's weaknesses so that an individual can serve to the best of his ability, and feel as Emerson says:

"All are needed by each one—"

In this state everyone should be truly happy, having that inner joy and tranquillity of soul which only Christians can know, feel, or experience. The Psalmist says: "Happy is the man whose God is the Lord." Then God has given the promise: "I will not leave you comfortless." It is true that weak mortals need a God in whom they can put their trust so that they can be happy when temptations are crowding them. How thankful should man be that this wonderful provision has been made for his salvation and happiness both now and in eternity.

Now the question comes in this manner: How much Christian service must be performed in order that happiness can be attained? Very little deeds of kindness which can easily be done in the course of everyday life are sufficient for God's approval, yet, all that a person is capable of doing is not too much for what God has done for man.

"If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto her nest again,
I shall not live in vain."
—Emily Dickinson.

The believer can rejoice in temptations when he realizes that they are the means of keeping him in touch with the great source of life. To be the very happiest, one should surrender all to God: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Little things often make people who are not Christians very unhappy, and the sad part of it is that there are so many Christians that are easily disturbed by similar occurrences in life. Little things worry folks, and as little things cheer them; often folks worry about things that never happen. In the words of Shelley:

"We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those
That tell of saddest thought."

Note the difference in an individual if once he is greeted with a cheery smile, and on another occasion he is given a frown; both are very small, yet their effects are exactly opposite.

A few points were touched upon which show how immensely important happiness is in life, and how men try to secure it. However, there are situations that make many people unhappy, but should they move the true Christian from his calm and happy assurance in God? Here are a few listed:

1. I give up, I will not go to church any more because I was in the hospital and our minister did not visit me.
2. My health is poor.
3. I lost money.
4. I don't have enough money to keep up appearances and dress well.
5. I can't be good; there's no use trying.
6. My friends turned me down.
7. We do the work, and others get the honor.
8. I can't get ahead, regardless how hard I try.
9. All we have is the bare necessities; the word luxury is unheard of to us.

In conclusion, I wish to state again that: **True happiness is the by-product of Christian service;** it is the natural outcome of living a good Christian life and sharing its joys. The more an individual serves and shares his happiness, the happier he becomes. On the contrary, he who keeps all his joys to himself misses the finest element of happiness, and often he becomes discontented and unhappy. I will close with two gems of encouragement for those who are not as happy in their Christian life as they should be:

"Bear through sorrow, wrong, and ruth
In thy heart the dew of youth
On thy lips the smile of truth."
—Longfellow.

"In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down
And smile at toil and pain.
I suffer on my three score years
Till my deliver'r come,
And wipe away His servant's tears
And take His exile home.

"Oh! what are all my sufferings here
If, Lord, Thou count me meet,
With that enraptured host to appear
And worship at Thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

Louisville, Ohio.

SPECIAL MEETINGS

Millersville, Pa.

Report of the Harvest Home and Sunday School Meeting held at the Habeckers' Mennonite Church Wednesday, Aug. 17, 1932.

Organization.—Mod., Elmer Martin; Sec., Chester Neff; Chors., Samuel Shotzberger and Ivan Charles.

Program and Speakers.—Song Service; Devotional, Landis Shertzer (Deut. 6); The Christian's Relation to the Powers that be, John F. Bressler; Harvest Sermon, John H. Mosemann (IThess. 5:18); The Overcoming Life, Elmer Martin; Song Service; Devotional, Henry Longenecker (Psa. 55); Children's Meeting, Harry Frank; Elements of Strength in the Sunday School, Arthur Ruth; The Sunday School Teacher, Jacob Moyer; The Church and Her Mission, John F. Bressler; Song Service; Workers' Meeting, conducted by Elmer Martin; Devotional, Daniel Gish; Bible Teaching on Social Life, Jacob Moyer; Sermon, Arthur Ruth (1 Tim. 4:7, 8).

Thoughts Presented.—We as Christians are "in the world" but not "of the world." The child of God will respect the law, pay tribute. Be thankful for all things. Depression makes an impression, brings some back to God. Disobedience scatters. We should not only be thankful for the good things that come to us but be thankful in adversity as well. "All things work together for good to them that love God." The things that God permits to come to us are to try us and

are for our good. Although we all have trials and temptations, God's promises never fail. Jesus was always mindful of the promises of the Father. Separation is implied in living the overcoming life. We need to be separated wholly unto the Lord. God tempts no one, but He permits trials and difficulties that He may prove us but He has promised, "My grace is sufficient for thee." We should be in close touch with God when reorganizing Sunday school. One of the qualifications of an ideal teacher is faithfulness in conversation, in conduct, in dress. Practice what you teach. Let your light shine at all times. We need to have contact with our pupils, but let it be soul-contact. No man is worthy of himself to look at God. Ye are the seed of the Lord, a branch of the vine. The Church is the bride of the Lord. "Be instant in season, out of season." Offerings never appear before the Lord empty. God has created us social beings. Let your better judgment guide you. "Watch and pray, that ye enter not into temptation."

Secretary.

Long Green, Md.

Report of 15th annual Gospel Meeting held at Long Green, Md., Aug. 17, 1932.

Morning Session.—Devotion (Heb. 1), George Hostetler, Westover, Md.

Address of Welcome, John A. Kennel, Parkesburg, Pa.

Let us take Gen. 24:31 for our motto today.

Sermon, B. B. King, Harrisonburg, Va. Text, Mark 9:49.

The use of fire in the Bible. Fire of incense, bonfire of books; fires of persecution, denial, and approval.

The New Testament Salvation, Sem Eby, Intercourse, Pa.

Life was lost and had to be regained.

Was the Sacrificial Death of Christ Sufficient to Save the Whole Human Race? by Ira Hershey, Gap, Pa. The law was not intended to save but to show sin and point to the Son of God. New Testament teaching is higher and better than the Law and provision is made to keep it.

Young People's Problems and their Solutions, by Sylvanus Stoltzfus, Elverson, Pa. We as older people often consider young people's problems too lightly and forget that we were once young too. Keeping young people at home with good literature would help to solve some problems.

Afternoon Session.—Devotion (James 3), W. C. Grove, Washington, D. C.

Essentials in the Christian's Life, by R. J. Shenk, Brentwood, Md. (1) A Scriptural experience. (2) Scriptural views of salvation. (3) Scriptural views of Christian Life.

The power of Little Things, by John Musser, New Holland, Pa. Those little things that the Master looks on with approval are not without power.

The Second Coming of Christ and the Judgment, by Geo. Hostetler, Westover, Md. Now is the time to get right with God and not when He comes with His judgments.

Short Talks. Our hearts were moved when we listened to several old brethren speak of the time when there was a large congregation here.

Moderator, A. B. Stoltzfus.
Secretary, Elmer F. Kennel.
Choristers, Raymond Mast,
Paul Mast.

Lebanon Co., Pa.

Report of a harvest home and Gospel meeting held at Krall Mennonite Church, Sept. 4, 1932.

Organization.—Mod., Aaron R. Kreider; Secy., Jacob G. Geib; Chors., Daniel Wert, Elmer Stouffer.

Forenoon Session.—Devotional (Psa. 147), by Bro. David Westenberger. Harvest sermon, by Joseph Boll. Topic, **The Fall of Man and the Promised Redeemer,** by Bro. Noah Sauder.

Afternoon Session.—Devotional (Psa. 19), by Bro. Joseph Boll. Talk with the children by Bro. Elmer Martin. Topic, **Danger of Neglecting or Rejecting Salvation,** by Bro. Noah Sauder. Topic, **Whosoever Will May be Saved,** by Bro. Elmer Martin.

Closing prayer by Bro. Heisey. Benediction by Bro. Elmer Martin.

All the topics were well considered and forcibly presented. Secretary.

Columbia, Pa.

Report of the Bible meeting held in the mission church building, Columbia, Pa., on Saturday eve. and Sunday all day, Aug. 27, 28, 1932.

Organization.—Mod., Ira Miller; Chors., Leidy Hunsicker and Samuel Shotzberger; Sec., Amos M. Brenneman.

(Sat. eve). Talk to the children by Martin R. Miller. Subject, **Zacchaeus.**

Thoughts: Zacchaeus desired to see Jesus. He not only saw Jesus, but was also converted.

Social Purity, by Melvin Bishop.

The pure in heart shall see God. Purity is a power belonging to God. Have a pure mind. The saint is called to be pure.

What Constitutes an Ideal Christian Home? by Elmer Martin.

A godly mother will depend on God to maintain a Christian home. **When** all in the family are Christians.

(Sunday morning) Song service and devotions.

How Stem the Tide of Worldliness in the Church? by Henry Lutz.

Worldliness is world-like-ness. Those in the Church are stepping out into the world to get honor, fame, and to gratify the flesh. It is sadly true the Church is being absorbed by the world.

Book Study. **Jude,** by Melvin Bishop.

Jude probably brother of Jesus. The Christian's calling is not of the world. Eternal security is not secure unless we abide in Him. Be reminded of the false teachers in the Church. Contend for **the** faith.

Sermon, by John Mosemann. Text, II Pet. 1:10.

People of God are called to glory and virtue. People want to be Christians and revel in the world. "If ye live after the flesh, ye shall die."

(Afternoon) Old folk singing and devotions.

Sunday school, conducted by superintendent, Christ Martin.

"What shall I do with my life?" by Melvin Bishop.

A universal question. Those who walk in pride, God shall abase. Do "first things first;" people want to do opposite. "Put on the Lord Jesus Christ and make no provision for the flesh."

The Inspiration of the Bible, by B. B. King.

The Bible is different from any other book. It will convert and change men's lives as no other book will. All things written in the Bible are verified in men's lives. It was written thousands of years ago. It is still fresh.

(Evening) After a very inspirational outdoor song service we assembled inside. Children's meeting: speakers, Ira Z. Miller and Martin Root.

Nonresistance, by Henry Lutz.

Nonresistance is faith in action. Abraham and Lot separated that they might have peace and love. Isaac rather than resist, would move on and dig more wells. Jeremiah, though shamefully treated returned good for evil. Christ Himself is an example of nonresistance.

Bro. B. B. King closed with a very stirring sermon. Text, Acts 4:31.

Thoughts: Get shaken up and be filled with the Holy Spirit. Speak the Word of God with boldness. At the close of the sermon 4 boys stood for Christ.

Closing prayer by B. B. King. Benediction and dismissal.

We feel it was a very timely and profitable meeting. May God be praised.

Secretary.

Nottingham, Pa.

A harvest home and S. S. meeting was held at the New Providence Mennonite Church, Aug. 17, 1932.

The topics, speakers, and references quoted follow:

Devotional (Rom. 8:1-23), George Graham.

Harvest sermon, Abram L. Martin.

Ex. 9:29; Prov. 3:9; Acts 14:15-17; Psa. 24:1; Hag. 2:8; Jer. 22:13.

Phil. 4:9, Henry E. Lutz.

Deut. 5:1; Phil. 3:17; II Thes. 3:8, 9.

Am I a Help or Hindrance in the S. S.? Elias Kulp.

Luke 11:23; I Cor. 10:23, 31.

Devotional, Frank Herr.

Children's Meeting, John W. Hess.

What Method of Teaching can We Pursue to Rivet the Truth Upon the Child's Mind? Henry E. Lutz.

Isa. 28:10; Deut. 6:2, 7-9; II Tim. 2:15.

"Stand Still and See the Salvation of the Lord." Ira Landis.

Ex. 14:13; II Chron. 27:10; Num. 9:8; I Kings 9:10, 11; Ex. 14:13, 14; Josh. 3:8; I Sam. 12:7, 16; Jer. 6:16; 7:2; 26:2; Isa. 37; Acts 26:16; Ezek. 2:1; I Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; Eph. 6:13.

The Need and Effect of Prayer in the Christian Life, Noah W. Risser.

Jas. 5:16; II Kings 15:19; Isa. 42:6.

The Life of Loyalty to Christ, John W. Weaver.

Col. 3:1-3; I Cor. 6:19, 20.

Devotional (Heb. 1:2, 4, 9-11). Christ Brubaker.

Our Young People's Problems, John W. Hess.

I Tim. 4:12, 13; II Tim. 1:5; 2:21, 22; 3:15; Matt. 6:33; 5:36, 37; Eph. 6:1, 4; I Cor. 7:39; Eccl. 12:1; Lam. 3:27; Jas. 1:27; 3:2; 5:12; Tit. 1:15; I Jno. 3:3; 5:8; Matt. 5:8; Prov. 20:9; Psa. 119:9; I Pet. 1:22; Phil. 4:8, 9.

Sermon, Noah W. Risser.

Col. 2:8-10; Jno. 3:34; II Thes. 2:14, 15.

Following the sermon an invitation hymn was sung and one precious soul became converted.

Clayton L. Keener,
Secretary.

Married

Diller—Wagner.—On Sept. 3, 1932, at the home of the officiating minister, Bro. Maurice O'Connell, Lima, Ohio, Bro. Vernon Diller and Sister Glada Wagner were united in holy marriage. May God bless this union.

Mann—Miller.—On Sept. 1, 1932, at Goshen College, Goshen, Ind., occurred the marriage of Bro. Lester LaVon Mann and Sister Sarah Leona Miller, Bro. J. S. Hartzler officiating. Both are members of the Prairie Street Mennonite Church, Elkhart, Ind.

Hiestand—Erb.—On Aug. 23, 1932, Bro. John S. Hiestand of the Good congregation and Sister Esther Elizabeth Erb of the Erb congregation were united in marriage at the home of the bride's parents by Bro. Isaac H. Brubaker. May the blessings of God attend them through life.

Shetler—Gindlesperger.—Bro. Delmar Shetler of the Kauffman congregation near Davidsville, Pa., and Sister Elnora Mae Gindlesperger were united in holy matrimony at the home of the officiating minister, Bro. Alex. Weaver, near Johnstown, Pa. May God bless them through life.

Landis—Rohrer.—On Aug. 27, 1932, at the home of the bride, occurred the marriage of

Bro. Eli N. Landis of the Groffsdale, Pa., congregation to Sister Mary E. Rohrer of the Stumptown congregation, Bro. Elmer G. Martin of Lancaster, Pa., officiating. May God's blessings attend them in life.

Berkey—Miller.—Bro. Perry E. Berkey of the Forks congregation and Sister Alta Miller of the Shore congregation were united in marriage on Aug. 20, 1932, at the home of the bride's parents, Bro. Josiah Miller of Shipshewana, Ind., officiating. May their journey through life be one of godly peace and happiness.

Obituary

Ramer.—Daniel, eldest son of the late Bro. Jonas Ramer and beloved husband of Adeline Reesor, was born near Markham, Ont., on May 3, 1852; died July 22, 1932. He united with the Mennonite Church as a young man. Beside the widow there are surviving 3 brothers and 6 grandchildren. His three children, born of a former marriage, all preceded him. The services at the home were in charge of Bros. Abram Smith and Thos. Reesor. At the Wideman Mennonite Church Bro. Reesor spoke in German and Bro. L. W. Hoover in English, using the words, "I shall be satisfied when I awake with thy likeness" (Psa. 17:15). Burial in the cemetery adjoining the church.

Brownsberger.—John Brownsberger was born on Dec. 14, 1853; died at his home at Stouffville, Ont., Aug. 17, 1932, in his 79th year. In 1886 he was united in marriage to Elizabeth Hoover. To this union were born 4 sons and 1 daughter. His companion, the 5 children and 3 grandchildren remain to mourn his departure. Shortly after their marriage Bro. and Sister Brownsberger united with the Mennonite Church, being connected with the Wideman congregation. The departed was of a quiet disposition but faithful in His service. The funeral was conducted by Bro. L. J. Burkholder, assisted by Bro. L. W. Hoover and Bro. A. D. Grove. Interment in Wideman Cemetery.

Frey.—Sarah B., wife of Samuel Frey, was born April 8, 1864; died Aug. 31, 1932; aged 68 y. 4 m. 23 d. She was a faithful member of the Chambersburg, Pa., Mennonite Church for many years. She died of a lingering illness. For 8 years she was an invalid, but bore her affliction patiently, looking forward to the glory to be revealed. She is survived by her husband and 2 children—Emma and Maria, wife of Samuel Burkholder. Six grandchildren, who keenly feel the loss of their grandmother, also survive with a brother (David B. Lehman) and sister (Susan Lehman). Funeral services were conducted by Harvey E. Shank, assisted by D. S. March, at the Chambersburg Church. Texts, Jas. 5:8; Rom. 8:18. Interment in the adjoining cemetery.

Weaver.—Cora (Heller) Weaver was born April 28, 1890; died at her home after a brief illness of diphtheria July 2, 1932; aged 42 y. 2 m. 5 d. She is survived by her husband (David H. Weaver), her parents, 6 children (Victor, Raymond, Ruth, Etta, Susie, and Martin), 5 brothers, and 3 sisters. She was a member of the Mennonite Church and had the pleasure of seeing her children unite with the Church, all but the two youngest ones. She has gone to meet her children who have gone before her. Funeral services were held at her home July 3, Bros. John W. Weaver, I. B. Good, and John Sauder officiating. Her body was laid to rest in the Weaverland, Pa., Cemetery. May God bless the bereaved ones.

"Dear sister, you are not forgotten,
Though on earth you are no more;
Still in memory thou art with us
As you always were before."

Burkholder.—Lovina, daughter of David and Susannah Lechlitner, the fifth child in a family of fifteen, was born Dec. 31, 1856, near Wakarusa, Ind., where she grew to womanhood. She was married to William Burkholder on Feb. 24, 1887, by Bishop Henry Shaum. To this union six children were born: Mary, Susannah, Barbry, David, Laura, and Elizabeth. Her husband preceded her in death May 20, 1917. David died in 1918, Elizabeth and Laura in infancy. When a young woman she realized her need of salvation, accepting Christ as her Savior and uniting with the Mennonite Church. She worshipped with the Holdeman congregation, where for many years she was a faithful member, remaining true to Christ until death. For several years she had been in failing health and on Sunday morning, Aug. 14, she peacefully passed on to her reward; aged 75 y. 7 m. 13 d. For the past 32 years she lived at the place where she died. She leaves 3 children (Mrs. Mary Allen, Mrs. Barbry Hartman, and Susannah, at home); also 4 brothers and 1 sister. The funeral, which was largely attended, was held at the Olive Church near Wakarusa, conducted by the Brethren David A. Yoder and Silas Weldy. Text, Jno. 17:4.

Snyder.—Byron Christian, son of Elvin V. and Mary Fretz Snyder, was born in Trenque Lauquen, Argentina, died July 29, 1932; aged 2 m. 7 d. He leaves father, mother, one little brother (Marion Ozias), many relatives in the homeland, as well as many sympathetic Argentine friends. Byron was a dear little boy and we loved him; but our heavenly Father, who doeth all things well, knows why he was taken and why our hearts are left lonely and our arms empty. Trenque Lauquen had an epidemic of whooping cough this winter, Sister Snyder and Marion both taking it and later Byron took it also. Although he seemed a strong child, his little body could not resist the disease and it developed complications. Bro. and Sister Snyder were getting ready to move to America F. C. O. since Bro. Rutt's are going on furlough. Byron seemed a little better for a few days, but just the day before they were to move he took a turn for the worse. Special prayer was requested in the near by churches, but it pleased the One who gave his spirit to take it again soon after dawn the second day following. Funeral services were conducted in the Trenque Lauquen church (this being the first funeral in the new church), by T. K. Hershey assisted by N. J. Litwiller. Four of the Children's Home girls were pallbearers. Interment in Trenque Lauquen Cemetery.

Snavely.—Annie Snavely was born Nov. 25, 1852, and died Aug. 27, 1932; aged 79 y. 9 m. 2 d. She was born near Chestnut Hill, Pa., the daughter of the late Christian and Fanny (Stauffer) Gingrich. On Nov. 11, 1869, she was united in marriage to David H. Snavely. To this union were born two children, namely, Jacob, who survives her, and a daughter, Ella, who died in childhood. Her husband preceded her in death nine years ago. She is further survived by one brother, Christian Gingrich, of Mt. Joy, and a number of nieces and nephews. Early in life she became a Christian and united with the Mennonite Church at Hammer Creek where she continued her membership until they came to Lititz some 25 years ago after which she was a member here. For many years she shared part of her house with the Lititz Mennonite Sewing Circle, furnishing comfortable quarters in which to do their work, hold their meetings, set up their quilting frames and store their finished and unfinished garments and materials. Here the sisters gathered from time to time to ply the needle for the needy at home and at the various mission stations. She was in poor health during the last six months and finally developed dropsy which resulted in death. The funeral was held Aug. 30 with a short service at the home and preaching at the Lititz Mennonite Church. Noah L. Landis and John S. Hess officiated. Interment in Hammer Creek Cemetery.

Roth.—Henry Roth was born in Wilmendingen, Germany, Mar. 17, 1869; died at his home near Goehner, Nebr., Aug. 27, 1932; aged 63 y. 5 m. 10 d. In his early youth he accepted Christ as his personal Savior and was baptized into the Amish Mennonite Church in Germany, in which faith he remained until death. At the time of his death he was a member of the West Fairview congregation of near Beaver Crossing, Nebr. At the age of 17 he left Germany and came to America to make his future home. On Dec. 14, 1893, he was united in marriage to Mary Guth of near Washington, Tazewell Co., Ill. To this union were born 4 sons and 6 daughters (Alvin H., Benj., Ezra, Clarence, Mrs. Perry Troyer, Mrs. Noah Graber, Mrs. Wm. Beckler, Ida, Mary, and Clara). He leaves his loving companion, 10 children, 19 grandchildren, 2 brothers (Mike and Ben), 1 sister (Mrs. Joe Gascho), and many other relatives and friends. He was preceded in death by his father and mother, 9 brothers, 3 sisters, and 1 grandchild. He was much concerned about the welfare of his church, and was not ashamed to stand for the principles of his faith. He was a kind and loving husband and father, many times sacrificing his own pleasure for the sake and welfare of others. Death came by heart failure. He passed away at 4:15 Saturday afternoon, Aug. 27, quickly and peacefully falling asleep. During his recent illness he often expressed his desire to go to his heavenly home. Funeral services were held on Monday afternoon, Aug. 29, at the West Fairview Church in charge of Wm. R. Eicher, J. E. Zimmerman, and Geo. S. Miller. Interment in adjoining cemetery.

"God saw fit to take him from us, up in heaven, there so high;
Angels took him, oh so sudden, with no time to say good-bye.
Rest on, dear father, your labors are o'er,
Your loving hands will toil no more;
A faithful friend, so true and kind,
No more on earth like you we'll find."

Yoder.—Mollie Mae, daughter of E. B. and Ella Stoltzfus, was born near West Liberty, Ohio, June 7, 1888; fell asleep in Jesus at her late home in Topeka, Ind., Aug. 25, 1932; aged 44 y. 2 m. 18 d. At the age of twelve, during a series of meetings, she publicly confessed and accepted Christ as her personal Savior and united with the Mennonite Church, living a faithful, consistent Christian life until the end. On Jan. 22, 1913, she was united in marriage to Edwin J. Yoder and during the nearly 20 years of married life there were born to them five children: Genevieve, Gerald, Gladys, Grace and Galen, all at home. She was actively interested in the work of the Church. She has been primary superintendent and at present was a teacher in the Sunday school. She was a member of the district sewing circle Executive Committee and was always ready to do what she could to advance the cause of Christ. She was blessed with good health until three weeks ago, when she took influenza which developed into complications that, in spite of all that loving hands and medical skill could do, caused her death. In the departure of our dear one there remains an aching void in the home, the Church loses a faithful worker, and the community a kind, congenial neighbor. In times of distress and sorrow she manifested a spirit of helpfulness and sympathy which was one of her many Christian characteristics. She leaves, besides the immediate family, father, mother, two sisters (Mrs. Clara Hooley of Ligonier, Indiana, and Mrs. Gladys Hostetler of Middlefield, Ohio), one brother (Elmer Stoltzfus of Hudson, Ohio), and a host of relatives and friends. How fitting are the words of the poet:

"The lights have gone out in the mansion of clay,
The curtain is drawn, the dweller's away;
She slipped o'er the threshold of time in the night
To take her abode in the city of light."

Funeral services were held Aug. 28 at the Maple Grove Mennonite Church where a large concourse of friends gathered to pay a tribute of respect. Services were in charge of Brethren J. S. Hartzler, Sanford C. Yoder, and Oscar Hostetler. Text, Phil. 1:23. Burial in the Maple Grove Cemetery.

ITEMS AND COMMENTS

Germany is having its share of internal troubles. The two most colorful figures in the present national life are Adolf Hitler and Premier Von Papen. As a substantial balance wheel is the aged President Von Hindenberg whose prestige seems to be the only barrier in the way of a Hitler Fascist revolution.

September 20th will mark the formal union of the three Methodist bodies of Great Britain, the Wesleyan, the United Methodist and the Primitive Methodists. The Wesleyans have 868,795 members; the United Methodists, 181,054 and the Primitive Methodists, 22,978. These uniting conferences have 50,719 lay preachers and 23,119 local church organizations.—D. Carl Yoder.

From various places there come reports of a gradual up-swing in the business world. No one should get excited over such reports, for similar reports have been published off and on for several years. But whether such reports will be verified by an actual revival of financial prosperity will probably depend upon the extent to which politics can be controlled and the racketeers and stock gamblers can be kept in check.

Mexico has recently had a taste of what may be expected in the way of results from the present world uneasiness. Yielding to pressure, President Rubio resigned his office, giving ill health as the reason. The Mexican Congress has elected General Rodrigues, a forceful military leader for many years and a member of Rubio's cabinet, to fill the vacancy. It is to be hoped that these troubles will be amicably adjusted and that this land of many revolutions may continue in the paths of peace.

Gospel Chewing Gum.—An enterprising man has gotten out what he calls "Gospel Chewing Gum," each stick of which is wrapped in a one-minute sermon. This is a unique way to get the Gospel to gum chewers, but we fear it may prove to be a way to get gum to people and justify their chewing it because it was wrapped in sermons. We have generally considered that chewing gum was the devil's way of getting young people in the habit of chewing tobacco later. One wonders if we will have Gospel Chewing Tobacco next.—The Gospel Minister.

In a recent edition of "Who's Who in America" there are listed the names of 30,505 Americans whose achievements are considered of sufficient importance to merit a place in the book. Of these, 3423 are listed for the first time. 90 per cent of these were born in America. The three states standing at the head of the list in producing notables are New York, Massachusetts, and Illinois. While only one out of 400 has a place in "Who's Who in America," it is feared that an even smaller percentage of people have a place in Who's Who in the Kingdom of God.

Germany has recently produced a stir among the nations by demanding an equality with other nations in maintaining an army for national defence. At the close of the World War the size of Germany's army was limited by treaty, with the understanding that the military forces in the conquering nations would eventually be cut down to corresponding proportions. Now comes Germany with the demand that these nations either disarm or allow the central powers to increase the size of their military establshments. With the nations already on the verge of collapse under the crushng load of militarism, it would be but common sense to disarm rather than to keep up the load, and thus avoid the increasing danger of bringing about another world war.

BOOK REVIEWS

CHURCH HISTORY
of the
Pacific Coast Mennonite Conference District

This book, just published, has been in the course of preparation for a number of years. It was compiled and written by S. G. Shetler, at the request of the Pacific Coast Conference, under the direction of a Church History Committee consisting of Albert D. Erb, D. F. Shenk, and Allen Good. It is a graphic pen-picture of the progress of the work in this conference district from the time of the first Mennonite settlements in Oregon a half century ago until the present time. The book is of interest not only to those living in the conference district but also to many others outside the district who through blood relationship or burden for the progress of the Cause in that field will want to read this interesting narrative.

This book contains 102 pages, contains a historical sketch of each of the congregations of the district, a record of ordinations, and other historical data, and retails at the followng prices: cloth binding, 90 cts.; paper binding, 75 cts. Books may be had in any quantities as long as the supply lasts by sending to U. E. Kanagy, Albany, Oreg., or to

Mennonite Publishing House,
Scottdale, Pa.

THE SNAKE
By O. J. McClure

This is an interesting, 64-page booklet, neatly bound in paper cover, carrying a convincing story which lays bare the pernicious efforts of the liquor interests and a subsidized press to mislead the people as to the real issues at stake in the present struggle for the overthrow of Prohibition. The book has a few weak spots, and in a few points the argument is weakened rather than strengthened by overdrawn statements. But on the whole the illustrations are well chosen and the truth is brought home in a way that can not fail to be convincing to all minds open to the truth.

The book is written and published by J. B. McClure, 400 Deeming Place, Chicago, Ill., and an effort is being made to give it immediate and wide circulation.

Retail price, 25 cts.

ANNOUNCEMENT

Eastern Mennonite School

Instructions for new students. Those entering high school should present certificates of admission to high school. Others should write the Dean for forms on which to have their high school record transcribed. Report cards will not be accepted as official transcripts.

Church School advantages: (1) A safe education; (2) study of the scriptures; (3) healthful school environment; (4) well-trained and loyal Mennonite faculty; (5) social, athletic, and other extracurricular activities carefully safeguarded; (6) emphasis on sacred music, (7) location of school in scenic Shenandoah Valley; (8) expenses low; (9) reduced board rates; and (10) thorough and scholarly training.

An appeal. Being gratified with the results of last year's appeal for financial help to assist worthy students, and realizing a still greater need this year, we are again bringing before the Church what we feel is a very worthy cause. Can any cause be more worthy than to provide for the safe education of our own young people? There has not been such a great crisis in the history of the school in which financial help is so much needed as this year. With full confidence that our institution is a true servant of the Church and a definite asset to her, we feel that if worthy young people are deprived of the opportunities of their Church school, not only are these young people suffering a great loss but the Church suffers also.

Should we not make a concerted effort to give every Mennonite youth the opportunity of attending their Church school? Help may be given in a private way to needy students, or contributions may be sent direct to the School to be used for this purpose at our discretion. If the Lord lays on your heart the burden of helping Mennonite young people (and to do this is not selfish—it is Biblical to provide first for those of the household of faith), yield yourself to His prompting. September 14 is near at hand.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

* * * * * * * * * * * * * * * * * * * *
* **Change of address** *
* **Subscribers about to change their** *
* **address are urgently requested to no-** *
* **tify us at least two weeks prior to the** *
* **date when the change is to take effect.** *
* **A postal card advising us of both the** *
* **old and new address will be greatly** *
* **appreciated. This same request ap-** *
* **plies on any correction of Rural Route** *
* **or Street address necessary. Please** *
* **see that your name and address are** *
* **correct and complete on all our pub-** *
* **lications.** *
* MENNONITE PUB. HOUSE *
* * * * * * * * * * * * * * * * * * * *

Philip ran toward the chariot in which the Ethiopian eunuch rode and read the Scrpture. Philip was in a hurry because he was about the Lord's work.

—G. D. Miller.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

Published Monthly in the | September 15, 1932 | Interests of our Mission Activities

INDIA

Thirty-second Annual Report of the American Mennonite Mission, Dhamtari, C. P., India, 1931

INTRODUCTORY PARAGRAPHS

S. Jay Hostetler

In the past year, 1931, there were an unusual number of events which changed our routine as well as our plans. Among those which seemed hard to understand were the sudden departures of Brother Esch in February and Evelyn Beare in October. As a result of the former Sister Esch found it advisable to return to America with her children. So the missionary ranks were somewhat depleted and especially was the absence of a missionary doctor felt. Our only other missionary doctor, Sister Friesen left the shores of India on the very day of Bro. Esch's death. Hence we were doubly happy for the return of Dr. and Sister Troyer and their three children and for the first coming of Sister Dora Shantz. In all, the following had returned to America in the spring: Mina Esch and her four daughters, P. A. and Florence Friesen and five children, Ada Hartzler and Minnie Kanagy, and Paul Kaufman. At the close of the year there were 27 missionaries and 19 missionary children on the field. One year previous there had been 29 and 26 respectively.

Another of the unusual things was the launching of the new evangelistic organization called the Evangelistic Samaj (Evangelistic Society). A more complete description of this organization will be found later in this report. One of the noteworthy steps taken forward by the Samaj was the plan of having a "Gospel Team" to do intensive work in particular places. Brother Beare was chosen manager of the first team and his coworkers were the following brethren: Parsadi of Maradeo, Premsingh of Dhamtari, Mukut of Ghatula, and Haidar of Dhamtari. This is promising to be an effective means of evangelism.

The past year also the site of the Academy was chosen without necessitating the purchase of additional land. It does not meet the requirements of all of our former plans, but the Lord seems to have closed other avenues and opened this one, and so we must have been mistaken in some of our thoughts. Work is now progressing on the first building of the plant, and we pray that the institution may be a means of the salvation of many souls.

The general meetings proved very much worth while this year. The Christian Workers' Conference was held in Balodgahan in November. Nearly all of the full time workers in all the departments of our work were present. The Jalsa and the Church and Sunday School Conferences were held as usual during the Christmas holiday season. But this year the place of meeting was Ghatula. This is a departure from the plan of previous years. One of the central stations, Dhamtari or Balodgahan, had always been the place of meeting for these conferences. But it is impossible for many outstation people to come in for the meetings, and they need the spiritual refreshment too. So it was decided that this year—and perhaps alternate years in the future—we would convene at an outstation and give those Christians the opportunity of being present too. Of course the attendance at any one conference in an outstation cannot be as great as it would at a central station, but in the course of years practically all Christians, as well as many Hindus who come, will be enabled to attend at least sometimes.

MY INTRODUCTION TO INDIA

Dora Shantz

My real introduction to India began in America, when through talks by missionaries on furlough, and personal acquaintance with missionaries' children, I learned some about India's people, country, and customs. I have been glad for this previous introduction, and the personal friendships I have had with many of the missionaries, for it has helped me to appreciate India and to feel somewhat at home here.

Some experiences have come to me early in India. Usually the rains are over in September, but this year we had hard rains after Oct. 14. So I got to see rains and the consequent swollen streams without waiting for another year's rainy season.

I have visited all but one of the stations, and expect to visit Dondi before long. It has been a real privilege to go out with Bible women into Hindu and Mohammedan homes; to spend a week-end on tour; to meet most of the native workers in each station; and to become better acquainted with the institutions and work at each place. Another privilege I have had was to see the Mission property at Lickhma—the next proposed station, which is eighteen miles southwest from Ghatula—and will open up a large unworked area.

Many of the ways and customs of India have been as I had formed opinions from first knowledge. The people are primitive in habits and industry. But it is amazing what can be accomplished by unlimited human effort without mechanical means. The beauty of the country in natural scenery, hills, rivers, trees, birds, etc., has exceeded my anticipation. The contrast between the heat of the noonday sun and the coolness indoors; or more especially with that of a beautiful star-lit night seems quite unusual. The winter season here is indeed very enjoyable.

I have enjoyed my introduction to India and believe a fuller knowledge will deepen my interest in her people and their needs.

A TRIP TO BALODGAHAN

R. R. Smucker

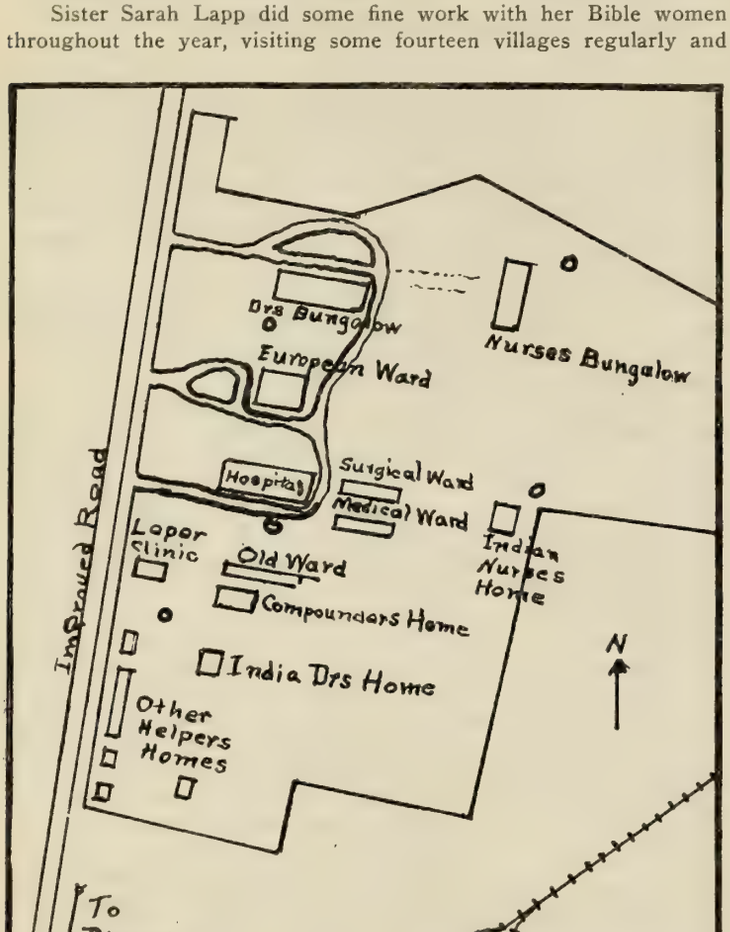
A few days ago it was my privilege to visit Balodgahan with a view of gathering a few things of interest connected with the various phases of the work there. I will pass a few of them on to you who are also interested in all the work of the Lord over here in India. These things concern the work as carried on in Balodgahan during the year 1931. Naturally it is a very brief and incomplete report of the immense amount of effort put forth there.

Brother and Sister G. J. Lapp and Sister Good lived in the West Bungalow, also known as the Boarding Bungalow. Sister Good has been in charge of the Girls' School and Sister Lapp has been in charge of the Girls' Orphanage, while Brother Lapp has been pastor of the Balodgahan Church and bishop of all the congregations in our conference. Brother and Sister Beare who have been in charge of the Widows' Home, Medical work, village and farm, lived in the village bungalow; Sister Sarah Lapp also lives in this bungalow. Sister Lapp spent the year in touring and direct Evangelistic work with the Bible women of Balodgahan and surrounding villages. In this article we will not mention the young

people of the missionary group at Balodgahan more than to say that Harriet Lapp and Allene Beare were busy in school but spent the cool season at home with their parents. Evelyn Beare was called to a better home with Jesus on October 1, 1931 leaving her loved ones here, including many among the Indian brotherhood who mourn her leaving us. She was seven years of age.

During the year the church work was carried on as the Lord directed, some encouraging advances being made, as well as some obstacles encountered. There were some additions to the visible church among the fruit brought forth. From the Girls' Orphanage there were twenty-one baptisms (not all from the Balodgahan Church, since some from other communities are members of the Orphanage group). There were also a few from the Widows' Home and the village. From the Adult S. S. angle there were some eleven or twelve Sunday schools conducted weekly in the various villages. These are primarily for the Hindus and are conducted by volunteer members who feel called upon to take up this burden.

Sister Sarah Lapp did some fine work with her Bible women throughout the year, visiting some fourteen villages regularly and



Sketch of Medical Station Near Dhamtari

having a total of 7270 listeners. They went on foot or in the ox tonga to their work daily. Sister Lapp is to be praised for the way she allowed the Lord to use her during the year. We thank the Lord for her presence and steady work. We forgot to mention that Brother Sukhlal has charge of the work and workers at Chikli, an outstation managed from Balodgahan.

When talking with Sister Lapp and Sister Good about the girls and work done with them during the past year I was much impressed with some of the ideals held forth and some work accomplished. There were eight girls married into Christian homes during the year. Five were away for Normal training and one was in Nurse's training. During the year an epidemic influenza attacked the "Boarding." Many were sick but all were spared except two, Budhiya and Sonai. Just before Budhiya died she sang several hymns, one being of her own improvisation closing with the words, "I have become ready." She had accepted Jesus as her personal Savior some time before. Likewise Sonai witnessed for Him. She said "I am going to heaven." Then before she became unconscious she sang the words, "Must I go and empty handed, must I meet my Savior so?"

Before going to the actual school life of the girls, I must tell one incident of life among the girls. It touched me deeply. It seems the girls wanted new Bibles, the old ones being worn out. Rather than give them free Sister Lapp told them they could work for them. The work? Listen. "Break eight baskets of stone fine for concrete use and you get one song book. Four and you get a small New Testament; six baskets and you get a large New Testament; twelve baskets and you get the entire Bible." This was all to be done outside of regular school hours and other duties. The girls manifested such hunger for Bibles that they did not mind blistered hands, aching back and arms, and tired joints necessary to break stone. Stone breaking with small hammers is not an easy task. They worked till among the 156 girls in the Orphanage there were 59 song books, 57 large New Testaments, 57 small New Testaments and 18 entire Bibles earned. Naturally only the larger girls took part in this work. One girl replied as follows: "You would not work that hard for the Boarding would you?" "No, nor for money either, but for a Bible, I will."

Sister Good in her contact with the girls through the school is doing a fine piece of work. These girls will eventually marry and establish Christian homes of their own. Now is the time to instill high ideals for truth and righteousness along with the regular secular subjects of school life. In the special Bible Course in which fourteen girls were enrolled, averaging about 17 years of age, some very definite work was done. Along with studies in Acts, Luke, Matthew, John, Harmony of the Gospels, S. S. Methods, Story Telling, Teacher Training, and Missions, a class in Ideals was also held. Brother Lapp and Brother Beare helped with some of these subjects. Sister Good had the class in Ideals. In this class they studied a list of ten of the leading virtues and qualities of ideal womanhood, spending a number of weeks on honesty alone. In the regular Bible course, which all girls took, the following subjects were taught in the Middle School, Epistles, Last Week of Jesus' Life, The Work of a Christian, The Ideal Woman, Money and How to Spend it, The Great Commission, etc. The regular Primary school Bible course as put out by the Mission was followed for the lower classes. Likewise the Boys' Primary school under the management of Brother Lapp spent the year in the regular secular school work using the regular Mission Bible course. There were 71 boys enrolled, of whom 32 were Christian, 31 Hindu, and 8 low caste, under the leadership of three Christian Masters.

The visit to Brother and Sister Beare brought forth some interesting bits given very briefly and not at all completely here in this article. The Widows' Home during the past year prospered about as usual. Special efforts were put forth to give spiritual teaching, perhaps not more than before, but special nevertheless. Bible classes were held twice a week. Sister Beare, Sister Lapp, and two Bible women did the teaching. During the day widows, who are able, work at whatever work is at hand. Some weaving, a bit of rug making, some farm work with the Home getting one third of the produce and the farm two thirds, a garden spot for home consumption as well as for selling produce, etc., were carried on by the Home. Among the 110 widows present, about 20 are practically helpless with one poor old soul of 90 years entirely so. About 25 per cent are "grass-widows," the rest being true widows. With so many together in one institution one naturally is not much surprised if they have differences of opinion with several living together in each room. Sister Beare says that if she ever has anything to do with more quarters for enlarging she will prefer tiny rooms where each can live alone keeping her own chickens, etc. Two were baptized during the year. One came while sick, the other was brought to Christ through the influence of her grandmother, an inmate of the Home.

Brother Beare reports very interesting and profitable meetings with the Gospel Team. They were out doing intensive touring whenever possible. Along with this major interest of Brother Beare he also had the large responsibility of the malgazarship of

the Mission farm and village. This is a responsible position and one in which consecrated living out of Christian principles has a wonderful influence among the village people of Balodgahan. Much land changed hands during the year, the majority going from Hindu to Christian with some the other way. Brother Beare also had charge of the Medical work, with one Indian nurse as helper. Approximately 1550 patients were treated, including Christians and Hindus. Medicine given with a Christian message is valuable. Pray that these contacts may mean souls won for the Master.

We trust you will be interested having read this account of the work at Balodgahan; interested in praying more intensively that our work may be the direct means of giving "Jesus information" and winning souls to Him.

DHAMTARI—SUNDARGANJ

M. C. Vogt

Let us go to see Sundarganj this morning. Everybody agrees and we leave in the faithful Ford. Coming in from the south we see to the right the big brick church house where the Dhamtari congregation worships. Here they have received spiritual blessings and inspiration and power to carry on their work. The past year during the Pastorate of Brother Kaufman, by the leading of the Spirit, the congregation has conducted a school in Jodhapur a village just beyond the mango grove. One teacher is paid to teach the secular subjects. Members of the congregation do all the religious teaching voluntarily. These people are very much interested in Christ. By this intensive teaching they hope to see many confess Christ in the near future.



On Tour Teaching the Children

During this year the church council assumed more disciplinary authority to help the Pastor cope with some of the acute problems. Later the council was enlarged to twenty members. The manifold temptations here make the church work very heavy. The Pastor, his wife, and the Indians spent much time doing visitation work among the members.

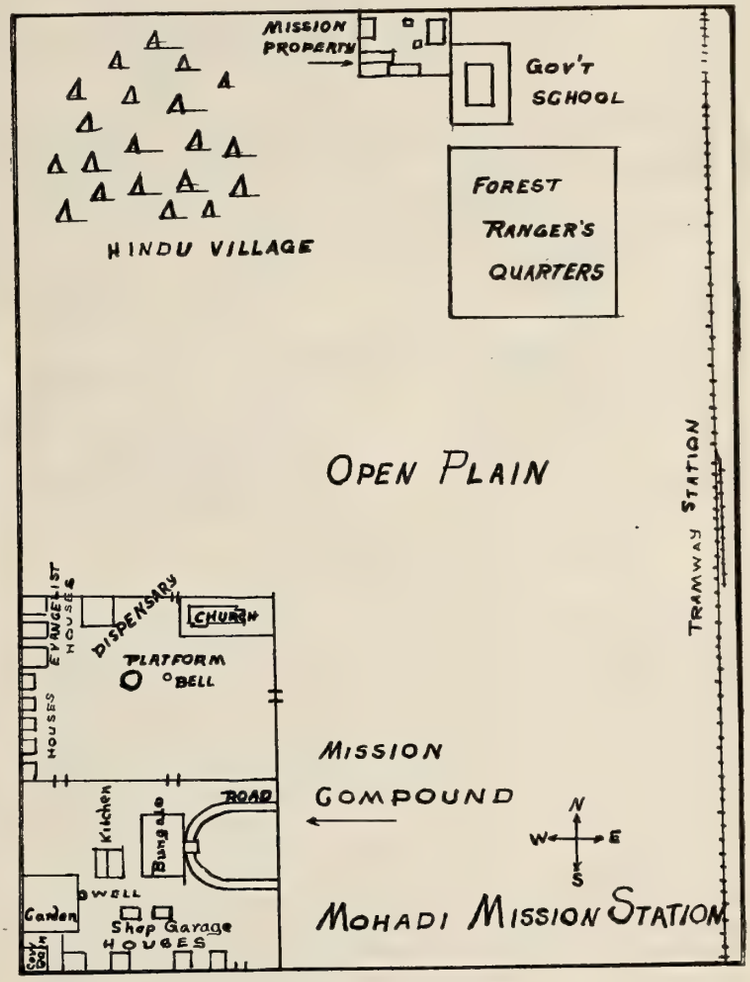
The hearty shout of a boy greets us as the motor comes to a stand still in front of the South Sundarganj bungalow. A few other children shyly look on as we exchange greetings with the Hostetlers and Millers. The bungalow is made for a large family but not for two. We accept Brother Miller's suggestion to see the Academy first.

South of the Bungalow outside of the compound wall are three pairs of sawyers sawing teak wood logs into lumber for the Academy bungalow. In the shed to the right are four or five carpenters busily engaged in fashioning the newly sawed lumber into cupboards, windows, doors, etc. The next shed is the Agricultural Laboratory.

Beyond it is the Academy Senior Hostel (Boys' Dormitory), a neatly white-washed, long, narrow, "L" shaped building. Most of the fifty-four Academy boys live here. The first room we enter has eight single beds, neatly made (more neatly made than lots of beds that I have seen at home in a boys' dormitory), arranged in two lines. The boys take turns in keeping the rooms clean. The other bed rooms are similar to the first one. All the boys have some kind of duty to perform. Their duties are changed occasionally so that all will get as much experience as possible. Brother Miller spends from 6:30 till 7:00 every morning out here with the boys in devotion.

Most of the Bible classes recite in this room. These lockers in the back hold the individual books of the Bible School students. Brother Miller, Sister Miller, and Brother Hostetler taught most of the Bible classes the past year, and Brother Kaufman will teach most of them in 1932. Some of the Bible classes meet in the administration building.

We retrace our steps past the bungalow to the old Administration building. Entering the south door we go through a class room, down a long narrow hall to the Headmaster's office. His hearty good morning is reinforced by a genial smile. From the crowded office we go to the class rooms. They are old and filled to capacity. In every room there are graphic posters illustrating one of the subjects. The students make many of these posters. The work is commendable.



Mohadi Mission Station

We leave by way of the north entrance. The first building is the Carpentry School in charge of Brother Kaufman. About fifteen boys are working carefully on some practical wood work. They do not sit on the ground like the village carpenters but their work benches look very much like the American variety. Their tools are modern. In a little side room about ten boys are taking drawing. The Carpentry school supplies most of the furniture used by the missionaries.

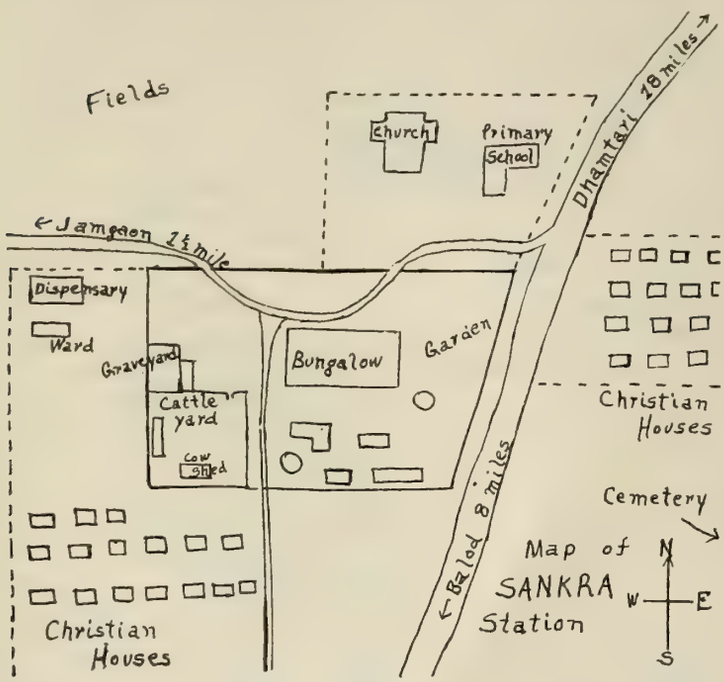
This next building, just north, is the Manual Training Department of the Academy. Here all of the boys are taught a bit of theoretical and a bit of practical carpentry.

Now we arrive at the Junior Hostel, which is supervised by Brother Kaufman. It is built around a square with rooms on three sides and a wall on the front side. This little building in front is the kitchen. Just now the cook has a big pot of vegetables boiling on one of the holes of the big long stove. The smoke is coming out of several holes on each side of the pot. The noonday meal seems to be about ready. There is a big pile of rice. About two pints of

ground red peppers are ready to be put into the vegetables. Here in the Hostel the boys have regular devotional periods.

To help them keep a connection with practical life they do some farming and gardening. Besides this there is a tailoring school in which about eighteen boys are learning to sew. Aside from this and the Church work, Sister Kaufman goes with the Bible women to Dhamtari and the nearby villages.

Brother Hostetler has charge of the Primary School located in the compound north of the Junior Hostel. The building is neat and well kept, with a few flowers in front of it. Most of the 140 children in the classes are Christian children. Here is where they re-



Map of Sankra Station

ceive their educational foundation. To balance their lives daily Bible teaching is given to all of the children. Except the Sunday School, this is the only Bible teaching which many of the children from illiterate homes get.

A little west of the Hostel we come to the foundation of the Academy bungalow. Everywhere people are busy, some carrying dirt, some carrying lime and bricks, others laying bricks. If everything goes well this building will be finished in three or four months.

Going south through the old mango orchard on the way to the Boys' Orphanage, we pass the Old Men's Home. The Orphanage is built much like the Junior Hostel with a well in the inclosed square where the boys may bathe and wash their hands and faces. Brother and Sister Hostetler have charge of this. As the famine recedes further and further into the past the orphan boys become fewer and fewer. Now there are about seventy-five left.

One of the big problems is to help them to get started in life. They must have a religious experience and should know a trade. Besides the daily Bible teaching in the school they have two daily devotional periods. Practically all of our Christian workers come from among the orphans. If the orphan boys know no trade they will have to subsist on the four to eight cents per day which the laborer earns. To help these boys find a place where they can make a better living and give more for the Lord's cause, they are taught trades. Several of the boys have been taught mason work. Sister Hostetler conducts a tailor school for six or eight boys. Five boys had been sent away to learn shoemaking. They are back now making and repairing shoes, and as soon as possible will be starting homes of their own.

In addition, Brother and Sister Hostetler have charge of the church at Maradeo and of the evangelistic work at Maradeo and at Seodi. At the former place are two evangelists and their wives, and at the latter place one couple is located. They go daily to the surrounding villages to spread the good news of salvation.

We have had a glimpse at the place, but we have not seen the greatness of the problem and the heavy responsibilities of the missionaries here.

THE DHAMTARI CHRISTIAN HOSPITAL

Ernest E. Miller

A hospital requires more than plant and buildings. It takes skilled doctors and nurses. The annual statistical report of the hospital shows that fewer patients have been treated the past year than the year before. The plant was the same but for some nine months there was no mission doctor. It was a glad day to the sick and their friends when Dr. Troyer returned to carry on the work so abruptly left by Dr. Esch.

In the Orient a clientele is critical and superstitious. An unsuccessful operation or a sudden death, such as would be understood by any community in America, may here leave the doctor without patients and with empty wards. This situation is one of the Mission doctor's greatest trials. Shall he turn away the cases which seem doubtful or shall he attempt to give help to all who are in physical distress?

Another vexing matter for the hospital folks is the matter of fees. Should people be asked to pay for medicine and in certain cases for service as well? To take money may result in turning away folks who are in need. And again it may result in marking the institution, in the public mind, as a commercial project rather than as an institution of mercy. On the other hand, if folks don't pay a little something for their medicine they are likely to feel that it is worthless and be careless about the use of the medicine and the instructions of the staff. The Christian community presents the most difficult problem in this respect. Their attitude is often this—Has not the hospital been built for us?—Is not free medicine one of the material blessings which should come to us because we are Christians? What do the nurses and doctors do with the money they take from us? Do they not get good salaries from America? These and similar questions indicate the extent of the problem.

The hospital this year graduated its first class of compounders. Three boys were in the class and have successfully passed the examinations at the conclusion of a two year course of study and apprenticeship. One of these boys will go to Mohadi to help in the dispensary at that place and the other two are to remain at the hospital. The compounder's course is now arranged to cover three years. The boys will take the first year at the Academy, where they will study Chemistry, Physiology, and English along with a number of courses in Bible. The last two years will then be taken at the hospital. It is hoped that this arrangement will help to bring about a better coördination of our Christian effort.

Trained helpers are making it possible for the doctor and nurse to extend their usefulness. The ordinary daily routine of dressings, etc., which earlier needed to be done by the European staff are now taken care of by Indian helpers. Dr. Troyer has a clinic at



Eby Memorial School, rebuilt 1931 for Boys' and Girls' Primary School, Temporarily used as Academy Senior Hostel

Kurud each Tuesday; attends the leper asylum clinic each Thursday; and seems busy enough the rest of the time with cases at the hospital. Sister Holsopple not only has the supervision of the hospital, including the medicine and financial administration, but gives considerable time to the care of the missionaries and their children. The European ward has proved a blessing to many of the missionaries.

The evangelistic emphasis is also not forgotten at the hospital. Sister Troyer makes daily visits to all the wards. Dr. Troyer spends every Sunday afternoon in visiting and praying with the patients. And all the members of the staff are encouraged to explain to the patients the dynamic lying back of all this service to physical need. The workers hold weekly Sunday schools in the surrounding villages. I hope the day may come when members of the staff may be able to make follow up visits into all the many surrounding villages from where patients have come and do direct follow-up work. I can conceive of no more potent evangelistic opportunity.

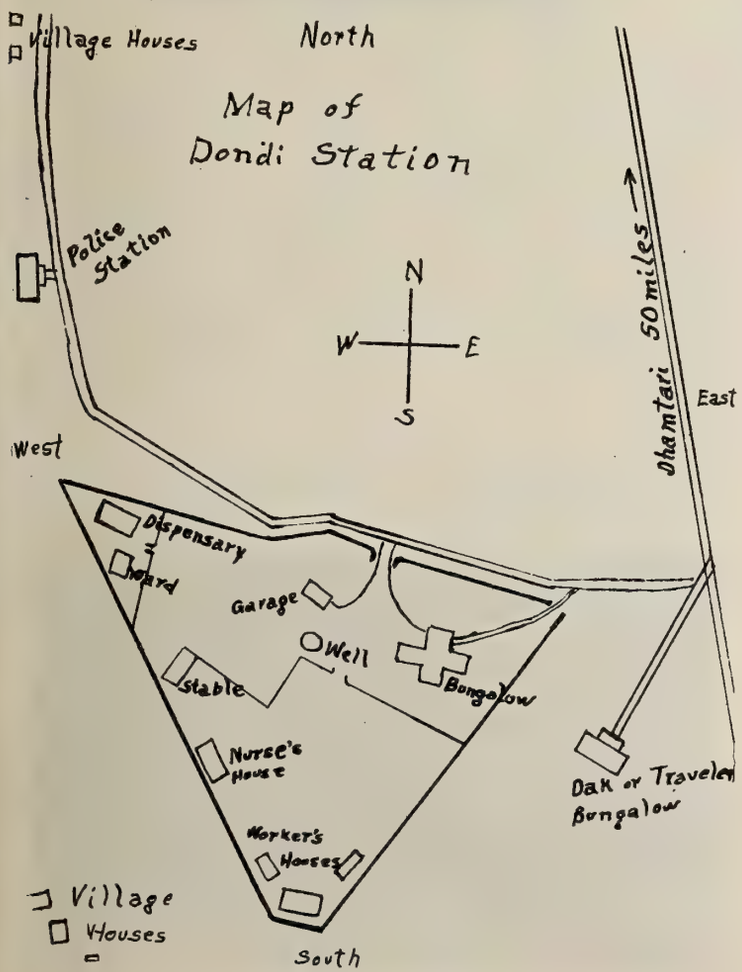
The Mission rejoices in the gifts which have been made by friends in the home church for the necessary new hospital buildings. Plans are being made for these buildings and it is hoped that the construction of the Nurses' Bungalow may shortly be begun.

DONDI STATION

Fannie Lapp

We started for Dondi early in the morning. At Sankra we stopped to let off a "Boarding girl" who went home to attend her sister's wedding. Then at Balod, eight miles farther on, we dropped the daughter of the Circle Inspector of Police, who is a Christian. After a cup of tea with the family we drove on through the jungle for twenty-four miles to Dondi. We passed few villages, for most of the road was through jungles; however we saw no wild life. We met a number of carts loaded with ground which will be used as a top dressing for the road. We crossed a low range of hills where the scenery is beautiful.

A year had passed since our last visit to Dondi so we saw a

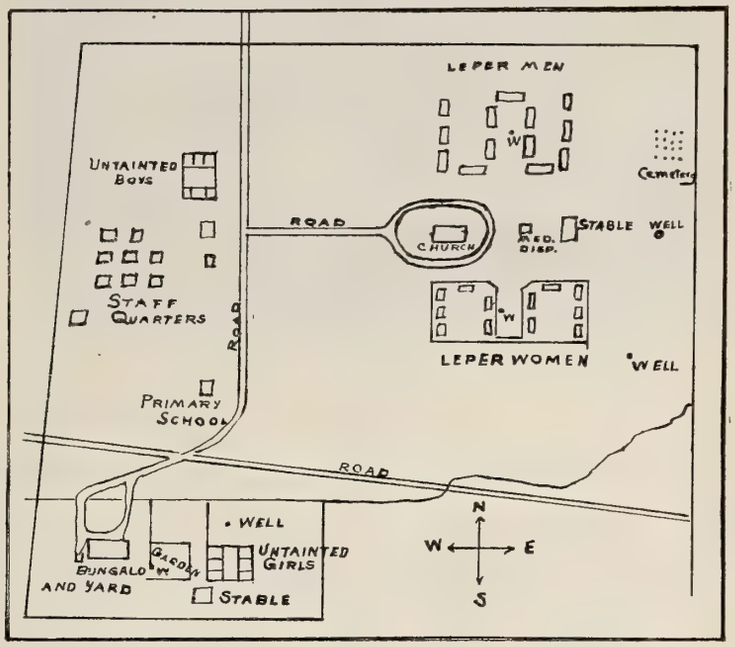


Map of Dondi Station

number of changes. The first was the new brick wall all around the compound. A short distance from the bungalow stands the new dispensary building. They moved into it the day we arrived although it is not finished. A room in the bungalow had been used before that. The roof is on the dispensary and the doors and windows are in, but there is no furniture and the wall cupboards are not yet made. After a few months they hope to have sufficient furniture to be able to work comfortably. The foundation for the ward is made and it is hoped to have the building under roof before the hot season. The walls for the Indian nurse's home are going up and that building will soon be completed. This is a new station; so much building work needs to be done.

A large number of people come for medicine and Sister Brunk is called out to villages occasionally to see sick people.

Dondi has a resident Christian community of eight families. There are twenty-one members of the Church. The community is



Map of Leper Asylum and Surroundings

slightly larger now because some Christians from other stations are assisting in the building work.

A family of eight members, of whom three are adults, who came to Dondi because of illness, are now applicants for baptism. Another village woman also desires baptism.

Brother Brunk is interested in getting the Gospel into the villages. During the last hot season four boys from Dhamtari spent a month at Dondi and visited the villages round about. They did a great deal of singing which appealed to the village people.

In January, 1932, Brother Brunk spent several weeks in "spying out the land" to the west and southwest of Dondi. He went into parts which had never been toured before and got into a section where the people spoke an aboriginal dialect, and it was with difficulty that the workers could converse with them, for they do not understand Hindi at all and Chattisgarhi with difficulty. The villages are scattered with only a few houses in most of them. The people are shy and it will take a number of visits to gain their confidence. They can not read, so very few books were sold.

In February the workers are planning to make their camp about eight miles east of Dondi and do intensive work in that one village for several weeks. The people have been asking for a school so they expect to open a class at that place.

A night school is being conducted at the bungalow. It is in two sections, Hindi and English. There are eight students in the English section and twelve (four of whom are women) in the Hindi section.

Eight village Sunday schools are being conducted by the native Christians and missionaries.

Pray for the work at Dondi.

"And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

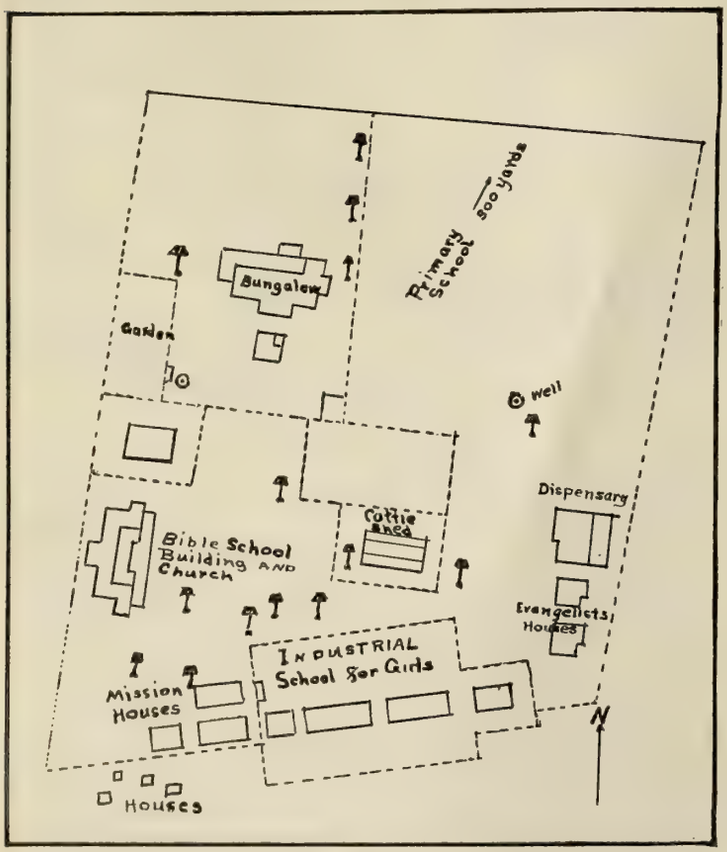
"For the Son of man is come to seek and to save that which was lost."

GHATULA

A. C. Brunk

Ghatula by the speedometer on my car is just about ninety-five miles from Dondi. These stations are at the opposite ends of our occupied field. Notice I say occupied field as there is room for more stations farther out at each end of the area for which our Church is responsible. We visited Ghatula at the time of our Annual Jalsa or Bible and Church conferences. That gave an opportunity to see the place and talk with Brother and Sister Vogt who are in charge of the work at that station.

The most conspicuous work there is that of the Girls' Industrial School with its fifty inmates who are being trained in a practical way to become home makers. The work of the school has been improved during the past year by the purchase of one and six tenths acres of land to be used as a school garden and a well was also dug on that land so as to have water for irrigating the garden. It will be very useful to the girls to learn how to plant the seeds and to cultivate the crops. The girls are also taught how to weed rice. It requires considerable skill in order to tell which is good rice and which is wild rice as the stalks look so much alike that



Ghatula

only those who have had extensive experience can discern the difference. The rice crop of the school was very good this year. The girls are also trained in house keeping. Five girls live in a room and they take turns in cooking and keeping house for the group.

The girls are also taught sewing, reading, writing, and the Bible. The spiritual life is also looked after. During the past year special meetings were held for the girls in which a member made a new start by confessing her sins and making restitution where possible. There are signs of spiritual growth in many of the girls. Each day some time is given to memorizing Bible verses which are recited at a general meeting at the end of the month. All the girls are members of the Church except two.

There is also a medical dispensary at Ghatula; all the ordinary work is done by the nurse who has been there for a number of years. When there are serious cases she calls Brother Vogt. The attendance at the dispensary has shown some increase. The institution is especially helpful to the Christians who live there and it is a means of making friends among non-Christians who are helped.

Besides the school in connection with the Girls' Industrial School, there are three primary schools in the Ghatula field; one is in the station. There has been improvement in the attendance of the schools. In all the schools the Bible has been faithfully taught and an annual examination in the Bible classes held. A new school house has been built for one of the village schools, and one has been temporarily closed. In one village where there is a school



Some Indian Radishes

there is considerable interest in the Gospel message. One man walks three miles to attend the Sunday service in the church.

When the new Evangelistic Society took charge of all the preaching evangelistic work of the Mission, Brother Mukut was put in charge of all the direct evangelistic work in Ghatula district. Under his charge the work has shown signs of improvement. However no radical changes were made in the methods of working. The Evangelists seem to enjoy the confidence of the non-Christian people to the extent that they call them in for advice in times of difficulty. This gives them a splendid opportunity for testifying to their faith. The people show considerable interest in the Christian services by sitting late into the night listening to the Gospel. The preachers have been able to sell quite a good number of Bibles, Gospels, and other religious books. However, several people whom we had hoped would soon be ready for baptism have for the time being seemed to lose interest. This is a call to all of us to pray



Missionary Children at Play

more earnestly and in this we are asking for your coöperation. Pray that those who have been near the Kingdom may be willing to sacrifice all for Jesus who sacrificed all for them, and that He may open the mind of the careless ones that they may repent before it is too late.

MOHADI

J. D. Graber

It was a cloudless morning shortly after the close of the rains and the gray of early dawn was just beginning to take on a faint tinge of pink as we started down the irrigation highway that leads to Rudri, for at this season of the year the temporary causeway across the Mahanadi is not yet completed and crossing must be effected by means of the ferry at Rudri, a kind consideration allowed by the C. P. Irrigation Department. Almost directly to the north the great Bear was swinging his majestic way across the sky while in the southern heavens the Southern Cross was standing now in an almost perpendicular position. The early morning air was fresh but lacked the crispness and twang that one might experience on such a morning after the cool season had set in.

We find the coolies in readiness with the ferry, even at this early hour, because they have long ago learned that, while the Government does not collect a fee for the crossing, the poor coolie who poles the boat across the shallow lake above the canal headworks is always rewarded with a substantial gratuity, **baksheesh,** as it is called in the vernacular. By this time the East has become aflame with the fast approaching day, and the jungle line on the opposite bank, overtopped with the gorgeous Eastern skies, is mirrored back to us in double glory from the clear surface of the quiet waters.

The trip by ferry is all too short and we soon find ourselves again on the metalled highway leading from Dhamtari to Sihawa. We follow this road to the 16th mile-post when we turn sharply down a murum-surfaced road running right through the heart of a splendid block of jungle. We keep our eyes alert on the winding road ahead, for not infrequently a turn in the road reveals a deer, or even a panther or tiger, commanding the highway and seemingly daring the motor car to drive him off. We continue on this road to Singpur where we strike the Raipur Forest Tramway which we then follow the rest of the ten more miles to Mohadi.

We arrived just as the people of the community were gathering on the bungalow veranda for morning prayers. Brother and Sister Kniss gave us a hearty greeting and after the conclusion of the devotional period fed us the usual toast and eggs with tea, which constitute the early morning meal called **choti hazri.** After the meal Brother Kniss listened to the complaints of a few patients who had come to the dispensary and after dispensing liberal quantities of quinine, for their ailments must have been malaria at this season of the year, we were ready for a trip to the village of Kamaipur.

Bisahu and Harun, two of the Evangelists, walked to a nearer village to conduct a meeting, while Raghua went with us in the



The New Church at Mohadi

motor car ten miles to Kamaipur where Premlal and his wife Tijiya conduct a "Teacher-Preacher School." In the forenoons they teach the children in the school and in the afternoons and evenings they visit them in their homes and hold open air meetings. Tijiya and the baby were still very weak and pale from the terrible sieges of malaria they suffered during the rains when the village was cut off from the main station and medical aid could not be had. The children were a wild looking lot, mostly from deep jungle villages, and the clothing worn by the whole bunch of thirty would not have been worth a dollar on the market. School was opened by singing, Scripture-reading, and prayer after which the story of the good Samaritan was taught. The children were intensely interested in the story as it was nicely told by Tijiya, for she ranks above the average as a teacher, and they also were interested because the story was new; they had never heard it before. They likely did not remember much of the application about the fallacy of observing caste, but they must surely remember the lesson on helping each other and how Jesus helps us when we are in need. After the



Sister Sarah Lapp and her Bible Women with their "Motor"

Scripture hour came the regular subjects of the curriculum, and after observing these for a short time we returned to Mohadi for eleven o'clock breakfast.

After breakfast there was another period of dispensary work for Brother Kniss to do. At that time he had no helper in the dispensary but now he has an efficient compounder, trained in our own hospital, who is a great help in doing all the routine work connected with the dispensing of medicines. The dispensary is by no means a minor adjunct of the work at Mohadi for reports show that a total of 2190 patients were treated there during the year 1931. Christian work is done by services held with the patients before medicines are distributed, through personal work, and the distribution of tracts. One of the unusual cases treated during the past year was the removal of a fishhook from a small boy's nose. In the report this little bit of professional attention by the non-medical missionary is listed as a minor operation, for so it was.

The Church was in progress of construction. It was nearing completion and Jaggu, the carpenter, was busy day after day trying to get the building ready for dedication as soon as possible. Brother Kniss did much of the construction work himself in order that details might be properly done and that expense on labor might be saved. The result is a beautiful building, small, but large enough for the present congregation, and so built that a large number of people could be taken care of by crowding and efficient seating. The dedication services were held on November 22 and the community is happy that they now have a house of worship and need no longer meet on the Sahib's bungalow veranda for Church services.

Mohadi is chiefly an evangelistic station. The year's report shows that five women and four men form the evangelistic force of the station. The men held 650 and women 575 meetings. Multiplying these figures by twenty the average number of listeners per meeting, we get the grand total of 24,500 people to whom the Gospel was preached during the year from this one station alone. There are many duplicates among these of course, but when we remember that there are 15 villages within a three mile radius of Mohadi and that the average population of these villages is perhaps 400 we get an idea of the number of people who need to hear the Gospel and who are within easy reach of the station.

Later in the season much time is spent by the missionaries with the Indian co-workers in touring the vast and thickly populated districts chiefly to the North and West. Especially during the touring done near the end of the year Brother Kniss reports that a number of people have become intensely interested in the Gospel and are inquiring further about the implications of a full acceptance of Christ. A few have expressed a desire to be baptized but are still

pondering the cost. Even though the visible results of this faithful evangelism have not been outstanding yet there is much to encourage one in the present situation. We may rest assured that the Gospel faithfully presented will not be in vain for we believe the words of Scripture that say, "Cast thy bread upon the waters for thou shalt find it after many days."

SANKRA

G. H. Beare

Sankra station is about sixteen miles southwest of Dhamtari on the main road from Dondi to Dhamtari. This road is good most of the year and even in the rains the Sankra people can get to Dhamtari.

The station is not one of our largest stations, but the evangelistic and medical fields in connection with the station are very large. The road mentioned above goes right through the Christian community dividing it into two sections.

The people in Sankra, with the exception of a few masons, carpenters, and Mission employees, are all farmers and coolies, and at this time are pressed pretty hard financially.

The work of the station may be considered under three heads. The first work of the station is Evangelistic. The field for this work is large, with many villages, and is very needy. For many years the Gospel seed has been sown and much has taken root and is beginning to grow. There are many people in this field who are inquiring about the way of Truth. There are also a number of individuals who are very much interested in the Christian religion and we expect them soon to accept Him. "Whom to know aright is life eternal."

Brother and Sister Smucker with a staff of ten workers are endeavoring to present the Gospel in such a way that those who are seeking the truth may find it in Christ.

A very important part of the evangelistic work of this station is the out station work. At Tengna, a small village a few miles from Sankra, a team of four workers are stationed. These meet real village people and problems and at times much wisdom is needed to cope with situations that arise.

The other out station is at Balod, about eight miles from Sankra in another direction. This village is the Tahsil headquarters (County Seat) and the workers here come in contact with villagers, police, shopkeepers, and various other classes of people. This also



The Sankra Roadside Clinic

creates a problem that is very difficult. The workers at this station certainly need our prayers.

The medical work of Sankra holds a very important place in the mission work of that station. A fine dispensary of four rooms, and two separate rooms for wards are the medical buildings.

Three persons are employed at the dispensary (one compounder, one trained nurse, and a helper). The dispensary is open for work every day except Sunday, and emergency cases are cared for on Sunday as well.

People from far and near come and almost every kind of disease is seen here. Many of the people who come think that they know just what kind of medicine they should get. I happened to be at the dispensary one day when a man came and asked for some medicine for his mother. When asked what kind of medicine he wanted he said, "a mixture of tiger, crocodile, and fish oil." His mother had rheumatism and he wanted this mixture to rub on her legs. He was told that tiger and crocodile oils were very difficult to procure.

The Leper clinics in connection with the Sankra medical work have far-reaching effects. Leper treatments are given at Sankra itself and in addition an entire day is spent each week in roadside



An Indian Cloth Merchant—Note his "Hookah" or Smoke Pipe Standing by His Side

clinics. In these roadside clinics contact is made with many people who perhaps otherwise would not be reached. In connection with the medical work a unique opportunity presents itself for spreading the Gospel, and at each clinic the Gospel is given in song, Scripture reading, and preaching.

The educational work of Sankra is carried on in a fine little building located near the church. The teachers are all Christians and the course is according to the government requirements. The pupils are Christians and Hindus. This affords a very good opportunity for the Hindu children to see and learn about Christ through daily contact with Christians. The course is a four year course after which those who wish to go further must go to some other school. Let us pray that from the four years' contact with Christians the Hindus may receive something that will be the means of bringing many souls to the Great Teacher.

SHANTIPUR

Mary Jacie Holsopple

There may be some who read this report who do not know the meaning of "Shantipur." "Pur" as it is so often seen on maps of India, means "city." And "shanti" means "peace," that thing which is sought by every heart in India, although the fact may not be admitted in every case. Its true meaning is known only to those who have the real peace of God in their hearts. The name is quite fitting to the surroundings and seems especially so to one who comes from the bustling humdrum of life in the city of Dhamtari. In the wire fences, culverts, fields, grain stacks, and brick machine one finds the suggestion of a "going back to the farm" feeling.

First we will see what is being done for the lepers in a medical way. The well tried treatment of Hydnocarpus oil is regularly carried out. Men come to the small dispensary on Tuesday and the women on Friday. The doctor from Dhamtari makes trips once a week on alternating days; thus every two weeks he supervises the dosage of each inmate taking injections. Should you ask any one if it is pleasant to take injections he would say, "No." But few of them even shrink, because they are so anxious to get well and be able to go back home. If the patient has any disease besides leprosy, that must also be treated, because nobody can fight leprosy when there are numerous other enemies to fight.

Now for a look into the houses of the lepers. Each cottage contains several rooms with a veranda along one side. In most of

the rooms four people live. There are two places to cook, so you see two cook together. It is usually arranged that one who has fingers and one who does not have fingers cook together. Thus the spirit of helpfulness is put into practical use. Here we find a woman who is entirely helpless. She does nothing but lie all day. Here is another not quite so bad. She sits all day. Because she is not able to go to the dispensary her clean dressing is brought to her and some one helps her put it on.

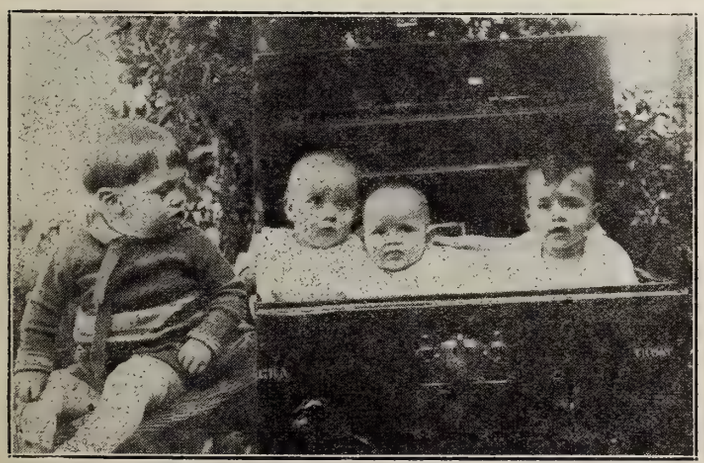
This woman tells us that we never sing for her. Casting about for a song for the moment we choose, "O Jesus, we can not give full description of Thy glory. Thou hast left Thy heavenly home and come to this earth. Thou hast given sight to the blind, cleansed the lepers and died that we might be counted Thy servants."

Further on we come to the oldest inmate of the home. She is becoming old and many of the things of this world are passing out of her mind. But she still remembers favorite bhajans. By much persuasion we induce her to begin one and we join in with, "Jesus Christ is the Savior of my life. Whoever is a sinner let him come to Jesus. The river is deep and the boat is old, but Jesus will put me across. Thou the friend of the friendless, remember me at death."

Such as these, who are burnt out cases and have no hope in this life, give us the brighter view of things when they are able to sing because their names are written in the Lamb's Book of Life. But these are not the only ones. There are also the younger ones who have come earlier and who have a great deal of resistance.

Please do not get the idea that these patients are bedfast. Except for outside causes, if a leprous patient becomes bedfast, there is no hope for him. He must be kept active and busy at something. For this reason they do their own buying and cooking of food. Nor are they barred from giving programs. Christmas to the leper as well as to any other Indian Christian is a great festival. New clothes are received in time to be put on for the great day. Special foods must be cooked and special decorations made. Then with all their energies they give the program in which the birth of Christ and the meaning of His coming into the world are declared. They are happy to claim one of the beautiful starry nights out under the sky with a huge bonfire and an audience sitting about on rugs or benches, brought out from the church. After the program earthen dishes are brought from somewhere in the background to be filled with coals, for what genuine Indian can sleep on a cold night without smelling the warmth and smoke of his, or we might more properly say her, "gorsi."

Do any of these inmates have any children? Yes, and they must be provided for. There is one "boarding" for untainted boys and one for girls. These children are watched for any signs of the disease and treatment is begun early if necessary. There is a

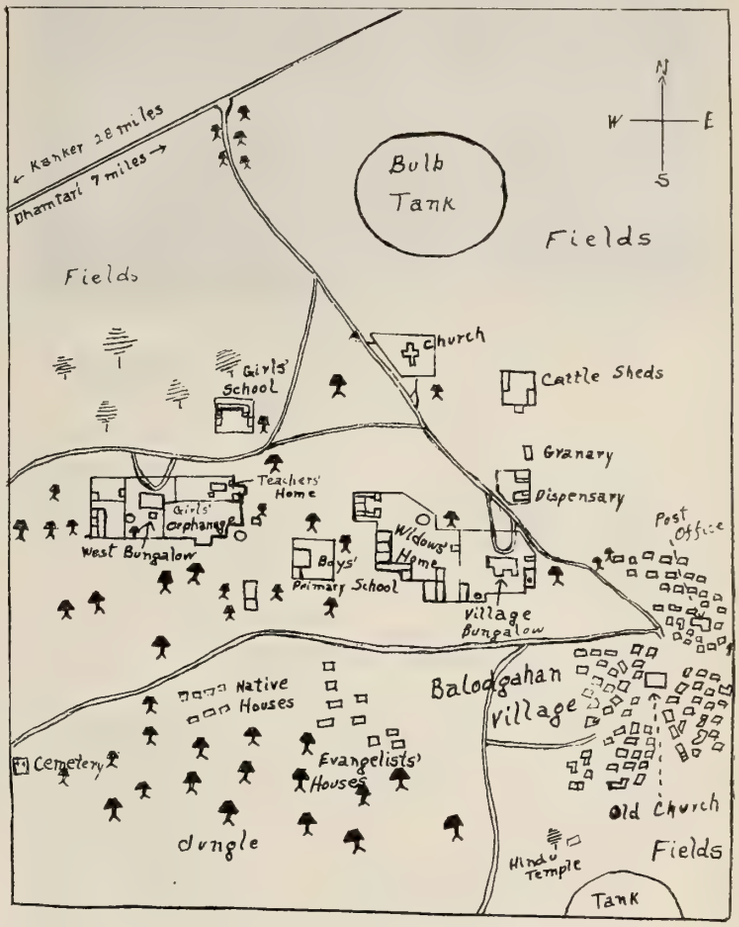


The Youngest of the "Family." Left to Right: Ronald Graber, Esther Kniss, Lois Hostetler, LaVern Vogt

school for their education up to the end of the fourth class. Just now we see they are out in the compound making on the ground a map of the Central Provinces. With soft mud they are making the boundary lines and the rivers. One girl is now finishing the Mahanadi, the river which often gives us a bit of pleasure after a day's work.

To all these the Water of Life is brought regularly in song, private conversation, in Sunday School and in Church services. There is a blind evangelist who gives his time to teaching them. Most of the inmates have accepted baptism. During the Christmas season the untainted children gave some programs in the surrounding villages and in this way testified for Christ.

Such has been our visit to the city of peace. Let us watch and



Sketch of Part of Balodgahan

Scale: 1 inch equals 480 feet

pray, let us watch for an answer, that those who are its inmates might find the perfect peace which passeth all understanding.

ORDINATIONS DURING 1931

G. J. Lapp

From the beginning of the Church in India our prayer has been that God would raise up an Indian ministry. The Lord so led that in the course of the years Indian brethren were ordained to the office of deacon. Of the ten brethren who have been ordained to this service seven are still active. One was relieved of his office and two of the number have been ordained to the ministry at the call of the Church. Of these two one was ordained during 1931. His call to the ministry left a vacancy in the deacon's office and accordingly a deacon was chosen by lot to serve in his place. The ordination of Brother Sukhlal to the ministry and Brother Malwa Kalib to the deacon's office took place on the same Sunday, April 12, in the Balodgahan meeting house. This gave to the India Church two ministering brethren besides the deacons. Brother Isa Baksh had been previously ordained to the ministry in the Sundarganj (Dhamtari) congregation.

Before the end of the year a request to Conference was framed by the Sundarganj congregation asking for the privilege of ordaining another Indian brother to the ministry in case there was need. The annual conference granted the request and accordingly Brother

John Haidar was ordained soon after the beginning of 1932. A fuller account of this will appear in next year's report.

We are working on the principle in India that as fast as the Church feels the need an Indian ministry be ordained and used in the service. This will increase the number of responsible leaders



Indian Umbrellas, Front View
Used Especially in Weeding and Protecting the Back from the Frequent Showers

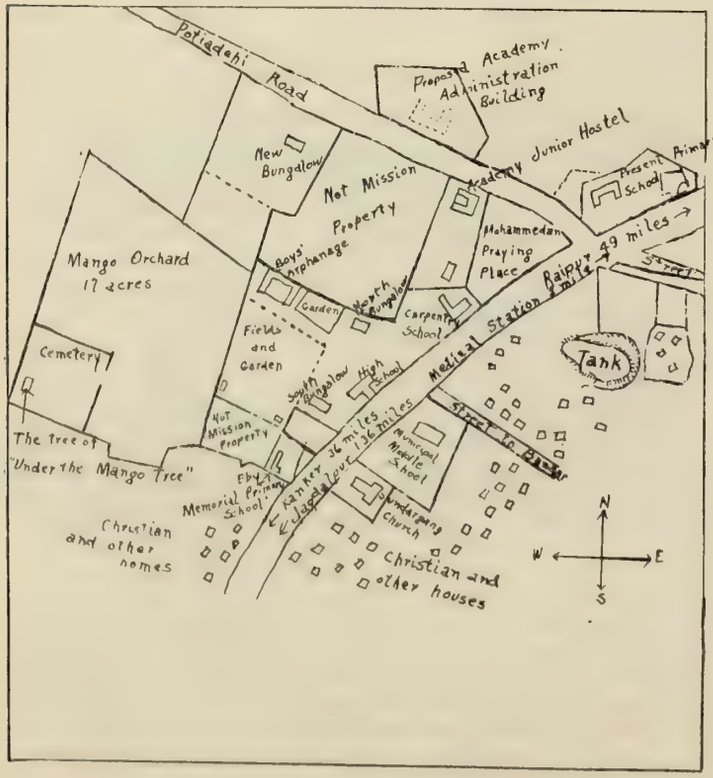
upon whose shoulders will rest the welfare of the Church in India in the future.

May God richly bless those who have been called to share the responsibility of shepherding the flocks in India. Let us ever remember them at the Throne of grace.

THE EVANGELISTIC SAMAJ

A. C. Brunk, Chairman

The year 1931 witnessed a new forward movement in our organization by the launching of the Evangelistic Samaj, or society. The society consists of one Indian representative from each con-



Sketch of Sundarganj and Surroundings

gregation of the Indian Mennonite Church and an equal number of foreign missionaries. Consequently at present there are eight Indian members and eight American members. All the preaching evangelistic work of the mission and the Home mission work of the Indian Church was given to the new society. The Society was given the control of the finances for the work as well as the management of the work. The Evangelistic Samaj was supposed to take charge of the work on January the first, 1931, but since the whole was a new venture it was thought best to take some time for organization and the discussion of problems and policies which had been followed in the past. So the Society did not take over the work until April 1, 1931. So we really have only nine months of actual work to review. At the close of the year it was felt that some real constructive work had been done. We were also conscious that mistakes had been made and that we had not done all that we might have done. But we are all happy that it has been demonstrated that we foreigners could coöperate with advantage to the work, in a larger way than heretofore with our Indian brethren. We are indeed grateful to our heavenly Father for the friendly relation that was maintained between the members of the society through the year.

The society took several forward steps during the year. One of these was to appoint two Indian brethren as managers over their respective districts. No Indian brother had been given such large responsibility heretofore. The two appointed were Brother Mukut at Ghatula and Brother Sukhlal at Balodgahan. They both did very creditable work. These new appointments have helped them to feel more the responsibility of the work, and also shows them that we as missionaries are ready to place them on an equality with ourselves just as soon as they are qualified for the work. It also gives to them an opportunity to do a constructive piece of work.

The second forward step was the appointment of a Gospel Team consisting of five members, four of whom were Hindustani

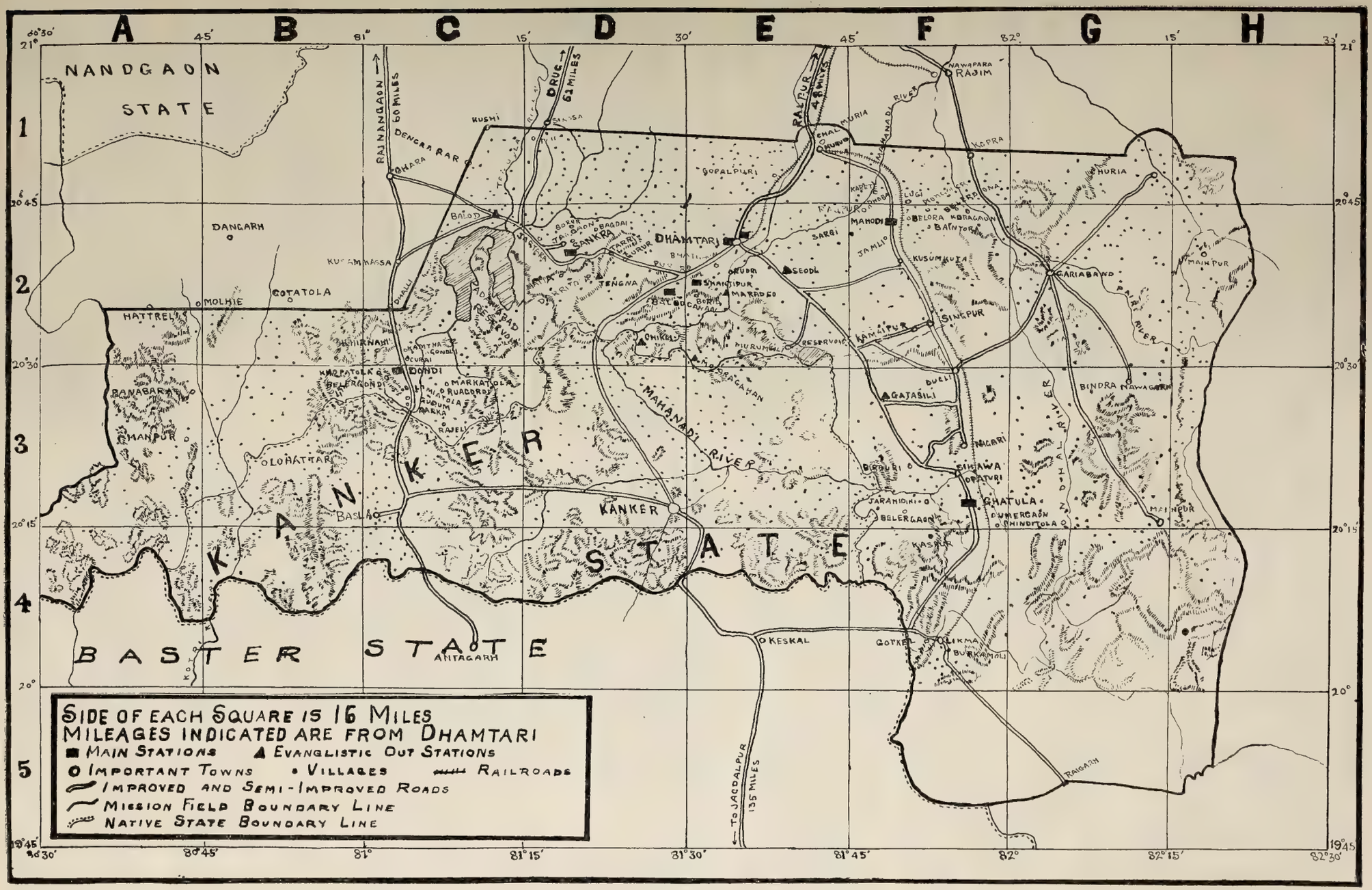


Indian Umbrellas, Back View

and one was a missionary. These were to give help in special evangelistic meetings when called on by the churches or those in charge of out stations. The team did some very useful work this past year even if they did get started a little late due to their late appointments.

Taking the work as a whole the new society made no drastic changes. The Indian members as well as the missionary personnel are studying the situation and are waiting for God to lead through the Holy Spirit, that we may do His will in all we attempt to do, and that the whole Gospel may continue to be preached, and that the plan of Salvation through Jesus Christ may be made known to larger numbers of people in this land.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you."


A B C D E F G H
NANDGAON STATE
KANKER STATE
BASTER STATE
DHAMTARI
KANKER
BASLA
ANTAGARH
KESKAL
RAIPUR
RAJIM
MAHANADI RIVER
DANGARH
MOHLIE
COTATOLA
HATTREL
DONDI
MANPUR
LOHATTAR
GOPALPURI
SANKRA
SEONDI
SHANTIPUR
MARADEO
SINEPUR
KAMLIPUR
GARIABAND
MAHODI
SARGI
JAMLIO
KUSUMKUJA
BELORA
BAINTORA
KORAGAON
MURIA
KOPRA
GAJASILI
DUELI
NAGARI
BINDRA NAWAGARH
BIHAWA PATURI
GHATULA
DUMERGAON
MAINPUR
JARAMIDIH
BELERGAON
KASNOR
GOTKEL
LIKMA
BURKAMOLI
RAIGARH
TO JAGDALPUR 135 MILES
RAJNANDGAON 60 MILES
DRUG 62 MILES
RAIPUR 48 MILES
SIDE OF EACH SQUARE IS 16 MILES
MILEAGES INDICATED ARE FROM DHAMTARI
MAIN STATIONS
EVANGLISTIC OUT STATIONS
IMPORTANT TOWNS
VILLAGES
RAILROADS
IMPROVED AND SEMI-IMPROVED ROADS
MISSION FIELD BOUNDARY LINE
NATIVE STATE BOUNDARY LINE

CALENDAR FOR 1931

January

1. Annual Church Conference closed. Sermon, Jer. 11:13, by Brother Friesen.
6. Brother Kaufman was chosen Pastor for 1931 for the Sundarganj Congregation.
13. Rev. Crawshair, Deputation Secretary for the Mission to Lepers in New Zealand spent January 13, at the Shantipur Leper Home.
15. Foundations for the Dispensary Building and the Evangelist's House put up at Kurud.
17. Two plots of land were bought in connection with the Girls' Industrial School, Ghatula.
25. Baptismal services were held at Balodgahan. This Congregation opened the New Year with an enrollment of 542 in Sunday school.

February

From second week to the end of February Mr. Yunas, an Indian Children's Missionary, works with the boys and girls of the Mission Community by telling them Bible stories. Many boys and girls reconsecrated their lives to the Lord.

14. A Community Meeting at the Medical Station in the interest of the Hospital. Dr. Esch speaks asking an interest of the people in this work, as he is the only European doctor on the field for the new year.
21. Brother and Sister Friesen and family and Paul Kaufman sail for America.

Brother C. D. Esch died at Adamabad, near Dhamtari, C. P., on the evening of February 21, 1931, aged 48 years, 4 months and 9 days, buried on Sunday afternoon, February 22, in the Mango Grove, Dhamtari.

March

8. Missionary children go to Landour School.
9. Harriet Lapp left for Darjeeling school. Memorial Service for Dr. Esch was held in the Sundarganj Church. His daughter Nellie baptized.
12. Sisters Kanagy and Hartzler, and Sister Esch and family sailed via S. S. Tuscania for home.
15. Communion service at Mohadi.
22. Three hundred ninety-two people partook of the sacred emblems in the Communion service with the Balodgahan Congregation.

April

1. The first Samaj Meeting of the Evangelistic Board, which consists of one representative from each congregation in the Indian Conference and an equal number of foreign missionaries, took over the responsibility for over sixty evangelists and Bible women, the employment of new workers, allotment of funds, and all work connected with evangelizing the million souls in our Mission district.
12. Brother Sukhlal ordained to the ministry, and Brother Mulwa Kalib ordained deacon in Balodgahan Church by Bishop Lapp.

May

5-12. The Gospel Team at Ghatula. Workers were Brother Beare, Brother Haidar, Brother Premsingh, and Brother Parsadi.

Sand storms, early in May, almost devoured us.

Influenza epidemic visits the Girls Boarding at Balodgahan and two orphan girls, Budhiya and Sonai, pass into the presence of their Savior.

May 15 to June 13. Student Gospel Team composed of boys from the Mission High School working in villages about Dondi. In the morning they meet for prayer, preparations, and plans for working in the villages in evening.

Nandlal, the blind evangelist, moved from Balodgahan to Shantipur for special work among the lepers.

June

14. Lois Ruth was born to Brother and Sister Hostetler.
15. Many Primary Schools opened.

J. A. Wiebe and family from the Mennonite Brethren Mission in Hyderabad State visited our Mission for a few days.

July

1. Middle School, High School, and Bible and Normal School opened with total enrollment of 245 boys.

The Girls' Middle and Primary School and the Bible Class opened with a total enrollment of 186.

31. Forest Officer of Kanker and the son of Superintendent of the State visited Balodgahan and Shantipur.

August

15. Mr. Abdul Haque, an Indian evangelist came to hold a series of evangelistic meetings in Dhamtari and Kanker, with the better educated non-Christian men of these two towns.

Sankra Congregation conducts fifteen Sunday schools each Saturday.

September

The work on the house for an evangelist and the dispensary building in Dondi are nearing completion.

Manuscripts for the first issue of the Mennonite Mandali Samachar sent to the press. The paper is a four page monthly published by the India Mennonite Conference.

16. Sister Holsopple and Brother Hostetler took oral Hindi language examinations in Raipur.

October

1. Evelyn Lucille Beare died of infection at Dhamtari Hospital, C. P., India, on Oct. 1, aged 7 years, 2 months, 25 days.

7-12. The Meeting of the Mid-India Christian Council held at Jubblepore. Ernest E. Miller and Joseph D. Graber represented the Mission.

14. Dr. Troyer and family and Dora Shantz arrived at Dhamtari.
17. Praise service and formal welcome to the new and returned missionaries.

During the latter part of October Brother and Sister Beare held evangelistic meetings at Mohadi.

November

4-8. Christian Workers' Conference was held. All Christian workers, preachers, teachers, Bible women, evangelists, doctors, and nurses met for the deepening of the spiritual life and getting new vision and spiritual power for work.

11. Mrs. Lee, veteran Missionary of the Methodist Church in Calcutta, visited with us.
12. Thanksgiving Day observed in most of the congregations.

17-19. Annual Business Meeting held at Balodgahan Village Bungalow. Twenty-seven missionaries present and seven absent on furlough.

22. Mohadi Church was dedicated, Brother Lapp preaching the dedication sermon.
23. Brother Lapp had his tonsils removed and on Nov. 26 Donald Miller had a similar operation. Both performed by Dr. Troyer.
24. The Academy Building Location Committee decide that the Academy Building should be located on a plot of land adjoining the Sundarganj Mango Orchard.
27. The Director of Public Instruction for Central Provinces visited the Academy at Dhamtari.
28. The Balodgahan Girls' School was Christened "Garjan Memorial School." A service was held commemorating the life of Garjan Bai who died in the 1918 influenza epidemic.

December

20. Brother Beare chosen Pastor of Bethel Congregation for 1932.

27-29. Annual Jalsa at Ghatula.

29, 30. Annual Church Conference.

MISSION DIRECTORY 1932

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St., Elkhart, Ind., U. S. A.
Gen. Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Ind., U. S. A.
Gen. Treasurer, V. E. Reiff, 1711 Prairie St., Elkhart, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, J. N. Kaufman, Dhamtari, C. P., India.
Treasurer, E. E. Miller, Dhamtari, C. P., India.

Stations Where Missionaries Are Located

Sundarganj (Dhamtari)—Medical Station (Dhamtari)—Balodgahan
Shantipur—Sankra—Ghatula—Mohadi—Dondi.

ORGANIZED CHURCHES

Location	Pastor
Sundarganj	John Haidar
Balodgahan	G. H. Beare
Shantipur	G. J. Lapp
Sankra	R. R. Smucker
Ghatula	M. C. Vogt
Mohadi	L. A. Kniss
Dondi	A. C. Brunk
Maradeo	S. J. Hostetler

MEDICAL

General Hospital

Medical Station, Supt., M. Holsopple, R. N.
Medical Director, G. D. Troyer, M. D.

Dispensaries and Clinics

Location	Missionaries in Charge
Balodgahan	M. Wenger
Leper Asylum	G. J. Lapp
Sankra	R. R. Smucker
Ghatula	M. C. Vogt
Mohadi	L. A. Kniss
Sikosa, Clinic	R. R. Smucker
Dondi	Eva Brunk

SCHOOLS

Schools	Location	Principal
Carpentry School	Dhamtari	J. N. Kaufman
Christian Academy	Dhamtari	E. E. Miller
Girls' Prim. & Mid. School	Balodgahan	M. M. Good
Girls' Industrial School	Ghatula	Esther Vogt

Station Primary	Dhamtari	S. J. Hostetler
Boys' Station Primary	Balodgahan	G. J. Lapp
Station Primary	Sankra	R. R. Smucker
Station Primary	Ghatula	M. C. Vogt
Village Primary	Bhatgaon	G. J. Lapp
Village Primary	Gopalpuri	G. J. Lapp
Village Primary	Bagtarai	G. J. Lapp
Village Primary	Kaspur	M. C. Vogt
Village Primary	Jhardahi	M. C. Vogt
Village Primary	Umergaon	M. C. Vogt
Village Primary	Murumsili	G. J. Lapp
Village Primary	Kamaipur	L. A. Kniss

CHARITABLE INSTITUTIONS

Institution	Location	Superintendent
Girls' Orphanage	Balodgahan	M. M. Good
Boys' Orphanage	Dhamtari	S. J. Hostetler
Widows' Home	Balodgahan	Ida Beare
Academy Junior Hostel	Dhamtari	J. N. Kaufman
Carpentry School Hostel	Dhamtari	J. N. Kaufman
Leper Asylum	Shantipur	G. J. Lapp
Old Men's Home	Dhamtari	J. N. Kaufman
Academy Senior Hostel	Dhamtari	E. E. Miller

EVANGELISTIC WORK

Samaj Appointments

Station and Out-Station	Workers in Charge
Ghatula, Gatasili, and Kaspur	Mukut
Mohadi and Kamaipur	L. A. and Elizabeth Kniss
Sankra, Tengna, and Balod	R. R. & Alma Smucker
Medical Station and Kurud	G. D. and Kathryn Troyer
Shantipur	G. J. and Fannie Lapp
Balodgahan	Sarah Lapp and Sukhlal
Chikli and Mogragahan	Sukhlal
Dhamtari	Elsie Kaufman and John Haidar
Jodhapur and Potiadehi	John Haidar
Maradeo and Seodi	S. J. and Ida Hostetler
Dondi	A. C. and Eva Brunk

In addition to these the following have also been appointed to evangelistic work by the Mission:—

G. J. and Ida Beare.
M. C. and Esther Vogt.

MISSIONARY DIRECTORY FOR 1932

Name	Station and P. O. Address	Arrival
Sarah Lapp	Balodgahan, Balodgahan, via Dhamtari	1901
J. N. Kaufman	Dhamtari, Dhamtari	1905
Elsie Kaufman	Dhamtari, Dhamtari	1908
G. J. Lapp	Shantipur, Dhamtari	1905
Fannie Lapp	Shantipur, Dhamtari	1913
A. C. Brunk	Dondi, via Raj Nandgaon	1912
Eva Brunk	Dondi, via Raj Nandgaon	1908
R. R. Smucker	Sankra, Jamgaon via Drug	1920
Alma Smucker	Sankra, Jamgaon via Drug	1920
Mary M. Good	Balodgahan, Balodgahan via Dhamtari	1920
E. E. Miller	Dhamtari, Dhamtari	1921
Ruth B. Miller	Dhamtari, Dhamtari	1921
Mary A. Wenger	Balodgahan, Balodgahan, via Dhamtari	1921
G. D. Troyer	Medical Station, Dhamtari	1923
Kathryn Troyer	Medical Station, Dhamtari	1923
L. A. Kniss	Mohadi, via Dhamtari	1926
Elizabeth Kniss	Mohadi, via Dhamtari	1926
G. H. Beare	Balodgahan, Balodgahan, via Dhamtari	1926
Ida Beare	Balodgahan, Balodgahan, via Dhamtari	1926
M. C. Vogt	Ghatula, Sihawa, via Dhamtari	1927
Esther Vogt	Ghatula, Sihawa, via Dhamtari	1927
S. J. Hostetler	Dhamtari, Dhamtari	1928
Ida Hostetler	Dhamtari, Dhamtari	1928
Mary Holsopple	Medical Station, Dhamtari	1929
Dora Shantz	Shantipur, Dhamtari	1931

MISSIONARIES ON FURLOUGH

M. C. Lehman	1906
Lydia Lehman	1906
P. A. Friesen	1907
Florence Friesen	1916
Minnie Kanagy	1925
Ada Hartzler	1925
Mina Esch	1910
J. D. Graber	1925
Minnie R. Graber	1925

EVANGELISTIC SAMAJ

Missionaries	Indians (Elected by congregations)
A. C. Brunk	Mukut, Ghatula
L. A. Kniss	Raghua, Mohadi
Elsie Kaufman	John Haidar, Dhamtari
Sarah Lapp	David, Shantipur
Geo. H. Beare	Sukhlal, Balodgahan
Ernest E. Miller	Sadhuram, Sankra
Geo. J. Lapp	Bishwas, Maradeo
R. R. Smucker	Ganpat Rao, Dondi

STANDING COMMITTEES FOR 1932

Elected by Business Meeting

Managing
A. C. Brunk
J. N. Kaufman
Milton C. Vogt
L. A. Kniss
G. D. Troyer
Ernest E. Miller
S. Jay Hostetler
Mary M. Good
Geo. H. Beare
Mary A. Wenger
Geo. J. Lapp
R. R. Smucker

Publicity
Fannie Lapp, Chairman
L. A. Kniss
Ruth Miller
Kathryn Troyer
S. Jay Hostetler

Language and Literature
J. N. Kaufman, Chairman
Mary M. Good
A. C. Brunk
Milton C. Vogt

Educational
Geo. J. Lapp, Chairman
J. N. Kaufman
Ernest E. Miller
Ida Beare
Mary M. Good
S. Jay Hostetler
Milton C. Vogt

Medical
G. D. Troyer, Chairman
Mary A. Wenger
Mary J. Holsopple
Eva Brunk
R. R. Smucker

Auditing
S. Jay Hostetler, Chairman
Mary A. Wenger
Geo. J. Lapp

Continuation
J. N. Kaufman, Chairman
A. C. Brunk
Geo. H. Beare

STATISTICS

TABLE I. INDIAN CHURCH

Membership at the beginning of the year	1308
Received by—	
Baptism	71
Letter	96
Reclamation	14
Total received	181
Lost by—	
Letter	106
Death	29
Expulsion	15
Total lost	150
Net gain in membership during the year	31
Total membership at the close of the year	1339
Christian Children—	
Number at the beginning of the year	635
Number born or moved in with parents	118
Number of deaths	24
Number moved away with parents	57
Number baptised on confession of faith	39
Number at the close of the year	637
Total number of Christian Community at the close of year	1976

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools		18
Number of Village Sunday Schools		63
Average Attendance in all Station Sunday Schools		1011
Average Attendance in all Village Sunday Schools		1328
Number of Teachers in Station Sunday Schools		130
Number of Teachers in Village Sunday Schools		95
Condition of Sunday School Funds—		
Opening cash balance	Rs.	176- 2-6
Sunday School Collections	Rs.	269- 0-0
Total receipts	Rs.	445- 2-6
Expenditure for supplies and Religious work	Rs.	296- 5-3
Closing Cash Balance	Rs.	148-13-3

TABLE III. EVANGELISTIC, 1931

Number of Evangelists	31
Number of Bible Women	35
Men's Work—	
Number of meetings held	5425
Average number of listeners per meeting	22
Number of villages visited regularly	220
Number of books sold	1070
Women's Work—	
Number of meetings held	7814
Average number of listeners per meeting	5
Number of villages visited regularly	101
Number of books sold	36
Number of *Zenana homes visited	125

* A Zenana home is one in which women are kept in seclusion.

TABLE IV. CHARITABLE INSTITUTIONS

Number of Charitable Institutions	11
Number of Inmates at the beginning of the year	798
Number admitted during the year	140

Number lost during the year—	
Death	38
Marriage	20
Absconded, dismissal, or transferred	133
Number of Inmates at the close of the year	747
Number baptized during the year	41

TABLE V. EDUCATIONAL

Number of schools conducted by the Mission	16
Number of Christian teachers employed—	
Women	20
Men	34
Number of Non-Christian Teachers employed	13
Enrollment in the schools—	
Christian pupils	541
Hindu pupils	548
Mohammedan pupils	20
Low caste or outcaste pupils	113
Total enrollment in all schools	1222
Average attendance in the schools	1069
Number appeared in Bible Examinations	777
Number passed in Bible examinations	610
Number appeared in secular examinations	525

TABLE VI. MEDICAL WORK

Number of hospitals	1
Number of medical dispensaries	8
Number of beds for in-patients	21
Number of out-patients treated	34,651
Number of in-patients treated	461
Number of doctors in the Mission—	
Missionary	1
Indian	1
Number of Nurses—	
Missionary	3
Indian	6
Number of compounders in hospitals and dispensaries	6
Number of other helpers in hospital and dispensaries	11
Number of major operations	40
Number of minor operations	333
Number of evangelists and Bible women doing Christian work	2
Number of books sold	25

TABLE VII. INDUSTRIES

Mission Carpentry School		
Number of employees		2
Number of Christian Students		15
Number of non-Christian Students		9
Financial Statement		
Opening Cash Balance	Rs.	226- 6-6
Government grant and sale of products	Rs.	2062- 3-3
From A. M. Mission	Rs.	804- 0-0
Total Receipts	Rs.	3092- 9-9
Total Expenditure	Rs.	3050-13-9
Closing Cash Balance	Rs.	41-12-0
Balodgahan Farm		
Number of Employees		4
Acres of land farmed		31
Population of village		
Christians	643	
Hindus	597	1240
Number of castes in the village		13
Financial Statement:		
Opening Cash Balance	Rs.	28- 0-0
Income from Farm activity	Rs.	500-11-0
From A. M. Mission	Rs.	0- 0-0
Total Income	Rs.	528-11-0
Total Expenditure	Rs.	528-11-0
Closing Balance	Rs.	0- 0-0

TABLE VIII. ANNUAL FINANCIAL STATEMENT

Particulars		Receipts	Disbursements
Credit balance from last year	Rs.	9898- 6-8	
From Mission Board	"	209646- 8-0	
Interest from banks and commission on cheques	"	239- 1-6	
Balance of traveling money	"	1604- 9-0	
Sale proceeds of Esch's property	"	677-11-6	
Release of Fixed Deposits	"	4292-15-4	
Charitable Institution	"		44833-15-6
Evangelistic	"		20385- 7-9
Educational	"		22720- 9-3
Medical	"		10214- 9-6
Industrial	"		146- 8-0
Administration	"		3141- 0-0
Emergency	"		2386-11-9
Building Repair	"		355-13-9
Interest and Discount	"		962-15-9
Exchange	"		0- 0-0
Missionary Maintenance	"		47312- 2-3
Passage Money	"		18750- 0-0
Dental, Medical and Oculist Money	"		1086- 0-0
Personal	"		352-15-6
Buildings	"		18311- 1-2
Christmas Remembrance	"		83- 2-3
Release of Fixed Deposits	"		4292-15-4
Lepers	"		137- 1-3
Dr. Esch's Grave	"		365- 0-0
Auto	"		1163-15-3
Home Mission	"		457-15-3
Miscellaneous	"		170-12-0
Hongkong and Shanghai Banking Corporation	"		5025- 9-3
National City Bank of New York	"		14476- 5-6
Closing Cash Balance	"		9226-10-0
		226359- 4-0	226359- 4-0

REPORT OF AUDITING COMMITTEE FOR 1931

We the undersigned auditing committee appointed by the American Mennonite Mission have examined the accounts of all funds received and disbursed in the respective stations, compared vouchers with them and counted the cash. We have also examined the accounts of the Treasurer of the Mission, counted the cash, compared vouchers and accounts with each other and with the Bank books, Mission Board Correspondence, and Managing Committee minutes. We have also attended to such other matters as fall within the scope of this committee.

With the exception of a few errors noted and attention called thereto we believe all the above-mentioned accounts to be correct.

Yours respectfully,
S. Jay Hostetler, Chairman.
Mary A. Wenger.
Geo. J. Lapp.

EVELYN LUCILLE BEARE

Evelyn Lucille Beare was born in Upland, California, July 5, 1924, and died at Dhamtari, C. P., India, October 1, 1931; aged 7 years, 2 months, and 25 days. Just five years ago when she was two years old she sailed from America for India. She always loved India, the country, its language, and the people. Evelyn will always be remembered by her kind and sympathetic heart and sunny disposition. She leaves her bereaved parents and her sister Allene, who is in school in Landour, Mussoorie, U. P., and her grandparents, both Beare and Swartzendruber, who were looking forward to her returning to them after another year.



The Beare Sisters (Evelyn right)
Ready for School

"I cannot say and I will not say,
That she is dead—She is just away—
She is gone through the gate of another land;
Led by the Master's hand;
Where every thing is kind and good;
Where every thing is understood;
So we may try to believe that the One above,
Has taken her home as an act of love."

IN MEMORIAM

Christian David Esch

Christian David Esch was born near Wellman, Iowa, U. S. A., October 12, 1883, and died at Dhamtari, C. P., India, February 21, 1931, at the age of 47 years, 4 months, and 9 days.

In September 1908 he was married to Sister Mina Brubaker and together they sailed for India in October, 1910. He had graduated in June, 1910, from the Bennett Medical College, Chicago, with the degree of M. D. He served as a missionary for a little more than two full terms of service.

Dr. Esch was ordained to the ministry in the Sundarganj Mennonite Church, Dhamtari, India, on March 16, 1911, by Bishop J. S. Shoemaker. Brother Shoemaker was at that time on an official visit to India. In the spring of 1924 Brother Esch was ordained and inducted into the office of bishop by Bishop P. A. Friesen.

His Excellency, the Governor of Central Provinces, through his representative, the Commissioner of the Division, in the spring of 1927, presented Dr. Esch with a Kaisar I Hind Silver Medal in recognition of the service he rendered in behalf of the lepers.

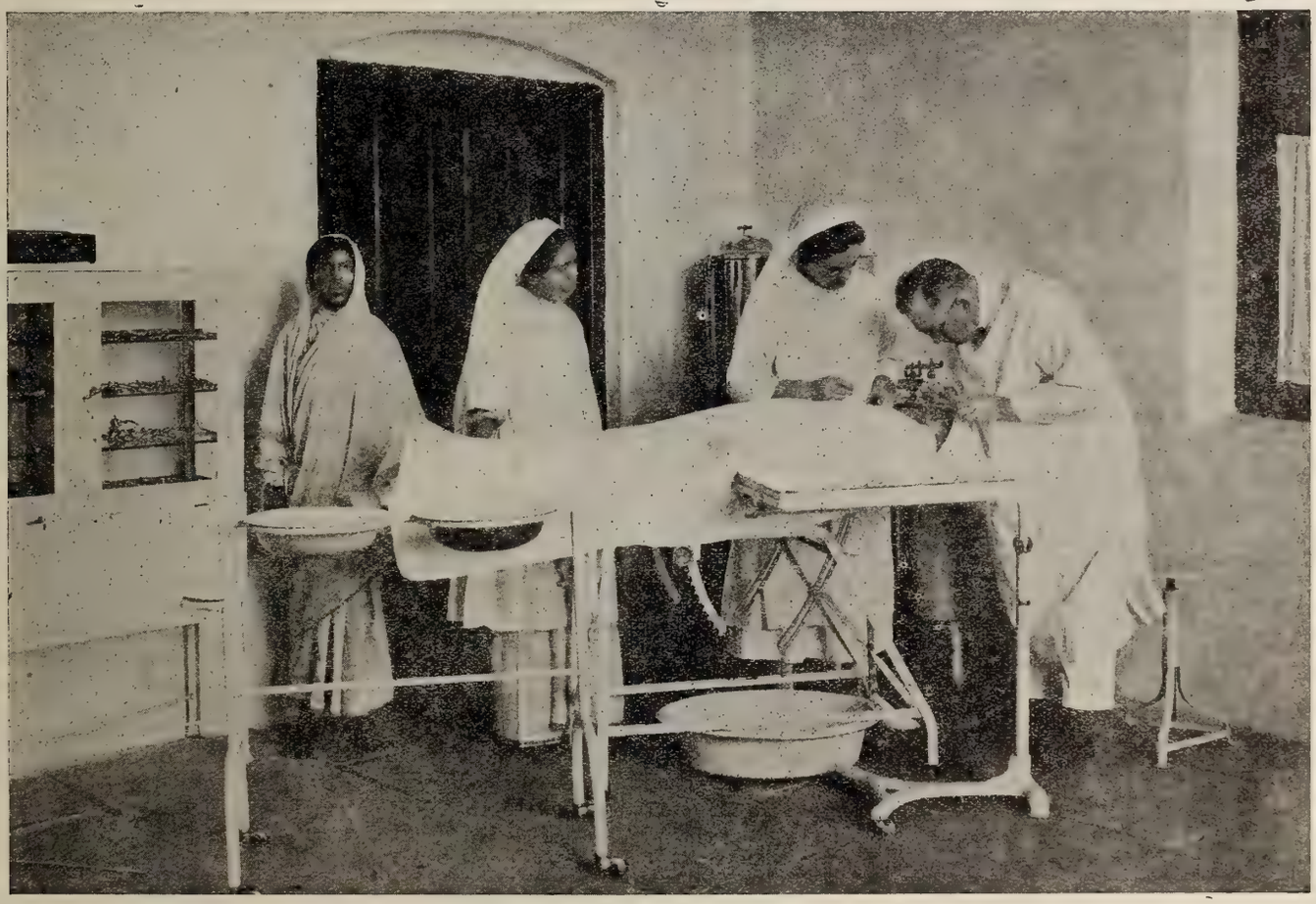
Brother Esch was our first missionary doctor after the return of Dr. Page to the U. S. A. in 1900. There was no hospital when he first came. He became the builder of the medical work as it is now organized. After the first furlough of the Esch family they lived at Ghatula and he built a bungalow there. Later they were transferred to leper and medical work and he supervised the work of building the Shantipur plant. In 1931 both Dr. Troyer and Dr. Friesen were on furlough, and Dr. Esch was then left alone with the medical work.

As bishop in the Church and as the sole missionary doctor Brother Esch keenly felt the weight of his responsibilities. These, with many other duties, tested his power of endurance. But aside from occasional warnings he was considered to be in a fair state of health. One Saturday afternoon in order to enjoy a little respite from the strain of work, the Esch and Lapp families took a trip to a lakeside about twenty-five miles from Dhamtari. While Dr. Esch was in the water with his little daughter, Clara, on his back and Bro. Lapp was casually watching them from the edge of the lake, he gave a sudden gasp, his head and hands drooped, and there was no further struggle. They were brought out of the water with the least possible delay but it seems death was instantaneous, due either to heart failure or to a stroke of apoplexy. The shock was terrible.

His body was interred in the Sundarganj Mennonite Cemetery in the presence of a large concourse of sympathetic friends, both Christians and non-Christians.

In the home going of Dr. Esch the Mission has lost a faithful worker and an efficient doctor, the Church a strong defender of the faith, and the Indian people a sympathetic friend. The loss to his stricken family is irreparable. We bow to the will of our heavenly Father and seek through this experience to live closer to Him who gave Himself for us.

J. N. Kaufman.



Dr. C. D. Esch, in the prime of his active life, performing an operation

GLEANINGS

Mt. Carmel Bible School

The first report of Mt. Carmel Bible School to be issued since the death of S. B. Rohold, superintendent, has recently appeared. The work has been carried on by Dr. Christie and Mrs. Rohold, assisted by a consecrated band of helpers. It is gratifying to read of the steady favor the Bible School is winning with many of the Jewish people in the Holy Land. In ministering to the spirit, mind and body the School is doing a unique piece of service. Men, women and children of many nationalities and speaking diverse tongues, come for healing of the body, or for teaching, and all hear the Gospel so that many are led into the knowledge of the truth as it is in Jesus Christ.

Campaign Against Moslems

The Soviet regime in East Turkestan is causing an exodus of Moslems. Many are coming into the Panjab and Delhi. The Statesman, published in Calcutta, says:

Religious restrictions began with the banning of all religious teaching in schools and all missionary efforts, and, as Moscow's influence grew, spread until the Koran and other religious books were seized. In order to prevent attendance at mosques, the authorities imposed high taxes on all worshipers, while preachers and leaders who rebelled against these measures were imprisoned, shot, or sent to Moscow and never heard of again. Religious schools were closed and Moslem children compelled to attend schools where atheism was preached, and they were taught to despise the faith of their parents. Passports were refused to those who wished to go on pilgrimages, and fasting for religious reasons was made a punishable offense.

The Revolt of Women

In the land where the code of ethics for the Hindu woman is "There is no god for woman but her husband," it meant revolt when 500 delegates to the Indian Women's Congress adopted the following resolutions:

1. That the custom of sanctioning polygamy should be prohibited by legislation.
2. That all interference with the remarriage of widows should be vigorously prosecuted by the laws.
3. That public opinion should be mobilized against continuation of the purdah, the dowry, and other obnoxious social systems.
4. That a single standard of morality should be applied to regulate the social life of both men and women.
5. That the recent Sarda Act, which prohibits the marriage of children under the age of 14, should be strictly enforced.
6. That legislation should be enacted granting daughters the right of equal inheritance with sons.
7. That women should be allowed to compete with men in spheres of science, art, and commerce.

Saving the Mogalai

In the 66 page report of the American Marathi Mission, Rev. John Malelu explains his work in the Mogalai field, populated largely by Moslems and Hindus.

A little more than 12 years ago I was moved by the Spirit of the Lord to depend entirely on Him for my support. Having been inspired by the lives of George Mueller and Hudson Taylor I asked the Bombay Church to let me serve them while counting upon the Lord for maintenance. They would not consent. Quite recently the Spirit of the Lord again moved me to lead a life of faith. Having offered my resignation, I attended the October meeting of the General Council of the Missions, where the Survey Committee proposed to close down the Mogalai field, owing to the lack of a proper man and money. Then my name was abruptly suggested, and, after due consideration and prayer, accepted, with the understanding that I should be allowed to work on faith lines for my support. Since my arrival the Lord has wonderfully opened the door for the Marathas of the warlike caste called Kshatriyas. Five of them, from two villages in the neighborhood of each other in the Nizam's Dominions which I have made my headquarters, have professed their faith in Christ as their Lord and Savior by receiving baptism. Four of them are headmen, two being officials of their villages. Five others, from two untouchable classes, have accepted Christ as their Lord and Master. Thus ten in all have passed out of the darkness of ignorance and superstition.

For a Dry India

Over fifty different organizations in India are working for temperance. The majority are entirely Indian, by and for non-Christians. With the help of missionaries and sympathetic English officers these organizations have secured three "dry areas" in different parts of India. One of the earliest forces at work was the W. C. T. U., and this organization now has 150 unions and some 60,000 members. They hold enthusiastic conventions in their vernaculars, which shows how largely the work is shared by Indian women. Literature and scientific instruction for the young are stressed, with picture leaflets, charts, slides, public meetings and pledge signing. The Nationalists are all for prohibition.

Almost all the depressed classes and aboriginal tribes testify that prohibition is the only solution for many of their economic ills. A committee appointed by the Bombay Government to inquire into the condition of these classes reports: "The question of the use of intoxicants affects the social and economic condition of all backward classes to a great extent. Large masses of these people, when asked why they do not voluntarily abstain from drink, reply 'But why don't you get the Government to close the drink shops?' When drinkshops are reduced in number or the quantity rationed to them in a Taluka or District, the total consumption goes down and the people concerned are benefited morally and materially."

Retrenchment in India

Ever since the establishment of the British Government in India, the clergymen and bishops of the Anglican Church who serve the British civilian and military population in India have been supported from the public revenue. When the Anglican Church in India became independent of the Church of England, provision was made for support from other than government funds. Chaplains attached to the British army in India are paid from Indian revenue.

The Government of India at present incurs expenditure on the ecclesiastical department to the extent of Rs. 3,200,000 per year. Their recommendation is that this amount should not be charged to the Indian revenues. With the Government of India passing more and more into the hands of India non-Christians, money spent from public revenues on maintaining the Anglican Church is bound to vanish.—P. O. Philip, The Christian Century.

Communism in China

The present extent of communism in China may be learned from the following figures: It has five generals in command of four armies totaling 60,000 men. They have occupied five provinces, a territory of 50,000 square miles and are being assisted by Russia financially and have won the sympathy of millions of peasants and workers. Whenever they are attacked by government troops, large contingents of the latter desert to them. In the course of two years they have called forth 28 mutinies in the government army and 128 strikes in Shanghai alone. T. T. Lew reports that of 600 books which were printed in China in the first half of 1930, at least two-thirds treat of social problems and four hundred are either printed by communists or are of communistic tendency. The leaders are well trained, many having studied in Moscow and other European cities.

Christian Students in Burma

The Karen Theological Seminary, Insein, reports an unusually large enrollment "the largest and best qualified that I have known in my ten years here," according to Dr. H. I. Marshall. He reports on the spiritual life of the Seminary: "Never before has the life of the student body been so warm. The prayer room, opened last year, is often occupied both day and night. There are more than a dozen prayer bands which meet to share their experiences and intercession for definite objects. Not the least is the prayer for the Burma for Christ Movement. Many students have had their lives radically changed within the past few months by the quiet working of the Holy Spirit. The results have been truly wonderful, and for this we are humbly grateful."

Golden Opportunities

The consecrated sowing of seed begun by Adoniram Judson in Burma culminated in a Jubilee Convention in Bhamo when 7,000 Kachins came from the hills, former wild tribes, to meet in song and prayer, and plan to extend their blessings to others still in darkness. In the Myitkyina field the past few years four thousand slaves in the "Triangle" were released. These are knocking at the door. A little group of believers 250 miles north of Myitkyina have for months been expecting their missionary to come and assist them in dedicating their chapel; and recently a worker reported a movement towards Christianity just over the border in China adjoining his field where 160 families of Kachins have broken down demon altars, and in their primitive way are calling upon God.—Burma News.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 22, 1932 (Herald of Truth Established 1864) No. 25

EDITORIAL

"Keep thyself pure."

"Blessed are the pure in heart; for they shall see God."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

We all desire purity—most people according to definitions of their own. But the only kind that merits the name is that which springs from above, manifest in traits of life and character that flow out of a pure heart.

The secret of heart purity is found in I John 1:7, where we are reminded that: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

That series of meetings which you expect to hold in your congregation in the near future will mean most to the cause if you and your entire membership will have a series of meetings with the Lord at the Throne before the public meetings start at the church.

The Sunday school lessons for the next quarter are very interesting; and, if faithfully studied, quite profitable. The outline subject for the quarter, **"Christian Standards of Life,"** gives us an idea of the nature of this series of lessons. We can not afford to miss a single lesson of the series. They are all practical, and all vital to ideal standards in home, social, business, and religious life.

Speaking of the outline studies presented in the series of Sunday school lessons for the next quarter, we are reminded that some people object seriously to the outline method in Bible study. Their objections are about as well founded as are the opinions of others who think that this is the only way we should study our Bibles. Use the topical method exclusively, and you study your Bibles only in patches. Exclude it altogether, and you shut yourself off from one of the most effective ways of getting into the depths of God's revelations to man.

Our Harvest.—Harvest meetings are being held in many of our churches, and the number of congregations availing themselves of this privilege seems to be growing. We certainly have many reasons for praising the Lord for our abundant harvest, although there are plenty of people who because of dry weather or wind or hail have done more complaining than praising. And as God has again demonstrated His power to cause this earth to produce enough to feed every mouth, so has He the power to build a mansion in the skies for every one gathered unto Himself in the great harvest of souls to be reaped when Jesus comes again.

How to overcome the effects of the present financial depression is in practically everybody's mind. But here is a fact that few people seem inclined to enlarge upon:

If all the money that is spent yearly for strong drink, tobacco, jewelry, worldly amusements, and other luxuries were conserved for relief purposes, the sum would mount up into the billions high enough to feed and clothe the poor of the world, to educate all deserving young people who are unable to be in school for lack of available finances, and to send the Gospel to the uttermost part of the earth.

Even if there were no need for the billions thus saved, the world would be better off if none of the things above mentioned were used.

PROSELYTISM

Here is an actual occurrence which came under our personal observation. You have only to change the wording, here and there, in the narrative, and you have a portrayal of what has taken place, and probably will occur again, in dozens of communities.

One Sunday morning a minister came to his fellow-minister in the congregation and said: "There is a —— preacher here. His name is ——. He was at our house last night, and he is very much taken in with our doctrines. He thinks maybe he will unite with our church. I wonder if it would be all right to have him preach for us this morning."

The other preacher readily assented, and this —— brother preached. His sermon did not sound half bad. His scathing denunciation of sin, his fearless exposure of popular churchism, his pleas for entire consecration to God, his word-pictures of a pure and holy life, and other things that he said made it a rather welcome message for the rank and file of the membership.

This man was interested, so he said. He wanted to learn more about our people, and the way to find out was to go around and visit them. He believed in being spiritual, and to this end he urged prayer meetings. He soon found out that some of our people were not as spiritual as they ought to be, and he soon found it convenient to apply this criticism to the whole Mennonite Church. Gradually he changed from an attitude of professed friendship to that of severe criticism, the Mennonite Church receiving the blunt of his criticisms.

In this work he was encouraged by disloyal members, who readily joined in his railing against the churches of the community. Every once in awhile one of these would get "the second blessing," numerous cases of "divine healing" were reported, shouting was a favorite pastime, patronizing doc-

tors was denounced as a lack of faith in God, and had they lived a few decades later they would in all probability have been in the swim of the "tongues" movement. As time went on, this man's followers were collected into a group of their own, taken from several of the churches in the community.

But his influence began to wane the moment he had his followers by themselves. They still kept on pounding the "dead churches," and prophecies were numerous as to what this body of saints would yet accomplish. But the other churches kept on in the even tenor of their way, and it was not long until even his followers saw something else about him besides his Sunday face. They gradually grew more tired of him, and the last we heard of him was that one of his members hauled him to town, bought him a ticket, and saw that he used it. It was afterwards discovered that some missionary money disappeared about the time this man left the community.

Did his followers see the error of their way and come back? No. To this day, so far as we know, not one has been reconciled to the churches they left. In their present religious affiliations they range all the way from radical holiness to that of atheism, about the only semblance of unity among them being that of saying unsanctified things about Mennonites. When one forsakes the faith to become the follower of some proselyter, it is very seldom that he ever comes back to the fold.

Why this narrative? It is submitted as an illustration of what may be expected when a self-advertized evangelist gets in his work. We are not condemning strangers, as such—They who entertain them sometimes have the honor of entertaining "angels unawares." We are not condemning others because they do not belong to our own denomination—"Let every one be fully persuaded in his own mind." But we feel like sounding a note of warning against being too ready to listen to the voice of strangers when all we know about them is their own claims for themselves. As for testifying against sin, many of the greatest sinners have been loudest in their claims to a holy life. As for doctrine, we are not so liable to become side-tracked on it if we are diligent in our prayer and Bible reading habits, and loyal to the church to which we have promised allegiance. One thing to bear in mind is that when a man of God is really consecrated to the work of winning souls for Christ he goes after lost souls rather than after members of others' churches. There has been much deception carried on under the banner of "undenominationalism."

In many places the Church needs an awakening; but not the kind fostered by self-seeking men who under the guise of undenominationalism seek to build up a following at the expense of organized churches. And those ministers are not only faithful but also wise who themselves lead out in the awakening instead of waiting until strangers do the work that we ought to have done. We need to be faithful in teaching our people "all things whatsoever" our Lord commanded—something which self-seeking proselyters never do, however much they exploit other people's inconsistencies. The prayer life, the Bible-reading habit, a life "unspotted from the world," a life of consecrated purity and holiness, scriptural indoctrination, active Christian work, scriptural loyalty to God and the Church, should everywhere be fostered among our people —and it should be just as true of our members to-day as it was in apostolic times that in social and business circles as well as in Christian life we should all be faithful, "everywhere preaching the Word." Where this awakening is carried on in our own ranks, the harvest reaped by the proselyter is not very great. Read I Cor. 15:58.

A CORRECTION

By John Horsch

In my article on The Incarnation of Christ, Gospel Herald No. 23, I stated that in the larger Friesian Mennonite Confession of the year 1600, consisting of 33 articles, the teaching that Jesus did not receive His flesh from Mary is not mentioned. This statement is due to an oversight. Article 14 of this Confession, which treats on the incarnation of Christ, has a paragraph stating this view.

Scottdale, Pa.

NON-SECTARIAN TEACHING

By John C. Wenger

For the Gospel Herald.

There are some ministers announcing publicly that they are non-sectarian. Denominational lines are thrown aside or ignored. In this way members who are not in good standing in their respective denominations are inclined to follow the champion of non-sectarianism. Is this teaching an exaltation of New Testament doctrine?

We quite gladly admit that all evangelical Christians have the same goal: the upbuilding and extension of the Kingdom. So the non-sectarian preacher has no advantage there. We also know that the attitude of condemning believers (who, for example, were non-resistant at the time the expression was used) in a church creed (sixteenth century) is both wrong and no longer advocated. In repudiating non-sectarianism we do not call other believers non-Christian, nor condemn them, nor discredit their work.

There are several serious objections to the teaching. First, **there could be no unified doctrinal basis.** To say that the Bible is the basis is misleading, for all Christian denominations claim the same, and **base their Articles of Faith on their understanding of the Bible.**

Should the minister say that he allows his baptized converts to find their own church, **how could he urge a negligent convert to join a sect, if he has proclaimed himself non-sectarian?**

To be non-sectarian in doctrine will either produce an unwholesome and disturbing mixture of beliefs, or the leader will have to decide what is Biblical doctrine, and then he and those who will follow **will virtually have created another sect!**

Further, **there could be no church organization for ordaining ministers** or for the discipline of sinning members. "And he gave some apostles, and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the **work of the ministry,** for the edifying of the body of Christ; Till we all come in the **unity of the faith,** and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:11-13).

The only way to secure and preserve unity in faith and doctrine is to set up our articles of faith and admit only those to our communion who believe them to be scriptural. To do anything else is to invite into our fellowship those who do not accept our simple acceptation of such scriptures as Matt. 5:36-45, I Cor. 11:2-16, II Cor. 6:14-18, etc.

The New Testament also asserts that those who make shipwreck of the faith or live in open sin are to be disciplined. Tit. 3:10; Matt. 18:17, 18; I Cor. 5:1-7.

In conclusion, if all Christians were to become non-sectarian there could be no effective restraint of wrong nor could a doctrinal position be maintained. As a result, Christianity would fall to the standard of the weakest and most unsound members. Without consideration non-sectarianism might seem like a return to apostolic Christianity, **but it would be a means of us losing the peculiar doctrines** (rejected by the non-sectarian advocates but) **which we cherish.**

Telford, Pa.

FIT, AND NOT FIT

By P. Hostetler

For the Gospel Herald.

Some people keep bodily fit (well) by learning and obeying the laws of nature, and many others live as they

please and like best, and suffer the consequences, reaping what they have sown. While good health is much more valuable than all wealth, spiritual fitness is still more important and valuable than the best of bodily health.

The question is often asked, When is a person a fit subject for water baptism? When Peter preached at Pentecost, the people were pricked in their hearts and said, "Men and brethren, what shall we do?" And likewise when boys and girls get so touched and convicted at heart that they want to do something concerning their salvation, and then are told to repent, believe, and be baptised, and understand what that all means and costs, show fruits of real repentance, and a willingness to obey, then they are fit and ready to be baptized. From the reading in Matt. 3:7-10 I understand that John did not baptize such as showed no fruits of repentance; and from Luke 14:25-33 I get the idea that converts to be fit for baptism need to know and well consider what it costs to become a follower of Christ, and then show a willingness to pay all the cost, or to go all the way of self-denial, etc., before they are taken into the Church. I think this is very near the same as our forefathers believed, and called it "knowing what it means to join the Church."

Some may ask why Philip baptized that eunuch at once after the one sermon he had heard. My answer is that he was a man of mature mind, of good understanding (therefore of great authority), a man that believed the Old Testament and perhaps had heard of Christ, and he could readily understand the teachings of Philip of the Christ and His commands, and was willing all the while to do anything that he knew to be right. Besides that, we know not how long he was taught on the way, and we know that now there are some that understand this Way, and Truth and Life very quickly, while others need a lot of teaching to get the full meaning.

When is a Church member fit to partake of the Lord's supper? When he lives an obedient life. In other words, when we live and do as we promised when we joined the Church, or are ready to meet our Lord in peace, then we are fit to partake of that bread and wine worthily. Just as we had better not join the Church, if we want to continue in any known sin, so we had better not partake of the communion when we know that we are in some sin and not willing to make it right or give it up. Of course we should know too that simply not communing in that state will not clear us nor help us at the judgment. The only way is to get right with God and then keep all His commandments as best we can, or expect nothing else but to be lost. And we need to often think of this solemn and awful fact, that when it is once too late it will be forever too late, and there is an awful place to get into, where there is no way to get out.

When is a Church fit to hold their communion service? When sin has been put away, and a willing obedience, love, and the forgiving spirit of Jesus prevails as it should at all times. When we are not fit for our Lord's supper service, we are not ready for our coming Lord, whose coming **time** is here now.

Just a few words in regard to keeping the Church fit to commune any time. The Bible command is, "If thy brother sin against thee, tell him his fault (chastise him, German rendering) between thee and him alone." That does not mean, Wait till near communion time, but **right now.** Then we read in Matt. 18 that unless we forgive from our hearts our brother's faults we will not be forgiven; and this we must do each day, and not wait till near communion time. Again we have the command that sinners shall be rebuked before all (meaning open or public sins), so that others may fear, and this needs to be done **now** and not wait for the communion time. I was present one time when some young people came to the meeting having some fashionable dress on them that had been named as not allowed in that church. While this may have been the first time (I think it was) the good bishop told these members in public, right there that day, that such dress was not allowed and I think it worked well. The Bible way always does. That kind of discipline would no doubt keep most, if not all, fashionable dress out of our churches; while by allowing them they soon cause more to follow. The Word says, "A little leaven leaveneth the whole lump," and a little disobedience (when it is known and wilful) surely is leaven.

Some say that that kind of rebuking would soon drive away our young people, but I doubt if any one could prove by past experience that such is the case. Then remember too, that there is a falling away from the faith, and some will drop out no matter how we do. Jesus lost one among His twelve, the apostles lost some of theirs, and in the time of the martyrs some of the good preachers left them and fell back to the worldly class.

When is a church fit to ordain a minister? Certainly not in times of disturbance or where there is no peace. But when sin has been banished and peace is proclaimed so as to be fit to hold communion, a church is also fit to choose and ordain a minister, for the same blessing and help from God is needed for either one of these services.

Some more subjects could be given in regard to being fit for this or that, but we want to briefly speak about who is fit for the ministry. This is so plainly given in our Guide Book that it ought to be well understood; yet it seems not so clear to many and not at all understood by some that ought to know the subject. When one apostle of the Lord fell they had the plain scripture that another must take his place, and Peter told that little church while it was waiting for that Power to come, what needs to be done, and they went ahead and did their work. This man's qualities or fitness was only that he must have been with the apostles and Jesus from the first step to the last one of His ministry. This showed that such an one had **faith, interest, stability,** etc. If he lacked ability to teach or talk, that would not matter here; for the Lord gave those apostles not only ability to talk, but to talk in many languages they had not learned and to do many miracles beside. Then as we go on to Acts 6:3 we see that only three qualities are named to make them fit for deacons, but notice how much is included in these three. It seems this plain scripture is too often not taken into consideration or else neglected. Some even have had the idea that no one is fit for the ministry, and that we may put into the ministry most anyone that leads a good life, and then God would make him fit if we pray for him. Of course we well know that no one is perfect, and that God can and does help those whom He has called; but we can see here and at other places in the Word that God wants His people to put into office such as have certain fitness (not perfectness) and when we say **no one** is fit, this is speaking against God and His work and Word, and to say God can make any man fit is also not true. You may say, "All things are possible with God;" but the Bible also says that God can not lie and that He cannot deny Himself, and we know He can do no evil and cannot go against His established will and plan and work. He can not favor one above another. If a man has no good report, God can't give it to him till he lives an exemplary life. If he has no gift to talk or teach, God's will is that such should not be taken; and when we go against His will He can't bless our work. He will not bless our ministers with the gift of speaking with other tongues as He did the apostles, because it is not God's plan and will that we do those miracles.

Remember too that God will not force us to put His prepared man into office, but will allow people to select whom they want to suit their itching ears. If Satan can't keep churches from putting a full number of ministers into the work, he will always try his best to keep them from using the ones that God has fitted for the place. Of all the qualifications given us for

(Continued on page 541)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

"Bless the Lord, O my soul and forget not all His benefits."

Dear fellow laborers: Is it not true that we do not appreciate the blessings from God's bountiful storehouse as we should? We need to be stirred up in this, not to expect more continually and forget to thank Him for that already received.

The Lord has again proved Himself among us in so many ways. An abundance of fruit and vegetables and a willingness on the part of our people to help preserve and store it against a more needy winter than ever. (The Lord only knows).

If the charity work of our city is organized properly there should be no need of any one going hungry or cold. Jesus said: "The poor ye have with you always." Left-overs from market are much appreciated. They may make a meal for some hungry man. We are still feeding men and are abundantly blessed for it.

The recent tent meetings were very interesting and instructive. A number of souls confessed Christ as their Savior and a number of homes were made happy. Men were made to see their need also; especially one man from Massachusetts—a rank infidel and hold-up man—who was soundly converted, making a public confession on the night of our Labor Day meeting. He left the next morning to go back and make restitution. Praise the Lord; He still lives.

A number of our S. S. scholars were among the converts. On Sunday evening, Aug. 28, four precious souls were received into church fellowship by water baptism. Pray that these may prove faithful and fruitful in the Lord's vineyard.

Our Labor Day program proved very helpful and instructive.

We have so many calls for men's clothing—shirts, pants, shoes, socks, and underwear. Thank you in advance for any way in which you may help. Your prayers are solicited for the work at this place. Pay us a visit.

In glad service,

Sept. 10, 1932. D. S. Krady.

Hutchinson, Kans.

(Mennonite Mission)

Dear Herald Readers:—Perhaps a few news items from this place will be of interest to some. Interest and attendance at S. S. have been quite good during the summer months. Visitation work and looking after the needy has been kept up by the workers during the summer. In a recent survey by the city it was found that there are about 1200 unemployed here.

Besides the ministers from the Yoder and West Liberty congregations, the following ministers preached for us during the summer: Bro. Thayer, Wichita; Bro. D. D. Miller, Protection, Kans.; Bro. Cowan, Birch Tree, Mo.; Bro. L. C. Miller, Limon, Colo.; and Bro. B. B. King, Harrisonburg, Va.

On Aug. 7, one year from the time S. S. was started here, we had our first S. S. Conference. One thing especially enjoyed in this meeting by the workers was the talk given by two of the members taken into the Church since work began here.

Steps have been taken toward looking up a suitable location for a permanent place of worship. We are at present holding our Sunday school in a church owned by another denomination.

The Sunday school reorganization on Aug. 7 resulted in the election of the following officers for the coming year: Supt's., Alfred B. Miller, Dan J. Headings; Supt. Primary Dept., Sister Susie Headings; Sec.-Treas., Sister Brunk.

Pray for the work in Hutchinson.

Yours in His service,

Sept. 10, 1932. The workers.

Iowa City, Iowa

(609 Riverside Drive)

Dear Readers, Greeting:—The Lord is good, and always to be praised. May His will be done. We are just now in the midst of a revival meeting with Bro. J. S. Newhouser as evangelist. Good interest is shown and many who need the Lord were here. Will you pray for us and our brother who is laboring faithfully?

One more was added to the Church at this place Aug. 11. May our brother be faithful and blessed of the Lord, is our prayer.

Sept. 11, 1932. The workers.

Lancaster, Pa.

(Mennonite Home for the Aged)

Greeting in Jesus' Name:—Another month has passed, and whatever was done is laid back and the seed sown will bring in fruit some day. We are told that we shall reap it again. Thank the dear Lord for the good health of those aged ones. Many thanks for the donations. Bro. Ginthey gave us 27 baskets of peaches and Bro. Stauffer 6 baskets; Mr. Ruhl gave us 5½ bushels of apples, and Bro. Oberholtzer 10 bushels. This shows that they remember the aged pilgrims.

The following brethren came and preached for us this month: Aug. 14, regular services conducted by Bros. I. B. Good, Amos Hoover, and Deacon Harry Sauder. Bro. Hoover opened the service with some remarks and prayer. Bro. Good read from Col. 1: 9-17 and based his remarks on the 11th, 12th, and 13th verses. Aug. 26, Bro. and Sister A. B. Burkholder from Harrisonburg, Va., visited us. He gave us a very nice spiritual talk after the evening meal. Aug. 28, services were conducted by Bros. Aaron Harnish, Jacob Harnish, and Deacon Abraham Brubaker who read for the lesson Psa. 16. Bro. Aaron Harnish took for his text Jer. 9:23, 24. Sept. 11, regular services were conducted by Bro. Abraham Martin. He read for the lesson Col. 3; and took the 11th verse of the same chapter for his text.

We again ask you to come and visit and pray for the work.

Sept. 11, 1932. T. E. Moyer, Supt.

Peoria, Ill.

(1101 Ann St.)

Dear Readers of the Herald:—The Lord's work is continually growing, and the devil is very busy trying to do as much damage as possible. It seems like this is an opportune time for the Church to do a great soul-saving work, and our enemy is aware of that fact.

Last Sunday we had promotion day. There were 139 present in the Sunday school. This is our record attendance. In the evening the mission chapel was quite well filled. The young men from several country congregations who compose a men's chorus gave us a splendid program in the evening service. May the Lord's blessing rest on those soldiers of the cross in their ministry in song.

The mission folks are asking that you join them in united prayer for a great revival in October. Bro. I. W. Royer will be with us Oct. 2-16 in this evangelistic effort. During this time there will be one day for our quarterly meeting in which Metamora, Roanoke, and Pleasant Hill will join us. May this be one of our opportunities to wrestle with God in prayer for lost souls and for the revival of spiritually indifferent members.

If the Lord prompts you to write a letter to the mission congregation and encourage them to press on, we will be quite free to invite you to do so. If the Lord asks you to slip an offering in with your letter to help care for the campaign expense, may the Lord's blessing then rest upon your ministry of giving also.

The mission family wishes to thank the brethren and sisters that have so faithfully ministered to our necessities in the past month. It is our prayer that these sacrifices of yours will bring glory to God and help in bringing more souls in touch with Him.

Some of the recent visitors at the mission were, J. W. Shank of Argentina, S. A., and S. C. Yoder, Sylvanus Yoder, and Ben Schertz of Goshen, Ind.

Sept. 12, 1932. C. Warren Long.

Meckville, Pa.

(Meckville Mission)

Dear Herald Readers:—The Lord has done great things for us at this place. We acknowledge it in temporal as well as in spiritual things, after passing through the trials and disappointments that we have had since 1931, when we started in the schoolhouse. We have been in the new church since May 1 of this year, and the work is going on nicely. We have Sunday school each Sunday followed by preaching. Average attendance for May and June, 92; for July and August, 107. Bro. Ezra Brubaker of Elizabethtown gave a series of 16 music lessons here, ending Aug. 18, which were very instructive and appreciated by all.

Among the ministering brethren who have preached for us are Bishop David Westenberger, John S. Hess (who has charge of the work at this place), J. W. Weaver, Amos Horst, Martin Weaver, Jacob Ebersole, Noah Souder, Eli Souder, C. C. Martin, John W. Hess, Harvey Shank, John Flinchbaugh, and Bishop Isaac Brubaker.

The first series of meetings here, in charge of John W. Weaver and John S. Hess, ended Aug. 31 with 6 confessions—2 confessions were made before the meetings. We have a membership of 28 here in a field where much work is needed. Bros. John S. Hess and John Darkes, the superintendent of the Mission, with other brethren did quite a bit of visitation work during the evangelistic meetings, finding in many homes the Spirit working in a definite way. In few homes people were found cold and indifferent, halting between two opinions, seemingly conscious of the fact that the Spirit of God was calling them, but not willing to yield.

Bro. David Garber of Harrisonburg, Va., delivered a very inspiring address on Sunday, Sept. 11.

Sept. 12, 1932. H. C. Ritchie.

Chicago, Ill.

(4216 Greenview Ave.)

Dear Herald Readers:

It has been sometime since we have written from the Grace Church. We have been passing through some deep water. The long continued depression, and the unemployment situation, caused us to cancel our lease on the building we had rented for church services, and at present do not have a building in which to worship. We are endeavoring to keep together until we feel the leading in the matter for future plans. We ask your sincere prayer that God may lead in this matter and His will be done.

Sincerely yours,

Sept. 12, 1932. A. H. Leaman.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—The Bible meeting held at this place on Aug. 28 was truly a real spiritual feast for every one present. The meeting was well attended. May each one treasure in their hearts the precious truths given. May God richly bless the brethren who served on the program. Also at the same time, the little girl who on account of sickness could not be present when the rest were baptized, was baptized by Bishop John H. Mosemann. Pray for each one of the class. In the evening at the close of the meeting, four boys stood and confessed Christ. Pray for them.

On Aug. 21 we were privileged to have Bro. Christian K. Lehman of the Masonville congregation, and Bro. Ray Emswiler, Virginia, with us in our Sunday school. Both brethren gave talks to the Sunday school. We appreciate their visit very much.

At present we are studying the life of Paul on Saturday evenings for a period of six weeks, Bro. Martin Z. Miller of Bainbridge, conducting it.

The singing class at this place was organized on Thursday evening, Sept. 8, with an enrollment of about sixty-five, under the direction of Bro. Samuel Shotzberger, Lancaster, Pa. We are still expecting more to join the class.

On the first Monday evening of each month Bro. Luke Eby in company with a number of brethren from Elizabethtown go out singing at different places over the town. May the blessing of God rest on the work, that lost souls may be touched and won for God and His service.

The brethren who preached for us during the past month were Stanford Mumaw, Dalton, O.; Jacob Brubaker, Lancaster, Pa.; and C. Z. Martin.

Visitors at the Mission were Sisters Mary Kreider, Anna Moyer, New Danville; Erla Hostetter, Mildred Kauffman, East Petersburg; Bro. Michael Fry, Oreville Home.

At the present time Bros. Adam Herman and Amos Dombach are in failing health, being confined to their homes for some time. Also Sister Minnie Landis is not well, and expects to go to the hospital tomorrow for an operation. Harry Lilley, a retired railroader at the hospital suffering from a number of strokes, confessed Christ and was baptized last Sunday evening, Sept. 11.

We gratefully acknowledge the peaches, apples, and dried apples donated to the Mission. Again we want to thank the sewing circles for their noble support.

Our paper supply is running low. We gladly receive old issues of the "Gospel Herald," "Youth's Christian Companion," "Words of Cheer," "Beams of Light," also the Lesson Picture Rolls.

On Aug. 20, in the afternoon, the girls of the Sunday school gathered on the Mission ground and were entertained for a few hours. Thursday, Sept. 15, the boys are to come.

Tuesday, Sept. 6, the tent arrived here and was stored away for the winter. The Lord willing, counsel meeting will be held on Sunday evening, Sept. 25.

Remember the work here at the throne of grace. May our supreme aim be "To know Christ and make Him known." Come and help by your presence.

Yours "till He come,"

Gertrude M. Lefever.

Sept. 14, 1932.

Millersville, Pa.

(Mennonite Children's Home)

We are grateful to our Heavenly Father for His goodness toward us in this great work of caring for the needy. There are thirty-seven children in the Home at present, with four on the waiting list for admission. Our beds are full and we are hoping that foster homes may be found for a number of our children before the winter months are here, in order that we may have room for needy cases that are sure to come for help. Who is willing to take some of these smaller boys? One boy, six years of age, has two brothers in the Willow Street, Pa., district. We are anxious to have a home in the same district for this boy, in order that the three brothers may be close together. Any one interested in girls under ten years of age should write to the superintendent.

Through the kindness of the Shenk, Widders, Ginter, Stauffer, and the H. L. Shank peach orchards, we were permitted to gather enough peaches to fill more than six hundred quart-jars of fruit. The workers and the Board of Trustees say, "THANK YOU," to the growers of this luscious fruit. May the Lord bless them for their liberality.

One of our boys had the misfortune to break his right arm near the shoulder, and is unable to go to school. Twenty-five children are going to school at the Millersville State Teachers College Training School. The work of the Annual Visiting Committee was very satisfactory, and the Board of Trustees greatly appreciate the coöperation of every foster home. May the Lord bless all who stand by us in this work of caring for the needy, is our prayer.

Sept. 15, 1932. The workers.
per Levi Sauder.

BRIEF MISSION NOTES

Compiled by J. B. Epp, Hesston, Kans.

For the Gospel Herald.

(To be used as a part of your daily prayer and praise calendar).

Europe

Pray, first of all, that the 75 million Protestants there may more seriously face the task of world evangelization! What this would mean!

Germany: Pray for the youth, that they be not swept away by the strong atheistic movements. 80% of the students are said to be drifting away from the Church. There are 6 millions of Communists in Germany—that is many more than Russia claims. Yet the "free" churches are drawing large crowds.

Spain: The Jesuits are expelled from the land, and the control of education is taken out of the hands of the Catholic Church. A wonderful opportunity for nationwide evangelism is open. Pray for native evangelists.

Russia: The young are being trained in atheism. Remember the "Gideons Bands" with their aim—at the risk of liberty and life—to counteract this with the Gospel. They are also working among the millions of Russian refugees in many lands.

The Russian Christians (thousands of martyrs) and the spreading of the Gospel there, in spite of the severest persecutions, should have an interest in our prayers every day. Jno. 10:28.

SOUTH AMERICAN MISSION NEWS LETTER

(August 10, 1932)

For the Gospel Herald.

Dear Herald Readers:—It has pleased the Lord to call to Himself little Byron Snyder after a few short month in this world of suffering and trials. He had been better from the sickness mentioned in former news letter, but was suddenly taken very sick again, and passed away in the early morning of July 29th. The funeral was held from the Trenque Lauquen Church the same afternoon. A number of the missionaries who lived closest to T. Lauquen were able to attend. Bro. Hershey preached the funeral sermon to a large audience.

The sudden sickness and death of the Snyder baby delayed the Snyder family from moving to America at the time stated in former letter. They moved the first week of August, and desire the prayers of all in behalf of the work which they are taking over in America, Meridiano Quinto and Cuenca.

Bro. Litwiller had planned to be in Paraguay during the month of August to visit the Mennonite colony, but due to the present dispute between the Bolivian and Paraguayan governments regarding the Chaco boundary and the uncertainty of the outcome, his visit has been delayed for a later date.

The new work which was opened in the town of Smith, during the month of July, and which is taken care of by the Carlos Casares missionaries, is very promising. Weekly visits are made to this town, and also to Moctezuma.

Sister Lauver has started the Home Department work, and has found many homes that are open for visitation and ready to listen to the Plan of salvation.

Smith and Moctezuma are very close together. During the week that the work was started in Smith, the writer and family stayed with a German family who live on a farm near Moctezuma. The name of this man is John Cramer. They have been in the country only about four years, and were members of an Evangelical church in Germany. We arranged for most of our own meals, and also took bedding along, as the people in this country are usually not prepared to take care of many people outside of their own family. This family is happy to find people who have many things in common with them.

Staying at this home saved us extra travelling back and forth each day, and also gave us more chance to visit in the above mentioned towns.

Heavy rains and bad roads prevented the missionaries in Bragado and Casares from visiting their out-stations during the first week of August.

We ask an interest in your prayers in behalf of the work in the Argentine.

Yours for the lost,
W. G. Lauver.
Carlos Casares F. C. O., Argentina.

MY TRIP TO SHAHPUR, ITARSI, AND RAJNAUDZAON

By Sarah Lapp

For the Gospel Herald.

I had the privilege of visiting at three different mission stations last month in the Central Provinces. At two I had never been before, and had not met any of the missionaries there.

The purpose of my visit was that of taking two of our girls to Shahpur where the Swedish mission has a school for girls to train in Bible women's work.

I was much pleased with the training they gave. The course of study follows: the Bible, Bible history, Bible geography, Church history, Missions, Physiology, Hygiene, Nursing, and English. They also get much practical work in Sunday school, in village work—going to villages with the missionaries, teaching the women and children about Jesus the Savior. They also help in medical dispensary—first aid, which is helpful in village work. The missionaries take in little babies when brought to them, and all the girls help care for them in turns, which is very helpful for any one. They teach sewing, knitting, cooking, and a little gardening. All these things come in very handy in working with women in their homes, so with teaching them about the true God, they can also tell them better methods in caring for their children, keeping their homes clean, preparing food, etc.

The lady missionaries in charge of this school seem very spiritual and consecrated in their teaching and interest in the welfare of the girls. This year there are 45 girls there in school. We trust they may return to us well prepared to help their ignorant sisters who know nothing of Jesus as their Savior to find Him, and also with spiritual help, to help them with their families and show them how to better care for them.

From Shahpur I went to Itarsi, not far from there, and visited with the English friends who have a mission there. They have a hospital, school, evangelistic work, and a large Christian community. There are four missionaries located there at present. I remained here for two days. From there I stopped at Rajnaudzaon on my way home, and stayed with the missionaries there—the Pentecostal band—for a day and a half. They are in charge of a Leper Asylum, Girls' Orphanage and School, and also have evangelistic work. Their mission territory and ours join on the west. The Dondi territory was theirs at one time, but they gave it over to us some years ago.

On account of a large cotton mill and cloth weaving establishment being located at Rajnaudzaon some families from our Christian communities have moved there and are employed in the mill, so I visited them in their homes. We were all glad to meet again, as I knew most of them when they were yet children.

I was gone nine days, and was glad to see the Lord's work as carried on at other places of His needy field.

This being the rainy season, everything was fresh and green along the way and the little hills surely were lovely to look upon. We are having plenty of rain thus far. Some farmers rice seed was washed away and rotted, so they had to sow their fields the second time. We hope for the best.

Aug. 8, 1932.

Balodgahan, P. O. via Dhamtari, C. P. India.

Some people see nothing in the book of Jonah but fish-oil, blubber and contradictions but it is a most outstanding missionary message teaching against clannishness and selfishness with the Gospel message.

I. E. Burkhart.

SUNDAY SCHOOL LESSON

Lesson for Oct. 2, 1932—Matt. 6:5-15; II Tim. 3:14-17

THE CHRISTIAN'S DEVOTIONAL LIFE

Golden Text.—Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

Introductory.—We are beginning the study of a very important series of studies on the Christian standards of living. If this study does not enrich our spiritual lives it is either because we do not give ourselves over to it the way that we should, or our minds and hearts are not open to the reception of the truth. The lesson before us is a sample.

Jesus Teaches Us how to Pray (Matt. 6:5-15).—We have before us the greatest of all teachers; namely, Jesus Christ our Lord. Here are a few words of wisdom that fell from His lips:

1. "When thou prayest, thou shalt not be as the hypocrites are." What is the matter with them? They pray to be seen or heard of men, when they ought to pray to God. In other words, they are simply going through the motion of prayer, making a display of their (supposed-to-be) piety, instead of really pouring out their hearts before God in sincere and fervent prayer. Their reward is not from God. The Bible tells us what will become of hypocrites.

2. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father." What is the promise? "Thy Father which seeth in secret shall reward thee openly." Only those who habitually pray in secret are fit to pray in public. Jesus does not condemn public prayers, but He does very severely condemn hypocritical praying.

3. "Use not vain repetitions." The heathen rituals, the Catholic string-of-beads performance, loud swelling words that in the minds of the unlearned may seem like eloquence and brain power, have no place in the real prayers of the saints. Not eloquence, but sincerity; not argument, but trust; not vain display, but child-like confidence in God; not ostentation, but simple faith in God—this is what reaches the ear of God and brings His response.

4. "After this manner therefore pray ye"—and then follows the perfect model in prayer which only a loving Saviour and infinite God could present. It is not wrong to memorize this prayer, not wrong to repeat it in our prayers. In fact, if it is done in faith, great blessings will flow from the reverent use of this prayer. But we learn more by studying it as our model than we do from simply memorizing it that we may say it "by heart."

5. Another thought worthy of our notice is the fact that the only part of this model prayer to which Christ afterwards refers is that pertaining to forgiveness. In this connection it is well to note that the prayer for forgiveness is not unconditional. "Forgive us our debts, as we forgive our debtors," means (1) that only those with a forgiving heart have a right to pray this prayer, and (2) that whoever prays this prayer with an unforgiving heart invites the condemnation of God upon himself. After we have prayerfully studied this part of the prayer, let us make a like study of the rest of the petitions found in the prayer. Whoever prays "after this manner" as taught in this model prayer has ascended into the heights and depths of the devotional life that is an honor to God and a reflected glory of God in the soul.

The Holy Scriptures (II Tim. 3:14-17).—Paul begins his admonition to Timothy on this point by encouraging him to continue as he had been taught in his youth. Would to God that it might be true of us, as it was of Timothy: "That from a child thou hast known the holy scriptures." If we would know what this means, let us read the instructions found in Deut. 6:6-9. And after we have admired, for a time, this admirable way of indoctrinating children, let us remember that this is God's way of impressing Christian duty upon those whom He admonishes to bring up their children "in the nurture and admonition of the Lord." The best way to indoctrinate our people is to begin in childhood. And the best kind of indoctrination is that which impels us to "CONTINUE" in the things which we have learned from the Word of God.

But what is there about the Holy Scriptures that makes a study of them and a continuing in them so precious? Simply this: "ALL SCRIPTURE **is given by inspiration of God.**" As Peter says, "Holy men of God spake as they were moved by the Holy Ghost." This means that the mind and the wisdom of the Infinite is in the Scriptures that we are admonished to study. It means further that ALL SCRIPTURE "**is profitable for doctrine, for reproof, for correction and for instruction in righteousness.**" Why is it profitable? Paul makes this clear when he reminds Timothy (and ourselves) that it is from the study of this inspired Word of God "that the man of God may be perfect, throughly furnished unto all good works."

Is it worth while that we make a study of this Word? It most certainly is. And may we, like Timothy, study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is this attitude that makes the study of the Word PROFITABLE.

K.

Bible Meeting Topic

I. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 13:1-38

Topic for October 2

MOTTO

"Love one another."

OUTLINE STUDY

I. Love Manifest in Humility.

1. Conscious glory holds faithful love.—13:1-3.
2. Humility demonstrated in feet washing.—13:4, 5.
3. Peter protests against the humiliation of one who is superior.—13:6-8.
4. Peter's love leads to submission.—13:8, 9.
5. The washing of feet is enough.—13:10, 11.
6. The meaning of feet washing is taught and its example is commanded.—13:12-17.

II. The Betrayer Revealed.

1. Why Jesus tells it.—13:18-20.
2. One of them will betray Him.—13:21.
3. Who is it?—13:22-27.
4. The betrayer goes out.—13:28-30.

III. Glory of the Son of Man.

1. Glorified in suffering.—13:31, 32.
2. He is going away.—13:33.
3. He gives a new commandment.—13:34, 35.
4. Peter would follow at any cost.—13:36, 37.
5. Jesus knows Peter's frailty.—13:38.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from Chapter 13.
2. A Lesson in Humility.
   a. The Example Jesus Gave.
   b. The Meaning of Jesus' Lesson.
   c. The Command He Gave.
3. The Betrayer:
   a. Jesus Knew Him.
   b. Satan Possessed Him.
   c. The Mischief He Did.
   d. The Glory Jesus Kept.
4. Peter's Self-confidence.

For Seniors.

1. The Ordinance of Feet Washing.
2. The Blessing in Its Observance.
3. The Sorrows of Jesus.
4. The Glory of Jesus.

SEED THOUGHTS

A traitor and eleven men who were about to forsake Him before the night is over. One of these eleven would deny Him outright. They could not believe it of themselves. But the Master knew them. And He knows us too. "Master, keep me in the hour of trial and lead me to the way of deliverance and victory."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 22, 1932

Field Notes

Recent visitors at the Publishing House included the following: Sister Nora Honsaker and family of Martinsburg, Pa.; L. Hunsberger and wife of Denver, Colo.; Eli N. Landis and wife, Brownstown, Pa.

Several Executive Committees were scheduled to meet—that of the Mennonite Board of Education at Goshen, Ind., on Saturday of last week, and of the Mennonite Board of Missions and Charities on Tuesday of this week.

Bro. J. S. Mast of Elverson, Pa., closed a series of meetings at the Salem Church near Smithville, Ohio, on Sunday evening, Sept. 11. One precious soul was won for Christ and salvation, and the congregation greatly strengthened.

A missionary meeting, held under the auspices of the district Mission Board of the Southwestern Pa., Conference district, is to be held at Masontown, Pa., Friday evening and Saturday, Oct. 7 and 8. The public is invited to attend.

A series of meetings is scheduled to be held at the same place, Sept. 18 to Oct. 2, in charge of Bro. J. I. Lehman of Chambersburg, Pa.

There will be a singing class opened at the Columbia, Pa., Mennonite Mission Sept. 8, to continue every Thursday evening for 13 weeks. This singing is for the benefit of York Co. and Lancaster Co., people. A hearty welcome to all. S. A. S.

Bro. C. C. Culp of Chief, Mich., began a series of meetings at the West Union Church near Wellman, Iowa, Sept. 11. Immediately after the close of meetings at West Union he expects to begin similar work at the Lower Deer Creek Church near Kalona, Iowa. S.

A brother writes from Frazer, Pa.: "Kindly announce in the Field Notes that Bro. Elmer Moyer of Souderton, Pa., will fill the appointment (D. V.) for the month-end Christian life conference at Frazer, to be held Saturday evening, Sept. 24, and Sunday morning and evening, Sept. 25."

Bro. S. M. Kanagy, on leave of absence from the Chicago Home Mission, writes: "My address, after Sept. 21, will be Blair, Ont." Bro. and Sister P. A. Friesen are serving in the place of Bro. and Sister Kanagy during their absence. We are glad to hear of continued improvement in Sister Kanagy's health condition.

A brother writes from Lancaster, Pa.: "Will you please announce in the columns of the Gospel Herald that the ordination of a minister and deacon (for the Vine St. Mission) will take place at the East Chestnut St. Mennonite Church on Sunday afternoon, 2 P. M., Sept. 25?" May the Holy Spirit direct, and the God-chosen men be ordained.

Bro. B. B. King of Harrisonburg, Va., began a series of meetings at the Mennonite Mission in Altoona, Pa., Sept. 13, and expects to continue until Sunday evening, Sept. 25. After these meetings he expects to labor for a season in Medina Co., Ohio, where mail will reach him from Sept. 26 to Oct. 9, at Wadsworth, Ohio, in care of Bro. S. D. Rohrer.

A Correction.—In the recent letter by Bro. Noah H. Mack telling of his recent visit among congregations in the West type made him say something that he meant to say differently. In giving his feelings concerning God's protecting care he said, "A feeling of **adoration** and gratitude again seizes our hearts—" instead of "admonition," as the type made him say. The mistake was ours.

In a recent issue we published the notice of the Saturday evening singing classes held alternately at Manheim and Hernley's churches near Lititz, Pa., but failed to give the exact date at each place. The first of these meetings was held at Hernley's on Saturday evening, Sept. 10, the second at Manheim a week later, and the next again at Hernley's, and so on. May the Lord's blessings be added.

Bro. J. R. Shank and wife are again located at their home near Gravois Mills, Mo. For convenience in getting their mail they have changed their post office address, as heretofore stated. All mail addressed to them at Versailles, Mo., Star Route, will reach them. On Sunday Sept. 11, our brother filled two appointments: the morning appointment in Willson's Bend schoolhouse, and the evening appointment at Purvis.

Hesston College and Bible School opened up on scheduled time with an increased attendance over last year's enrollment in the Academy, but it was decided, because of the small enrollment in College Department, to suspend that work for the present year. Considering the present financial conditions in the farming sections, the increased enrollment in the Academy is quite encouraging. Let us hope and pray for a revival of conditions that will not only mean a still further increase in enrollment before the close of this year but also a full attendance in both Academy and College Departments next year.

Correspondence

Freedom, Mo.

To the Readers of the Gospel Herald:—We are glad to report the presence of Bro. and Sister J. R. Shank of Gravois Mills, Mo., in our community from Aug. 27 to Sept. 2.

Bro. Shank filled appointments at the Lane Church on Sat. night, Sun.

morning, and Sun. night, Aug. 27, 28. That Sunday afternoon he also brought us an acceptable message at the home of Bro. Allison Phillips, southwest of Linn. Here he continued bringing us two messages a day on Monday, Tuesday, Wednesday, and Thursday, closing with another message Friday forenoon. He left Friday afternoon. One soul (a husband and father) was persuaded to surrender to the Lord. Such meetings are encouraging to our flock. Pray for us.

Sept. 7, 1932. E. C. Bowman.

Aldersyde, Alta.

Dear Herald Readers:—In July we had with us Bro. Mack and wife of New Holland, Pa. He gave us two helpful sermons.

Aug. 8-14, Paul Erb was with us, having a meeting each evening that week and an all-day service Sunday, Aug. 14. Attendance was very good. We indeed enjoyed a rich spiritual feast.

Bro. Erb and family left for Calgary early Monday morning to prepare for their homeward journey, and by this time are busy in their school work at Hesston School.

May the dear Lord bless them in the labors wherever they may go.

Sept. 7, 1932. Cor.

Conway, Kans.

(West Liberty congregation)

Greetings to the Readers of the Gospel Herald:—The present organization of our Sunday school is as follows:—Supt's., of adult Dept., Henry Cooprider and O. E. Hostettler; Secy. Treas., Glen Cooprider and Raymond Zimmerman; Chor., Erma Brunk; Supt's. of Prim. Dept., Harold Ely and M. M. Troyer; Chor. of Prim. Dept., Clara Cooprider.

Bro. D. H. Bender and family have recently moved into our community; we appreciate their presence and worship with us.

Soul food has been richly supplied. Quite a number availed themselves of the opportunity of attending the District Conference held near Harper, Kans. Those who attended with a heart's desire to be fed and strengthened spiritually were not disappointed, for the Father supplied it in an overflowing measure.

Closely following these events we were privileged to enjoy a series of soul-stirring meetings in charge of Bro. D. D. Miller of Middlebury, Ind., each evening during the week of Aug. 29-Sept. 4. Sin and cold indifference were fearlessly denounced in the light of God's Word. The spiritual life of the brotherhood has been quickened, and we are praying that where conviction of sin has touched hearts there may be a whole-hearted response. May God's blessing rest upon Bro. Miller as he goes to other fields of labor.

Sept. 9, 1932. Cor.

Coalridge, Mont.

Dear Herald Readers, Greeting:—We have received many blessings since our last letter.

Bro. L. A. Kauffman of Surrey, N. Dak., has been here and held Sunday morning services, which we surely appreciated.

We are looking forward to communion and other services later in the fall.

Sept. 12, 1932. Cor.

Cherry Box, Mo.

Dear Herald Readers:— Greeting. We have great reason to praise the Lord for the many blessings He continues to bestow upon His children.

On Aug. 23 Bro. J. P. Brubaker began revival meetings at this place. He spoke the Word without fear or favor. The congregation was greatly strengthened and 3 precious souls were willing to accept Christ as their personal Savior. Pray that they may hold on to the faith.

On Sept. 4 we had an all-day S. S. meeting. Several car loads from Palmyra and Pea Ridge attended and helped along with the meeting.

Bro. Claude Wise of Sterling, Ill., was visiting in this neighborhood the past week.

Sept. 12, 1932. Cor.

Versailles, Mo.

Dear Readers of the Gospel Herald, Greetings:—Quite a number from this place attended the Missouri-Kansas Conference at Crystal Springs, Kans., during the week of Aug. 15-19. Bro. P. A. Friesen and family stopped with us the Sunday following the Conference. Bro. Friesen preached in the morning. The afternoon and evening was devoted to the work in the India Mission. We were very glad for their presence and to learn more about the Lord's work in India. Bro. and Sister John Kreider and son of Palmyra, Mo.; Bro. Protus Brubaker of Sagrada, Mo.; Sister Hannah Bissey of Cherry Box, Mo.; and Sister Esther Detweiler of Birch Tree, Mo.; also stopped over Sunday on their way home from conference. In the evening before Bro. Friesen's talk, the ones who had attended Conference gave us their impressions of that meeting. Bro. Brubaker had charge of this meeting. He also helped with the singing throughout the day.

Bro. D. D. Miller of Middlebury, Ind., closed a series of meetings of one week's duration on Sunday night, Sept. 11. Bro. Miller preached the Word very forcefully. May God's rich blessings be upon his work. Two young girls took their stand for Christ. Our prayer is that they may grow in the grace and knowledge of Him who saved them from their sins. On Saturday afternoon Bro. Miller gave us a talk on the workings of the Mission Board. On Sunday afternoon he spoke on the "Christian Home." Bro. Miller's messages were much appreciated.

Bro. Amos Gingerich one of our home ministers, attended the Iowa-Nebraska Conference at Wayland, Ia., Tuesday, Wednesday, and Thursday of last week.

At this time of the year we are again reminded of the kindness of our heavenly Father who has so bountifully supplied our needs.

Remember us in your prayers.

Yours in the Master's Service,

Sept. 12, 1932. Mary Alice Gingerich.

Fairview, Mich.

Dear Herald Readers, Greeting:—On Aug. 31 four brethren came from Archbold, Ohio, among them being Bro. S. D. Grieser who preached for us on Wednesday and Thursday evening. We were glad for the presence of these brethren, and invite them to come again.

Some time ago seven applicants were taken into Church by water baptism. May God's blessings rest upon them, that they may remain true to the promises made by them before God and men.

Bro. Menno Esch was to have been present with the congregation at Chief, Mich., last Sunday, but was not able to go; so Bro. Otis Bontrager went in his stead. Their home minister, Bro. C. C. Culp, was away holding evangelistic meetings. We are glad to say that Bro. Esch is better again.

Sept. 13, 1932. Cor.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—We've had a number of visitors since our last letter, as follows: Edd Swartzentruber and family of Iowa, also sister Millie Ramer of Kansas visited their sister, Mrs. J. C. Gingerich, over the fourth of July. Stehman Landis, wife and daughter, also Anna Landis of Rheems, Pa., visited relatives here a few days. Mary Stehman went home with the Landises.

Bro. Emery Kings, and Joe Gingerich went over to Hawley July 10. Bro. Gingerich filling the July appointment. Bro. Eli Hochstetler, wife and four children, also his mother from Wolford, N. Dak., stopped over night with Bro. Elmer Hershberger's on their way to Wisconsin. On their way home they stopped again.

Bro. Hostetler preached for us one evening. Bro. Elmer Hershberger fill-

(Continued on page 541)

Miscellaneous

OH, FOR A PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en tho' disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:
Oh! for the peace of a perfect trust,
A heart with Thee at rest!

—Living Streams. Sel. by Anna Zuercher.

THE PRAYER LIFE OF JESUS

As we consider the prayer life of our Lord, let us look up and say devoutly and lovingly "Lord teach us to pray" (Lk. 11:1).

We shall see that He prayed secretly in the closet (Matt. 6:6).

"There is a place where heaven's resistless power
Responsive moves to thine insistent plea;
There is a place, a silent trysting hour
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O Soul it is the secret place of prayer."

Jesus was a man as dependent upon God for holy living as we are (Heb. 4:15, 16). His practice of private prayer is a precious example for us. He prayed—

1. Secretly, early in the morning. "And early in the morning rising up a great while before day He went out into a solitary place and there prayed."

2. Secretly all night. He continued all night in prayer (Lk. 6:12). A multitude had come to Jesus. Lame and crippled, leprous, blind, deaf, dumb, demon-possessed and diseased. His compassionate heart ached for them as sheep having no shepherd (Matt. 9:35, 38). He asked His disciples to pray for labourers. We have no record that they did, but Jesus prayed all night and when the morning dawned He knew that He was to make apostles of the impulsive Peter, the youthful John, the vindictive James, the doubting Thomas, the money-loving Judas, and all the rest of the twelve (Mk. 3:13-19). He knew when and where He the Lord of the harvest was to send these and how He was to commission them (Matt. 10:5-20).

3. Secretly on a mountain. "He went up unto a mountain apart to pray" (Matt. 14:23). Sometimes when we would prevail with God we must go alone. Abraham was alone when he pleaded for Sodom (Gen. 18:22). Moses was alone at the wilderness bush (Ex. 3:1-5). Joshua was alone when the Lord came to him (Josh. 1:1). Gideon and Jephthah were alone when commissioned to save Israel (Judg. 6; 11:11-29). Elijah and Elisha raised a child from the dead alone (I Kings 17:19; II Kings 4:33). Cornelius was praying alone when the angel came to him (Acts 10:3). Peter was alone when commanded to go to the Gentiles (Acts 10:9). John the Baptist was alone in the wilderness (Lk. 1:80). John the beloved was alone on Patmos when nearest to God (Rev. 1:9).

"Alone with God the world forbidden
Alone with God O blest retreat
Alone with God and in Him hidden
To hold with Him communion sweet."

4. He prayed sincerely. When we pray use not vain repetitions (Matt. 6:7).

5. He prayed sacredly. "Lord teach us to pray" (Lk. 11:1).

6. He prayed sympathetically. "I have prayed for thee that thy faith fail not" (Lk. 22:32).

7. He prayed successfully. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (Jno. 11:41, 42).

8. He prayed submissively. "Not my will, but thine be done" (Lk. 22:42).

9. He prayed sedulously. "He is able to save, always living to intercede in their behalf" (Heb. 7:25).

He who is the same yesterday and to-day and for the ages is ever now remitting in His prayer life (Heb. 13:8) the light of life.—Sel., by Peter Zehr.

"—AND HIS COMMANDMENTS ARE NOT GRIEVOUS"

This is the experience of the faithful followers of the meek and lowly Jesus, those who are resigned to the will of God, who are filled with the love of God, and so in return to God for His manifested love, mercy, and goodness the keeping of His commandments is because of our love toward Him.

Yet there are those to whom His commandments seem to be heavy, hard to do, and even grievous.

We have a similar condition given in Prov. 15:10 telling us correction (instruction) is grievous to him that forsaketh the way. Some one has said "In leaving off doing God's commandments we are weakened," which indeed is very true.

Thus we see that a lack of love to God is a cause for His commands to be heavy for us. And also because there are those who are not fully yielded to God, who live a life of selfishness instead of living for the good of others; who live in pleasure instead of a life of self-denial.

We should consider it a privilege to keep the commandments of God rather than duty bound to do it, and we will consider it as such when we comply with Rom. 12:1, which brings to us the thought that God does not require anything of us that is unreasonable. It also includes that we are willing to labor or lay down our life for Him as His holy will may be.

It is also a joy for the Christian to serve God in living out the "Golden Rule" and fulfilling the "Royal Law." Jas. 2:8; and it is then that we find it to be a precious truth in what Jesus said to His followers in Matt. 11:30: "For my yoke is easy and my burden is light."

We are also commanded in Col. 3:23: "And whatsoever ye do, do it heartily as to the Lord and not unto men;" and verse 24 further says, "for ye serve the Lord Christ." Again in I Cor. 15:58 we have the assurance that our labor is not in vain in the Lord.

Then there is another cause for not keeping His commandments and this is because of human weakness, as is often evidenced by an unholy conversation, an unclean life, and not being peaceable. Solomon tells us (Prov. 16:7): "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." In Heb. 12:4 we find the command given to follow peace and holiness without which no man shall see the Lord. This should cause us to consider our ways, and live peaceably with those round about us. How can we have peace with God and not be peaceable with those whom we associate from day to day?

Church discipline, too, should be regarded as of the Lord for we are told to submit under every ordinance of man for the Lord's sake (I Pet. 2:13). This is often regarded as "man made" rule and therefore not necessary to be obeyed. Let us consider it as a protection or hedge for the safety of those within the Church.

To illustrate, we might compare a field without a fence along a highway, with sheep grazing in it, and no matter how good the pasture might be, there would be some which would stray outside its bounds onto the highway and destruction would be quite sure to follow.

Thus by love and obedience we would be kept safe within the fold by God's Word and by those who watch over our souls.

Notice the contrast as given in I Pet. 2:7, 8: "Unto you therefore which believe He is precious: but unto them which be disobedient . . . a

stone of stumbling, and a rock of offense."

Should it not therefore behoove us to live a life wherein is contained the fruit of the Spirit (Gal. 5:22, 23) to whom is promised eternal life or will we spurn, ignore and disobey God's commands to the extent that when we would enter the door of heaven and ask, yea, plead for admittance, then hear that sad and awful, heart-breaking answer, "Depart from me, ye that work iniquity, I never knew you."

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous" (I Jno. 5: 2, 3).—Floyd Bender in Herold der Wahrheit.

SYSTEMATIC PLANS USED OF GOD IN PAST TIMES

By Nancy Steckly

For the Gospel Herald.

The teaching of Jesus to His disciples was: "And the Gospel must first be published among all nations" (Mark 13:10); also (Mark 16:15); "He said unto them, Go ye into all the world and preach the Gospel to every creature." God's plan was that the Gospel is for all men, all over the world. He is no respecter of persons and places.

We have a good example of God's systematic way in how this can be accomplished and His great work should be done. "Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick" (Luke 9:1. 2). Then again He sends the seventy to labor in His great work. Luke 10: 1, 2: "After these things the Lord appointed other seventy also and sent them two and two before his face unto every city and place whither he himself would come. Therefore said he unto them, the harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." He gives them instructions as how they should go, and not take anything with them. May we learn from this that God plans that missionaries should be supported in such a way that they can give all their time in service for Him. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Cor. 9:14).

One of God's plans in supporting the work is in systematic giving—the practice of paying tithes. In the beginning of the Old Testament where we find that Abraham gave tithes to Melchizedek, King of Salem, Abraham gave him the tithe of all the booty taken from the enemy. Jacob imitated the act of tithing from his grandfather when he vowed to the Lord the tenth of all the substance he might acquire in Mesopotamia. God accepted these offerings of these men.

In Leviticus 27 we find how under the law Moses ordained that all the tithe of the land whether of the seed of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord. There were three sorts of tithes to be paid from the people besides those of the Levites to the priests. Num. 28. The first one was to the Levites for their maintenance. Num. 18. The second was for the Lord's feasts and sacrifices to be eaten in the place which the Lord chose to put His name. This tenth part was either sent to Jerusalem or if it was too far they sent the value in money which was to be laid out for oxen, sheep, wine, or what else they pleased. Deut. 14:22, 23. Besides these two there was to be every third year a tithe for the poor to be eaten in their own dwellings. Deut. 14:28, 29. When the children of Israel obeyed the law of tithing they were blessed and when they neglected it they were cursed.

God also gives a command in systematic giving in Mal. 3:10: "Bring ye all your tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We learn in the Old Testament that under the law the tenth already belonged to the Lord. In the New Testament in I Cor. 16:2 we read: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." If the children of Israel under the law received such a blessing as mentioned in Malachi for giving the tenth, so can we as Christians who are under the grace of God obtain that blessing for giving the tenth.

Midland, Mich.

TRYING TO GET RID OF SIN WITHOUT A CONFESSION

(An excerpt from Genesis, by C. H. Mc Intosh)

"And Sarah said (to Abraham), My wrong be upon thee." When we act wrong, we are ofttimes prone to lay the blame on some one else. Sarah was only reaping the fruit of her own proposal, and yet she says to Abraham, "My wrong be upon thee," and then, with Abraham's permission, she seeks to get rid of the trial which her own impatience had brought upon her. "But Abram said unto Sarah, Behold thy maid is in thy hand; do to her as it pleaseth thee. And when Sarah dealt hardly with her, she fled from her face." **This will not do.** "The bond-woman" cannot be gotten rid of by hard treatment. When we make mistakes, and find ourselves called upon to encounter the results thereof, we cannot counteract those results by carrying ourselves with a high hand. We frequently try this method, but we are sure to make matters worse thereby. **If we have done wrong, we should humble ourselves and confess the wrong,** and wait on God for deliverance. But there was nothing like this manifested in Sarah's case. Quite the reverse. There is no sense of having done wrong; and, so far from waiting on God for deliverance, she seeks to deliver **herself** in her **own** way. **However, it will always be found that every effort which we make to rectify our errors, previous to the full confession thereof, only tends to render our path more difficult.**—Sel., by I. M. B.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. **Jesus loved and died alone.**

And of the lonely way His disciples should walk He said: **"Straight is the gate and narrow is the way** which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The

church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted: to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

—Sel.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A MODERN STRANGE RELIGIOUS PARADOX

By O. D. Yoder

For the Gospel Herald.

TEXT: The **Law** of the Spirit . . . hath made me free.—Rom. 8:2.

Do we then make void the law through faith? God forbid: yea we establish the law.—Rom. 3:31.

Just recently our mind has been quite seriously arrested by some conflicting cries of the modern religious world which are reflected even in parts of our own church.

On the one hand we hear the cry that we are living under the Gospel and hence we are under the glorious liberty (?) of freedom from law. On the other hand, we hear the cry (and a loud and bitter cry it is) that we are living in an age of unprecedented and broken law.

Now we may be accustomed to listen with both ears and drink in both these cries as evangelical truth, but a sober second thought must reveal the true verdict that one of the above named cries must be false; for there could be no crime nor broken law if we are living in an age of "freedom from law."

First, let us join the chorus of those who with modernized notes sing, "Free from the law, oh happy condition," etc. Changing the thought of the author of the words to that of modern times, "Oh, glorious liberty to live in an age when law does not hedge us about or hold us back. Away with law, and give us liberty."

But, how about the minor part of our song? the lamentation of crime and broken law? Though we live in a Gospel dispensation of liberty, the lamentation of crime and broken law can never be sung to the tune the modern world has invented for their song, "Free from the law." No it will not fit. The increasing number of both moral and religious criminals, the increasing number of divorces, murders, adulteries and such like, show that there must be broken laws; and if there are broken laws then it is an established fact that we are not living in an age of freedom from law wherein each one can do that which is "right in his own eyes." Never.

The Scriptures do teach a "Freedom" from the ceremonial law of Moses, but how sad that this is perverted and the idea thrown out that under the Gospel of liberty we are free from laws and regulations. Freedom from the law of Moses as a means of justification from sin and its penalty is a precious truth; but when it is taken out of its Scriptural setting and made to mean that the moral law of Moses and those laws given before and after Moses are antagonistic to the "liberty of the Gospel" and thus not essential to salvation and a fruitful Christian life, it then becomes a mighty tool of the enemy (Satan) to break down the very foundation pillars of the Church and home and all divinely established society. Lawlessness and crime can flourish anywhere whenever Gospel liberty is perverted to mean license to do as you please without any regard to law.

How sad that sometimes when those in authority endeavor to carry out God's divine laws and regulations, there are those who are ready tools of Satan to charge them guilty of trying to live under the law and not under the Gospel. How could there be a nation without laws, and how could it exist or prosper without obedience to its laws? How could there be homes without laws to govern them and without strict obedience to them, even in this Gospel age? How could a righteous God have in His name a people on earth known as the Church without laws and regulations to govern and keep them?

Paul said that the **law** of the Spirit made him "free from the law of sin and death." Imagine Paul (or anyone to-day) endeavoring to live under the glorious liberty of Christ (Gal. 5:1) without strict obedience to the **law** of the Spirit and Word of God. Paul taught **liberty**, but not a liberty that would in the least set aside the **law** of the Spirit and Word of God. Obedience to **law** of the Spirit and Word alone brings true liberty. To illustrate:

Two families of children live in the same community. In the one there are strict **laws** against the use of tobacco and liquor. In the other there is no law (liberty, some would say) against these. When these children are grown we see in the first-named home true liberty, absolute freedom from both the law against and from the desire for tobacco and strong drink. In the other home we have the children who had no law (liberty to do as they pleased), but now when grown they are slaves to tobacco and strong drink. **Law** in one home brought liberty, and **no law** in the other home brought slavery and bondage. Thus the **law** of the Spirit and Word of God brings liberty. Obedience to the letter of law only, brings legalism; but this cannot be when we obey the law of both the letter and the spirit. The law of the Gospel brings liberty, but a gospel without law—whether in the home, nation, or Church—brings bondage to sin, lawlessness, and crime.

Portland, Oreg.

MATT. 6:17-21

By Nellie B. Weber

For the Gospel Herald.

The hand that sows, shall reap again
Thy gifts of love, unseen;
Thy Savior's eye hath not passed by,
And thou shalt find within
Those pearly gates, some treasure fair
That now is laid away,
Where moth and rust doth not corrupt
Where things do not decay.

The hand that sows, shall reap again
The hungry souls you've fed
By sending forth God's messengers
With that life-giving Bread,
To feed the starving souls of men
Who know not of His love,
Or heed not, that He bled and died,
That man might live above.

Perhaps not now, but we **shall** reap,
That everseeing Eye
Knows what we have, what we could give
To hush the wailing cry
Of millions who, in far-off lands
Bow now to wood and stone
Because they know not of the Christ
We say we love, and own.

Oh! would they say we loved Him much
If they should ever know
The many things we buy to-day,
While they in sin and woe
Are crying for the Living Bread
Their hungry souls to feed?
And we heed not that wailing cry,
Because with worldly greed

We hoard away some treasures fair
For life's short fleeting day,
While now the coffers of the Church
Have melted most away.
Of tithes and offerings, **have we brought**
That which is His to-day,
That we may store our treasures there
Where things do not decay?

Oh! it is true, we'll surely reap,
On that far distant shore,
Of what we here on earth have sown,
But there we shall reap more.
They that in love have given much,
Some treasures they shall find.

But oh, my brother, what if then
We've left the most behind?

The hand that sows shall reap again.
They that for His dear name
Have cast their morsel on the wave
Shall find it yet again.
Although they go for many a day,
And they in need do pray,
His ear is open to their cry
Oh! them shall Christ repay.

Yes, they indeed shall reap again;
They gave of their **small** store.
They said, "The souls that know not Christ,
'Tis they who need it more."
They gave expecting not again,
His love they gladly told.
And shall we doubt that in that land
They'll reap an hundredfold?

Waterloo, Ont.

THE IDEAL OF PREACHING

The sum of the matter is that preaching, however it is done, is the giving of a word of God to men. The preacher must receive the Word himself and give his life to it. And in giving the Word to others, he must give his life with it. His word must be given so that the truth shall be revealed and honored, so that men shall feel that they are receiving the very Word of God.—Watchman-Examiner.

CORRESPONDENCE

(Continued from page 537)

ed an appointment near Hawley in August. His family went with him. Bro. Amos Martin and wife and Bros. Edd Roggy and Orva Wenger of Manson, Iowa, spent a few days here the middle of August.

August 28 Bro. I. S. Mast from Durbin, N. Dak., held baptismal services here, when ten young souls were received into the Church. Our prayer is that they may all remain faithful.

The same Sunday Bro. Albert Nitzsche, wife and three children of Wheatland, N. Dak., were here. Several of our men folks that had been out there during harvest and threshing came home with them.

Sept. 4 Bro. Elmer Hershberger filled an appointment in Wisconsin. Yesterday Bro. Joe Gingerich and family went to Hawley, Bro. Gingerich filling the September appointment.

Bro. Melvin Roth of Nebraska was a visitor here over Sunday. The writer's brother, Ira Troyer, of Cheyenne, Wyo., visited here a few days recently.

Sept. 13, 1932. Fannie Stehman.

Hydro, Okla.

Dear Herald Readers, Greetings:—We greatly appreciate the many blessings the dear Lord has bestowed upon us.

Our revival meetings started on Saturday evening, Aug. 20, with Bro. D. D. Miller of Middlebury, Ind., in charge. We studied the book of Philippians during these meetings and were encouraged and strengthened in various ways. May the Lord richly bless the seed that was sown. One convert, was one of the visible results.

On Monday, Aug. 22, Bro. L. S. Miller of Lyman, Miss., stopped here on his way home from the conference at Crystal Springs, Kans., and preached for us that evening.

On Wednesday, Aug. 24, Bro. I. G. Hartzler and wife of East Lynne, Mo., came to give us a visit and stayed with us about a week. Bro. Hartzler also preached a number of sermons for us.

Nora Eichelberger.

Sept. 14, 1932.

Harrisonburg, Va.

School opened again on September 14. The opening address was given by Bro. C. K. Lehman on the subject, "The Price of Success." He developed the following phases of the subject: Scholastic, Literary, Social, and Religious.

The enrollment to date is 141. By the time all are in we hope to have reached 150. We feel this is good, considering the times we are in.

The campus improvements begun last spring were completed during the summer. The walks and steps donated by different classes: 1925, '26, '28, '31, and '32 make our outside surroundings both more useful and beautiful.

The Valley has again suffered from drought. Rawley Springs, which supplies Harrisonburg and Park View with good mountain water, does not send enough to meet the demand. Silver Lake at Dayton is again being drawn upon as it was two years ago.

Sept. 15, 1932. Sadie A. Hartzler.

FIT, AND NOT FIT

(Continued from page 531)

our ministers to have, "of honest report" is mentioned first, and because of this we can safely take it to be very important. Paul says "He **must** have a good report of them without" (I Tim. 3:7), we see this quality **must** be there. The words added here from **outsiders** show to me that this good report in particular needs to come from outside business men with whom the person had dealings. Sometimes, and perhaps oftentimes, a person that is full of the Holy Ghost is one that is hated and persecuted in his church by the carnal and worldly members and they may say all manner of evils against such an one, because they hate the light that shines from such. We ought easily to know that a man full of the good Spirit is also full of that love to God and man which is a fruit of the Spirit, and that love tries to please God and help man, and such an one is always obedient to God and His Word and His church and parents etc.

When God said to take men who were full of the Holy Ghost and wisdom (meaning full wisdom) He knew that man can tell who is thus qualified, and we should not say we have none such, nor that we can't tell who they are. But we should be careful that we do not reject such because of some defects or faults and then put in men who have no evidence of these qualities. Long ago some good ministers would have to say that some preachers were not chosen of God but only of men and this should not be so in our time. May we all be ready to every good work, as Paul says (II Tim. 2:21), and covet earnestly the best gifts for the good of the Church.

Roanoke, Ill.

Lancaster, Pa.

Report of Harvest Home and Sunday School Meeting at Mellinger's Mennonite Church, Aug. 10, 1932.

Organization.—Mod., Eli Souder; Secy., Ray Wenger; Chors., Clarence Shenk and Mahlon Kreider.

Program.—Devotion, Noah Landis (Psa. 103); Harvest Sermon, Abram L. Martin; Self-denial and its Need in Sunday School Work, Melvin Bishop; I Jno. 3:1, John W. Weaver; Benediction, John Sauder; Song Service; Devotion, Stanford Mumaw (I Thes. 5); Children's Meeting, C. H. Mosemann; The Need of the Spirit, Melvin Bishop; How Can I Render the Best Service—as Pupil, G. Parke Book; as Teacher, H. Frank Leaman; as Superintendent, Harry Godshalk; Maintaining Gospel Principles, Henry E. Lutz; Prayer, Henry Garber; Song Service; Devotion, C. M. Brubaker (Heb. 1:1-14; 2:1-4); The Need and Power of Prayer, Stanford Mumaw (substituted for John H. Mosemann); Sermon (Rom. 6:13), Henry E. Lutz.

Thoughts Gleaned.—We are living in a land where there are wonderful resources—a land flowing with milk and honey. There are eight needs for the human family: shelter, food, clothing, education, business, government, recreation, and religion. They are all supplied by God. All things are God's and we only have possession of them. Jesus is our perfect pattern of Self-denial. Self-denial is our willingness to do the will of God and to follow Him. The marvelous, unspeakable love of God was manifested in Jesus, who gave His life that we may be called the sons of God. If we are filled with the Spirit we cannot sit still when asked to do something for the Master. If we are filled with the Spirit we are controlled by the Spirit. The Spirit is the worker and we are the instrument. A pupil should have good habits, be on time, pray for his teacher, and should have reverence for God's house. It is only when we have the love of God embodied in our hearts that we can render the best service as teachers. Our motive should be like that of Ezra (7:10). The teacher should be careful when giving something that is not in the Bible. Only those things should be given that are acceptable to God. The superintendent can give best service when he has good assistance, the teachers and pupils back of him to help him along. There are nine Gospel principles that we should maintain; love, faith, piety, obedience, honesty, hospitality, reverence, modesty, and simplicity. Prayer is communion with God. We need prayer because it is a command of Christ, that we might understand and give thanksgivings, to present our needs to Him, to intercede for others. It is necessary for us to be on praying ground. Prayer unlocks the key to the resources of heaven.

Secretary.

MINUTES OF VIRGINIA CONFERENCE—1932

The twenty-second annual Mennonite Conference of Virginia met at Springdale Church, Upper District, Augusta Co., Thursday morning, Aug. 3, 1932, at nine o'clock.

Devotional exercises were conducted by Bishop John Sauder by reading Psalms 46, followed by prayer.

Owing to the absence of the moderator, J. S. Martin, the assistant moderator, J. L. Stauffer, took charge of the work.

After an address of welcome was given by the home bishop, A. P. Heatwole, the bishop brethren gave reports of their respective districts.

The Conference sermon was preached in a very forceful manner by Bishop Enos F. Hartzler, on the following text: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

1. Christ purchased the Church because of His love for it. Eph. 5:25.
2. Our forefathers preserved the Church.
   a. Because of their love for it.
   b. Because of their commission. Acts 20:20-24, 28.
   c. Because of grievous wolves of unbelief and liberalism. Verse 29.
3. Our love is manifested for the Church by the sacrifice and labors we are willing to give to it. Therefore Rom. 12:1, 2.
4. Therefore take heed.
   a. To thy calling. Gal. 1:15, 16.
   b. To thy love. Rev. 2:4, 5. Have a passion for souls.
   c. That we do not become afraid of the wolves of worldliness, and lose sight of the Church.
   d. That we do not become hardened.
5. Feed the Church. (Not amuse.) Rightly divide the Word of truth, and feed the sincere milk of the Word—the entire Word. I Tim. 6:3-5.
6. He sends us out as sheep in the midst of wolves.
7. He is coming to test our work by the Word.
8. We need to take a backward look, a look ahead, and a look about us.
9. The Church is to be preserved for Jesus. He wants it without spot or wrinkle.
10. It takes labor on our part. Joshua 7:7-12; Deut. 13:6-10; Titus 1:10-13. Comfort. Isa. 35:3, 4; Heb. 12:12; I Cor. 4:15.
11. The Holy Ghost has called us to this place.
12. He cannot excuse us. Ezek. 24:15-18; Eph. 6:11-18.
13. We must realize the sinfulness of sin, and God's way of removing it.
14. The drift is on. We must have standards to stand together on.
15. The Church is the pillar and ground of the truth.
16. The world wagged their heads at Christ. Do we?
17. How blessed the experience of II Tim. 4:7, 8; and it is our privilege.
18. Conclusion. Verse 32.

The bishop brethren present gave warm ringing testimonies to the sermon.

The names of the Resolutions Committee and Nominating Committee, appointed by the Arranging Committee of Conference, were read as follows:

Resolution Committee: Lewis P. Showalter, H. B. Keener, and Chester K. Lehman. Nominating Committee: A. D. Wenger, Amos H. Showalter, and William Brubaker.

Forenoon session closed by a benedictory prayer by Bishop Denton Martin.

THURSDAY AFTERNOON

Thursday afternoon session was opened by song and the reading of II Thess. 3, by Bishop A. G. Clemmer, and prayer.

The secretary read the Constitution and Rules and Discipline.

Roll call showed fifty-five Conference members present.

The moderator called for any requests that the bishops might desire to make, whereupon Bishop A. P. Heatwole asked permission of Conference to ordain an assistant bishop in his district, and also a minister providing the Church agrees. Moved and seconded that the request be granted. Carried.

Question 1.—Should our members take part in exhibitions at poultry shows, conventions, county or city fairs, or attend and coöperate with the Rotary and Kiwanis Clubs, etc?

Resolved, that we affirm former positions taken by this Conference on similar issues—as for example, Conference of Sept., 1868, dealing in reference to worldly vanities; October, 1886, on the question of fairs, and October, 1919, and September, 1921, bringing out directions and definitions with reference to the unequal yoke—and that brethren refrain from attending fairs, shows, and exhibitions either with the object of displaying products or viewing exhibits, and that we hold ourselves aloof from Kiwanis and Rotary clubs and such like, consistent with Bible teachings on separation from worldly entanglements as seen in the following Scriptures: II Cor. 6:14-18; Eph. 5:11; Jas. 4:4; I Cor. 10:31.

A report of the Virginia Mennonite Aid Plan was read and accepted.

The Conference Treasurer's report was read and accepted.

A report of the Flag Salute Committee was given by Bishop Geo. R. Brunk. Moved and seconded that the report be accepted and the Committee retained. Carried.

Moved and seconded that we approve of the following names, recommended by the Arranging Committee, constituting the Virginia Mennonite Board of Missions and Charities. Carried.

J. R. Driver, Etter F. Heatwole, E. R. Brunk, Jos. W. Coffman, Paul Good, Lewis P. Showalter, Samuel Shank, Henry Shenk, S. H. Brunk, John F. Garber, and Hiram Weaver.

Conference adjourned for the day by song, and a benedictory prayer by Bishop Enos F. Hartzler.

FRIDAY MORNING

Friday morning session opened at 8:30 o'clock. Devotional exercises were conducted by Bishop Denton Martin by reading Eph. 4, followed by prayer.

The moderator having called for bishops' requests, Bishop S. H. Rhodes requests permission of Conference to ordain two ministers in his district. Moved and seconded that permission be granted. Carried. Bishop S. H. Rhodes also requests permission to ordain a minister for the West Virginia field, if the way opens. Moved and seconded that the request be granted. Carried.

A report of the Evangelistic Committee was given by J. Early Suter. Accepted.

Question 2.—Whereas, it has been very difficult in times past to collect information from the various Sunday schools in Virginia Conference, desired by the General Sunday School Committee, what attitude does this Conference take toward the work of this Committee? and shall we continue to report the work of our Sunday schools?

Since this committee provides literature, reports, and statistics which are necessary to sense the progress of the work of the Sunday school, but that since, in our view, this committee is defective in its organization, be it

Resolved, that we recommend to General Conference such reorganization of this committee placing it in the same relation to General Conference as other committees appointed by that body, and that provided satisfactory reorganization can be effected, we shall encourage a careful reporting of such records as are called for by said committee; and be it further

Resolved, that this Conference appoint a Conference Sunday school secretary whose duty it shall be to gather information for the purpose of permanent records for this Conference.

A report of the Jewish Mission Committee was given by S. H. Brunk. Moved and seconded that the report be accepted, and that the Committee be retained for further investigation. Carried.

Question 3.—Since this Conference is against the flag salute, what is its sentiment in reference to officials and lay members attending large worldly gatherings such as the Yorktown Celebration, where military maneuvers are displayed?

Being a non-resistant Church we consider it a violation of the Word of God and the standards of the Church to attend or encourage any worldly gatherings such as Fourth of July celebrations, Memorial Day exercises or Military celebrations, and such like, which honors heroes and fosters the war spirit.

A report of the Virginia Mennonite Board of Missions and Charities was given by E. R. Brunk, its secretary. Accepted.

A report of the Ministers and Deacons Questionnaire Committee was given by Bishop Geo. R. Brunk. Moved and seconded that the report be accepted, the committee retained, and that we ask them to provide each conference member with a copy of the proposed questionnaire and to submit a complete report at next Conference. Carried.

Question 4.—What efforts should be made by the Church to get all our Mennonite young people, attending county high schools, to attend our own School?

Whereas, the Church has provided an institution which meets state requirements, safeguards our children against erroneous doctrines and evil influences, and has proved helpful to our children in maintaining the faith, strengthening their convictions in the doctrinal standards of the Church and deepening their spiritual life, be it

Resolved, that we strongly urge our people to patronize our own institution. Further, we admonish them to consider souls above dollars, and make the additional sacrifices necessary to attend our own institutions, to encourage others to attend, and seek to coöperate in enabling others to attend.

A report of the General Mission Board was given by Lewis P. Showalter. Accepted.

A report of the General Educational Board was given by J. L. Stauffer. Accepted.

A report of Publication Board was given by Bishop Geo. R. Brunk. Accepted.

A report of the Automobile Insurance Investigation Committee was given by Timothy Showalter. Accepted.

The automobile insurance question was discussed, and on motion duly seconded, the following was adopted:

Whereas, the organization of an automobile insurance company in this Conference district seems to be a financial impossibility and involves principles which we believe to be unscriptural.

Whereas, non-Mennonite insurance companies involve principles contrary to our faith,

Whereas, the general plan proposed by our committee seems worthy of further consideration, be it

Resolved, first, that this Conference reaffirm former decisions which disapproves of members carrying insurance in non-Mennonite companies; second, that we do not favor the organization of a Mennonite insurance company; and third, that we retain the committee and enlarge it to six members, said committee to report at the next Conference.

Question 5.—What is the attitude of this Conference towards the departure from our Conference standards at marriages and funerals?

For want of time to properly discuss question number 5, it was moved and seconded that it be tabled. Carried.

In accordance with a recommendation made by the Virginia Mennonite Aid Plan, it was moved and seconded that a committee be appointed to investigate the status of the Aid Plan in relation to the laws of the state of Virginia. Carried. Moved and seconded that the above mentioned committee be composed of the Executive Committee of the Aid Plan. Carried.

Moved and seconded that the Nominating Committee of Conference submit names of nominees to this body for the election of a Conference Sunday school secretary. Carried.

Moved and seconded that brethren, who are not involved in the matter, be appointed on an Employers' Liability Insurance Committee and that the Executive Committee of Conference shall make the appointment. Carried.

The Nominating Committee submitted a report of the names of nominees for the election of officers, etc. Moved and seconded that we accept the report. Carried.

Moved and seconded that the delegates to General Conference be elected at next Conference. Carried.

Moved and seconded that the appointment of the three additional members to serve on the Automobile Insurance Committee be made by the Executive Committee of Conference. Carried.

Bishop Lewis Shank announced that the next Conference is to be held at Zion Church, Lower District.

Conference minutes were read, corrected, and approved.

The following officers, delegates, etc., were elected for a term of one year:

Moderator, J. L. Stauffer; Assistant Moderator, J. R. Driver; Secretary-Treasurer, H. D. Weaver; Executive Committee Members, Geo. R. Brunk and S. H. Rhodes; Member General Board of Education, J. L. Stauffer; Member General Mission Board, L. P. Showalter; Member Publication Board, Geo. R. Brunk; Members of Board of Trustees of the Eastern Mennonite School for four years, S. E. Hostetter, Denbigh, Va.; Perry A. Burkholder, Waynesboro, Va.; Enos E. Heatwole, Dayton, Va.; and Daniel Showalter, Dayton, Va.; Conference Sunday School Secretary, Harry A. Brunk.

Committees appointed by the Executive Committee of Conference, etc:

Automobile Insurance Committee: James H. Shank, Timothy Showalter, John E. Kurtz, L. P. Showalter, Jason H. Weaver, and Byard E. Layman.

Employers' Liability Insurance Committee; L. P. Showalter, Jason H. Weaver, and Byard E. Layman.

Conference adjourned by song and a benedictory prayer by Bishop David Garber.

The following conference members responded to their names when the roll was called:

BISHOPS—7

Wm. Jennings, Concord, Tenn.
Geo. R. Brunk, Denbigh, Va.
David Garber, Harrisonburg, Va.
A. P. Heatwole, Waynesboro, Va.
L. J. Heatwole, Dale Enterprise, Va.
S. H. Rhodes, Harrisonburg, Va.
Lewis Shank, Broadway, Va.

MINISTERS—32

R. W. Benner, Harrisonburg, Va.
Clayton Bergey, Fentress, Va.
Wm. S. Brubaker, Harrisonburg, Va.
Samuel H. Brunk, Fentress, Va.
A. B. Burkholder, Harrisonburg, Va.
Jos. W. Coffman, Dayton, Va.
J. R. Driver, Waynesboro, Va.
John F. Garber, South Boston, Va.
Jos. W. Geil, Broadway, Va.
Wilmer Geil, Broadway, Va.
Amos D. Heatwole, Dayton, Va.
E. F. Heatwole, Waynesboro, Va.
M. J. Heatwole, Dayton, Va.
A. G. Heishman, Harrisonburg, Va.
A. W. Hershberger, Harrisonburg, Va.
L. H. Jones, Dale Enterprise, Va.
H. B. Keener, Harrisonburg, Va.
Chester K. Lehman, Harrisonburg, Va.
John R. Mumaw, Harrisonburg, Va.
E. C. Shank, Waynesboro, Va.
Perry Shank, Broadway, Va.
Samuel Shank, Broadway, Va.
Amos H. Showalter, Waynesboro, Va.
Lewis Showalter, Broadway, Va.
Timothy Showalter, Broadway, Va.
J. L. Stauffer, Harrisonburg, Va.
J. E. Suter, Harrisonburg, Va.
Joseph H. Weaver, Waynesboro, Va.
A. D. Wenger, Harrisonburg, Va.
Paul Good, Roaring, W. Va.
Jasper W. Smith, Job, W. Va.
Hiram Weaver, Knoxville, Tenn.

DEACONS—16

Henry Blosser, Harrisonburg, Va.
Elias Brunk, Harrisonburg, Va.
F. A. Driver, Waynesboro, Va.
C. M. Grove, Lyndhurst, Va.
Enos E. Heatwole, Dayton, Va.
G. W. Henderson, Sherando, Va.
H. S. Holsinger, Linville, Va.
S. E. Hostetter, Denbigh, Va.
Clarence Huber, South Boston, Va.
Byard E. Layman, Harrisonburg, Va.
James H. Shank, Mt. Crawford, Va.
Jason H. Weaver, Stuart's Draft, Va.
Jacob P. Wenger, Harrisonburg, Va.
J. J. Wenger, Leedstown, Va.
Timothy Wenger, Fentress, Va.
French White, Job, W. Va.

VISITING CHURCH OFFICIALS PRESENT

BISHOPS—7

Warren G. Bean, Creamery, Pa.
A. G. Clemmer, Franconia, Pa.
E. F. Hartzler, Marshallville, Ohio
Denton T. Martin, Smithsburg, Md.
John S. Mast, Elverson, Pa.
John H. Mosemann, Lancaster, Pa.
John M. Sauder, East Earl, Pa.

MINISTERS—12

Levi Bontrager, Norfolk, Va.
Jno. F. Bressler, Lancaster, Pa.
D. N. Gish, Millersville, Pa.
John F. Grove, Greencastle, Pa.
Ben B. King, Harrisonburg, Va.
D. E. Kuhns, Chambersburg, Pa.
Christian K. Lehman, Lancaster, Pa.
Jesse H. Mack, Yerkes, Pa.
B. Frank Martin, East Earl, Pa.
Stanford Mumaw, Dalton, Ohio
Noah N. Souder, New Holland, Pa.
John W. Weaver, New Holland, Pa.

DEACONS—2

Charles Kolb, Spring City, Pa.
Harry E. Sauder, Terre Hill, Pa.

H. D. WEAVER, Secretary.

Married

Hostetler—Zimmerman.—On July 30, 1932, Bro. Chauncey Hostetler and Sister Alta Zimmerman were united in holy marriage at the home of the officiating minister, Bro. J. J. Zimmerman of Harper, Kans. May God richly bless this union.

Hershey—Houck.—On Aug. 24, 1932, Bro. Clair Hershey of the Hershey congregation, and Sister Anna Mary Houck of the Groffdale congregation were united in marriage by Bishop Abram L. Martin at his residence in Intercourse, Pa. May the Lord direct their path through life.

Miller—Yoder.—On Thursday evening, Sept. 8, Bro. Paul Miller of Nampa, Idaho, and Sister Barbara Yoder of Haven, Kans., were united in the bonds of holy matrimony at the Yoder Mennonite Church, Bro. H. A. Diener officiating. May God be with them and bless them abundantly.

Metzler—Groff.—On Wednesday evening, July 20, 1932, Bro. Christian Metzler of the Hershey congregation, and Sister Amelia Groff of the Stumptown congregation were united in holy matrimony by Bishop Abram L. Martin at his residence in Intercourse, Pa. May God bless this union.

Kreider—Christner.—Bro. Howard B. Kreider of West Willow, Pa., and Sister Ada Christner of Witmer, Pa., were united in matrimony at the home of the officiating bishop, Bro. John H. Mosemann on Saturday, Sept. 10, 1932. May the Lord abundantly bless them in their new relations.

Hiestand—Erb.—On Aug. 23, 1932, at the home of the bride's parents near Lititz, Pa., Bro. John S. Hiestand of near Bainbridge, Pa., and Sister Esther E. Erb were united in marriage by Bishop Isaac Brubaker. May the Lord bless them as they journey along life's pathway and help them to be a blessing.

Gingerich—Bender.—On Sunday afternoon, Sept. 4, 1932, Bro. John W. Gingerich and Sister Maude Bender, both members of the Lower Deer Creek congregation near Kalona, Ia., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. John Y. Swartzendruber. May the Lord direct and abundantly bless them through life.

Obituary

Herr.—Sabina K. Herr was born Feb. 17, 1852; died Sept. 8, 1932; aged 80 y. 6 m. 21 d. Services were conducted at the home of her daughter, Mrs. Ben Harnish (where she resided) by Landis Shertzer, and at the Millersville, Pa., Mennonite Church by the home ministers. Thus she finished a faithful, consistent Christian life. One brother (George Kendig) and two widowed sisters (Mrs. Harnish and Mrs. Meck) survive. Her husband (Christian Herr) died April 25, 1925.

Thomas.—Vinton Ernest, son of Mr. and Mrs. Clyde Thomas of West Overton near Scottdale, Pa., was born July 4, 1931; died Aug. 22, 1932; aged 1 y. 1 m. 18 d. Little Vinton, although never very strong, had endeared himself to the hearts of those in the family who remain to mourn his loss. He is survived by his parents, two brothers, and four sisters. The funeral was held at the home on Aug. 24, conducted by John L. Horst and Daniel Kauffman. Text, II Sam. 12:23. Interment in Mt. Olive Cemetery.

Sensenig.—Mervin Ray, son of Harry L. and Anna M. Sensenig, died Sept. 1, 1932; aged 20 days. He leaves his parents, 2 brothers (Chester Earl and Roy Melvin), his grandparents, and a large number of relatives and friends. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Funeral services were conducted at the home by Bro. Frank Martin, and at the Weaverland, Pa., Mennonite Church by Bro. John Sauder and Bro. Israel Good. Text, Job 14:2. Burial in the adjoining cemetery.

"Another little lamb has gone
To dwell with Him who gave;
Another little darling babe
Is sheltered in the grave."

By the parents.

Hernley.—Deacon Ephraim E., son of the late Benjamin and Elizabeth Hernley, was born in Lancaster Co., Pa., Aug. 24, 1855;

died Aug. 1, 1932; aged 76 y. 11 m. 7 d. He was united in marriage with Mary G. Herr, to which union were born 5 children. His wife, 1 daughter, and 2 sons preceded him, also 1 grandchild. Surviving are 2 sisters (Mrs. Mary Longenecker and Mrs. Susan Hoffman), 1 daughter (Mrs. Irvin Smith) and 1 son (Paul Hernley). Sept. 8, 1921, he was ordained a deacon, in which office he continued loyal until death. Father's seat in the church was seldom empty, if he was at all able to attend. Funeral services were held Aug. 3 at the home by Bro. Benj. Keener and at the church by Bros. Noah Risser, Samuel Fry, and Benj. Keener. Text, II Tim. 4:6-8. Interment in Kraybill Cemetery.

By one of the family.

Miller.—Emil, son of Theodore and Louisa Miller, was born in Germany Jan. 3, 1866; died Sept. 6, 1932; aged 66 y. 8 m. 3 d. At the age of 1 year his parents came to America, making their home in Illinois. At the age of 25 he was united in marriage to Sarah Steiner, to which union 8 children were born. Six preceded him to the spirit world. Those left to mourn their loss are his wife (Sarah Miller), 1 daughter (Barbara), and 1 son (Amos Miller), 3 brothers (Otto of Ill., Henry of Alberta, and Fred of Kansas), 2 sisters (Mary and Anna of Clinton, Ia.), 1 step-brother (Jacob of Thomson, Ill.), and other relatives and friends. As a young man he accepted Christ as his Savior, casting his lot with the Mennonite Church, to which faith he held to the end. He was a patient sufferer for several years. Funeral was held Sept. 9, at the Mennonite Church near Fairview, Mich., with Bro. Menno Esch officiating. Text, I Cor. 15:53-58. Buried in Fairview Cemetery.

Long.—Lemma Anna Anderson Long, youngest daughter of Joseph and Sarah Baker Anderson, was born Mar. 23, 1854; died Sept. 2, 1932; aged 78 y. 5 m. 10 d. In September, 1877, she was united in marriage to Jonas Faust. To this union were born two children (Estella and Emery) who preceded her in death. Her husband died in September, 1886. In September, 1887, she was united in marriage to Daniel Long. To this union were born 3 children (Fanny, Mabel, and Bert). Mabel preceded her in death. Her husband, Daniel Long, died in September, 1914. She united with the Mennonite church a number of years ago, and continued in her love and fellowship for her Master until death. Her 2 children, 3 step-children, a number of grandchildren and great-grandchildren, and many other relatives and friends mourn her departure. Funeral services were conducted Sept. 5 at the Guilford Church by I. J. Buchwalter, Samuel Rohrer, and Carl Henderson. Text, Matt. 5:8.

Myer.—Elias, son of the late Adam and Fanny Burkholder Myer, was born near Bird-in-Hand, Pa., Oct. 6, 1859; died at his home in Willow Street, Pa., Aug. 16, 1932; aged 72 y. 10 m. 10 d. On Nov. 5, 1882, he was married to Annie K. Witmer who preceded him in death Mar. 11, 1930. To this union were born 11 children, 10 of whom survive, as follows: Amos, Emma (wife of Harry M. Landis), Ira, Nora (wife of Noah Landis), Adam, Anna, Elias, Ruth (wife of Landis Buckwalter), Frances (wife of Willis Groff), Martha (wife of Amos Thomas), and 1 daughter (Manie) who preceded him in death Nov. 29, 1922. He is also survived by 53 grandchildren and 2 great-grandchildren; also 1 brother and 5 sisters. He was an active member of the Stumptown Mennonite Church for many years. His place during church services was seldom vacant, when he was well enough to attend. He had been in failing health the last year. He bore his sufferings patiently, and never complained.

"Now the old home is vacant,
Father and Mother have gone to rest;
And we our heads do humbly bow
And say: God thought it best."

Funeral services were held Aug. 20, conducted at the home and at Stumptown Mennonite Church by Bros. David Landis, Elmer Martin, and Abram Martin. Interment in the adjoining cemetery.

Zuercher.—Anna Elizabeth, daughter of Ephraim and Anna Howard, was born Aug. 23, 1884, in Adams Co., Ind.; died Sept. 5, 1932, at the Mercy Hospital, Nampa, Idaho; aged 48 y. 13 d. Death came as the result of an operation of a serious nature. All was done that human hands could do, but to no avail. She was married to E. E. Zuercher March 10, 1906, near Elida, Ohio. To this union were born 7 children, 3 having died in infancy. Those remaining are: Elliott, Harold, and Robert, of Nampa, Idaho, and Mrs. Charles Troyer of Kalona, Iowa. She leaves her husband, 4 children, 3 grandchildren, 6 brothers, 1 sister, and a large circle of relatives and friends. For the past few years her ailment had been gradually increasing, but she was seldom absent from her place in church until she became bedfast. She was a faithful and devoted wife and mother. She took a special delight in singing and was always ready to help. She would many times start a song after others would fail. Within the past several months she read much in "Streams in the Desert," where she found much comfort. Every morning she would read the daily portion, and when she would find one that gave her special help she would show it to her husband, saying: "Read that; isn't that grand?" or "It just fits." She also saved many clippings that she prized very much. Whenever she would find a clipping, she would bring it to her husband saying: "That's just wonderful." She also made a special study of the Bible within the past year. Her husband, on coming from his daily labors to the house, would often find her with his large Young's Analytical Concordance, a sheet of paper, and her Bible, tracing the many references she had taken. She would say to her husband, "I've found things in here I never saw before;" or "This doesn't mean what lots of people think it does;" "This gives the original Greek and Hebrew and people get the wrong meaning." On one occasion she made the remark, "It takes careful study to give the right interpretation of the Scriptures." She was always a great help to her husband in his trials and difficulties which arose from various sources within recent years, and shared with him in them all. We feel the loss of a faithful loving wife and a devoted mother. She was loved by nearly all who knew her. She was a faithful member of the Mennonite Church for about 24 years, remaining true to the end. She bore her afflictions patiently. Our loss is her gain, and peace be to her ashes. We feel sure it was God's will. The funeral services were held Sept. 9 at the Mennonite Church, Nampa, Idaho, in charge of Z. Honderich of Filer, Idaho. Many friends were present to pay the last tribute of respect. Text, I Cor. 2:9-11. Interment in Kolerlawn Cemetery, near Nampa.

CONFERENCE ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa.

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Conference will be held Oct. 14 at the Chambersburg Mennonite Church, 1 mile north of Chambersburg, Pa.

The Annual Meeting of the District Mission Board will also be held at the same place Oct. 13 at 9 A. M.

Joseph Lehman, Sec. Conf.
John D. Risser, Sec. M. B.

ANNOUNCEMENT

The 42nd Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at Mellinger's Mennonite Church near Lancaster, Pa., on Monday, Sept. 26, 1932. All those interested are invited to attend. We especially urge all Sewing Circles of the district to be represented.

Nettie A. Leaman, Secy.

BOOK REVIEW

CHURCH HISTORY
of the
Pacific Coast Mennonite Conference District

This book, just published, has been in the course of preparation for a number of years. It was compiled and written by S. G. Shetler, at the request of the Pacific Coast Conference, under the direction of a Church History Committee consisting of Albert D. Erb, D. F. Shenk, and Allen Good. It is a graphic pen-picture of the progress of the work in this conference district from the time of the first Mennonite settlements in Oregon a half century ago until the present time. The book is of interest not only to those living in the conference district but also to many others outside the district who through blood relationship or burden for the progress of the Cause in that field will want to read this interesting narrative.

This book contains 102 pages, contains a historical sketch of each of the congregations of the district, a record of ordinations, and other historical data, and retails at the following prices: cloth binding, 90 cts.; paper binding, 75 cts. Books may be had in any quantities as long as the supply lasts by sending to U. E. Kanagy, Albany, Oreg., or to

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 29, 1932 (Herald of Truth Established 1864) No. 26

EDITORIAL

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

We cherish this admonition, first because it is an expression of eternal truth, and second because the advice first fell from the lips of Jesus Christ our Lord.

For the highest example of what should be our attitude towards others, let us look at our Savior who forsook the pleasures and glories of heaven that He might bring eternal life to His enemies.

The worst thing that can happen self is that of selfishness. Our present financial depression is an example of that. If men everywhere would have been as eager to help those in need as they were to become millionaires, this earth would be a paradise and men would be praising God instead of outdoing Israel in murmuring and complaining.

There is a mighty gulf between Christian orthodoxy and so-called "modern" liberalism. Some very "wise" people want to tell us that they are neither Fundamentalists nor Modernists—and then they make a show of puddling in the impassable gulf between these two schools of thought. Result: they drown in the gulf, vainly imagining that there is a common ground for Fundamentalists and Modernists to stand upon.

"Disrespectable Debt."— Elsewhere in this issue will be found a pointed article on this subject, from the pen of that able and world famous preacher, the late Charles H. Spurgeon. The article is weakened through a number of radical statements in the beginning of the discussion, but there is enough in the article that is sound to make it worth reading several times. If during the past decade people would have been more afraid of debts we would hear less about "depression" and "unemployment."

Speaking of debts, and why we should avoid them as much as possible, there is more involved than the mere question of ability to pay when they become due. You may be in a sound financial condition, may even have money to pay for what you purchase. But still the question remains, Is this the best way to spend the money? Remembering that "the earth is the Lord's, and the fulness thereof," and that the money in our possession is but a part of our stewardship to be placed where it will do most good, let this fact be kept in mind when it comes to a decision as to where we should invest the Lord's money.

A sister from Ontario writes us about our present quarter's Sunday school lessons, reminding us that over fifty years ago as a school girl she had been taught to commit to memory the Ten Commandments, and suggested that as an excellent practice for our young people to-day. She believes that this would be an excellent thing to build up character and deepen the spiritual life. To this we heartily agree. The psalmist says, "Thy WORD have I hid in mine heart that I might not sin against thee." Memorizing Scripture is an excellent practice for pupils in both our day schools and Sunday schools. It is certainly to be preferred to fairy tales and class socials.

The Curse of Militarism.—We copy the following from a recent letter sent out by The Friends' Service Committee. Though but a news item, it is a news item of tremendous significance. While this is but one of the unfortunate legacies left us from the World War, it is enough to make thinking people wonder where the end will be. There are other things more to be dreaded than staggering debts that come to us through the influence of war, but even the money end of the problem is alone of sufficient importance to condemn it.

"The Nation's annual expenditures through the Veteran Administration bureau is now over 25% of the whole national expense, and is still growing. National defense, debt service, and balm for veterans now represent about 70% of our annual expenditures, and in the fiscal year just ended actually totalled much more than our entire national governmental income. General Hines, head of the Veteran's Administration, says that by 1940 the Veterans Administration will have spent $11,000,000,000 of the taxpayers' money and that in another decade the taxpayers' contributions will have equalled the entire original cost of the war itself, which was figured at $21,850,000,000."

Hope is a present experience which anchors us to the future. The effect of the Christian's hope is thus expressed by the evangelist John: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." Too many people make the mistake of substituting a future expectancy for a present realization. They know that they are not what they ought to be. But some time, by-and-by, they mean to make the full consecration to God, give Him wholehearted service, and finally go to heaven when they die. But why defer this? Why miss the blessing of a clear conscience **now,** realize the satisfaction of freedom from condemnation and a blessed hope as a present experience? to say nothing of the uncertainty of life and the work of the devil in keeping his victim in the lure of an ungodly life, a sudden call from time to eternity makes the good intention vain and the desire to die the death of the righteous a vain delusion! "To-day, if ye will hear his voice, harden not your hearts."

Somebody reads: "He that eateth and drinketh unworthily, eateth and

drinketh damnation to himself." The devil is right there, ready to give him a brilliant idea: Now if he will just stay back from the communion he will avoid the condemnation!

Poor, deluded soul. The very condition that would make the communion a condemnation if he took it, would make his meeting God an eternal condemnation if in that condition he were called from time to eternity. Why not look Godward rather than devilward for suggestion? "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." Approaching God in the attitude of "God be merciful to me a sinner," we have the assurance, "Though your sins be as scarlet, they shall be as white as snow;" for "the blood of Jesus Christ . . . cleanseth us from all sin." Get right with God, and the communion means a blessing instead of a condemnation. And this is after all what men seek—only some men look in the wrong direction to seek the blessing.

The privilege of communing with God and men is cherished by all who are upon the altar of the Lord. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

A MESSAGE TO OUR YOUNG PEOPLE ON FINANCES

By John W. Weaver

For the Gospel Herald

During the recent past, times were so very prosperous and many people were getting such high wages and salaries that money came in rather easily—so that now we have a generation many of whom have never learned to know the value of a dollar. In the case of many it was "easy come, easy go." Many, altogether too many, were spending hundreds of dollars for one new automobile after the other, etc., etc., etc.

Many would not heed the advice of older heads. We have in mind one man who for a long time was getting $5.00 to $7.00 per day who was out of work less than two weeks and did not have enough on hand to pay his rent.

Quite a number of young people received vast amounts of money, and yet married and started house-keeping with debt, thinking that it will always continue coming in as in the past. One young man moved on the farm, made some debt, purchased an auto for over $1000, and now finds that the farm does not bring in enough to meet expenses. He cannot change the automobile into money; too bad!

Many have bought on the instalment plan and now find themselves unable to meet their debts. Others had a good start on the farm, but instead of being willing to start at the bottom of the ladder they wanted to start where some older people left off, who had worked hard and saved some money for a "rainy day," and so they find themselves laden down with a lot of labor-saving conveniences that are somewhat "inconvenient" now. The only time you can begin at the top of the ladder is when you want to go down.

Another condition that developed during these prosperous days when many girls were getting high wages and were away from the home; they have not learned the fundamentals of economical housekeeping, with the result we have "tin can and grocery store housekeeping." This abnormal income has in many cases made abnormal spenders. We might go on at great length along this line, but we want to consider another class, who in all good faith purchased a farm or a home and find themselves laden with debts that they can see no way of paying off, even some obliged to borrow money to pay the interest or taxes. This is depressing indeed.

The object of this message is to give a little encouragement and offer a little common-sense advice. My sympathy goes out to all such in-as-much as we know that the young people are not alone to blame in all cases.

In the first place, do not lose your grip on God. "HAVE FAITH IN GOD," face conditions squarely and courageously, be perfectly honest, do not yield to the temptation to do anything crooked to get money. IT DOES NOT PAY. Cut down expenses as much as possible, practice rigid economy, let nothing go to waste. It is wonderful what a good meal can be made by some, of things that many others throw away. Many of our real practical house-keepers can set a good table and keep up a very satisfactory wardrobe with very little money. One dear aged grandmother told the writer that when she and her husband had the family at home he was getting .75 per day; he shouldered a bushel of wheat or corn and carried it to the mill and returned with flour or corn meal out of which she made cakes and bread, etc., and having farmed a few potatoes, she smiled and said, "We lived." I believe they were happy.

The fact that many of our young people are going to school from their childhood days through high school and then many of them to one or the other of the Church schools or elsewhere, does not bring us as a rule better house-keepers. We must put forth a special effort in the home to implant into the young minds the importance of this side of the education of our children. My advice to young parents is, try to implant into the children the vital principles of ECONOMY, THRIFT, HONESTY, and INDUSTRY.

Do not allow every one that comes along, using high-powered salesmanship methods, to sell you things that you do not need and in fact cannot afford unless you use money that should be used for necessary things. The writer is of a family of nine boys and two girls. Our parents taught us that it is very wrong to throw away a piece of bread or anything else that can be used to feed some one that is hungry. We were taught to be very careful how we spend our money. Sometimes when there was a public sale mother would give us from one to three cents as ours to spend as we saw fit. How does that compare with the past few years? I advise all to keep a strict account of income as well as of all you spend, watch the little leaks, you will be surprised to find what a help this will be to you, to curb you in spending too much for things you can get along well without. I know full well that there are many things that money will not buy, but I also know that the matter of properly financing has much to do with the happiness of the family. If you cannot **keep** up it will be very difficult for you to **catch** up. You cannot save when you do not have any thing any more.

Every young girl or woman should avail herself of every opportunity to get all information possible as to how to prepare in the summer for the winter's needs. This is very important.

It is no disgrace to be poor, nor is it dishonorable to become objects of charity; but we should try to help ourselves and families to be self-supporting as much as possible. Help people to help themselves, is the most substantial method of helping.

The writer would strongly urge all to endeavor to meet their obligations as much as possible. If you can pay off only a very small sum at a time, see to it that you help to maintain the reputation of our fathers in being strictly honest and square. If you cannot meet your obligations, tell your creditors frankly and ask at least for patience. We know of one man who was in a large business, but because of circumstances over which he had no control he lost everything that he had. His friends came to his assistance. For a little while he was an object of charity. But although he was at one time "well fixed" he was not afraid to work. He would not brood over his misfortune. He got a position at a restaurant to wash dishes for $3.00 per

week. He sent his friends word to send their "help" to some one else, as he can now get along. He was soon offered a position at $18.00 per week. This just happened recently and is an example of the importance of facing conditions with courage. One of the great national leaders of the day said "Our greatest asset is FAITH in God."

The sad experiences of many who are financially embarrassed, should make us all realize the importance of living within our means.

I hope this message may be helpful to some of the many who are somewhat discouraged because of present conditions, and we believe that much real lasting benefit may come from this "depression."

We will also bear in mind that the work of the Lord needs to be kept going, and all should have a systematic way in giving to the Lord's cause.

There is also another side to this matter of giving. A pastor of a certain church (not Mennonite) told his people recently that he realizes very well that many of his people do not have sufficient income to meet their needs. He encouraged them to see to it that their debts are paid as much as possible, and give as the Lord has prospered them. If the Lord has withheld the increase, they cannot give unless they give of that which actually does not belong to them.

I trust this shall not be misconstrued. I am writing to those who are financially embarrassed. Personally I believe the Lord's work should not suffer, but you cannot give what you do not have. Sometimes very forceful appeals are made for financial help, and some of those who are the least able are the most willing to give. This message is not for those who can and will not, but is intended as a word of encouragement to those who would be very glad to help and cannot. May we "Rejoice in the Lord always; and again I say, REJOICE."

New Holland, Pa.

A PRAYER

By Isaac R. Herr

For the Gospel Herald.

Heavenly Father, we would make heaven our home. To do this we need the right hand of Thy righteousness; we need Thy mighty power, Thy overcoming grace, and Thy sustained and continued victories in Christ Jesus.

We are a weak and impotent folk since the great fall in the Garden of Eden. We need again and again to bathe our weary souls in the elixir of life which is in Christ Jesus. We need to be rebaptized in the flood light of Thy grace and truth and be blessed with the mercy and forgiveness of every sin that would gain a foothold on and in our lives. We would again and again have our reassurance from Thee that we are plodding our weary way to Canaan's happy land, that we are making our pious pilgrimages to the holy city of our God in the perspiration of earnestness and in the strenuous and persevering life of industry, toil, and labor. Lord, we would be renewed, day by day, in spirit and hope, brightened in prospect of our blessed immortality almost in sight.

Lord, teach us to know that line upon line, precept upon precept, here a little and there a little, and that as we come into our culminating strength in Christ Jesus and in the fulness of our strength and years we shall realize the meaning and the blessedness of having labored and toiled and suffered privations in this life to be eternally rejoiced in heaven.

In deprivations, in sufferings, in crucifixion, in the cross of Calvary is the way to preferment, to our eternal felicity in Christ Jesus. The way of our salvation is not on flowery beds of ease. It is not found in downy beds and tapestries and in the luxuries of the rich. The way of our moral and spiritual rectitude in holiness and righteousness is to cross, if we cannot avert, the difficulties, to go over the shards and thorns, over the thorny and rugged path of life, to tread the treadmill of life and to tread the winepress, if need be, alone with God and all the laurels and beauties, glories and splendors will be ours to enjoy in a world without end.

Lord, what are trials and difficulties more than to bring us in the fear and favor and blessing of a crucified life, into a renovated and strongly efficient life in our God. Will we heed the exigencies in our God and press on to the mark of our high calling in Christ Jesus? The Christian life is not an easy, perfunctory, happy-go-lucky life. Undertaking it requires the courage and strength of a Trojan, the industry of a beaver, and the perseverance of an abiding and all conquering faith in Christ Jesus. The price of success in any endeavor, and much more so in the Christian life is diligence, watchfulness, and an unrelenting perseverance. Lord, continue to indulge us in the hope and victory through our persistent and persevering strength and power in Thee to be cleansed of every evil tendency, of every evil way through our sanctification in the Spirit, through the cleansing and healing power of the Holy Ghost, we shall be restored to normality in Christ Jesus and our disabilities, be they physical, mental, or spiritual shall be dealt with and all their inconveniences removed in the power of the Holy Spirit. Lord give us memory and understanding, heart and life, give us wisdom and judgment to be pronounced in the right on questions and problems that come before us for our solution. Give us keenness of mind, vigor of thought, and an aptitude that will bless us in all our work.

Lord, give us the greater glory to our souls, the greater light on our pathway and our lives shall have the greater achievement in God and the all glorious victories over the damnable debaucheries and the abominable defilements of a low, groveling, and a debased nature.

Lancaster, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is wilful sin? presumptuous sin? E. W. K.

Wilfully sinning means to do wrong, deliberately, against better knowledge. In the face of better knowledge, perhaps in the face of warning and urgent caution, one may persist in carrying out his sinful intentions. This is wilful sinning.

As for presumptuous sinning, it is practically the same as wilful sinning, with perhaps a few shades of meaning added. Find, in any reliable dictionary, a definition for the word presumptuous, couple this with the idea of wilful sin, and you have a clear idea of what the psalmist had in mind when he prayed, "Keep back thy servant also from presumptuous sins." It is a prayer that we should all pray. We should pray for deliverance from ALL sin, especially acts prompted by overconfidence, foolhardiness, audacity, haughtiness.

Any sin, unrepented of, is enough to keep us out of heaven; but it is the wilful, presumptuous kind that calls forth the most emphatic condemnation and warning found in Scripture. Read Matt. 11:20-24; Heb. 6:4-6; 10:26.

CHRISTIAN FELLOWSHIP

By Harry E. Kreider

For the Gospel Herald.

In Christian fellowship I find,
With saints of meek and quiet mind,
A life of love which I confess
Uniquely points to usefulness.

Solicit folk for Christ's pure bride,
With simplicity and not with pride,
Each soul thus won is an eternal prize,
For "he that winneth souls is wise."

Attending church with diligence,
We lay up treasures in heaven, whence
In endless joys our fellowship
Will never cease and never slip.

There is no world conformity
In Christian fellowship, for see;
A separate people from the world,
We face eternal joys unfurled.

"Love not the world," God's Word implores,
It shuts us off from heavenly stores;
With heavenly riches laid in store,
We're sure of pleasures forevermore.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Cottage City, Md.

(Washington, D. C.)

The Bible meeting held on Sept. 10 and 11 was instructive and well attended. Subjects discussed were "God's Program for Winning the Lost," "Feeding the Lambs," "The Soul Winner's Credentials," "Importance of the letter S," "Not by Might, nor by Power, but by my Spirit," "Young People's Problems," "The Wide Awake Church," "The Preciousness of Christ." Visitors were present from Lancaster, Pa., and Harrisonburg, Va.

Revival meetings were closed Sept. 25. Interest was good; especially on the nights when children's meetings were held. There were five who publicly confessed Christ. Prayer is requested for these souls that they may have a real experience of salvation and that they may continue in righteousness.

Bro. R. J. Shenk returned to his home Sept. 10 after conducting a ten-day series of meetings at the new Mennonite Mission in Newport News, Va.

Sept. 20, 1932. Martha Mosemann.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—I have just returned from visiting a patient who was injured in an automobile accident near La Junta enroute from Los Angeles to Kansas City. She just said, "Oh, how happy I am to have had this accident close to a hospital where I get the care as I do here." She commended the work of the organization and appreciated what was being done for her. These are some of the words of appreciation which lighten our work as we go on our way.

Sister Laverta Eicher was called home on account of duties at home and Sister Elsie Egli took her place in the kitchen to-day.

Eight student nurses have begun their work for training and class work began last Monday. Eight of the third year class went to Denver to take their affiliated training, beginning Wednesday the 15th.

Last night a young man sealed his vows of confession of Christ with water baptism. He was very happy in his new experience.

Sept. 20, 1932. Allen H. Erb, Supt.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Our relief work is still taking the major portion of our time, energy, and interest. It is the main purpose of this article to give the happenings of the last week.

Saturday, Sept. 10.—Three truckloads of provisions came from the Millersville and Rohrerstown congregations. Such an abundance of supplies; and such provisions that were so suitable for the work. Besides the brethren who came on the trucks, Bro. Landis Shertzer and Bro. Levi Brubaker and their families came in a separate car. This made plenty of help to do the work orderly and efficiently. There were 361 families that got aid to-day.

Sunday, Sept. 11.—Sunday school without children—on account of infantile paralysis. 95 adults present. Bro. Ira Hershey preached following the S. S. session. Bro. Hershey was with us all day, preaching afternoon and evening. In the evening the service was again out in the yard.

Tuesday, Sept. 13.—Bro. J. C. Clemens preached this evening.

Wednesday, Sept. 14.—The Franconia Mission Board has decided to help with foodstuffs, and to-day brought their first load. It came from the Lansdale congregation. It was two trucks of plenty. A number of brethren accompanied the trucks to assist in distribution. We were glad that Bro. Isaiah Ruth, president of the Franconia Mission Board, was here. These two loads were in addition to the load the Amish brethren brought from the vicinity of Leola, Pa. Different districts of the O. O. Amish brethren have weekly contributed a truckload to this work and we certainly do appreciate it. About 370 families received help to-day. Bro. Clemens preached again this evening.

Saturday, Sept. 17.—Three truckloads came from the Mellinger's and Stumptown congregations. Potatoes in abundance, tomatoes, sweet corn, cabbage, red beets, apples and plums, canned milk (which is especially needed), bologna, flour, groceries, etc. Quite a number of brethren were along helping with the distribution. 450 families got baskets to-day.

Sunday, Sept. 18.—No children in S. S. 113 adults present. Preaching service after the S. S. and in afternoon—subject Devotional covering. Preaching in the evening, with approximately 350 people present.

It is wonderful how the Lord has been providing the work with sufficient to carry on. Our country brethren truly have been willing, interested, and liberal. So far we did not need to turn any one away on account of not having enough. Our congregations donating usually also send some cash which is very welcome to buy bread, milk, etc. Our local congregation is nobly helping in the work.

One unpleasant part of the work is the interviewing, investigating, and then refusing aid to those whom we think do not need help from us under the present circumstances. There are those that will impose and then there are those that could easily use it but have sufficient income weekly that they at least have enough to eat even though they can not meet all other expenses.

Personally we have come to the conclusion the last year or two that it is best to stay away as much as possible from doing organized relief work inside of the church, in connection with Gospel work. It is financially expensive. It uses the time, interest, and energy of the workers that could more advantageously be used in direct Gospel work. And then sometimes it creates unpleasant relations between the worker and the families being helped. And it seems that some families shy off from attending Church services after needing to get charity. Again, some of the families getting the most help are the ones least responsive to the Gospel. As long as there are other means such as social agencies that are able to take care of the situation we will let them do it and we will confine our efforts to direct Gospel work. But when the need of the body is not met then we need to help as the Lord may direct. Matt. 25:34-46. The apparent results of the present work after it is finished, which has been done somewhat differently from before will likely strengthen or weaken the above conviction.

Principally because of two things have we entered into relief work at this place as we have at present: (1) because there is an actual and dire need for the food for the sustenance of the natural body that has not been met because of the lack of funds on the part of the social agencies, and (2) we knew that in the country at this time of the year our farmer brethren would have plenty of farm products that they would give if arrangements could be made to get it to those in need. So far the plan has worked wonderfully.

The city welfare began about two weeks ago to give out food orders. It will take a few more weeks yet until all applications will be taken care of by them. According to the newspapers they can give orders to only 20,000 families, as compared with 56,000 families last spring; that is, with the funds now available. It is our thought that as soon as the welfare can take care of the situation we will close our work.

Our rule of having one parent attend at least one service a week has brought many to our meetings. It is an opportunity to preach the Gospel to them. We do solicit your prayers

for this special work, that souls may turn from sin and indifference and be saved, walking in the light of the Lord. Spend some time in prayer for this work.

Sept. 21, 1932. J. Paul Graybill.

Job, W. Va.

(Mission Home)

Greetings of love in the Master's Name:—Meetings have now been held at Lambert from Aug. 25 to Sept. 4, conducted by Bro. Amos Showalter of Waynesboro, Va., and at the same time at Pennington by Bro. Leonard Jones of Dale Enterprise, Va.

After this the latter conducted meetings from Sept. 5 to 14 at Dry-Fork. A number of public confessions were made at each of these places.

There are indeed many others in these mountain districts that need salvation, but they have not been willing to pay the price.

A minister from Dayton, Va., has now been secured, who with his family will move into the mission home near Job, to assist Bro. Jasper Smith in filling the appointments at these five places of worship. The prayers of God's people are solicited in behalf of this work, that souls may be saved and established in the faith.

Yours until He come,
D. H. Horst.

BRIEF MISSION NOTES

Compiled by J. B. Epp, Hesston, Kans.
(To be used as a part of your daily prayer and praise calendar)

Portugal: Special Gospel work in prisons is drawing general attention. Luke 4:18.

Great Britain: The recent great efforts in evangelism are uniting the churches. This and common sufferings will be a means of realizing Christ's prayer in Jno. 17:21—"that they all may be one." The clergy in many cities are fully coöperating in the Youth Evangel. Campaigns: 5000 volunteers are assisting in the districts of the poor in London alone. United conferences of prayer are being held for world evangelization.

The Jews: Hebrew Christian colonies for refugees are being established in Poland and in Palestine. Mission halls for Jews are being crowded; but there is also strong opposition in places. In Warsaw over 1000 Jews have accepted Christ during recent years. Jer. 29:14.

IMPRESSIONS OF A TWO-WEEK STAY AT THE PHILADELPHIA MISSION

By Marie Forrey

For the Gospel Herald.

It was my privilege to spend two weeks, from Aug. 20 to Sept. 3, with the workers at the Philadelphia Mission. Here I met Bro. and Sister Paul Graybill and Sisters Emma Rudy, Barbara Herr, Viva Cummings, and Earnestine Agnew. The workers are indeed busy since they have been doing so much additional relief work. This relief taxes their buildings and strength to take care of crowds coming to be fed, both physically and spiritually.

The services held at the Mission open Sunday morning with Sunday school. This is followed by a short sermon. The attendance of the Sunday school has been increasing from 153 Aug. 7, to 181 Sept. 4. Sunday afternoon the congregation assembles for preaching services. On Sunday evening the children get together for children's meeting at 6:30. Preaching services follow at 7:30. On Tuesday evening Bible class studies the Sunday school lesson, with a sermon following. Wednesday evening there is a cottage meeting at some one's home, or since services have been crowded, at the mission. On Wednesday evening the people are given the privilege of asking questions and giving testimonies.

The past few Sunday evenings services have been so crowded it was necessary to have two speakers, as three rooms were filled and the children sat on the stair steps. On Tuesday evening 278 people attended; so services were held in the yard, as they did not have the room inside for so many people. One reason for the large attendance is that a rule has been made that those desiring food will have to attend one of the services. Bro. Graybill keeps a book of their names, addresses, and the number in the family, which is often as high as 13; also their attendance at services. They trust that by making this rule the people will receive spiritual food for their neglected souls as well as material food for their physical bodies.

Wednesday and Saturday have been the days when food is given out. On Wednesday a truck of food usually is sent to the Mission from the Amish section, and on Saturday a truck from the Mennonite congregations of Lancaster Co. The Mission workers have been depending very much on the congregations to supply these people. The number coming for food in a month's time is from 100 to 280 families. On Wednesday, Sept. 7, there were 340 families to be supplied. The Mission has been in need of food and workers. It would indeed be very hard to turn the people down who come for food, with such wistful faces. Some of them are very thankful for the food; others do not appreciate much what is being done for them. When they fail to thank us we often wonder if they think of the kind heavenly Father who has supplied for them in times of need.

In the line are people of different nationalities, including Polish, Italians, German, and Negroes. These people come with their baskets and bags and their tales of woe. Young women and girls come carrying babies, asking for milk for them. They look so young, but they have already experienced trouble, empty cupboards, and crying babies. Those faces that were once bright and fair and have seen better days, are now marked by trouble and care. Some are crippled; others look haggard and bent with age. Some are cheerful, making the best of the present; others complain. Words cannot describe those waiting in a bread line.

Bro. Graybill has had a number of young unemployed men distribute tracts and papers called "The Way." By doing this they have been able to cover a larger section of the city. They are trusting and praying that more people will learn of their need for Christ in this great sinful world. While riding on the subway I saw a colored woman reading a New Testament. It makes our hearts full of joy to see that all work has not been done in vain, and that some souls are finding Christ as their personal Savior. We fear it is only too few as Satan is so busy in the world, causing people to doubt that there is a God.

Conditions have become quite serious for some of the families where the father has been unemployed for several months. A family we heard of were unable to pay the rent for several months. They were compelled to leave the house, even though they had no place to go. Their furniture was carried to the sidewalk, and when the father came from seeking work he found his wife and five little children standing on the sidewalk with the few pieces of furniture and things they owned. When neighbors became aware of the fact that the family of seven was homeless they carried the furniture to their own homes and erected a tent in one of the backyards for the family to stay in until a more suitable place could be found.

Also another family of seven, five small children, were without food and without money. The father of the family could not stand to see his little ones starve. He was about to take a bottle of milk from the steps of a grocery store when the groceryman shot and killed him, leaving his wife and children fatherless and homeless. Because of unemployment some are committing suicide and others also are going without the Gospel and without God to a Christless grave. Why?

Satan has been so busy causing people to doubt that there is a God. But such cases are not only in Philadelphia. Last week I talked with a high school student. He said science has caused him to doubt God's Word. He does not believe that Christ came to seek

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Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WHAT PARENTS MAY DO TO IMPROVE THE SUNDAY SCHOOL

By Harold Ely

For the Gospel Herald.

We want to, by proper relation to the child—1. Establish (or reëstablish) the home circle. 2. Impress the importance of punctuality. 3. Gain and hold the confidence of the child. 4. Be a worthy example.

Fathers and mothers, your child is an index to your home life. Let me have your child in my school for two weeks, and I will tell you more about your home life than I can find out by working with you for a much longer period of time. We are all aware of the fact that we do not have the home circles we used to have.

The outside world realizes this also. Not long ago one of the leading radio companies ran an advertisement in large letters with this statement, "BUY A RADIO AND RE-ESTABLISH THE HOME CIRCLE!" I am not saying a thing for or against the radio, but merely give this illustration to show that the world is aware of the fact that the home circle is not what it used to be.

It is well to avoid the general run of gossip at home also about things that are not commendable. I wonder how many teachers we have here that have not heard some little one say something like this; "My Mamma said you were 'old fogyish;'" or "My Papa said, 'That fellow sure is no Sunday school teacher;' or, 'The Sunday school committee gives all the positions in the organization to their own folks.'" It would be well to avoid these things in the home. Instead, I would say for you to say commendable things about the Sunday school. If you talk or discuss the commendable side the child will come to form that attitude toward same and will continue to hold same through life.

In the homes who use the daily readings found in our lesson quarterlies in devotional exercise I believe it would be of help **to discuss** and **show relation** of the reading to the lesson to be **discussed the next Sunday.** Very often I think we fail, (or the child fails) to get this connection. A few words in explanation would help a great deal. May we establish the good old-fashioned home circle again.

I well remember the good old times we used to have at home, especially during the long winter evenings. Every one had his or her magazine, book, or whatever he or she was interested in, and I am sure those hours spent there have been very valuable to me. We had no special or regular routine to follow but just being **Home** and not running around where we should not be has been a wonderful blessing to me. We are living in a time when people are going places and are not content unless it has a **big kick** or **thrill in it.** I am in favor of a regular routine of family life and family worship, but at the same time the hours spent at home in the evenings are very valuable and nothing can replace them, and if spent properly will become very sacred to the one who does so.

May we establish the home circle and family ties which will never be broken—even in heaven.

Punctuality

In nearly all cases I believe the parent is to blame if children are late in coming to Sunday school. Of course there may be exceptions.

Punctuality is a great factor in the success of any enterprise. What do we think of a farmer who is always behind in his farm work? or of a day school teacher, if she is always late? Who holds the position in any business, the punctual one or the one that is always late? Every one admires the man that is always on time.

Children that come in late (or older persons as well) will not take part in the discussion of the lesson as quickly or as well as they would have if they would have been on time. It makes them have a feeling of shyness which makes them reluctant to enter or even to go to Sunday school.

If you continue to be late the child loses interest and if he once loses interest all is lost at least until interest can be renewed or regained. By being late it annoys the members of the class and often the teacher goes back and reviews the discussion they had given or had thus far. This is a waste of time for the teacher, and for the pupils who were on time.

Fathers and mothers, bring your children to Sunday school on time, and you will enjoy it just as much as your children will, and I am sure you will profit much by it. You will remember that I said, **bring** or **take** them. Do not send them.

Gaining and Holding the Child's Confidence

It seems to me that children having confidence in their parents is a lost art in many homes and families to-day. This is especially true of children of the teen age. Who is to blame? Are not the fathers and mothers in many cases? Are we more concerned about the breaking and training of a team of mules or colts than we are about training of our children? These are only questions. I will let you answer them.

Start very young to gain the confidence of your child. I know of a girl of nine years of age who on account of the treatment and attitude of her parents has learned to distrust them, not only them but also all adults. It took the teacher of this girl in day school two years to gain any confidence in her. Make your children your partners and take part in their activities. You are only a grown up child. Play with them, work with them, cry with them and laugh with them. If they ask you to do something for them stop your work and help them—not always, but sometimes, because you ask them to stop their play many times to run little errands for you, and their play—making mud pies, etc.,—is just as important in their sphere of life as making apple pie or baking bread is for you.

You may say what does this have to do with the improvement of the Sunday school? Just this:—If you have the confidence of your child he will respect any exhortations you may give him and will come to you and seek advice not only in every-day affairs but in his or her spiritual life; and will also more readily receive the exhortations of his Sunday school teacher. It is a very sad picture indeed if a child or young person loses confidence in adults.

May we do all we can to gain and hold the confidence of our children so they will receive our exhortations as well as those of our church and state.

By Example and Deed

Fathers and mothers, don't send your children to Sunday school. **Go** with them to your Sunday school. Be an example for them because it will be only a few years until you cannot send them. You may tell them to go, but will they?

Study your lesson some time during the week. It might be well to do it several times. Also see to it that the smaller children are told and retold the story and taught their memory verses. If children do not know their lesson they do not have the interest the others have, and when interest is lost nearly all is lost. Is it not a very bright countenance of the little tot in kindergarten or primary class if they can tell a story or answer a question the teacher may ask?

The teacher knows which fathers and mothers teach children the lesson before Sunday school time.

Children learn a great deal by observation and imitation. So let us do everything so it may be worthy of imitation.

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SUNDAY SCHOOL LESSON

Lesson for Oct. 9, 1932—Luke 2:40-52; 10:38-42

THE CHRISTIAN IN THE FAMILY

Golden Text.—I will walk within my house with a perfect heart.—Psa. 101:2.

Introductory.—In our last lesson we studied a few scriptures throwing light on the devotional life. In this lesson we have a glimpse of a few scriptures showing what the ideal devotional life means to a home.

Jesus as a Child (2:40-52).—In this part of the lesson we are given a view of the child-life of our Savior. The first thought that engages our attention is the kind of bringing up that He had. God made no mistake when He chose the mother of our Lord, and the foster father who with Mary was vested with the responsibility in bringing up this Child.

Next, we are given a glimpse of the kind of a child that Jesus was. "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

Coming back to the habits of the parents, we are impressed with their loyalty and devotion, in that they were regular attendants at the annual feast of the passover. This they did not only for themselves, but when Jesus was of proper age they took Him along. Happy the child who is under the care of parents that recognize their Christian obligation to bring up their little ones "in the nurture and admonition of the Lord."

Here at this annual feast Jesus already manifested that He was more than a mere human being. He was indeed a perfect human being, in every sense of the word (with the exception that He was the only human that ever lived who was without sin), but He was more; He was, and is, very God.

A remarkable thing transpired at this feast. Joseph and Mary, thinking that He was in the company with the rest of the crowd returning to Nazareth, found Him missing at the end of the first day's journey. Returning to Jerusalem, they kept up the search for the missing Boy until the third day they found Him. Be it said to His credit, they found Him not in some place of vain amusement or other pursuit of iniquity, but in the temple, talking of things pertaining to the Kingdom of God. "And all that heard him were astonished at his understanding and answers." He took it as a matter of course that He "must be about my Father's business." In this He spoke not only for Himself but for every other child of God who is upon the altar. It speaks well for the parents who thus led Him in the path of righteousness and Christian loyalty, as well as for Christ Himself who knew nothing but loyalty to His real Father, namely God in heaven. He here set a pattern for not only the twelve-year-olds but also those who are younger and those who are older.

Lest any one should get the idea that there was after all a touch of disloyalty to parents in this action of Jesus in not staying with the company, it is expressly stated that He "was subject unto" Joseph and Mary. Obedience to parents is one of the essentials to ideal life in the home. In this, as well as in other things, Jesus was our perfect Example. Read Eph. 6:1-4.

Another model worthy the consideration of all parents is that of Joseph and Mary, whose commendable loyalty to God in their home has already been referred to.

A Model Home in Bethany (10:38-42).—We call this a model home, for a number of reasons. It was a home where Jesus frequently was an honored guest. It was a home where sympathetic love was a prominent feature, as indicated by a number of scriptural references to the home of Martha and Mary and Lazarus. It was a home where there was Christian hospitality shown, and where people delighted in having a part in the associations. It was a home where there was in evidence a real faith in God and His Word, as manifest in Martha's belief in the resurrection, Mary's sacrificial act of devotion to Jesus, and Lazarus' life both before and after his being called forth from the grave.

On the occasion mentioned in this part of the lesson, we have an illustration of two ways of serving the Lord. "Martha was cumbered about much serving," anxious to do everything within her power to make it just as comfortable and pleasant for Jesus as she knew. Mary "sat at Jesus' feet, and heard his word." Here, judging from the conversation that passed between Martha and Jesus concerning the propriety of Mary's conduct, we are liable to be too severe in our criticisms. Martha may have been overanxious to minister to the comfort and convenience of Jesus, but we are inclined to think that the rebuke of Jesus was directed against esteeming the comfort of the body of greater importance than that of reverence and devotion to the being (and not the body) of Jesus. Whatever you may say with reference to the work that Martha was doing, it was the true-hearted devotion and worship manifested by Mary that needed first emphasis. While it is right to minister to the body, it is much more essential that we minister to the soul. Your highest privilege on earth is to sit at the feet of Jesus and earnestly and worshipfully learn of Him. This was "that good part" that Jesus did not take away from Mary, and also "that good part" which we should not neglect, no matter what our opportunities or tendencies are to minister to the needs of the body. God has ordained that "they that worship him must worship him in spirit and in truth."—K.

Bible Meeting Topic

II. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 14

Topic for October 9

MOTTO

"Let not your heart be troubled."

OUTLINE STUDY

I. The Purpose of Jesus' Departure.
1. Faith in God and in Jesus should quiet fears.—14:1.
2. Jesus goes to prepare a place for them.—14:2.
3. He plans to return and receive them to Himself.—14:3.

II. The Place and the Way.
1. The disciples are perplexed.—14:4, 5.
2. Jesus is the way.—14:6.
3. Knowing the Father.—14:7-14.

III. The Comforter.
1. Proved love, a condition for the gift of the Comforter.—14:15-18.
2. The Comforter reveals the union of Father, Son, and disciple.—14:19-26.
3. He brings peace.—14:27.
4. True knowledge of the facts brings joy.—14:28-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memorize a Passage from the Chapter.
2. Where Jesus Was Going.
3. Why Jesus Was Going.
4. The Way to the Father.
5. The Comforter Who Comes to Dwell in Us.
6. How to Be Prepared for the Comforter.

For Seniors.
1. The Way to the Father.
2. The Knowledge of the Father.
3. The Work of the Comforter.
4. The Legacy of Peace.

PERSONAL THOUGHT

Although there is much I cannot understand about Jesus and His plans, I can believe that He tells the truth and that He is able to bring forth the joys and blessings He has promised to those that love Him.

SEED THOUGHTS

My heavenly home is bright and fair,
Nor pain nor death can enter there;
Its glittering towers the sun outshine;
That heavenly mansion shall be mine.

My Father's house is built on high,
Far, far above the starry sky;
When from this earthly prison free,
That heavenly mansion mine shall be.

Let others seek a home below,
Which flames devour, or waves o'erflow:
Be mine a happier lot to own
A heavenly mansion near the throne.

—Wm. Hunter.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 29, 1932

Field Notes

Recent visitors at the Publishing House include the following: Bro. Levi A. Steiner and wife, Dalton, Ohio. Their visit was much appreciated.

An all-day meeting is announced for Thanksgiving day, Nov. 24, at Gingerich's Mennonite Church, Lebanon Co., Pa. The public is invited to attend. B.

The first week of school in Goshen College witnessed an enrollment of 184, with others in prospect. Of these, but a very few were academy students.

Sunday afternoon, Sept. 25 was the appointed time for ordination services at Stahl Church near Johnstown, Pa. Four brethren were in the lot for the ministry.

Hesston College and Bible School is looking forward with hope, expecting an increased enrollment in the special Bible term there in January and February.

Bro. J. F. Bressler of Lancaster, Pa., filled appointments at the following churches in Franklin Co., Pa., last week:

Monday evening, Upper Strasburg.
Tuesday evening, Marion.
Thursday evening, Chambersburg.
H.

The series of meetings now being conducted at Masontown, Pa., with Bro. J. Irvin Lehman of Chambersburg, Pa., as evangelist has awakened considerable interest. To date six young people have made the good confession and others are seriously meditating.

Bro. D. D. Miller of Middlebury, Ind., returned to his home, after laboring several weeks in Missouri holding evangelistic and Bible meetings, in time to take his place in the meeting of the Executive Committee of the Mennonite Board of Missions and Charities at Elkhart, Ind., on Tuesday of last week.

A brother writes from Hanover, Pa.: "Evangelistic meetings closed here Sunday evening, Sept. 18, with a full house. There is one applicant for membership. Bro. E. W. Kulp was filled with the Holy Spirit and preached the Word with power. Our sincere prayer is that we, the brotherhood, may unitedly live it daily."

The Johnstown Bible School Board has retained the former faculty composed of S. G. Shetler, J. Irvin Lehman, and E. C. Bender and have secured two additional members, Brethren O. N. Johns of Canton, Ohio, and S. A. Shotzberger of Lancaster, Pa. Bulletins can be secured by writing to S. G. Shetler, Johnstown, Pa., R. 3.

Sunday, November 20, is the time designated by our General Sunday School Committee as missionary day in our Sunday schools. An instructive circular has been printed, offering suggestions in the way of making these missionary meetings interesting and profitable, and containing much interesting missionary information.

Correspondence

Sterling, Ill.

Greeting to Herald Readers:—"The eyes of the Lord are upon the righteous and his ears are open to their cry." How grateful we should be for His loving care and watchfulness over us at all times; also for the blessings we are enjoying, both temporal and spiritual. Our regular S. S. and worship services every Sunday morning and our sectional meetings (S. S. teachers class, the Young People's and older members Bible Classes) which precede the Y. P. meeting on Sunday evening, are indeed appreciated. We wonder how any one can be content or satisfied and not take advantage of these opportunities and privileges we have, to absent themselves from these services; and yet there are those who would be guilty of "forsaking the assembling of themselves together, as the manner of some is."

How much better are we able to begin the regular duties of the week after we have laid aside those cares for a day and had our souls refreshed and edified with the things of God, and have paused to meditate on His love to us continually.

Our annual Neighbor's Day will be held Sept. 25, and we are looking forward to a day of real spiritual blessing. We feel like giving our friends and neighbors the same invitation Moses did to Hobab, "Come thou with us and we will do thee good." All are invited to enjoy the programs during the three sessions (morning, afternoon, and evening) with us and receive the blessings.

The men's chorus has again taken up their regular Monday evening practice after a vacation over the busy summer months, and we expect to hear their inspiring messages in song quite frequently in the future.

Sept. 16, 1932. Cor.

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings:—"Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people." What a great commission and privilege is ours in telling others of this wonderful salvation. May we be faithful. The work at this place has been going on as usual. We have had a number of visiting brethren with us lately. Bros. John Hostetter and David Groff brought us helpful mission talks.

Sunday, Sept. 18 Bro. Abram Metzler, who has been conducting revival services at Sunnyside Mission, was with us, also Bro. Martin from Bair's Codorus. Bro. Martin had the main sermon, his text being Rom. 6:16. We

certainly were thankful for the message and visits.

Sept. 18, 1932. Cor.

Hesston, Kans.

(Pennsylvania congregation)

Greetings in Love and Fellowship through Christ Jesus Our Lord:—We have many reasons to thank the Lord for His blessings to us in this community. We are thankful most of all for the spiritual blessings which are ever abundant and lavish for all who will accept of them. Bro. Paul Erb and family are again with us after an absence of about six month. We are glad for their presence and help in leading out in the work of the Church.

Next Sunday evening will be our Quarterly Sunday School Conference. These meetings are a source of inspiration and help in missionary and Sunday school activities of the Church.

We expect to have our series of meetings probably the latter part of October. Bro. Milo Kauffman is expected to be our evangelist. Pray for us, that the Holy Spirit may indeed have power in our midst and His work be unhindered. Sincerely your sister in the faith.

Sept. 18, 1932. Rose Buckwalter.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Visiting ministers who filled appointments at this place during the last month were the brethren Moses Brubacher, St. Jacobs, Noah Hunsberger, Waterloo, and S. J. Miller, Pigeon, Mich.

The Young People's Institute which was held last week was quite well attended, the enrollment being 104. The staff of instructors was as follows, Jesse B. Martin, Director. Oscar Burkholder, S. F. Coffman, Harold Groh, C. F. Derstine, and J. A. Ressler. Sister Ressler also gave several addresses to the girls and to the Sewing Circles. Those who attended expressed themselves as well repaid in spiritual blessings received.

Bro. C. F. Derstine is going to Kansas where he expects to be engaged in evangelistic work for several weeks.

Sept. 19, 1932. G. A. Weber.

South English, Iowa

(Liberty congregation)

Dear Herald Readers:—Just now we are enjoying such beautiful autumn weather. May we praise the Lord "For the blessings of the field, for the stores the gardens yield," and remember that every good and every perfect gift cometh from the Father above.

Bro. D. D. Kauffman and wife are at home again, after spending several weeks in Kalispell, Mont.

Bro. M. C. Lehman did not forget us as he made his tour of the churches. May we not forget the facts, the suggestions, the warnings that were presented to us in his discourse on "How shall we meet world conditions as Mennonites."

Bros. N. H. Mack and A. A. Landis of New Holland, Pa., did not pass us by as they visited among the churches in the north and northwest.

A number from here attended the conference held near Wayland, Iowa.

Sunday morning, Sept. 11, Bro. Nicholas Stoltzfus of Manson, Ia., preached to us on the subject of Losing and Finding Jesus. In the evening Bro. Earl Buckwalter of Hesston, Kans., conducted the services.

Sept. 11th we did not have Young People's Meeting as our young folks were invited to give a program at the Iowa City Mission.

Sept. 19, 1932. I. H. P.

Waterloo, Ont.

(Waterloo congregation)

Greeting in Jesus' Name:—On Sept. 11 we enjoyed a special day of fellowship and worship together at this place, as we celebrated the 30th anniversary of the Waterloo Church and also the 300th anniversary of Dortrecht Confession of Faith.

The anniversary sermon was delivered by our home bishop, Bro. Jonas Snider, who has served the church for over forty years and who is now the oldest bishop in the Ontario Conference District. Bro. Snider had served this congregation in his earlier years of his ministry when yet in the old David Eby church. Later being ordained to the office of bishop, he appealed for help and Bro. Noah Hunsberger was ordained to the ministry and had charge of the work for over twenty years.

Bro. Hunsberger gave a message on "Joys of my Ministry." Both brethren gave some of their experiences during their service for the Lord in the Church. Undoubtedly they could say with Paul, "Night and day we have not ceased to make mention of you in our prayers." As a church I sometimes wonder whether we appreciate their services in a way we should.

Bro. J. B. Martin has had charge of the work at this place for the last three years. May the Lord give him grace and wisdom, that the work might continue to prosper.

Bro. and Sister Ressler were with us for this occasion. Bro. Ressler gave a message on, "Our Heritage of Faith" in the afternoon and on, "Jude 3" as a closing message in the evening. Sister Ressler conducted a very interesting children's meeting which all enjoyed. We appreciated their presence with us very much, as well as their messages.

We also enjoyed the presence of many who at one time worshipped with us at this place. It is interesting to note how those who once worshipped with us at this place are scattered —many in the neighboring churches of our Ontario District, some in the Northwestern provinces of Alberta and Saskatchewan, Bro. and Sister L. S. Weber in South America. May they all be a real help and blessing in their various fields of labor.

Likely many who were not privileged to be present at these services and will read these few lines, will let their memories go back home to their old place of worship in Waterloo. May you feel within your bosom that there is still awaiting you that spirit of Christian love and welcome.

Last, but not least, we remember those who have lived among us until old age, several families over the eighty's, and who still fill their place in the services and enjoy the fellowship of believers. Many have gone to their reward, but, may we say, still live. "Shall we meet beyond the river?" is a question that should be of interest and of vital importance to each one of us.

The Lord willing, Nov. 5 is the date set for a series of evangelistic meetings at this place with Bro. Abram Metzler of Masontown, Pa., in charge. Will you pray for us, that we may be true till He comes?

Sept. 20, 1932. D. Snider.

Middlebury, Ind.

Greetings to all Herald Readers:—We have many reasons to be thankful for spiritual as well as natural things of life. Sister Martha Hershberger is still in bed most of the time, and Sister Fannie Meccum, who has been quite ill with abscesses since June 19, and is still in a serious condition. Many prayers are offered in her behalf. May His will be done, not ours.

Bro. Silas Yoder gave us an interesting sermon on "Song" Sunday morning, Sept. 18. In the evening after Young People's Meeting, Bro. E. M. Stahly of California gave us a very good sermon on Rom. 8:13. Let us be doers of the Word, and not hearers only.

Pray for the church at Middlebury.

Sept. 20, 1932. Cor.

Clarksville, Mich.

Dear Herald Readers, Greeting:—Our Lord has richly blessed us wherein we have many reasons to praise His holy name.

We greatly enjoyed having Bro. D. A. Yoder and Bro. E. F. Martin and their wives with us on Aug. 14. Bro. Yoder brought us two inspiring and encouraging messages.

An all-day missionary meeting was held here on Sept. 18 which was well attended and very much enjoyed by all. Bro. P. A. Friesen, returned mis-

(Continued on page 557)

Miscellaneous

YOU NEVER CAN TELL

You never can tell when you send a word
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it may chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm,
To a stranger's heart in life's great mart
It may carry its pain or its balm.

You never can tell when you do an act
Just what the result may be.
But with every deed you are sowing a seed,
Though the harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
You may not know, but the tree shall grow
With shelter for those who toil.

You never can tell what your thought will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.

—Ella Wheeler Wilcox.
Sel. by Ruth L. Souder.

DISRESPECTABLE DEBT

Debt is so degrading that if I owed a man a penny I would walk twenty miles in the depth of winter, to pay him, sooner than feel that I was under obligation. Poverty is hard, but debt is horrible. We may be poor and yet respectable, but a man in debt cannot even respect himself, and he is sure to be talked about by his neighbors, and that talk will not be much to his credit. Some persons appear to like to be owing money; but I would as soon be a cat up a chimney with a fire alight, or a fox with the hounds at my heels, or a hedgehog on a pitchfork, or a mouse under an owl's claw.

An honest man thinks a purse full of other people's money to be worse than an empty one. He cannot bear to eat other people's cheese, wear other people's shirts and walk about in other people's shoes; neither will he be easy while his wife is decked out in the milliner's bonnets and wears the draper's flannels. The jackdaw in the peacock's feathers was soon plucked, and borrowers will surely come to poverty —a poverty of the bitterest sort, because there is shame in it.

Show and style and smartness run away with a man's means, keep the family poor, and the father's nose down on the grindstone. Frogs try to look as big as bulls, and burst themselves. A pound a week apes five hundred a year. Men burn the candle at both ends and they are unfortunate. Why don't they put the saddle on the right horse, and say they are extravagant? It is a fact that "Many would never have known want if they had not first known waste."

Some people who have a dollar coming will spend five on the strength of it, which does not belong to them. Such a person is both unwise and dishonest. "Cut your coat according to your cloth" is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a petty-fogging lawyer, or open a loan office or go out picking pockets; but I would scorn the dirty art of getting into debt without the prospect of being able to pay.

Debtors can hardly help being liars for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and they lie as fast as a horse can trot.—C. H. Spurgeon. Sel., by a Sister.

AN IDEAL MEETING HOUSE

A Parable

By J. A. Ressler

For the Gospel Herald.

As this piece of writing is a parable, it is not to be understood that the ideal is that of every one, nor that it is a proper ideal, nor that it is the ideal of the Being who is to be worshiped in the Meeting House, nor even of the writer himself. But, judging from the conduct that is seen in some places, it would seem that many people wish that Meeting Houses were built in the way here described.

This Ideal Meeting House should be built in the form of a horseshoe, with the entrance at the toe end, and the Pulpit at the part indicated by the joined heels of the shoe. The Chief Attraction of this form of Meeting House would be a very long Back Seat, beginning near one side of the Pulpit, and running all the way around the curved part of the wall to near the Pulpit at the other side. There would, of course, be a break at the Entrance Door. This long Back Seat would have to be fastened securely to the wall lest any one should come in late and creep behind it.

There should be provided in the Ideal Meeting House a few Front Seats near the Pulpit for those who still prefer them, and these should be curved so that all may see the Preacher directly before them.

There would thus be a large open space between the Back Seat and the Front Seats. In this space there would be room for many chairs with rubber tipped feet, so that they could be moved at any angle and to any position without noise. This would permit late comers to move to a place that is just right.

Among the advantages of the Long Back Seat would be that all who sit on it could see one another and the Preacher and those who come in at the door without danger of injury to their necks.

But there is one serious difficulty in the plan of the Long Back Seat. It would have only four Seat ends. And it appears in evidence that there are many who dearly love to sit at the End of the Seat and have four, five, or more people trample over them and their tender feet trying to get a Seat farther in.

To please the many Lovers of Seat Ends it would be necessary to build Meeting Houses much larger than those needed by our present plans. If the houses were only large enough all might enjoy the pleasure and distinction of sitting at the end of the seat.

I see a grave danger if either plan were to be seriously considered. If the Long Back Seat Party should insist on having all the Meeting Houses made in the shape of a horseshoe, and all the Lovers of Seat Ends should insist that the Meeting Houses all be made large enough to have an End Seat for every one, there might be a more serious division in the ranks of Church Goers than any that has yet broken out—for the two plans will not combine to advantage.

And here the parable ends.

The trouble is a real one, however, and I suggest that before it becomes more serious, we all, without any committee or resolutions of conferences, begin with one accord, to take such places in our houses of worship as are assigned us by the careful ushers. If there are no such persons present, then let us quietly see what seats are vacant, occupy them, and worship God.

Scottdale, Pa.

YOUNG PEOPLE'S INSTITUTE IN ONTARIO

By J. B. Martin

For the Gospel Herald.

During the days of Sept. 12-15 we were privileged to assemble in a Young People's Institute at the First Mennonite Church, Kitchener. The attendance was very good. There were one hundred five enrolled. The Lord blessed the instructors with impressive teaching and messages. We came together hungering and thirsting after righteousness, and by the testimony of many young people the saying of Jesus again was a reality—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

A few of the interesting expressions that were overheard here and there were: "Oh how the Word of God opened up to us!" "How we do enjoy this Christian fellowship!" "The Institute is over all too soon." "We want to live closer to the Lord." "I want to study the Bible more faithfully." Such statements make us rejoice because we have the assurance that many of our

young people have surrendered to God and will be loyal, devoted Christians in the future.

The evening messages were very profitable. The subjects discussed were: "Let This Mind Be In You Which Was Also In Christ Jesus;" "Open Fields of Evangelism;" "The Appeals of the Cross;" "The Challenge To Consecration and Service." May we give a few of the rich quotations that are still burning in our hearts:

"If it was necessary for the Son of God to obey the will of God, is it any less necessary for the sons of God to obey the will of God?"

"I'm glad the Lord said, Well done thou good and faithful servant, instead of, Well done thou good and successful servant."

"Let us talk to God first about men and then talk to men about God."

"Too many people think their hands and feet lead them astray, and forget that it is the mind and heart."

"Evangelism keeps the fires burning in the Christian Church."

"Before our youth is an open door of evangelism such as the world has never seen."

"Some of the open doors of evangelism are—Living the Christian life; separation from the world; life of sacrifice; meeting the issues of life in a Scriptural way."

"The only way to get on the narrow way which leads to life is by the cross."

"We do not need to be afraid to travel on the narrow way because all are going one way."

"Christ's declaration of progress is, 'Go on.'"

"God always enables where there is a call to service."

"Every difficulty is a challenge to be met with surrender and obedience."

The Lord richly blessed us during the Institute. The messages were very spiritual and edifying. God also graciously supplied us with the needed means in a physical and natural way to meet the expenses of the Institute. "Bless the Lord O my soul, and forget not all his benefits." "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

Waterloo, Ont.

WHAT MOVING INTO A MENNONITE COMMUNITY HAS MEANT TO ME

By Fanny Rose

For the Gospel Herald.

I was one of eleven children brought up in a real Christian home. My father and mother were both Christians. We had our family altar and Papa always gave thanks at the table and lived the Christian life daily. And I think it was this training that caused me to hold on to God and still long for His presence, even though I drifted far away.

I was truly converted at the age of thirteen and joined a Methodist church. I lived a Christian life while under the protection of my home. But at the age of twenty-two I married, and at that age, I believe, if I would have had the church training "teaching the ordinances as the Mennonite Christian leaders do," I should never have drifted away from God as I did. I have since my marriage attended churches of different denominations and I must say they all fall short in the observance of the "all things" commanded by Christ. As it was, I slowly drifted so far away that I hardly knew God at all any more, though I am sorry to say it. How Satan can do his work! May we Christians all be on our guard at all times, holding high the standard of God and His true religion.

I know now some of the things I was doing that led me so far away—dancing, not keeping the Sabbath holy, getting my hair cut, wearing jewelry of all kinds, short skirts, sleeveless dresses, attending worldly amusements, and doing the many, many things that lots and lots of church members are doing. All these things I did because most of the church members did. I thought if they did it, so could I, and since I've come within the teaching of the Mennonite Christians I can see where I was being led. "The blind leading the blind," we all "fall into the ditch."

I had got to the place where I was sick of it, and didn't know how to get out. Yet I hung on to God enough to pray. I hadn't forgotten all my home training. We were looking for a little farm to buy, and I asked God to lead us and have a hand in the place we should get. And that prayer God answered beyond expectation, for I'm sure I never expected to get a place where the good old Book, the Bible, was taught so wonderfully. I never knew there were so many good things in the Bible, and so many things required of a Christian until we landed in the community of the Schellsburg Mennonite Church where Bro. Hiram Wingard is pastor and Bro. Earl Replogle is deacon and Sunday school teacher. We have lived here since April 1, and I'm sure I haven't words to express how much good the teaching has done me. The lives of the leaders and members of the Schellsburg Mennonite Church have made me long to be a Mennonite Christian also. The things I was doing and took pleasure in—how I dislike them now! And above all, I do love their plain apparel and their love for one another. May we ever keep the dress, bonnet, and covering plain. I love them all, and all that goes with the Mennonite Church; for I say from an honest heart I never knew there was such a good church in existence. The world has become so wicked. I have found at last what I have so longed for since I started to drift. That has been seven years, and it seemed like twenty-five to my heart-sick soul. Wonderful peace and rest go with doing God's will with a willing heart. May God be praised that there is still a church that feeds hungry souls with the true bread of life and makes living a Christian life a pleasure.

Let me add before closing that I wore jewelry, short skirts, fine hats, and all that goes with a worldly life; but I'm so glad I've received the light from the Lord through the teaching of Mennonites, and I've gladly and willingly given up all and can say now that I know how to live a life pleasing in God's sight. May I also add that Sister Effie Hoover with her comforting talks with me about God and His Word, and the daily life she lives, has been a flower in my life that shall never fade. My aim is that with God's help I may live a life so pure and pleasing in God's sight. I ask the earnest prayers of all.

Schellsburg, Pa.

"IT WORKS WELL"

The famous American preacher, Dr. Pentecost, once met a Free thinker, who twitted the divine for putting any faith in the Bible, seeing that the authorship of some of its parts was so uncertain, and the subject of such debate. "Look here" said the doctor, "Who wrote the multiplication table?" "I don't know," confessed the skeptic. "What a man you are," said Dr. Pentecost, "You believe it, and you use it, and yet you don't know who wrote it." This placed the caviller into some difficulty, but, thinking he saw a way out, he said, "But the multiplication table works well." "Doubtless," was the triumphant retort of the preacher, "and so does the Bible."

—Selected.

WHAT PARENTS MAY DO

(Continued from page 550)

Conclusion

In conclusion I would say that most parents know what to do to gain the foregoing points and also to improve the Sunday school, but we are just too easy-going. Proverbs 22:15. May we be just a bit more stringent and at the same time have the true love for your child. Jesus was firm and to the point but can you fancy Him becoming cross and angry? John says, "Never man spake like this man." The charm of His voice was due to His sincere love for other people.

Our efforts may not be visible for years to come but let us sow the seed and the reaping time will surely come.

Fathers and **mothers** enlist your child in the great Sunday school army and you will be rendering a great service to God. You will be doing a greater service for your country than enlisting your boy in the regular army. What we need in our country is citi-

zens who really have the fuller and deeper Christian experience.

May we do all we can in the interest of our Sunday school; may we be loyal. May we do all we can to improve and keep the Sunday school going because with the downfall of the Sunday school comes the downfall of the church; with the downfall of the church comes the downfall of the nation; to be followed by judgment from God.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

Mc Pherson, Kans.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

MEN OF THE BURNING HEART

TEXT: Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?—Luke 24:32.

We know almost nothing of the two men whom Jesus met on the road to Emmaus after His resurrection beyond the fact that one of them was named Cleopas. Three days before this, Jesus had been crucified and it was upon this tragic event that the thoughts and conversation of these men turned. They were experiencing a bitter disappointment. One week before they had seen the triumphant entry. At last they thought their prayers were to be answered, and their hopes realized. The Messiah had come. Israel was to be redeemed and a sin-cursed race set free. Only a week had passed since then, but in that brief time their hopes had been utterly shattered. Jesus had been betrayed, crucified, and buried in the tomb of Joseph. The bright Star that had risen, which they had followed with such eager hope, had gone out into the darkest night.

They had concluded their sad reflections and were plodding along in silence when a Stranger drew near and walked with them. He looked into their faces and asked them why they were sad. They told Him of Jesus, of the glory of His life and ministry, and of the hope that had risen like a great tide in their hearts, and then of His sufferings and death. And they closed their pathetic recital with the words, "We trusted that it had been He who should have redeemed Israel."

Recognizing Jesus

The Stranger went along with them opening to them, as they walked together, the Scriptures concerning the Messiah, and the necessity that had been laid upon Him from the foundation of the world to suffer and die. While they were listening with a strange peace they could not comprehend they reached the door of their abode and the Stranger made as though He would have gone on. But they were reluctant to let Him go, and urged Him to tarry. So He went in with them. By and by they sat down together at the evening meal. All at once He arose and, taking bread, He blessed and brake it, and they knew Him. Then He vanished from their sight. Turning to one another, they said, "Did not our hearts burn within us while he talked with us by the way?"

Why did these men not recognize Jesus when He joined them on that road? They had seen Him doubtless many times in the flesh and had heard Him preach. Why should they have failed to know Him as they walked along together?

We can ask the same question concerning Mary Magdalene. When she came out to the tomb early that day she saw a man there near her and, supposing it was the gardener, she said to Him: "Sir, if thou have borne him hence, tell me where thou hast laid him." It was Jesus to whom she was speaking and yet, until He called her by name, she did not know Him.

These two incidents make us feel that some change had taken place in Jesus during those three days in the grave. They were in the presence now of a Being who was mysterious and elusive, and yet real and loving as of yore. He was the same Jesus, but He had been clothed upon of immortality, and so they did not at once know Him. It was when Mary heard Him speak her name that she recognized Him. It was when the two disciples at Emmaus saw Him take the bread and bless and brake it that they knew Him. It reminds us that the unseen world, into which our dead pass is different from the world that now is, and yet like it, too, so that we shall know those we meet there.

Emotion a Factor in Religious Experience

It is quite common to ridicule religious sects and individuals who use the emotions as the vehicle of religious expression. But we must not forget that a religion that has no warmth of feeling has neither imagination or power.

There on the track is a locomotive. As a machine it is complete. Nothing is lacking in its mechanical perfection or its equipment. But it stands there silent and motionless and useless. By and by a man approaches. He kindles a fire beneath the boiler, and soon steam is being generated and the big locomotive moves away obediently.

There are countless men and women in the Church like that cold locomotive. They are as perfect in their lives as the young ruler. Their morals are correct. Their beliefs are sound. Their worship is reverent. But they are useless in the Kingdom, for the fires have never been kindled in their hearts. There are possibilities there, but no power.

So often in the Church's history it has forgotten this fact which Jesus made so clear. The Church of the early centuries tried to suppress the feelings. The emotions of the heart must at all costs be crushed. To this end they went into monasteries and convents. When the fires of life blazed up they mercilessly quenched them with penance and self-inflicted torture. They became saints of a sort, pure and holy, but as cold and dead and useless as a marble statue in the face of a needy and suffering world.

Not in the enlightened intellect then, but in the kindled heart do we discover the springs of spiritual power. The men who set out after the ascension of Jesus to preach the Gospel to every creature were, from the world standpoint, very ordinary characters. They had no education in the commonly accepted sense of the term. They had very commonplace intellectual capacities. They had no influential friends, no resources of money or power. They had nothing but burning hearts. But that fire that was in them nothing could quench and from it they kindled a flame which has made the whole world light.

In Fullerton's "Life of Spurgeon," he brings out this fact concerning the greatest preacher of his time. There was no sphere where Spurgeon was pre-eminently talented. He was eloquent, but there were others far more so. He had a great mind, but there were men about him in the pulpit who had greater. But behind these gifts of his, none of which was extraordinary, was a consuming passion, a burning heart, that imparted to commonplace talents a power that made them notable in his generation.

The Source of Power

When we look about us and think of the burdens and sorrows everywhere; brave souls hiding aching hearts behind smiling faces; business men wor-

ried with the spectres of failure; young men and women tempted almost beyond what they are able to resist; souls breathing out silent prayers for loved ones on the brink of moral disaster; homes with great empty spaces which nothing can ever fill; when we think of these we know there is nothing the weary, sad world needs more than souls whom God has touched, who care.

Did you ever know anyone who was brought to repentance by someone's brilliant intellect? You never have; but we know of scores who were led to Christ by the burning hearts of those who loved and cared for their souls.

Not only is the enkindled heart the source of power, it is the secret of spiritual peace. During the cold winter days sometimes the window panes become encrusted with white frost, so that it is impossible to see through them. There are two ways to clear away that frost. You can, with a knife, scrape it from the glass, beginning at the top of the pane. The trouble is that when you have reached the bottom it has begun to form again at the top. There is a better way. Kindle a fire in the room. Set the logs to blazing in the fireplace, and before long the frost is gone, and through the windows you can see the glory of the morning on the hills. We cannot overcome doubt with argument. But kindle to a fervent heat the fires of the heart and the doubts will disappear.

—Stuart Nye Hutchison, in "The Presbyterian."

CORRESPONDENCE

(Continued from page 553)

sionary from India, brought us two timely messages in the morning and evening, then in the afternoon he spoke on India. Bro. and Sister Ira Johns of Clinton Frame congregation accompanied by Bro. and Sister Henry Weaver of Yellow Creek congregation also worshiped with us. Bro. Johns spoke on the rural field and Motive Power in Mission Work. Bro. Dan Horst and daughter Dorcas of White Cloud, Mich., were also with us this day.

We are looking forward to our revival meetings to be held during part of October, conducted by Bro. D. A. Yoder. Pray with us that these meetings may be a blessing to the saints and sinners may be saved.

Sept. 20, 1932. Cor.

Goltry, Okla.

When we stop to recount how good the Lord has been to us and what great things He has done for us, we cannot help but bless His name and be glad.

A number of our members recently had the privilege of attending our district conference at Harper, Kans. It was a season of refreshing for those who could attend. On the Sunday following the Conference we had an echo meeting which afforded us the opportunity to exchange a few of the thoughts that we gleaned and to refresh these good things in our minds.

During the time of Conference we had an unusual amount of rain which caused high waters and did a considerable amount of damage. The major damage in this immediate community was the destruction of fences. Upon coming home from Conference we found it necessary to reconstruct these for the sake of keeping our live stock at home and other live stock away. We thought that a splendid suggestion to reconstruct our Christian safeguards when returning from Conference, as well as at other times of the year when it is necessary, for the sake of keeping ourselves out of the enemy's territory and to keep the enemy out of our territory.

This summer we had the privilege of having a number of visitors. Recently Bro. Alf Miller and family worshiped with us one Sunday morning. Bro. Miller, Supt., of the Sunday school in Hutchinson, Kans., told us of the splendid mission work that is being carried on in that city. We are made glad to hear that the work is meeting the approval of God and that souls are being saved. Aug. 20, Bro. Milo Kauffman made a number of short calls in the interest of Hesston College. Aug. 21, Bro. Chris E. Miller and family worshiped with us. Bro. Miller told us of their work in the Children's Home in Kansas City. Sept. 11, a number of the brethren from the Crystal Springs congregation near Harper, Kans., worshiped with us and gave us a visit. We are always glad for visitors.

The opening of school at Hesston has taken three of our number to Hesston, for the winter.

On Aug. 24 we reorganized our prayer meetings which had been dropped for a few years. Those who have been attending these mid-week prayer meetings have felt a definite blessing.

"Brethren, pray for us."

Yours in the Master's Service,

Sept. 20, 1932. Levi C. Hershberger.

IMPRESSIONS

(Continued from page 549)

and to save that which was lost. Although he believes Christ was on the earth he does not believe that there is everlasting life or eternal punishment. He does not believe God created man but believes the Bible was written by a scientist to make the world better. So are many in Philadelphia.

It behooves us as Christians to do all we can for these people. While the people are unchurched, unemployed, and underfed, the children are deprived of Sunday school privileges for the present because of the infantile paralysis epidemic which is serious. The Mission workers have requested the prayers of all God-fearing people that they may do and give as shining lights to these lost, sin-sick souls. Pray, and pray earnestly; and, as the Lord opens the way, go and receive the blessing.

Lititz, Pa.

SPECIAL MEETINGS

Ephrata, Pa.

Report of the Gospel meeting held at the Ephrata Mennonite Church, Ephrata, Pa., Sept. 4, 5, 1932.

Organization.—Mod., Henry F. Garber; Sec., Reynolds H. Minnich; Chor., Paul Burkholder, Elias Eby.

Program and Speakers.—Children's Meeting, Samuel Longnecker; Harvest Sermon, Abram Martin; John 4:35, Henry Garber; Workers' Meeting, C. H. Moseman; Sermon (Psa. 51:12), Melvin Bishop; The Present Home and the Future Church, John Gochenaur; Luke 1:1, Things Most Surely Believed Among Us, Melvin Bishop; Characteristics of a Faithful Worker, Clarence Rutt; Helps and Hindrances in S. S. Work, Witmer Barge; Believer's Assurance and Reward, Melvin Bishop; Properly Directed Activities for our Young People, John Gochenaur; James 1:27—Sermon, John W. Hess.

Thoughts Gleaned:—Learn to trust the Lord early in life. Not what we can do for ourselves but what we can give to others brings us joy. God is sole owner of all titles. We should be very eager to carry the Gospel, which gives us so much joy, to others. A wide-awake worker is in a position to think with God. Search the Scriptures. Study God's wonderful Word. Let us close our eyes to that which will be a hindrance to our spiritual life. All the way with Jesus for joy. May the Church continue on until the coming generation so as to impart to them purity, honesty, and spirituality. As is our present home, so will be our future church. Christ demands that we be faithful. Character is our standing with God. New life within is an evidence of assurance. Oh youth, let us use our surplus energy in His service! When relaxing let us be on guard because we stand before the world as a witness for Him. It is noble for youth to visit the lonely and the sick.

Secretary.

Elizabethtown, Pa.

Report of Sunday School and Bible Meeting, held at Bossler's Mennonite Church, Sept. 3, 4, 1932.

Organization.—Mod., John Gochnauer; Sec., Paul Hiestand; Chors., Ezra Brubaker, Norman Rutt.

Program and Speakers.—Devotion, Amos Hess; Harvest Sermon (Psa. 37:3), Noah Risser; The Power of a Consistent Life, Aaron Mast; Devotion, Jacob Rutt; Our Duty of Soul-winning in Times of Depression; "Let Us Go On," Aaron Mast; Devotion, Hiram Strickler; S. S. Lesson, J. W. Hess; Sermon (Eph. 4:1), A. Mast; Devotion, Clayton Brubaker; Is My Life Work Privilege or Duty; The Significance of Little Things, A. Mast; Devotion, Ira Miller; Our Young People, A. Mast; Sermon (Isa. 6:1-10), Jacob Rutt.

Thoughts Presented.—This is still a land of freedom, and there is no need for murmuring and complaining. Our power lies in our consistency. The power of consistency should be used in the home, church, and society. The blessings we miss by being inactive. Make use of our opportunities. There will be a continual warfare but provision is made for a complete victory. We are to walk worthily, differently, and lovingly. All Christians will count their service a privilege. Law carries with it a penalty, but grace carries with it a blessing.

(Continued on page 558)

CHRISTIAN WORKERS' CONFERENCE

Report of meetings held in connection with the Missouri-Kansas Conference at Crystal Springs Church near Harper, Kans., Aug. 15-17, 1932.

MONDAY EVENING

After a season of song and devotion Bro. P. A. Friesen delivered an earnest sermon on the Text, "The Master is come, and calleth for thee."

TUESDAY

(Young People's Session)

The forenoon was occupied with two general topics. The first, **"Our Young People, the Peculiar Treasure of the Church,"** was discussed by Bro. Milo Kauffman. He pointed out that there is a place of coöperation between the old and the young in the Church: youth for strength, the middle aged for executive ability, and the aged for counsel. Youth has strength when it is dedicated to God. Youth is the hope of the Church, the Church of tomorrow. We have many youths with purpose of heart. It is the duty of the Church to love, to cherish, to protect, to develop and use the youth of the Church. They should be fed on the bread of life and be shepherded. The young people have a duty toward the Church. They should minister and serve in the Church. They are to be an example of the believers, to live a life of victory over sin and temptation, to fulfill God's plan for their life, and to be loyal to the Church. Second Topic, **"I write unto you, young men, because—"**

(1) **"Ye are Strong,"** by Levi Hershberger.
(2) **"The Word of God Abideth in You,"** by Charity Gingerich.
(3) **"You have Overcome the Wicked One,"** by Harold Sommerfeld.

In the discussion the thought of the strength needed in youth was impressed. Moral courage is needed for every avenue of life both in the Church and the nation. The Church needs strong young men to maintain her standards and help to make her what she ought to be, and to fill her vacancies when the older ones are gone.

The value of the Word abiding was emphasized as a means of the youth being fitted for the service which he is expected to render. The Church can have faith in her young people when the Word of God abides in them.

Trials will develop character in the youth who lives the overcoming life. We have access to a power that is greater than ourselves by which we may overcome.

The afternoon was occupied with the following topics:

1. **What My Bible Means to Me,** by Allen White.
2. **Principles Underlying Conduct in God's House,** by Elizabeth Yoder.
3. **The Glory of a Pure Life,** by Salome Johnston.
4. **Finding Our Place in God's Service,** by John A. Kauffman.
5. **The Strength of Youth in the Service of God,** by M. C. Lehman.

Many pointed truths were given. A number of these will appear in essay form in our periodicals later.

EVENING SESSION

(Sunday School Session)

Bro. Ezra Bowman of Freedom, Mo., led the devotional service. Bro. E. E. Miller of La Junta, Colo., gave a very helpful talk to Sunday school workers on **"Jesus the Model Teacher."** Look for this discussion in our publications. This topic was followed by a sermon by L. S. Yoder of Lyman, Miss., on the text, **"I came not to call the righteous but sinners"** (Luke 5:32).

WEDNESDAY FORENOON

Bro. A. A. Landes of Ephrata, Pa., led the devotional service. The Sunday School Field Worker gave a summarized report of the Sunday Schools of the District.

A discussion of **"Points for the Improvement of the Sunday School"** followed:

1. **The Superintendent,** by Elias Miller.
2. **The Teacher,** by Vera Newcomer.
3. **The Pupil,** by Ralph Bontrager.
4. **The Parent,** by Harold Ely.
5. **The Equipment,** by Edwin Weaver.
6. **The Attendance,** by Philip Kreider.
7. **Rewards,** by Esther Detweiler.
8. **The Minister's Part,** by M. M. Troyer.

The Value of Faith in an Infallible Bible was discussed by Bro. L. C. Miller of Limon, Colo. The question, What would you take for your equity in its truths, its promises, its hopes, its revelation of God's salvation? impressed upon our minds the wonderful value of faith in the infallible Book.

WEDNESDAY AFTERNOON

(Mission Session)

Bro. Amos Gingerich led the devotion, reading Isa. 61. The topic, **"Doing God's Work in God's Way,"** was not discussed because the essay prepared by Sister Barbara Swartzendruber failed to arrive in time. It will be published later. Bro. Paul Hooley discussed the topic, **"The Worker whom God Uses."** Classes whom He does not use are (a) those under the law, (b) the carnal Christian, (c) those weak in faith. Those whom He does use are those with a definite experience in the knowledge of God and who have a desire to help others to know Him; one whom the love of Christ constrains; one who is consecrated and occupies his place in the home and the Church; the watchful worker who lives the life of victory; not living a fearful life but in obedience to God and the Church. Brethren Dan Headings, Chris E. Miller, Protus Brubaker, and Wm. Nunemaker, discussed the topic, **"Evidences of Growth and the Leading of the Holy Spirit in Our Congregation,"** each from the angle of their home congregation as it applied to the three points: **Going, Growing, Glowing.**

Bro. Harry Diener gave the closing address for the afternoon on the topic, **"Lengthening the Cords and Strengthening the Stakes."** Extending the border is God's message in Old and New Testament. Doing what we can for others is lengthening the cords. In extension there should also be faithful driving of stakes by strengthening souls in the doctrines and settling them deep in their hearts.

WEDNESDAY EVENING

An inspirational Service was led by Bro. Leroy Thayer. Bro. Jno. Thut gave a timely discussion on the Topic, **"Jesus Christ and His Gospel, the only Hope of the World."** Bro. I. E. Burkhart delivered a sermon on **"The Tragedy of a Christless Life."**

Clarence Bontrager,
Earl Buckwalter.
Moderators.

SPECIAL MEETINGS

(Continued from page 557)

Little things are often the hardest things to do but are usually followed by a real blessing. By daily devotion young people can develop a strong Christian character.

Secretary.

Strasburg, Pa.

Report of Harvest Home and Bible Meeting held at Strasburg Mennonite Church, Saturday, Sept. 3, 1932.

Organization. — Mod., Amos Kauffman; Sec., Lester H. Brubaker; Chors., John Wissler, John Mosemann, Jr.

Program and Speakers.—Devotion, C. M. Brubaker (Psa. 104); Harvest Sermon, C. M. Brackbill (Psa. 37:1-5); Importance of Meditation on God and His Word—In Prosperity; In Adversity, I. B. Good (Deut. 8); Practical Application of the Golden Rule, J. H. Hershey (Matt. 7:12); Prayer, Landis Shertzer; Song Service; Devotional, Abram L. Martin (II Pet. 1); Talk to Children, John W. Hess; Four Great Aims in Life—To Learn, To Teach, To Serve, To Enjoy, John Bressler; The Importance of Being Fully Yielded to the Power of the Holy Spirit, John W. Weaver (Eph. 3:16-21); The Sympathetic Touch in S. S. Work, Milton Brackbill; Song Service; Devotion, J. T. Harnish (Psa. 63); How can I Grow in Grace? David L. Landis (II Pet. 3:18); Sermon, John Bressler (II Chron. 7:14).

Some Thoughts Gleaned.—Our whole being belongs to God; so we owe Him our faithful service, and should delight therein. Constructive ability is the need of the world. The Bible, the greatest Book, is the greatest seller among books to-day. This is an age when meditation is very largely lost. God is the source of real prosperity. Don't take liberty and independence away from our fellowmen. One of our greatest idols of to-day is our notions or our ideas. We should apply the Golden Rule in business, in society, and in spiritual work. Unselfishness must be cultivated. Satan is continually setting traps with many different kinds of bait to ensnare us in the bondage of sin. The great thing for us is to learn to fit into God's plan and allow ourselves to be used of Him. The Bible tells you how to live to-day so that you can be happy to-morrow. The Holy Spirit is entrusted to those who obey. Yielding should come from something deeper than emotion. Many people lack the sympathetic touch for children. It is necessary that we grow in faith, hope, charity, and grace. Christ is a perfect example of grace. Many have lost out in the joys of salvation who still uphold the doctrine of God. It is necessary to choose good companions for an upright life. The economic depression is a result of spiritual depression and turning away from the Truth.

Secretary.

Cherry Box, Mo.

Report of an all day Sunday school meeting held at the Mennonite Church, Cherry Box, Mo., Sept. 4, 1932.

Organization.—Mods., Protus Brubaker, Ira E. Buckwalter; Chor., Philip Kreider; Sec., Ruth E. Buckwalter.

Program and Speakers.—Evils of Intemperance—Sermon, J. P. Brubaker; The Glory of a Pure Life, Salome Johnston; Marks of Efficiency in S. S. Work, Naomi Detwiler, H. R. Buckwalter; Song Service and Devotion; Children's Meeting, Philip Krei-

der; Essentials for Christian Growth—(a) Knowledge of God's Word, Mabelle Hathaway; (b) Prayer, Mary Yoder; (c) Service, J. M. Kreider; Jesus the Model Teacher, Ruth E. Buckwalter, I. E. Buckwalter; Coöperation of Home and S. S., Mattie Kreider, T J. Johnston; Song Service and Devotion; Query Box, Protus Brubaker; The Blessings of Complete Submission, Noah Detwiler, Geo. Bissey, J. P. Brubaker.

Thoughts Presented.—Scientists and other teachers have revealed the harmful effects of intemperance, yet with all that people go on in their inconsistent and intemperate living, in eating and drinking, and many are enslaved with pleasure. It takes too much to satisfy people in this age—a cause of the financial depression. There is a growing lack of self-control; how shall we overcome this evil? Study the character of the pupils, work in unity, leave out the expression "I" when addressing the pupils. Being aggravated at the pupils destroys our efficiency. Adaptability is necessary. We should consider the pupils' problems when trying to lead them to our ideal. Charity makes allowances for the pupil, not for sin however. A pure heart is an honest heart.

Secretary.

Married

Horst—Meyers.—Bro. Lorne Horst and Sister Iona Meyers, both of Kitchener, Ont., were united in marriage on Aug. 31, 1932, at the First Mennonite Church by Bishop C. F. Derstine. May the blessings of the Lord be upon them.

Steiner—Geiser.—On Sept. 11, 1932, at the Sonnenberg Church near Dalton, Ohio, Bro. Levi A. Steiner and Sister Orpha A. Geiser, both members of the Sonnenberg congregation, were united in holy marriage by Bro. Lewis Amstutz. May God's richest blessings accompany them through life.

Lapp—Blank.—On Saturday evening, June 4, 1932, at the Millwood A. M. Church near Gap, Pa., Bro. Benjamin M. Lapp and Sister Florence Blank, both members of the Millwood congregation, were united in holy matrimony by Bro. John A. Kennel. May God's blessings attend them through life.

Buschert—Snyder.—Bro. A. Clare Buschert of Kitchener, Ont., and Sister Ida Snyder of Bloomingdale, Ont., were united in the holy bonds of matrimony on Sept. 3, 1932, at the home of the officiating bishop, Bro. C. F. Derstine. May the voyage of life for them be piloted by the great Pilot of souls.

Klopfenstein—Lichti.—On Sept. 15, 1932, at the Salem Church near Shickley, Neb., Bro. Glen Klopfenstein of the East Fairview congregation near Milford, Neb., and Sister Delta Mae Lichti of the Salem congregation were united in holy marriage by Bro. Joseph Zimmerman of Milford, Neb. May God bless them through life.

Burkhart—Zimmerman.—Bro. Aaron Burkhart, son of Dea. Noah Burkhart of the Krall-town, Pa., congregation, and Sister Kathryn Zimmerman, granddaughter of the late Bishop Benjamin Zimmerman of Shiremanstown, Pa., were united in holy marriage Sept. 10, 1932, at the home of the officiating bishop, Bro. Noah H. Mack of New Holland, Pa. May God's rich blessings attend them through life's journey.

Obituary

Kennel.—Darel Richard, son of Oran and Barbara (Springer) Kennel, died Sept. 15, 1932; aged 1 y. 4 m. 8 d. He is survived by his parents, 2 grandmothers, 1 grandfather, 1 great-grandfather, 2 great-grandmothers, and other relatives and friends. Funeral services at the Salem Church near Shickley, Nebr., conducted by Ben Schlegel and Fred Reeb. Interment in the adjoining cemetery.

"Dear little hands, we miss them so,
All through the day, wherever we go.
All through the night, how long it seems!
For no little hands wake us out of our dreams."

Snider.—Lucinda Viola Snider was born Sept. 3, 1932. She blossomed on earth to bloom in heaven. She leaves her parents (David and Lizzie Snider), 1 sister (Ruth), 4 brothers (Edwin, Wilson, Vernon, and Ernest). One sister preceded her in death.

"How happy are these little ones whom Jesus Christ has blest;
Come, let us praise Him with our songs for taking them to rest.
Yes, happy are these little lambs—of such the kingdom is,
The Lord our praise and thanks demands, who made them His."

Strickler.—Lena (Hershey) Strickler was born Aug. 24, 1870; died at her home in Hanover, Pa., Sept. 14, 1932; aged 62 y. 21 d. Death was due to chronic myocarditis and nephritis, of which she died suddenly. Her husband (David Strickler) preceded her to the great beyond about eleven years ago. She leaves her bereaved son (Lawrence T. Strickler), 1 sister (Lizzie Hershey) and 1 brother (Levi Hershey); also many other relatives and friends. She was a real mother and a faithful member of the church of which the family was sexton for 27 years. Brief services were held Sept. 18 at the home with further services at the Hanover Mennonite Church. Burial at York Road Cemetery. Bros. E. W. Kulp, Harvey Grove, and Richard Danner officiated. Text, Rev. 14:13.

Bender.—Mary, youngest daughter of Joel Swartzentruber and Elizabeth Brenneman, was born in Waterloo Co., Ont., March 12, 1896. In her 17th year she confessed Christ as her personal Savior and was baptized and received into the East Zorra A. M. Church by the late J. M. Bender. Feb. 13, 1921, she was married to Simon S. Bender with whom she shared the trials of life for eleven years and fell peacefully asleep Aug. 10, 1932, after a lingering illness. She is missed by her husband, 1 daughter (Inez E.), father and an invalid mother. 3 brothers (John, Joseph, and Peter), 3 sisters (Mrs. J. R. Bender, Mrs. N. L. Roth, and Kate). Funeral services were held at East Zorra A. M. Church Aug. 12, conducted by D. S. Iutzi, P. Nafziger, and C. Schultz.

"Mother, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

By the Family.

Groh.—Lovina Bechtel, beloved wife of Anson Groh, was born Dec. 1, 1860; died Aug. 15, 1932; aged 71 y. 8 m. 14 d. At the age of 21 she was married to Anson Groh, in the neighborhood of Preston, Ont., where she resided until her death. To this union were born 6 boys and 5 girls. One of the girls, Elsie, died at the age of 18 years, 18 years ago. The others are Herbert, Mabel, Melvin, Norman, Mrs. Menno Snyder, Esther, Mrs. Daniel Lehman, Oscar, Ivan, and Harold, lately ordained minister and Sup't. of the Mennonite Mission, Toronto, Ont. There are also 26 grandchildren. Sister Groh has one brother living (Noah Bechtel of Blackie, Alta.), 1 sister and 3 brothers having preceded her in death. She became a Christian during the series of meetings conducted by Bro. J. S. Coffman of Elkhart, Ind., about 45 years ago. Of her 44 descendants, only one preceded her. All her children, we trust, are serving the Lord whom she loved. She expressed faith that it was well with her soul, and that the Lord would accompany her "through the valley of the shadow of death." She is survived by the families of seven Christian homes, besides the one in which she lived. On March 5, the family celebrated the 50th or golden wedding anniversary. Funeral services were held at the Wanner Church, near Hespeler, Ont., conducted by S. F. Coffman and S. M. Kanagy. Text, II Cor. 5:1. Interment in the cemetery nearby.

Culp.—Catharine, daughter of Jacob and Catharine Weber, was born near Strasburg, O., Nov. 29, 1853. When a child she moved with her parents to the vicinity of Nappanee, Ind., where she grew to womanhood, and spent the greater part of her life. She passed away very suddenly, Saturday morning, Sept. 3, 1932, at the home of her daughter, Mrs. Jonas Loucks, Wakarusa, Ind., where she has made her home since 1924; aged 78 y. 9 m. 4 d. She was married to Henry Culp Aug. 7, 1873. To this union were born 7 children (Irene B. Loucks of Wakarusa, Charles W. Culp of Sterling, Henry A., who died Feb. 28, 1907, Rufus E., of Elkhart, Norman O., who died in La Junta, Colo., Dec. 21, 1930, Emanuel I., of Tiskilwa, and Vernon S., of Akron, Ohio). Father Henry Culp died July 2, 1910. She united with the Mennonite church many years ago. She leaves 1 daughter, 4 sons, 10 grandchildren, 1 great-grandchild, 2 sisters (Mrs. A. B. Michael of Nappanee and Mrs. George Searer of Wakarusa), and a brother (John J. Weber of Dunlap, Ind.). Funeral was held at the West Market St. Mennonite Church of Nappanee on Tuesday, Sept. 6, conducted by E. S. Mullet.

Wenger.—Rebecca, daughter of John and Mary Weaver, was born Nov. 11, 1856. At the age of eleven years, she with her parents, moved from Lancaster Co., Pa., to Elkhart Co., Ind., in which locality she has lived the remainder of her life. On Sept. 5, 1880, she was united in marriage to Samuel S. Wenger. To this union were born 6 sons and 3 daughters. Death claimed one son (John) in 1890, at the age of 2 years. In January, 1930, her life companion was called to the Great Beyond. Another son (Noah) preceded her in death in March, 1931. In the spring of 1881, she with her companion, accepted her Savior and united with the Old Mennonite Church, remaining true to her profession, in which faith she died. About two years ago she became a victim of the dreadful disease, cancer, and suffered intensely during this time, but endured all her afflictions with much patience and Christian fortitude. In the forenoon of Aug. 17, 1932, she was relieved of her suffering, and passed to her eternal reward at the age of 75 y. 9 m. 6 d. She is survived by the following children: Mrs. Eli Zimmerman, David W., Mrs. Joseph Ressler, Enos W., Mrs. Emma Ressler, Samuel W., and Phares W.; also 29 grandchildren and 5 great-grandchildren. Four brothers survive (Christian Weaver, Henry Weaver, John Weaver, Noah Weaver), also many other relatives and friends. Funeral services were held Aug. 20 at the Yellow Creek Mennonite Church, Bro. Moses Horst of Wadsworth, O., preaching from Psa. 73:23, 24.

Blosser.—Elias, son of Enos and Nancy (Newcomer) Blosser, was born May 26, 1860, in Mahoning Co., Ohio; died Aug. 25, 1932, in his home on West Market Street, Nappanee, Ind.; aged 72 y. 2 m. 29 d. At the age of 6 months he came with his parents to Elkhart Co., Ind., where he was reared on a farm. At the age of 19 he went to Nappanee, five miles from his parental home, where he became an employee in a retail shoe store. He worked two years as apprentice in shoemaking, and learned the art of shoemaking by hand. Within a radius of many miles people came to him to order handmade shoes. He was known to possess great proficiency in his chosen trade. He lived with his employer for nine years. He became known as one of the family of his employer. In 1887 he was married to Amanda Culp. In 1894 he began a career in the shoe business for himself and followed that profession until his late illness compelled him to retire. On Thanksgiving day, 1931, his health began to fail. There was an obstruction of his bile duct and soon it was known that it was that dreaded

disease, cancer. He worked until a few months before his departure. He was confined to his bed for five weeks. He said he was ready to go. In his last hours he remarked about his extreme weakness. His devoted wife said to him then, "Maybe the angels will soon come to get you." He answered, "In time." He was a member of the Church of the Brethren for forty-two years. He named the minister who should serve at his funeral. In the early dawn the spirit took its flight. At his bedside were only four of his family—his wife, daughter Hazel and husband, and his son Lowell. A daughter, Blanche and her husband, Harry Frick, had left the homestead but a few hours before. A son, who lives in Los Angeles, could not be present. Elias, the beloved father, was very well known. In his sickness and death there were many visitors. The funeral was largely attended. Burial in Union Center Cemetery.

Livengood.—Barbara, daughter of the late Jacob and Ann Bender Otto, was born on the Otto homestead, now owned by Wilson Folk, in Garrett Co., Md., May 8, 1864; died at her home in Springs, Pa., Sept. 7, 1932; aged 68 y. 3 m. 29 d. Her early life was spent in the community of her birth. She united with the Mennonite Church in youth and was faithful thereto until death. On Jan. 15, 1893, she was married to Wilbert E. Livengood. The Lord blessed this union with 4 children. Beulah, an only daughter preceded her in death. God's taking this little jewel seemed to have mellowed mother's heart never to be forgotten; not only by herself, but a tenderness toward all who came in contact with her. Sister Livengood was not well for a number of years. Five years ago she was thought to be seriously ill, the doctors having given her up. She heeded the Scriptural admonition found in James 5. The elders came. She desired her entire family present. All came and all prayed. God saw the tears and heard their prayers. Her life was extended five years. Though not well, yet she was permitted to care for her home and to do her part for her husband's well being. "She was a good wife." She meekly filled her place until she became ill just after attending her last family reunion, Aug. 20, though not feeling well that day yet had a pleasant greeting for all she met. In the early days of her illness she spoke of it being for her departure. She desired greatly to see all her children before going, which wish was granted. She spoke to each one and spoke to all. She told them she loved them all but loved Jesus more; and though she would like to be with her children, yet she was ready when Jesus would call her home. Her departure after all was rather sudden and unexpected; as she seemed better, was resting better, and thus to her we can apply the scripture, "At eveningtime it shall be light," for at evening time of her life it was light even though the darkness of the night hovered o'er. Her life was a light that simply shone on. Trials and sickness made their mark, but in her quiet, unassuming way the light of a better day ever shone forth. There remain to mourn her departure, her husband, 3 sons (Harry, Orville, and Myron—deacon of Pinto congregation) and 5 sisters (Mrs. G. D. Miller and Mrs. H. M. Gelnett of Springs, Pa.; Mrs. Wilson Livengood and Mrs. Wilson Folk of near Grantsville, Md.; and Mrs. Daniel Ziegler of Somerset, Pa.); also 1 brother (J. J. Otto of Springs), 12 grandchildren and a host of friends and neighbors. The funeral services were in charge of Bro. S. G. Shetler of Johnstown, Pa., assisted by Brethren Chester Helmick of Pinto, Md., and Roy Otto of Springs, Pa. Interment in the Springs Cemetery.

Though her family is scattered now,
May each remember that sacred mound,
On the hillside, yes, in Springs,
Where mother lies beneath the ground.
But hark! A more blessed memory,
Angelic wings, her to heaven bore:
For us, yet a few short years,
And we shall meet on that peaceful shore.

ITEMS AND COMMENTS

A reminder that the winter season is approaching was seen in the recent snow storm reported from the Canadian Northwest.

The noted Hindu leader, Gandhi, has again found his way to the front page of the daily newspapers. This time it is to defy the authorities to take him out of his present prison environments and to announce deliberately that he has started on his last fast preparatory to death. The cause of this decision is the dispute between him and the governmental authorities as to the number and rights of the "untouchables" in the proposed new all-Indian parliament.

Striking miners in Illinois and Ohio, and striking laborers of the new post office building now under construction in Pittsburgh are giving the world another object-lesson on the results of the spirit of monopoly. In each case they are not only refusing to work but also denying the right of willing workers to work. On the other hand, employers of labor are taking advantage of present conditions and compelling laborers to work at practically starvation prices. In either case the spirit is bad, being largely responsible for the present unemployment problems.

Chinese bandits have learned the American game of kidnaping in the new Manchurian state of Manchukuo, where they have captured a number of victims and are holding them for heavy ransom. Another weapon which Chinese are resorting to vigorously to check Japanese aggressions is that of the boycott. It is announced from Manila that Chinese merchants in the Philippine Islands, who control about three-fourths of the retail trade there, are determined to boycott all Japanese goods in the islands. If the so-called Christian nations would have succeeded as well in Christianizing the Mongolian race as they did in teaching them how to fight, some of the news coming from the Far East would read quite differently from what they do now.

"LONDON, Sept. 19.—(United News).—Methodists of all races and from all parts of the world gathered here to-day for the official celebration of the Methodist union.

"The ceremony, which begins to-morrow, marks the final union of the three branches of the Methodist Church in Great Britain, and makes it the largest Protestant church in the world.

"The act of union has been described as the most notable event in the religious history of the country since the birth of John Wesley.

"The Duke and Duchess of York are to be present to-morrow to represent the king, while delegates from the Anglican and other Protestant churches will extend greetings.

"An estimated community of 3,000,000 to 4,000,000 British Methodists, and an estimated church property valued at between $300,000,000 and $450,000,000 will be effected by the union.

"The first president of the combined Methodist church will be Dr. Scott Lidgett, vice chancellor of the University of London. Sir Robert Perks, who began the movement for the union, will be vice president at the age of 83."—News Item.

ELEVEN HOME STUDY COURSES

Eastern Mennonite School offers Systematic Bible Study by correspondence for the benefit of those who cannot leave their position or their home. All courses are uniformly arranged in twenty-four lessons and are equivalent to one-half unit of High School credit. No educational entrance requirements are imposed upon the student. Descriptive circular will gladly be sent upon request.

Eastern Mennonite School,
Correspondence Department,
Harrisonburg, Virginia.

CONFERENCE ANNOUNCEMENTS

Lancaster

The Lancaster Conference meets on Friday, Oct. 7, 1932, at Mellinger's Meeting House, a short distance east of Lancaster. Brethren of like precious faith are invited to attend. Bishop and Mission Boards will meet jointly on Monday, Oct. 3, at E. Chestnut St. Meeting House, Lancaster, Pa.

John H. Mosemann, Secretary.

Washington Co., Md., and Franklin Co., Pa.

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Conference will be held Oct. 14 at the Chambersburg Mennonite Church, 1 mile north of Chambersburg, Pa.

The Annual Meeting of the District Mission Board will also be held at the same place Oct. 13 at 9 A. M.

Joseph Lehman, Sec. Conf.
John D. Risser, Sec. M. B.

Change of address

Subscribers about to change their address are urgently requested to notify us at least two weeks prior to the date when the change is to take effect. A postal card advising us of both the old and new address will be greatly appreciated. This same request applies on any correction of Rural Route or Street address necessary. Please see that your name and address are correct and complete on all our publications.

MENNONITE PUB. HOUSE

Our petty ambitions close the door and windows of our souls, and the heavenly light can find no entrance. We turn Gethsemane into "a place of strife," and we carry the clamor even to Calvary itself. From this, and all other sinful folly, good Lord, redeem us!—Sel.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 6, 1932 (Herald of Truth Established 1864) No. 27

EDITORIAL

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This is a description of the course run by our Savior, the great Example of all whose will it is to do the will of the Lord. And this is the way that Christ passes on the example for His disciples to follow: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

In both of the scriptures quoted the thought of victory and overcoming power is uppermost. It can not be otherwise in the lives of the faithful. God has promised His people that He will never forsake His own; that He will be with us, "even unto the end of the world." To follow Christ means to follow Him through trials and sorrows, but it also means to follow Him in triumph and glory. "If God be for us, who can be against us?"

We are glad for the favorable results reported from meetings being held in many of our congregations. And these results are manifest in a number of different ways. Large numbers are coming out on the side of the Lord, congregations are reported as being strengthened, and in the special meetings such as Bible meetings, Sunday school meetings and conferences, etc., there is less levity and more seriousness manifest than there has been in times past. We praise the Lord. But let us not forget that the work of the Lord does not close with any series of meetings. "Let us go on." Our most substantial work is done in home and community life. That church is on most substantial ground when it is blessed with an "evergreen evangelism."

Of some preachers it is said that "their life preaches louder than their sermons." This should be true of all preachers, no matter how wonderful their sermons may appear in the estimation of their hearers. Here is one point in which we need not be hampered. Most of us have our limitations when it comes to eloquence, executive ability, keenness of perception, knowledge, intellect, and other things that belong to the gifted pulpit orator. But it is every Christian worker's privilege to stand as a model in sincerity, faithfulness to God, loyalty to the Church, purity, honesty, Christian charity, separation from the world, and many other things that belong to the consecrated child of God. Such lives speak volumes for the cause of Christ and the Church. Along this line, whether we be ministers or laymen, we may all be eloquent exemplars of the faith.

Faith the Determining Factor.—The other day we read, in one of our exchanges, the following statement attributed to Humboldt:

"What you would have in the life of a people you must first put into its schools."

That is CORRECT. But we must go back of our schools to find the determining factor that gives complexion to the character of our people. Who determines the character of our schools? Those responsible for their existence and maintenance—teachers, school boards, parents, churches, etc. Where Christ is recognized as not only the Head of the Church but also of our homes; and where the Gospel of Christ is the rule of life that permeates the lives of the people who are responsible for the being and character of the school, you will find in that school an atmosphere, a system of ideals, that helps to mould the character of the rising generation over an ideal pattern. Back of the school there is the Church and the home. Back of the ideal Church and the ideal home is the system of faith promulgated by Jesus Christ.

Through schools and other instrumentalities the heritage of faith and character is handed down from one generation to another.

That is a striking list of Christian qualities which Peter enumerates in his second epistle to those of "like precious faith;" namely, "faith . . . virtue . . . knowledge . . . temperance . . . patience . . . godliness . . . brotherly kindness . . . charity." Look this list over. Look inward, to see if you can find evidences of the extent of these attributes within. This list looms largest when we meditate upon it in connection with what goes before and what follows after. It will be remembered that just before enumerating the list Peter was talking about being "partakers of the divine nature, having escaped the corruption that is in the world through lust." Then proceeding farther, he reminds us of both the extent to which these qualities should be in evidence in our lives and what we may reasonably expect as a result of them: "If these things be in you, **and abound,** they make you that ye shall **neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.**"

There are three things that ought to stand out prominently in the lives of those who are completely upon the altar of the Lord:

1. They have made the full surrender to God. Having completely forsaken the world with its lusts and follies, they have only to know what the will of the Lord is in anything and they are ready to comply with it. In all that they undertake to do, their prayer is, "Lord, not my will, but thine be done." Their time, talents, life, service, personal influence, all are upon the altar of the Lord, consecrated to His service.

2. They accept without question

all that is written in both Old and New Testaments. With them, "What saith the scriptures?" is the supreme test of faith. They are often mistaken, as humans, as to what is the true interpretation or meaning of certain scriptures; but they are never known to take issue with anything that they understand to be the teachings of God's Word. They may have plenty of question marks to put after what man may think, but none to put after any Bible teaching or doctrine.

3. Their methods as well as their doctrines should be thoroughly scriptural. The Bible is as specific in telling how we should go about doing the will of the Lord as it is in telling what we should believe. We want to be orthodox, both in faith and in life and methods; both in our attitude toward God and toward fellow men; both in what we believe and in how we would get others to believe; both in faith and in works.

EMULATION

(Rom. 11:14; Gal. 5:20)

By Moses Gehman

For the Gospel Herald.

Emulation is "the act of attempting to equal or excel in qualities or actions." The word appears two times in the New Testament (A. V.). In the first reference (Rom. 11:14) Paul would "provoke to emulation." Here it is used in the good sense. In Gal. 5:20 it is classed with the bad things of the flesh. "Biased zeal leads away from God." One may have a zeal that is "not according to knowledge," which ends in a self-made righteousness that knows not Christ. Rom. 10:2, 3. Emulation to the stirring-up point is healthful. It can be, and often is, carried to a point where it ceases to be a virtue and becomes a destructive work of the flesh. Two English words, zealous and jealous, come from the "zelos" in Greek. The word in the Greek language "expresses a noble passion" (Liddel & Scott); but if stretched across to its opposite, **envy,** it may disturb the harmony of a body and cause some to crucify to "themselves the Son of God afresh, and put Him to an open shame."

Mere imitation among men is Christless, lifeless sameness. Herein lies the folly of "measuring themselves by themselves, and comparing themselves among themselves." May we make a personal application of the above statement to ourselves. God wants a man to be himself. No David in a Saul's armor ever slew a giant. The one-talented man missed his reward and lost his talent, not because he had only one, but because he was ashamed to be himself among the five and two-talented workers. Emulation need not imply any improper feeling toward the other person. Yet where such vying with each other is accompanied with a desire to depress the other person, it is certain to create a factious condition where envy and jealousy flourish. Let us "provoke to emulation" such who know not Christ that they be saved.

Denver, Pa.

INDOCTRINATING OUR YOUNG PEOPLE

By Charity Gingerich

For the Gospel Herald.

I have written unto you young men, because . . . the word of God abideth in you.—I Jno. 2:14.

The same man had four daughters, virgins, which did prophesy.—Acts 21:9.

This quotation from the writings of the apostle John shows that he places faith and confidence in young men because they have the Word of God abiding in them. This same principle holds true of the Church in placing its confidence in young people who have the Word implanted into their lives. The world is also bidding for young people of principle and holding out to them some of its most enticing positions.

Let us see what the Word does for those who have it abiding in them.

A knowledge of the Word gives our young people the opportunity of knowing the way of life and salvation. In the Psalms we read, "The law of the Lord is perfect, converting the soul." In II Tim. 3:15 Paul speaks of Timothy, a young man in whom the elder apostle placed much faith, and who also was worthy of it. The verse reads: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy had been taught the Scriptures continuously throughout his youth and had experienced the blessing of being made wise unto salvation through them. The Scriptures bring a knowledge of God, of Christ who is the propitiation for our sins, of justification by faith, and of adoption into the family of God. The whole purpose of God's divine revelation is to make plain His plan of salvation to people in the world.

The Word is the spiritual food by which those who are converted grow in grace of our Lord Jesus Christ. "As new-born babes desire the sincere milk of the Word, that ye may grow thereby" (II Pet. 2:2). The regular use of this nourishment from the Word promotes spiritual growth. A growing Christian is one in whom the Church is willing to place its confidence. In speaking to the Ephesian elders Paul commends them to the Word which is able to build them up. "And now brethren, I commend you to God, and the Word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified" (Acts 20:32).

The Word is a guide, and we do well to order our lives by its instructions. "We have also a more sure word of prophecy whereunto ye do well to take heed, as unto a light that shineth in a dark place" (II Pet. 1:19). The world is in the darkness of sin. Before we accepted this Light we all had to experience something of this darkness. "Thy Word is a lamp to my feet, and a light to my path." It is our constant guide and rule in life as Christians who endeavor to please God. For many practical things which concern our everyday life we have a "Thus saith the Lord," and for everything else there is a principle in God's Word by which we are to act.

Again, the Word of God helps to overcome temptation. Jesus used it when He was tempted of the devil. We need to have a thorough Bible knowledge in order to meet the tempter and overcome him. God has promised that we shall not be "tempted above that ye are able" (I Cor. 10:13). This is a blessed provision of an allwise God, but we should not neglect to make ourselves more able to meet temptation by getting an acquaintance with God's Word. David said, "Thy word have I hid in mine heart, that I might not sin against thee." Having God's Word hid in the heart is protection against falling into sin. The temptations before our young people are very strong; so great that some of our young people are being lost to the Church. The reason in some instances is that they do not know and appreciate the principles of God's Word and for which the Church stands. Can it be that some of our young people are wayward and lacking in loyalty because they have not had the Word of God implanted into their lives as thoroughly as it should have been?

The children of Israel were commanded to teach their children diligently, to talk of God's commandments when sitting in their houses, when walking or traveling, and upon rising in the morning and retiring at night. They were to write it upon the door posts of the house, or in other words have it continually before their children. Deut. 6:6-9. We need just such a program of instruction to be carried out in every Christian home if we expect our children to know God's Word and be able to meet the temptations of the present age.

God's Word cleanses a young man. "Wherewithal shall a young man cleanse his way? by taking heed there-

to according to thy word" (Psa. 119: 9). Here is a weighty question asked and a satisfactory answer given. The Word will do more towards cleansing young men than the laws of the nation or the morals of philosophers, but they must make the Word of God the rule, acquaint themselves with it, and resolve to conform themselves to it. God's Word will not do without our watchfulness that regards it and our way and compares them together.

God's Word gives good judgment and knowledge. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119: 130). "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding" (Prov. 9:10). "I have more understanding than all my teachers; for thy testimonies are my meditation" (v. 99). "Through thy precepts I get understanding; therefore I hate every false way" (v. 104). "Teach me good judgment and knowledge for I have believed thy commandments" (v. 66).

Without the fear of the Lord all worldly education and wisdom lacks its rightful foundation and tends to unstableness. This is an age in which an education is necessary for every young person who expects to cope with the problems and needs of the times in which we are living. But let this training have its beginning in a knowledge of the Word of God. This is, above all, the most important part of it, and the part which is perhaps the most neglected.

How much better it is where our children and young people receive some religious teaching along with their regular school work. In the last two years I came in contact with a certain congregation of about a hundred or so members of another denomination who were maintaining their own private elementary school in order to give their children religious teaching along with their regular school work. It was a very good school; and if those people living in a country that is less prosperous than most Mennonite communities, why can not we also carry out such a program?

We think we can hardly support an academy and junior college, while others can support schools in the various communities even in the grades.

The Word has scarcely a place in the public schools as they are to-day. If we want it to abide in our young men we must see that it is not crowded out of their life while in school. It was the young man who had the Word of God abiding in him that John was speaking of and in whom he could place confidence for the future of the Church. This abiding must be found in our young people of to-day if they are to be of service to God and the Church. A consecrated young man or woman who endeavors to serve the Church and is able to receive some training in a school where the Bible is given its rightful place has much advantage in that he finds his talents better developed and can thus serve our Lord and the Church so much better in whatever calling is his.

The Church can have faith and confidence in her young people when it can be said of them that "the Word abideth" in them. In order to be able to say this we must see that the rising generation has it implanted into their lives. The rush of modern life, lack of home teaching, the teaching in public schools, both grade and high schools, where the Bible is largely ignored and materialism is stressed are filling the children's minds with so many things and crowding out the most valuable of all knowledge, and robbing them of faith in God and the precepts of His Church. Is there any wonder that there is sometimes a lack of the confidence that the Apostle expressed and which we so much long to say of our young people, "The Word of God abideth in you."

If we care for the future of the Mennonite Church, and if we care for the principles of a simple life as taught by our blessed Lord we must see that our young people and children have the Word of God implanted into their lives while young. This can be done in diligent home training, earnest Sunday school teaching, and by consecrated teachers in our Church schools.

The Church can have faith and confidence in her young people when "the Word abideth in them." The Word is a very part of their being if it abides in their hearts for it brings conversion and salvation through believing in Christ, it provides food for spiritual growth and development, it is a guide and rule in life, it is a power that helps to overcome temptation and sin, it gives good judgment and knowledge, and it is the foundation of a worthwhile education.

One of our greatest needs as a Church is a more thorough program of teaching and indoctrination of our young people in the Word of God.

Versailles, Mo.

SALOONS OR GOVERNMENT CONTROL—WHICH?

While our little semi-monthly *Herold* is not intended to publish political reading matter or to keep the public informed as to the presidential platforms or about congress or to publish popular literature, but to awaken and maintain greater spiritual activities among those in the "household of faith" or those who "earnestly contend for the faith which was once delivered unto the saints." Yes, and all those who do not contend *quite so earnestly,* and all those who need very much spiritual awakening. We are sending herewith two selections of how conditions are in Canada under government system, which speak for themselves. We do feel sorry that we have such brethren in the church, that very much favor the abandonment of the prohibition law.—Why?—Because they see no harm in drinking, because they think that moderate drinking is not drunkenness. Because they think it brings prosperity. Because they look only on the commercial side of it, forgetting many thousands of young men with a wife and children who now respect law and family, where if the barroom doors are thrown open for him to step in for his first moderate drink, which usually results in drunkenness—oh, the wretched life of such a family. The cry to-day is, "Repeal for Prosperity." But shall we "do evil, that good may come?" Rom. 3:8. While we know that the prohibition law is not a success, we also know that the law against murder, robbery, stealing, kidnapping, etc., is not a success. We however, do know that national prohibition comes nearer to being a success than any other system yet tried or devised. All law-abiding citizens will obey this law, and all lawless citizens will not respect any law.

Here follows the statements and facts as they exist in Canada under the Government Control system:

All the wets who clamor for a return of legalized booze preface their remarks with the statement . . . "Of course I don't advocate a return of the old time saloon . . . ."

Well, where will they arrange to sell the stuff? The sale of booze anywhere brings back the very spirit of the saloon. Every experiment in limiting the sale of liquor to case lots or in the "original package," has resulted inevitably in the reappearance of the saloon, in drinking clubs or speakeasies.

In Canada, where the people for a time tried a half-way prohibition experiment by stopping the sale of liquor but permitting the manufacture for export, the brewers and distillers went into politics and brought about the sale of booze under Government Control of the Liquor Traffic. It is really government control **by** the liquor traffic.

The liquor men have completely inundated Canada with booze. But they first explained: "Of course we don't favor the return of the old time saloon." To-day in the city of Quebec alone, there are more than twelve hundred bars, taverns, drinking rooms and clubs for the sake of booze. That means a legitimate drinking place to every twenty-five Quebec families and in addition, Quebec has thousands of bootleggers according to the official report of the Government Liquor Control Board.

At first the Canadians thought there would be only the sale of liquor in the government stores to people with permits. To-day the bar rooms and booze parlors, wine rooms and so-called "clubs" are becoming more and more numerous and with them is returning the old vice and crime, immorality, poverty and public drunkenness. Alberta, for instance, boasts it has no bar rooms. It sells beer by the glass in what they call "Beer Rooms" which are, of course, nothing but old time saloons; and the official complaint is that these beer rooms are filled with whisky bootleggers.

With the saloons opening under any name at all, "boisterousness, drinking and licentiousness are common in Canada," to quote the eminent Montreal Star. "Drunkenness among women has increased fifty-three per

(Continued on page 571)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(2409 Farrow Ave.)

Sister Rose McGinnis is recuperating from a serious surgical operation. But for this operation it is very doubtful that she would be living. The Mt. Zion congregation near Versailles, Mo., very kindly gave some financial assistance to help defray expense in this connection. Rose came to Kansas City from one of the rural sections of Missouri, possibly two years ago. She found Christ in connection with the mission work here and is an appreciated member of the Kansas City Mission congregation.

Last Friday evening a meeting was held at the Mission which was devoted exclusively to the singing of sacred songs. The meeting was well attended. It proved to be real edifying and inspiring, under the leadership of Bro. M. T. Brackbill.

Sisters Blanche Ropp and Mary Stalter, our faithful co-workers, are on duty again after some time spent at their respective parental homes.

It is with a heart bowed in His presence that I thank my God and all my loving country co-workers for their sacred love gifts. It is only as we are helped by the Lord and His children that we can be of any help to others. I know it means sacrifice these days to support the cause of missions. Our prayer is that God in His own way will wonderfully multiply the gifts and gloriously and eternally reward the donors.

"We lose what on ourselves we spend;
We have, as treasures without end,
Whatever, Lord, to Thee we lend,
Who givest all."

Below we note a list of provisions and clothing received during recent months:

W. Union Sewing Circle, Parnell, Ia.	$5.50
William Smith, Kansas City, Kans.	.25
Children's Home, Kansas City, Kans.	.50
Spring Valley Cong., Canton, Kans.	3.48
E. Fairview Cong., Milford, Nebr.	4.80
Bethel Cong., Garden City, Mo.	4.32
Manson Cong., Manson, Ia.	4.80
Levi Headings, Hutchinson, Kans.	4.80

Among visitors in Kansas City have been Brethren J. R. Shank, Versailles, Mo.; Milo Kauffman, Hesston, Kans.; Bro. and Sister Noah H. Mack, New Holland, Pa.; Bro. A. A. Landis, Ephrata, Pa.; and Bro. David Harnish. We were especially glad to have Brethren Mack and Landis preach for us.

Last Tuesday evening, Sept. 20, Bro. C. F. Derstine spoke at the Mission. The next morning he spoke to about one thousand persons during the assembly period at the Argentine High School.

Sept. 25 is the date for communion here, in charge of Bro. Joe C. Driver. If present plans carry, two more persons will be admitted into church fellowship in connection with this service by water baptism.

Sept. 23, 1932. J. D. Mininger.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We are able to testify that, as in Rom. 10:12, "the same Lord over all is rich unto all that call upon him" because of the many blessings and the way He is providing for our needs.

During the past few months we have had the privilege to attend the Missouri-Kansas Conference and also some of our number were at the Iowa-Nebraska Conference. These meetings are a means of giving us new courage.

The children spent their two weeks outing near Garden City this year and are now started off to school again. It is always a busy time to get all ready for school with clothing and books.

One of our boys had the misfortune of breaking his arm, but is getting along nicely.

Sister Fanny Troyer has returned to her home in Michigan, after giving one year of service here as cook, and Sister Alma Hershberger is taking her place at present.

Sister Elsie King helped us for a few weeks this summer, but is home again now on account of the illness of her mother.

Our garden is all harvested now except a few beets. The yield was very good this year. Cass County friends have supplied a winter's store of hay and ground feed for our cows until the barn is giving way under the load, which makes us think of Mal. 3:10. Because of the calls for empty fruit-jars there are good signs of having the shelves well filled again this fall.

The Probate Judge has given us another child for adoption, and we are wanting a home for this fine five-year-old boy.

We are glad so many of our friends are praying for the work of the Lord among the unfortunate children of the city.

Sept. 23, 1932. Chris E. Miller.

Portland, Ore.

(733 Savier St.)

Dear Herald Readers, Greetings:—We feel to praise our heavenly Father for His rich blessings to us at this place. Although the clouds hover over us at times, they after all prove to have a silver lining.

On Sept. 4 Sister Rhea Yoder, who faithfully labored with us for the past five years, left this place to be with her parents at Goshen, Ind. We will miss her here, but we trust that the Lord will use her richly for His cause while she is at home for the winter.

We are glad to note the increased interest taken in our church services on the part of the city people in this section. A goodly number have been attending quite regularly both morning and evening sessions.

Many of the people in this section have little or no employment and consequently need help in a material way. The Lord has been richly supplying means by which we may help many of these with food and clothing. We trust that He will continue to supply as the needs demand.

We earnestly desire your prayers that we as workers at this place may be used as the Master sees best for His cause and kingdom.

Sept. 24, 1932. Viola Wenger.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—Since our last correspondence we were privileged to have with us in our regular services Bro. Daniel Kauffman of Scottdale, Pa., on Aug. 28. Bro. O. N. Johns, our bishop, was with us at the same time and received by water baptism one of our Sunday school boys. He comes out of a home that needs Christ. Will you pray that he might be the means of leading others to Christ? On Sunday evening, Sept. 4, the Walnut Creek Y. P. B. M. gave us an interesting program, after which Bro. Alvin Miller preached for us.

On Sunday morning, Sept. 11, Bro. D. J. Johns, of Goshen, Ind., preached for us. We were glad for the visits of these brethren. We invite others to visit with us.

We are looking forward to revival meetings some time this fall. The dates have not been definitely set. Bro. O. N. Johns is to be the evangelist. We invite your ardent prayers that we may have a revival, not only in name, but in Spirit and in power, that souls who are cold and indifferent, even though members in the Church, may be aroused, and that all of us may know Him better.

Time after time people tell us how much they appreciate receiving "The Way." We have been distributing five hundred monthly from house to house. We would be very glad to distribute another five hundred monthly, but this would mean that we need twenty-five dollars each year for the purpose. We feel that this would be a very good investment. If the Lord lays upon the heart of any of the readers, to send in money for this purpose, or to have your Sunday school class to contribute for this work, will you obey Him and

send the money to us for this purpose? Eternity alone will reveal what these silent messengers do in the homes. They enter many homes which we never visit.

We acknowledge, with thanks, provisions and clothing received from the following during the month of August:

Provisions

Mrs. Elam Horst	$ .66
A sister	.25
Mrs. Troyer, Canton Cong.	.30
Mrs. Milnes, Canton Cong.	.53
Leidy Fulmer, Blooming Glen, Pa. Cong.	.80
Wm. A. Moyer, Blooming Glen Cong.	1.65
Robert Nase, Blooming Glen Cong.	.40
Landes' Family, Skippack, Pa., Cong.	.95
Martin Eschleman, Martin's Cong., Ohio	1.46
Byron Smucker, Beech Cong., Ohio	1.00
Mrs. Allen, Canton Cong.	.40
Christian King, Beech Cong. Ohio	.50
Friends, Beech Cong. Ohio	3.20
Friends, Canton Cong.	1.75
Becher's Dairy, Beech Cong. Ohio	4.65
Mrs. Duncan, Canton Cong.	.25
Minnie Campbell, Canton Cong.	.15
Total	$18.90

Clothing

Oak Grove S. C. Ohio	$6.93
Friends, Dalton, Ohio	7.50
Total	$14.43

Sept. 24, 1932. Wm. G. Detweiler, Supt.

Iowa City, Iowa

(609 Riverside Drive)

Dear Herald Readers, Greeting:—Revival meetings closed Sept. 20 with good results, Bro. J. S. Neuhouser allowing himself to be used as the Lord led. Four souls accepted Christ as their Saviour, four more achieved victory over hindrances in their lives. Another encouraging feature was that a large percent of the attendants were strangers to the Mennonite faith. May the Lord lead them to see His blessed will concerning them.

Bro. Ormand Hobbs and wife were with us to help in these meetings in visitation work and prayer. Their home is at Ft. Wayne Mission.

There are many who need help in the way of food, clothes, and fuel, and no work to be had to help along. Today a man of fifty-four years came for instruction as to what the Mennonite Church would ask of him if he would unite with us. May our heavenly Father supply according to His will and purpose, is our prayer.

Pray for us.

Sept. 24, 1932. The Workers.

Altoona, Pa.

(2504 Fourth Ave.)

We praise the Lord for what He has done for us. The evangelistic services closed on Sunday evening, Sept. 25, at this place. Meetings were in charge of Bro. B. B. King of Harrisonburg, Va. There were 16 public confessions and a number of consecrations. Services well attended.

Sister Nissley and myself are called to Mount Joy on account of the serious illness of my sister, Mrs. Anna Nissley Stehman.

Sept. 26, 1932. J. M. Nissley.

NEWS LETTER FROM SOUTH AMERICA

(Aug. 24)

Dear Herald Readers:—It is a great joy to be able to say with Isaiah, "Behold God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation." It is still a greater joy to guide others to the "wells of salvation" where they can receive eternal life through Jesus Christ.

The first baptismal service was held in Moctezuma on August 17th, when fourteen were received into Church fellowship, twelve by water baptism, and two on confession, thus establishing a new congregation in the Argentine. Bro. Hershey came from T. Lauquen by train, accompanying the writer and wife from Casares to Moctezuma by auto. This new group of believers are very happy in their Saviour, and are enthusiastic to help others to find the true way of salvation. One man who had received instruction preparatory to baptism, but was not baptized, because he was not sure whether he was ready to leave all and follow Christ, has since given a ringing testimony of his victory and of his determination to go all the way with Christ and be baptized in the first opportunity. He also accompanied us to Smith, where he gave a stirring testimony before his former companions in sin. Pray for him. There are several more who have made confession and are under instruction for a later baptism. The new members in Moctezuma have a Bible study and prayer meeting among themselves every Sunday afternoon. We are very glad to see their desire to spend the Lord's day in this way, as we are not able to go there on Sunday. We visit the town every Wednesday.

We are pleased to see evidence of an awakening in Carlos Casares. A number who had fallen into gross sin, and others who were following afar off, have manifested a desire to come back, surrendering themselves anew to God. We ask your prayers, that this may be the beginning of a great revival. We realize that all true revivals must begin with the household of God. All our stations are desiring and praying for a revival.

From America we have the news that Bro. Snyder's are now settled in their new work. The attendance is good, even though the congregation was without services for a few weeks, between the time that Bro. Rutt's left and the time that Bro. Snyder's arrived. Bro. Snyder had been sick for a few days, but was better and able to visit the out-stations of Cuenca and Meridiano Quinto.

The missionaries in Trenque Lauquen have been quite busy lately. Cheaper living quarters have been secured for the boys of the Orphanage, as it was necessary to have the boys and girls separate, and the girls of the Orphanage are now being taken care of at the Mission home. Moving the Orphanage was not a small chore. We hope that it will be possible, ere long, to have a permanent home for this institution, as the present arrangement is not satisfactory.

Continue to remember the South American work in prayer.

In the Master's name,
W. G. Lauver.

SUPPORTING GOD'S MISSIONARIES

By Salome Unzicker

For the Gospel Herald.

A missionary is one sent to perform an errand or business. Our Christian missionaries are spreading the Gospel, or glad tidings of great joy, they are about their Father's business, doing God's specific work, and giving their all—time, talents, strength, their lives—to His work.

Did the call, "Go ye into all the world," and "teach all nations," come only to them or to us as well? Then follows the promise: "and, lo, I am with you alway, even to the end of the world."

Blessed promise. We must do our part if we want to share the promise. We cannot all go to some mission station, or tell the glad tidings to those in heathen darkness, but we all received the same call. What are we going to do about it? Dare we do any less than they are doing? We must lay our all upon the altar of God's service.

"The earth is the Lord's and the fulness thereof." Everything is rightfully His. What are we doing with the talents God gave us to work with till He comes again? Are we gaining other talents whereby we may glorify Him and return to Him what is rightfully His? or do we dig them in the earth of our selfish hearts and consume them upon our own lusts?

At the time when God gave the law to the Israelites He told them just what they must give to the Lord's work. They were under the law, but we are under grace, under the dictation of the Holy Spirit to every individual who receives Him. So now we must surrender to His will, and if we do we will have the love of God with-

(Continued on page 571)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

MY SAVIOR CARES

When friends all fail and foes unite
We can to Jesus flee,
And there lean hard upon His breast;
I know He cares for me.

He cares for me, He cares for me,
I know He cares for me;
And by the nail prints' wounds I see
That Jesus cares for me.

Oh what a blessing 'tis to know
That there's a place where we can go;
A place where we can safely hide
When tempests rise on every side.

And when our work on earth is done,
He'll come and take us home—
Where we shall see Him face to face,
And sing around the throne.

—Sel. by a sister.

WHAT HAVE I DONE?

Is the question that is often asked in the sick room. Pain seems to have been an ancient experience according to Bible records. It seems to accompany nearly all physical infirmities. Some sicknesses are an immediate result of sin, while at other times death is the final result of transgression.

The disciples raise the question, "Who did sin?" The answer was that no one sinned, but that the name of God might be glorified. Dear suffering one do not stop with the thought that your suffering is the result of your's or someone else's sin. If it is, repent of it and confess your sin, and then go on with redemption through the blood of Christ. Be happy in the Lord by being free from the past, having a bright hope for heaven, and the weight of doubt and guilt must disappear. H.

THE KIND SHEPHERD

(Psa. 23:4, 5)

By Lottie Snyder

For the Gospel Herald.

I think we can learn a great lesson from the 23rd Psalm. The rod or our heavenly Shepherd is Scripture. With Jesus by our side we can tell the enemy to get behind us every time he throws these things in our path. "Search the scriptures; for in them ye think ye have eternal life" (Jno. 5:39). The staff of our Shepherd is the witness of the Spirit within that we are His. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17). When this thought grips our soul we can smile in the darkest valley and be calm in the deepest night. O how the Scripture and the witness of the Spirit can comfort us. But let us ever remember that we cannot take any of our earthly things along to heaven. All our earthly possessions will be left here. So whatever we are called to go through, let us be content.

"What matters where on earth we dwell?
On mountain top, or in the dell,
A cottage, or a mansion fair,
Where Jesus is, 'tis Heaven there."

"Thou preparest a table before me in the presence of mine enemies." At this point we believe that David stumbled more than at any other place in the Psalms, for they almost invariably say that here David thinks of himself as a refugee fleeing from his enemies and harbored and fed by God. This is what the shepherds used to do for those who were fleeing from enemies. David, however, still thinks of himself as a sheep of the shepherd and not as a guest in a tent.

Whenever the shepherd came to a patch of pasture that looked almost too good to be safe, he then expected it to be dangerous, and went ahead to see why no one was there yet. This is a good lesson for us to learn to-day. By walking to and fro the shepherd could tell if it was dangerous or not, then he prepared a table for his sheep in the presence of his enemies. How beautifully this describes God working for us in the presence of our enemies. The earth is filled with thousands of people. Our bodies are of the earth earthly, and yet God has so wonderfully put these houses of ours together that we can live in them while here on earth.

But yet in all the midst of our dangers our heavenly Father not only makes possible for us to live but gives us a feast of strength that for years increases while we eat. "The works of the Lord are great" (Psa. 111:2). Of course this wonderful provision for the body is only an illustration of God's more wonderful provision for the soul. It too has dangers more deadly than the dangers of the body. But may we ask God to let the guardian angel watch over us and keep us in the hollow of His hand. "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psa. 91:11) because He prepares a table before us in the presence of our enemies.

"Thou anointest my head with oil; my cup runneth over." When the long day was over and the shepherd stood at the entrance to the sheep-fold, he not only touched each sheep as it entered but he usually gave them some kind of greeting. I so often think of the lamb that was caught there in the bushes when Abraham was going to offer up his only son, Isaac. But the kind shepherd, as they hopped past him, the unfortunate one who came in torn and bleeding, would greet them most tenderly, saying, "Poor lamb got in the thorns to-day," or "Some poor little boy may have fallen on a rock," but with the tenderness of a mother he would pour some oil in their wounds, or some cedar tar from the shepherd's horn, and start it to heal. The shepherd is good to us.

Many a one comes to us to have some wounds fixed up. But coming in the midst of the young lamb and the bruised and cut, often comes some poor old sheep with nothing wrong whatever, except the sheer old age. As it comes trudging along in the midst of the crowd with its poor tired eyes looking up at the shepherd to care for him, at once the shepherd takes a dash of oil and rubs it over the part which was hurt. Following this anointing of the head of the old sheep with oil, the shepherd immediately dips his cup in the water trough close by the gate and brings it running over to the worn out sheep's mouth.

Now you can see here what David was thinking of when he said "Thou anointest my head with oil; my cup runneth over." He was thinking of the shepherd's tender welcome at the end of the journey. That is the part of the journey that was rough and hard. Then is when the joints ache, our limbs tremble, and oh how our hearts beat! How we need the tender shepherd! Those days may seem dark and dreary, but the Lord knows best. What would we do if it would not be for God's Word with its comfort and consolation!

Ah, how sweet must be the anointing and the overflowing cup at the end of our heavenward journey, to such that He is near, to all who are weary of the journey, the heart-sick and lonely! No wonder the poet says, Sometimes I grow homesick for heaven.

Lititz, Pa.

IN HIS HAND

All thy future life is hidden,
Safely hidden in His hand
Who can turn the hearts of nations,
Weal and woe alike command.
Doubt not, then, His tender mercy,
Only seek His will and way;
Thou shalt find His grace sufficient
For the burdens of to-day.

—Annie E. Woodcock.

SUNDAY SCHOOL LESSON

Lesson for Oct. 16, 1932—Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16

THE HOME AND THE COMING GENERATION

Golden Text.—Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Introductory.—This lesson is closely akin to the one that just precedes it. Both pertain to the devotional life in the home, the difference being in that while the former lesson deals with the individual Christian life in the home this lesson throws light upon what the influence of Christian life in the home has upon succeeding generations.

Abraham an Exemplary Father (Gen. 18:17-19).—The first thought that we get from this incident was Abraham's nearness to God. Lot and his family were more vitally interested in what was about to occur than was Abraham, yet it was to Abraham rather than to Lot that the Lord came to reveal what was about to befall Sodom. Why? God knew that Abraham was burdened for the welfare of man, especially his own family and posterity, while Lot was so absorbed in what was going on about him that the Lord chose Abraham as the one to whom He should reveal the terrible calamity that was just ahead for the wicked city of Sodom. If you would enter into the confidence of God's grace and leadership, live near to Him. Abraham was near to God, hence the revelations. This is what the Lord said of Abraham: "Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

We can not all be Abrahams in the sense of being founders of great nations of people; but we may all be like him in this that we can be faithful to our trust, give a good account of our stewardship, teach faithfully those whom God has entrusted to our care, and thus stand in line with God's blessings upon us and our families and our people.

Home Teachings (Deut. 6:4-6).—Notice the three key-words: **"Hear . . . love . . . teach,"**—hear the Lord, love the Lord and cherish His Word by keeping it in your heart, and teach it diligently to your children. Do these things, and the divine blessings spoken of in the preceding paragraph will be yours.

It is interesting to note the diligence and the persistence with which we are to teach the Word of God to our children: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Evidently Timothy was instructed in this way, for Paul commended him that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." How many homes can you call to mind where this kind of diligence was practiced in teaching children the way of the Lord where the children were lost to God and the Church?

Jesus Blessing Little Children (Mark 10:13-16).—On a certain occasion, when mothers brought their children to Jesus that He might lay His hands on them and bless them, the disciples rebuked the mothers for this, evidently considering that Jesus had so many other things to see after that were so much more important than fooling with children that the mothers ought to have known better than to interrupt Him in these important matters.

But Jesus did not share their views in this. On the other hand, He was much displeased with them, reminding them that "of such is the kingdom of God." He said further: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." So saying, "He took them up in his arms, put his hands upon them, and blessed them."

We are not to understand that Christ's displeasure over the action of His disciples implied that they were indifferent to the well-being of those children. They simply did not understand what was involved. Children will not always remain c h i l d r e n. Mighty men like Abraham, Moses, Samuel, Paul, and even Jesus Himself were once in helpless infancy. But as years rolled around they became men. What kind of men and women your children will become depends largely upon whether you bring them up "in the way they should go." "Of such is the kingdom of God." "Bring them up in the nurture and admonition of the Lord," and they will not only not forsake this path in their old days, but they will become valiant soldiers of the cross, helping to win others for the Kingdom. One of our greatest opportunities in life is that of helping to start our children aright. And the time to begin this child-training is "an hundred years before they are born."

—K.

Bible Meeting Topic

III. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 15

Topic for October 16

MOTTO

"Abide in me, and I in you."

OUTLINE STUDY

I. The True Vine.
1. Under the husbandry of the Father.—15:1, 2.
2. The disciples are the branches.—15:3-6.
3. The union applied.—15:7-17.

II. The Union of Suffering.
1. Hatred of the world against Christ first.—15:18, 19.
2. The servant not greater than his lord.—15:20, 21.

III. The Guilt of Rejecting.
1. They knew better.—15:22.
2. Hatred of Christ is hatred of the Father.—15:23, 24.
3. Their hatred was causeless.—15:25.

IV. The Comforter Will Testify.
1. To the disciples.—15:26.
2. Through the disciples.—15:27.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. The True Vine:
   a. Who Planted and Tends It?
   b. How Does It Become Fruitful?
   c. How We Become Fruitful.
2. Friendship with Jesus:
   a. Keeping His Commands.
   b. Knowing His Business.
   c. Bearing Joys and Sorrows Together.

For Seniors.
1. The Vital Union of Christ and the Believer.
2. How the Union Is Preserved. When Severed?
3. Reproaches with Christ and the Father.
4. The Spirit's Help.

PERSONAL THOUGHT

Have we entered into the fellowship of Jesus? Are we living in that fellowship so that we are of use in His cause?

SEED THOUGHTS

Saviour, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.
Every day, every hour,
Let me feel Thy cleansing power;
May Thy tender love to me
Bind me closer, closer, Lord, to Thee.

—Fanny J. Crosby.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love
Loves me so faithfully,
I could not live apart from Him,
I long to feel Him nigh,
And so we dwell together
My Lord and I.—Selected.

I have an ever present Friend,
Who loves and cares for me;
And He is always kind and true;
How can I faithless be?—J. J. B.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, OCTOBER 6, 1932

Field Notes

Change of Address.—Bro. and Sister E. V. Snyder, from Trenque Lauquen, F. C. O., Argentina, to America, F. C. O., Argentina, South America.

Bro. E. W. Kulp of Bally, Pa., will preach at the Denver, Pa., Church on Sunday evening, Oct. 16, which is the regular time of service at that place. M.

Revival meetings were appointed to begin at the Ephrata, Pa., Mennonite Church on Sunday evening, Oct. 2, with Bro. J. W. Hess of Akron, Pa., in charge. M.

A singing class has been started at Cocalico mission station, Lancaster Co., Pa., with 65 members, in charge of Bro. John Wissler. Everybody invited to attend. M.

Among the worshipers at the Scottdale Mennonite Church on Sunday, Sept. 25, were Bro. Homer Livengood and family of Springs, Pa. They were here as guests of Bro. Harry Maust and family.

Revival meetings will begin, D. V., at the Indiantown Mennonite Church four miles north of Ephrata, Pa., on Monday evening, Oct. 17, with Bro. Elias Kulp of Bally, Pa., in charge. Pray for the meetings. M.

Good interest is reported from the series of meetings now being held in Bethel Church near Wadsworth, Ohio, under the leadership of Bro. B. B. King. Bro. King expects to assist the brotherhood at West Liberty, Ohio, Oct. 12 to Nov. 2, holding meetings in the three Mennonite churches in that community.

The Lord willing Oct. 9 has been appointed for the beginning of a series of meetings to be held at Bosslers church Lancaster Co., Pa., in charge of Bishop Henry E. Lutz.

The prayers of God's people are solicited.—G.

Owing to the South American Mission Report, a number of interesting articles are crowded out of this week's Mission Supplement and will be held over until November. Special attention is called to the article in this issue by Bro. G. J. Lapp of India.—R.

A brother writes us from New Dundee, Ont., "A series of meetings is planned in the Blenheim congregation, with Bro. Jesse B. Martin as evangelist. The meetings will begin Oct. 2 and close with an all-day Sunday school meeting on Thanksgiving day, Oct. 10."

A brother from Harrisonburg, Va., writes us under date of Sept. 27: "Brethren Lewis P. Showalter and Jno. L. Stauffer expect to spend Sunday, Oct. 2, with the brotherhood at Concord and Knoxville, Tenn. Bro. Irvin Lehman will hold meetings here Oct. 19-30."

The brotherhood at Pinto, Md., has arranged for a Christian workers' meeting, to be held Oct. 8 and 9. Besides local talent, there appear on the program the names of Brethren M. B. Miller and Roy Otto of the Springs, Pa., community and Bro. S. G. Shetler of Johnstown, Pa.

A communion service was held with the Midway congregation near Columbiana, Ohio, on Sunday, Sept. 25, with the home bishop, Bro. A. J. Steiner, in charge. A series of meetings is to be held at the same place early in November with Bro. S. C. Yoder of Goshen, Ind., as evangelist. D.

Bro. Jacob Buckwalter and wife of Philadelphia, Pa., spent the greater part of a day last week with friends at Scottdale. They were returning from an extended visit among friends and relatives in Missouri and other points west. They left early on Saturday morning for their home.

Bro. E. E. Zuercher of Nampa, Idaho, who has recently been bereft of his life companion, requests us to express for him and his family a feeling of appreciation for the many letters of condolence and good will sent them since the wife and mother in the home was called to her eternal reward.

Ontario Mennonite Bible School.—We are in possession of a descriptive circular of this institution, open from Jan. 2 to March 30, 1933. So far the school has had a steady growth in enrollment and length of terms, and we trust also in efficiency of work done. See announcement on last page.

An ordination service was held at the Stahl Church near Johnstown, Pa., Sunday afternoon, Sept. 25. Four brethren were in the lot for the ministry, which fell on Bro. Sanford Shetler. May the Lord bless our young brother in his responsible calling, and make him a blessing to his home congregation and wherever he may be called to serve.

For some time a singing class has been conducted at the Conestoga Church near Morgantown, Pa. The closing exercises are announced for Sunday afternoon, Oct. 9. A number of selections will be sung from the text book, Standard Music Reader, the rest of the time devoted to singing old-time hymns with several selections from the German. Everybody invited to attend. W.

Bro. D. S. Krady was ordained by lot, from a class of six brethren, to the ministry at Lancaster, Pa., on Sunday afternoon, Sept. 25, and Bro. Jacob Miller was ordained a deacon. Bro. Krady had for a number of years been superintendent of Vine Street Mission which he now serves as its minister. May God's richest blessings attend the labors of our brethren who are called to responsible positions in the Church.

As seen in the correspondence from Waynesboro, Va., Bro. Joseph R. Driver has been ordained a bishop to assist our aged bishop in that district, Bro. A. P. Heatwole. May the grace of God continue to abide upon the work in the Springdale congregation, spare our aged bishop at that place for many years of effective service and use our younger bishop brother in the important and responsible position to which he has been called.

Correspondence

Schellsburg, Pa.

Dear Herald Readers:—On Sept. 18 we had with us Bro. Isaac Metzler, wife, and family of Martinsburg, Pa. We had Sunday school, followed by a sermon by Bro. Metzler. At that time one sister was received into the Church by water baptism. In the evening at 7:45 Bro. Replogle had a blackboard lecture about the value of prayer. Every one present was interested in the topic. We have been having very good attendance at all our services, for which we can praise God.

Pray that the good work may still continue.

Sept. 18, 1932. Ruth N. Grine.

Hubbard, Oregon
(Hopewell)

Dear Herald Readers, Greeting in Jesus' name who became poor for our sakes that we might enjoy the riches of heaven. We have much to be thankful for both naturally and spiritually. We have been blessed with an abundant crop of fruit this year.

On Sat. Sept. 24 was held our 85th quarterly Mission Meeting which was a never-to-be-forgotten one by many who attended because it is a rare occasion here in the West to have in our midst two foreign missionaries, Sisters Minnie Kanagy and Ada Hartzler. Sister Hartzler conducted the children's meeting and Sister Kanagy gave a talk on "Why Choose the Life of a Missionary," in the afternoon. In the evening Sister Kanagy gave a talk on "My Work Among the Girls of India" and Sister Hartzler gave a talk along the medical line.

We indeed enjoyed their visit and wish it were possible that more of our foreign missionaries could stop with us.

Matt. 9:37, 38, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," so please remember the work at this place.

Sept. 26, 1932. Cora Bond.

Kenmare, N. Dak.

Dear Herald Readers, Greetings:—On Sunday, Sept. 11, our bishop, Bro. E. G. Hochstetler was with us, and received into church fellowship ten precious souls by water baptism, one of the class not present on account of sickness. Most of them were young and responded to their first call. May we pray for them that they might be true to the promises which they have made. We are eagerly looking forward to our communion services. We expect Bro. Hochstetler to be with us again in the near future. We crave an interest in the prayers of God's children.

Sept. 26, 1932. Stella Lehman.

Waynesboro, Va.
(Springdale congregation)

Greeting to all Herald Readers:—Sept. 17, in the afternoon, we had counsel and instruction meeting at the Springdale Church. There were more present than at former times. I hope all can say that they were glad to be there. Peace was expressed and a desire to commune, which gives joy to all true believers, and, above all, God is well pleased when His believing children walk in peace, and are all united as one body in Him and Jesus Christ the Head.

Announcement was made that day that on Friday, the 23rd, there would be an all day service to ordain a bishop to assist our senior bishop who felt he needed help. The first meeting was at ten o'clock. The following bishops had charge of the work: Bro. Denton Martin of Smithsburg, Md., opened the meeting. Then the brethren, Lewis Shank and A. P. Heatwole, spoke on the qualifications of a bishop, after which the votes were taken. Three brethren were chosen—Amos H. Showalter, Etter F. Heatwole, and Joseph R. Driver. At 2 P. M. we met again for casting of lots and ordination. Bro. David Garber ably addressed us as to the bishop's duty to the Church, and the duty of the Church to her overseers. Bro. S. H. Rhodes followed with a few appropriate remarks. Then the books were placed and chosen, the lot falling on Bro. Joseph Driver. May the Church in general pray for him that he may fill his place to God's glory, and for the best advancement of the Church. The Spirit was showered upon us with great power, and the good Lord also saw fit to send us the best showers of rain that day that we have had for nearly three months. Praise be to Him for all blessings.

Communion meetings are as follows: Valley View, Oct. 2; Springdale, Oct. 16; Mt. View and Hildabrands, Oct. 23.

We invite all who can to be with us.

Sept. 26, 1932. Maggie M. Driver.

Parnell, Ia.
(West Union congregation)

Greeting:—On Sept. 4 Bro. Joe Lehman of Lewis Co., N. Y., favored us with a helpful Gospel message. Among others who worshiped with us of like precious faith were the Brethren Joe Gundeon, William Wertz, George Swartzendruber, and Joe Mast, with their families from Pigeon, Mich. Sister J. Gundeon of Wellman, Ia., accompanied the party to their home to be with them for an indefinite time.

On Sept. 4 four of our brethren rendered a song service at the state prison, while Bro. Culp and Bro. Hubbs preached the Word to a large audience.

Bro. Claud Culp closed a two-weeks series of meetings Sept. 25 with 8 public confessions. Well might we express the sentiment of the entire body of believers with ourselves that we were all drawn just a little closer to the Lord, and others may feel like the weeping prophet: "Oh that my head were waters and mine eyes a fountain of tears; that I might weep day and night for the slain of the daughter of my people!"

The harvest is past and the summer ended, and yet so many are not saved. The Word was fearlessly and forcibly spoken without fear or favor of man, and perhaps the admonition given to Ezekiel by our Lord weighed heavily upon our brother as he brought the messages. May the Lord favor our brother with bodily strength and souls for his hire, is our wish and prayer.

Sept. 26, 1932. C. J. G.

Brutus, Mich.

Dear Herald Readers:—"The Lord hath done great things for us whereof we are glad." Words fail to express the joy of fellowship we had over Sept. 4. The Executive Committee of Indiana-Michigan Conference was with us. On Friday, Sept. 2, Bro. O. S. Hostetler spoke on Matt. 5:20 and we had counsel meeting preparatory to communion. Then on Saturday evening Bro. J. K. Bixler spoke on the qualifications of a deacon and votes were taken for that office. On Sunday afternoon Bro. Albert Wise of Midland had the opening and Bro. Ray Yoder brought to us the communion sermon. He spoke on the "Preciousness of the Blood of Christ." I Pet. 1:18, 19. How indispensable, pure, it is and purges, unites, and secures us. We rejoiced that nearly all the members partook of the communion.

We also had baptismal services. A young sister was received and two were received from another church. May you remember these, that they may be true and their lives an honor and glory to Christ. Bro. D. D. Troyer, our bishop, had charge.

On Sunday evening we had our ordination service. Bro. Ira Johns brought the message. Bro. Jeremiah Eby was ordained. We pray that God may have His way and the Church may be edified, and that it may bring honor and glory to Christ.

That same Sunday we had with us Bro. Charles Babcock and family, Bro. John Brubaker, Bro. and Sister Albert Wise, son, and Selina Ropp, all of Midland, Mich.

On Sept. 25 Bro. and Sister Elmer Nusbaum of Middlebury, Ind., were with us. We are glad for your visits and fellowship with us. It is an encouragement to us. May God bless the brethren's labors among us. We invite you and others back again. We crave an interest in your prayers in behalf of the work here.

Sept. 26, 1932. Angeline Tyson.

Johnstown, Pa.
(Stahl congregation)

On Sept. 7, Bro. Howard Stevanus of Canada stopped with us and preached a very practical and interesting sermon at our church. He with his family was on his return trip from his former home at Springs, Pa.

Our revival meetings will begin on Oct. 18 with Bro. O. N. Johns, Canton, O., in charge. We are anxiously looking forward for spiritual blessings.

On Sunday afternoon, Sept. 18, the six churches of the Johnstown District met at the Stahl Church to cast

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Miscellaneous

NO DISAPPOINTMENT IN HEAVEN

There's no disappointment in heaven,
No weariness, sorrow, or pain;
No hearts that are bleeding and broken,
No song with a minor refrain;
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

We'll never pay rent for our mansion,
The taxes will never come due;
Our garments will never grow threadbare,
But always be fadeless and new;
We'll never be hungry or thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children will share.

There ne'er will be crepe on the doorknob;
No funeral train in the sky;
No graves on the hillside of glory,
For there we shall never more die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

I'm bound for that beautiful city,
My Lord has prepared for His own;
Where all the redeemed of all ages
Sing "Glory" around the white throne;
Sometimes I grow homesick for heaven,
And the glories I there shall behold;
What a joy that will be when my Savior I see,
In that beautiful city of gold!

—Sel. by a sister.

HOW TO BECOME ESTABLISHED

By Artie Bontrager

For the Gospel Herald.

David, in the 119th Psalm, shows us clearly how he became established: "Thy word have I hid in mine heart, that I might not sin against Thee; I will delight myself in Thy statutes, I will not forget Thy word; Open Thou mine eyes that I may behold wondrous things out of Thy law; Give me understanding, and I shall keep Thy law, yea I shall observe it with my whole heart; Thy word is a lamp unto my feet and a light unto my pathway; and, O how love I Thy law! it is my meditation all the day."

If we can truthfully say with David that we have hidden God's Word in our hearts to help us or keep us from sinning against God and our fellowmen, then our very lives will show that we also delight in His statutes. David prayed for understanding. It is very needful that we have more understanding, and also that our eyes may be opened that we may see the wondrous things contained in God's law. Can we truthfully say, "O how love I Thy law," and "It is my meditation all the day?" Have we ever been so absorbed in God's Word that we forgot our work, for the time being, and took our Bibles to locate some topic or portion of God's Word and to commit it to memory or to study it, that we might receive more light? I believe that there is no better time to become established than to do it while at work; whether it be washing dishes, following the plow, or whatever the work may be. When we hear that "still, small voice" speak, we should drop our work long enough to find that certain portion and just let God speak; and then if it isn't quite plain, pray for understanding. I am sure we will receive it, and I am also sure that we will not miss a moment of time, but the work will continue smoother than before. Last and best of all we will have gained treasures that shall never be taken from us. There is no greater satisfaction than to know that we are on speaking terms with God; it is worth more than all the friendships we can gain while here on this earth.

Paul admonished Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Can we expect to be rooted and grounded, or established, in the Word of the Lord without studying? Or how can we know His word or His will concerning us? Or how will we be able to give it to others unless we study? We so often hear the excuse: We haven't time; it is true, this is a busy world, everyone seems to be in a hurry; but what is all the hurry about? Is it fame, pleasure, riches, or the King's business? I fear the last is the least thought of and the only thing that requires haste. Let us take time each day to study a portion of God's Word that "the man of God may be throughly furnished unto all good works."

The question may be asked, "Can another person help us to become established?" This can be answered, "Yes, and No." It is true that each individual must work out his or her own salvation, but we can also acquire much help from others: our parents, our Sunday school teachers, and our ministers can in a large measure help us; however the old saying is "You can lead a horse to water, but you can not make him drink," which can truly be applied in this case. Our parents can teach, instruct, guide, and pray for us; but they cannot establish us in the Word unless we become willing to be led and taught. Should others seek to know the answers to some vital questions, I believe we can often be a help to them by answering their questions, and, at the same time, we become stronger ourselves.

Another way in which we may become more thoroughly established is through discouragements, chastisements, or, we might call them, "blessings in disguise." In Heb. 12:11 Paul says, "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This, I believe, has been the experience of every child of God when discouragements come, or thick clouds confront us that we cannot see our way; it is then that we go in secret to the One who understands and there pour out our hearts to Him "who knows the very thoughts and intents of the heart;" it is then, and then only, as we gain the victory, that we can look up and thank Him for the chastening or "blessing in disguise."

We can never expect to have the "mountain-top" experience with the Lord unless we are first willing to go down in the valley with Him. It is down in the valley that most saints have become established; it is there we learn to be humble, forgiving, loving, faithful, believing, prayerful; and not until we meet these conditions will we be of use to Him on the mountain.

It is only through the grace of God that we are what we are, and only through His Love can we have sufficient wisdom to understand His Word and to be established therein.

Midland, Mich.

BIRTHDAY REFLECTIONS

By Lawrence Keister

For the Gospel Herald.

Seventy-six years old—yes, I am seventy-six to-day, and in the course of nature I must be near the end of life; but when I come to think, life has only one end and that is the beginning.

Seventy-six years of life, and life for me has meant separation and seclusion as well as society and publicity, but in both there has been one unbroken companionship, namely, that of the Holy Spirit.

Since my conversion at the age of fourteen I have known Christ as my Savior and Lord, and have found Him the same in my life as He is in my Bible. When I used the Bible as the Word of God it dissolved my doubts, ministered comfort, furnished spiritual sustenance, and became the sword of the Spirit—all of this and more.

Divine Providence proved to be more real and much wiser than I anticipated, having a grip that never failed and a reach that never fell short.

Nature made her perpetual appeal, in the lily and the landscape, the mountains and the clouds, the star-lit sky and man who is deemed worthy of this magnificent ministry.

Time and place were always in the account and human aims and honors, but after all what are these in the estimation of a Christian who always has a hymn in his heart?

The fellowship of saintly spirits—would that it were the privilege of every man—once enjoyed, who could forget it or fail to see that it is the beginning of our heavenly citizenship?

As to the outlook, I must say I have had all I needed; outlook and opportunity, and the sense of things beyond my present attainments or over comprehension.

My years have taught me that God's love dips deep; deeper than my sin and sorrow, and easily rises above my aims and aspirations.

Through years of praying I have found the words of Jesus, "Ask and ye shall receive," full of truth, and the words of Paul, "Pray without ceasing," full of wisdom, for prayer is a life process like breathing or the beating of the heart.

I have discovered, too, that prayer is more refining and refreshing than social functions, more interesting and cultural than foreign travel, more basal and beneficial than a course in psychology or ethics.

I can see now that God used adversity and injury and opposition to enlarge and enrich my life, and I am sure He alone could attain such ends by such means.

Truth became more lovely as I learned to know it by receiving it and living it and teaching it, and as I discovered how closely it was related to my own happiness.

Riches and houses have been overrated—they can curse as well as bless, and both will be injurious and disappointing unless they are under control of a good character.

My life has been worth living in-so-far as it has been the life God intended it to be.

When I looked upon death it appeared to be a blessing in disguise when it came by divine appointment and when it revealed an open gate.

Age has dimmed my eye, but not my ability to "see Him who is invisible;" dulled my ear, but not my ability to appreciate the Master's words, "because I live ye shall live also."

With Paul I can say, "Now abideth faith, hope, love," and I can say it with the assurance that these three will stay with me as long as I prize their company.

I am interested in heaven where my heart and treasure are, and since my name is already written there I expect to be there by and by, present in person, by my own choice, by the invitation of Christ, and by the grace of God.

The clock still ticks for me and nature makes room, but after I have received my spiritual body, which my present life plainly foreshadows, I will no longer need things temporal, but will see as I am seen, know as I am known, and live like angels in the presence of God.

Scottdale, Pa.

We must have expansion. A hold-your-own policy is not enough.—I. E. Burkhart.

SALOONS

(Continued from page 563)

cent." There is no doubt about it. W. E. Raney, Attorney General of the Dominion of Canada, minces no words when he explains what has happened:

"Vice shows itself in our city with hideousness and insolence. Prostitution in its most shameful form operates and flourishes in Montreal."

Our neighbor of the north warns us there can be no legalized sale of booze without reopening the way for the saloon system. It is bound to appear in one form or another and with it the serious consequences that were disposed of by prohibition and which can be kept away by strict enforcement.—W. C. T. U. Tract.

And It's Getting Worse in Canada

When the liquor trade, (using even some churches and churchmen as their tools), overthrew the prohibition system in Canada, they made loud promises as to the speedy and effective way in which government control would create a new earth.

Here are the facts:

"Between the year 1922 when a government sale system was introduced, and the year 1930 indictable offenses in Canada rose from 15,720 to 23,457, while convictions for drunkenness increased from 25,048 to 35,789.

Violations of Liquor Acts rose from 8,519 in 1922 to 18,132 in 1930.

Reports of the prisons and reformatories of the province of Ontario for the year 1930 must give concern to all good citizens. They show that from 1926 to 1930 murder increased 81 percent; attempted suicide, 625 percent; man-slaughter, 51 percent; crime against persons, 65 percent; crime against property, 85 percent; liquor law violations, 220 percent." And yet there are some Canadian citizens who are actually helping the liquor trade of the world to overthrow the prohibition law in the United States. Don't be fooled, Uncle Sam, government sale is a curse and a degradation.—The "New Outlook" published in Toronto, Canada.

These two articles are not even speaking of what the Book of all books says about the evil of drinking. These admonishings and warnings are to be heeded first. Isa. 28:7 tells us how they erred through wine and strong drink.

Prov. 23:21, "The drunkard shall come to poverty."

Prov. 20:1, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Wine and strong drink *was* raging and deceiving, *is* and *will* be.

—L. Bontrager in "Herold der Wahrheit."

MISSIONARY SUPPORT

(Continued from page 565)

in our hearts that we are willing to give our **all.** Rom. 12:1.

God's mercies will move us to please Him. It is only our "reasonable service." We then as God's children will willingly share our material things with those of our brothers and sisters who are devoting their time to spiritual things.

In I Cor. 13:3 we read: "And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing." If we have that love we will give cheerfully. "God loveth a cheerful giver."

To our foreign missions it is much more convenient to send money and to help our home missionaries with actual things they need. In this day, when money is hard to get, we can send the food or clothing or whatever is needed—and oh the need in our cities at present! It is heart-breaking to see the need for natural food, but it is even more heart-breaking to see the need for spiritual food.

We can help all our missionaries the world over by prayer. They need our prayers. Any true child of God can pray for them if they cannot do anything else. We can reach every missionary in the world by prayer, thus helping, and possibly a few by our material gifts. How far-reaching our prayers are depend upon ourselves; how surrendered we are to God's will, and how sincere and believing we are when we pray. The power of prayer no man can estimate.

If it is our privilege to meet them, let us encourage them. But personally I feel that the little I can do in the Lord's work is so insignificant compared with what they are doing that the encouragement would all come from them to me, nevertheless we must all do what we can, for "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40). The reward is given in Matt. 25:34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May the Lord help us that we may be found ready to say to our King with those in II Sam. 15:15: "Behold, thy servants are ready to do whatsoever my Lord, the king, shall appoint;" also in the missionary hymn be

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will."

Morocco, Ind.

A PROBLEM IN LIFE

Charles Evans is a farmer and a member of a church. Under considerable pressure which had been brought to bear upon him he agreed to give to the Lord one of two calves he was fattening. Some days later he came into the house from his morning chores and said to his wife, "Mary, the Lord's calf died last night." Does Charles Evans differ from thousands of professing Christians who under pressure of hard times permit the poor Lord to have the "dead calf"?—The Mennonite.

CORRESPONDENCE

(Continued from page 569)

votes for the ordination of a minister. On Sunday afternoon, Sept. 25, Bro. W. C. Hershberger preached a very appropriate sermon before the casting of the lot. There were four brethren in the lot and Bro. Sanford G. Shetler was chosen. Bish. James Saylor had charge of the ordination services, assisted by the brethren, L. A. Blough and Alex. Weaver.

Revival meetings are now in progress at the Pleasant Grove Church in Cambria Co., and a number of souls have confessed. Baptismal services will be conducted on Thursday evening, Oct. 6.

Sept. 28, 1932. S. G. Shetler.

Hutchinson, Kans.

Dear Herald Readers, Greetings in Jesus' name:—Just a few lines from "Hutchinson Mission."

We are glad for the interest manifested during the hot season. The attendance and interest were good. Now the weather is cooler we expect to make a special drive for a larger attendance at Sunday school and preaching services, as well as to win souls for Christ.

Bro. C. F. Derstine who was holding meetings at Yoder preached on the theme "Nine Reasons Why the Bible Is True" at the Mission Sunday afternoon. That day we had our record attendance, 218, which filled our house to its capacity.

A number are under conviction and are considering seriously taking the step out of the world into the "fold of Christ."

Bro. Godberry is quite ill and gradually growing weaker, but is happy in Jesus' love. Pray for him.

Bro. Derstine goes to Greensburg, to-day for ten days' meeting. May God bless his efforts.

Our band of workers who come in on Thursday want to thank all who make it possible to relieve the heavy load some are trying to carry through these hard times both naturally and spiritually. May God bless all.

Remember us in your prayers. Yours for the needy in Hutchinson.

Sept. 28, 1932. J. F. Brunk and wife.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Thirty-eighth Annual Ohio Mennonite Sunday School Conference, Held at the Salem Church, near Elida, Ohio, Aug. 23-25, 1932

THEME: "Hope."

TEXT: "He that ploweth should plow in hope" (I Cor. 9:10).

CONFERENCE HYMN: "The Solid Rock."

MODERATOR: Laban Swartzentruber.

The Salem congregation with the help of the Central congregation provided and cared for the material side of the Conference in a very efficient way and extended a most cordial hospitality to the many visitors in attendance. The visitors represented every Sunday school in the conference district and seventeen Sunday schools from other conference districts. The favorable weather, the location of the tent, and the well arranged and comfortable seats added much to the comfort and convenience of the large audience. Many in attendance expressed their appreciation for the splendid work of the moderators, the good order in the tent and on the grounds, the well balanced talks, the challenging messages, the deep devotional spirit, and the practical and spiritual nature of the Conference. The theme of the Conference, "Hope," was peculiarly fitting in these times of material depression. Not only were believers led to a more joyous hope in Christ, but there were those who went home from the Conference rejoicing in a new-found hope, that blessed, purifying hope—"Christ in you, the hope of glory."

TUESDAY EVENING

Song and Prayer Service, conducted by P. L. Frey.
Hope, by Laban Swartzentruber.
I Peter 1:13-25, repeated by Virginia Statler
The Home and the Coming Generation, by Edward F. Zook.
"Christ in you, the hope of Glory," by Oscar Burkholder.
Prayer, by J. M. Shenk.

WEDNESDAY MORNING

Delegates' Meeting.

CONFERENCE SESSION:

Song and Prayer Service, led by C. Z. Yoder.
Exodus 1:1-14, repeated by Marjorie Rohrer.
Appointment of Resolutions Committee as follows: O N. Johns, Ellis Hostetler, Norman Bauman.
Bible Study: Book of Exodus, by Oscar Burkholder.
Reading of Minutes. The minutes of the previous conference were read and approved.
Building Our Sunday Schools Strong for the Present and Future, by Nelson Miller.
Plowing in Hope, by J. D. Graber.
Announcement, by C. B. Shoemaker, representative of the Mennonite Publishing House, concerning his work at the conference.
Prayer, led by D. S. Yoder.

WEDNESDAY AFTERNOON

Children's Meeting in Church, conducted by Mary Statler and Martha Detweiler.
Delegates' Meeting.

CONFERENCE SESSION:

Song and Prayer Service, led by E. O. Hilty.
II Tim. 2:1-16, repeated by Melvin Crylow.
The Marks of a Spiritual Class, by Norman Bauman.
Treasurer's Report. The report was accepted. See below.
Secretary's Report. The report was accepted. See below.
The Sunday School Teacher In and Out of the Sunday School, by A. J. Metzler.
Prayer for Sunday school teachers, led by E. F. Hartzler.
Announcements on behalf of Goshen College, by H. S. Bender.
Appointment of Nominating Committee as follows: P. L. Frey, A. I. Yoder, I. B. Witmer, Eli Troyer, Earl Miller.
Prayer, led by Jacob Good.
Group Meetings: Children's Story Hour, led by Dema Horst; **Parents,** led by Oscar Burkholder; **Sunday School Workers,** led by A. J. Metzler; **Young People,** led by O. O. Miller.

WEDNESDAY EVENING

Meditation Service, conducted by C. F. Derstine.

CONFERENCE SESSION:

Young People's Meeting: Leader, Samuel Swartz.
Rom. 12:1-18.
Prayer, led by Eli Frey.
Theme: "Christian Standards of Life."
Topics (taken from S. S. Lessons for Fourth Quarter, 1932).
The Christian in the Family, by Esther Hershberger.
The Christian and Law Observance, by Homer Mumaw.
The Christian's Use of Leisure, by Gladys Johns.
The Christian's Devotional Life, by James Steiner.
Report of Group Meetings: Parents, Edward F. Zook; **S. S. Workers,** E. O. Hilty; **Young People,** O. N. Johns.
Offering for Expenses, $103.20.
The Present Challenge to the Young People of the Mennonite Church, O. O. Miller.
Prayer, led by Frank Martin.

THURSDAY MORNING

Delegates' Meeting.

CONFERENCE SESSION:

Song and Prayer Service, led by Wesley Hilty.
Mark 1:1-13, repeated by Daniel Zimmerly.
Bible Study: Book of Mark, by Oscar Burkholder.
Missions, The Life and Hope of the Church, by William Detweiler.
Our Missions and Mennonite Refugees in South America, by O. O. Miller.
Missionary Offering, $206.45.
Prayer for the Russian refugees in South America, for our home and foreign missionaries, led by S. E. Allgyer.
Announcements.
Closing Prayer, led by Eli Frey.

THURSDAY AFTERNOON

Delegates' Meeting.

CONFERENCE SESSION:

Song and Prayer Service, led by N. E. Troyer.
Isa. 35:1-10, repeated by Cora Lehman.
India's Hope, by J. D. Graber.
Our Faith and Our Hope, by H. S. Bender.
How Can the Sunday School Help Every Christian to be a Missionary Anywhere and in Every Way in These Perilous Times?

by A. J. Metzler.
Season of Prayer.
Closing Prayer, led by A. J. Metzler.

THURSDAY EVENING

Meditation and Praise Service, led by C. Z. Yoder and Laban Swartzentruber.
Business. Election of Officers and Adoption of Resolutions. (See below.)
Remarks by Secretary.
Expression of appreciation from local people, by Perry Smith.
Remarks: P. L. Frey, Chairman of Executive Committee.
Prayer, led by D. J. Johns.
Eph. 2:10-22, repeated by Richard Yoder.
Our Praying Lord, by J. D. Graber.
A Purifying Hope, by Eldon Merrellat.
Prayer, by Frank Martin.
That Blessed Hope, by Maurice O'Connell.
Invitation Hymn (during which ten responded).
Prayer, led by I. W. Royer and Laban Swartzentruber.
"What Can Wash Away My Sins," sung by audience.
Closing remarks by Moderator.
Song, "God Be With You Till We Meet Again."
Benediction by C. Z. Yoder

SECRETARY'S REPORT

Number of Sunday schools	34
Number meeting every Sunday	30
Number reorganizing at New Year	33
Number of officers	230
Number of teachers	575
Total Enrollment	7957
Average Attendance	5633
Number of:	
Cradle Rolls	5
Beginners' Departments	11
Primary Departments	17
Junior Departments	11
Intermediate Departments	5
Home Departments	2
Pupils under 14 years	2202
Pupils between 14 and 18 years	686
Non-church Members over 12 years	530
Pupils of non-Mennonite Parentage	637
Are your church members in Sunday school?	Not all
Do your Sunday school pupils remain for church services,	Mostly
Number of Teacher Training Classes	5
Number completing the courses	0
Number of Teachers' Meetings	10
Number of Sunday-school Libraries	19
Number of volumes	1632
Number of S. S. taking Missionary offerings	31
Number of S. S. using Investment or Savings Funds	28
Number observing Missionary Day	30
Number of Mission Study Classes	4
Number of Summer Bible Schools	3
Number of Mission Sunday Schools	2
Amount of Offerings for Supplies	$3811.27
Amount of Offerings for Missions	$10946.42
Total	$14757.69
Number of Sunday schools using:	
Words of Cheer	24
Beams of Light	22
Youth's Christian Companion	20
Number of S. S. pupils received into church fellowship	250
Number of Y. P. B. Meetings	30
Number of Y. P. B. M. using topics of our General Committee	29
Number of Junior Meetings	24
How many of your homes have family worship?	45%
How many of your homes do not have family worship?	55%
Number of local S. S. and Mission Meetings	13
Number of S. S. Normals and Special Meetings	2
Pupils under 14 who read the New Testament through this year	48
Pupils under 18 who read the Bible through this year	18

TREASURER'S REPORT

Tent Fund

Balance on hand August 5, 1931	$380.18
Interest received on fund	14.80
Total receipts	$394.98
Expense on Tent (insurance)	5.68
Balance on hand August 23, 1932	$389.30

Native Workers' Fund

Received from the Sunday schools	$915.99
Paid to State Mission Board	915.99
No balance	

Expense Fund

Balance on hand August 5, 1931	$133.68
Interest on account	5.17
Offering at 1931 Conference	80.35
Offering received from the Sunday Schools	62.21
Total receipts	$381.41

Disbursements

Expense for 1931 Conference	$82.00
Secretary's allowance	60.00
Executive Committee meeting	24.90
Executive Committee expenses	87.82
Donation to General S. S. Committee	65.00
Total	$319.72
Balance on hand Aug. 25, 1932	$61.69
Missionary Offering 1931 Conference	$314.33
Children's Meeting offering	21.00
Total receipts	$335.33

Paid to State Mission Board for

India	$104.77
South America	104.77
Canton Mission	34.93
Lima Mission	34.93
State Mission Board	34.93
Missionary Children	21.00
Total disbursements	$335.33
No balance	
Total receipts—all funds	$2027.71
Total disbursements	$1576.72
Total balance all funds Aug. 25, 1932	$450.99

I. J. Lehman, Treasurer.

SUMMARY OF DELEGATES' MEETINGS

Four sessions of delegates' meeting were held. Each session was opened with singing and prayer. Minutes of the previous year were read and approved.

Report of Chairman: The Executive Committee had two meetings; one Oct. 23, 1931, and the other Aug. 23, 1932. In these meetings the committee planned for work throughout the year and for this program. The chairman and secretary met twice with the ministry and Sunday school superintendents of the Salem Church to complete plans for the 1932 conference.

Report of Secretary: Four contacts were made with each Sunday school through correspondence to announce Missionary Day, to send out the annual report blanks, to encourage the use of the Quarter Fund, and to announce the Sunday School Conference. The secretary met with workers of 21 Sunday schools through Sunday school normals, specially called conferences, and Sunday school meetings. Over a month's time was given to the work. This year shows the highest enrollment. All the Sunday schools reported. Two mission Sunday schools were started: one near Spartansburg, Pa., by the Ohio State Mission Board, and one near Lima, Ohio, by the Salem Church.

The treasurer made no report to the delegate body.

Report of the Tent Manager: The tent was stored by Adolph Stamm and is in good condition.

The tent manager was elected for another year. The delegate body voted to give Brother Stamm $10.00 for storing the tent.

The Book Committee recommended three books: **Mary Reed, The Pilot's Voice,** and **Bible Stories for Little Children.** The report was accepted and the committee retained for another year.

By vote of the delegate body John S. Umble was retained as historian for another year and was asked to continue his work.

It was voted to continue the Native Worker's Support, as heretofore. On recommendation by the Executive Committee it was voted to distribute the missionary offering taken at this conference as follows: one-half for foreign work equally divided between India and South America and one-half for home work, equally divided among Canton Mission, Lima Mission, the Orphans' Home, and the Ohio State Mission Board.

O. O. Miller, Secretary of the Mennonite General Conference Peace Committee, gave a brief report of the work of their committee and said that they were not in immediate need of funds. It was decided by vote that we omit our donation to the Peace Committee this year but are open for appeals when funds are needed.

The Y. P. B. Meeting Standards were discussed at some length. Problems were revealed and improvements shown in the work of the Y. P. B. Meeting.

The Committee on Resolutions reported. (See resolutions below.) The report was accepted and the resolutions recommended for adoption in open conference.

The committee on nominations presented the following nominations: secretary for 3 years, I. W. Royer, Laban Swartzentruber; committeemen for 2 years (eastern district) Norman Bauman, O. N. Johns, (western district) N. E. Troyer, D. S. Yoder. The report was accepted and by vote of the delegate body it was decided to recommend to the Conference for election I. W. Royer, secretary for 3 years; O. N. Johns and N. E. Troyer, committeemen for 2 years.

Thirty-three Sunday schools were represented in the delegate body by 8 bishops, 8 deacons, 20 ministers, 24 Sunday school superin-

tendents, and 27 elected delegates: a total of 87 delegates. Among the many visitors from other conference districts were 3 bishops, 4 deacons, and 7 ministers, making a total of 50 ministers attending this conference.

THE SUNDAY SCHOOL CONFERENCE

Supports:
A Native Worker in India at $365.00 a year.
A Native Worker in South America at $660.00 a year.
Donates:
To our General Conference Peace Committee $25.00 a year.
(Omitted this year)
Encourages:
Teachers' Meetings.
Bible Study Classes.
Teacher Training Classes.
Mission Study Classes.
Singing Classes.
Children's Savings and Investment Funds.
Observance of Missionary Day Third Sunday in November.
Sunday School Libraries.
Sunday School Normals.
Vacation Bible Schools.
Special Course in Doctrinal Study in Sunday School.
Supplemental Work.
Organization of Sunday Schools at New Year.
A Well-organized Young People's Bible Meeting.
Family Altar.
Reading the Bible Through.
Maintains the following standards for Young People's Bible Meeting:
Definite enrollment.
Accurate record of duties performed.
Junior meetings, separate when advisable.
Provisions for song development.
Regular meetings of Y. P. B. M. officers.
Provisions for expressional activities.
Definite peace, missionary, and temperance instruction.
At least one yearly consecration meeting.
Directed home Bible readings.

STANDING COMMITTEES of the Conference for the year are as follows:

Book and Library: E. O. Hilty, Marshallville, Ohio; A. I. Yoder, West Liberty, Ohio; Paul Yoder, North Lima, Ohio.

Executive Committee: P. L. Frey, Chairman, 2 years, Archbold, Ohio; I. W. Royer, Secretary, 3 years, Orrville, Ohio; I. J. Lehman, Treasurer, 1 year, Columbiana, Ohio; N. E. Troyer, 2 years, West Liberty, Ohio; O. N. Johns, 2 years, Canton, Ohio; E. O. Hilty, 1 year, Wakarusa, Ind.; Perry Smith, 1 year, Lima, Ohio.

J. S. Umble, Historian, 1 year, Goshen, Ind.

RESOLUTIONS ADOPTED

Whereas, the Duro Company, Lima, Ohio, donated the use of a water supply system; the Kocher Lumber Company, Lima, Ohio, the use of lumber; the Barnes, Joy, Electric Company, Lima, Ohio, the use of electrical equipment; the General Utilities Company, Columbus Grove, Ohio, the use of a frigidaire; the Elida Methodist Church and the St. Johns Church, Delphos, Ohio, the use of tables and chairs; therefore be it

Resolved, that we, the Ohio Mennonite Sunday School Conference assembled near Elida, Ohio, this 25th day of August, 1932, express our sincere thanks to these firms and churches for their liberal contributions to the welfare of this conference, and that a copy of this resolution be sent to each.

Whereas, the Mennonite churches of Elida, Ohio, have so cordially entertained this Conference and provided for our physical needs and comforts in the thirty-eighth annual session, therefore be it

Resolved, that we express our gratitude and appreciation to the above congregations and the community, for their contribution toward the success of this conference.

Since the Sunday school is a teaching department of the Church, which has been instituted and organized by God "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ" (Eph. 4:12) and has commissioned the Church to teach the all things to all people (Matt. 28:18-20), and

Since our labors to-day do not only affect the present, but also concern the future welfare of the church and her young people, therefore be it

Resolved, that we encourage the various Sunday schools to continue to loyally and whole-heartedly support the Church in her mission by maintaining an official staff and a teaching corps that are faithful and able to teach others also (II Tim. 2:2).

Recognizing the importance of maintaining accurate historical data in every department of our Church work, and

Realizing that it would be regular and fitting that our Church Conference assume the responsibility of inaugurating means and plans by which this task may be most efficiently carried out, therefore be it

Resolved, that we, the Ohio Mennonite S. S. Conference in regular session assembled, respectfully petition the Ohio Mennonite and Eastern A. M. Joint Conference that at their next annual session of Conference definite action be taken by way of formulating a plan and suggesting appointments, such as may be necessary for gathering and preserving current historical material pertaining to all our Church activities so that the future Church may have a body of adequate and authentic source material for reference.

NOTES

Sunday School.—The Sunday school teacher has a high office, a holy and a God-given office. For his great work he must have consecration and preparation. He should exercise every opportunity he possibly can to train his mind with His Spirit. Teachers dare not rely on their own intelligence but must rely on the Holy Ghost to teach them. No man brought a soul to Christ by his own intelligence ever. The best lesson help a teacher can bring before a class is a consistent Christian life. A spiritual Sunday school must be built by spiritual means. Obedience to Jesus Christ is the keynote to spirituality.

Missions.—We have thought that an increase in foreign missionary endeavor could come only through increased dollars and cents. As a church we seem to have failed in getting the conviction in the hearts of our people that each individual Christian is a missionary. To grow after being born into the kingdom it is absolutely necessary to exercise. One of the first and most positive evidences of the new birth is going out and winning souls to Christ. Satan makes it exceedingly hard for a Christian to begin witnessing. Help young folks to get started in personal work. Organize personal work classes. Missions are a proof of our life, of our faith, and of our love. Missions are the hope of the Church for continued power and for the continued presence of Christ. "We do not well; this day is a day of good tidings, and we hold our peace."

Bible Study.—The Book of Exodus is a book of stories, miracles, adventures, history, contrasts, law, leadership. Ten great teachings in the book of Exodus are as follows: bondage in sin; redemption by blood and no other way (when men deny the book of Exodus they deny redemption through the blood of Christ); the depravity of man; the absolute necessity of faith to retain life; the terrible effects of falling from grace; the responsibilities of leadership; the never-failing power of God; God's provisions for man's spiritual needs always satisfying and sufficient; God's unchanging attitude toward sin; God's presence in the believer's life journey.

The book of Mark is distinctive from the other gospels in its brevity, in its emphasis upon the deeds rather than the words of Christ, and in its graphic details (Mark often records actions and gestures). It is also a book of tender ministries, salvation messages, and genuine service. Three great teachings of the book are concerning the person of Jesus, the Trinity, and salvation.

Hope.—The experiences of the present times have taught us the futility of relying upon material forces. We see anew that we must seek the real satisfactions of life apart from material things. Hope is a wonderful word in this world—Christian hope, "which hope we have as an anchor of the soul." "Hope thou in God"—this is the solution for your difficulties and mine. The outlook of the Christian is exceedingly hopeful. Human hope is a very unsatisfactory thing, naturally disappointing. The Christian's hope is the hope that can look beyond this life and see Jesus Christ the end. Faith and hope are the two great words of our earthly pilgrimage—we are but strangers and pilgrims in this world. Only the Christian has real hope and it cannot be rationalized. The only basis for this hope is faith in the promises of God. We do not have to be educated to have this hope. It can be our immediate and present possession. One of the evidences of the indwelling Christ is that we are settled and satisfied in faith. The fact that He dwells in us is our hope. Christ gives the hope of eternal life and offers the only dynamic for Christian living.

Miscellaneous.—O Lord, save our young people from the whirlpool of worldliness unto service for Thee.

The greatest leader is the one who is willing to make the greatest sacrifice.

People should have a prayer life in which things happen. Jesus prayed and got answers. We need a deeper sensitiveness through prayer to the leadings of God's will.

The acid test of our Christianity is at home amid our daily tasks, in our daily family relations.

What we do when we have nothing to do often determines what we will do when we have something to do. Our moments of leisure are character building, revealing, and determining.

Maybe it will be hard to get the Bible down from the shelf when we get home if we have never had a family altar. But let us be honest with ourselves and with God.

Reading the Bible through every year is a good balance for all the other reading we do.

We must think in terms of ten, twenty, and thirty years. The farmer who neglects preparation reaps a short harvest. There must be strategic plans of advance. People are needed who can think ahead into the future. When new situations arise, they are ready for them. People are always more anxious to support what they call the direct evangelistic work of missions. But much of mission work is plowing, ground work, work of preparation—the direct or indirect cause of the harvest that will come in the future.

Isaiah W. Royer, Secretary.
Mary Royer, Asst. Secretary.

Greencastle, Pa.

Report of the Annual Sunday School Meeting, Cedar Grove Church, Sept. 3 and 4, 1932.

Organization.—Mod., John F. Grove; Chor., Irvin C. Risser; Secys., Dwight L. Grove, Paul W. Shank.

Program.—Outlook for The Young People, David Garber; The Great Commission, J. R. Mumaw; Gathering Jewels, Lewis S. Martin; Directing Youthful Energy, J. R. Mumaw; Comparing Values, Daniel Koons; Reverence for Sacred Things, David Garber; Children's Meeting, Clarence Shank; Feeding Lambs, Walter Oberholtzer; Qualities of a Successful S. S., David Garber; The Holy Spirit, J. R. Mumaw; Workers Meeting, J. E. Martin; The Church, J. R. Mumaw; Sermon (Matt. 25:6), David Garber.

Thoughts Presented.—The future of the young people depends on the training given them by their parents and by the leaders of the Church. The home mission field is ripe and ready for the young harvesters. The young people of to-day may be called upon to endure many things that those older have never known. The Great Commission needs to be fulfilled to a greater extent. Messengers with power are needed to go with the Gospel of Truth. Feeding the lambs is a responsibility that we cannot fully realize. May we be willing to lay down our lives for the lambs, as Christ laid down His life for His sheep. Messages of divine guidance must be adapted to the listener. The youth of to-day is full of energy, willing to work and open to suggestions. The things needed to direct this youthful energy are: (1) evangelical appeals; (2) instructive messages that are directing; (3) a clear outline of the Bible doctrines; (4) messages that are thought provoking, intellectually clear and spiritually alive. The value of the soul is beyond comparison, and it should receive more consideration than earthly things. We should exercise care that things of God are not used or spoken of irreverently. Faithful teachers with ability and wisdom are needed in every Sunday school. The best teachers should be obtained for the young people and the children. The different phases of the work and actions of the Holy Ghost are: (1) presence in every believer, (2) filling our lives for Christian living, (3) filling our lives for service, and (4) how we may be filled with this Spirit. The Church is a body called from the world to be a separate people. The Church is made up of a forgiven, cleansed, and faithful people. Are your lamps trimmed and burning? What I say unto you I say unto you all, "Watch."

Secretaries.

Married

Yoder—Oyer.—Bro. Samuel Yoder of Goshen, Ind., and Sister Ethel Oyer, were married at the home of the bride's parents, Roanoke, Ill., on Sept. 10, 1932. Bishop S. C. Yoder of Goshen, Ind., officiated.

Steffen—Nussbaum.—Bro. Amos Steffen and Sister Esther Nussbaum were married at the Sonnenberg Church near Dalton, Ohio, by Bro. Louis Amstutz, on Sept. 25, 1932. May the blessing of God attend them through life.

Burckhart—Ressler.—Bro. Elias K. Burckhart of Wadsworth, O., and Sister Mabel F. Ressler of Orrville, O., were united in marriage on Sept. 18, 1932, at the home of the officiating minister, Bro. I. W. Royer, Orrville, O. May the blessings of heaven attend our brother and sister in their labors of home and Church.

Hershey—Kendig.—Bro. Walter H. Hershey of New Danville, Pa., and Sister Cora S. Kendig of Millersville, Pa., were united in holy matrimony on Thursday, Sept. 22, 1932, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the blessings of a kind heavenly Father rest upon them on their journey through life.

Obituary

Graybill.—Esther Marie, daughter of Pre. Clayton A. and Bertha S. Graybill of Martinsburg, Pa., was born Dec. 28, 1924; died Sept. 7, 1932; aged 7 y. 8 m. 10 d. Although an invalid from infancy, she had endeared herself to the hearts of the family who remain to mourn her departure. She is survived by her parents, 4 brothers, and 5 sisters. One sister (Pauline) preceded her in death. Funeral services were held at the Martinsburg Mennonite Church Sept. 9, by D. I. Stonerook and J. N. Durr. Burial in Martinsburg Mennonite Cemetery.

Hershey.—Mary, wife of John H. Hershey of Kinzers, Pa., and daughter of the late John R. and Magdalena Buckwalter of Palmyra, Mo., was born Sept. 21, 1861; died May 9, 1932; aged 60 y. 7 m. 18 d. She is survived by 7 children (Paul, J. Mark, Phoebe Ann, Jacob, Naomi, Martha, and Esther); also 7 brothers and sisters (Jacob, Frank, Harry, Ira, and Owen Buckwalter, Mrs. Hettie Kreider, and Ruth E. Buckwalter). Funeral services were conducted by Bros. C. M. Brackbill and J. W. Hess, at the home and at the Kinzers Mennonite Church. Interment in the adjoining cemetery.

Hershey.—John H. Hershey was born Oct. 9, 1858, near East Petersburg, Pa.; died at his home Sept. 4, 1932; aged 73 y. 10 m. 5 d. He is survived by his wife (who was Annie B. Eshbach), a son (Clayton E.), 2 grandchildren, and 1 great-grandchild. He was a member of the East Petersburg Mennonite congregation, where funeral services were held Sept. 7, in charge of Bros. Frank N. Kreider and John H. Gochnauer. Texts, II Tim. 4:6-8 and Phil. 3:21. Interment in the adjoining cemetery.

"Yet again we hope to meet him,
When the day of life is fled;
Then in heaven with joy to greet him,
Where no farewell tear is shed."

Gortner.—Delphia, wife of Bro. P. P. Gortner, of Gortner, Md., died Sept. 22, 1932; after suffering a paralytic stroke, gangrene set in; aged 72 years. She was in failing health for a number of years. She was bedfast for five weeks, suffering intensely at times. She is survived by her husband, 4 children (Harvey of Grantsville, Md., Anna, Ernest, and Forrest at home), 4 grandchildren, 3 brothers and 5 sisters. One daughter (Della) preceded her in death. The funeral was conducted at her home Sept. 24 by ministers Chas. Shieke of the Lutheran Church, Oakland, and G. D. Miller, Springs, Pa. Interment in the Union Cemetery at Gortner.

Culp.—Bro. Alpha B., son of John and Sarah Culp, was born May 31, 1855; died Sept. 11, 1932; aged 77 y. 7 m. 11 d. He had been in failing health for some time, and death was due to a complication of diseases. He was born on the farm adjoining his own home and which is now occupied by his son-in-law, Albert H. Mast. He was one of a family of 14 children, of whom only one (Mrs. Aaron Miller of Nappanee, Ind.) now survives. Fifty-two years ago last Aug. 14, he was united in marriage to Mary Rule. Survivors are his wife, 2 sons (Otis of Wakarusa and Virgil of Mishawaka), 4 daughters (Mrs. Martin Loucks, Mrs. Ira Gibson, Mrs. Albert Mast and Mrs. Ephraim Loucks, all living near the parental home), 14 grandchildren, and 1 great-grandchild. He was a member of the Mennonite Church. He began carpenter work at the age of 16, and since that he was engaged in the contracting business. Because of the illness of his wife, funeral services were held in the home. Bro. Culp before his death had made all funeral arrangements. Funeral services were conducted by Bros. Clarence Shenk, —— Rassi, and D. D. Troyer. Text, II Tim. 4:6.

Forney.—Emanuel E., son of Mr. and Mrs. Daniel Forney, was born near Columbiana, O., Mar. 5, 1868; died Sept. 16, 1932; aged 64 y. 6 m. 11 d. He was appointed a rural mail carrier out of the Calla postoffice 27 years ago. Later he was transferred to the Canfield office as carrier, serving until last spring when he suffered a stroke of paralysis. His health became so impaired that he was retired in June because of physical disability. He was converted last March, and united with the Midway Mennonite Church. The short time spent in the service of the Master was evidence of a changed life, and he enjoyed fellowship and worship with his Savior. He is survived by his widow (Viola Lesher Forney), 4 sons, 1 daughter, 3 sisters, 9 grandchildren, 1 great-grandchild, and a host of relatives and friends. Funeral services were held on Sunday afternoon, Sept. 18, at the Midway Church, in charge of E. M. Detwiler, assisted by S. J. Steiner. Text, II Cor. 5:1. Interment in the Midway Cemetery.

Ressler.—Martha Ellen, twin daughter of C. L. and Anna Ressler, was born Dec. 12, 1914, in Elkhart Co., Ind.; died at their home on Friday, Sept. 23, 1932, at Packertown, Ind.; aged 17 y. 9 m. 9 d. She was sick with typhoid fever 23 days. During her consciousness of her illness her thoughts were much devoted to prayer and songs of praise. She passed away with a peaceful smile without a struggle, which affords the family much comfort. She united with the Mennonite Church at the age of 9 years. She often expressed a desire to meet her twin sister (Mary Alice) who preceded her in death at the age of 3 months. She leaves her parents, 3 brothers, and 4 sisters (Levi A., of Lancaster, N. Y.; Menno D. and C. L. John, at home; Mrs. Aaron L. Jantzi and Mrs. Mahlon D. Jantzi of Lowville, N. Y.; Mrs. John H. Schrock, Claypool, Ind.; and Anna Naomi, at home), 1 nephew, 2 nieces, and a host of relatives and friends. Funeral services were held at the Yellow Creek Church, conducted by J. W. Christophel and D. D. Troyer. Text (selected by family), II Cor. 5:8; Phil. 3:9.

Hostetler.—Miriam, daughter of Samuel and Anna (Cripe) Hostetler, was born in LaGrange Co., Ind., on Dec. 2, 1910; died Sept. 20, 1932—after an illness of about a year; aged 21 y. 9 m. 18 d. She leaves her parents, 6 sisters, and 3 brothers. After graduating from the Elkhart High School she was employed for some time at the office of The Mennonite Board of Missions and Charities and later entered Goshen College for a year of study. It was during this time that her last ailment became apparent. All that loving hands and medical skill could do was done for her, but to no avail. It was the will of her heavenly Father that she should be with Him. She was a member of the Prairie Street Mennonite Church for a number of years, and her place in Sunday school and church was seldom vacant when health permitted. Her cheerful disposition and loving, helpful ways won for her a large place in the life of her friends and family. She will be greatly missed, but we rest in the assurance that our loss is her eternal gain.

"When drooping pleasure turns to grief,
And trembling faith is turned to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near.
On Thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near."

Funeral services were held at the Prairie St. Church conducted by J. S. Hartzler and D. A. Yoder. Burial in Prairie St. Cemetery. Text, Matt. 25:13.

Bowman.—Israel, son of the late Benjamin and Lavina (nee Musser) Bowman, was born Sept. 6, 1850; died Sept. 23, 1932; aged 82 y. 17 d. He was born and lived the greater part

of his life near Allegheny, Berks Co., Pa., but the last several years he lived in Goodville, Pa., his daughter Lizzie keeping house for him. His wife (Annie, nee Burkhardt) was buried Oct. 20, 1919. This home was blessed with 8 children. Preacher Noah B. Bowman, the first born, passed away July 5, 1926. These children remain: Benjamin, Lydia Ann (Duke), Lizzie, Katie (Martin), Susie, Israel, and Martin. He was one of those pillars in the Church that we love to have among us; a worthy example of Gospel simplicity and trust in his Savior. He made his vow in 1869, was baptized by Bishop George Weaver, the meeting house then being situated in the village of Bowmansville. There are 27 grandchildren and 9 great-grandchildren. There survive also 2 sisters of the departed: Leah, first married to Pre. Henry Good, now the wife of Bro. Matthias Hurst; and Lydia, widow of Israel Zimmerman. Services were held in the Bowmansville Church in charge of Bishop John Sauder assisted by the home ministers. Texts: Job 5:26; Prov. 16:31. Interment in Allegheny graveyard.

Beckler.—Lovina, daughter of David and Sarah Stutzman, was born in Holmes Co., O., Oct. 28, 1870; died Sept. 4, 1932, at the home of her daughter, Mrs. Ora Hochstettler at Wood River, Nebr.; aged 61 y. 10 m. 6 d. She came with her parents to Milford, Nebr., and located on a farm two miles northwest of Milford in the year 1877. She grew to womanhood in that vicinity and united with the Mennonite Church in her youth, in which faith she died. She was united in marriage to Peter Beckler in the year 1887, on Christmas Day. This union was blessed with 7 sons, 5 daughters, and 1 adopted son (David Lehman). She leaves her beloved husband, 5 sons and 3 daughters (Aaron, Sidney, Perry, Mrs. John Stoltzfus, Mrs. Ora Hochstettler, and David Lehman of Wood River, Nebr.; Enos and Ira of Flagler, Colo.; Mrs. Ben Hochstettler of Kalona, Iowa); also 29 grandchildren, 2 brothers (Aaron and David D. Stutzman), 1 sister (Mrs. W. W. Miller), and a host of relatives and friends. She was always of a sunny disposition and was loved by all who knew her. She greatly enjoyed singing and was a lover of sacred songs. She was a patient sufferer during her illness. A short service was conducted at the home by A. C. Stoltzfus, using as a basis John 11. Funeral services were held at the Wood River Church in charge of J. Kore Zook, assisted by Emanuel Shiffler, both of Roseland, Nebr. Text, Rev. 14:13. Interment in adjoining cemetery.

"Mother was tired and weary;
Weary with toil and pain.
She has left us sad and lonely,
May we all live to see her again."

CONFERENCE ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa.

The Lord willing, the Washington Co., Md., and Franklin Co., Pa., Conference will be held Oct. 14 at the Chambersburg Mennonite Church, 1 mile north of Chambersburg, Pa.

The Annual Meeting of the District Mission Board will also be held at the same place Oct. 13 at 9 A. M.

Joseph Lehman, Sec. Conf.
John D. Risser, Sec. M. B.

ONTARIO MENNONITE BIBLE SCHOOL

The school term for the Ontario Mennonite Bible School will be January 2 to March 30, 1933. We will gladly send you a catalogue explaining the history of the school, courses of study, and general information about the work, if you will write to the secretary of the Board,

Jesse B. Martin,
187 W. Erb St.,
Waterloo, Ont.

ITEMS AND COMMENTS

Already they are debating the question as to whether this coming winter is to be a severely cold or a mild winter. If the Lord permits us to live long enough we will find out which was right. In this, preparing for winter is like preparing for eternity; they who make the right kind of preparations will fare the best. This is the time of the year to lay up supplies for the winter's needs. As with eternity, so with winter, one does not need to know everything that's ahead in order to make intelligent preparations.

A remarkable case of long life is reported from Poplar Bluff, Mo., where one Thomas Kemp died at the age of 120 years. He is said to have worked on a farm until about a year ago; that he could remember every presidential campaign since 1816, when James Monroe was elected to that office; and that the reason that he did not take part in the Civil War was that he was then considered too old to enlist. Long life here is a boon; provided the energies and the opportunities of this life are spent in promoting the cause of preparing for a still longer life in the glory world.

Preachers Drive People from Church by holding special services for lodge groups. They do indeed bring many numbers to the church for one day, but by thus aiding and abetting the pretensions of Christless lodges, they in reality keep many from the Church. And lodges love this. One of their greatest assets is their appeal to Christians that they are religious. The **Grange**, according to "the Kablegram," recently staged such a celebration in Rhode Island, and several hundred people had to be turned away after both the church and the basement were crowded. The item was headed: "Grangers Strong for the Church," and while we do not deny that Grangers may be a church-going people, the evidence of such an event as described in no way proves it. And in the long run, such efforts are detrimental to true Christianity.—Christian Cynosure.

The noted Indian leader, Gandhi, has won another victory as a result of his determination to end his life in a fast. The remarkable thing about it is that all factions seem to be pleased over results. Because the plan of representation in the all-Indian parliament, was unsatisfactory to him, Gandhi resolved to let his protest come in the form of a "fast unto death," and had already fasted six days when a satisfactory truce was agreed upon. This time his triumph seems to have been over his fellow Indians rather than over Great Britain. When it was apparent that Gandhi was determined to carry out his threat, representatives of various Indian factions got together and agreed upon a compromise plan that was satisfactory to Great Britain and was later found to be satisfactory to Gandhi. It is hoped that this agreement may be lasting, but what India needs more than a satisfactory adjustment of Government is a genuine conversion to Christianity on the part of the body of its people. The same may be said of other nations, some of whom call themselves "Christian."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY October 6, 1932 J. A. RESSLER, Editor

SOUTH AMERICA

Tenth Annual Report of the South American Mennonite Mission Established April, 1919 Pehuajo, Argentina 1931

EDITORIALS

HANDS THAT DO NOT LIFT

He was a student at the College of Gilgal. The "lean and hungry look" on his countenance was intended to impress one with the studiousness of his character. He was not used to manual labor and his hands knew no strain for they were as white as a girl's. The Principal of the School had finally consented to reërect the college buildings on a large scale near the banks of the Jordan and in this work the students were to help. Our student, having never held anything but a pen in his hand, had no tools with which to work, so he borrowed an axe. But he could not borrow the skill with which to wield it, so, using violence instead of dexterity he clumsily hacked away until the head flew off and fell into the River.

"Alas! Master!" he cried and said, "for it was borrowed." And he stood there, mouth agap, holding the axe-handle—his emblem of impotency, looking at the place in the stream where the iron had disappeared—now the centre of useless, ever-widening circles.

Although the woodman still holds the helve in his hand, (It is all that he has ever held) he can achieve nothing in the forest with it for the really vital thing has vanished.

E. V. S.

THE SOWER

A sower went sowing. He sowed Himself in eleven apparently arid hearts scattered around Mt. Calvary one dreary day. He sowed fear, He sowed a sacrifice, He sowed a challenge, He sowed a hope, He sowed safety, He sowed spiritual potency. The field was comparatively small—a miserably small field in which to stake a world harvest, but the yield was tremendously surprising. The fear, the sacrifice, the challenge, the salvation, the hope and the power in those eleven primeval human acres soon brought forth ten fold, then thirty, until to-day there are tens of thousands in every continent who have sprung up unto everlasting life.

The precious fact about This Seed is that it grows up into living sowers.

Are you looking for a field to sow in?—Look beyond the sky-line.

"We were dreamers, dreaming greatly in the man-stifled town:
We yearned beyond the sky-line where the strange ships go down.
Came the Whisper, came the Vision, came the Power with the Need,
Till the Soul that is not man's soul was lent us to lead."

—Kipling.

E. V. S.

WHAT ARGENTINES THINK ABOUT THE EVANGELICALS*

The following quotations, taken from W. E. Browning's Survey of the River Plate Republics, may serve to show the esteem or criticism that many Argentines have of the work done by the different societies of Christian missions. Some of the opinions are complimentary beyond our expectations while others are a challenge to our message but especially to our method. The citations are actual interviews that Dr. Browning has had with outstanding personalities in Argentine civil, educational and religious life.

The first is the answer of an Argentine Lawyer to the question, "Why may it be that religion has so small an influence on the people of these countries?" The lawyer suggests five causes:

1. "Our Graeco-Roman antecedents on religious matters are profoundly formalistic and widely separated from the God concept.

2. "The psychology of the Spanish people which we have inherited, and that struggle which made the Cross the undoubted and incontrovertible symbol of national unity in Spain, suppressed all religious speculation, petrifying and perverting Christianity, making of it more a matter of politics than of religion, more an emblem of war than of peace.

3. "The Conquest of South America was fundamentally encouraged and sustained by material motives.

4. "With our cosmopolitanism, which has confounded all races and religions, inevitably obliging us to an absolute toleration, which has developed in its finality to an equally absolute indifference.

5. "With our condition of a people in embryo, which has driven universal preoccupation to the field of utilitarianism.

"In view of these reasons," he continues to point out, "it is open to affirmation that, rather than Protestantism it is Roman Catholicism which has reason to complain of the small favour with which it is viewed. . . . Recently a phrase has been attributed to Doctor Alvear (an Ex-president of the Argentine) which I consider of absolute precision: 'I have become acquainted with Catholics in France, but I have never met a single Catholic in Argentina.'"

The second is the opinion of an Argentine Educator and Author, neither Protestant nor Catholic. He says: "Speaking broadly, **men** are non-religious, and I must declare that the great majority of men who have distinguished themselves in public service are men without Church connections. I will go so far as to state here that a sort of suspicion lingers about a Churchman, for people know that loyalty to the Roman Catholic Church does not always mean loyalty to what is right and just. . . . However, no matter how out of sympathy a man may feel with the Roman Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. . . . People brought under Roman Catholic dogmas have little conception of personal religious freedom, and they look at denominations as contending powers rather than as expressions of personal interpretations of religious faith. . . . Whoever comes to South America with the intention of furthering the interests of dogmatism, or of propagating theological controversy, will meet with failure."

The third testimony is that of the President of an Argentine University and author of an astonishing book called "El Cristo Invisible" (The Invisible Christ) which is a dialogue between the Author and a Bishop of the Roman Catholic Church. Here is his (the Author's) estimate of Christianity in the United States:

"In the United States, a country of Protestant origin, formed by a cosmopolitan immigration, with freedom of worship, under whose protection live thousands of Buddhists and millions of Jews; a land of sky-scrapers, jazz, and picture shows; a land dizzy with mechanics and business and emancipated women, the parliament passes temperance laws, the people consider riches as a predestination of grace and the rich donate their millions to social service, while the working-man works for a good salary during the week and reads his Bible on Sunday. The material life of the United States is to me either incomprehensible or absurd; but as to religious sentiment, there occur, as in all Saxon lands, such things as in our country would be impossible or ridiculous, and which balance material progress.

. . . The world needs a fresh coming of the Messiah, not a physical coming but a spiritual. Where shall this revival take place? . . . China with its obscure cloisters; India with its immutable castes; Israel with the Messiah excluded; cannot be the initiators of a new Christian realization. Europe with its lack of spiritual unity is not the place for it; Islam with its fanaticism overthrown, still less. Nor can it be in the United States with its capitalistic imperialism, nor in Japan with its Westernized industrialism and materialism. The Argentine, the Argentine is the land predestined to be the scene of this new and greater Christian awakening."

In the impenetrable darkness of spiritual indifference heretofore existent in the Argentine and other Latin American countries, it is a pleasure, a hope, to see the glimmer of faint light, the color of which is hardly distinguishable, but which seems to be opening the way for more ample testimony and greater spiritual results.

Politically, it seems the Argentine has turned a corner and is going up a better street. Although the "gaucho (class) spirit" has not been left far behind yet, there is, at least since the Revolution of September 6, 1930, some talk of cleaner elections, less party pranks and more sane patriotism. As missionaries, we are earnestly hoping for the tranquillity of normal times in which our work may march forward unhindered by political handles here and there.

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* Evangelicals as applied in this article, as in all others in this report does not refer to any one Protestant denomination but to all "evangelical" (Gospel) missions.

E. V. S.

THE TASK BEGUN

J. W. Shank

The editor of the Argentine Mennonite Mission Report for this year requests a "story, or impressions or a history of your experiences twenty years ago." Here are some of the things that crowd upon one's memory as we glance back over the years that have passed:—

Scenes of twenty-six years ago.—A band of missionary volunteers of Goshen College, studying about the South American field; having received inspiration in their study, they seek to create an interest among other people; brother Noah Grabil, contributing the first ten dollars for the South America mission; the Young People's Christian Association of Goshen College, pledging $100.00 a year for the same cause.

Twenty-four years ago.—The Mennonite Board of Missions and Charities takes its first action with reference to South America, asking a brother to prepare for work in that field and inviting others to volunteer for the same work.

Twenty-one years ago.—The mission Board decides to send a representative to South America, asking that the field be thoroughly investigated and a report made at the annual meeting a year later.

Memories of twenty years ago.—Strange feelings when the ship sails away from New York harbor, beginning our long tour beyond the equator; the sensational experience of being shipwrecked four days later; the safe arrival at the island of Jamaica, later at Panama and finally at Lima, Peru, the first stop in South America; pictures of the Andes region with their snowy summits and the sad, shivering Indians,—grim reminders of the centuries of oppression they have endured; quaint scenes in the great canyon that cradles the city of La Paz, Bolivia,—stone walls, flowered geraniums, bright skirted Indian women, men in blanket ponchos; visiting Chilean big cities, the Spinnings in Valparaiso, the Brownings in Santiago, the Arms in Concepcion; looking over the rural and forested hill country of southern Chile-Quepe farm and her Indian schools, the Adventist rural school, Tumuco hospital, etc.; crossing the Argentine plains—endless prairies, millions of cattle; losing one's self in the great metropolis, Buenos Aires, with its Christless multitudes; a busy day in Montevideo, asking many questions of busy missionaries; then the long journey home by way of England; —four days in London, London bridge, the Tower, Westminster Abbey, the British Museum; again crossing the Atlantic on the great steamer, "America;" hundreds of immigrants on their way to New York, icy winds from the icebergs of the north; sighting at last the Statue of Liberty in New York harbor.

Some later events.—Reporting our findings on the South American mission field at the Mission Board meeting at Metamora, Illinois; taking up the task to raise $20,000.00 for the South America mission; visiting nearly a thousand Mennonite homes in the interests of this work; feeling, finally, the satisfaction of knowing that near $21,000.00 were pledged; the experience of waiting four more years until the time was ripe for the opening of the mission.

It is not all a dream. These, and countless other little things were a part of **the task begun.**

THE PEHUAJO BIBLE SCHOOL

Nelson Litwiller

The school year began with seven students, four receiving financial help from the Mission. The students in turn gave all their time to studies and such practical work as they could do and for which they had time. This work included accompanying the Bible coach, doing propaganda work, distributing literature, conducting Sunday schools and taking care of preaching services sometimes. During the year one student and his wife had to leave school on account of sickness.

The students apply themselves fairly well to their work and respond to spiritual challenges that are presented.

The school work however is not without its problems and it is one of these chief problems that I wish to lay before the brethren.

Conditions in the Argentine are such that it seems almost impossible for a student to work his way through school. Employers do not give work for half days, nor could a student support himself and his wife on what he earns in half a day. Then too, if he studies he must have time for homework and then little time remains for secular work. Most of the missionaries know by experience what it means to work their way through school and college but conditions here are not the same.

As matters are now the student who comes to school and has come, received support from the mission, and after having finished school was taken on as a worker by the mission. Obviously this cannot continue thus for the simple reason that neither the budget of the mission, nor the local offerings could support an indefinite number of workers. The young man goes to school to study and prepare himself to become a worker. But if the mission appoints no more workers, for lack of funds, he reasons: Why should he spend his time studying in Bible School?

The logical solution to the whole problem would be to have the workers and especially the ministers support themselves. Shall we have farmer ministers? or baker ministers? or mechanic ministers? Should the missionaries lead the way and earn their own way and preach? Or shall all native workers be given an allowance as the missionaries are now receiving? These are personal views and questions, not official. Should the missionaries lead the way in this? We have been very careful in inviting students to the Bible school for this very reason. What shall we do with them when they are through? They want to work in church work but need to be supported according to our present system. These and many other questions could be asked.

It is true, many more workers and ministers of the Gospel are needed. Including the rural districts, I believe there are some 200,000 people living in the zone for which we are responsible. If each minister or evangelist were responsible for 2000 people we would need at least one hundred ministers. We need them. They must be trained. How shall we support them?

EDUCATIONAL EVANGELISM

Ada Litwiller

Educational Evangelism in our Argentine churches consists of Sunday School, Kindergarten, and Daily Vacation Bible school work. These three forms of teaching contribute to our work of evangelization, of making known the Word of God, the glad news of salvation.

During the summer months most of the churches have Daily Vacation Bible schools. We do not follow rigidly the programs they use in North America, in fact we modify them quite a bit, putting much more emphasis on the religious and moral side. With



Bragado Sunday School

the Vacation school we usually prepare a Christmas program since December is the holiday month in this country. With printed announcements, here in Pehuajo, we went from house to house inviting the children to the Vacation Bible School. About sixty enrolled and all attended quite regularly and with enthusiasm. The remarkable thing was that many children, on being asked about the Bible, said that they never had heard of such a book. And we thought we had thoroughly worked Pehuajo! It was a pleasure to see how these children listened to the Bible stories. Before the school was over they repeated many texts, two psalms and part of the ten commandments. Spiritual song also forms an important part of this work. In the teaching the children were graded according to their ages and then a Bible lesson was given and after a short recess a lesson bringing emphasis on some moral quality like, purity, or honesty. The Bible teaching for the class of ten year olds centered around the doctrine of conversion. Several children voluntarily asked the teacher how they could repent of their sins, and similar questions had to be explained to them. It was a wonderful opportunity and made us all feel that it was very much worth while. We trust that the seed that has fallen on this tender soil may bring forth much fruit.

The mission kindergarten and day school also bring forth some results. In our school work a half hour each day is dedicated to definite Bible training and memory work of the important parts of Scripture, like the Lord's Prayer, the Beatitudes, and Psalms. We receive children from the age of four years and up. The parents are eager to send their children to our schools because the provincial schools do not receive them until they are eight years of age. We take this opportunity to impress their young minds with these lasting Bible truths. We know that even though they seem to forget when they get older, sooner or later results appear. The wise man says, "Train up a child in the way that he should go and when he is old he will not depart from it." And also, "My word shall not return unto me void but it shall accomplish that which I please and shall prosper in the thing whereto I sent it."

Our grocery delivery man, still very young, attended our mission kindergarten when he was a little boy. Later his parents decided that he should study for priest. But he did not like to study and stopped. He kept on in the church as altar boy for a while. Then he left off going to the Catholic church. About a year ago he came back again to our church and made a confession. He is now taking the lessons preparatory for baptism. Now he brings four of his sisters with him to church services.

Another young man who started his studies in our kindergarten lately stood up for Christ in one of our Sunday evening meetings and is now following Christ and we trust he will be baptized during the year. Pray that these young men may be true to their convictions and may not be overcome by the temptations of the world. Remember that the children with whom we are dealing do not have Christian parents even though they are sympathetic. They do not give spiritual help or encouragement to their children. They come to Sunday school because they want to, not because the parents send them. On many occasions the parents quench the bit of desire that is in the children to attend church or Sunday school. Pray for us that we may appreciate every opportunity of teaching the Bible to these little ones. "Cast thy bread upon the waters and thou shalt find it after many days."

WHAT DOES THE ARGENTINE EXPECT FROM NORTH AMERICA?

Albano Luayza

The theme which has been given me is complicated since it is difficult to point out the things the Argentine expects from North America. If we present this question to a politician, he will say that we should live prepared "against the Colossus of the North." If we ask an industry or merchant man he will say, "They will crush us by their formidable power." The tourist, the writer, the ordinary traveler or the student who visits our country shows us the big things in which their country is more advanced than ours, and they tell us to imitate them. And, since it is proverbial to speak of the great riches of the country of the dollar, our people think many times that yours is a country that sends us abundant gold so that we will make a very active propaganda against the Roman Catholic church. Then it is proclaimed by the priests of that church that the "evangelical" churches are sold to "Yankee gold."

Now, we who belong to the Mennonite Church, hope that our brethren will not judge us badly, as a country is judged morally, politically, commercially, and socially, and that they will not think seriously of our judgment of the United States, because sometimes the people here think that everybody there is a Christian!!!

We believe that the Argentine, as any other country, lives in the darkness of sin and that here we must struggle with a kind of indifference that does not "come out but by prayer and fasting."

It is a mistake to believe that the majority of Argentines are Roman Catholic, and that which an illustrious President* said en-



Carlos Casares Church and Home

closes a great truth. He said, "I know no Catholics in the Argentine, because those from here are satisfied if their wives go to the temples and nothing more."

It would be a great pity if our brothers in the United States would judge us by the small success of our churches and their costliness, because it is an imperious fact that we have to deal with the spiritually frigid and indifferent. Thus we work and hope that the power of the Gospel will break this Satanic fortress of the people of my country.

Concerning the costliness of the propaganda and support of our work, it should be remembered that the living here is as costly as in any other part of the world where the standards of life are high.**

In brief, then, those who compose the Mennonite Church of the

Argentine, especially the ministers, expect from North America, in order to carry on the work of the Lord, the following things:

Your prayers,
Your love,
Your tolerance,
Your patience, and,
Your support.

* Ex-President Alvear of the Argentine.
** According to the calculation of the Diplomatic Commission for the consideration of wages, it was said that Argentina is a more expensive country to live in than any other.

(Translated by E. V. S.)

THIS IS OUR TASK

L. S. and E. B. Weber

The primary task of every redeemed soul is to preach by word and deed the message of the saving grace of our Lord Jesus Christ. To those of us who have been sent to a foreign land at great expense to the home Church this privilege and obligation becomes doubly imperative. Every department of the work whether Educational, or Vocational, or Evangelistic is calculated to win souls to Christ and to build them up in Him. In previous service for the Lord we have endeavored to preach such themes as, The Ruin of the Race by the Fall of Man; The Redemption of the Individual by the Blood of Christ; and The Regeneration of the Believing Soul by the Holy Spirit. We hope to make a similar service the main business of our lives in Argentina.



The Orphanage Garden

Since the Gospel must be preached in the language of the people with whom we work it is necessary for the new missionaries to Argentina to acquire a working knowledge of Spanish. This is our immediate task, and probably will be our main occupation the greater part of the first year. And this is no small task, even though Spanish is not considered a very difficult language. A school child picks it up very quickly, but for an adult who has learned to think and speak in his native tongue it is much more difficult. We need to learn a new vocabulary of several thousand words! We are required to learn the conjugation of hundreds of regular verbs, each of which has about 60 different forms and endings according to person, tense, and mode. Besides these there are hosts of irregular verbs whose stems change so radically that you would not recognize the past tense of a given verb as having any relation to the infinitive form, or the present indicative. For example: the infinitive of the verb "to go" is "Ir"; the present "I go" is "voy"; and the preterit or past "I went" is "fui". One can acquire these only by sheer persistence in memorizing. To this might be added the difficulty of acquiring the numerous idiomatic expressions which again have to be mastered by memory before they can be used. We have begun this task, and are convinced that by the impartation of wisdom from above, and by the aid of continued prayer, we will be able to preach the Gospel in Spanish in due time, even as others are doing.

As new missionaries we also need to adapt ourselves as quickly as possible to strange people and customs in the midst of new environments. This does not mean the adoption of their worldly ways and practices, but it implies a sympathetic and patient attitude towards new ways of doing things. The time for Sunday evening services is an illustration. It is difficult to begin services before nine-thirty, because the custom is to eat supper after dark, and they would not go to church without supper, hence the late hour. Some missionaries have tried an earlier hour, before their suppers, but it reduced the attendance so much that it was thought unwise to have early services. In such matters and scores of others we must lay aside our North American ways and fit in with the people whom we hope to win. In this we have the Pauline precedent, for he said, "I became all things to all men that I might by all means win some."

We have not been in this republic long enough to discover definitely the extent of our task. We have seen many small towns, however, right around our existing mission stations, where there is no regular Gospel testimony. Some of these towns are visited periodically or spasmodically, but for lack of helpers nothing more can be done. There are also some larger towns in our district still to be captured for Christ. In due time it may be our task to go to one of these smaller or larger towns to bear testimony for Christ. Then too, there were plans formulated at the last Mission Council to investigate the spiritual needs of other provinces farther south and farther north. Tours of investigation are to be made during the present year. It may become our task in the coming years to help in this extension work to unoccupied parts of Argentina. The tasks are numerous and challenging, and our abilities are very limited. We trust the Lord of the harvest, whose servants we are, and whose cause we cherish, that He will fit us for the great task of introducing men to Christ in Argentina.

FINDING AND WINNING

Florence B. Lauver

This subject was taken from the Word where Andrew found Christ and then won his brother for the Master. The Samaritan woman found pardon from all her sins and then began telling every one about Jesus. It is the same with us if we are saved. We long that our family, friends, and all the unsaved may have the same Savior. For there is no other NAME under heaven whereby we may be saved. The Argentine people are just like Andrew when they themselves are saved by the blood of Jesus.

One sister here has a great joy in her Christian life. She tries to win everyone with whom she comes in contact. With God's Word, the sword of the Spirit, hid in her heart she is a blessing to others even though she cannot read. Some of her family are unsaved but she says, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." She says they will all come to Christ (tarde o temprano) sooner or later.

Another sister and her husband were converted and soon afterwards he could no longer attend the meetings because of his health. Later he died happy in Christ. Before his death he was married and baptized, as he had lived with his wife thirty years without being married. His last words were: "I am going to be with Christ. You will be left with the children. Bring them too." She says they had deaths in the home before, but not like this. How blessed to die in Christ! In her testimony, she is always thankful that her husband found Christ before his death and that she has salvation. Two of the family are Christians, and recently another son stood up for Christ. They are of a large relationship and are not very dependable or stable. Although she inherits the same weakness, she is firm, and can say, "Not I live, but Christ liveth in me." She is a witness to her unsaved relatives who are mostly against the Gospel.

Feb. 6-14 was Carnival season and Satan was trying to tempt the young folks to partake of the worldly pleasures. Our young people need your prayers especially at a time like this. When we see some, who for years have been faithful, fall or become entangled in worldly things, it almost discourages us. But what a blessing that we have the privilege of prayer. We can give all into His hands. He can accomplish what man cannot. Prayer changes things. He has all power in heaven and in earth, even over Satan and all his attractions.

In Moctezuma a certain lady is happy that we have opened work there. She is Arabian and in her young days she was under

Christian influence. She has continued reading the Bible in her native language and has taught her children hymns of the same tunes we sing in Spanish. When we arrived in the town her husband came home and said to her, "At last your religion has come to town."

Another of the converts there said she had longed to have the Bible for many years, as a relative had told her about it. She desires to be baptized. Recently her husband's father killed one of his sons in a frenzy of drink. Her husband always comes to the meetings and invites others. He says he does not believe in God, but, if there is a God, this is the best religion. He is very cross at his father. May you pray that he may have a change of heart.

Sometimes we feel as though we are not doing all our duty in finding and winning. We find, but, may our effort to win be stronger. Recently a woman died, in a home where we had gone for years in visitation work. She was only sick a few hours. She always received us well and occasionally came to church when especially invited. May we be on fire for the Master in these last days. We know not when we are dealing with a soul for the last time.

A certain man was accused of talking too often about the Gospel. He answered, "I speak only two times: in season and out of season." May we do likewise.

Recently an educated young man resolved to follow Christ. His testimony rings true. He is an influence among the young folks and in the town. He is mixed up in some worldly things. Pray for him. He is a printer and editor of a paper.

May we find Christ and win others daily, and may we win more this year in the Argentine churches than in the year of 1931. "The night cometh when no man can work."

Carlos Casares, F. C. O.

ANNUAL REPORT OF THE ORPHANAGE FOR 1931

The tenor of the work of the Children's Home this year has not been as even and unvaried as in former years. The Master's overture, however, has given strength and courage to the workers so that progress has been made.

We are glad, first of all, for the step one of the girls has taken in accepting Jesus as her personal Savior. She expects to be baptized soon after the coming New Year. The rest of the children seem to be taking a greater interest in the knowledge of the Lord, and have stored away many Bible verses and stories, for future guidance, conviction and inspiration. We pray that the Word of the Lord may not return unto Him void of rich fruits for His glory and service.

During the year we have had several attacks of sickness, probably caused by epidemics or by the poor conditions of the house. A number of the children had light cases of mumps. Three had to go to the hospital for two weeks for treatment of infected chilblains. In April there were four cases of diphtheria which had to be isolated in the old dispensary and quarantined for six weeks. The rest of the children were inoculated against it and fortunately escaped. One boy is at present under the Doctor's care for constitutional weakness.

Their education has proceeded with the usual amount of disappointments and encouragements. One girl has finished second year high school. And the boy who is now under the Doctor's care had to discontinue his work at the School of Arts and Trades. If his health permits he hopes to return to that school in March. The other children, with the exception of the five who still go to the Kindergarten, did not do so well in the grades. Several failed to pass their grade while none made extra high grades. One important feature of the grade school work is the manual training and hand work. This item alone cost fifty pesos, although some things were made for personal use, which cost was not included in the Orphanage School expense. The boys made two book-cases, one magazine holder, re-seated several chairs, etc., etc. The girls hand-crocheted window curtains, centre pieces and cushion tops, hemstitched table cloths and towels, and made several excellent drawings.

The garden has been a practical failure as far as production is concerned, because of the scarcity of rain and being enclosed by hedges which seem to close out the air currents causing the plants to burn up. Only in providing work for a group of restless boys has it been a success. It might be a worthy experiment to go into the chicken business.

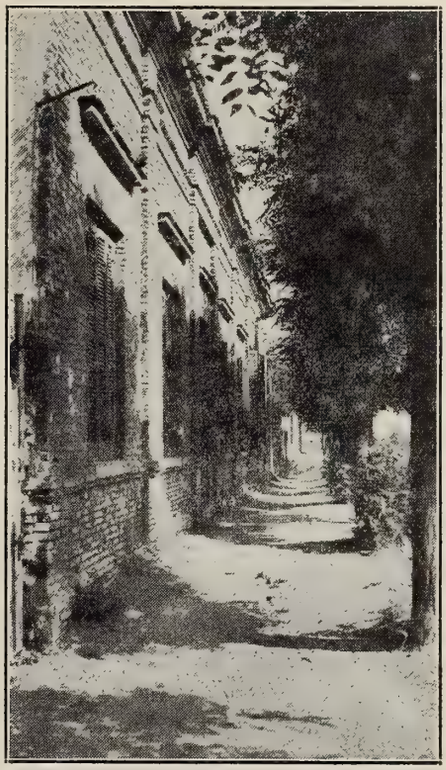
The house has been fumigated twice during the year. The Mill Company also gave permission to repair the roof, put new ceilings in four rooms, recalcimine and paint the entire house. Thus we are living in more congenial, and we hope, more sanitary quarters. The rent this year was reduced from 100.00 pesos monthly, to 90.00 pesos.

The Staff has been the same as in the preceding year:
Superintendent, T. K. Hershey.
Administrator, E. V. Snyder.
Matron, Mary Fretz Snyder.
Teacher, Laura Rivas.

ARGENTINE YOUTH MOVEMENTS

Mae H. Hershey

The impulses and characteristics of the Argentine youth, broadly speaking, are the same as of our own boys and girls: some are open-hearted and frank, others are timid and shy; some are reserved and quiet, others loud and boisterous. There are also the sensitive, blushing, nervous, and awkward ones; nor are the self-conceited ones lacking. Self-consciousness is manifested in almost as various ways as individuals themselves.



A View of the Children's Home, Trenque Lauquen

A comparison of school privileges cannot be definitely considered, as the higher grades are usually reached by the well-to-do and wealthier classes. The Argentine school age is 8 to 12 years, and many of the boys and girls have hardly passed the second or third grade when they are placed in positions of small remuneration to help along in the family. Some may finish the fourth grade but very few among the poorer and working class ever complete the common school grades, which are six in Argentina.

The latter is usually the class that a Mission has to work with, and the Argentine Mennonite Missions are no exception. Very few of the young men and young women that attend our services have finished the Fourth Grade. For some reason, they were denied school privileges, some may have been too poor, others may have lived in the country where there are no schools, while in the case of others, the parents may have thought it not necessary to spend so much time in school—better learn some trade which will be of use in the future.

A very marked characteristic in the Argentine boys and girls is their keen desire for taking part in meetings and programs. It is not difficult at all to find boys and girls to take part in the Christmas program. The most difficulty we have in arranging a program is finding something for each one who wants to help.

In order to help these to better express themselves by overcoming self-consciousness and to prepare them for future Church work, a meeting has been organized for the Young People which is conducted on Christian principles and is to promote Christian ideals and the development of Christian character in preparation for a life of real service in the Church.

The chairman of this meeting is always a Missionary. The

programs must be approved by the chairman and members of the Church (who have been chosen as a committee) before being given at the regular meeting. The programs consist of Bible character studies, Bible verse contests, Missionary biographical reviews, addresses, essays, readings and occasionally a debate. Of course, we do not have all these in one program, but this has been the extent of our work.

There is also one appointed to give helpful hints on thought composition, posture and general delivery, which are to be given as helpful correction in a charitable way.

Another very important phase in the life of young people is that proper social privileges should be provided. "Without proper guidance or leadership, the social life of the young often degenerates in the most perverted forms. To be denied the privilege for a normal development of the social tendencies would mean a serious loss."

Youth will seek places of meeting, then give them this privilege in a spiritual atmosphere of lofty social standards, never losing the fact that we are Christians at all times and should conduct ourselves as such on all occasions.

That we may be used by our heavenly Father to direct the Argentine youth to observe in his daily life "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4:8) for we recognize the truth of

"Till David touched his sacred lyre
In silence lay th' unbreathing wire,
But when he swept its chords along
Ev'n angels stooped to hear that song."

THE PRINTERY

T. K. Hershey

Our Printery had to change operators during the year. Lester Hershey, returning to U. S. A., to continue his studies, caused a vacancy that we feared would be hard to fill. God, however, supplied our need in sending us Bro. John Battaglia from Pehuajo. Bro. Battaglia learned typesetting and printing in our printery when it was in Pehuajo. We are indeed glad to have a brother in the Mission Printery. At present, we pay him 55 pesos a month or about $20 U. S. currency.



Coming Men of Argentina

During the year, we printed 222,000 copies of the monthly paper, "El Camino Verdadero" (The True Way), that were distributed in many parts of Argentina, by our own and other denominations. Besides this four-page monthly, many of which are distributed gratis, we printed and sent out free some 40,000 tracts, which expense has been met by the Printery.

Besides the printing of tracts, thousands of hand-bills were printed for the different stations. The Young People's Meeting topics, with ten questions on each topic are printed each year in booklet form. Eight hundred of these were sent out from the Printery this year.

In addition to the above, letter-head paper, envelopes, report blanks, minutes of meetings, and Conference reports in booklet form, etc., are all printed in the Mission Printery.

La Voz Menonita

For sometime, we felt we should have a Church paper. It was finally decided by the Argentine local board to launch such a paper. The name suggested by Bro. Pablo Cavadore (the last native ordained) and accepted by the others was, "La Voz Menonita" (The Mennonite Voice).

The new paper will be printed in the Mission Printery. The first issue is just being printed. It will be a 20-page monthly with 260 copies a month to start with, and will have the following departments: Doctrinal, Christian Home, Young People's and News from the Stations. Albano Luayza and T. K. Hershey are appointed editors.

The first issue is largely historical and contains the following articles: "Who are the Mennonites?" "Missionary Work of the Mennonites," "Mennonite Mission Work in Argentina," "Argentina a Field for Mission Work." In the Doctrinal department, we find the following articles: "Non-resistance," "Worship," "Self-denial," "Sanctification," and "Sacred Music." Another article on "Nonconformity to the World" is written but will appear in a later issue.

Pray that through this Church paper, our people may be better informed as to the proper interpretation of the Scriptures and rightly indoctrinated.

THE OPPORTUNITIES AND INFLUENCE OF THE WOMEN'S MEETINGS

Edna Swartzentruber

We are encouraged as we note that there is some space given to this department of our work here, for it is the kind of work that has interested us ever since we came to this field. The needs of the Argentine are many but one of the greatest needs is Christian homes. The Argentine woman's world is her home (with the exception of some of the better class who can go in and out more or less as they please). Her world then is so often anything but a comfortable and inviting place to live in. The income more often does not reach to feed and clothe the family sufficiently and to buy the necessaries for the upkeep of the home. When such a condition exists, day in and day out, year after year, who would not become discouraged and even impatient? It is our privilege to invite many of these and others who are better situated to our women's meetings.

I am sure I cannot fully tell how much and how far-reaching the influence of our meetings is, but we are satisfied to know that it reaches at least some of these less fortunate ones. In fact we consider all unfortunate (whether poor or rich) who have not had the privilege of Christian instruction.

What have we to offer them when finally we can get them to attend our meetings? Who would offer anything else but a message from the powerful Word of God, with much prayer before and after, that these dear women and girls kept so long without the Gospel light would really hunger and thirst after righteousness and be filled, for truly HE satisfies.

These meetings give opportunities to mothers who could not attend our regular evening services with their families. We aim to have them at an hour in the afternoon when they are least occupied. Mothers feel free to bring their little ones for babies do not disturb a women's meeting.

Our aim and prayer is that every woman and girl brought under the influence of these meetings may have a changed heart, and unless this takes place we shall not be satisfied. When the heart is changed we have a right to expect to see a changed home. How? Convert a mud-hut into a brick-house? Never. How glad they are when we tell them that the house does not make the home and that theirs can be a real home if governed and overruled by Christ the Head of every Christian Home.

We praise God for what has been accomplished through these meetings. We are glad that there are a few mothers who have resolved to live and shine for HIM in their little corner, and that they heed the words, "Teach a child in the way it should go and when it is old it will not depart from it."

A great task lies before us. We have only a handful of Christian homes in comparison with the non-Christian homes, but we take courage and go on, knowing that by God's Grace and under His direction we will succeed.

WHAT WE HAVE LEARNED DURING FIVE YEARS IN AMERICA

Mary Rutt

To put in a small article all we learned during our stay in America would be entirely impossible. We have learned valuable

lessons. Some were rather difficult to learn, others were preciously sweet. We have had some unpleasant experiences while others were a foretaste of heaven on earth. Many of God's promises we knew by the reading of His Word and accepted them by faith, but to-day we say we have tested and tried them and we know by actual experience that God's promises are true. As we look back over the past years, we say from the depth of our hearts, "As the heavens are higher than the earth, so are God's ways higher than our ways and his thoughts than our thoughts."

We have learned much about Argentine customs. I well remember one of the first real lessons concerning their attitude of being a witness to the truth. We had a rather serious case of discipline with several boys. Finally the whole family became involved. The mother in her anger wished to take us before the town authorities but failed. Gossip was beginning to spread and in order to prevent false reports, after discovering from where it had started we spoke to the girl. The mother later came with the girl and said, "No, no, we haven't said anything. We do not know anything about it. We weren't in the culto that day. We don't know anything about it." The fact was, they were here, we had the proof that they were here. I listened with amazement. I was shocked to think they would tell such straightforward lies.

Since my eyes have been opened, I have seen many, many similar occurrences. Indeed they look upon it (to lie) as the right thing to do. Then they will be a friend to everybody. It is well nigh impossible to bring anyone to justice because of this. We must continually strive against this in our churches. The verse, "lie not one to another," seems to enter until they meet the first temptation. They admire firmness in others even though they themselves are lacking in it. We have learned that by visiting in the homes, being a friend, it becomes rather easy to know what is happening, but the moment there is any appearance of trying to discover anything, one might as well consider his efforts a failure.

We have learned that it is absolutely impossible to depend on human wisdom or efforts, but that it is the Spirit that reveals the hidden secret things when they need to be revealed. It is for us to be in living vital touch with our Lord. All power is given unto Him. He has promised to be with us unto the end of the age.

We have learned much about the characteristics of the people among whom we labor. We have learned that at least a great number of the people are very religious; having a form of godliness but denying the power thereof. They prize very highly a visit, a little Bible instruction and a prayer in their homes. Neglect to visit, especially the sick, is a great offense. For this reason we have found the advice given in II Thes. 3:14, very effective, in case of stubborn rebellion. "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed."

We have learned that they are very revengeful. When this spirit is aroused there is nothing too mean and low for them to do. All of our churches have had some experience of this, caused by unfaithful members. There are no lies too great to circulate, no actions too mean to perform, the pastor of the church being usually, if not always, their target. We have learned that it is necessary for Christian workers to be ready to face any kind of treatment; that a calm firmness in such times does more for the cause of Christ than any amount of preaching. Anything that may be interpreted as wavering, fear or gloominess, is to them a signal to renew their attacks. We have learned that the harder the conflict, if God's people keep close to Him, the greater the blessing in the future. To a great extent the strength of the future Church depends upon how the Church deals with its problems during such crises.

We have learned that it does not pay to contend with the adversary; making sure that the erring one understands the plain Bible teaching, what God demands of him and then making known our requests to God. Not giving any opportunity for gossip, seems to be the better way to end the trouble. Otherwise one is losing precious time, often becomes discouraged and thus unfitted for God's service. Meanwhile the Church suffers and the devil rejoices. Without fuel the fire goeth out.

We have learned to put more implicit trust in our Lord, to lay aside many lawful things in order to find more time for Bible study and prayer. We have learned that it is not the outward activities that really count so much in the work of the Lord as the calm and quiet waiting before Him, receiving instructions for the day's work. We have found that they who wait upon the Lord do renew their strength and, no matter how hard the struggle, they do not grow weary.

We have learned that full victory comes by accepting all that God permits to touch our lives; messengers sent by Him to teach us some lesson. Then we have learned to be more concerned about the lesson He would have us learn than we are in trying to get rid of the difficulty. We have learned to patiently await God's time to accomplish the things we are asking of Him, and not hurriedly pick the unripe fruit. We have proved God's faithfulness in answering prayer; many times He has done far more and better than we thought of asking of Him. We have learned that in times of trial there is no comfort so sweet as that which the Lord Himself can give through His Word. We have learned that an encouraging word from one who understands God's working means much.

In conclusion, I would say, the years in America have been busy ones; they have been rather hard ones, but we would not change the experiences of the past years if we could. God's ways were the best ways; God's ways were the right ways.

EXPERIENCES IN MY WORK IN PELLEGRINI

Anita Cavadore

It is always difficult for me to speak about my own experiences because it seems to me they are of little interest to others.

In the nine months that I have been here I found varying circumstances—some sad and some encouraging, such as are generally present everywhere. Our Lord also said that He had difficulties and struggles, so His workmen may expect the same—and also the blessings.

Pellegrini is a small town with a few commercial houses and here, as everywhere, the people are passing through a time of depression the like of which has never before been seen. Every day more enter the ranks of the poor. In the majority of the homes in which I visited, the men were without work, some for months and months. The few that did work earned so small a wage that it did not reach for even the bare necessities of life. These circumstances, then, make it difficult to speak to them about spiritual things. Many parents have confessed frankly that they could not send their children to Sunday school because they did not have clothes or shoes to wear.

The number at the meetings has always been low but we praise the Lord that there were some faithful ones who never miss a meeting except for sickness. There is one among them—an old lady in her eighty-fifth year, who will not be kept away by any kind of cold or bad weather. She lives more than twelve blocks from the mission, but at the hour of the meeting she has walked that distance and is in her place of worship.

The Sunday school had to overcome many difficulties before we could gather together a small group which has now reached the number of thirty children. Many of these are very much interested in the Gospel stories.

About the visiting I want to mention especially my weekly visits to the Hospital, which gave me many opportunities to meet families and speak to persons. One of these was a boy twelve years old who had been in the ward eight months when I visited him for the first time. He was quite down-hearted because he did not know how long he would have to stay there. I was grieved to see him there so helpless and lonely so I promised to bring him a few things with which he could play in bed and while away the hours. When I gave him the things I had promised I included a New Testament and he was so happy and thankful to receive them. From the moment he received the New Testament he made it his inseparable companion, looking at the pictures and reading the Gospel story. Four months later he was allowed to go home but, unfortunately, for only a short time, as he fell ill again and had to be brought back. I visited him again and asked about the New Testament and he said, "Here it is," taking it from beneath his pillow. He also said that with all the pain, he found great joy in reading the story of Jesus.

One thing that is most discouraging is the general indifference of the people to the things of God and yet how easily they are misled by false and inferior teaching. There is here a centre of the

society called "La Madre Maria" (The Mother Mary), and it is unbelievable the attendance that it has in its meetings, because people look only for the curing of their physical bodies.

I am thankful to our Master because He will make His cause to triumph and in His name we keep on laboring.

(Translated by E. V. S.)

"I AM NOT ASHAMED OF THE GOSPEL"

Marcelina M.de Cavadore

This declaration from the apostle reveals something of his intrepid and fearless character. Well he knew that in Rome he would find himself among men who would not easily accept the message of the Gospel. He knew that the head men of the Empire would deny themselves the acceptance of a religion whose origin was in a man so humble and who at last died the death of a slave.

The apostle knew that the Romans loved popular glory and that they trusted in the power of their armaments and that they would not be ready to accept a doctrine of self-denial based on love. He reminded himself that on going to Rome he would be obliged to attack a paganism that was absorbed in the grossest idolatry and that, on doing it, he would endanger his very life because, even though Rome tolerated all religions, she did not want to hear anything against her own.

However, all these obstacles were insufficient to drain the courage of the great apostle to the Gentiles because he had resolved to proclaim the Gospel to them that were in Rome also.

Why is not the apostle ashamed of the Gospel? He takes upon himself the responsibility of telling us,—"because it is the power of God to save every one that believes." Paul was certain that it was so because he had experienced it. This same assurance should palpitate in every believer so that none will be ashamed because of the Gospel of Christ. To-day, more than ever, I believe the Gospel is the power of God unto salvation. I maintain that this is proved by my own experience and by the experience of many others who have also been redeemed by the power of the Gospel.

Why should the Christian be ashamed of the Gospel if nothing better has been found in all the world? It is the only remedy that there is for a humanity lost and sick because of sin.

The nations to-day are suffering the disastrous consequences of sin. There are wars and rumors of wars. What a difference there would be if in the nations there would be a majority of Christians who are not ashamed of the Gospel of Christ!

But there is a greater danger for the one who is ashamed and that is that Christ said that He also would be ashamed of him before the Father which is in heaven.

Would to God that He would shower such abundant blessings on His Church that from her might rise up many who will not "be ashamed."

(Translated by E. V. S.)

THE GROWTH OF THE ARGENTINE CHURCH

Pablo Cavadore

There are many, the difficulties that impede the growth of the Argentine Church. Nevertheless it grows, though not as rapidly as one would wish to see.

I will try to show some of the causes why the growth of our churches in membership is not greater.

Although it is already a hundred years since the first Gospel messenger arrived in our country, and, although there is scarcely a district through which colporteurs have not passed sowing the precious seed, there are, nevertheless, thousands who have not the slightest notion about the Gospel.

The majority of the people are of the Latin race and consequently of Catholic origin. The evil influence of the Catholic church engenders the indifference and the disinterested impartiality in religious matters in a large part of the people, while others live submerged in blind religious fanaticism and do not tolerate even that one speak to them about the Gospel thus leaving a small residue that are ready to listen to and accept the Good News.

The lack of religious anxiety in the Argentine people* makes them poor investigators and they often content themselves with erroneous versions by which they refer to the evangelical Church and her message.

In the second place, one must take into consideration that in my country the good seed is being sown in virgin soil and it is impossible to expect great growth in a short time. In the thirteen years the Mennonite Church has been working here she has been able merely to sow the seed. Surely in the thirteen years to come there will be a more marked growth. Some of the converts have to learn the most elementary lessons. Many people, when they begin coming to the meetings have not the slightest idea of what Christianity is.

In the third place, it seems that the Argentine Church is passing through a period of spiritual crisis from which the Mennonite Church has not been able to free itself. However, we are expecting a spiritual revival and we believe that it is close at hand, because many Christians have united themselves together to pray for a general spiritual awakening.

I do not mean to leave the impression by the foregoing, that our church is soundly asleep, because, in spite of the fact that one



Front View of the Children's Home, Trenque Lauquen

does not note a great increase in membership, the congregations are fortifying themselves and a Christian consciousness is being formed.

The members themselves feel a greater responsibility for the growth of the work and, during the last year, we have noted a marked effort, even in the midst of the financial crisis, to maintain and even raise the amount of the weekly offerings.

The Church will grow with greater rapidity when the first generation of Christians gives to the Church her children already brought up in Christian homes, educated in evangelical schools, whose characters have been formed in the Sunday school which is, with the utmost assurance, the portal of the Church.

The writer was in the third "consignment" of believers baptized in the Pehuajo church and to-day, being engaged in the work of the Lord, is eager to see the Argentine Church grow.

With these lines there goes an humble greeting and a demonstration of gratitude to the brothers on the other shore, acknowledging at the same time the effort put forth there in favor of this part of the Lord's work.

* I refer to the common people, for it is with them that we work.

(Translated by E. V. S.)

CALENDAR OF EVENTS, 1931

Lillie Lantz

January—

6—9 Mission Council in Trenque Lauquen.

January 29—February 1.—

Annual Church Conference in Carlos Casares.
Organization of the Local Mission Board (Junta Argentina).
Oldest member of Carlos Casares congregation, Sra. Moyano passes away.
Reorganization of the Mechita Sunday School after being closed a year.

March—

15. Bible School and Pehuajo Mission School and all Kindergartens begin classes.

April—

In Trenque Lauquen a new S. S. opened on North Side with good attendance.

May—

In Carlos Casares eight souls received into the Church, by baptism.

June—
Work opened in Maza by T. K. Hershey and wife and Albano Luayza.
July—
Elsa and Robert Shank with Lester Hershey leave for the United States.
July and August the Bible Coach used in Carlos Casares District.
September—
3. Work opened in Moctezuma by Carlos Casares Workers.
Bro. O. O. Miller arrives in Buenos Aires.
October—
Bro. O. O. Miller visits the Mission Workers in Argentina.
November—
School classes and Kindergartens close.
Swartzentrubers and Webers arrive on the field.
The Shanks leave for the United States.
Seven members added to Carlos Casares Congregation.
December—
Daily Vacation Bible School in Bragado and Pehuajo.
20. Begin church building in Trenque Lauquen.
31. Several of the 18 students enrolled in Evening Bible School in Trenque Lauquen take part in the closing program which encourages all to go on.

DIRECTORY AND STATISTICAL TABLES OF THE ARGENTINE MENNONITE MISSION—1931

TABLE I. EXECUTIVE COMMITTEE

Chairman, T. K. Hershey
Secretary, W. G. Lauver
Treasurer, A. Swartzentruber
Other members:—
D. Parke Lantz, N. Litwiller
E. V. Snyder, J. L. Rutt

TABLE II. DEPARTMENT SECRETARIES

Building and Extension, A. Swartzentruber
Religious Education, N. Litwiller
Secular Education, N. Litwiller
Spanish Publication, T. K. Hershey
English Publication, E. V. Snyder
Orphanage, E. V. Snyder

TABLE III. ARGENTINE MENNONITE BOARD OF EVANGELIZATION AND FINANCES

Chairman, N. Litwiller
Secretary, Albano Luayza
Treasurer, T. K. Hershey
Other members, D. Parke Lantz, Pablo Cavadore

TABLE IV. ORGANIZED CHURCHES

Location	Members	Pastor in charge
Pehuajo	50	N. Litwiller
Trenque Lauquen	55	T. K. Hershey
Santa Rosa	23	A. Luayza
Carlos Casares	70	W. G. Lauver
Tres Lomas	32	A. Swartzentruber
Bragado	18	D. Parke Lantz
America	16	J. L. Rutt
Madero	10	Supplied
Passo		Pablo Cavadore
	274	

TABLE V. OUT STATIONS

Location	Pastor in charge
Pellegrini	E. V. Snyder
30 de Agosto	A. Swartzentruber
Mechita	D. Parke Lantz
Meridiano Quinto	J. L. Rutt
Berutti	Pablo Cavadore
Alberti	D. Parke Lantz
Maza	T. K. Hershey
Cuenca	J. L. Rutt
Moctezuma	W. G. Lauver
Guanaco	N. Litwiller

TABLE VI. MISSIONARY DIRECTORY

Name	Station	Date of Arrival
T. K. Hershey	Trenque Lauquen, F. C. O.	Sept., 1917
Mae E. Hershey	Trenque Lauquen, F. C. O.	Sept., 1917
J. W. Shank	(On furlough, Goshen, Ind.)	
Emma Shank	(On furlough, Goshen, Ind.)	
D. Parke Lantz	Bragado, F. C. O.	June, 1921
Lillie Lantz	Bragado, F. C. O.	June, 1921
W. G. Lauver	Carlos Casares, F. C. O.	June, 1921
Florence Lauver	Carlos Casares, F. C. O.	June, 1921
Amos Swartzentruber	Tres Lomas, F. C. O.	March, 1924
Edna Swartzentruber	Tres Lomas, F. C. O.	March, 1924
J. L. Rutt	America, F. C. O.	Feb., 1925
Mary Rutt	America, F. C. O.	Feb., 1925
Nelson Litwiller	Pehuajo, F. C. O.	Sept., 1925
Ada Litwiller	Pehuajo, F. C. O.	Sept., 1925
Elvin V. Snyder	Trenque Lauquen, F. C. O.	Nov., 1928
Mary Snyder	Trenque Lauquen, F. C. O.	Nov., 1928
Lewis Weber	Pehuajo, F. C. O.	Nov., 1931
Edna Weber	Pehuajo, F. C. O.	Nov., 1931

TABLE VII. NATIVE WORKER DIRECTORY

Name	Work Assigned	Date Work Began
Albano Luayza	In charge of S. Rosa station	1922
Queribina Luayza	(Wife of Albano)	1922
Pablo Cavadore	In charge of Passo station	1923
Marcelina Cavadore	(Wife of Pablo)	1924
Anita Cavadore	Appointed missionary (Pellegrini)	1921
Maria Cavadore	Bible reader & kindergarten tea.	1922
Laura Rivas	Kindergarten teacher	1922
Santina Cavadore	Teacher in our school (Pehuajo)	1927
Angela Cavadore	Bible Reader	1926
Angela D'Amato	Kindergarten Teacher	1926
Delia Cappa	Bible Reader	1930
Mrs. Sarda	Bible Reader	1929
Santiago Battaglia	Asst. to pastor in Trenque Lauquen	1927
Amalia Battaglia	(Wife of Santiago)	1929
Juan Battaglia	Typesetter and printer, printery	1931
Jose Zagami	Colporteur	1930

TABLE VIII. CHURCH STATISTICAL REPORT

	1930	1931
Ordained Argentines	2	2
Members Beginning of year	240	285
Received by baptism	51	27
Received by letter	3	7
Received by confession	3	5
Lost by Letter	3	18
Lost by Death	4	6
Lost by Discipline	3	1
Lost by Withdrawals	2	25
Total gain	56	39
Total loss	12	50
Members at close of the year	285	274

TABLE IX. SUNDAY SCHOOL

	1930	1931
Number of Sunday Schools	13	16
Average Sunday Attendance	715	928
Average Sunday Attendance per school	55	58
Number of officers and teachers	51	57
Total offering from Sunday Schools	1,076.15	1,029.85

TABLE X. NATIVE BIBLE READERS

	1930	1931
Number of Readers	3	10
Number of days visits were made	400	675
Number of visits made by readers	3,265	3,512
Number who heard the Word read	4,077	6,607

TABLE XI. EDUCATIONAL WORK

	1930	1931
Public School Work:		
Number of pupils enrolled	38	61
Average attendance per month	25	55
Teachers	3	4
Kindergarten Work:		
Number pupils enrolled	185	165
Average daily attendance	98	99
Teachers	7	6

TABLE XII. LITERATURE DISTRIBUTED

	1930	1931
Bibles sold	577	94
Bibles donated	65	77
New Testaments sold	1,092	58
New Testaments donated	946	644
Gospels and portions of the Gospels donated	4,060	2,863
No. (approximate) of tracts distributed	226,356	219,570

TABLE XIII. CONTRIBUTIONS RAISED ON THE FIELD

	1930	1931
		pesos
From the Congregations (weekly offerings)	3,392.65	4,106.55
From the Sunday Schools	1,076.65	1,029.85
From the Women's Meetings	64.70	93.90
From the Young People's Meetings	149.20	180.00

From the Public School	1,430.90	1,236.05
From the Kindergarten	981.35	978.85
From Literature sold in stations	187.90	267.15
Printing Plant	1,467.60	1,518.90
Various	226.00	97.35
Total contributions	$8,976.95	9,508.58

Other Receipts

	pesos
From literature sold on Bible Coach	372.60
From friends and relatives of orphans	1,061.75
Total	10,942.93

TABLE XIV. BIBLE COACH WORK

Literature, sold or given away:
Bibles—111 copies.
Testaments—157 copies.
Other books—288 copies.
Tracts and portions—many thousands.

Financial statement:

	pesos	pesos
Former balance, Jan. 1st, 1931	15.65	
Received on book sales	372.60	
Received from mission treasurer	342.75	$731.00
Expenditures—for gas, oil and repairs	494.90	
For books to replenish supply	229.40	
Balance on hand Nov. 1st, 1931	6.70	$731.00

TABLE XV. THE MISSION PRINTERY

Receipts:

	pesos	pesos
Balance on hand Jan. 1, 1931	29.78	
Received from mission treasurer	222.50	
Received from friends of mission	10.00	
Received on work done and sales	1386.40	1648.68

Expenditures:

Freight, express and postage	109.43	
Merchandise	408.25	
Labor	467.55	
Miscellaneous	612.25	
Balance on hand	51.20	1648.68

TABLE XVI. THE CHILDREN'S HOME

Receipts

Former balance	43.15
Children's support	505.00
Church offerings	600.00
Friends	556.75
From mission treasurer	5522.40
Total in pesos	7227.50

Expenditures

Clothing	353.90
Food	3026.10
Fuel	233.70
Labor	882.55
Laundry supplies	74.90
Light	185.35
Medical	212.90
Miscellaneous	291.30
Rent for building	1090.00
Repairs	26.50
School expenses	497.50
Shoes	318.40
Stamps and stationery	18.50
Balance on hand	15.70
Average monthly receipts	$ 598.65
Average monthly expense	$ 600.95

AUDITORS' STATEMENT

To the Mennonite Board of Missions and Charities, Elkhart, Ind.
Dear Brethren:—

We, the undersigned have made an audit of the books and records covering the receipts and expenditures of the Argentine Mennonite Mission as kept by the Treasurer, for the year 1931, and hereby certify that we have found them correct and in proper form, the accompanying financial statement being in agreement therewith.

Receipts

Opening cash balance Jan. 1, 1931	9432.11	
Receipts from General Treasurer	76392.09	
Interest on accounts	336.13	
Total amount resources in pesos		86160.33

Disbursements

Direct by the Treasurer	49794.22	
To the stations	20500.15	
Treasurer's balance Dec. 31, 1931	15865.96	
Total in pesos		86160.33

Tres Lomas, F. C. O.
January 19, 1932.

Signed: D. Parke Lantz
Nelson Litwiller
Auditing Committee.

JUST WHAT IS MISSION WORK?

By Geo. J. Lapp

For the Gospel Herald.

The "Go ye into all the world and preach the Gospel to every creature" of Matt. 28 and the "Ye shall be witnesses unto me" of Acts 1:8, and the "As my Father hath sent me even so send I you" of John 20 are the reasons for the extension of the Kingdom of Christ on earth. It is the soul-saving extension work of the Church by which she also projects Herself into all parts of the world and shares with men and women of all classes Her faith in and Her redemption through the Lord Jesus Christ. Back of this sharing are not only the commands of the Savior but there is also His heart of love longing for the Salvation of the world and His utilizing every means at His command to bring this about. He didn't tell the Church and the individuals whom He called to this work just how they should do it. In the instructions to the twelve and also to the seventy He gave them the text around which they were to build their messages. He told them what to do, and how to determine the homes in which to stay, and what and what not to take, and what attitude to take toward opposition but He left the manner of their procedure largely to them. They must exercise God-given wisdom according to the circumstance and use the means at their disposal to gain the ends to be sought, namely the salvation of the soul. These means were to be in line with the will of God, of course. The apostle Paul carried out the spirit of Christ's teaching according to his testimony as found in Acts 20: "How I kept back nothing that was profitable unto you but have showed you and taught you publicly and from house to house testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ."

Breaking up of Christian communities. From the very beginning of the Christian Church Her communities were broken up as a result of persecutions and large numbers had to flee to other regions and establish homes and communities. But they were not slack in their loyalty to Christ and in their testimony concerning Him. For they that were scattered abroad by the persecution went everywhere preaching the Word. Through their faithfulness and the zeal of their representatives new congregations and community centres were established far and wide. Possibly the greatest wave of evangelism that ever spread over the world took place during the first three centuries of the Christian era. It was during these centuries that persecutions from pagan powers were the bitterest but the zeal of the Church was also greatest and from India, western China, eastern, central, and western Europe and the British Isles come historical evidence of this zeal for evangelism and also the far-reaching results. The followers of Christ of those centuries not only testified by word of mouth but by their lives, faithfulness in worship, faithfulness in observance of Christian rites, by honesty in business relations, maintaining higher social standards, by kindness and hospitality, by their enterprise in establishing institutions for their own and others' good, keeping before them the great purpose of the Church and

each individual member to bring souls into the fold of Christ. They were aggressive and took advantage of every opportunity to plant the banner of King Immanuel among all classes of people. The pioneers of the Cause of Christ during those early years also looked to their home churches for sustenance and the various Christian communities contributed largely toward their support. By this means they were not a burden to the peoples among whom they went but they did not hesitate to help support themselves wherever possible. We have an example of this in the Apostle Paul.

The Program of Mission Work. By carefully studying the teachings of Jesus and the example of the early Church we find three elements which should have our careful consideration. They are, Bringing about a welcome for the messengers and awakening a confidence in the message by indirect means; An awakening of the conscience to a sense of sin and individual spiritual need by both indirect and direct means; and, an appeal for the acceptance of Christ as a personal Savior. Jesus said to the Jews in John 10, "If I do not the works of the Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in Him." Let us then consider the above mentioned three features of the program of evangelism in the light of the missionary interest of our own beloved Church.

1. **Bringing about a welcome for the messengers and awakening a confidence in the message by indirect means.** Why do our city missions have Christmas dinners and carry Christmas baskets to the poor and why do our congregations contribute to this work? Why do our brethren and sisters who have the qualifications hunt out schools in the mountains and backward parts of the country? Why did we rush money and men and supplies to famine stricken areas especially India? Why do we sew for India, Canada, and South America? Are we colonizing merely to colonize? We may have lost the underlying reason for it all. If so we need to be awakened to the purpose of all these indirect means. The general testimony of our evangelists and missionaries in India is that our warmest friends of to-day are those who were rescued from starvation in times of famine, those who have been treated in our hospitals, dispensaries, leper asylum, and roadside clinics, and those who have attended our Mission village and station schools. As far as we know there has not, as some have represented, been strong opposition from any who have through the above named agencies come under the influence of Mission work in India. It is true that not all by any means have accepted Christ who have come under such influence and some have become hardened to the teaching of the Gospel in the schools and other places and some few promised their parents that they would not yield to the Gospel while they were attending our schools or were inmates of our leper home or some one of the other institutions. But this will happen anywhere. But even such are not our enemies and do not resent Gospel teaching. Only recently a young village owner who had been a student in our Mission schools asked one of our evangelists to recommend his village to our Christian farmers for he wants them to come there to live and help by their influence to eliminate idolatry from the village. He said he had learned from the Christian teaching in the schools that idol worship is wrong and useless. His home and village are open to the preaching of the Gospel. He is one of many such friends. A number of years ago a Mohammedan village owner and neighbor called the writer to his home to help him. He was ill with fever. After our work was done he asked that his family members and servants leave the room. He then told the writer that we were in a time of uncertainty and if we should have trouble from any source we should come to him and he would protect us with his life and furnish us ample funds to tide us over until such time as we could receive help. Why this friendship? His one son had attended our Mission High School. He lived neighbor to our Mission stations and missionaries and Indian Christians and all had business relations with him. He had confidence in the integrity of the Christian community and also in what made the community what it is. He welcomed the preaching of the Gospel in his villages as also did the members of his family. No, in our own Mission field in Dhamtari and fields of other Missions too, those who have been helped in various ways are our friends and not open antagonists of Mission work. We believe that their friendship will open doors of influence on the masses of the people many of whom we may eventually win to Christ. No money or labor is wasted in establishing such friendly contacts with the people but we should not let it rest there.

2. **There must be an awakening of the conscience to a sense of sin and individual spiritual need.** Whatever there is about Mission work that is so distinctly Christian that it stands out in strong contrast to any other philanthropic, welfare, or charitable work brings a consciousness of a lack on the one hand and a need on the other on the part of those who are helped. Dr. Wanless and many other missionary surgeons prayed with and for their patients before operating upon them. Patients in clinics are gathered into groups and told the Gospel before their physical needs are attended to. The groups of people in the famine camps are carefully taught the Gospel along with the charitable work that is done for them. The Bible is carefully taught in every school. But more than this, there is the touch of Christian love in every service rendered, whatever that service be. It is the love of Christ constraining the servant to deeds of kindness, relief and mercy. Yea it is the very Christ in the midst speaking conviction to the soul of the people. The work is done in His name and, "There I am in the midst." The Gospel and the deeds of Christian kindness are the direct and indirect means to bring this about, and who can say, that they do not go hand in hand?

3. **Finally there must be a direct appeal to the convicted soul to accept Christ as a personal Savior.** This too takes tact and understanding but most of all it takes the love of Christ in the heart that will more times than not lead the seeker of souls to overstep all bounds and make every possible effort at the peril of his own reputation, and life if need be, to bring men and women to a definite decision to accept the Lord Jesus Christ. We are not satisfied to merely hear the message of Truth and let it bring conviction to the soul but we travail in soul for the lost until Christ be formed in them. But there are many ways of making this appeal and we want to be as careful and tactful as we can and especially manifest the love of Christ and follow the leading of the Spirit in helping people to make their decision. Sometimes only prayer will avail; sometimes both prayer and pleading. Gospel teams, special efforts by congregations, evangelists, groups of workers on tour, special singing of the Gospel songs, personal effort, all these have their place in making the appeal to the soul to accept Christ.

Mission work then is the proportionate use of all indirect and direct means of bringing the Light of Life to lost humanity from start to finish not forgetting the finish. We must have a balanced conception of what Mission work is and strive to keep our balance by understanding the proper place of any part of the work and the relation of all the parts to each other and their relation to the program as a whole. Jesus never lost His perspective, neither should we. He never lost the final purpose, and neither should we; but by prayer, consecration, an intelligent use of the Word of Life, and by its proper application to the lives of those with whom we deal and persistent appeal to decide for Him we as home and foreign missionaries help in carrying out the program of extension in which the Christian Church in-

terested Herself, or should have interested Herself, from the beginning.

We cannot close without a word to Christian workers in congregations. You are missionaries too. I doubt if there is a congregation in the Church that could not do a great deal more missionary work than it does. Sunday school teachers could be missionaries in gathering children into their classes. Much more visitation work could be done. Every and any effort at manifesting the love of Christ in our neighborhoods for the purpose of leading souls to Christ is praiseworthy and more of it should be done.

Without a balanced vision of what Mission work is we leave the people perish. Not visionary but a vision of the lost and what it means to them not to get the Gospel. "Go ye."

Dhamtari, C. P., India.

TRES LOMAS STATION REPORT

A. Swartzentruber

For the Gospel Herald.

It is rather difficult for us to give a report of the work at this place for 1931, since we just returned from our furlough in the month of November.

During our absence the work was in charge of Bro. Shank who made weekly visits from Pehuajo (a round trip of 160 miles) by train when train connections permitted his using the railway. When the train schedule was changed and the Sunday train taken off he frequently made the trip by auto or by freight train.

One can easily understand that a congregation in a foreign field would not thrive very much when the pastor can be with it only a few hours on Sunday and then leave it to itself the rest of the time. During the year seven members were lost to our Church by moving to Buenos Aires where they will be affiliated with other churches. The Sunday school and kindergarten also suffered some for lack of a resident pastor. The latter needed to be left almost entirely in the hands of our two native teachers.

The congregation speaks very highly of the sacrifices Bro. Shank made to come here for the Sunday meetings. A number of new people have become interested and there were several confessions during the year.

Treinta de Agosto, a town 24 miles from here, was also taken care of from Tres Lomas. The most convenient way to get there is by auto. Bro. Shank used to take several of the members from here with him on Sunday afternoon and have a Sunday school and preaching service. There are a group of about 15 who come regularly to take the studies preparatory for baptism. There was a Catholic church built just a few years before we started our work here, and the priest and several others are trying hard to stop our work. One rich lady said she will not be satisfied until she sees the missionary in jail. One evening while I was preaching the chief of police came to the door accompanied by another policeman. I went to the door and invited them in but they preferred to listen at the door. Now, every time we have meeting he sends a policeman to the door to see that nobody disturbs us from the outside.

PEHUAJO STATION REPORT

Nelson Litwiller

For the Gospel Herald.

The towns of Madero, Guanaco and Nueva Plata belong to the Pehuajo district and were worked from Pehuajo during the year.

Madero has an established church with ten members. The work was visited once a week by the pastor with some helpers and on Sundays one of the students of the Bible school took care of the Sunday school and preaching services in the evening. There were several confessions of faith during the year, but before these converts could finish their studies prior to baptism, circumstances forced them to move to the country or to some other town in search of work, and so are not yet baptized.

Guanaco was visited once a week by the pastor with a group of helpers and the students of the Bible school. No suitable hall has been found in this town of about eight hundred people. We distributed tracts and held some street meetings. The interest was always very good and it is a pity that no suitable building is available and that funds are not on hand to build one.

Nueva Plata was visited on an average of once a month for the purpose of distributing tracts and Bibles.

In Pehuajo the routine of duties occupied the time of all the workers. The day school, the Bible school, the Sunday school, the Church, the Daily Vacation Bible school, the women's meetings, the children's meetings, special evangelistic services all had their place.

The statistical report is really not fair even though figures are stubborn things. Many have moved away but always preferred to keep their names on our church list. Some of these have been lost track of and their names have been dropped from the roll. Others have been spiritually cold and indifferent for years and we felt justified in taking off their names since they have not manifested any interest for so long. So the loss is really not all this year. The present number of members indicates more definitely the actual number of active church members.

We are living in critical times, not only materially but also spiritually. It may not be encouraging to the churches at home, or to the Mission Board, to see so few baptisms in one year. To the missionaries it is perplexing, to say the least. We can say humbly that we are trying to do to the best of our knowledge and ability what we think is our duty. We pray and preach, we work and warn, we are sowing the seed, hoping that in His own time He may give the increase.

We are not discouraged. There are many helpful and encouraging signs, especially in the spiritual life of the members and the Church. But we need the prayers of God's people at home to break down the walls of unbelief.

Pehuajo, F. C. O., Argentina.

TRENQUE LAUQUEN STATION REPORT

T. K. Hershey

For the Gospel Herald.

Members

The Trenque Lauquen congregation has much to be thankful for. The Church register showed there were 45 members at the beginning of the year—14 men and 31 women. During the year seven men and five women were received—six by baptism, four from other congregations and two renewed their faith in Christ and came back to the Church. Two moved away to Carlos Casares, and our register shows that there are 55 members at present.

Night School

One of the encouraging features of the year's work was the ever-increasing desire to know more of the Word of God. This resulted in organizing a Night School for Bible Study. Eighteen registered, fourteen young men and four young women. The classes met twice a week with two hours' teaching each night. Bro. Santiago Battaglia, our helper and a graduate from our Bible School in Pehuajo, taught on Tuesday night, and Bro. E. V. Snyder on Friday night.

The public closing exercises revealed the fact that these young people gleaned much help from their studies. They are looking forward with pleasure to the reopening of the Night School the coming year.

Sunday Schools

1. Special effort in an organized way brought noticeable results in the Sunday school. Committees were appointed to canvass for new scholars and also look up the absent ones. These committees, composed of young people, divided the town into sections, or districts, and worked faithfully. Tracts and Gospels were distributed at the same time, and these also brought good results.

2. During the year a branch Sunday school was opened in the home of one of the members. Bro. Battaglia, with the assistance of some of our young members, has very successfully carried forward this work. The attendance has been very good. There are also preaching services at this place every Thursday night with good interest and attendance.

Finances

Our people are learning to give. This is encouraging. The crisis, felt everywhere, to some extent, hindered our brethren from contributing as freely as they desired. Yet this congregation contributed to the Argentine Mennonite Board 500 pesos besides bearing other expenses of the Church. The total amount contributed, including that of the Church, the Sunday school, Young People's Meeting, and Women's Meeting, was 1,167.55 pesos which was 175 pesos more than in 1930. We place much emphasis on the importance of giving and the blessing that we receive as a result.

Maza

The workers in charge, besides attending to two Sunday schools, two preaching cen-

(Continued on page 590)

SEWING CIRCLE CORNER

REPORT

of the S. W. Pa., District Associated Sewing Circles

The sixth annual meeting of the Associated Circles was held at Scottdale, Pa., Aug. 9, 1932. Sister Lina Ressler, president, presided at this meeting. Fifteen adult and five junior circles were reported. The combined membership of these circles is 339.

Sisters Rhoda Dayton, Grace Metzler, Nellie Beachy, and Mary Lichty of this district gave very practical talks on different phases of sewing circle work. A number of these addresses will appear in print in the near future. Sister Minnie Kanagy, a missionary on furlough from India, very vividly portrayed to us some of the conditions in her field of labor. She showed to us the striking contrast between a Christian home and a Hindu home. She also extended to us her appreciation for our bit in helping to make the Girls' Industrial School possible.

The following report was given by the treasurer and was accepted:

Balance on hand last year	$ 68.21
Received during the year	477.88
Paid out during the year	503.12
Balance on hand at the close of year	42.97

Some of the causes for which money and garments were given are Altoona Mission, Girls' Industrial School, Russian Relief, India Medical Support. The support of Sister Lillie Burkholder will be continued during another year.

Sister Martha Mumaw was elected a member of the Executive Committee for 2 yrs.

Sister Lina Z. Ressler was nominated for the General Committee.

Advisory Board for the coming year, appointed by Church Conference, are S. G. Shetler (3 yrs.), Myron Livengood (2 yrs.), C. F. Yake (1 yr.).

The Executive Committee organized as follows:

Sister Lina Z. Ressler, President.
Sister Rhoda Dayton, Vice President.
Sister Alta Metzler, Secretary.
Sister Laura Metzler, Treasurer.
Sister Martha Mumaw, Secy. of Literature.

Alta Metzler,
Secretary of Associated Circles.

REPORT

of the Dorcas Sewing Circle of Alpha, Minn., for the year Sept. 1, 1931 to Aug. 31, 1932

No. of meetings held	13
Average attendance	14
No. of members	21
Garments made	47
Comforts made	4 large and 1 small
Coverings made	18
No. garments sent to Russians in Canada	45
No. of shipments of cookies and noodles to Children's Home in K. C.	2
No. of Articles donated	99
Cash in Treasury	22.16
Received during year	24.92
Total	47.08

Disbursements

Material for work, postage, etc.	$28.93
Widow support	16.55
Total	$45.48
In treasury Aug. 31, 1932	$1.70

Iva Garber, Sec.

To every Christian there comes the call, "Go ye." There are many ways besides preaching and ordinary missionary work, in which we may answer the call of the Lord. —Wm. Detweiler.

JOYS OF WILLING SERVICE AMONG OUR JUNIOR SISTERS

By Grace Metzler

For the Gospel Herald.

This afternoon, for just a few minutes, I am expected to tell you of the joys we Junior Circle workers experience.

I feel confident we, one and all, feel we are servants. You know there are a great many different classes and types of servants in our big world. Most, if not all, individuals are servants, serving some one in some way.

Services rendered are just as varying as servants. Then, too, motives, or reasons prompting service, are many. A love for the ones served, a real interest in the work, or serving in return for some loving service done you or I, as a motive in serving would make our work interesting, and gladly given.

But on the other side many are forced to serve, because of a real personal need of the natural necessities of life; food, clothing, etc., which they will receive in return. In many such cases there is little or no interest in the work, no special interest in the employer, and indeed no love for the ones served. The servant merely serves because he absolutely must to exist.

I haven't found the slightest hint in this subject on the latter type of service. I believe there is one small word that would bar any such servants from the Circles we want to represent today. That little word—willing! We sisters, in our sewing circles, are serving the Highest One there is to serve; Our Loving heavenly Father, by doing what we can for **others.**

I know if there is one member of any of our circles who isn't happy, and experiencing real joy in serving, there is just one reason—She is not serving willingly.

If we are willingly serving the Lord, we will have real joy. God in His Word, through the prophet Isaiah says, "Behold my servants shall sing for joy of heart." I am confident God was speaking of a willing servant, because those are the kind He wants. He tells us so through the voice of king David to his son Solomon (I Chr. 28:9), "Serve Him with a perfect heart, and a willing mind, for the Lord searcheth all hearts." Then in the New Testament, the apostle Paul, in writing to the Ephesians, tells them to be "As the servants of Christ, doing the will of God from the heart, with good will doing service."

In our efforts to serve we Juniors have varying joyous experiences.

If I could have had a little chat with two or three representatives from each of our Junior Circles, before trying to prepare this subject, I am sure I could tell you many more interesting experiences.

As we get together in our circles we have the privilege of observing the enthusiasm of sister members. And do you know, it is a real joy to many of us to see our fellow workers, serving so willingly and happily. It's a joy to us to see others joyful. Some are so interested and busy, they scarcely seem to notice any one else.

Then, too, we all just fairly "bubble over" with joy because we can do something for others, to make their lives more cheerful and comfortable, and best of all, something that may open the way into their hearts and help win them for Christ.

When we are working for the City missions the little garments we are making are almost seen on their little future owners as we imagine the happiness of some dear little boys and girls, from the poorest and most neglected sections of our cities, when they see their new clothing, or perhaps their delight over some little toy we have made.

I know one Junior Circle, that sews some for City homes of this type, whose circle members felt they would like to know something about the families or individuals they were striving to help. The mission workers from these certain cities do their best to give a vivid description of the characteristics and needs of these people. Then the Circle members find it very interesting preparing necessities and delightful little surprises to tuck into the box for that certain family.

Do you not think we really enjoy preparing such gifts and love to do it? Truly, "It is more blessed to give than to receive."

When our articles are bound for some far away foreign Orphanage or Baby's Home of course our mental pictures are quite different. But still we experience the same feeling of joy and satisfaction, because we have done just a tiny bit for a very few of God's own little boys and girls somewhere.

From our little Circle at home we sent as a gift, a quilt, to Bro. and Sister J. N. Kaufman, missionaries in India, when the clothing for India was shipped last fall. First, we enjoyed preparing that tiny gift for Bro. Kaufman's, for we appreciate his past efforts as a minister and pastor in our own Conference District at home, and realize he and Sister Kaufman are now serving Christ in India.

When a few months later we received a letter from Sister Kaufman, we enjoyed very much her description of their home life, family, and work in India. It is interesting to hear so personally and directly from our missionaries on the field.

Another thing that is a real joy and

inspiration to us is the keen interest, help, and appreciation of our senior circle members. We want to thank you for making possible our avenues of service thru the Junior Circles and as a result, Our joys in willing service.

The purpose of our circles is usually considered, primarily to sew, and supply clothing, etc., for those in need. But we have other important avenues of service. I am not sure how many of our circles emphasize as they should the importance of our devotional periods. They are a source of joy to Christian workers, and, I feel, should have their rightful place. Because we know from experience our other efforts to serve our Lord, by serving others, do not bring as deep joy and peace as our service through prayer. All other efforts must follow a deep devotional life to bring deepest joy! By prayer we can reach out, and have the joy of touching those it is impossible to reach in any other way.

Our dear Saviour gave prayer first place in His life, and did not allow anything material to crowd out His moments of sweet communion with His Father in heaven. From these experiences Christ received His deepest joy in service.

We must follow His footsteps. As we do, our joys will be full, complete and innumerable. Eternity with Him will bring us our final reward of joys without number, as we faithfully, constantly, and willingly serve God in this life.

"Who then is willing to consecrate her service this day unto the Lord" (I Chro. 29:5)?

Martinsburg, Pa.

TRENQUE LAUQUEN REPORT

(Continued from page 588)

ters, Night School twice a week, two midweek meetings, prayer and convert meetings in Trenque Lauquen, also took care of a work opened in Maza, 84 miles to the southwest. A detailed account of the opening of this work can be found in Gospel Herald, Sept. 3, 1931. Weekly visits are made to Maza which takes two days each time. There are a number of converts there and the interest is good.

Propaganda

Through the helpers of the congregation, 47,815 pieces were distributed in Trenque Lauquen alone. These included Bibles, New Testaments, Gospels, portions of Scripture, booklets, Sunday school literature, El Camino Verdadero and other tracts. Most people, who know how, like to read, which gives us an opportunity to make Christ known through the printed page.

New Church Building

Our new building that is being built at present has greatly stimulated a feeling of permanency that is healthful to a growing work. In this, too, the congregation contributed nicely, and have worked what they could as a donation in its construction.

Considering all, the work in Trenque Lauquen, while not free from problems, has been most encouraging. In our monthly Members' Meetings, frank and open discussions reveal that the members are beginning to feel their responsibility and that God has something for them to do.

We need the prayers of friends and the Church at large in behalf of the congregation in Trenque Lauquen. Pray for us.

Trenque Lauquen, F. C. O., Argentina.

REPORT FROM BRAGADO STATION

D. Parke Lantz

For the Gospel Herald.

Bless the Lord, O my soul, and forget not all His benefits showered upon us during the past year and especially the "open doors" in this and other towns nearby. A number of persons need our prayers in order that the interest shown may lead to their salvation.

On the other hand, Satanic opposition is clearly manifested, many declaring themselves atheists and contrary to all teaching regarding a future life.

A few cases of definite conversion have caused rejoicing—but we desire an outpouring of the Holy Spirit to the end that God's children may serve Him more faithfully than ever. The members are willing helpers and are all praying for great spiritual blessings. They have been faithful in visiting the sick in their homes and in the hospital.

On account of the state of siege under which we have been living since the Revolution of September, 1930, we have had fewer open air meetings. The local authorities in some towns are afraid of counter revolutions and are very slow in giving permission to hold meetings of any kind.

In Bragado and other towns over 300 public meetings were held in rented halls and rooms, with good attention and attendance. There are 18 members of the Church. There are three Sunday schools with a total average attendance of 63. Five sisters voluntarily visited 620 homes in 155 days teaching 1860 persons. During the year the members sold 31 Bibles and gave away 16. They sold 43 Testaments and gave away 100 as well as 1330 Gospels and Portions of the Word. Over 35,000 tracts were distributed in Bragado and near by towns.

Bible Coach work was confined to the immediate vicinity of Bragado and Alberti. In the latter town of 6,000, the brethren Gorjon and Zagami spent several weeks in colportage work and as a result we have a small group who are interested and have rented a room where weekly meetings are conducted.

A branch work was again opened in Mechita after being closed for a year on account of not being able to rent a suitable place. The interest grew and soon several families were attending the Sunday school and study classes. A number of the brethren held special meetings and there are six who have professed conversion and are taking lessons preparatory to baptism.

One of the converts has loaned us a room for the meetings. The Local Mission Board has bought a lot and donated some money toward building a small chapel (20 x 30 feet). The Bragado congregation with the help of the Argentine Church will try to build it and we expect that by the time you read this the room will be ready for services and we ask your prayers for this small congregation and the workers in charge.

In other towns, Comodoro Ry. and O'Brien we have had insistent calls for preaching and teaching services. We are happy to be able to go once a month to these places and to know that the Gospel seed is springing up and we pray that much fruit will result, all to the honor and glory of our dear Lord and Master, Jesus Christ.

In May, 1931, the mission work in Bragado was moved to a more suitable property, with a better hall. This property has been offered to the Mission Board at a very reasonable price and we are praying that money may be given so that it may be bought and that a small chapel may be erected on it.

We close this report with the earnest desire that this year may be more fruitful, more blessed and with still more and richer experiences than the previous one and that we may all pray unitedly for an outpouring of the Holy Spirit power in our lives until HE COMES.

THE WORK AT PASSO

Pablo Cavadore

For the Gospel Herald.

The work of evangelism began in Passo in January, 1929. The writer coöperated in said beginning together with Brother Litwiller and a Bible School student—Feliciano Gorjon, who lived in this town from that date to March, 1930. As I had charge of the work in Madero I lived there, and visited Passo periodically, helping Brother Gorjon in the meetings.

In March, 1930, under the direction of the Executive Committee, Brother Gorjon went to Pehuajo and I was sent to Passo, since which time this work has been under my care.

It was always my prayer and desire to see a church established but only now, after three years, the first three candidates are prepared for baptism. At the beginning of this year, six others made a confession of their faith, and there are some who show an interest in the Gospel, but have not yet made a decision.

The Gospel work in a small town always has more obstacles than in larger centres. In the large towns the people do not depend so much on each other which is entirely to the contrary in the small towns. In a small town nearly everybody follows the opinion of two or three influential people, and if it occurs to these to say that one should not accept the Gospel there will be few who will receive it.

Nevertheless, we are in the service of the King of kings, and by prayer and work the difficulties will be overcome and many souls will be won for the Kingdom of Heaven.

(Translated by E. V. S.)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for August, 1932

GENERAL

A Bro Penna	$10 00
Madison Co SS O	5 48
Berne Cong Mich	16 38
A Bro & Sister Ill	10 00
Mt Pleasant SS Va	17 00
L Deer Crk SS Ia	22 86
Sugar Crk Cong Ia	134 35
Bethel Cong O	13 00
Martins SS O	15 16
S Union Cong O	39 64
Latschar SS Ont	7 55
Springs Cong Pa	98
	292 40

INDIA

General

West New York SS NY	15 61
A Bro & Sister Ill	5 00
J C Miller	20 00
Metamora SS Ill	16 56
Metamora Cong Ill	21 70
Bank SS Va	7 17
Weaver SS Va	11 08
Mt Clinton SS Va	12 00
E Fairview Cong Nebr	21 00
Fairview Cong Ore	19 18
E Holbrook Cong Colo	2 06
LaJunta Cong Colo	5 94
Leetonia SS O	16 61
Central SS O	12 50
Bethel SS Medina Co O	23 50
Pleasant View SS O	8 01
Hagey SS Ont	8 62
Spring City Cong Pa	77 00
Souderton Cong Pa	17 44
Providence Cong Pa	35 00
Leo Cong Ind	6 95
	362 93

Missionary

Oak Grove Cong Wayne Co O	150 00
Willow Spgs Cong Ill	81 00
E R Miller	50 00
Willow Spgs Cong Ill	17 00
Plainview SS O	13 85
Holdeman Cong Ind	100 00
Friends Ohio	100 00
Lockport SS Ohio	17 75
Sugar Crk Cong Ia	50 00
E Fairview Cong Nebr	23 75
Spring Val SS Kans	37 50
Hesston Col SS Kans	75 00
Leidy Hunsicker Song Service Penna	65 34
Stahl Cong Pa	15 00
	796 19
S C Contributions:	
LaJunta SC Colo	36 75
Hesston College SC Kan	9 72
A SS Cl Masonville Pa	10 00
Emma Shenks Cl Millersville Pa	15 00
Mrs John Harnish Cl Millersville Pa	10 00
	81 47
Total India Missionary	877 66

Missionary Children

Cullom SS Ill	12 00
S C Contributions:	
Flanagan SC Ill	27 00
Total Miss Children	39 00

Evangelist

A Bro & Family Pa	40 00
Manheim Bible Study Class Pa	11 00
Midway SS Ohio	16 67
Markham YPM Ont	22 50
Esther Groh	40 00
Matt 6:3 Pa	12 00
	142 17

Bible Women

Chicago SS Ladies' Bible Cl Ill	23 00
Oak Grove SS Champ Co 2 Old Sisters Cls O	12 50
A Mellinger SS Teacher Pa	5 00
S Union SS Cl 5 O	25 00
	65 50

Teacher

Portland YPCLS Ore	22 50
Lititz SS Pa	96 00
2 Brethren Rohrerstown SS Pa	20 00
Ten Sisters Lanc Pa	20 00
Several Sisters Landis Valley Cong Pa	7 50
A Bro & Sister Lanc Pa	10 00
A Bro & Sister Akron Pa	5 00
A Sister Mellinger Cong Pa	10 00
New Holland SS Pa	60 00
Beech SS Ohio	60 00
S Union SS Ohio:	
Classes 11, 12	7 00
Class 13	16 00
Class 16	11 00
Half Century Class	9 00
Blooming Glen SS Wm Moyer SS Cl Pa	30 00
Leo SS Ind	5 00
Yellow Crk SS Ind	10 00
Midland SS Mich	2 40
Pleasant View SS Mich	2 50
Salem SS Ind	2 33
Ft Wayne SS Ind	1 00
	407 23

Orphans

Howard-Miami SS Cls 1, 6, 7 Indiana	11 00
Berlin SS O	11 00
Conestoga SS Marie Helmuth Cl Pa	9 00
Kitchener SS Annanias Shantz Cl Ont	3 45
J D Hartzler	27 00
Willow Spgs SS Pri Dept Ill	11 50
Bethel SS Pri Dept Mo	9 00
Metamora SS Cl Ill	10 00
Nappanee SS Pri Dept Ind	13 00
Mary C Krupp	19 00
Millwood SS Children Pa	27 00
Forks SS Ind	42 20
Blooming Glen SS Rob't Nase Cl Pa	4 00
Berlin SS Cl 1 Ohio	9 00
Waldo SS Ill	72 00
L Deer Crk SS Ia	
Classes 26, 27	9 50
Classes 29, 31, 32	11 50
Primary Dept	8 36
Sugar Crk Cong Ia	44 00
Zion SS Cl 1 Ore	8 00
Zion SS Cls 4, 6 Ore	20 00
A Bro & Sister O	11 00
Metamora SS Madeline Garber Cl Ill	37 00
Manheim SS Pa	40 00
New Holland SS Pa	36 00
A Mellinger SS Teacher Pa	5 00
Lebanon Co SS Workers Pa	16 00
Elizabethtown SS John Rutt Cl Pa	20 00
Kansas City Cong Kans	9 00
Dan & W R Hershberger	9 00
Sycamore Grove SS Mo	6 80
Sarah Miller & SS Cl	8 00
Lydia Kauffman & Cl	10 00
Martins Crk SS Ohio	
Class 12	11 00
Cls 7, 9	9 00
S Union SS Jr Dept O	9 00
Mr & Mrs Henry Gingerich	8 00
Peoria SS Ill	11 00
Shore SS Indiana	12 65
	647 96

Widow

A Sister Ohio	5 50
Oak Grove SS Champ Co 2 Old Sisters Cls O	5 50
L Deer Crk SS Cls 14, 15 Iowa	5 50
M M Burkholder	5 50
Zion SS Cl 3 Ore	4 50
S Union SS Ohio	
Class 2	4 00
Classes 6, 9	5 50
Class 7	5 50
Class 10	2 05
Class 14	8 50
Class 15	7 00
Class 17	5 25
Bethel SS Young Mothers Cl Ohio	5 50
	69 80
S C Contributions:	
Alpha SC Minn	5 50
Total India Widow	75 30

Medical

Fred Stichter	10 00
Kitchener SS M C Cressman Cl Ont	2 00
Simon Bontrager	25 00
L R Troyer & Family	10 00
Mr & Mrs Alvin Good	52 00
Hopedale Cong Ill	24 78
A Sister Ohio	20 00
A Brother Ohio	30 00
Marion SS Pa	10 00
A Strasburg SS Teacher Pa	5 00
Bethel Cong Mich	9 67
	198 45
S C Contributions:	
Pleasant Grove SC Ill	10 00
Dorcas SC Willow Spgs Cong Ill	10 00
	20 00
Total for Medical	218 45

Evangelistic Budget

Freeport SS Mrs H Kortemeier Cl Ill	39 00
G G Marner	5 00
	44 00

Boys Dormitory

W Fairview Cong Nebr	16 75
Roseland Cong Nebr	6 75
Wood River Cong Nebr	20 00
Salem Cong Nebr	11 41
	54 91
Total India Funds	2,935 11

SOUTH AMERICA

General

Milford AM Cong Nebr	20 00
Alvin Schantz	8 00
A Bro & Sister Ill	5 00
J C Miller	20 00
Willow Spgs Cong Ill	11 94
E Fairview Cong Nebr	25 66
E Holbrook Cong Colo	2 05
LaJunta Cong Colo	5 93
N Lima SS Ohio	11 50
Central SS Ohio	12 50
Zurich SS Ont	11 85
Hagey SS Ont	7 56
L Salford SS Pa	64 30
Souderton Cong Pa	17 44
Stahl Cong Pa	7 05
Weaver Cong Pa	5 85
	236 63

Missionary

Mt Clinton SS Va	10 00
Good Cong Pa	18 00
Elizabethtown Cong & SS Pa	82 77
Pleasant Valley SS Kans	12 81
LaJunta Cong Colo	10 75
Sycamore Gr Cong Mo	10 91
Souderton SS Pa	37 50
	182 74

Missionary Children

Cressman SS Willing Workers Ont	7 65
Weber SS Girls Cls Ont	7 50
Kitchener SS Jr Teacher Ont	15 00
Norman Groh	7 00
	37 15

Evangelist

Mr & Mrs C J Rhodes	5 00
Oak Grove Summer Bible School Md	2 00
E Union Cong Iowa	18 00
L Deer Crk SS Ia	25 23
Geo W Davis	5 00
A Mellinger SS Teacher Pa	5 00
Souderton T M Pa	12 00
Leo SS Ind	35 00
Yellow Crk SS Ind	40 00
Midland SS Mich	6 00
Pleasant View SS Mich	2 50
Salem SS Ind	7 00
Bethel SS Mich	5 50
Fort Wayne SS Ind	2 45
Ind-Mich SS Conf offg	99 33
Shore YPBM Ind	9 00
	279 01

Orphan

A Mellinger SS Teacher Pa	5 00
Lancaster SS Mrs Rohrers Cl Pa	10 00
	15 00

Publication

Hershey SS Pa	47 25
A Bro & Sister Lanc Pa	10 00
	57 25
Total for S America	807 78

CITY MISSIONS

Altoona, Pa.

Masontown Cong Pa	4 15
Dist SS Treas SW Pa Dist Pa	1 49
Schellsburg Cong Pa	3 00
Thomas Cong Pa	8 50
Morrisons Cove Cong Pa	3 00
Pleasant Grove Cong Pa	2 60
Scottdale Cong Pa	8 17
	30 91

Baltimore, Md.

A Sister Va	2 00

Canton, Ohio

O Grove Wayne Co Cong O	30 00
A Bro Canton Cong O	35 00
Crown Hill Harvest Mtg Ohio	27 00
Canton SS Ohio	10 29
Martins & Pleas View YPBM Ohio	5 23
	107 52

Canton Home Relief Fund

Bethel Cong Medina Co O	13 00
Canton Cong O	11 18
	24 18

Chicago, Ill.

Levi C Hartzler	20 00
M C Lehman	50
Lydia Oyer	1 00
Prof Yoder	1 00
R Andersohn	3 00
Bro Troyer	1 00
Paul Bender	1 00
Mrs Narratil	2 00
Mr & Mrs S Witmer	3 50
Mr & Mrs R Yoder	2 00
Pleasant Grove SS Ill	7 64
Roanoke Cong Ill	12 19
Morrison Cong Ill	6 30
Waldo Cong Ill	19 67
Willow Spgs Cong Ill	3 79
	84 59

Detroit, Mich.

Roy Kauffman	3 00
Detroit Cong Mich	4 21
Joe Swartzendruber	2 00
Bro Wideman	1 00
Pigeon River SS Mich	16 90
Yellow Creek Cong Ind	21 75
	48 86

Ft. Wayne, Ind.

Shore Cong Ind	8 00

Iowa City, Ia.

Plum Crk Cong Nebr	4 92

Knoxville, Tenn.

Lydia Eash	5 00

Kansas City, Kans.

Lancaster Prayer Group Pa	4 00
M T Brackbill	2 55
Reuben Brunk	1 00
Levi Headings & Family	5 00
P L Rohrer	5 00
J C Miller	10 00
Plum Creek Cong Nebr	10 00
Salem Cong Nebr	5 52
E Fairview Cong Nebr	13 73
Mt Zion Cong Mo	1 00
	57 80

Lima, Ohio

Beech Cong Ohio	23 50

Lima Repairs

Daytonville Cong Ia	13 02
Central Cong Ohio	15 25
Medway SS Ohio	13 51
Fern Yoder	5 00
O Grove & Pleasant Hill Congs Ohio	20 00
N Lima SS O	12 80
Manson Cong Ia	16 03
Martins Crk Cong O	15 00
Garrett Nice & 2 Sisters	15 00
Kolb Cong Ohio	8 00
Blooming Glen Cong Pa	15 00
A Sister Pa	30 00
Crown Hill Cong O	27 50
Miss E & John W Gingerich	2 00
E L Swartzendruber	10 00
D B Betzner	15 00
Salem Cong Ohio	10 37
Conestoga Cong Pa	15 00
Kitchener Cong Ont	20 40
Sugar Crk Cong O	15 00
E Union Cong O	15 00
Maple Grove SS Pa	10 52
Nettie Bechtol	5 15
Israel Gingerich	15 00
J L Musser	10 00
Shantz Cong Ont	12 15
A Brother	25
J H Christoff	5 00
Garden City Cong Mo	4 50
Frazer Cong Pa	21 60
Ephrata SS Pa	12 00
Crown Hill Cong O	27 15
S Union Cong O	23 69
Fulton Co Congs O	60 00
Pike & Salem Congs O	60 00
Bethel Cong O	16 40
	592 29

Los Angeles, Calif.

Los Angeles Cong Calif	23 60
Fairview Cong Ore	12 91
Ruth Kauffman	1 00
A Friend	1 00
Mrs Hart	25
	38 76

Norristown, Pa.

A Sister Millersville Pa	10 00

Peoria, Ill.

Esther Zehr	5 00
Illinois Dist Conf	4 00
Peoria Mission Ill	2 66
Cullom SS Ill	4 94
Hopedale Cong Ill	20 00
Willow Spgs Cong Ill	3 78
E Bend Cong Ill	31 05
Metamora SS Ill	13 20
	84 63

Portland, Oreg.

Falfurrias SS Texas	4 01

Toronto, Ont.

Toronto Mission Ont	10 00
M R Good	1 00
Markham SS Mtg Ont	1 00
Lewis Smith	10 00
D S & Cora Gingerich	12 50
Hagey SS Ont	8 35
Kitchener SS Ont	33 00
	75 85
Total City Missions	1,202 82

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Farm Income	2 45
Special Support	136 75
Levi Hershberger	75
Fred Swartzendruber	1 00
Wm Landis Family	5 00
Milford AM Cong Nebr	8 72
Zion SS Pri Dept Ore	15 00
Mt Zion Cong Mo	25
Crystal Spgs Cong Kan	7 00
	176 92

Orphans' Home, Ohio

Special Support	762 71
A Sister Ohio	3 00
Toronto Mission SS Ont	11 36
Blough Cong Pa	5 33
	782 40

Orphans' Home, O., Supt's Res.

Michael Richard	5 00
Jonathan Schrock	5 00
Simon Zook	3 00
Michael Richards	10 00
W H Lehman	50 00
Mrs W H Lehman	50 00
Anna E Baumgartner	100 00
	223 00

Home for Aged, Illinois

O Grove Cong Champ Co Ohio	42 00
Freeport Cong Ill	34 40
Special Support	651 05
	727 45

La Junta Hospital & Sanitarium

P L Rohrer	5 00
Blough Cong Pa	2 67
Clarence Diller	2 00
Mrs A E Robinson	1 00
Mr M R McCauley	10 00
J M Long	5 00
Emma Hunsberger	100 00
Hosp Sales Charged	2,672 95
Hosp Sales Out Patient	18 00
Hosp Sales Cash	420 12
Woodruff Rent	167 50
	3,404 24
Total Char Institutions	5,314 01

OTHER FUNDS

Annuity

A Sister Ill	100 00

Hesston College

Liberty Cong Ia	7 28

District General

Towamencin SS Pa	20 43
A Sister Pa	5 00
Goshen Cong Ind	10 60
Howard-Miami Cong Ind	15 37
Emma Cong Ind	5 68
Middlebury Cong Ind	11 30
Clinton Brick Cong Ind	7 97
Salem SS Ind	7 24
Hopewell Cong Ind	15 55
Shore YPBM Ind	7 55
Clinton Frame Cong Ind	21 78
Spring Val Cong Kan	17 50
Mt Zion Cong Mo	4 21
Wichita Cong Kan	9 99
Pleasant Val Cong Kan	6 50
Palmyra Cong Mo	4 00
Pleasant View Cong Okla	6 83
Bethel Cong Mo	2 90
Mo-Kans Conf offg	41 00
Masontown Cong Pa	1 58
Rockton SS Pa	1 25
Va Menn Bd of M & C	73 51
	297 74

Norristown Poor Fund

Providence Cong Pa	8 00
From General Fund	15 00
	23 00

Gospel Gas Fund

A Brother Pa	35 00

Colportage & Tracts

Olive Cong Ind	20 45

Rural Missions

Shore Cong Ind	8 94
Mt Zion Cong Mo	50
D S & Cora Gingerich	10 00
Rockton SS Pa	1 25
	20 69

Mo.-Kans. Conference Expense

Spring Val Cong Kan	12 00
Kansas City Cong Kan	9 02
Mt Zion Cong Mo	3 00
Pleasant Val Cong Kan	8 17
W Liberty Cong O	11 89
Yoder Cong Kan	17 42
Penna Cong Kan	12 18
Bethel Cong Mo	3 25
Palmyra Cong Mo	2 00
Limon Cong Colo	4 27
	83 20

S. W. Pa. Conference Fund

Casselman Cong Md	1 10
Glade Cong Md	43
Pinto Cong Md	1 39
Kaufman Cong Pa	10 85
Masontown Cong Pa	2 46
Scottdale Cong Pa	16 34
	32 57

Johnstown Bible School

Springs Cong Pa	98

Menn. Bd. of Education

Casselman Cong Md	2 16
Glade Cong Md	1 00
Pinto Cong Md	2 79
	5 95

Booklets of Prayer

Chicago SC Ill	60
SW Pa Cong Dist SC	3 50
	4 10

Missionary S. C. Letter

Stahl SC Pa	1 00
Mrs Reuben Reist	1 00
	2 00
Total Other Funds	632 96

RELIEF FUNDS

Russia

Abraham Good	5 00
Nick Roth	1 00
Congs in Washington Co Pa	349 29
	355 29

Harbin, China

Locust Grove SS Katie Hostetler Cl Pa	14 50
Total for Relief Funds	369 79

SUMMARY

Franconia Dist Bd	461 45
Ind-Mich Dist Bd	421 46
Illinois Dist Bd	266 58
Ia-Nebr Dist Bd	492 34
Lancaster Dist Bd	584 52
Mo-Kans Dist Bd	441 11
Ohio Dist Bd	426 88
Ontario Dist Bd	218 44
Pacific Coast Dist Bd	102 09
S W Pa Dist Bd	111 37
Virginia Dist Bd	130 76
Wash Co Md-Frank Co Pa Dist Bd	349 29
S C Contributions	140 07
Menn Bd of M & C	7,408 51
	11,554 87
India Mission Funds	2,935 11
S Am Mission Funds	807 78
City Mission Funds	1,202 82
Char Institution Funds	5,314 01
Annuity	100 00
Gen & Other Funds	825 36
Relief Funds	369 79
	11,554 87

Respectfully submitted and Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

CHRISTIAN MARTYRS UNAFRAID

Mr. and Mrs. R. W. Porteous of the China Inland Mission report the martyrdom of some Christians in one of their out-stations. When led out to be executed, one of the leaders called out to his brethren, "Don't be afraid, I firmly believe that before the axe touches our necks our spirits will be with the Lord!" Some were offered life if they would deny the Lord, but they chose death. The remaining Christians in that outstation, still occupied by the Reds, meet secretly to worship God whenever they can. Many other Christians in Kiangsi are living under the same conditions. When Pastor Eo-yang wrote he and five other brethren were starting out on an evangelistic tour in an unevangelized section of the Yuanchow district.

Conditions in central and south Kiangsi Province are still far from satisfactory.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 13, 1932 (Herald of Truth Established 1864) No. 28

EDITORIAL

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

In striking contrast with the practice of organized secrecy is this admonition of Christ to His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

They who faithfully observe these two admonitions will never be bothered with the question as to what is the Christian's duty toward secret societies. The light of the Gospel was not made to be concealed under the bushel of organized secretism.

In one of our exchanges we read this statement: "The sword of divine judgment is the eternal separation between saved and unsaved." But even in this life there is a separation between these two classes. There is no Bible doctrine that is more extensively and emphatically taught than the doctrine that the people of God and the people of this world constitute two separate classes. But in this life there is still opportunity for the people of this world to move over among the ranks of the people of God. And that is the message of hope that we wish to bring to them while there is opportunity; for when they make the final choice of separation from the people of God in this life, when once they close their eyes in death the separation will be made eternal, as taught in Matt. 25:46.

If this number of the Gospel Herald reaches any of our readers a day later than usual it is for this reason: After considering a number of things we have decided to close our last form by Monday noon instead of Saturday noon. There are a number of reasons for this change which it will not be necessary to discuss at this time. It is more convenient for the mailing department, and the news will be just a little nearer up-to-date than under our past arrangement. We expect to begin mailing on Tuesday morning, and the paper ought to reach most of our readers by Thursday, as heretofore. But those living at places where the mail facilities are not so good will likely get the paper a day later than heretofore. Also, those living in far distant states and provinces will get the paper the latter part of the week or fore part of next, as heretofore.

While the time for closing the paper has been changed from Saturday noon to Monday noon, we trust that those supplying material for publication will not delay the time of sending it in. Current matter always stands a better chance of finding a place in the current number of the paper when it is sent in early, for often an over-supply of material crowds out that which was sent in last. We thank you for your promptness in the past, and will thank you if this promptness continues.

House-cleaning.—Several times during the year, usually during the spring and fall months, the careful housewife gives her home a thorough renovation. With the use of water and brush and soap, and sometimes of paint, she not only makes the home a cleaner place to live in, but also a healthier and more cheerful place. Every interest of the home demands such a renovation.

This is typical of what the careful and watchful shepherd does for his congregation. Years ago, as we listened to reports of the heads of congregations to their conferences, it was quite a common thing to hear this remark: "We have been trying to keep house according to God's Word." The faithful shepherd of the flock can learn many a lesson from the faithful housewife. Let us notice a few of these:

1. House-cleaning in the spring and fall is not all that is done in that line. A well kept house gets its weekly, and also daily, cleaning up. Dust particles in the air, as well as constant use, makes the collection of grime a continual thing. To neglect house-cleaning between times means not only a bigger but also a poorer job when regular house-cleaning time comes. The same is true in the matter of keeping the Church in Gospel order. Revival meetings and communion seasons are not only in order but they are necessary for the highest interests of the Church. But pity the church where such things as discipline, pastoral work, indoctrination of members, personal work among saved and unsaved, etc., are neglected between revival meetings or communion meetings. You may expect grime to collect in any church that is neglected most of the time. You accomplish most in your special efforts where you keep up the spirit of an evergreen evangelism.

2. It takes soap as well as water to do a satisfactory job. By the addition of soap the water becomes more penetrating, and the work can be done more efficiently and in much less time. But care must be exercised that the soap is not too strong nor too carelessly or drastically applied. Many an unskillful person has by this means ruined the paint and done other damages, though with the best of intentions. The same is true in Church work. Many well meaning preachers use only the pure water of life in their sermons, but a lack of soap or something else that penetrates puts their congregations to sleep. The water of life is most penetrating when applied in the Spirit of Power. On the other hand, some Christian workers have used this penetrating "pep" so drastically or unskillfully or carelessly that they did more harm than good.

3. The housewife does her best work when she either does it herself or has others do the work under her directions. Others, though as capable

and well meaning as herself, do not know her house as well as she does, and are liable either to overlook or to spoil some things, though in their own homes they might be as skillful and careful as is the housewife for whom they are laboring. Likewise in the Church, other things being equal, there is no one that can keep house in the congregation quite as well as the one can who knows his own people, is in constant touch with them, and is therefore acquainted with their needs. Others may help with their counsels and their assistance in other ways, but this help is most effective when rendered in sympathetic coöperation with and by direction of those most directly in charge of the congregation.

4. House-cleaning is most effective when the rules of sanitation are intelligently followed. It is the same in the Church. Let preaching, teaching, personal work, associations, discipline, etc., be carried on in accordance with the directions laid down in the Gospel of Christ, if the best work is to be done. Jesus Christ, the Head of the Church and therefore the rightful Pastor of all Christendom, knew what His people needed and therefore unerring instructions are found in His Gospel along all these lines.

5. There must be a sympathetic coöperation on the part of all concerned, if satisfactory results are to be attained. How long will a house remain sanitary after it is thoroughly cleansed if it is occupied by people who make no effort to keep it clean? A lot of muddy feet, a careless scattering of grease and grime, and other acts of impropriety will soon undo what the most careful housewife has tried to accomplish. She must have the coöperation of all the rest of the household if satisfactory conditions are to prevail. This same thing is true of the Church. A minister, deacon, superintendent, or some one else in a position of responsibility or authority may be ever so faithful and efficient, but unless he has the support of his coworkers his efforts will be largely hindered. Let the spirit of "submitting yourselves one to another in the fear of God" prevail in every congregation, and the entire membership live in submission to Jesus Christ the great "Shepherd and Bishop of our souls," and a perpetual house-cleaning will be the record of the Church.

MAINTAINING THE FAITH OF OUR FATHERS

By John W. Weaver

For the Gospel Herald

In the early days, when the law was given to Moses, there were thunders and lightnings so that the people asked Moses to pray, that such demonstration be not repeated. Moses did so. God promised to raise up a prophet like Moses, and put His Word into His mouth and would then expect people to give heed to what He (that Prophet) would say, with the warning that every one who would refuse to hear Him should meet with God's judgments. In due time that long-looked-for Prophet came. In Acts 3:22 Peter refers to the fulfilment of the promise above referred to. Without making many words, we all know that Jesus is the Prophet mentioned, who would give us, not His own words, but the words of the Father who sent Him. Jno. 14:24, etc.

In the Sermon on the Mount, Jesus gave us some teachings that were somewhat different from what people were used to under the law of Moses. We want to notice what Jesus gave He gave with authority from the Father. In the Sermon on the Mount we have some very distinctive teaching which we dare not ignore if we profess to be His followers. Let the kind reader please notice how often He says, "but I say unto you . . . ." In these chapters we have the teachings of NON-SWEARING of OATHS and the beautiful doctrine of NON-RESISTANCE, or love in action, loving even our enemies, doing good to them that hate us or persecute us.

We can easily see why our fathers took a stand against secret oath-bound organizations, when the first step one takes to enter is a violation of the plain teachings of Christ. The attitude which our forefathers took in reference to carnal warfare and strife was an attitude of total abstinence, taking no part whatever in the destruction of human lives. This Gospel principle (or, rather, we should say, these Gospel principles) brought much persecution; so that many thousands of our ancestors laid down their lives at the stake, and were otherwise cruelly treated. Having sealed their faith with their own blood, they loved Him because He first loved them. They proved their love in the maintenance of the faith.

The apostles and the early Church taught and practiced these same principles, but from time to time men arose who drew away disciples after them, who neglected some of these great vital, fundamental principles and thus we have to-day so many who say "Lord, Lord" who do not follow His teachings.

The apostle Paul, in many of his writings, teaches that the people of God should be and are a separate people from the world. This teaching of separation and NON-CONFORMITY is a real vital teaching. We want to especially notice that Paul writes: "The things I write unto you are the commandments of the Lord" (I Cor. 14:37).

We believe that the epistles are a part of the INSPIRED WORD of GOD, therefore the teaching of NON-CONFORMITY to the world is just as fundamental as is the teaching of Christ on NON-RESISTANCE. We dare not ignore them and expect the blessings of God to continue upon us. The "all things" our Saviour refers to in the last charge to His disciples should still be taught to be "observed."

In these days there are many teachers who are very able Bible students and who are strong on what is generally known as "the fundamentals," such as accepting the Genesis account of the Creation, the miraculous conception, the Virgin Birth, the Deity of Christ, the substitutionary sacrificial death, His bodily resurrection, His ascension, His personal return, etc., etc. But when it comes to the restrictions and some of the ordinances taught by Christ and the apostles they are overlooked and in some cases ignored. This makes it somewhat difficult for us as a people who believe in a full Gospel message, to impress our people with the importance of "continuing in the things we have been taught and have been assured of." Too many of our people have been taught things that they have not been "assured of," and still they accept them. Let us be reminded that in the veins of many of us is the blood of an ancestry many of whom laid down their lives for "the faith once delivered to the saints." It cost the blood of Jesus our Saviour, and of many of our fathers to give us what we enjoy to-day as a people. WHAT WILL WE HAND DOWN TO OUR CHILDREN?

We as a people are manifesting a greater activity in active missionary work, which is very commendable indeed. But we can not close our eyes to the sad fact that in many places we are getting careless in the matter of MAINTAINING the FAITH. Is it not true if we **want** to be Mennonites we **ought** to be Mennonites? The writer believes that if we could couple with this missionary activity a corresponding measure of loyalty and faithfulness to the accepted teachings and order of the Mennonite Church we would have a much stronger testimony in the world. The writer is fully in harmony with what he heard the editor of this paper say some years ago: "If the Mennonite Church does not have a peculiar mission in the world she has no excuse for existing." We need "to contend earnestly for the faith once delivered unto the saints." One of the outstanding weaknesses of the day is our getting mixed up with

worldly organizations and getting weak on the dress question.

The writer is not a formalist, but we were convinced of this fact long ago: If we lose the form of separation we lose the principle. This cannot be successfully contradicted. Sometimes this desire for display is planted in the child when yet on mother's lap. Oh how wrong this is. The parents in the home have perhaps a responsibility second to none in helping to keep the Church in the Gospel order. The future Church lies in our present homes.

When a man is ordained he should be very carefully examined as to his attitude towards the distinctive doctrines of the Word as taught by the Church. Every Sunday school teacher, as well as all Church officials, should be in full accord with the known and accepted order of the Church. Every member of our various district conferences should loyally support the discipline of the Conference and help to "maintain the faith of our fathers." "A dead fish can go with the stream."

Brethren, we need to speak the same things and live these same things. It seems to me some lost ground could be regained if each Conference would appoint several ministers who are apt to teach and who are sound in the faith, to visit each congregation of that Conference district and make appeals as representatives of the Conference, for a loyal support in helping to "maintain the faith." In this way our forces could be mustered against the spirit of compromise of the day.

This would help to create a sentiment and thus bring about an atmosphere of loyalty to the Head of the Church—Christ.

In our missions, where some of our whole-souled workers are working very hard and making many sacrifices, sometimes much damage has been done by the visits of members who are not loyal to the Church. The influence of such members upon our mission converts is not good, and has caused us an endless amount of trouble and concern. Jesus said, "If you love me, keep my commandments." "STAND FAST in the FAITH, QUIT YOU LIKE MEN, BE STRONG."

One of our great problems is this: How can we deepen the spiritual life of our people? how can we bring about a greater degree of CONSECRATION to the Lord? how can we have a SPIRIT-FILLED Church? how can we get our people to see that the principles of our Holy Faith are self-denial, cross-bearing, sacrifice, and obedience to His Word? A minister of a popular church (sometimes so-called) said some years ago to my departed brother, Bishop Benj. Weaver: "When the —— Church (mentioning name of his denomination) was a plain church we were a powerful church; but since we lost our plainness we have largely lost our power." He then added, "Brother Weaver, whatever you do, keep your people in the simplicity of the Gospel." WILL YOU HELP? Not long ago there was present in the tent meetings held by one of our Spirit-filled men, a millionaire. He was so much impressed with the faith of our people that he said: "Oh how I wish that all people would show that earnestness and practice the simple faith." Brethren, when we have a good thing let us hold on to it.

New Holland, Pa.

"THY KINGDOM COME"

By Elias Swartzendruber

For the Gospel Herald.

It seems that the people think differently along the line as to the time of the coming of the kingdom of heaven. Some seem to think that Jesus brought the Kingdom down to the earth; others, that the Kingdom of heaven does not come until they see the Lord Jesus come in a cloud from heaven.

We believe both views can be carried to extreme. When Jesus was born into the world, the wise men from the East were divinely informed that He was the born King of the Jews, and we know that this announcement caused the death of many babes in Israel. When Jesus taught the disciples to ask in their prayer, "Thy kingdom come," this is an evidence that they did not have the Kingdom at that time. Even though Jesus was born into the world to be a King and He divinely ruled as a King, yet no one should think that He brought a fully developed Kingdom down to the earth. John the forerunner of Christ preached in the wilderness, saying, "Repent, for the Kingdom of Heaven is at hand." The Jews were looking for a literal Kingdom here on earth. But Jesus plainly told them, "The kingdom of God cometh not by observation." That is, the kingdom of God can not be observed as a literal Kingdom is observed, neither will they find it here or there; but He said, "Behold, the kingdom of God is within you." Therefore it seems the Kingdom of God takes root in the heart and makes growth.

In Matt. 13:31, 32 Jesus uses the parable of a mustard seed to represent the growth of the kingdom of heaven. We say the growth of the kingdom of heaven, because Jesus Himself used this parable that way. In Col. 1 Paul, in speaking of the grace of God (v. 13), says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This translation into His Kingdom we have through the redemption by His blood. Peter, in addressing the saints, says, "But ye are a chosen generation, a royal priesthood, an holy nation." By this we understand that the Church has a kingly magnificence which comes through the Royal Seed of the New Testament priesthood. In Rev. 1:6 John testifies of Jesus (R. V.), "Unto him who loved us, and loosed us from our sin by his blood; and has made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever, Amen." Notice it says, "has made us a kingdom to be priests." We are of the Royal family and are made a kingdom of which Christ is the King. In Heb. 12:22, 23 the writer puts the militant Church in unison with the heavenly bodies, the Church in heaven, in which he saith, "But ye are come, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to just men made perfect."

By this we can see that the growth of the Kingdom is making a fuller development, and that the militant Church is unified with the bodies in heaven. In I Cor. 15:24, 25 Paul writes about some of the last things as follows: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

Christ has become a mediator between God and men. This mediatorship is not dissolved until He has put all enemies under His feet. By the references we have quoted one can see that the kingdom of heaven comes by growth and development even on earth. At the time when Jesus taught the disciples to pray, "Thy kingdom come," there was no outpouring of the Holy Spirit, and there was no Church at work, and therefore the disciples could well pray, "Thy kingdom come" —and even we absolutely need to offer the same petition. Then looking on further we come still to a fuller development; as we read Rev. 19:7, 8 where it says, "Let us be glad, and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

We look forward to the time when the Lord is done with us here on earth, and it will come to pass as the Lord Jesus Himself said, Matt. 24:30, 31: "And they shall see the Son of man coming in the clouds of heaven with power and great glory, and he will send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

(Continued on page 604)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

West Liberty, Ohio
(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—

Since our last letter to the Herald, school has started, and there are now over forty children in school. The few last months have been very busy ones, but have also been months of great blessings. We are very grateful to our friends who have so loyally supported us in the maintenance of this work.

Sister Alda Steiner, the cook, has been granted a leave of absence for nine months, and is in school at the Eastern Mennonite School, Harrisonburg, Va. Sister Ethel Good of Elida, Ohio, who had spent some time at the Home earlier, as cook, was here nearly two weeks assisting in the work in the absence of the Supt. and matron. Bro. Henry Yoder, of Greenwood, Dela., has faithfully served the institution this year in the capacity of farmer, and has again returned to his home.

The little boy to whom we referred in the last letter to the Herald, who was wanted to be placed, has been temporarily placed in a private home in this state. A number of applications came in for him, but he was placed to the nearest home. There are at this time six young men who are from fifteen to eighteen years of age. These boys have all spent some time here in the Home, and most of them have been placed either temporarily or otherwise in some private home. They are in school, and are helping with the work around the farm, etc. Each of these six boys are members of the Church, and show a gratifying interest in spiritual things. Perhaps what they need more than anything else, is a normal home life. That is, instead of living where there are always from forty to sixty persons around, they need the more quiet and balanced influence of a normal Christian home. We shall be glad to correspond with anyone who would be interested in doing something for these young men in this way. We also have a few girls of corresponding ages.

Your continued support is solicited, and we again thank you for your noble coöperation in the past. The following provisions were donated since our last report:

Sonnenberg Con., Dalton, Ohio Canned fruit and eatables	$47.00
Clothing	6.00
Holdeman S. C., Wakarusa, Ind., Clo.	4.00
Mabel J. Martin, Sterling, Ill., Clothing	2.25
Sewing Circle, Nappanee, Ind., Clo.	3.60
Bowne S. C., Elmdale, Mich., Clothing	8.60
Noah Thut, West Liberty, O., Hay	8.00
Samuel Zook, W. Liberty, O., Eatables	5.00
Topeka S. C., Topeka, Ind., Clothing	5.40
Roanoke S. C., Eureka, Ill., Clothing	4.20
Everready S. C., Louisville, O., Clo.	4.00
Orrville S. C., Orrville, O., Clothing	3.00
Noah Thut, West Liberty, O., Honey	2.50
Emmit King, W. Liberty, O., Tomatoes	1.00
Eli Yoder, West Liberty, O., Pears	.60
Dan C. Yoder, West Liberty, O., Eat.	1.00
Joe Warye, West Liberty, O., Grapes	1.00
Nancy Yoder, W. Liberty, O., Grapes	1.50
Amos Hartzler, West Liberty, Ohio, Grapes and potatoes	1.50
Maple Grove S. C., Topeka, Ind., Clothing	8.40
Clinton Frame S. C., Goshen, Ind., Clothing	5.00

Yours for the children,
Sept. 28, 1932. L. L. Swartzentruber.

Marietta, Pa.
(573 N. Market St.)

Dear Herald Readers, Greetings:—We are made to think of the words of the poet: "Why should I feel discouraged? Why should the shadows come? Why should my heart be lonely, and long for heaven and home? When Jesus is my portion, My constant friend is He. His eye is on the sparrow, And I know He watches me." We feel we have no reason to be discouraged as we look around us and see how wonderfully the Lord is blessing us. We feel we cannot be thankful enough for the brethren and sisters that come in week after week and help along with the different meetings; also for the regular attendance of the members of this place and others. It is a great encouragement to us to see the people come out to the different meetings as we all need the teaching. Our prayer is that the seed sown may fall on good ground. Our meetings are all very well attended. Sunday school is increasing in number.

Sept. 24, counsel meeting was held at this place, with Bros. Noah Risser and Walter Oberholtzer in charge.

Oct. 15, our sewing school will open for the winter.

Will you ever remember the work and the workers at this place in your prayers, that all that is done may be to the honor and glory of God?

Sept. 30, 1932. Cora Smith.

Chicago, Ill.
(1907 S. Union Ave.)

"When thou hast eaten and art full then thou shalt bless the Lord, thy God for the good land which he hath given thee" (Deut. 8:10).

"In every thing give thanks for this is the will of God in Christ Jesus" (I Thess. 5:18).

The Bible richly admonishes us to be grateful. It is God's will that we be grateful for the blessings we enjoy and this we desire to be from the depths of our hearts.

First of all, we desire to be grateful to our heavenly Father for His great love that He hath made us meet to be partakers of the inheritance of the saints in light. We also thank Him for a free and full salvation in Christ Jesus, and for the many precious promises in His Word.

Second, we wish to thank our many Christian friends out in the country who are so kindly remembering us and the Mission work here in Chicago in your prayers and with means and provisions. All the things that have been sent have been very much appreciated, both by the workers and those who are in great need here in the city. May God richly bless you for it. The need here in the city seems to be greater each day. One wonders what the people will do when cold weather begins. There are so many who are in need of clothes, and many who have no food in the house and no money with which to buy the bare necessities of life.

I think this is a great opportunity for our country people to do good. It might be well to give a few suggestions here as to what is most practical. Fresh vegetables from the garden as long as they are available; potatoes, onions, dry beans and graham or whole wheat flour can always be used. This week we are beginning to give out bread twice a week. The bakeries give us day-old bread for one and a half cents a loaf. If anyone wants to donate something in cash for this purpose it will be gratefully received. We give only to those homes where we know that they are actually in need.

The services are well attended and the Lord is blessing. We are glad to have Bro. J. W. Shank here with us for the winter. He is attending Bethany Bible School and in addition to this he has consented to give Tuesday evening for a service for the Spanish speaking people.

Above all, we need your prayers. "The effectual fervent prayer of a righteous man availeth much."

Oct. 1, 1932. P. A. Friesen.

Altoona, Pa.
(2504-Fourth Ave.)

We have many reasons to praise the Lord for the blessings given us. On Sept. 4 Bishop John A. Kennel and wife of Parkesburg, John E. Kennel and wife of Gap, and Abram E. Siegrist of Ronks attended the Sunday school at Canan Station Saturday afternoon and the services on Sunday at Altoona and Mill Run Chapel, allowing themselves to be used in the services.

Our annual Sunday school outing of our Sunday schools was held on Labour Day on the mountain. It was well attended. After luncheon a children's service and an adult service were held, all enjoying the day. The following brethren were present and helped in conveying the children to

the mountain: Charles Lefever and Daniel S. Stauffer of Ephrata, Aaron W. Gehman and wife and son Donald of Reinholds.

Bro. N. H. Mack and wife, and David Harnish of Lancaster stopped off a few hours with us on their return home.

Bro. John S. Lehman and wife of Lancaster spent several days with us. Bro. Lehman assisted in repairing chairs and replacing a ceiling in the kitchen.

Special prayer services were held in behalf of the coming evangelistic services which were held by Evangelist B. B. King, Harrisonburg, Va., Sept. 13-25. 500 invitation cards were distributed. A large banner was posted on the church and the meetings advertised in the daily papers. Each evening prior to the opening of the services, special prayer services were held in the basement of the church and a children's service on a special topic. Raymond McConnel of Mill Run district used his truck to bring a load of folks to the services each evening. The Word was preached in the power of the Spirit. We visited sixty homes with the evangelist. A number of other homes were visited by our sister workers inviting folks to attend the services. The services were well attended. A number of folks were under conviction. We praise the Lord for 16 public confessions and a number of reconsecrations. We ask an interest in your prayers for these converts and for those that were not willing to yield during the meetings.

Sister Thelma McConnel is spending another term at the Eastern Mennonite School at Harrisonburg, Va.

The all-day meeting held Oct 2 and 3 was well attended, with good interest. All the speakers on the program were present. There were 11 ordained men present. A number of folks were present from the Southwestern Conference district, Mifflin, Lancaster, Franklin Co., Frazer, and Maryland. 34 strangers were in the City over Saturday night.

A number of our folks are in need at this time. We have not been able to supply them. Any one having any vegetables, potatoes, corn meal, flour, etc., or would rather send us money for this work, it would be gratefully received. May we remember Christ's teaching "For ye have the poor with you always, and whensoever ye will ye may do them good." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Bro. Alvin Schrock and wife brought provisions from the Springs congregation sewing circle for September.

Cash Received during September

S. W. Conf. Dist.	$30.91
No. 673	5.00
No. 674	2.00
No. 675	2.00
	$39.91

Cash Value Clothing

Rowe S. Circle	$ 1.20
Reid	4.25
Allensville Jr.	5.35
Beech, Ohio	4.50
Crown Hill	5.30
Belleville and Allensville	4.05
	$24.65

Many thanks for your support.
Oct. 3, 1932. Joseph M. Nissley.

A LETTER FROM OUR DEPARTING MISSIONARIES

Seattle, Wash., Sept. 30, 1932.

Dear Christian friends:

We are grateful to our kind heavenly Father for His protection and guidance since we left our homes.

Since we are unable to write personal messages to all our friends, we take this opportunity to express our appreciation for your kindness and hospitality while in your midst. We enjoyed our visit with the Idaho and Oregon congregations and trust that our fellowship together may be a blessing to all. We will always have pleasant memories of your help and assurance of your prayers as we leave for India.

The S. S. President Jefferson sails Saturday Oct. 1, (tomorrow) at eleven A. M. This ship carries seven hundred passengers but we are told that there may be only seventy-five for this sailing.

We are glad for a few of our friends who will be with us when the ship leaves Seattle.

May God bless you; and we crave an interest in your prayers that through your ministry of intercession souls may be "born again" and His name be glorified.

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers" (I Thess. 1:1, 2).

Minnie Kanagy
Ada Hartzler.

NEWS LETTER FROM ARGENTINA

(Sept. 8)

By T. K. Hershey

In the name of Him who called us to the Argentine, we pen these few notes:

Sin on every hand, but when it is discovered in the life of a member, it tends to dishearten a worker, yet we recall the words in Isa. 50:2—"Is my hand shortened at all that it cannot redeem or have I no power to deliver?" Yes, He can redeem and deliver when men surrender their lives to Him.

Recently we had an experience in one of our newer congregations that has caused me to say what I did in the second paragraph. A certain young woman, 23 years old, on hearing the Gospel delivered from the Bible Coach, surrendered her life as did her father, mother, and three brothers.

From the beginning, Estherlina showed signs of a leader, and since there was no resident pastor at this station, she, under the supervision of the one in charge, helped much in the Sunday school by getting many folks interested. While in the minds of some, there seemed to be some doubt as to her faithfulness, we tried to overlook some unpleasant things and continued to instruct her and others in the Word of God.

Two months ago, these six with six others were baptized. A happier class, I do not recall of ever receiving. One after another after being baptized and taking communion, told of their conversion and happy experience. It was a glorious meeting and so inspiring to hear these first members in this new town tell what the Lord had done for them.

But, a temptation, a fall, and afterwards taking certain medicines causing her death, as a result, Estherlina was buried in the Trenque Lauquen cemetery, Saturday (Sept. 3). It is needless to say that the entire brotherhood in the churches where she was known was shocked. We are praying that the faith of the other 11 who were baptized with her may not falter under this ordeal. We leave her in the hands of God. Her brother said she confessed her sin while in the hospital, repented, and renewed her faith in her Lord. We trust she did.

Because of the present conflict between Bolivia and Paraguay, Bro. Litwiller did not visit the Mennonite brethren in the Paraguayan Chaco, as had been planned. He has reopened the Bible school at Pehuajó, and those who expect to graduate this year and others are busily engaged in their studies.

The night school in Trenque Lauquen, which is a branch of the Bible school at Pehuajó, continues to be well attended and the usual interest is manifested. Bro. Santiago Battaglia, the native helper in Trenque Lauquen, is doing good work. He seems to be a "natural born" teacher and writer.

Word comes from Bro. Pablo Cavadore, the minister in charge of Pelligrini and Maza, that there is much interest in these two towns, and he thinks before the year is out there will be some baptisms in both of them.

The Children's Home, which has been temporarily transferred to the Trenque Lauquen station, is moving along nicely. We can count 24 at the tables, and all are happy and well. We trust, however, that something in a permanent way can soon be done, as the crowding of so many children into such a small place is not ideal.

Bro. Santiago Battaglia came to the Mission a very happy man this morning, for since last night they have a 10-lb. baby girl in their home. A year ago, they had the sad experience of burying their first one, and we trust this one may keep well and prove a blessing in their Christian home.

Trenque Lauquen, F. C. O. Argentina.

A ROTARY MISSION

By J. D. Mininger

Therefore they that were scattered abroad went everywhere preaching the word.—Acts 8:4.

As ye go, preach.—Matt. 10:7.

O send out thy light and thy truth.—Psa. 43:3.

Blessed are ye that sow beside all waters.—Isa. 32:20.

"Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

1. What I Mean

Did you ever think of it that two-thirds of the letters in the word "God" spell GO, and that one-third of the letters in the word "Gospel" spell GO?

Repeatedly Jesus told His disciples to "go" with the Gospel "into all the world" and "to every creature." As we study the life of Christ we are impressed that during the years of His public ministry so much of the time He was on the "go." When He came to Jacob's well, "Jesus therefore, being wearied with his journey (weary with "going") sat thus on the well" (Jno. 4:6).

By a "Rotary Mission," I mean one that really "goes," rather than one that is at a standstill or inactive, one that actually does get the Word of God out. This is exactly what the early Christian church did. In the book of Acts we read they preached at the following points:

In the temple, Acts 2:46; 5:42.
In chariots, Acts 8:31.
In synagogues, Acts 9:20; 13:5, 14; 14:1.
In private houses, Acts 10:33.
By the river side, Acts 16:13.
In prisons, Acts 16:31.
In places of public assemblies, Acts 17:19.
In private schools, Acts 19:9.
In the Jewish Sanhedrin, Acts 23:1.
In civil courts, Acts 24:10; 26:1.
In ships, Acts 27:21.
In magistrates' homes, Acts 28:7.
In private lodgings, Acts 28:23.

Then too, we recall that Paul was converted on a street. We never specialized in elaborate mission buildings in Kansas City, but we have tried to observe this Bible principle of getting the message of eternal salvation to the people. Speaking of buildings, we remember that Paul frequently preached in hired houses and that Jesus often preached in the open air. Their work abides unto this day.

2. The Principle Illustrated

Sunday Sept. 18, was an unusual day for the Kansas City Mission. It was a busy day. It was a blessed day. In the evening the remark was made, "To-day eleven different meetings were held at six different places under the auspices of the Mission." We conducted two Sunday schools; one at Argentine and one in the Morris schoolhouse. We conducted five preaching services; two at Argentine, one on North 27th Street, one in the town of Morris and one at 813 Colorado Avenue. Two children's meetings were held; one at Argentine and one at Morris. One extension Bible Class was conducted at the Bethesda Sanitarium. One young people's meeting was held at the Argentine Mission.

Observing this principle then of going where the fishes are, the Word of God has been held forth under the auspices of the Kansas City Mission in times past at the following places:

Bethesda Sanitarium.
Seventh and Pacific.
Valley and Osage.
Fourteenth and Pacific.
3105 Strong Avenue.
W. C. T. U. Home for Aged Ladies.
Various industrial establishments such as The Armour Packing House, etc.
Tent Meetings.
Under a large tree on 40th Street.
During assembly period at Argentine High School.
Home for Unfortunate Girls, K. C., Mo.
In a rented store building, Missouri Ave.
Midway, North Kansas City, Mo.
Maple Park, Mo.
At the U. S. Disciplinary Barracks, Ft. Leavenworth, Kans.
Federal Prison, Leavenworth, Kans.
Kansas State Penitentiary, Lansing, Kans.
Women's Industrial Farm, Lansing, Kans.

The Mennonite Children's Home in Argentine is also an outgrowth of the observance of this principle.

Just as the early church had Jerusalem as their headquarters, so we have Argentine as our main and permanent station from which we reach out to as many other points as we consistently can.

3. Results

This building up of the home base and reaching out with the Gospel at other points, as the Lord has opened doors, has had a wholesome effect upon the work. It has given us many opportunities to put our members to work. In fact, we sometimes think of our home congregation at Argentine as a training school for Christian workers.

Just as the Philippian jailor might not have been saved, had not Paul and Silas been imprisoned there, so souls have found Christ through the extension work of the Kansas City Mission, that might never have been reached otherwise, who are faithful members with us to-day.

It has meant a definite strengthening of our congregation at Argentine, by increased membership and development of Christian characters. Naturally it has required also more work, more workers and added expense.

Some years ago another city mission superintendent stopped here. When he saw our plan in operation he went home and also opened up two branch stations with blessed results.

4. A Question Answered

Does my reader ask the question, "When you open a branch station and do not continue it permanently, does that not beget an influence of transitoriness rather than permanency?" To this we would reply—"Because the Philippian jailor was converted in prison, Paul did not remain at Philippi the rest of his days to hold regular meetings at the jail." Because the lame man referred to in the third chapter of Acts was gloriously healed through the ministry of Peter and John and because a wonderful revival followed, Peter and John were under no obligation to stay there the rest of their days and hold regular meetings. In both of these instances, however, the converts were properly shepherded. The idea in these illustrations was that they saw and developed the opportunities at hand, under the leadership of the Holy Spirit. Our Lord Jesus says (Matt. 10:14): "And whosoever shall not receive you, nor hear your words, when ye depart out of the house or city, shake off the dust of your feet."

As previously stated, Argentine is our present home base, with the church building paid for. A few blocks up the hill is the Mennonite Children's Home, with the building paid for as well. Directly across the street from our Argentine Mission is the Stanley Public School. About 275 children from this school come across the street to our Mission where they are regularly taught the Bible in our week day Bible school on Wednesdays.

5. Open Doors

The city mission worker with eyes anointed by the Holy Spirit will constantly see new opportunities arising in the midst of a city of 550,000 population, as is greater Kansas City. The hospitals alone furnish a wonderful field for service by doing hospital visitation work in the thirty-one institutions of this kind. Just at this time, a new opportunity is looming up before us. It is the establishing of a Bible course for the High School students in which they shall receive credit from the Kansas City Board of Education. The Lord willing, Paul Mininger will furnish an article for the Gospel Herald on this subject in the near future.

As in the past, the launching of this work is solely a matter of faith, in the same unchanging, unfailing Lord of the harvest, who has called us to this task. Your prayerful coöperation will be appreciated.

"Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er."

Kansas City, Kansas.

SUNDAY SCHOOL LESSON

Lesson for Oct. 23, 1932—Josh. 24:14, 15; Eph. 6:1-9

PROBLEMS OF THE MODERN HOME

Golden Text.—As for me and my house, we will serve the Lord.—Josh. 24:15.

Introductory.—Joshua had a practical, sensible way of solving home problems. Give God His proper place in the home, and all home problems will be solved in a way pleasing to God, whether it is pleasing to man or not. The lesson before us is a very timely one, and we do well to make a faithful study of the truths presented in both references used to throw light upon home duties and responsibilities.

Christian Leadership in the Home (Josh. 24:14, 15).—This text is a part of Joshua's farewell address to his people. It starts with an exhortation to serve the Lord. This is followed by a declaration of personal liberty coupled with personal responsibility. And the climax is reached when Joshua makes a declaration of his decision and policy. Our duty is plain. But if we prefer to forsake the Lord and follow in the footsteps of worldlings and idolaters, that is our privilege. The very fact that most people "walk according to the course of this world" is proof that we are not **compelled** to serve the Lord. But along with this liberty of choice between good and evil there comes the responsibility of our choice.

Here the example of Joshua stands out in bold relief. "You may do what you like about this," he says in substance, "but I am resolved that as for myself and my whole house, we will serve the Lord." Here he took the stand that every head of the home ought to take. There is a fearful responsibility resting upon fathers who neglect their duty with reference to leading out in the matter of making the home a hundred per cent Christian. With the emphasis on WILL, let our motto be: "As for me and my house, we WILL serve the Lord."

The Whole Family Serving the Lord (Eph. 6:1-9).—Our subject is broadened in the second part of the lesson. In the first part the spot-light is on the head of the home. In the latter part every member of the household—parents and children, masters and servants—is included. Here let us observe:

1. That **children** should be submissive to their parents. "Honor thy father and thy mother." There are three reasons submitted why they should: (1) "This is right." (2) "That it may be well with thee." (3) "That thou mayest live long on the earth." We might enlarge on each of these reasons, but space forbids. The importance of admonition is made apparent when we are told that this is "the first commandment with promise."

What is it to "honor" father and mother? In the first place, it means that respect and reverence for them which impels the children to assume an attitude of obedience. We think of the words of Jesus when He says, "If ye love me, keep my commandments." Children have no better way of showing due respect for their parents than to be submissive. It is not only Christian duty, but also to their highest interests to do so.

2. That parents, especially fathers, should bring up their children "in the nurture and admonition of the Lord." Notice the word "fathers." Some fathers seem to have the idea that this belongs solely to the mother. But it shows real manhood when fathers take their place at the head of the home, manifesting a devotion to wives and mothers "even as Christ also loved the church and gave himself for it," and taking the lead in bringing up the children "in the nurture and admonition of the Lord." Let every Christian father give evidence of real Christian manhood by occupying his proper place in the home, furnishing a Christian leadership that enables him to say, "As for me and my house, we WILL serve the Lord."

3. That servants should work for the best interests of those who have employed them. This should be, not "as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Even if our employer is not a Christian, we are still to be submissive, working for his interests. This we owe to him, not merely to please him but as the servant of Christ we want to be faithful in all our obligations. We have a great opportunity here, whether our employers are Christians or non-Christians—in the former case, to encourage him in his Christian responsibilities, and working to his interests to increase his power for good; in the latter case, by letting our light shine and thereby give the man of the world a practical example of what it means to be a consecrated child of God.

4. That Christian employers should treat their employees as fellow humans and not as slaves. It is a sign of a diminutive soul to have an overbearing attitude toward another simply because he is in MY employee. Paul admonished Philemon to receive Onesimus as a brother, not as an inferior. This should be our attitude toward those whom we have employed to work for us. Therefore, "Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

Let these standards be maintained among parents and children, and among masters and servants, and we have, at least in this respect, an ideal Christian home.—K.

Bible Meeting Topic

IV. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 16

Topic for October 23

MOTTO

"Be of good cheer."

OUTLINE STUDY

I. Why the World's Hatred Is Revealed by Jesus.
1. That they should not be offended.—16:1.
2. That they may remember that it was told them.—16:2-4.

II. The Expediency of Christ's Departure.
1. He goes to the one that sent Him.—16:5.
2. It is best, that the Comforter might come.—16:6, 7.
3. His coming will bring conviction to the world.—16:8-11.
4. He will guide into all truth and testify of Christ.—16:12-15.
5. The mystery of Jesus' words.—16:16-18.
6. The mystery unveiled.—16:19-30.
7. Further words of instruction and comfort.—16:31-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memorize a Passage from This Chapter.
2. Whom Would Jesus Send in His Place?
3. What Would This Comforter Do When He Came?
4. How Would Sorrow Be Turned into Joy?
5. How Can Prayer Be Acceptable to the Father?
6. Did Jesus Promise an Easy Time in the World?

For Seniors.
1. The Blessings of Knowing That Christians Will Be Hated.
2. The Work of the Comforter in the World.
3. The Source of Good Courage.

PERSONAL THOUGHT

We ought to rejoice that we have such a Friend as Jesus, who has done all things well. He left nothing undone that needed to be done for the happiness of His disciples for time and eternity.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer.

—Joseph Scriven.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, OCTOBER 13, 1932

Field Notes

Communion services were held with the brotherhood at Rockton, Pa., on Sunday, Oct. 2. The number of members at that place is not large, yet it was an enjoyable service because the Lord was present.

Bro. John Zook of Dalton, Ohio, was ordained to the office of deacon in the Martins Church, Wayne Co., Ohio, on Sunday, Oct. 2. May the Lord's blessing attend him in his important calling. B.

We are in receipt of a program of the Colorado Christian Workers' Conference, scheduled to meet with the brotherhood at Limon, Colo., Oct. 15 and 16. It is an interesting program, and we hope to hear of a profitable meeting.

If previous arrangements were carried out, Bro. Joe C. Driver is spending some time with the brotherhood in Morgan and Camden counties. Communion services were announced for Sagrada, Mo., on Oct. 9 and Mt. Zion Church near Versailles, Mo., Oct. 16.

Bro. Elam Horst of Smithville, Ohio, brought the message to the Pleasant View congregation near Bowdil, Ohio, on Sunday, Sept. 25, in the absence of the home minister, Bro. I. J. Buchwalter, who was in attendance at an all-day meeting near Plain City, Ohio. B.

Good attendance is reported from the workers' meeting held with the brotherhood at Pinto, Md., over the week-end of Oct. 9. Besides the people of the home community there were workers there from Johnstown, Springs, Hagerstown, Scottdale, and other points.

While Bro. J. L. Horst of the Publishing House was with his home folks near Chambersburg, Pa., recently he preached in a number of churches as follows: one sermon each at Row, Marion, and Cedar Grove churches, and two sermons at Chambersburg. These messages were much appreciated. M.

A very interesting mission meeting, held under the auspices of the district Mission Board of the Southwestern Pennsylvania district, was held at Masontown, Pa., on Friday evening and Saturday, Oct. 7 and 8. The crowd was not large, but those present felt that the discussions were worth while.

Bishops A. I. Yoder of West Liberty, Ohio, E. B. Stoltzfus of Hudson, Ohio, and O. N. Johns of Canton, Ohio, had a part in the ordination services conducted at Martins Church near Orrville, O., on Sunday afternoon, Oct. 2. Communion services had been held at the same place in the forenoon of the same day.

Bro. J. W. Shank, missionary on furlough from South America, is spending some time in Bethany Biblical Seminary in Chicago, taking work that he hopes will be of practical service to him in his work on the mission field. While in Chicago he is improving his opportunity to bring the message of the Gospel to Spanish-speaking people in that city.

Conferences.—The last of our fall conferences, the Washington Co., Md.-Franklin Co., Pa., is to meet at Chambersburg, Pa., this week, while the Lancaster and Franconia conferences were held last week. This completes the list of Mennonite conferences for the year 1932. May the work of the Lord have been greatly strengthened through them.

Bro. Otis N. Johns of Canton, Ohio, has a full month's labor and responsibilities during the present month. Among other duties are the following: Sunday, Oct. 9, communion services with his home congregation, the Beech Church; Sunday, Oct. 16, counsel meeting at Walnut Creek, in Holmes Co.; the two weeks following this, revival meetings at Stahl Church near Johnstown, Pa.

The Lord willing, Bro. John W. Weaver of the Weaver Book Store at New Holland, Pa., expects to be at Allebach and Souder's, Souderton, Pa., on the afternoon and evening of Oct. 24 and all day and evening, Oct. 25, with samples, to meet the Sunday school committees and others interested in good literature. Those desiring to subscribe for or renew their subscriptions to any of the periodicals published by the Mennonite Publishing House may do so at that time.

A Correction.—In the September 29th number of the Gospel Herald there appeared a communication from the Philadelphia Mission in which this statement appears: "Personally we have come to the conclusion the last year or two that it is best to stay away as much as possible from doing organized relief work inside the Church," etc. What the writer meant to say was, "**outside** the Church," having reference to the policies of missions going into the relief business. It is wonderful how a mistake in a few letters makes one say the opposite of what was intended.

Correspondence

Tofield, Alta.

(Salem congregation)

Dear Herald Readers:—The Lord has been blessing us, and we wish to praise and thank Him for the same. On Sunday, Sept. 25, baptismal services were held. Nine young souls were received into church fellowship, by baptism, Bro. N. E. Roth officiating. A few Sundays previous, two souls were reinstated into church fellowship. Pray for these souls that they may remain faithful.

Sept. 25, 1932. Cor.

Ft. Wayne Mission

(1209 St. Mary's Ave.)

Dear Herald Readers:—We praise the Lord for His goodness to us, for the spiritual blessings He continually bestows upon His children.

Our meetings of last August held by Bro. Oscar Burkholder of Ontario were very inspiring and helpful to us. Three precious souls confessed Christ and we trust will go all the way with Him.

During the absence of Bro. Martin our congregation has been supplied with the following brethren, Bros. J. S. Newhouser and A. S. Miller both of Leo, Ind., and Percy Miller of Shore congregation.

In the near future we expect to hold a week of meetings on doctrinal subjects with our bishop, J. K. Bixler in charge. Following this week of meetings we hope to have our communion service. At this time we might state we receive calls for boys' and men's clothing and sometimes are unable to give or help because we have not the needed garments. If any of our brethren have clothing they do not use some of these less fortunate ones may find great comfort in having them; we would greatly appreciate having you send them to us that we may be able

in this way to help others. We believe many of our people are interested in the missionary cause, and will call this a privilege. May we hear the Master's voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

With the beginning of school we have a noted increase in our Sunday school for which we are glad.

Will you remember the work in prayer that His work may go on and souls be saved?

Sept. 30, 1932. The Workers.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings:—We can truly say with the psalmist: "The lines have fallen to me in pleasant places; yea, I have a goodly heritage." The Lord is abundantly supplying us with such things as we need. We have not been without showers spiritually. The S. S. and other phases of the church work have been keeping up in interest and attendance, but we feel there is yet much work to be done in this part of God's vineyard. We are sorry that two of our faithful teachers are not able to take up their work at this time. May the Lord speedily restore them to their former health.

On Sunday, Aug. 28, Bro. S. D. Rohrer and family of Wadsworth, O., worshiped with us, Bro. Rohrer bringing us a stirring message.

Sunday eve, Sept. 18, Bro. and Sister E. J. Varnes and a number of their colaborers from the Martinscreek congregation brought us many good truths on the subject of Prayer. These messages from consecrated workers who are conducting a mission Sunday school at Beech Grove schoolhouse inspired us to a deeper devotional life.

On Sunday morn, Aug. 14, quite a number of young people from the same congregation visited our Sunday school.

Among others who attended services were Bro. Henry Martin and family of the Salem church and Bro. Peter Baumgartner and family of Smithville, O.

Sunday morn, Sept. 25, Bro. Elam Horst brought us the message. Text, Neh. 8:10.

Bro. and Sister I. J. Buchwalter and several others were to Madison Co., over the above date, where Bro. Buchwalter filled several appointments at the Plain City church.

The members from Pleasant View attended and enjoyed very much the revival meetings at the Martins church, conducted by Bro. S. G. Shetler the last week in August.

The sewing circle met at the home of Bro. David Hooley's Sept. 28, with over 30 in attendance, and we find many avenues to help.

Sept. 30, 1932. Dema G. Horst.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—On Aug. 7 Bro. William Jennings of Concord, Tenn., began a series of meetings at the Peak Church, closing on Saturday evening, Aug. 20.

As a result of these meetings, on Sept. 25, seven souls were received into church fellowship by water baptism and seven were restored.

On Aug. 28 our bishop, Bro. S. H. Rhodes delivered an instructive message at the Zion Hill Church, using for a text Rom. 12:1, 2, at which time one precious soul was received into the Church.

Sept. 4 a communion service was held at South Fork, W. Va., and one soul received into church fellowship by water baptism.

Sept. 5 was the beginning of a revival meeting at Zion Hill, in charge of Bro. R. W. Benner of this place. Meetings closed Sept. 18. There were eight confessions during the meetings. Interest was good and all were attentive each evening, as Bro. Benner broke to us the bread of life. On the evening of Sept. 24 a preparatory service was held at the same place. Bro. D. S. Brunk of Gulfport, Miss., delivered the message, using for his text Mark 14:8, 9.

The same evening four persons were received into the Church by water baptism, one was restored, and one reclaimed. A communion service was held on Sunday morning, Sept. 25.

The Lord willing, a communion service will be held at the Pike Church on Oct. 2 and at the Bank Church on Oct. 23.

Our aged bishop, Bro. L. J. Heatwole, has been confined to his bed the past week, but apparently is somewhat better at this writing. We wish him God's sustaining grace in his declining years, and hope he may again be restored to his normal health, if it is the Lord's will.

In His name,

Sept. 30, 1932. Laura E. Kulp.

Greenwood, Dela.

We are rejoicing in the goodness of God in granting us the privilege of starting school this year in our own schoolhouse. On the eve of Sept. 20 dedication services were held in the school. In the various talks that were given by the home ministers, the teacher, school board, and others it was emphasized that we have not met to dedicate the building to the Lord so much as to acknowledge that it is the Lord's and to resolve and pray that it may ever stand as a monument for the development of beautiful and sturdy Christian lives in those who shall be privileged to attend school there in the years to come. As the school children take their places in the spacious school room with its conveniently high ceiling and we compare this with the cramped quarters and low ceiling of the church basement which they occupied before we are made to pray that it may also mean expanded opportunity for many in things that are really worth while in this life.

Sister Irene Zook is again at her place behind the teacher's desk. School opened next day following the dedication meeting, with an enrollment of 29. The total is expected to reach 33. The house, although occupied, is not completed. May it never be used for anything that would mar the handiwork of God. Will you pray thus?

Oct. 1, 1932. Lorenzo Schlabach.

Halifax, Va.

(Ebenezer congregation)

Dear Readers:—On Oct. 2 we commemorated the suffering and death of our Lord, Bro. David Garber officiating. In this meeting, together with the inquiry meeting held by Bro. John Garber, we have been taught the wonderful importance of living a pure, clean, Christian life, and we pray with David, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," that we may not come to the Lord's table unworthily.

Thirty-two partook of the emblems. There were five visitors: Bro. D. Garber, wife, and daughter Ruth, and Bro. and Sister Shultz of Roanoke, Va.

Oct. 3, 1932. L. S. H.

Newport News, Va.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings."

Aug. 31 Bro. R. J. Shenk began a series of meetings at our Hall on 34th St., closing Sept. 9.

While our Mission hall is small, we could hardly expect a large crowd; but we were encouraged by the attendance and attention given, and especially for the manifestation of the Holy Spirit working. There was 4 souls who confessed Christ. But, as is so often the case, some are not willing to make the full surrender. Only one of these has a desire to obey the "all things" of the Gospel, but has not yet gained the victory over the habit of tobacco. He desires our prayers, and we feel that he will yet overcome.

We are happy to tell you of another young man who has chosen "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." God works in mysterious ways His wonders to perform.

This young man is a brother to sister Clara Palmer who was saved during the revivals held by Bro. Jennings. He has had a very serious illness, and during this time he became alarmed

(Continued on page 604)

Miscellaneous

LIFE'S MESSENGER OF DEATH

By Rufus Buzzard

For the Gospel Herald.

In the prime of life! To their eternal reward
Are souls called unexpected: But, we feel by God's choice;
At the pulpit they're missed, who expounded God's Word
To the souls who are privileged to give ear to their voice.

But with more of a fervent true love in their heart,
They could feel with the Gospel's preparation e'er shod;
For souls may be prepared from this life to depart
With a blessed assurance, with no fear to meet God.

Ah it brings us to weep when we must bid adieu
To the souls who their last breath on this earth shall breathe;
As we feel that they helped us in life to pursue
A Christ-life and firmer in Jesus believe.

When a message came to us that brought tears to our eyes,
We could not help but feel, how sudden comes death
But for those who are prepared, there awaits in the skies
A home that's celestial, 'mid blissful breath.

A celestial home with our dear Father and King,
With the angels celestial and mansions of bliss;
Where the souls redeemed with their Redeemer shall sing
And not as the wicked who heaven's ecstasy miss.

When God's death angel comes to take loved ones away,
We should as God's loved ones cling closer to God.
It would, with submission, bring us to watch and pray
So that we through earth's trials are for life's victories shod.

New Castle, Ind.

WHAT IF YOU SHOULD TAKE THE WRONG ROAD?

By Ruth Grove

For the Gospel Herald.

Yes, dear friend, What if you should take the wrong road? What difficulties and trials you would have to encounter along the way, and where would it lead you? There are only two roads to take; the right road and the wrong road. Think carefully and prayerfully before choosing, and then you will take the right one.

How true this is in the Christian life. There are only two ways or roads to choose from—but their ends, how different! The one may be a smooth road, with but few rough places, but where does it lead?

There comes to my mind a picture I once saw on the wall in a church. Two young men were starting out on the voyage of life. They traveled along together until they came to a place where the road divided.

They stood at this parting of the ways for some time debating and trying to decide which road they should take. The one was smooth and inviting, while the other forecast much difficulty in travel. Finally one young man said, "I am going to take the smooth road. It will be easier to travel." The other young man decided to take the rougher road; "for who knows," said he, "what may be at the end."

Now, let us follow the first young man. They both came from Christian homes. As this young man goes along he does not see the beautiful flowers growing along the side of the road but is all the time thinking of what an easy time he is having, but not enjoying the beautiful things of nature. He is walking along, heedless of where his road is leading him to.

But let us look a little farther ahead of him and see what is at the end of the road. There I see a bottomless pit of flaming fire, with dark forms moving here and there. You can almost hear the screams of the unfortunate victims that fall into this lake of fire. That is the destination of anyone traveling along on this smooth road. This young man is headed for that pit, the lake of fire.

Let us now take a look at the other young man. How is he getting along? Although his path is a rough one, he is not thinking of that. He sees the beautiful flowers along the road. He is viewing God's handiwork shown in nature. Enjoying the beautiful flowers along the way, he is not noticing the roughness of the road. Christ is his guide. He has traveled the road before him.

And what of the end of this road? Where is it leading to? There I see a beautiful city where Christ is dwelling. The streets are of gold. It is surely a beautiful place. What a contrast to the place at the end of the other road. What happiness awaits the second young man. Although his path is rough and dangerous at times, yet his thoughts dwell upon this heavenly city and his faith in Christ is helping him along.

Dear friend, are you at the forks in the road? Then be careful in your choice. Choose the path that leads to Christ. It is a hard one, but the reward will justify the effort. Eternal life will be yours.

Iowa City, Iowa.

WASTING OR SAVING TIME

By Lydia Harman

For the Gospel Herald.

It is sad to see so much time wasted or lost. What do I mean when I say "lost?" Using time for anything that does not profit in some way, either for the material or spiritual things of life, for the purpose of bringing honor to God's name, is lost. And while we are working with our hands, many times we could have the Bible, or a small portion of it, before us and commit it to memory.

Why let so many opportunities pass by unused, then when we get sick and think we might die, send for a doctor and try to lengthen our days; if only we can add a year or two to our lives yet! Maybe we have lost a year or two of the time the Lord has lent us.

Let us save our time **now**, and gather of the riches, wonderful riches God has for us in His Word.

"The entrance of Thy words giveth light."

Halifax, Va.

MARKING TIME

By Oris H. Troyer

For the Gospel Herald.

A rookie in the army was asked if he didn't know how to mark time when he was marking time with his hands, while all the rest of the company were marking time with their feet, as was right. He replied that the clock marks time with her hands and that is what he thought was the way to mark time. He was corrected by the lieutenant, but later he asked what was the sense of marking time—to make the feet go and yet stay in one spot. This, he was told, was quite necessary in the start, so that all the soldiers would be in "cadence," so that they when given the command "Forward March," "To the rear—March," "Squads right—March," no matter what command was given, they would be ready to march together, stay together, and in perfect step.

Many churches, it seems are very anxious to make progress but some members pull this way and some that way, all are willing to go and are trying to go, but at the end of the season no progress has been made forward. Has the Church first "marked time" before starting? If not, why not? Why all the diversification of ideas and opinions after starting? Would a tourist expect to reach his destination speedily without first giving due attention to his automobile? Or, having a flat tire, a dry crankcase, a dead battery or plugged gas line, do we expect to make successful progress? Yet it seems churches go on, on, without effort to remove the hindrances and obstacles to progress making.

Can a chairman presiding over a business meeting and, swaying his audience to his own ideas and selfish purposes, expect good satisfaction and good results afterward? "If we walk in the light as he is in the light, we have fellowship one with another," etc.

Does this mean we should walk until we get into the light? or do we get into the light first (mark time) then walk? Can I walk in a house unless I be inside thereof? Walking does not mean marking time either, but it does mean going, making progress.

Does a thresherman, when a pitchfork goes into his machine breaking bars and teeth from the cylinder and doing much other damage rendering the machine unfit to go on, wave to the pitchers to keep on pitching the wheat into the feeder? and to the engineer to keep running and not to shut down? that "we can't stop" even though all the grain is going over with the straw and positively no good is coming from continuing but all waste —grain that should go into the grain wagon—that for which the farmer plowed, sowed, harvested—all lost, wasting grain, labor and power—everything wasted? No! No! the separator man does no such thing. He flags the engineer to shut down, and the pitchers to stop pitching as quickly as possible, to avoid further damage to the machine and waste of grain. The repairing then commences and no attempts to thresh are made until the machine is fixed and tested. Yet it seems some of our churches pay little heed to serious things which arise within her bounds, fellowship and brotherly love are completely disrupted, souls like grain go over with the chaff. All material and effort seems waste, yet we continue; just go on as if all were individual matters, subject to be fixed only by the individual himself.

Can a machine do good work if not all the working parts are in adjustment (in cadence)? Can the cylinder be out of balance or the blower belt off and everything "just go on?" "How can two walk together unless they be agreed?" Yet in our beloved Church progress is expected when ofttimes the heads thereof are at variance or have contentions. Do we expect a flat tire to inflate itself? or a loose bearing to become self-tightened? or an axle to mend itself? With machinery and houses and most anything I can think of, we know when something is at fault and if it be neglected, it becomes worse and soon causes something else to give out. The same is also true of the Church. Is it consistent to "just go on" when we know of matters that are in dire need of attention and know that drastic changes are needful?

Please refer to your Bible now:

Acts 2:1, 2. What could the apostles have expected had they not been of one accord?

Phil. 2:2, 3. It is also very necessary to stay in line with the principles of Christ's teaching as well as "all in one accord." Humility replaces selfishness, and love strives to this end.

Matt. 12:25. Also, how can a church prosper when divided against itself?

Gal. 5:15. Nagging is forbidden—this hits many.

Jas. 3:11-18. What then can be the fruit of a divided church? (Note especially v. 16.)

I Cor. 1:10. Exhortation to unity; division is not of God.

II Cor. 13:11. Promise of God's love and peace.

I Cor. 3:3. Divisions, strifes, and envyings are result of carnality—unregenerated men, fleshly.

I Cor. 11:16-22. True Christendom knows not contentiousness.

The Church should be for a light to the world, doing and continuing in such a manner that the world could take an example not only in Christian living but in morality and in principle. It is sad to find in some instances the Church might well take an example of the businesslike and courteous and even gracious manner which is ofttimes seen manifested in the business world.

"Oh, Ich denk mehr lusses yuscht ga" (Oh, I think we'll just leave it go) has become to-o-o-o common a remedy for ills in the Church. What kind of business is this anyway? Does this measure up to Rom. 12:11?

Does it not behoove us when out of step, to stop, mark time, reach an agreement, get into cadence, and making sure our cadence is in line with God's Word, then march! everyone in his place and all working together towards one goal? How much more can be accomplished for our Saviour, who bled for us, and left us such complete instructions for doing His will, if we put off the old man entirely and crucifying self, follow the example He laid down.

First: Mark Time, according to God's Word.

Second: Cadence, in peace, brotherly love, harmony, unity and joy, leaving self completely out—in such a condition that **only** the love of Christ constrains us, then

Third: Forward, March!

Buffalo, N. Y.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Four weeks of the school year will already have passed by the time this reaches you. Everything is well under way and every one seems to be working busily. The enrollment has reached 156. One person has dropped out, leaving a student body of 155. In order to reduce expenses a larger group than ever before is living outside the dormitory. We would rather have students take advantage of living outside than to forfeit the opportunity of school altogether. We feel, however, that a student misses much by not having the experience of dormitory life which is in itself part of an education.

We are having some much needed rains which we hope will soon result in again furnishing us with water from the mountains.

In order to ward off the advances of homesickness, the first Friday evening was spent in visiting the homes of faculty members. Each of the ten homes was visited by seven different groups, each group staying eight minutes at one place. The next evening the dormitory students had their first Saturday evening supper out over the hill beyond the spring. The evening was a perfect one. As twilight fell we gathered on a hillside to have our daily prayer circle. "Day is Dying in the West," and similar songs were indeed both realistic and inspiring.

The people who went on the annual outing to Massanutten Peak on Saturday, Oct. 1, were especially favored this year because of the clear atmosphere and the lovely day.

Bro. M. T. Brackbill is being missed among us this year, while he is on leave of absence. He is attending the University of Kansas, Lawrence, Kans.

The Sunday school superintendents are D. Ralph Hostetter and Harry Brunk. Lois Stauffer is secretary and Daniel Mosemann, chorister.

Reorganization in the Y. P. C. A. became necessary because some members did not return. The officers and chairmen are as follows: Pres., Melvin Ruth; Vice Pres., Sidney Schaefer; Sec., Lois Stauffer; Treas., Moses Slabaugh. Chairman of Membership Committee, Earl Hartzler; Employment, Ernest Swartzentruber; Finance, Moses Slabaugh; Social (Boys') Sidney Schaefer; Social (Girls'), Catharine Garber; Workers' Band (City), Howard Charles; Workers' Band (Rural), Ernest Bontrager; Devotions, George Smoker; Y. P. B. M., Daniel Mosemann; and Missions, Josie Rehkugler.

The editor of the school journal is George Smoker with Esther Weber as assistant. The Astral Society is being directed by Merle Eshleman and the Avian Society will again be under the direction of D. Ralph Hostetter.

Two ten-minute chapel talks have been given so far: the first on "How to Study" by Sadie Hartzler and the second, "The Oils of Life" by Ernest Gehman. The oils discussed were: Politeness, Thoughtfulness, Kindness, Cheerfulness, and Tidiness.

Bro. J. L. Stauffer spent a few days at Knoxville, Tenn., recently.

Bro. William Jennings of Concord, Tenn., who is at present conducting revival meetings at Rawley Springs schoolhouse, was with us at chapel exercises on October 4 and also preached during the prayer circle hour in the evening.

On Oct. 19, Bro. J. Irvin Lehman of Chambersburg, Pa., will begin our fall revival meetings. We entreat your presence at the Throne for us. We rejoice that we continually are on the prayer list of a number. We desire it of many more of you.

Oct. 6, 1932. Sadie A. Hartzler.

Then while the Spirit leads us on,
Our march we'll still pursue,
Until the heavenly goal is won,
And we our King shall view.
See the righteous marching on!
And the angels bid them come;
And the Savior stands awaiting
To welcome travelers home.

—W. P. Rivers.

CORRESPONDENCE

(Continued from page 601)

and felt the need of a Savior. After many prayers were offered by his mother, sister, and friends, Bro. Geo. R. Brunk was called to his bed-side, and after a short talk from God's Word and prayer, Ralph yielded to the pleadings of the Spirit, and was gloriously saved. He also had a speedy recovery from his bodily afflictions. As soon as he was able to come to church he publicly confessed Christ. Sunday morning, Oct. 2, he sealed his vow by water baptism. Ralph is devoted to his Bible, and studies at every opportunity. Some of his old friends tell him he is losing his mind over the Bible. We know he will have many temptations, but we feel sure by the grace of God he will be able to be a bright light wherever he goes. We thank God for him. Will you pray for him, and for the work and workers here?

Oct. 3, 1932. Martha Brunk.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers, Greetings:—Since the last writing the Lord has blessed us greatly in a spiritual way. Although our crops and gardens were destroyed by a severe hail storm June 20, yet the Lord has blessed us with very nice late gardens.

Aug. 21 three souls were added to our number. Bro. and Sister Reno Nice and another young sister were received. Bro. Nice was reclaimed and Sister Nice was received by letter and the other sister by baptism by our Bishop, Bro. Jacob A. Heatwole.

Soon after this time the hand of affliction visited Bro. Nice's home. The three oldest children took typhoid fever. They were all quite seriously ill. They were sick in bed for six weeks. But at the present time they are all greatly improved in health.

Sunday morning, Aug. 28, we were favored by having Bro. Paul Erb and family in our midst. Bro. Erb delivered an inspiring message.

Other ministers who have favored us with messages during the past month were the Brethren Jacob A. Heatwole, Allen H. Erb, and Earl Showalter from our La Junta congregation, and Bro. Harry Diener of Yoder, Kans., delivered several very inspiring messages for us.

Friday evening, Sept. 30, our congregation met to take the counsel of the brotherhood for a new deacon for our congregation. Bro. Harry Diener delivered the message for us on this occasion. The following evening we again assembled for the purpose of finding out whom the Lord had chosen to serve us as deacon. The lot fell on Bro. Bert D. Snyder. Bro. Heatwole was assisted in the ordination by Bro. Diener. This was a very impressive service. We felt the presence of the Lord in our midst.

Sunday morning, Oct. 2, was our counsel and preparatory service. At this time nearly the entire membership expressed peace and testified for the Lord. During this service another Bro. was added to our number. Bro. Raymond Jacques of Kenmare, N. Dak., was received by water baptism. On Sunday evening we commemorated the death and sufferings of our Lord. We were very much encouraged by the large number who took part in this service. Quite a number of visiting brethren and sisters were present and took part in the observance of the ordinances. Those officiating in this service were the Bishops Harry Diener and Jacob A. Heatwole and the deacons Amos Rhodes and Bert D. Snyder.

We are glad to have with us Bro. and Sister Isaac Hershey and son, Sister Elmer Hershey and daughter Mary, all of Lyman, Miss.

The attendance in our Sunday school is growing. The missionary spirit in some of our brethren and sisters has added a number of non-Mennonite children to our Sunday school.

Our little Spanish Sunday school at Cheraw is still continuing as usual. We were glad to have with us in our service on Sunday, Oct. 2, Brethren Harry Diener and J. A. Heatwole. Bro. Diener gave us a short message.

We crave an interest in your prayers for the work at this place, that we may all work for the upbuilding of Christ's Kingdom. We especially ask that you remember Bro. and Sister Snyder in their new responsibility.

Yours in the Master's service,
Oct. 3, 1932. Kathryn Leatherman.

Concord, Tenn.

We were very glad for the short visit of Brethren J. L. Stauffer of Harrisonburg, Va., and Lewis Showalter of Broadway, Va., who spent the week-end visiting this community.

Several of the members from Concord attended the communion services at the Knoxville Mission on Sunday, Oct. 2.

During the absence of our pastor, who is engaged in evangelistic work in Virginia, Bro. Weaver filled our regular appointments.

With fall approaching, we are made to see many problems in this rural section, but there are also joys and pleasures if we can see the value of true service.

Oct. 4, 1932. William Jennings, Jr.

Miner's Village, Pa.

Dear Readers:—The Lord has been good to us, wherein we rejoice. During the past month we have been richly fed, spiritually, by faithful brethren. On Sept. 4, 11, and 18 Bro. John W. Weaver conducted book study from Eph. 2, 3, and 4. Sept. 25 Bro. Abram Risser conducted book study from Eph. 5. These studies are much appreciated. May the Lord bless them to every heart. Bro. Henry Lutz preached from Matt. 18 on Oct. 2, this being counsel meeting. All present expressed peace and a desire to partake of the communion, to be held at some future date not yet announced. We pray that all will be present, and in a condition to eat and drink with the Lord's blessing.

Prayer meetings were held in the homes of John Deitch, and T. Waltons. On Saturday eve., Oct. 1, Bro. Ezra Brubaker and the mixed chorus from Elizabethtown were present at Miss Leibig's home, and conducted an open air singing.

The Sunday school attendance averaged about 170 for September. We thank the many visitors for their presence and interest. We extend a hearty invitation to all to visit us. Sunday school at 2:00 P. M., preaching at 3:00.

In His service,
Oct. 4, 1932. B. W. Stauffer.

Masontown, Pa.

Dear Fellow Christians, Greeting:—The Lord is continuing to bless richly. Prayers are being answered, souls are being saved, and we want you to rejoice with us.

Our Sunday school attendance has more than doubled, and the Church membership nearly so, in the past few years. But aside from this we are even more grateful to a kind heavenly Father for an apparent corresponding spiritual growth.

The days from Sept. 18 to Oct. 2 were especially times of refreshing. Bro. J. Irvin Lehman was with us then for a series of revival meetings. The Lord used our brother mightily. The Church was strengthened. Sixteen souls made confession. Quite a number were those who had been out of fellowship for many years.

(Continued on last page)

THY KINGDOM COME

(Continued from page 595)

Matt. 25:31 says, "The Son of man shall come in his glory and all the holy angels with him."

Jude 14 says, "The Lord cometh with ten thousand of his saints." I Thess. 3:13: "To the end he may establish your hearts, unblamable in holiness at the coming of our Lord Jesus Christ with all his saints." In conclusion will say with John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Manson, Iowa.

IOWA-NEBRASKA CONFERENCE

Report of the 12th Annual Meeting of the Iowa-Nebraska Conf. Dist. held with the Sugar Creek Congregation near Wayland, Iowa, September 7, 8, 1932

(This report of the Iowa-Nebraska Conference is late in coming to print because of some unfinished business during the regular session of conference.—W. R. E.)

Organization.—Mod., N. M. Birkey, Flagler, Col.; Ass't. Mod., Fred Reeb, Shickley, Nebr.; Sec., Wm. R. Eicher, Milford, Nebr.; Ass't. Sec., Silas Horst, South English, Ia.; Treas., Geo. S. Miller, Milford, Nebr.

After a few remarks suited to the occasion, the moderator, N. M. Birkey, officially called the Conference session to order. Song service was conducted by Geo. Miller. Scripture reading and prayer by Nicholas Stoltzfus, Manson, Ia. Each consecutive meeting was opened and closed by prayer. Interest, attendance, and attention were very good. Many practical and helpful thoughts were given. Many admonitions and warnings were given out. All were spiritually built up and encouraged to press on in the work of the Lord.

Conference Sermon

The Conference sermon was preached by J. Y. Swartzendruber, Kalona, Ia., using as his text, Prov. 22:28. The following is a brief synopsis of his message:

Negative (thou shalt not) teaching of the Bible in this present day and age is much neglected, but since it is scriptural it should be faithfully taught.

Landmarks are definite lines and bounds determined by a correct rule or standard spiritually applied. They are the scriptural principles according to the correct standard, the Bible.

These principles are of two general classes. First, principles and rules, where we have a direct "thus saith the Lord." Second, such principles and rules that the Church teaches, based upon the Word. Whereby taking various scriptures and drawing certain conclusions, where there is not a direct "thus saith the Lord." If there were a direct and definite answer in the Bible to every problem that confronts us, we would not need conferences.

The purpose of these landmarks is to keep people within scriptural bounds, to safeguard individual lives and maintain the principles of the church.

During the discussion the following landmarks were discussed: Faith, Obedience, Non-resistance, Repentance, Separation, Nonconformity, Regarding Properly Constituted Authority, Economy, Thrift, Contending Earnestly for the Faith, Peace, Unity, and Purity.

Faith is a very clear and distinct landmark in the life of every Christian. It is a free gift from above and a very precious one, for which our forefathers bled and died. Obedience cannot be ignored in order to maintain our faith. Only implicit obedience is pleasing to God.

In times of peace as well as war the principle of Nonresistance marks well the bounds of true evangelical faith.

Confession, restitution, and forsaking of sins are evidence of genuine Repentance. In our day, when many substitutes are available, true evangelical repentance should be preached and practiced.

Violations of Separation and Nonconformity, landmarks which our forefathers have set, are bringing disaster and ruin to the individual and the Church, when they are lightly considered, and fast being set aside, the inevitable result will be nothing more nor less than to bare the individual and church to the direct onslaught of the enemy.

Our forefathers carefully taught due respect for our superiors, which if we maintain, will result in much blessing and peace. In the organization of the Church, God placed "some prophets, some apostles, some teachers," etc., each in his place, faithfully contending earnestly for that which has been by God and His Son.

The following brethren gave testimony to the message, adding many encouraging thoughts and giving many admonitions:

J. S. Shoemaker, Dakota, Ill.; Joseph Rediger, Milford, Nebr.; J. M. Kreider, Palmyra, Mo.; S. C. Yoder, Goshen, Ind.; J. E. Zimmerman, Milford, Nebr.; A. G. Yoder, Parnell, Ia.; J. W. Shank, Pehuajo, S. A.; P. A. Friesen, Dhamtari, India.

All the ministers present gave their testimony by rising to their feet, and thus offered their support in maintaining landmarks set by our forefathers.

Subjects Discussed

Sub. 1. Unbelief and its Effect upon the Individual, Church, and Nation, discussed by S. C. Yoder.

Ans. Unbelief may be more prevalent than we suppose. It is at the root of much misconduct. It is helpful to turn the light of truth upon this subject, because there are at work certain subtle and insidious forms of unbelief not always recognized.

Unbelief usually involves erroneous ideas about God, a wrong conception of human nature, a wrong idea concerning spiritual things and ultimately a denial of the duty of Christ and a rejection of divine revelation.

Some of the factors that gender and foster unbelief are:

1. What people hear and read to-day.
2. The association brought about by the close contact with all shades of belief and unbelief.
3. The influence of unbelieving teachers in schools, both primary and advanced.

Much of the crime and sin in the nation is a result of the changed belief, concerning God, which came as a result of the propaganda incident to the World War.

A man loses his only safe anchor when he loses his faith in God. A church loses her power and balance when she loses her faith.

A saving knowledge and faith in the living God would make our nation infinitely more secure than all military preparations.

Sub. 2. The Burying of the Dead, by A. G. Yoder, Parnell, Ia.

Ans. God's people have always had a manner of burying their dead in keeping with their faith in God. It is apparent that customs, which in their appearance savor of heathenism, are followed in many Christian burials.

We believe that the principle of Gospel simplicity, and practical Christian sympathetic helpfulness, and scriptural comforting, warning and encouraging preaching of the Gospel are in keeping with our faith in God, and should characterize Christian burials.

Therefore, be it

Resolved, that we encourage our people to adhere to customs of simplicity, and gospel helpfulness, avoiding all unnecessary display and extravagance such as expensive caskets and tombstones, and especially the use of flowers at burials. (Jno. 19:38-42; Rom. 12:15, 16; Lu. 16:15; Ruth 1:8; Gal. 6:2.)

Sub. 3. The Bible as the Rule of Life, by Perry Blosser, South English, Ia.

Ans. Using text, Hosea 8:12. The Bible is the Word of God because:

1. It cannot be improved upon as all others can.
2. It bears repeated reading as no other book does.
3. Its age testifies to its authenticity.
4. The Jews praise it to be such.
5. Past fulfilled prophecy proves it.

Since it is the Word of God, why not adopt it as our rule for life? Some people's rule is their personal opinion. The mind should be used only as an aid for the application of the Word of God. Conscience is not to be relied upon as a guide in life. Environment dare not be relied upon as a standard for life. Lofty heavenly life cannot be attained to with our eyes on earthly things. Only by studying and meditating on God's Word, and by His marvelous grace, do we accept the principles of His Word as the ruling power of our lives.

Sub. 4. Laborers Together With God, by J. M. Kreider, Palmyra, Mo.

Ans. Text, II Cor. 6:1. As workers together with God we should labor according to God's instruction. Example of Moses being refused entrance into the promised land as a result of one act of disobedience. Faithful continuation in well doing is very necessary. We do not go to heaven on flowery beds of ease. We should not be discouraged by persecution. We are strangers and pilgrims here; our citizenship is in heaven. We should take courage. Where sin doth abound, grace doth abound much more. Christians should not try to solve worldly problems. The Great Commission is to preach the Gospel. Christians in Reformation times gave their lives for the faith. Apostasy enters in among us when we lay aside the sword of the spirit and take up the sword of steel. Power to overcome all evil is vested in Christ who promised to give liberally of the Holy Spirit and not upbraid. Only after being filled with this power are we qualified for His service.

There were two sermons preached during this conference session, one on Tuesday evening, by J. W. Shank, Pehuajo, S. A., using as a text, Matt. 16, and the other on Wednesday evening, by J. E. Zimmerman, Milford, Nebr., using as a text, Heb. 13:8. Both were inspiring and upbuilding.

Reports Given and Approved

Report of the District Mission Board treasurer.
Report of the Auditors of Dist. Mission Board treasurer.
Report of Conference treasurer.
Report of Auditor of Conf. treasurer's books.
Report of Member on Board of Education.
Report of Member on Local Board of K. C. Mission.
Report of Member on Board of Missions and Charities.
Report of Congregations.
Report of Member on Publication Board.
Report of Relief Committee Member.
Report of Delegate to Dakota-Montana Conf. Dist.
Report of Member of Children's Welfare Board.
Report of Iowa City Missions.
Report of work at O'Neil.
Report of Executive Committee of Conf.
Report of Bishops' Committee.
Report of Sec. of Dist.
Report of Mission Board.

Committees Appointed

Nom. Comm.—W. S. Guengerich, J. L. Hershberger, P. R. Kennel.

Res. Comm.—A. G. Yoder, Amos Gingerich, P. A. Friesen.

Ass'gn. Comm.—D. J. Fisher, Harvey Yoder, Ammon Egli.

School Comm.—(The two regular members on Educational Board—Perry Blosser and A. G. Yoder, with one additional mem-

ber elected by the Conf. (Simon Gingerich) compose this committee.

Resolutions Adopted

Resolution concerning School Committee.

Whereas, there has been felt a need of closer coöperation in the support and management of our schools, between our conferences and the Board, and the Mennonite Board of Education in its last regular session also expressed itself in favor of taking steps which would bring about such coöperation; therefore be it Resolved,

1. That we provide a school committee of three brethren, which shall deal with school problems and perform such duties as the Conference may require from time to time in dealing with her educational problems.

2. That we express ourselves of being in favor of making a faithful effort to keep the school in operation in full harmony with the principles, doctrines, and regulations of the Word of God as interpreted and practiced by the church. And to this end only we pledge our support in prayer, patronage, and means.

3. In regard to the present deficit of the last school year of Hesston College and Bible school, we commission the above provided-for committee to work out a plan for securing the further coöperation of the members of this district in meeting this deficit. And we urge that as far as at all possible from henceforth the school be operated within her income.

4. The above provided-for committee shall be composed of the two members of the Educational Board and one additional member elected by this Conference.

Resolutions on All Forms of Insurance.

Whereas, in some states the laws of the state demand that all automobile owners carry liability insurance, to assure payment of damage, in case of accident, therefore be it

Resolved, that we as the Iowa-Nebraska District Conference reaffirm our former resolution on life insurance, and discourage all other forms of insurance, except such as are required by the present state laws.

As side lights enabling us to weigh the merits and demerits of the various forms of insurance we quote the following from the minutes of the report of the General Problems Committee.

1. That God is very specific in His promise to care for His own. Psa. 37:25; Jer. 17:5; 49:11; Matt. 6:24-34; Rom. 8:31; Heb. 13:5, 6.

2. That it "is better to trust in the Lord than to put confidence in men." Psa. 118:8, 9; Jer. 17:5-10; Psa. 1:1; II Pet. 2:1-3.

3. That every system of insurance that draws Christian people away from Bible provisions for the care of the needy, and moves them to look to worldly organizations for such sustenance, undermines faith in the promise of God.

4. That the Bible has specific instructions as to how the needy should be cared for among God's people, with no hint of any insurance system about any of these instructions. Acts 6:1-3; 11:29-30; Rom. 12:13; Gal. 6:10; Eph. 4:28; I Thes. 4:11, 12; I Tim. 5:3-8.

5. That on an average only about half the money paid in premiums ever gets back to the policy-holders.

6. That as at present carried on, insurance is not only burdensome to the masses of the people, but appeals to questionable motives in man dealing with the financial problems, encourages improvidence in that it cultivates a sense of false security, and is therefore objectionable from an economic standpoint.

7. That it is both unwise and unscriptural for Christian people to turn aside from the promises of God to care for His own and to seek protection in worldly organizations.

Resolution on Church Boards going into debt.

Question.—What is the attitude of this conference towards our church boards going into debt?

Answer.—Since financial obligations entered into by our church boards often involve the integrity and honor of the church, Therefore be it resolved that we express ourselves as encouraging the efforts of our boards to keep from going more deeply into debt, and we hereby instruct our members on the various boards to take no part in further obligating the church without the consent of conference. Eccl. 5:5; Rom. 12:11; Rom. 13:8.

Resolution on General Conference Resolution on Unity.

Be it resolved, that we hereby acknowledge the receipt of the following resolution on Unity passed by Gen. Conf. in regular session near Archbold, O., Aug 26-28, 1931:

Resolution

Since we have again enjoyed in this General Conference the spirit of unity among brethren, and have been richly instructed and edified by the sermons, addresses, and reports, Be it resolved

1. That we recognize General Conference as a factor among us by which every activity sponsored by the church has been strengthened, and made more effective by the grace of God.

2. That we must faithfully stand together in the faith, and unitedly carry out the standards of the Gospel if we would go on enjoying the choicest blessings of our heavenly Father.

3. That in order to make continued progress there must be an effort on the part of every congregation, institution, home, and individual member within the church, to be in right relation to God, and by loyal obedience, and full consecration to live out the whole gospel standard.

4. That we humbly confess our shortcomings as conferences, congregations, and individuals, and desire most earnestly to repent and amend our ways, and to fervently seek the path which our fathers in the faith have trod before us.

5. That we pledge ourselves to one another and before God that we will, by prayer, teaching, faithful discipline in our congregations and conferences, and devoted obedience to all the light that we have, seek to carry out the recommendations which General Conference has made, and which as a Church, we have fostered since the days of our fathers in the faith.

6. That we direct our secretary to send a copy of this resolution to the secretaries of our district conferences.

And be it furthermore resolved that we recognize the instruction of the above resolution and we hereby pledge ourselves to faithfully endeavor, by the grace of God, to carry them out in our Conf. Dist.

Ordinations Accepted

Upon motion the ordination of Wm. R. Eicher as bishop in the West Fairview congregation was accepted, and that he be recognized as a member in this conference district.

Conference Members Accepted

Upon motion Bro. Norman Hobbs of Iowa City Mission was recognized as a member of this conference district as long as he is a licensed minister in this conference district.

Upon motion the conference letter of Bro. C. M. Butte of Jackson, Minn., was accepted, and he was accepted as deacon in this conference district.

Motions Adopted

Upon motion it was decided that the Executive Committee of Conference appoint the following committees: Nominating Comm., Resolutions Comm., Assigning Comm.

Upon motion it was decided to have the report of each congregation read publicly in open conference.

Upon motion it was decided to have roll call of ministers in Ministers' Meeting.

Upon motion it was decided to instruct the Resolution Committee to write up a proper resolution on the question of general church boards becoming deeply involved in debt, and present it before this ministerial body for adoption.

Upon motion it was decided to accept the report of the committee on Auto Liability Insurance Law, and dismiss this committee, and that we instruct the Resolutions Committee to draw up resolution covering this question.

Upon motion the report of the Executive Committee of Conference was accepted and in connection with this report it was decided to let Conference expenses be defined as stated in the beginning.

Upon motion the report of Iowa City Mission was accepted, and in connection with this report it was decided that we carry that report back to our congregations, and that we try to carry out its provisions.

Upon motion it was decided to instruct our Nominating Committee to present two names for election on Board of Education.

Upon motion it was decided that the Resolution Committee be instructed to draw up an appropriate resolution covering appointment of a committee to coöperate with the Board of Education and Hesston College in the solution of their problems. This resolution is to be drawn up in the light of the discussions in the ministerial body.

In regard to the question of Hesston College and Bible School forming an alliance with the local district of Hesston, Kans., in order to be placed under the free High School List, under the Barnes Law of Kans.

It was moved and seconded and carried that Bro. Simon Gingerich telephone to Hesston and find out the enrollment for next year and what the prospects are for the coming year. Upon motion it was decided that Conference pay telephone bill, and later it was also decided upon motion that we advise the Board of Education not to enter into an alliance with the public school board of the town of Hesston.

Upon motion the report of the Nominating Committee was accepted, and from the names recommended Bro. Joe Hartzler and Bro. Harvey Yoder were elected Moderators of Workers' Conference.

Upon motion it was decided that Conference send Bro. D. G. Lapp a letter of sympathy in his illness and remember him in special prayer. It is also suggested that the congregation be encouraged to take up an offering towards his hospital expense as they see fit, the letter to be written by Resolutions Committee.

Upon motion it was decided to let the matter of finding a place for next Conference to the Executive Committee.

Upon motion it was decided to approve of the resolution of unity, drawn up by General Conference and draw up a resolution relative to it.

Upon motion it was decided in regard to the revising of constitution and discipline that we take the revised draft of constitution home and study it and bring it up at next Conference session, for discussion and adoption.

Upon motion it was decided that the Executive Committee, with moderators of the Workers' Conference, appoint Ass't. Sec. Bro. Ezra Roth was appointed.

Upon motion it was decided that the spoons used for Conference purposes last year be made Conference property.

The matter of appointing some one to be responsible for preaching services at O'Neil, Nebr., was overlooked in our regular session of Conference in which case a few of the bishops decided to accept Bro. J. W. Oswald's report of last year, and that he be reappointed to serve in that capacity for another year; this to become a matter of record in the minutes of Conference procedure upon approval of the Executive Committee of Conference and a number of bishops.

(Signed) Bishops J. E. Zimmerman
Simon Gingerich
P. J. Blosser
Abner Yoder
D. J. Fisher
John Y. Swartzendruber

Mod. of Conf., N. M. Birkey.
Treas. of Conf., Geo. S. Miller.
Sec. of Conf., Wm. R. Eicher.

Election of Officers

Mod. for Conf., J. Y. Swartzendruber.
Ass't. Mod., C. J. Garber.
Pres. for Dist. Mission Board, J. C. Brenneman.
Sec. for Dist. Mission Board, A. R. Egli.
Treas. for Dist. Mission Board, C. J. Freyenberger.
Pres. Sisters' Sewing Circle, Sadie Miller.
Sec. Sisters' Sewing Circle, Alma Brenneman.
Del. to Dak.-Mon. Conf., C. J. Garber.

2 members on Children's Welfare Board; A. G. Yoder, P. R. Kennel.

2 members on Local Board K. C. Mission, Silas Horst, Harvey Yoder.

2 members on Colo. Church Board, N. M. Birkey, W. S. Guengerich.

2 members on Board of Education, P. J. Blosser, A. G. Yoder.

Member on Iowa City Mission Board, J. C. Brenneman.

5 Del. to Gen. Conf.: Joe Hershberger, Geo. Miller, D. Z. Birkey, W. S. Guengerich, Silas Horst.

Delegates Present at Conference

Bishops

S. C. Yoder, Goshen, Ind.
A. G. Yoder, Parnell, Ia.
J. E. Zimmerman, Milford, Nebr.
N. M. Birkey, Flagler, Colo.
D. J. Fisher, Kalona, Ia.
J. Y. Swartzendruber, Kalona, Ia.
Simon Gingerich, Wayland, Ia.
P. J. Blosser, So. English, Ia.
Wm. R. Eicher, Milford, Nebr.

Visiting Bishops

J. M. Kreider, Palmyra, Mo.
Simon Litwiller, Delavan, Ill.
Joe Hartzler, Flanagan, Ill.
Elmer G. Swartzendruber, Wellman, Ia.
J. S. Shoemaker, Dakota, Ill.
P. A. Friesen, Dhamtari, C. P., India

Ministers

Geo. S. Miller, Milford, Nebr.
Nicholas Stoltzfus, Manson, Ia.
Ammon Egli, Manson, Ia.
P. P. Swartzendruber, Wellman, Ia.
Joe L. Hershberger, Wellman, Ia.
Edw. Shetler, Kalona, Ia.
J. C. Brenneman, Kalona, Ia.
Edw. Diener, Wellman, Ia.
Ellis Zook, Wayland, Ia.
Fred Reeb, Shickley, Nebr.
P. R. Kennel, Shickley, Nebr.
W. S. Guengerich, Manitou, Colo.
C. J. Garber, Alpha, Minn.
Joseph Rediger, Milford, Nebr.
D. D. Kauffman, So. English, Ia.

Visiting Ministers

J. W. Shank, Pehuajo, S. A.
J. D. Graber, Dhamtari, C. P., India
Amos Gingerich, Versailles, Mo.
A. C. Good, Sterling, Ill.
Joe Davis, Flanagan, Ill.
Joe Lehman, Croghan, N. Y.
C. L. Graber, Wayland, Ia.
John Yoder, Cherry Box, Mo.
Allen Miller, Wayland, Ia.
Albert Miller, Kalona, Ia.
Joe Newhouser, Grabill, Ind.

Deacons

J. B. Yoder, Kalona, Ia.
Harvey Yoder, Wellman, Ia.
Ezra Roth, Beaver Crossing, Nebr.
Benj. Schlegel, Shickley, Nebr.
Geo. Reber, Wellman, Ia.
Levi Schrock, Kalona, Ia.
Henry Kuhns, Wellman, Ia.
A. H. Weaver, Kinross, Ia.
Frank Martin, Fort Wayne, Ind.

Gratefully submitted,
Wm. R. Eicher,
Silas Horst, Secretaries.

Married

Coffman—Blosser.—On Sept. 6, 1932, at the home of the bride's parents, Bro. and Sister Jonas H. Blosser near Dayton, Va., Bro. Homer Amos Coffman and Sister Naomi Ada Blosser were united in holy matrimony by Bro. S. H. Rhodes. May heaven's richest blessings attend them through life.

Gerig—Wyse.—On Sept. 14, 1932, Bro. Vernon Gerig and Sister Mabel Wyse, both members of the Sugar Creek congregation near Wayland, Iowa, were united in holy marriage at the home of the bride's parents, Bro. Simon Gingerich of Wayland officiating. May the Lord abundantly bless this union.

Widmer—Roth.—On June 26, 1932, Bro. Henry Widmer and Sister Gladys Roth, both members of the Sugar Creek Church near Wayland, Iowa, were united in holy marriage at the home of the officiating bishop, Bro. Simon Gingerich of Wayland, Iowa. May the blessings of God attend them through life.

Wenger—Eby.—On Sept. 25, 1932, Bro. Russell J. Wenger of the Yellow Creek congregation, and Sister Esther Leona Eby of the Olive congregation, both of near Wakarusa, Ind., were united in marriage at the home of the bride's parents, Bro. and Sister Mervin Eby, by Bro. C. A. Shank. May God's blessing accompany them through life's journey.

Obituary

Charles.—Roy H., son of Milton and Sabina Harnish Charles, Millersville, Pa., fell asleep in Jesus Sept. 26, 1932; aged 3 y. 1 m. 16 d. After an operation he injured his brain from a fall from his express wagon, from which he lay unconscious for a number of days.

"Quietly sleep, beloved one;
Rest from thy toil, thy labor's done;
Rest till the trump from the opening skies
Bids thee from dust to glory arise."

Dombach.—Bro. Amos H. Dombach was born near Columbia, Pa.; died at the home of his son, Earl W. Dombach in Columbia, Pa., Sept. 30, 1932; aged 79 y. 4 m. 4 d. He was united in marriage to Annie L. Witmer. To this union were born nine children, three having preceded him to the spirit world. His companion passed away ten years ago, leaving 2 sons and 4 daughters (Albert W., Earl W., Laura—wife of Elmer Jackson, Ella—wife of Frank Yorty, Mable—wife of Jacob Augustine, Annie—wife of Jacob Ebersole); also 1 brother (Henry Dombach), and 1 sister (Lizzie H. Martin). He was a member of the Mennonite Church, remaining faithful until the end. Funeral services were held at the home of his son, Earl, on Sunday, Oct. 2, and at Habecker's Church. Burial in the adjoining cemetery.

"One by one the links are severed,
From the golden chain of love;
One by one may each be welded
In the Father's home above."

Heatwole.—Virginia Frances (Myers) Heatwole was born at Mt. Clinton, Va., Aug. 7, 1859; died at her home near Harrisonburg, Va., Sept. 13, 1932; aged 73 y. 1 m. 6 d. She had been in failing health about 5 or 6 years and the last 6 months of her life she was seldom able to walk without some one assisting her. On Saturday, Sept. 10 she was paralyzed and never gained consciousness. On Sunday morning she had another stroke. She was preceded in death by her husband on April 18 of this year. In early girlhood she united with the United Brethren Church, continuing in this faith to the end. She is survived by 1 son, 2 daughters, 3 grandchildren, and 2 sisters (Mrs. Emma Rhodes of Pleasant Valley and Mrs. Charles Cline of Mt. Clinton). Funeral services were held from Weavers Church, conducted by her pastor D. G. Brimlow assisted by J. Early Suter. Text, Psa. 127:2. Her body was laid to rest by the side of her companion in the cemetery near by.

Brenneman.—Jacob C. Brenneman was born near Kalona, Iowa, May 4, 1866; died Oct. 1, 1932; aged 66 y. 4 m. 27 d. He was united in marriage to Anna Miller Nov. 8, 1894. To this union were born 2 sons (Lloyd and Ora of Parnell, Iowa) and 1 daughter (Lydia), who died in infancy. His wife died in 1898. On Sept. 17, 1899, he was married to Lydia Zimmerman. To this union were born 3 sons and 4 daughters (Noah and Homer living on the farm; Delmar, Ola, Hilda, and Freda at home with their mother; and Orpha who died at the age of 3 years). He leaves his companion, 5 sons, 3 daughters, 9 grandchildren, 4 brothers, 3 sisters, and a host of near relatives and friends. His father and mother, 2 brothers and 2 sisters preceded him in death. He united with the Amish Mennonite Church when a young man, to which faith he held unto the end. He began to fail in health about 4 years ago and gradually grew weaker until about 2 years ago he became almost helpless and also lost his speech. The disease with which he was afflicted is called multiple sclerosis of the spinal cord.

"How beautiful to be with God,
When earth is fading like a dream;
And from this mist encircled shore,
We launch upon the unknown stream."

Funeral service was held Oct. 4 at the Lower Deer Creek Mennonite Church, in charge of the home ministers. Sermon by C. C. Culp of Chief, Mich. Text, Phil. 1:21.

Shenk.—Leah G., widow of the late Benjamin M. Shenk, fell asleep in Jesus on Aug. 25, 1932, at the home of her daughter and son-in-law, Mr. and Mrs. Henry F. Hess in Lititz, Pa.; aged 82 y. 5 m. 9 d. For 57 years she lived on a farm near Lancaster along the Marietta pike. Her husband passed into the great beyond July 4, 1924, since which time she has had her home with her daughter. She is survived by 1 daughter (Anna, Mrs. Hess), 1 son (John C. Shenk, East Petersburg), 3 grandchildren and 2 sisters (Mrs. Amos R. Funk and Mrs. Mary G. Stehman). Although mother was growing more feeble she was around in the home until five weeks before God called her home. She was a faithful member of the Rohrerstown Mennonite Church for some sixty years, and her seat was never vacant when health permitted her to be present at services. She was of a loving, kind disposition, concerned about the welfare and comfort of others, possessing "the ornament of a meek and quiet spirit which is in the sight of God of great price." Funeral was held from the home of her daughter on Aug. 29, conducted by John S. Hess, with further services at the Millersville Mennonite Church, conducted by Bro. Noah L. Landis. Text, Psa. 116:15. He was assisted by Bros. Jacob G. Hess and Landis Shertzer. Interment in the Millersville Cemetery. We know mother has gone to rest, and our loss is her gain; yet we miss her loving presence here, but are looking forward to the time when we shall all meet again where there is no sadness of farewell.

"Dear parents, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

Their loving children.

CORRESPONDENCE

(Continued from page 604)

Of course Satan is quite busy. To the many friends remembering the work here in prayer we want to request that you continue this work of intercession.

Oct. 6, 1932. Cor.

Palmyra, Mo.

Dear Herald Readers:—On the evening of Aug. 22 Bro. and Sister J. W. Shank, returned missionaries from South America, and their sons Robert and Paul visited us. Bro. and Sister Shank gave us a brief history of our work in the Argentine. Their messages were enjoyed by all.

On the first Sunday in September practically the whole Palmyra congregation motored to Cherry Box., Mo., to attend a Sunday school meeting.

We have just passed through a series of very interesting and soul building meetings. The services began Sept. 21 with Bro. Protus Brubaker as evangelist and continued until Oct. 2. One lost soul was saved, others convicted of sin and the believers built up in "the most holy faith."

Mary Buckwalter has been elected Librarian for the rest of the year.

Oct. 7, 1932. Cor.

Hannibal, Mo.

(1507 Broadway)

Dear. Herald Readers:—"Though the Lord be high, yet hath he respect unto the lowly."

On the evening of Sept. 9, Mrs. Adams was baptized in her home and received into Church. She sees the folly of a life not fully consecrated to God and said that she wants to "put on the whole armour" and be a worker for God the rest of her life. She is afflicted with asthma and was in the hospital several weeks. The family is in straitened circumstances financially. If any one feels burdened to send something for relief it will be put to good use.

We are happy in His service, knowing that "all things work together for good to them that love God."

Ruth E. Buckwalter.

Oct. 7, 1932.

Dalton, Ohio

(Martins congregation)

On Saturday afternoon, Oct. 1, the members of the Martins congregation met to cast votes for the ordination of a deacon. In the same meeting five young boys were baptized and received into the Church. Bro. O. N. Johns officiated. On Sunday forenoon, Oct. 2, the communion sermon was preached by Bro. A. I. Yoder, following which most of the members partook of the sacred emblems. In the afternoon of the same day, Bro. E. F. Hartzler preached an appropriate sermon before the casting of the lot. There were three brethren in the lot, and Bro. John Zook was chosen. Bro. Johns had charge of the ordination service. The brethren, A. I. Yoder and E. B. Stoltzfus, were present at all these services.

Oct. 7, 1932. Cor.

BOOK REVIEWS

CHRISTIANITY Vs. FREEMASONRY

By Theo. Dierks

This is the title of a new book, copyrighted and published in 1932 by the Concordia Publishing Company, St. Louis, Mo. The title of the book suggests the character of its contents. The burden of the message is to show that Freemasonry is incompatible with the religion of Jesus Christ; in other words, that Christian people should stay out of the lodges. While the message is aimed against Freemasonry, every argument against Masonry is also an argument against all secret oathbound organizations. The book discusses the subject from a different angle found in most books dealing with the subject of secret societies. The one weak spot in the book, as we see it, is the advertisement of Masonic literature on the last few pages. The reader will get some idea of the scope of ground covered by noticing the chapter heads:

I. What is Truth?
II. The Necessity of Revelation
III. "How to Get at it?"
IV. "What is Masonry?"
V. The Religion of Freemasonry
VI. Freemasonry's Attitude to the Bible
VII. The Fatherhood of God
VIII. Masonry a System of Morality
IX. The Brotherhood of Man
X. Hiram Abif, a Drama of Immortality
XI. Hiram Abif, a Drama of Regeneration
XII. "The Lost Word"
XIII. "No Man can Serve Two Masters"

The book contains 166 pages, is substantially bound in cloth, and retails at one dollar. For sale by Concordia Publishing House, St. Louis, Mo.

GENEALOGY OF THE SHAUM AND HOLDEMAN FAMILIES

By Harvey S. Rutt

In connection with the history of the families named, the author, a grandson of Bishop John Shaum, father of several well known Mennonite Bishops—Henry Shaum and Christian Shaum, formerly of Elkhart Co., Ind.—gives an interesting description of the early days of settlement of Chester Township, Wayne Co., Ohio, where the heads of these families began their days of toil and struggle in what was then known as frontier territory.

The Bishop John Shaum family having consisted of 16 children of which 5 passed the age of 80 years, 5 the age of 70 and only three having died before the age of 25, the study of this genealogy becomes very interesting. The family tree extends its branches into many parts of the Mennonite Church of to-day.

The Holdeman family record also is very interesting from a historical viewpoint. The families were not so large and the family ties have not been so extended, but they have a place in Mennonite history, especially of the Holdeman withdrawal from the main body which is now known as the Church of God (Mennonite).

The book is illustrated, which adds greatly to the merits of its publication. The old landmarks having been the homes of the grandfathers of these families as well as the homes of the second generation are shown. The book contains 173 pages. Bound in stiff cloth. Price, $1.30. Orders should be sent to the publisher, Harvey S. Rutt, Smithville, Ohio, or the Mennonite Publishing House, Scottdale, Pa.

A DOZEN GOOD THINGS IN PROSPECT

It's not too early to plan for a season of mid-winter Bible study. Eastern Mennonite School is planning for a feast of good things beginning January 4 and closing Feb. 14, 1933.

The Prospects:

1. Six weeks of intensive Bible study.
2. A good study-environment.
3. Inspirational Christian Life Conference.
4. A stirring Mission Meeting.
5. Helpful lectures on interesting topics.
6. Experienced Special Term instructors.
7. Public Literary Meetings and Music Programs.
8. Revival meetings conducted by Bro. Oscar Burkholder, Breslau, Ont.
9. Two days devoted to the discussion of Sunday-school work and its problems.
10. A "Ministers' Week" of four days overlapping the last two days of Special Bible Term.
11. Opportunities to enlarge your acquaintanceship with several hundred other Mennonite young people.
12. Scenic natural wonders amidst a mild winter climate.

A bulletin giving full particulars regarding courses, programs, tuition, board, and room will be ready for distribution the last of October.

Eastern Mennonite School,
Harrisonburg, Virginia.

Change of address

Subscribers about to change their address are urgently requested to notify us at least two weeks prior to the date when the change is to take effect. A postal card advising us of both the old and new address will be greatly appreciated. This same request applies on any correction of Rural Route or Street address necessary. Please see that your name and address are correct and complete on all our publications.

MENNONITE PUB. HOUSE

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 20, 1932 (Herald of Truth Established 1864) No. 29

EDITORIAL

"**Blessed are the pure** in heart; for they shall see God."

Seeing God is a privilege that is not reserved wholly for eternity. With an eye of faith we may have visions of Him even in this life. There is no blessing in eternity of which the child of God may not have foretastes in this world.

Consecration.—People often wonder why some people with very ordinary talents fill a more important place in the Church of Christ than do others who are much more talented. Just a little thinking will remove the wondering. Suppose a millionaire and a man of ordinary means were sitting together when the collection plate was passed around. The man of ordinary means contributed liberally while the millionaire put in a penny. To compare amounts only, whose offering amounted to most? Let the intellectual giant, together with all belonging to his stewardship, get completely upon the altar of the Lord; instead of making a poor showing in the work of the Lord he will prove himself a Moses or a Paul. Not, How much did the Lord give us? but, How much are we giving to the Lord? is what counts in the Christian service.

Riches and Poverty.—Two articles appearing elsewhere in this issue will be read with interest by at least some of our readers, because the present financial depression whets up the interest whenever a subject pertaining to wealth is under consideration.

The first of these articles, "The Rich Man and Lazarus," stresses the danger of riches and the duties of the rich while the second article, "Who are the Poor?" presents a number of things for the consideration of people who have felt the pinch of poverty.

Neither riches nor poverty can furnish a passport to the glory world. Both have their dangers, and both may be made the means of blessing if used in the spirit of Rom. 8:28. There is no virtue in being either rich or poor, even though one may be the result of capable business management and the other the result of reverses for which the poor are not responsible. But there is some virtue in rich people avoiding the error of Dives and keeping their wealth upon the altar of the Lord where it may be made a blessing to the poor and a help in sending the Gospel into the dark corners of earth, and in the poor making the most of their circumstances to the end that they may enjoy the triumph of Lazarus in the end. Dives stands out as a warning to the rich, while Lazarus is a shining example to the poor.

"We know that all things work together for good to them that love God." If God has blessed us with wealth, it is a challenge to us to keep this blessing upon the altar of the Lord, to the end that it may be converted into a blessing for others. If, for reasons best known to Him, we are overtaken with financial reverses, it is a challenge to us to turn these reverses into an actual blessing by giving the world an object-lesson on how the Christian man ought to live when poverty overtakes him. Whether it come in the form of riches or poverty, let us not forget that "The blessing of the Lord it maketh rich; and he addeth no sorrow with it." More important than either riches or poverty is an honest heart, an unflinching trust in God, a worshipful spirit, a pure and holy life, a disposition to improve every opportunity, and a record of living for the good of others.

"**Without controversy,** great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

OUR THOUGHT LIFE

We often hear the quotation, "As a man thinketh in his heart, so is he." We must juggle words just a little to make the apparent meaning the uppermost thought in that verse, but that meaning is important enough to merit our deepest meditation. Paul evidently had this in mind when he exhorted the Philippians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things."

One of the most important things connected with character-building is that of our thought life. The things harbored in our minds whether they be good or evil, will eventually filter into our systems. Our habits in life are determined largely by the things which we are habitually thinking of. If we would be truly pure and noble and good and trustworthy, we must keep our minds occupied with things which contribute to that sort of character. Here are a few things in connection with our thought life, to which we do well to give heed:

1. **Think Kindly.**—We are often admonished to speak and to act kindly; but that is a difficult matter to do, especially under provoking circumstances, unless the habit of thinking kindly of others is constitutional with us. "Out of the abundance of the heart the mouth speaketh." Whether we speak kindly or otherwise, unless we are suppressing the inner man when we open our mouths to express our opinions we are simply "thinking out loud." When kindness fills the soul, the grace of God fills the mouth and adorns the hand and feet.

But it is not only as a Christian grace that we want to develop the habit of kindness. It is important from the standpoint of what that means for ourselves and for others. Suppose that we are in the habit of putting the

worst possible construction upon the acts and motives of others. Speaking of Bible characters, we are sure that Jacob was a scheming crook, Moses was a bigoted egotist, Paul a hump-backed, squint-eyed, selfish, egotistic, fanatical Jew, Peter a loud-mouthed ignoramus, and other men of God thought of in like terms; how much are we liable to be favorably influenced by their lives and teachings? And as we thus "think out loud" about them as we are trying to work for the Lord, how much reverence, do you suppose, other people will be inspired to have for such men of God when they hear what we think about them? The same is true with reference to men of God of the present time. Now, as then, the best of men have their shortcomings. If we put the worst of constructions upon these shortcomings, and a correspondingly scant notice of their virtues, we must of necessity give an unfavorable opinion of them and thus undermine their influence for good. The habit of thinking unkindly of others does not only have an unfavorable effect upon our own lives, but it also stands in the way of our own usefulness and has a harmful, blighting effect upon the cause of Christ and the Church. For this and other reasons: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." In so doing we not only shine in the image of our Lord, but we are disseminating an influence that is very much needed and very essential to the wholesome growth of the Kingdom. Many have been saved through kindness, or lost for want of it.

2. **Think in Terms of Purity.**—This is a companion thought to the one just noted. When Paul admonished Timothy to "Keep thyself pure" he gave advice that we also need and should heed. Smut in the mouth is bad enough, but smut in the soul is infinitely worse. Then let us not forget that what passes out over the lips is simply giving forth that which was previously fostered in the heart. "Blessed are the pure in heart; for they shall see God." When we find ourselves habitually thinking evil, let us flee to the Throne and pray for deliverance. When the mouth pours forth smut and other forms of evil, it is a sure indication that there is a soul that needs cleansing. We want to be satisfied with ourselves only when in our own inner self there is a habitual desire and tendency to think in terms of purity.

3. **Think in Terms of Truth.**—We can think back to the time when some people seemingly had the idea that the one who can spin the biggest yarn is the greatest hero. They would lay awake at nights and spend the hours when they ought to have been thinking of better things, in manufacturing the biggest and most unreasonable falsehood (often reeking with smut) that they could think of, and then when they got into a group with those of their own kind they would pour out to one another. You may readily imagine what the effect of such things was upon their own characters, and what kind of an influence they had upon others. Truth and purity were overshadowed by such baneful thoughts and speech and actions. Well may we turn away from such a course, and pray earnestly with David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Truthfulness and trustworthiness go together. And no man can be either habitually truthful or truly trustworthy unless he thinks habitually in terms of truth. Christ praying to His Father testifies, "Thy word is truth." Let the Word of the Lord figure prominently in our meditations. In so doing this Word will be ingrained in our characters, shine out in our testimony and life, and give us standing before God and man that will be a glory to God and a benediction to fellow men. We miss one of our highest opportunities when we fail to let the truth of God permeate our thought life. How wonderful the testimony of the psalmist: "O how love I thy law: it is my meditation all the day."

In our hearts we desire a standing that is honorable in the sight of God and man. Not the least among the factors which contribute to that standing is that of our thought-life. A blood-cleansed soul and a pure heart will bring forth love, truth, purity, and righteousness in thought and life.

Washington Co., Md.-Franklin Co., Pa., Conference.—It was the editor's privilege to attend the annual meeting of this conference, held at the Chambersburg Mennonite Church on Friday of last week. The meeting of the district Mission Board the day before showed commendable work in a number of mission points. About 44 Conference members were present, most of them from the home district. Besides the home district members, there were also representatives from the surrounding conference districts, the Lancaster bishops rendering service that was especially appreciated by the home members. The Church in this district, like other districts, has its problems; but the problems, if met in a scriptural way, will strengthen rather than weaken the Cause. One commendable feature of the brotherhood in this field is the whole-hearted loyalty to the scriptural doctrine of nonconformity to the world, as set forth in the Gospel of Christ and supported by Mennonite conferences.

Preacher's Page

JOKING PREACHERS

Recently in looking through a bound volume of the Earnest Christian for 1866 and 67, published by B. T. Roberts, Rochester, N. Y., we ran across an article entitled "The Joking Preaching," which we quote. The article was written by Bishop Hamlin and is as follows:

"You speak of wit and humor, of jokes and anecdotes among ministers. Alas, I cannot dwell there. If there be not a speedy end of that, the Church is marred, if not undone. I can only say, 'Keep away from those joking preachers or get them converted to God.'

"Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation I have no doubt that they are equally sure to kill religion out of their souls, make the heart, as far as spiritual graces are concerned, a desert waste. A friend suggests a thought, namely: 'When I was young, Methodist ministers were so solemn in all their words and actions that sinners trembled in their presence. But now the most worldly and wicked can meet some of our preachers and play off their jokes on them, as if sure of being received in the spirit of "Hail fellow, well met."'

"Is it not too true? O, my brother, let us die rather than contribute one syllable or glance to perpetuate those practices, which are breaking Zion with breach upon breach, and threaten her with fearful overthrow! Let us watch and pray, lest we enter into temptation." Signed, Bishop Hamlin.

For ourselves we are praising God for one who dared to speak his solemn conviction on that subject. We trust the article reprinted in the Wesleyan may be a warning to many preachers, evangelists who are popularizing a joking ministry. How many evangelists at the present are given to the joke method of preaching and how often have we heard unsaved people say, "He spoils his message by his foolish joking." No sooner does some message of the Gospel begin to penetrate the heart than a flippant joke is told and the conviction dissipated in a roar of laughter.

Just yesterday in speaking to another about the above message, by the bishop, we were told that a prominent man in this community used to say that the preachers would send us to hell so fast that you could not see us for the dust flying, then they would crack a joke or tell some funny story and any one would know that they did not mean nor believe what they were saying.

Is not the bishop's message food for thought and meditation in these days when a joking ministry is becoming prominent and popular? Why not study the sermon of the Master Preacher and His apostles and follow their method. There is no place given to lightness, no foolish joking, or story telling.—Wesleyan Methodist.

ENCOURAGEMENT TO THE FAITHFUL

(For the encouragement of consecrated workers, both in and out of the ministry, we pass on to our readers this message from a faithful sister whose burden it is to see the Church prosper and live true to the Great Commission as set forth in Matt. 28:18-20.—Editor.)

Have you read what has been written by Fanny Rose in the Gospel Herald of September 29? If not, will you look for it? What moving into a Mennonite community has meant to her. She has surely given encouragement for the Mennonite people to walk close to God and put forth more earnest zeal to be obedient and faithful to God and Church. What can be more pleasing in the sight of God and His saints than to see a life fully consecrated and obedient—at all times—to the teaching of "all things" (Matt. 28: 20).

Surely God will never let the earth remain without faithful witnesses to Himself. "And the gates of hell shall not prevail against the Church." Matt. 16:18. We hear our ministers give out warnings from time to time, and we feel so thankful to know they are willing to be used by God and hope they never will shun to declare the full Gospel—regardless of some who show dissatisfaction, and also disobedience in trying to walk with the Church and with the world. We know it cannot be done. In I Jno. 2:15 we are told if any man love the world the love of the Father is not in him.

Rebuke with authority, Titus 2:12-15. We need the love of God, and we also need correction. We must be fed spiritually as well as physically; we must receive correction in our spiritual life as well as in our physical life. I hope our faithful ministers may never be discouraged in handing out sound doctrine for the building up of the Church, edification of the saints, and warning for the disobedient and sinner. I wonder if they realize how many of their congregation are truly glad for the warnings when they would otherwise fall into a life of degradation and sin.

I often think—what would we do without our ministers to help us along THE WAY? May God abundantly bless all the faithful and keep them loyal and true to observe and teach every doctrine and ordinance as taught in "The Holy Word of God" the Bible. What we all need is the Word in sincerity and purity and to never allow the worldly idea of entertainment enter into our midst.

Rohrerstown, Pa.

THE UNFINISHED SERMON

By Silvanus Yoder

For the Gospel Herald.

> Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him.—I Kings 19:18.

In a recent sermon much stress was placed upon the fact that worldliness in the form of indifference, irreverence, conformity and other traits of modern evils were slowly but surely making their inroads upon the Church. The sermon, though apt and timely, was void of the precious thought expressed in the above named text. The Lord has yet left unto Him many a young virtuous character who in the face of contempt and ridicule has not bowed unto Baal nor made affiliations with any of his pernicious teachers.

It is a fact that the lure of the world, the enticing snares, the sensual indulgences, and selfish ambitions all ply their strength upon the hearts of even those who have named the name of Christ. This dastardly attempt on the part of Satan to overthrow the Church is not without its baneful results. The young man who claims membership in the Church who will after services on Sunday evening with his lady friend attend a moving picture show in a modern theater is an abomination not only to Christ but to the entire body of believers. The young man who lives in unchaste indulgences is a disgrace not only to Christ and the Church but to the entire community in which he lives and is known. The deceitful business transactions have often given the enemies of God an occasion to blaspheme the "Holy One of Israel."

The sermon was a vivid portrayal of the downward trend and the general drift of the Church. It depicted a faltering faith. The portrayal was painted with dark colors and the shades of sin hung dense on the outskirts. The encircling gulf was about to swallow up all that remained and as such the preacher made a gratifying impression upon the defeated soldier who has grounded his arms and given up in despair, but to the young man who longs for the spreading of the Gospel and for the ingathering of the heathen the sermon contained an aching void. His crowning desire was the ushering in of God's righteousness when the wolf shall dwell with the lamb and "the knowledge of God shall cover the earth as the waters cover the sea." He was disappointed not by what was contained in the sermon but by what was left out. He was not willing to be classed with the defeated and despairing soldier. He had not yet surrendered.

My mind goes back a number of years to the scenes and circumstances of my earlier Christian life. Many characters are brought to prominence as I recall to memory the individuals of my earlier social environments. Yes, worldliness had fastened itself upon the hearts of many of my associates. Disobedience in many instances ranked broad. Carnal sensuality in many characters was brought to prominence. One case of open rebellion stands out clearly in my mind: but in spite of all disobedience and rebellion there were still among the throng those who lived a clean life. There were still those whose consciences were undefiled who gladly submitted in loving obedience to the great cause of righteousness. There were those unselfish characters whose sacrifices were a continual inspiration to a life of virtue. Their admonitions to a life of separation dedicated to the cause of Christ have never been forgotten. Their lives have become a living testimony to the great Cause of Righteousness. To-day as veterans of the cross we find them as Sunday school teachers, ministers, missionaries, and other prominent positions of influences in the Church and, contrary to the oft-repeated prediction that the Mennonite Church would pass into oblivion within a few generations, we still have the privilege of worshiping God according to the instructions of Holy Writ within the pales of the Mennonite Church.

Yes, sin doth abound. Indifference and irreverence stalk about in all their haughty attitude; but in spite of all increasing wickedness we still have, as in the days of Elijah, those who have not bowed to Baal. They enter life with noble purposes. Their lips are not stained with cigarettes. They enter matrimony with noble aspirations, and in the midst of reeking vileness they begin life for themselves in the fear of God. If ever there was a time when the manliness of a God fearing young man or woman should be recognized and appreciated it is now. Brother minister, let not the righteous zeal of your virtuous young men abate because of your lack of appreciation.

Goshen, Ind.

If the Christian would be as thoughtful about his spiritual work as he should be, even as the man of the world is careful in planning his affairs, we would have a different church from what we have.—C. M. Helmick.

We feel the lack of faith and strength in our own lives. The Bible contains the material to supply the needed strength and faith.—H. H. Hartman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—The work at this place is growing, for which we praise God. We had a record attendance at Sunday school on Sept. 25, 226 being present. There were 207 present on Oct. 2. There is an increased attendance also at the Sunday evening services. We feel that there is much room for expansion in the work at this place. Conditions seem to warrant that there will be much greater demands for relief efforts this winter and we hope, by the grace of God, to use this means for a greater spreading of the Gospel. For, "it is not reason that we should leave the Word of God, and serve tables."

"Surely, a great door and effectual is opened unto us, and there are many adversaries." Because of all that is before us this winter we will need your prayers and your support more than ever, for I feel that the great possibilities that lie before us, as well as every other mission, are but challenges to the whole Church. We truly thank God and you all for your loyal support in the past. Our empty jars were all taken out and filled again for the winter, for which we are truly grateful; also for the supply of vegetables, fruit, etc., that were given during the summer. How wonderful that God has so provided that we can work together in this way for the relief of suffering humanity and the extension of His Cause.

There are more men out of work now than last year at this time. Many of these have no homes, no money, can get no work, just have to ask for everything they need, and often we do not have what they need. Overcoats, underwear and shoes for men will especially be in demand as cold weather sets in. If you have anything like this you can spare, it will certainly be appreciated. We will likely be serving more meals to such men this winter than heretofore. One rainy day this week we had 31 men for dinner. We feel that the Lord is blessing this work and using His Word as it is given out in this connection. Many of these men seem to be impressed with the Gospel message. Some are accepting Christ, others counting the cost. One evening there were three men in for supper and all three accepted Christ. They all surely need our prayers. Many of them are finding it pretty hard because of the way they are forced to live.

Our sewing school began Saturday, October 1, with fifty girls present. This will be held every Saturday afternoon throughout the winter. We wish to thank the sisters of the different sewing circles who help us so nobly in this work.

We praise God that He called a minister and deacon to serve at this place, when, on Sunday afternoon Sept. 25, our Superintendent, Bro. D. Stoner Krady, was ordained to the ministry and Bro. Jacob Miller was ordained to the office of deacon. They certainly need our prayers in this new responsibility. Bro. Krady preached for us Sunday evening, Sept. 25, from the fifth chapter of Romans. Other ministering brethren who paid us a visit and broke for us the Bread of Life recently were Bish. Abram Martin, John Sauder, and Samuel Frey. We thank God and these brethren for their visits and invite them to come again. May we be doers of the Word and not hearers only.

A quiet wedding ceremony was performed by our new minister, Bro. D. S. Krady, at his home on Monday, Oct. 3, when a young couple who confessed Christ at the tent meetings, were united in holy matrimony. Please pray for these young people, that God may richly bless and use them on their voyage of life together.

Again I would say, we don't know how we are going to meet the situation this winter, but we are depending on your faithfulness in prayer and above all we're depending on "the Lord God . . . Who only doeth wondrous things." "Our expectation is from Him." "But the people that do know their God shall be strong, and do exploits." (Dan. 11:32).

Yours for His glory,
Oct. 7, 1932. Mabel Brubaker.

Manitou, Colo.

Dear Herald Readers:—Since our last letter a number of interesting events have taken place here. On Aug. 7, five ministers were present in our morning service. Bro. J. A. Heatwole was here to officiate in a baptismal service, when two young sisters were received into church membership. The brethren Noah H. Mack and A. A. Landis, from Pennsylvania, and L. C. Miller of Limon, Colo., visitors, assisted in the service. Bro. Mack preached for us that day and Monday night. Bro. Landis gave us a stirring message on Tuesday night.

We have just returned from a month's absence, visiting relatives in Iowa, and attending our Conference at Wayland. While we were gone Bro. P. J. Hooley filled the appointment Aug. 28, Bro. Allen H. Erb on Sept. 4, and Bro. L. C. Miller on Sept. 18.

Our missionary sisters, Ada Hartzler and Minnie Kanagy gave very interesting talks of their work in India Sept. 15. Sorry we missed them.

Sisters Florence Selzer of Protection, Kans., Edna Troyer of Limon, Colo., and Eli Chupp of Bloomfield, Mont., were among the new faces we met in our Sunday morning worship. We are glad they will be with us awhile. The Lord be praised for a faithful corps of workers who put their shoulders to the work whether we are present or absent.

We have a promising increase in Sunday school pupils. Our hearts are encouraged, "for there is no restraint to the Lord to save by many or by few."

Oct. 7, 1932. Martha Guengerich.

Portland, Oreg.

(739 Savier St.)

Dear Gospel Herald Readers:—"Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear."

During the summer the number of our working girls in the city decreased; but as public and high schools started and fall came, the girls have again found work in the city. Our Sunday school enrollment is rising, for which we feel grateful, for there are many children who do not go to Sunday school.

On Sept. 25 we were privileged to have Sisters Ada Hartzler and Minnie Kanagy with us. Sister Kanagy spoke to the Sunday school children on "God's Protection over Us from the Animals of India." Instead of the regular sermon the sisters had charge, Sister Hartzler speaking on "India in General"; Sister Kanagy on "Work among the Girls of the Orphanage." After visiting the other churches they again came here on Wednesday. In the afternoon we had a meeting for the mothers of the district. About twenty women came and listened with interest to the talks given on "Home Life in India" (1) As a Nurse, by Ada Hartzler; (2) As an Industrial Worker, by Minnie Kanagy. Our Wednesday evening prayer meeting was the last public service that our sisters attended in America before sailing for India. Our prayers are that God will protect them on their long voyage to India, and give them physical and spiritual strength to perform their duties faithfully.

Pray for each member of our Portland Church that we all might be consecrated, submissive, and obedient to God and His Word. May God bless every reader of the Herald.

Oct. 7, 1932. Myrtle Miller.

Wichita, Kans.

(1781 Jeanette Ave.)

Dear Herald Readers:—Those who have assisted in the preaching services

here the past summer were: Bros. Henry J. King, R. M. Weaver, and John Thut of Harper, Kans., and Clarence Bontrager of Yoder, Kans. Bro. Thut spent a week-end with us, giving valuable lectures on "Prophecy."

Three young girls accepted Christ at an evening service in August. They are applicants for membership.

Bro. Henry J. King held revival meetings for us Sept. 29—Oct. 9. God used him to bring us inspiring messages from His Word. Interest very good. One young boy made the wise choice to remember his Creator in the days of his youth. Members were encouraged and strengthened.

Bro. Harry Diener is expecting to be with us Nov. 6 at which time baptismal and communion services will be observed.

Bro. Walter Roupp and family have left us to make their home at Elkhart, Ind. We miss them, as we are few in number.

Your prayers are appreciated.

Grace Shellenberger.

Oct. 12, 1932.

Columbia, Pa.

(4th and Mill Sts.)

Dear Herald Readers:—Truly we can praise the Lord for His merciful kindness toward the children of men. The Sunday school, as well as the other services, are increasing in number. As the weather gets colder the outside attractions are less.

On Oct. 9 we were privileged to have Bro. D. Stoner Krady with us at Sunday school and he gave an interesting talk to the children; also Bro. and Sister Paul Sauder of New Holland. Bro. Sauder gave an interesting talk to the children.

The brethren who preached since last writing were C. Z. Martin, John H. Mosemann, William Martin, Joseph Boll, D. Stoner Krady, and Jacob L. Rutt, a missionary on furlough from South America.

The singing class organized here Sept. 8 meets every Thursday evening, with Samuel Shotzberger as instructor.

Visitors at the Mission were Bro. and Sister Noah H. Mack, Sister Rachel Stoltzfus, Sister Rebecca Umble, Sister Alma Weidman, Sister Mary W. Kreider, Sister Emma Garber.

Sister Minnie Landis, who had a serious operation, is improving but still confined to the hospital. Sister Eva Yost, who had been in the hospital for an operation, is at present with her sister, Rachel Stoltzfus of Cochranville. Bro. Clarence Gochley has a fractured limb and has been admitted to the hospital. Bro. and Sister Williams' baby was sick and is improving. May we remember all at the Throne, that they may have a speedy recovery, if it be the Lord's will, that they may be one with us again. Bro. Dombach passed to his eternal home. His chair will be vacant and he will be missed; but he has gone to join those who have gone before.

On Sept. 15 the boys of the mission Sunday school came together and were entertained a few hours. We want to thank the brethren and sisters who were willing to sacrifice their time for this noble work for the Lord. Does it pay? We believe all that were here at that time can answer for themselves.

At present there are four boys under instruction for baptism. May we who know the value of prayer remember them at the throne of grace, that they may be faithful.

The Lord willing, the sewing school for the girls will open Oct. 29. The dates for the different circles are as follows: Oct. 29, Elizabethtown; Nov. 5, Stumptown; Nov. 12, Manheim; Nov. 19, New Holland; Nov. 26, Landis Valley; Dec. 3, Groffdale; Dec. 10, Landisville, Jr.; Dec. 17, Rohrerstown; Dec. 31, Mellingers; Jan. 7, Goods & Bosslers; Jan. 14, Chestnut Hill; Jan. 21, East Petersburg; Jan. 28, Millersville; Feb. 4, Paradise; Feb. 11, Mt. Joy; Feb. 18, Manor; Feb. 25, Strasburg; Mar. 4, Lancaster; Mar. 11, Stricklers; Mar. 18, Metzlers; Mar. 25, Annville; April 1, ——; April 8, Goodville; April 15, Ephrata; April 22, ——; April 29, ——; May 6, ——.

Pray for the work in this part of God's vineyard.

Oct. 12, 1932. Edna Hess.

Lancaster, Pa.

(Mennonite Home for the Aged)

Greetings in Jesus' Name: — The Lord has blessed us in many ways—with helpers, and health, both temporal and spiritual—and we feel we can not thank Him enough for all He has done for us. Our prayer is that He shall lead and guide us with His Spirit, and He shall have all the honor and glory.

On Sept. 13 one of our number passed to her eternal reward. The undertaker removed the body to his place, where the funeral was held.

On Sept. 25 services were held here and also counsel, preparatory for communion, by Bros. John Gochenauer and Amos Kauffman. Peace was confessed and communion desired, which means so much.

Oct. 9 regular services were conducted by Bros. John Bressler, Jacob Harnish, and Deacon Christ Garber, who read the lesson. Bro. Bressler took for a text, Heb. 12:1, 2.

Oct. 11 we held the funeral services over the remains of Bro. Ebenezer Shank who departed this life on the 8th. Bro. Simon Garber preached the funeral, using for a text, II Tim. 4: 6-8. He was the oldest guest at the Home, being 92 y. 24 d. So we see they go, one by one, down the valley.

Health is good at this time. Pray for us.

Gratefully acknowledged,

Oct. 13, 1932. T. E. Moyer, Supt.

BRIEF MISSION NOTES

Compiled by J. B. Epp, Hesston, Kans.

(To be used as a part of your daily prayer and praise calendar.)

Tibet: The Chinese (east) border is widely open for the Gospel, and mission stations are being opened in the land itself! The Scriptures are being translated and widely spread and read. "Tibet is being opened by prayer; and prayer alone will **keep it open!**"

The Near and Middle East

Persia: Pray for the fearless witness of the Persian Christians in their intolerant land.

Turkey: Remember the remnants of the poor Armenian Christians.

In the **Balkans** the millions of Mohammedans (Moslems) are open to the Gospel as never before.

Arabia and Mesopotamia: Have you earnestly prayed for the Nestorian Christians who are in danger of suffering an equal fate as the Armenians? They are now leaving their homeland. But where shall they go?

Palestine: 50,000 Jews are gathering daily to pray for the speedy **coming of the Messiah!** Now let us pray that they may truly be made ready for His coming! The land is literally being "sown" with the Scriptures. Praise His name for all this; and "Pray for the peace of Jerusalem!"

MARYLAND MOUNTAINS

Financial Report of Relief Activities

Receipts

Elsie J. Yoder S. S. Class	$ 6.70
Scottdale Jr. Sewing Circle	4.00
Mabel Buckwalter	5.00
Jno. Hershberger	3.00
Henry K. Hershey	3.00
Sue Martin	2.00
Henry M. Bear	5.00
Waynesboro Sewing Circle	15.00
Nelson King & Family	10.00
Howard Stevanus & Cong.	6.50
Eastern Mennonite Mission Board	25.00
Springs Congregation	16.84
	$102.04

Distribution as Follows

Bear Hill, clothing	$ 5.74
Bear Hill, school lunch	35.22
Bear Hill, lumber	2.40
Bear Hill, gasoline	8.68
Harry Speicher, clothing	9.04
George Beeman, groceries	6.62
Chas. Walls, groceries, etc.	18.27
Earl Hollada, groceries and clothing	3.40
Durst Family, groceries	1.50
Jacob Beeman, clothing	1.50
	$92.37
Balance in Treasury	$9.67

N. S. Maust, Treas.

We are indeed grateful to our heavenly Father for all the kind hearts that made possible this contribution to the

(Continued on page 620)

THINGS THAT BELONG TO THE CHRISTIAN HOME

(A Symposium)

The Headship of Christ

In a very special sense the home is the most sacred of God's institutions, because it is the source of all others of His ordained institutions. He created it with the creation of its first inmates. Naturally He is the Head, but sin makes an effort to dethrone Him. His graciousness has given us Christ as a Savior. He, as our Redeemer, claims Lordship over our life, and naturally becomes our Head, even the Head of the home. Where Christ rules in the home, His commandments and precepts are faithfully and loyally taught and obeyed by the parents, so that the rising generation may follow Him gladly. Read Psalm 128 for the bountiful blessing that will come upon homes where Christ is the head.

—C. F. Y.

* * *

Wholesome Literature

Have you ever gone into a home and noticed several religious books, lying on display that look as if they were never read? People often have the idea that if they keep such books where they can be plainly seen by chance visitors, they have done all that could be asked toward supplying the right atmosphere to the home.

Look farther. It is the literature we read that counts. If the right ideals prevail in the home, the right books will be found to be in constant use. "Tell me what you read," someone has wisely said, "and I will tell you what you are." So it follows that the Christian home will have Christian literature, and the members of the family will find enjoyment in books and periodicals that teach and maintain Christian ideals of conduct, that stimulate clear, inspiring thought, and that encourage a pure, high-souled manner of living. Literary trash will be conspicuous for its absence.

Let the home influence for good all who come within its walls by literature that is indicative of a true Christian life.—A. R. K.

* * *

Love

The Christian home is a sacred institution. It wields an influence so powerful that it can not be measured. In the ideal Christian home Christ Himself is recognized as the head and consequently we expect to find the spirit of love predominating; in fact, if any other spirit prevails, the term "Christian home" is a misnomer. Love is the motivating power in the lives of all the members of the truly Christian home. The husband loves the wife, the wife submits to the husband and respects him; the children respect and obey their parents—all because of the impelling force of love. Truly, there is no place on earth that so nearly resembles heaven than the Christian home where the spirit of love is the dominant factor.—B. A. L.

* * *

Bible Study

No activity in the home can be compared with the satisfaction and benefit derived from Bible study in the quiet evening or at any other opportune time. While class study has its benefits, it cannot take the place of home study. As the sacred pages are sought out by the eager mind and heart of the devoted child of God, the Holy Spirit reveals the mysteries of the Kingdom in a marvelous manner. The heart is quickened to a greater faith, the mind is awakened to a greater vision of the treasures of the Kingdom. The troubled mind is set at ease; the burdened heart is set at liberty. The armor of conflict is strengthened and the home is made brighter because those who abide here have been with God.—L. M.

* * *

Godly Parents

Of all my earthly blessings that God has given me I count my godly parents the greatest. They guided my infant footsteps into paths of righteousness. They taught me early to love and trust my Savior. I can say like Lincoln, "All that I am or ever hope to be, I owe to my godly parents." They fed and clothed me, bound my wounds, and kissed away my tears. From them I received a heritage far beyond rubies.

There is no greater task or responsibility ever given to man than to bring up children, and on the other hand, there is nothing that affords such joy and pleasure.—J. I. B.

* * *

Cheerfulness

Among the homely virtues, easily achieved by all, is cheerfulness. The dictionary defines cheerfulness thus: "Cheerfulness implies a bright and equable temper, which shows itself in the face, the voice, the actions; it suggests a strong and spontaneous, but quiet flow of good spirits."

Thackeray says, "What, indeed, does not that word cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind and loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self."

In the home this virtue is of inestimable worth. When work is heavy and cares and troubles and disappointments and griefs vex the soul and spirit, it is possible to have a cheerful spirit. Cheerfulness does not deny any of these facts of life, but it does insist on looking over and above them. Cheerfulness is a soul quality that refuses to allow adversity or any other thing to diminish real life values.

Cheerfulness is not only the best attitude for any one, but it gives pleasure and happiness to every member of the home. Nor is it limited to the home circle. It makes life easier and more joyous for every one you meet.

"A merry heart doeth good like a medicine."—A. M. L.

* * *

Honesty

"Provide things honest in the sight of all men" (Rom. 12:17).

Honesty is one of the fine traits of Christian character. A man who has the reputation of absolute honesty in all that he does—whether in business, in society, or in the home—is universally respected, and rightly so; for he is fulfilling the Scriptural injunction quoted above.

In order to attain this Christian grace the foundation must be laid in the home. The child must be taught honesty in word and in deed, and this should be done by both precept and example. Let us be strictly honest in all our dealings in the home, in society, in business, in church circles, in all phases of life. This will make the little circle in which we move brighter, happier, and more blessed in many ways. One of the great needs of the hour is a return to old-fashioned Christian honesty.—J. L. H.

* * *

Cleanliness

Home making, while having much of the ideal in it, is, nevertheless, an intensely practical job. Some one must make sacrifices for it. Some one must work and plan for it. Some one must stand for right and honesty and truth. The daily routine of washing and scrubbing, and cleaning and cooking, is by no means the least necessary part of home making. Often these tasks seem common, and the work drudgery; yet the clean floors, the shining windows, the spotless, neatly set table, the smooth, carefully made beds, all go to help bring in and cultivate the love, joy, peace, cheerfulness, contentment and character so essential to the Christian Home.

L. Z. R.

* * *

Unity

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—I Pet. 3:8.

Unity is a fundamental requisite of any organization that would be successful. In its broad meaning it embodies one-mindedness, coöperation, harmony and agreement.

Because of the continuous, intimate associations of family life its im-

(Continued on page 622)

SUNDAY SCHOOL LESSON

Lesson for Oct. 30, 1932—Rom. 13:1-7; Gal. 6:7-10

THE CHRISTIAN AND LAW OBSERVANCE

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Introductory.—The first section of our printed verses is taken from one of the greatest epistles in the New Testament. The book of Romans was called by Luther "the perfect Gospel," and by Coleridge, "The most profound work in existence." The Church was established at Rome soon after the day of Pentecost, and Paul had for some time wanted to visit it, but was not permitted to do so until a number of years after he wrote this epistle, when he was taken to Rome as a prisoner. The epistle was written about A. D. 57. In this letter Paul sets forth some of the greatest doctrinal truths of the Christian religion and then in the closing chapters applies these doctrines to practice in the Christian life. It is from this practical portion that our lesson section is taken.

Lesson Discussion.—In Romans 12 Paul spoke of the spirit of love that should be in the hearts of all Christians so that they do not return evil for evil, but overcome evil with good. Then in chapter 13 takes us to the subject of the purpose of human government and the relation of the Christian to it. God has ordained that there should be civil government, and it is the duty of "every soul" to be obedient to its laws. Let us not think that we are exceptions to the rule. "Every soul" means everybody, and everybody applies to you and me. Since God has ordained these "powers that be" every one who resists or disobeys them is really taking an attitude of resistance to God and will be held accountable for it. Earthly rulers are not a hindrance to good works, but are for the purpose of restraining and punishing the evil. He who does that which is good need not fear the arm of the government, but if one does that which is evil he may well be afraid, for these rulers are intended to execute wrath or punishment to those who are disobedient and guilty of evil deeds.

However, for the Christian there is a much higher motive that leads to obedience to the laws of the land than the fear of the punishment. Our consciences will tell us that we should be obedient to the authorities which God has ordained and we will obey because we want to and not because we are forced to do so. May we cultivate our consciences in the matter of law observance and not flout the prohibition or any other laws. Many people seem to have no conscience with regard to obeying the law, but this should never be true of a Christian.

This is World's Temperance Sunday, and the lesson is intended to apply especially to the observance of the prohibition laws. These laws were enacted because it was felt that the country would be much better off without the traffic in liquor. Not only was it felt that this would be the most effective way of getting rid of something that was ruining thousands of lives and homes, but the money that was spent for liquor could be put to other uses that would be much more beneficial to the people and the country in general. The law is on the statute books and it is clearly the duty of every Christian to observe it. In connection with this it is well to remember, however, that the Christian should be law-abiding in everything and to be temperate in all things. Perhaps some other evils are greater temptations to us than the use of strong drink. Let us watch the tobacco evil, the pleasure craze, social excesses, and other things that injure the lives of young people. Our lesson section closes with the teaching that for conscience' sake we should pay our taxes and render to the government all the respect and honor which is due to it. See Jesus' teaching in Luke 20:20-25.

The second section of our lesson is taken from Galatians, a book that is much similar to Romans in many ways, although shorter. In chapter 5 Paul urges the believers to live and walk in the Spirit, so that they may not give way to the lusts of the flesh. With the thought in mind that we should let the Holy Spirit have full control of our lives we are ready to consider the teachings of chapter 6, verses 1 to 10 of which constitute a part of our lesson. In verse 1 the fact of sin and temptation stands out strongly. Since temptations to sin are continually present with us there is always the possibility that Christians may be overtaken in a fault or led into sin in an unguarded moment. These should be restored to their place in the church by those who are spiritual, for only those who know something of spiritual things by their own experience can be of help in such things. Thus we should bear one another's burdens of temptation, failure, and sin, as well as of toil, trouble, disappointment, and distress. By doing this we fulfill the law of Christ. Of course there are certain burdens and responsibilities which no one can bear for us. These are referred to in verse 5. With these verses we should also add the one in Psa. 55:22: "Cast thy burden upon the Lord, and he shall sustain thee." And verse 6 tells us how we may share in the burdens of those who teach the Word to us. "Communicate" here means to contribute, that is we should help them "in all good things," the necessities of life as well as in prayer and moral support.

In the printed verses (7-10) we are brought to the great fact of sowing and reaping. God has ordained certain great laws from whose operation we can not escape. We may deceive ourselves by thinking that we can do as we please and that is all there is to it. But that is not true. We cannot make a mockery of God and His Word and the laws which He has ordained. One of these great eternal laws is the law of the harvest as we noticed in connection with the Golden Text. There are two courses open in our sowing in life. One is evil, and the end of that is corruption, the ruin of both body and soul. The other is good, and it ends in eternal life. Let no one think that he can lie, cheat, smoke, drink, swear, etc., and not reap the terrible results. The one who sows only a cigarette smoked on the sly may reap a

(Continued on page 621)

Bible Meeting Topic

V. LESSONS FROM THE PRIVATE MINISTRY OF JESUS.—Jno. 17

Topic for October 30

MOTTO

"I in them, and thou in me, that they may be made perfect in one."

OUTLINE STUDY

I. Jesus Prays for Himself.
1. He asks to be glorified for the Father's glory.—17:1-5.
2. He has taught His disciples.—17:6-8.

II. He Prays for the Disciples.
1. Not the world but His own.—17:9, 10.
2. He asks that they be kept through His name.—17:11.
3. Jesus kept them in the Father's name.—17:12.
4. He wants His own joy fulfilled in them.—17:13.
5. He wants them kept from evil while they stay in the world.—17:14-19.

III. He Prays for All Believers.
1. He wants all to be one.—17:20, 21.
2. He wants them to enjoy His glory with Him.—17:22-24.
3. He wants the Father's love to be in them.—17:25, 26.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Memorize a Passage from the Chapter.
2. Where Did Jesus Look When He Prayed?
3. For Whom Did Jesus Pray?
4. What Did Jesus Ask For?
5. How May We Be Included in Jesus' Prayer?

For Seniors.
1. When Do We have Life Eternal?
2. How Jesus Glorified the Father.
3. How the Believer May Be in Union.
4. In the World and Kept from the Evil.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, OCTOBER 20, 1932

Field Notes

A communion service will be held at the Vincent Church near Spring City, Pa., on Sunday forenoon, Oct. 23. J. W. K.

Oct. 16 was the time set for communion services at Sterling, Ill., at which time Bro. J. S. Shoemaker of Dakota, Ill., was expected to be present.

A series of meetings is scheduled to begin at the Bethel Church near Garden City, Mo., Oct. 21, with Bro. Milo Kauffman of Hesston, Kans., in charge.

Among the series of meetings scheduled for the month of November are those to be held in Indian Creek, New Holland, and Metzler's churches, Lancaster Co., Pa.

Bro. E. M. Yost of Greensburg, Kans., has been secured for evangelistic work at Winton, Calif. May many pray for the guidance of the Lord and the blessings of His power. D.

A brother in the Zion congregation near Hubbard, Oreg., writes us: "We held our preparatory service Sunday, Oct. 9. Baptismal services, the Lord willing, Oct. 16; communion, Oct. 23. God is blessing us with good success."

The brotherhood of the Johnstown, Pa., district has made arrangements for a Bible conference during Thanksgiving week, Nov. 22-27. Instructors: J. S. Hess of Lititz, Pa., Aaron Mast of Westover, Md., assisted by home talent.

On Sunday, Oct. 9, there were twenty-two converts received into fellowship at the Pond Bank Church near Chambersburg, Pa., as a result of a series of meetings held there recently by Bro. John R. Mumaw of Harrisonburg, Va.

The Kitchener, Ont., congregation expects to labor together evangelistically in a prophetic revival for the salvation of the unready, and for the preparation of Christians for the coming of the Lord. The meetings are to be held Oct. 16-23. D.

One of the revival efforts among our congregations that has awakened a live interest locally is the recent series of meetings at Ephrata, Pa., conducted by Bro. John W. Hess. The meetings were to have closed on Saturday evening, Oct. 15.

Bro. J. L. Horst of Scottdale was with the brotherhood of the Johnstown, Pa., district in communion services at the Thomas Church on Sunday, Oct. 16. Preparatory services were held the day previous. There was a full house, with evidences that the Spirit of God was present.

Sunday afternoon, Oct. 27, is the time set for a song service to be held at the Mennonite Home near Lancaster, Pa., with Bro. D. M. Wenger of Leola, Pa., in charge as leader. The service is to be similar to that held at the Conestoga Church near Morgantown, Pa., a few weeks ago.

Among those from a distance who attended the recent Conference at Chambersburg, Pa., were Brethren N. L. Landis, A. L. Martin, David Westenberger, and John H. Mosemann of the Lancaster Conference district and Brethren David Garber and H. B. Keener of the Virginia district.

We are in possession of a program of an all-day Bible instruction meeting at the Salunga, Pa., Mennonite Church on Thursday, Oct. 27. Appearing on the program as speakers are the names of Henry E. Lutz, John W. Weaver, John W. Hess, John H. Mosemann, and John Gochenauer.

The tri-county Sunday school meeting, in which the Mennonite churches in Medina, Wayne, and Stark Cos., Ohio, are participating, is scheduled to meet with the Bethel congregation near Wadsworth, Ohio, Oct. 21 and 22. Among the out-of-the-district speakers listed on the program is Bro. S. G. Shetler of Johnstown, Pa. R.

Relief Work received some discussion in the recent meetings associated with the Lancaster Conference held the first week in October. The plan is to have a place centrally located to gather food supplies and clothing and from there give help to the needy through our established missionary work. This affords our people an opportunity to give relief without doing it through organizations outside of the Church. Those within the Conference district will look for an early announcement giving more information. A. S. H.

Communion Dates.—Following are the dates set for communion in the churches in the bishop district of Bro. J. S. Burkholder, Chambersburg, Pa.:
Strasburg, Oct. 16.
Marion, Oct. 23.
Chambersburg, Oct. 30.
Pleasant View, Nov. 6.
Pond Bank, (P. M.), Nov. 13.
Row (P. M.), Nov. 20.

Correspondence

St. Johns, Mich.
(Bethel congregation)

Dear Herald Readers, Greeting:—On Wednesday evening, Aug. 3, Bro. Oscar Burkholder of Breslau, Ont., preached to us. The theme of his message was "Worry."

On Monday evening, Sept. 18, Bro. P. A. Friesen from Chicago, and Bro. Tobe Schrock from Clarksville, Mich., were with us. Bro. Friesen pictured to us conditions and experiences they meet with as missionaries in India.

On Friday evening, Sept. 23, we held our preparatory services. Bro. D. D. Troyer from Goshen, Ind., was with us. The following Sunday we had our communion services. At this time one applicant was received by letter.

Oct. 10, 1932. Edna Oyer.

Greensburg, Kans.

To the brotherhood:—Being intensely interested in the welfare of the newly established congregation at this place, we want to write to our many friends, urging your prayers and interest in their direction.

The congregation has been accepted by the Kansas-Missouri Conference, which is already doing much for the congregation. Bro. E. M. Yost the pastor's ministry is a real blessing, already beyond his own field. The membership has been growing. The attendance is often over a hundred, and during our revival this week it reached from four to five hundred. At least 10 persons have given their decision for Christ, and some for membership. With good feeding, careful shepherding, there ought to be a strong congregation and witness in this town in the future.

We were glad for the assistance, during the "prophetical revival," of Bros. Oliver King and Clarence Bontrager of Hutchinson, Bro. D. D. Miller of Protection, and a group of singers from the Yoder congregation.

After the revival, plans were laid to leave the large tabernacle building

which is too expensive to rent and heat during the winter. A number of brethren subscribed enough to buy a lot on Main Street beside the High School building. They voted to begin digging this week, then lay the foundations, the basement to extend five feet above the ground. With a roof on top, this place will suffice until times become more prosperous.

On account of the hard times among wheat farmers, they find it hard even to finance this small project, and I would appeal to those able among the brethren, and to the congregations, to send them a donation. Make the check payable either to the pastor, Bro. E. M. Yost, or Trustee Fred A. Smith, Greensburg, Kans. It will certainly be a missionary investment that will bear good fruitage. At the present time some 50 young people and boys and girls attend regularly. This alone is fertile soil. Many among them are at decision point; some have been blessedly saved already.

Oct. 11, 1932. C. F. Derstine.

Wadsworth, Ohio

(Bethel congregation)

Dear Herald Readers, Greetings:—We again have many reasons to thank God for His wonderful loving kindness shown towards us. We have just been privileged to have a series of meetings with Bro. B. B. King for the evangelist. We felt that the Holy Spirit was working among us and also filled the brother with the messages direct from God. He brought us what we needed. Visible results were fifteen souls stood for Christ and many reconsecrated their lives to their Master. There are yet those who were under conviction but were not willing to yield all to God. We ask the prayers of God's people for such, and also that this revival will not be closed with the meetings but that it may continue to go on, even until Christ shall come.

Throughout the summer a number of visiting brethren were here and preached the Word of God. We are always glad for these and invite anyone who see their way clear to come and worship with us.

Praise God from whom all blessings flow.

Oct. 11, 1932. Marjorie Rohrer.

Protection, Kans.

Greetings in Jesus' Worthy Name:—On Sunday before our Conference at Crystal Springs, Bro. I. M. Nunemaker and his son William, also Bro. Elias Miller and wife and Bro. Driver, all of La Junta, were with us for worship. Bro. Nunemaker preached for us in the morning. For the evening service Bro. I. W. Shank and wife of South America had charge and told us of their work in the mission field. On Sunday following the Conference Bro. Milo Kauffman preached for us in the morning.

On Oct. 2 Bro. C. J. Garber and wife of Alpha, Minn., and Bro. Clarence Bontrager of Yoder were both with us for worship in the morning. Bro. Bontrager talked to us on the Sunday school lesson and Bro. Garber preached for us.

From Oct. 5 to 9 Bro. C. F. Derstine of Kitchener, Ont., was with us in revival meetings. He gave us two messages each evening for five evenings and three services on Sunday. He preached the Word with power, and his services were much appreciated.

The ministry of our congregation is planning to conduct our church counsel by visitation this fall.

Let us watch and pray, that we be ready for the coming of our Lord.

Oct. 11, 1932. Cor.

Breslau, Ont.

(Cressman's congregation)

Dear Herald Readers:—Greetings. On Sept. 11 we had the privilege of again partaking of the Lord's Supper, and observing the ordinance of feet washing. At this time Bro. Derstine of Kitchener, was with us and preached to us from Matt. 16:24, 25.

Also on the same afternoon, the communion was served to Sister Bender and Bro. William Habermehl at their respective homes. Sister Bender who is suffering from rheumatism has not walked for many years. Bro. Habermehl, who is in his 85th year was seriously ill at the time, but is now able to be up and about again. He lives with his daughter, Mrs. Jacob Sauder.

On Tuesday, Oct. 4, a singing class was started, with Bro. S. M. Kanagy as teacher. We are looking forward to an interesting time.

We were glad to have Sister Elsie Bender, Goshen, Ind., a former member of our congregation, worship with us on Sunday morning when Bro. Burkholder preached to us from Psa. 139:17, 18. "How precious also are thy thoughts unto me, O God! how great is the sum of them. If I should count them they are more in number than the sand: when I awake, I am still with thee."

Truly we have enjoyed blessings innumerable this past year, for which we praise His holy name.

Oct. 11, 1932. Elvina Cressman.

Freedom, Mo.

Dear Gospel Herald Readers:—On Wednesday, Oct. 5, Bro. J. M. Kreider of Palmyra, Mo., again came into our district on his semi-annual visit for communion service. He preached to us in Bro. Allison Phillips' home that afternoon and twice a day on Thursday, Friday, and Saturday following; closing with communion and feet-washing services on Sunday afternoon. He also preached at the Lane Church on Saturday evening and Sunday morning, and at the home of Bro. and Sister Robert Gibbons on Monday evening, leaving for his home again on Tuesday morning, Oct. 11.

These visits and services always seem helpful and encouraging, and are very much appreciated. There were twelve of us, including Bro. Kreider, to take part in the communion and feet-washing services.

The four of the Sullens family, who were received last spring following Bro. L. J. Miller's meetings here, did not attend these meetings. Neither did the man we mentioned in our last letter to the Gospel Herald, who expressed his desire to unite with us at the close of Bro. J. R. Shank's meetings here. And another, who since then desired our help in finding the way of salvation, and who we hoped might be ready for baptism by this time was not ready.

How often our hearts are saddened to see such that most need the help and encouragement of such meetings absent themselves from them, thus depriving themselves of benefits and blessings they so much need and that the Lord is so ready to give if we but meet the conditions to receive them. Pray for these, and for the work here.

Oct. 13, 1932. E. C. Bowman.

Lancaster, Pa.

(Sunnyside mission)

Dear Readers, Greetings of Love:—We have much for which to thank our heavenly Father. He is continually pouring out upon us both temporal and spiritual blessings.

The work is going along as usual. The attendance at Sunday school is good. Last Sunday it was 113. On Wednesday evening, Sept. 7, Bro. Abram D. Metzler of Holtwood began a series of meetings at this place. Great interest was manifested throughout the meetings. The soul-stirring sermons were accompanied with power and the spirit of conviction. Nine precious souls made the good confession. Two were girls of the ages 14 and 15, and the rest range in age from 30 to 65 years. We rejoice to see the change that has taken place in the lives of some of these converts. They need our prayers.

On Sunday evening, Sept. 25, Bro. C. M. Brubaker broke the bread of life to us. At this time we had our counsel meeting. Peace was expressed.

Sunday evening, Oct. 9, Bro. John F. Bressler brought us the message.

Good interest is manifested in the midweek meetings. We are in need of some used Church and Sunday School Hymnals, also Bibles. Pray for the work and the workers at this place.

Oct. 14, 1932. D. S. High.

Miscellaneous

AUTUMN

The stately oaks stretched high to meet their God,
Their roots firm bedded in the leafy sod.
The beech stood by, and gracefully it bent;
The maples, too, their gorgeous foliage spent.
There were the elms, magnificent to see:
Each bare and quiet, but a glorious tree.

The sun, no longer warm, upon them shone.
The ground beneath, a mass of leaves come down—
Leaves which it seemed but yesterday had been
A show of every color, now soft brown,
A carpet of rich velvet 'neath the feet.
Nature was surely in a sweet retreat.

How diff'rent was each kind of tree from other;
Each a distinction bore; and under cover
Of autumn sky, then surely hovering gray,
A message unto man they gave that day.
There was no restlessness among them seen,
No lamentation o'er departed green.

They stood serene, the summer showers past,
Awaiting quietly the winter's blast;
Content that they had grown so strong, for some
Had fallen 'neath the strength of storm and sun.
Were these then dead? Ah, no!—content and calm,
As we, when old, await new life—faith's balm.

—Ivah Bittel in "Gospel Messenger."

REPORT OF THE SOUTH BOSTON, VA. CHURCH BUILDING

(Ebenezer congregation)

Having lost the old "Union" Church building by fire, it was decided to erect a new building on the ground belonging to the congregation. The undersigned was appointed as solicitor for funds, and as overseer for the erection of the new building.

The dimensions of the brick-veneered structure are 46x34, with basement and heated by hot air furnace.

Donations as follows:

Upper District of Va.	$ 219.50
Middle District of Va.	222.00
Lower District of Va.	154.00
David Brunk, Maugansville, Md.	100.00
Peake congregation	42.02
Fentress congregation	73.35
One in Christ	20.00
Individuals of the E. M. S	
Daniel Lehman	5.00
Sadie Hartzler	5.00
Ruth M. Garber	5.00
Emma Zimmerman	3.00
Eastern M. B. of M. & C.	500.00
Franconia M. B.	175.00
Maryland churches	79.60
Elizabeth Smeltzer, Nappanee, Ind.	3.00
Crown Hill Cong., Wayne Co., Ohio	100.00
Arthur Brunk, Elida, Ohio	1.00
Sister Shenk, Denbigh, Va.	5.00
Alfred Brenneman, Denbigh, Va. (now of S. Boston, Va.)	5.00
Mr. Hodnett, S. Boston, Va.	1.50
R. S. Barbour, S. Boston, Va.	25.00
Mr. Page, S. Boston, Va.	3.00
Dick Smith	3.00
Southern R. R. Co. on old church building	25.00

The Singleton Lumber Co., and So. Boston Lumber Co., of So. Boston, Va., favored us with special prices on building material. Also the Spencer Lumber Co., of Halifax, Va., gave us reduced prices on lumber. The Knicely Brothers of Dayton, Va., gave us very low prices on seats made to order. (Would say on their behalf, Give them a trial on seats. They will do you good on the line of seats for churches. The brethren, Dan Hartman and J. E. Kurtz, delivered the seats at very reduced rates.)

Bro. Justus Heatwole and his force of men put on the roofing and spouting at the cost of their material, donating their work.

The little congregation there and the neighborhood did nobly in donating their work, which meant a great saving in funds. After the expenses were paid, there remained in the treasury about $6.00 to apply on cementing the basement.

We all join in a hearty thanksgiving to all who made it possible for this house of worship to be erected. If the readers of this report should pass that way, a hearty welcome is extended to stop and worship with us, and any one looking for a location is invited to investigate the cheap homes offered in this time of depression.

Gratefully acknowledged,
David Garber.

P. S. If any donation has been omitted in this report, we are willing to acknowledge same if informed. D. G.

THE RICH MAN AND LAZARUS

By P. Hostetler

For the Gospel Herald.

In Luke 16 we have a short story of a certain rich man and a beggar at his door. Some argue the question as to whether this is a parable or not; but when one reads Matt. 13:34 as well as this story, it would be hard to prove which is right. The lesson is the same, and the warning the same, whether it was meant to be a parable or not. The question is, Do we know what is meant by a rich man, and do we understand the warnings in this story?

Some may think a rich man is one who is a millionaire, or nearly so, but I would think such a one should be classed as a **very** rich man, and to be safe and sure of being right, we had better class all those as rich men who have more than they really need. Then another fact that needs stating and stressing is this fact, that every rich man to-day has also a poor beggar at his door, desiring the waste from his table. This is not only true now in our time, but is also true because Jesus (who knows all things) said, "The poor ye have **always** with you," and that we may help them if we will.

All need to be taught, and reminded at times, that any and every rich man, even though he did not live in such great luxury, and though he be a church member and keeps all the ordinances of the church, and lives a clean and honest life, yet he can not go to heaven if he has no mercy on that poor beggar lying at his door. The Bible says, "Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7). "For he shall have judgment without mercy that hath shewed no mercy" (James 2:13). See also Jas. 5:15, 16. We also read that we must do unto others as we would have them do unto us. In Matt. 25 we can see that the treatment this Christian beggar received from the rich man was as though he had treated Jesus thus. Again, we need to be taught that even those who desire or strive to be rich are almost sure to be lost and go where that rich man was and suffer as he did. Some think that because this man wanted his tongue cooled with water meant that he had been using it for wickedness, but I get from that request, that it only shows people will suffer there the same as they do here, when they have a high fever and are very thirsty, and cannot have a drink. The Bible does not say a word as to how he used his tongue, or what his words were, but it does show that he did not have any mercy or love for his neighbor.

Some also say that it is just as easy for a rich man to be saved as for a poor man, but that is not true; for the Word says, How hardly shall the rich be saved, and also that God has called the poor of this world. (Jas. 2:5). In I Cor. 1 Paul writes that not many great and mighty men are called. Poverty does not save any one, but it tends or leads to more humility and such conditions that are needful to our acceptance of the plan of salvation, and on the other hand, riches tend or lead to pride and high-mindedness — conditions lead us or keep us away from God and His salvation. **The rich can be saved;** but not unless they come to God as did Paul and all who are saved, saying from their hearts, "Lord, what wilt thou have me to do?" And when they thus come, they can be taught from the Bible and by the leading of God's Spirit what they must do (each one for himself). No doubt many a one would find that he must do as Zacchaeus did who gave half his goods to the poor, and was ready to pay back fourfold what he had taken from others wrongfully. Some would get the very same answer as did one very rich man who came to Jesus for his instructions of what to do to be saved. He was told to sell what he had and give it to the poor, then follow Jesus who was without any possessions in this world. To make our "calling and election sure," we must have our all on the altar of the Lord, ready to share our last bite with our neighbor and brother, which is only paying our just debts

to them. In the Lord we must love as the Lord loved us.

Another important lesson that we learn from this story is about the five brothers, who no doubt were about like the rich man; they had the Scriptures, but would not obey or heed them, so were hardened in their hearts and in unbelief, that they would not even be persuaded if one from the dead were sent to them, just as many were in the time of Christ. They saw His miracles, but would not believe.

All such to-day, who read or have Moses and the prophets, but believe not, are to be treated as Christ directs in Matt. 15:14 because of the blindness of their hearts, meaning that they do not want to know or see. If the Bible did not teach us of such gross blindness we would hardly think it to be possible that any one could be so blind.

Let us all take heed to the warnings against covetousness and laying up treasures upon earth. Lest I be misunderstood, I will yet add that I was taught that we each may have our own homes, farms, etc., (as much as we can) where we can support ourselves and families, and also to gain something to help those who are in need.

The Lord has only been good to us that He has not allowed many of us to have much of this world's goods, lest we forget our Lord and lose our soul. Whatsoever ye have done to others, my brethren, ye have done to me. Matt. 25:40. "It is more blessed to give than to receive."

May not one of us be so careless or blind as to land at last where the rich man was without any help or hope.

Roanoke, Ill.

WHO ARE THE POOR?

By J. C. Clemens

For the Gospel Herald.

There are at all times worthy poor; those that are in need. Matt. 26:11. "They shall never cease out of the land, thou shalt open thine hand wide to them" (Deut. 15:11). In this day they are not so easily detected. A man with a pitiful story enters a store, speaks of his wife and children without food, so that the clerk is touched in heart and prepares a bag of good things for the family as a donation. He obligingly leaves the store and to the surprise of the donor puts a cigar in his mouth, steps into an automobile and drives away.

Another instance came to our notice in one of our nearby towns where a family was helped to the amount of five dollars. Later the report came in that the money was utilized in taking the family to the movies. The society stationed one of its number at the exit of the play-house, and when the guilty ones appeared demanded the balance cash out of the five dollars. Are these worthy poor?

These are abnormal conditions. A certain class of poor live in elaborate homes that are well furnished, appear in good clothing, and yet are willing to sign up the needy. Through the post-war period, because of the credit system then in vogue, it was easy to get into debt but it proved a labyrinth to get out.

The instalment plan has proved fatal to many a one. It had been far better to eat and drink this month what was earned last. These pecuniary obligations have sadly affected the spiritual life of some that were not so frank in acknowledging their indebtedness as they should have been. It is said that if a man owes a dollar he owes you a grudge too, and is more willing to pay the interest on the latter than on the former.

There is a vast difference between a financial failure due to sickness, deaths, doctor bills, nurses, etc., and that of reverses because of speculations in business enterprises, carried on by borrowed money, and probably negligent in its stewardship.

We don't think it would be right to pity ourselves because we are poor, and depend on charity without putting forth an utmost effort. The Bible says that if any man would not work neither should he eat. II Thess. 3:10. Many successes have sprung from obscurity. We think of Abraham Lincoln the "rail-splitter;" Ulysses Grant "The Tanner;" Elias Howe, the inventor of the sewing machine, arose from poverty, at thirty-five he was utterly destitute, and was worth a million six years later. Our aim should not be to get rich but to succeed lest we become a burden to some one else and besides, it is more blessed to give than to receive. The Psalmist never saw the righteous forsaken nor his seed begging bread.

We may group the poor into three classes as follows:

1. The High Class Poor

These attempt to keep up with the "Joneses" in spite of their obligations. They are far more deeply indebted than the worthy poor, for the latter will not allow themselves to plunge to the extent that their fellows will lose because of them. Although this first class have made a miserable failure they must still be "somebody." Now there are plenty of "somebodies" among the honest poor, and plenty of "nobodies" among the dainty rich, so that there is nothing gained along that line. To take our place in all humility ofttimes is too much of a cross and we try to evade it; we still try to hide our poverty and keep up appearances, forgetting that "Pride goeth before destruction and a haughty spirit before a fall."

Lately a missionary returned from China visited America and as he viewed the condition of the country, with its cities, homes, automobiles, etc., declared he could not see anything of the much talked of "depression."

2. The Dependent Poor

This class thinks the world owes them a living. Relief societies have their trouble with them. They cannot make proper distribution, for the worthy poor are usually reluctant in making their wants known so that these step in ahead for a good supply. These folk are not a bit worried about unemployment but rather boast of it. This condition surely needs discouragement. We can never expect a return of things on this scale. It has been said that "the devil tempts everybody, but the idle tempt the devil."

3. The Worthy Poor

We have the honest worthy poor recognized, yea honored by our Master. He says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." These afford an opportunity to those that are more specially favored to serve their Master, in administering temporal wants to those in need.

Should the other two classes be included in this program of relief? "As we therefore have opportunity, let us do good unto **all** men, especially unto them who are of the household of faith."

Why if they are honest are they poor? Many reasons may be given, but suffice it to say that "the gifts and calling of God are without repentance" (Rom. 11:29). Job says, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Lord with our permission will guide us in our natural welfare. He will not allow us to speculate and plunge and dive into business enterprises that will involve and bring dire calamities to our fellowmen, but He does GIVE and TAKE sometimes so that we may learn to be worthy dependents.

The worthy poor have their advantages. They are susceptible to the Gospel, free from the cares and the deceitfulness of riches, and may still hold a clear title to a mansion in glory. They also have the sympathy of Christ who was willing to become poor Himself to bring about eternal wealth and glory to all the worthies. They do not look for help to consume it upon their own lust but are satisfied with necessities and willing to deny luxuries. They learn to be content in whatever state they are, not envious of the rich and thus happy in Christ.

Lansdale, Pa.

PRINCIPLES UNDERLYING CONDUCT IN GOD'S HOUSE

By Elizabeth Yoder

For the Gospel Herald.

The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2:20.

Thoughtlessness is probably one of the chief sources of many seemingly small sins in the house of God. As we leave home, especially in a large family, everyone is in a hurry, and thus it is easy to forget the greatness and the holiness of the place to which we are going. When we arrive there, we see friends and relatives, and because we have not seen each other for a few days or maybe even a whole week, happenings and events simply must be related. The older sisters and brethren probably remark and discuss about the severity of the heat and count up the number of days or weeks since the last rain, and in the winter of course the cold is distressing. And so on goes the busy hum till the first song is announced.

Or perhaps we are late, and everybody at home scrambles to get all ready to appear in public, and at the last minute the Bible is snatched and we proceed in a rush to the house of God. Father drives with speed, and when the car stops everyone is out as quickly as possible. If we don't hear them singing, we remark that surely Sunday school has started, and begin to think how embarrassing it will be to walk into class—late. I wonder if there is much room left for the thought that we have come into God's presence.

Coming into the house of God with our minds all absorbed with thoughts of ourselves and others, it is easy, as we sit in class or are hearing a sermon, to begin watching others, all unconsciously, very probably. Perhaps the girl in front of us has a new dress, or some other article of clothing, at least, we know what is different from last Sunday. Is the shade becoming to her?

She does her hair nicely, and her covering always fits well. We come back to her dress; wonder where she got it, and how much it cost; wonder if she made it herself. Now a mother goes out with her baby. Many eyes follow her till she goes through the door of the anteroom. When she comes back with the baby in a better mood, it is interesting to watch both mother and child. If we are near enough, we can't resist playing with the baby. Some of us want to do the mother a good turn by taking care of her baby awhile and letting her listen. Certainly a very generous thought, but did God have our attention before we took the baby?

Because of thoughtlessness too, our brethren ponder over the week's work, combining, threshing, listing, and the hay that ought to be made, and how much the corn needs rain, and so on till the head drops and soon some are sound asleep. Our young men sometimes seem to get tired too, and so slouch down in their seats or lean on the back of the bench before them and sleep, while a few even have to try to sleep.

I believe Satan also uses indifference as a means of keeping people from thinking about God. "Yes, I know what the Sunday school teacher said, and I believe it's true, but why try to figure out things no one knows? If I believe the Bible, I am all right. I don't believe in arguing anyway. I don't see what people get out of what they call discussions and comments, it is just the same thing over and over."

Then some of us are very irreverent, perhaps without knowing it. I would class talking during services as one of the most common fruits of irreverence. One has to wonder what God thinks of His children as He looks down upon a kneeling audience, with the minister making supplications to Him, and in different parts of the house a hum of voices. Some thoughtless or untaught children discussing their affairs in no uncertain tones; in the back part of the house, what does God see there? Mirrors are out, and a regular fixing up contest is going on: combing the hair, arranging the clothes, passing and showing of pictures, discussion of some new social event, passing of notes across the aisles, and what place has a candy box in God's house and during prayer? One candy box betrayed its possessors by falling to the floor. What does it mean to God when we kneel before Him, but do everything else except pray to Him?

And what do we come to church for? We call it a meeting place, where we meet with God. It seems sometimes some of us come only to meet our friends or fellow-gossipers. Is it seemly that in the house of God, and especially during services, some should be in the anteroom or elsewhere and discuss others—in other words, gossip? Of course, if the house is full, there might be some excuse for staying outside, but usually room can be found somewhere if one has come for a right purpose. Our church houses ought always to be large enough. But what can be the motive if we come and stay outside, or purposely go out afterward, if one is well physically? Naturally, parents with small children are not included. Surely it is one of Satan's tricks that keeps mere children, who are just starting into their teens, out on cars during services, daylight or dark. And certainly Satan knows that he can keep his business growing if he can keep people thoughtless, and disregarding God's house.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." "O come, let us worship and bow down; let us kneel before the Lord our maker."

If our minds were absorbed with thoughts such as these, expressed by the psalmist, when we enter God's house, I do not think it would be hard to fulfill what God expects of us when we come into His presence. This is what He expects and demands of His worshippers: "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified" (Lev. 10:3).

And because God is a spirit, we must worship Him "in spirit and in truth." The psalmist again says: "Exalt ye the Lord our God, and worship at his footstool, for he is holy."

Fellowshiping with other Christians brings strength and courage. It is edifying to learn from each other of the blessings each has received from God. If such were the conversation before and after services, it would create a deep and true reverence for the great God and His house. Then men would want to taste of the Lord and see that He is good. Then men would learn of His great salvation and His everlasting love to the children of men.

Yoder, Kansas.

It does not take a long message to tell the people to come to God. John the Baptist's message was, "Repent, for the kingdom of heaven is at hand." In like manner Jonah's message to Nineveh was, "Yet forty days, and Nineveh shall be destroyed."—G. D. Miller.

MARYLAND MOUNTAINS

(Continued from page 613)

needy among the hills and mountains of Maryland. May God abundantly bless every one of you.

We are again planning to give a noon lunch to the school children this winter, if the Lord makes it possible. Many are again without lunch and our hearts go out to those who must spend an entire day in school with nothing to eat during that period. Can you again help us make this possible?

Many are the requests we receive to help supply clothing and foodstuff. So many children need shoes, stockings, underwear, boys' waists, girls' dresses and petticoats, coats, women's and men's clothing; in fact, all kinds of clothing are being asked for. There are homes in need of roofing, lumber, etc., to keep the rain and cold out; bed

clothing to sleep on and under. We desire to supply the need as the Lord makes it possible to do so.

We are endeavoring to supply the spiritual food so much needed. We purpose to have meetings in each school house every Sunday as the Lord gives us grace and power to do so. To reach these points in the winter is sometimes difficult, but it seems to be the time when the best work can be done.

In the early part of November we expect, D. V., Bro. Aaron Mast of Westover, Md., to begin a series of meetings to be held at the three school houses. Pray for this work, as well as the work the whole year through. May the work have the approval of Almighty God that He can bestow His blessing upon it.

Pray for us who labor in this field also.

In His name help us,
Elmer E. Bittinger, Mt. worker.

A MESSAGE TO OUR MISSIONARIES

By John W. Weaver

For the Gospel Herald.

For some time the writer felt a longing to send a little personal message to our missionaries. In the first place, we have a large number of young brethren and sisters, as well as some older ones, who very faithfully and loyally support the work in the rural districts as well as some of our city missions. The writer has been field worker of Lancaster Conference District for a number of years, and very much appreciates the very splendid help many of you are giving in this work. My heart is often mellowed when we see the willingness and earnestness on the part of those faithful and devoted and willing workers.

Some of you are making many hundreds of miles in a year with your autos. Especially is this true in the various places where our people are helping in the mountain districts of Virginia, West Virginia, and many other places where roads are rough and hard to travel. While some would feel like calling it "sacrifices," yet we know by actual experience that the joy that comes to us in His service is more than enough to outweigh the sacrifice that we make.

Then there are those who are in our city missions away from their nice country homes living in the city where they are serving as a light-house for many a wayward traveller, where there are many hundreds of children who have no one to tell them about our loving Savior, except as they are gathered in by these faithful and loving witnesses of Jesus our Lord. I know the work is hard and many times very discouraging. Even some of our own brethren sometimes ask, "Is it worth while?" "Does it pay?" etc., etc. We often think of you, and the many problems that come to you. We know full well that often you meet with the most unlovable, yet you love them still—you labor with them, you pray with and for them.

In this message we will not forget to express our appreciation to those who in such a quiet and unassuming way are driving their autos many miles to gather children and older folks together, thus making it possible for many to attend services that otherwise would not be there. This is a very worthy ministry, and it affords an opportunity for service that may mean much in eternity. God bless this service.

Then we have those in the foreign field who for years are obliged to be away from loved ones and who have said farewell to many a bond. Ties of home and friends have been for a time severed, farewells said to all who were near and dear to them in their childhood days, and they have gone to distant lands with the Message of Salvation. Our prayers ascend to His throne many times for you.

In your several fields of labor you meet with discouragement, and no doubt with many disappointments. The work may seem slow, your patience sometimes severely taxed, your fondest hopes blasted. No doubt all of you have some time or other seen some "juniper trees" along the way. You sometimes wondered if it is worth while. Remember, "He that goeth forth weeping, bearing precious seed, shall doubtless come rejoicing bringing his sheaves with him." "He that winneth souls is wise."

We appreciate your labors of love and works of faith. Labor on. You no doubt know of many experiences in the work that make you feel like asking our Father to help you to be more humble and more patient and more like Christ in every way.

Another very important part of this little message is this: Do not forget that you are the servants of the Mennonite Church. We expect you to stand true, faithful, loyal, and four-square to the Word as accepted by the Church. We expect all to be examples of the principles as held by the Church. This is so very, very important that we cannot emphasize it too strongly. Very much damage can be done by those upon whom a charge has been laid if they are not true and loyal to the teachings and the order of the Church, as they come before and mingle with the various congregations from time to time. This has caused great concern in some quarters and is a matter that every worker should prayerfully consider.

The writer has been serving as a minister for some years, and he with many others feels that the Mennonite Church has a perfect right to expect all her workers to be in full harmony with her teachings.

Our prayers ascend to His throne often in behalf of all, that the Church and her missionaries at home and abroad may have a mutual concern, one aim, one object; to glorify His name and win souls for His Kingdom.

Your burdens may sometimes be heavy, but as you labor on remember CALVARY. May the rich blessing of heaven rest upon you and yours. WE are PRAYING for YOU.

We will also not forget those consecrated and sympathetic workers who so gladly and willingly are looking after the homeless and helpless children as well as those who are caring for the sick and aged in the various institutions of the Church and elsewhere. Eternity alone will reveal the far-reaching influence of your noble efforts, no one will ever know how many lives have been touched by these various activities of the Church. Your services are very much appreciated and we pray that you may all find real enjoyment by leaning upon His promises day by day. We could go on at some length and mention the Sewing Circles and others but the Lord willing we may have a "message" later for them.

There are those noble, whole-hearted, and faithful brethren in some of the newly established congregations, who are very ably defending the Faith and whose efforts are bringing forth abundant fruit in the various fields of labor. To these as well will we say, Continue in your labors of love and works of faith. WE ARE PRAYING FOR YOU. We wish that the entire membership would be interested in the spreading of the Gospel Message. While a number do not concern themselves about others, we assure you that there are very many in the Church that do appreciate your noble services for the Master. You may depend on us to help "HOLD the ROPE." May many precious souls be given you for your labors.

New Holland, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 615)

confirmed tobacco habit; the one who takes just one drink may reap a harvest of drunkenness that will lead to an endless hell. The one who steals what seems but a trifling thing may reap a harvest of confirmed thievery that will land him in prison or worse.

On the other hand if we give our hearts to Jesus and let His Spirit lead us through life we shall sow the good deeds of kindness that will bring us joy here and eternal life hereafter. If we are kind to others, they will be kind to us; if we love them, they will

return love to us. If we help others, they will in return help us. If we sow the good seed of the Gospel, we shall eventually reap a reward of ingathered souls. The harvest may seem delayed at times, but let no one be discouraged. If we keep on we shall surely reap from the good things that we sow. The harvest is absolutely sure.

Therefore let us keep on doing good to every one whom we meet. Let us especially help those in the "household of faith," the Church, for in so doing we are helping those who in turn may reach out and help many others with the good things of the Gospel which this world needs.—J. L. H.

THE CHRISTIAN HOME

(Continued from page 614)

portance in the home is paramount. Its acquirement is not spontaneous or effortless but must be nurtured and cultivated by unselfishness, patience, forbearance, "faith, hope, and charity."

Fruits of unity are always manifest wherever it is found; strength, security, confidence, love, joy, and peace are its rewards. The beautiful picture of a home thus blessed swells and thrills the heart.—D. H. A.

* * *

Sympathetic Coöperation

"Love suffereth long and is kind." A true home is a coöperative structure. It requires at least two hearts to make a home. These two lives may retain their own individualities, but they must mutually feel and work together to establish a home. There will be present the love that "suffereth long and is kind." There will be that spirit of give and take that "seeketh not its own," "is not easily provoked," "thinketh no evil."

A woman may be a good housekeeper but a poor home-maker. The house is only a dwelling place of the home. A man may be a good provider but may lack as a partner in homemaking. Woman cannot change a house into a home single-handed, there needs to be a working together.

The coming of the child into the home is perhaps the strongest factor in calling forth and developing those finer qualities which make for loyalty, singleness of purpose, lasting joy and perpetual friendship. It is the mutual, sympathetic, self-sacrificing coöperation of those who dwell together that makes a home.

"Home! It's a place where it's good to be
When fate brings sorrow or tragedy:
A place where sympathy comes to you,
Where thoughts are tender and words ring true,
Where you feel the clasp of a loyal hand,
And the love of those who can understand.
When life is tragic or gay or free,
Home is the place where it's good to be."
—Van Dyke.

C. B. S.

SPECIAL MEETINGS

Middletown, Pa.

Report of the 10th Annual Bible Meeting held at the Strickler's Mennonite Church, Sept. 10, 11, 1932.

Organization.—Mod., Amos Kauffman, East Petersburg, Pa.; Sec., Samuel Z. Longenecker, Middletown, Pa.; Chor., S. A. Shotsberger.

Program and Speakers.—Devotion, Henry Lutz (Psa. 22); The Sin of Irreverence, Harvey Shank; Repentance, J. Irvin Lehman; Devotion, Ammon Brubaker (Psa. 34); S. S. Lesson, J. Irvin Lehman; How God guides His People, Harvey Shank; The Prayer Life, Henry Lutz; Song Service and Devotion, Christian Lehman (Col. 3:1-17); Children's Meeting, S. A. Shotsberger; Finding Our Place In Life, Harvey Shank; The Yielded Life, J. Irvin Lehman; "Study to Shew Thyself Approved unto God," Henry Lutz; Song Service and Devotion, Walter Oberholtzer (Psa. 34); Saved to Serve, Harvey Shank; "The Love of Christ Constraineth Us," J. Irvin Lehman.

Thoughts Gleaned.—We are living in an irreverent age. Irreverence is being practiced in home and Church. Repentance belongs to this life only. The greatest sin of America is indifference; repentance will clean it up. The center of all true guidance is the Guide. The guide book is the Bible. Prayer has an important place in our life. God has a place for each of us. The leading of the Spirit should find our place in life. The yielded life is a happy life. Study while you are young, and train your mind for God. Because of the great cost of salvation we should be willing to give our lives wholly unto God. Who is the greatest among you let him be servant of all. "Jealousy is as cruel as the grave;" love, as strong as death. The love of God will cause us to love all of God's children.

A very inspiring song service was held on the grounds during the afternoon and evening session.

Sept. 30, 1932. Secretary.

Lancaster, Pa.

The 42nd semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at Mellingers Mennonite Church on Monday, Sept. 26, 1932.

Devotion, Bro. David Landis, reading Psalm 111 and led in prayer. The minutes of the previous meeting were read and approved; followed by the roll call to which 45 circles responded. Orders received from Lancaster, Millersville, Marietta, Columbia, Welsh Mt., Reading, Philadelphia, Meckville, Sunny Side, Washington, and Tampa.

J. H. Mellinger gave us a short talk on the relief work of Lancaster, also stating of the packing in the near future.

Treasurer's report was given by Sister Anna Mellinger, after which Bro. Sem Eby took charge of the meeting and acted as moderator.

A sermon was given by Abram Martin. Text, Acts 10:38, "Who went about doing good."

A short talk was given by Paul Graybill of the relief work in Philadelphia. Their greatest aim is to teach first and get the people to live for Christ.

The meeting was dismissed by prayer by Noah Mack.

A short song service was held at 12:45. Devotion, led by Bro. Geo. Graham. The following topics were discussed: **Is the Sewing Circle work a privilege or a duty?** Henry F. Garber. **Helping the unfortunate,** John Darkes. **The Abundant Life,** John S. Hess. Choristers: Joseph Lehman, Shelly Musser.

J. H. Mellinger stated the packing for Lancaster relief would be Nov. 2, 1932, at Mellingers Church.

A few remarks were given by the moderator, after which the meeting was dismissed by prayer and the benediction.

Secretary.

New Holland, Pa.

Report of the annual workers' meeting held at the Samaritan Home and Mission on Labor Day, Sept. 5, 1932.

Organization.—Mod., Amos H. Hershey; Secy., M. R. Hershey; Chors., Harry Lichty, Milford Hertzler.

Program and Speakers.—Devotion, Bro. Amos Kolb (Isa. 12); Sermon, Bro. Abram Martin (Col. 3:11); Power of Unity among Church Workers, Bro. John S. Hess; Song Service; Devotion, Bro. Isaac Brubaker (Psa. 120); Extending the Lord's Work in the Rural Field, Bro. Lewis Martin; Yielding to the Holy Spirit Guidance, Bro. Frank Leaman. Address (Heb. 10:36), Bro. J. C. Clemens.

Short talks were given by the following: Bros. Sam. Fry, Elmer Moyer, Jesse Mack, John Seitz, Jacob Mellinger, Levi Sauder, Jos. Grabill, and John L. Musser. (Evening program), Song Service; Devotion, Bro. John Kennel (Heb. 1); "Without Me, Ye can do Nothing," Bro. Noah Sauder; Evangelistic Sermon, Bro. John S. Hess (Rev. 21:4).

Some Thoughts Gleaned.—Christ is all and in all to us. Our salvation is all in Christ Jesus. "The just shall live by faith." "Behold how good and how pleasant it is for brethren to dwell together in unity." Where there is unity there is power. There must be oneness in order that the world might believe. We need to realize the redemption work on the cross. "Quench not the Spirit." Before we can be filled with the Spirit we must be separated unto God. "In patience possess ye your souls." Bear up when things go wrong.

Secretary.

Married

Anders—Nyce.—Bro. Earl M. Anders of the Salford congregation, and Sister Mary B. Nyce, of the Franconia congregation were united in matrimony on Oct. 8, 1932, Bro. A. G. Clemmer officiating. May the Holy Spirit be their guide through life.

Benner—Bechtel.—On Sept. 10, 1932 Bro. Garrett D. Benner, of the Souderton congregation, and Sister Emma S. Bechtel, of the Salford congregation were united in holy matrimony, Bro. A. G. Clemmer, Franconia, Pa., officiating. May God bless this union.

Boll—Ebersole.—On Oct. 5, 1932, Bro. Joseph Boll of the Erb congregation and Sister Ruth Ebersole of the Erb congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa. May the rich blessing of God attend them through life.

Alderfer—Young.—Bro. Wilmer M. Alderfer and Sister Elizabeth Verna Young, both of the Franconia congregation, were united in holy matrimony on Oct. 1, 1932, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the blessing of God be their portion through life.

Yeager—Shupp.—Bro. Milton Yeager of the Pleasant View congregation, Pa., and Sister Grace Shupp of Md., were united in the holy bonds of matrimony on May 24, 1932, at the home of the officiating minister, Bro. John S. Burkholder. May the Lord direct them through life with His choicest blessing.

Landis—Landis.—On Sept. 29, 1932, Bro. Earl S. Landis of the East Petersburg, Pa., congregation and Sister Anna Mae Landis of the Rohrerstown, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the rich blessings of God follow them through life.

Oberholtzer—Good.—On Oct. 1, 1932, Bro. Christian B. Oberholtzer of the Kauffman congregation and Sister Anna Mary Good of the Hernley congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa. May the rich blessing of God attend them through life.

Bare—Kuhns.—On Sept. 7, 1932, Bro. Alvey S. Bare of the Paradise congregation, Md., and Sister Elizabeth H. Kuhns of the Chambersburg congregation, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Joseph B. Kuhns, the ceremony being performed by Bishop J. S. Burkholder. May God's choicest blessings accompany them through life.

Obituary

Springer.—Quinton Howard, son of John and Susie Springer, died Oct. 7, 1932; aged 3 days. He is survived by his parents, 2 brothers, and other relatives and friends. Funeral services were held at the Salem Church near Shickley, Nebr., conducted by Ben Schlegel and Peter Kennel. Interment in the cemetery nearby.

Bender.—Omar Gene, infant son of Elmer E. and Erma Bender, was born and died near Round Hill, Alberta, Sept. 19, 1932. He leaves to mourn his budded life on earth, his parents, 1 grandfather, 2 grandmothers, 1 great-grandfather, and 4 great-grandmothers. A short service was conducted at the home by Bro. N. E. Roth. Interment in the Salem cemetery.

"Little Omar, thou hast left us,
And our loss we deeply feel;
But 'twas God that hath bereft us,
He can all our sorrows heal."

Greider.—Alida M., widow of the late Benjamin H. Greider, died at her home at Rheems, Pa., July 23, 1932, in her 63rd year. She suffered much with a heart condition for about six months, but passed away very suddenly while sitting in a chair talking with a friend. She is survived by 3 daughters: Elizabeth (Mrs. J. Lloyd Harnish), Martha (Mrs. Maurice Herr), and Alida (Mrs. J. Melvin Horning); also 4 grandchildren. Her husband, an infant son, and 1 grandchild preceded her in death. Funeral services were held at the late home. Henry Lutz, Henry Garber, and S. S. Shearer officiated. Interment in the Mt. Tunnel Cemetery, Elizabethtown, Pa.

Hufford.—Ruth Marie Hufford, infant daughter of David and Bertha Hufford, of near Peoria, Ill., died Oct. 9, 1932; aged 8 m. 28 d. She leaves her parents, 1 sister (Eva Gertrude), and 2 brothers (Burtis and Millard); also 3 grandparents, uncles, aunts, and cousins. She was sick only a week, developing pneumonia. Though she was with us less than a year, she endeared herself to all who came in contact with her. God saw fit to take this little one from us for He had need of her over there. Funeral services were held at the Pleasant Hill Mennonite Church, conducted by Bro. Ezra Yordy. The text was Matt. 18:3.

"Dear little hands, we miss them so,
All through the day, wherever we go;
All through the nights, how long it seems,
For no little hands wake us out of our dreams."

Plank.—Christian C., son of Michael and Nancy Plank, was born in Union Co., Pa., Jan. 20, 1848; died at his home in Garden City, Mo., Oct. 12, 1932; aged 84 y. 8 m. 22 d. He accepted Christ in his youth and united with the Mennonite Church, in which faith he died. On Dec. 18, 1877, he was married to Lydia Yoder, to which union were born 12 children. Those preceding him are his wife, 2 daughters, and 2 sons. Surviving are the following children: Oliver, Leslie, Fred, Mrs. H. D. Hostetler, Orlie, Marian, Christy, and Emery. There are also 22 grandchildren, 3 great-grandchildren, 4 brothers, and 2 sisters—S. B. Plank, D. C. Plank, Moses Plank, M. H. Plank, Mrs. Lizzy Whitman, and Mary Malinda Plank. Funeral services were held at the Bethel Mennonite Church, conducted by I. G. Hartzler and W. E. Helmuth.

Schrock.—Merriem Kathelene Schrock, was born Aug. 23, 1932; died Aug. 25, 1932. Merriem came into the home of Bro. and Sister Andrew Schrock Jr. of Metamora, Ill., and brought a ray of cheer and sunshine for a period of three days; after which she left this earthly home. Her parents, 1 brother (Eugene), 1 sister (Dorthy), and a host of other relatives survive. One infant brother preceded her in death a little over a year ago. May we acknowledge God's hand and the working of His will among us. A short service was held at the home with Bro. C. Warren Long of Peoria, Ill., in charge. Interment was made in the Harmony Cemetery.

"A little flower of love
That blossomed but to die;
Transplanted now above,
To bloom with God on high."

Gingerich.—Eli Gingerich was born in Garret Co., Md., Dec. 1, 1859; died Aug. 26, 1932, near Greenwood, Del., aged 72 y. 8 m. 25 d. He accepted Christ early in life, uniting with the Conservative Amish Mennonite Church, in which faith he remained steadfast to the end. On Oct. 25, 1896, he was married to Mary Kemp, who died Mar. 14, 1898. On June 8, 1899, he was married to Lydia Petersheim, who preceded him to the great beyond a little more than a year. Much of his life was spent near the place of his birth, later moving to near Greenwood, Del., where he died. Funeral services were conducted in the Greenwood A. M. Church by Eli Swartzentruber and Nevin Bender. Texts, Rev. 14:3; Psa. 39:7. Interment in the adjoining cemetery. One more life, though having passed the threescore years and ten, yet how short! Truly life is but a vapor.

Hondrich.—Dorothy Eash Hondrich was born in Adams Co., Ind., April 5, 1846; died at the home of her daughter, Mrs. Salina Yoder, of Oregon, Sept. 10, 1932; aged 86 y. 5 m. 5 d. She was united in marriage to Moses Hondrich April 27, 1865. To this union were born 2 sons and 2 daughters—Dena Aishe, Christian J., Samuel, and Selina Yoder. The family lived in Tee Co., Iowa, then in Nebraska for 21 years. They moved to Oregon, where she has lived for the past 28 years. She was preceded in death by her parents, 5 brothers, 2 sisters, 8 half-sisters, and 3 half-brothers. Her husband also preceded her 16 years ago. She leaves to mourn her departure, 2 sons, 2 daughters, 12 grandchildren, 19 great-grandchildren, 7 great-great-grandchildren, besides other relatives and friends. Sister Hondrich was converted at the age of 18 years, and united with the Mennonite Church, of which she has been a faithful member for the past 68 years. Although the sister had not taken as active a part in public meetings as some, she always manifested a meek and quiet spirit, which is in the sight of God of great price. Many of our mothers of to-day would do well to follow her example along these lines. Funeral services were held at the home on Monday afternoon, Sept. 12, and at the Hopewell Mennonite Church, in charge of the home ministry, H. A. Wolfer, N. L. Hershberger, and Wm. Bond. Interment in the Hopewell cemetery.

Mast.—Isaac K. Mast was born Dec. 23, 1855; died of complications at the home of his son, David C., near Cochranville, Pa., Sept. 2, 1932; aged 76 y. 8 m. 10 d. He is survived by 3 sons (David C., with whom he resided, Amos K., Isaac C.), 1 daughter (Annie, wife of Joseph G. Kennel), 20 grandchildren, 1 great-grandchild, also an aged brother and sister (Stephen K. Mast, Elverson, Pa., and Emma Stoltzfus Kauffman, Monterey, Pa.). His wife preceded him in death thirty-one years ago, and also a daughter, Katie. He united with the Church in his youth and remained a faithful member until death. His quiet, unassuming way won him many friends in the home, Church, and community where he lived for forty-six years. He had been failing in health for the last few years, but was only in bed about ten days. His testimony was, "I am ready to go." Funeral held Monday, Sept. 5. Services at the home by Amos B. Stoltzfus, at Millwood Church by Aaron Mast, Isaac Kennel, and John A. Kennel, and at the grave by John M. Stoltzfus. Texts, Jno. 5:24; II Cor. 5:8; Jno. 11:23-25.

"Why should our tears in sorrow flow, when
God recalls His own,
And bids them leave a world of woe for an immortal crown?
Then let our sorrows cease to flow, God has recalled His own;
And let our hearts in every woe, still say, 'Thy will be done!'"

The Family.

Yoder.—Mary C., daughter of Cornelius and Barbara (Hochstetler) Yoder, was born in Iowa Co., Iowa, Sept. 2, 1865; died at her home in Johnson Co., Iowa, Sept. 17, 1932; aged 67 y. 15 d. During her last illness of a year's duration she was confined to her bed most of the time. Medical authorities were unable to determine with certainty the cause of her illness until within the past several months, when they pronounced it primary anemia. A post-mortem examination further revealed a small cancerous tumor of the stomach. Mother bore her suffering very patiently and was ready for the end. She accepted Christ as her Savior and united with the Amish Mennonite Church in her youth to which faith she remained true until death. On Nov. 13, 1890, she was united in marriage to Mahlon T. Yoder of Johnson Co., Iowa, and they together shared the joys and sorrows of life for nearly 42 years. Mother was preceded in death by her three brothers (Hiram, Samuel, and Daniel Yoder). One sister (Anna M.—Mrs. Henry F. Gingerich) remains to mourn her departure, together with her bereaved husband, 3 sons (Edward M. of Hesston, Kans., Daniel M., and Herman M. of Kalona), 2 daughters (Barbara—Mrs. Howard D. Gnagey and Ida of Kalona), 7 grandchildren; and many other relatives and friends. Mother is the first of the family to pass to the Great Beyond, and our hearts are saddened in parting; yet we wish to submit to Him who doeth all things well. Funeral services were held at the Lower Deer Creek Church Sept. 19, conducted by John Y. Swartzendruber. Interment in the nearby cemetery.

Weber.—Andrew Weber, son of George and Barbara Weber, was born in Schaffhausen, Switzerland, April 26, 1863. On the morning of Sept. 29, 1932, he died very suddenly while on his way home from Elmira, Ohio; aged 69 y. 5 m. 3 d. When three years old he came with his parents to this country and located on a farm near Archbold. He was left an orphan when but five years old, from which time on he spent his life among strangers, until Jan. 26, 1888. He was then united in marriage with Emma Schmucker. They were blessed that they could share the joys and sorrows of life together for nearly 45 years. This union was blessed with two children—Charlie, of Orlando, Fla.; and Mrs. Henry King, of this place. He leaves to mourn his unexpected departure, his deeply bereaved companion, 2 children, 11 grandchildren, 2 brothers, 1 sister, and a host of relatives and friends. Bro. Weber was of a kind and loving disposition, an especially kind husband and father. Early in his married life, he with his wife, accepted Christ as his Savior, and united with the Amish Mennonite Church, to which he remained faithful until death.

"Dear Father so suddenly passed to yonder shore;
Here on earth we shall greet him no more,
Though our hearts do ache,
Till they nearly break,
For one whom Jesus saw fit to take:
We humbly to God's promises cling,
Which to our lonely hearts do comfort bring."

Funeral services were held at the Central A. M. Church Oct. 2, in charge of S. D. Grieser, assisted by S. S. Wyse. Interment in the Pettisville Cemetery.

GENEALOGY OF THE SHAUM AND HOLDEMAN FAMILIES

By Harvey S. Rutt

In connection with the history of the families named, the author, a grandson of Bishop John Shaum, father of several well known Mennonite Bishops—Henry Shaum and Christian Shaum, formerly of Elkhart Co., Ind.—gives an interesting description of the early days of settlement of Chester Township, Wayne Co., Ohio, where the heads of these families began their days of toil and struggle in what was then known as frontier territory.

The Bishop John Shaum family having consisted of 16 children of which 5 passed the age of 80 years, 5 the age of 70 and only three having died before the age of 25, the study of this genealogy becomes very interesting. The family tree extends its branches into many parts of the Mennonite Church of to-day.

The Holdeman family record also is very interesting from a historical viewpoint. The families were not so large and the family ties have not been so extended, but they have a place in Mennonite history, especially of the Holdeman withdrawal from the main body which is now known as the Church of God (Mennonite).

The book is illustrated, which adds greatly to the merits of its publication. The old landmarks having been the homes of the grandfathers of these families as well as the homes of the second generation are shown. The book contains 173 pages. Bound in stiff cloth. Price, $1.30. Orders should be sent to the publisher, Harvey S. Rutt, Smithville, Ohio, or the Mennonite Publishing House, Scottdale, Pa.

AN OPEN LETTER TO OUR SUBSCRIBERS

A word of appreciation is due our many subscribers for the loyal support given to all the publications of the Mennonite Publishing House. We want to extend a welcome to all our new subscribers. We owe an obligation of gratitude for the many who are so faithfully sending in their renewals promptly as they become due. Above all, we appreciate the many words of encouragement sent in your letters by which you are manifesting your good will and interest in the cause espoused by the institution.

An Opportune Time

Experience has proved that there are reasons for the natural course of our actions. During the winter months a larger number of renewals are received than at any other time of the year. This season begins about December 1, at which time our working force is usually very busy taking care of the Holiday business. We therefore wish to suggest that all who can favor us with an earlier attention to this matter would do so at once. This will help us in taking care of the renewals properly and without undue strain on our workers.

Use the Subscription Blanks

For your convenience subscription blanks are being enclosed in all the papers now due or becoming due before the close of the year. Do not wait for a personal statement. By following the instructions on the back of the subscription blank you can determine the status of your subscription. By giving this your prompt attention, there is no danger of mislaying the blanks.

Special Offers

While our rates have always been kept at the lowest point possible and as close to the zone of safety, based on the cost of printing and distribution, we are making some very special offers again at this season of the year. Please consult each periodical for its special inducement for a larger circulation and sphere of usefulness. Your assistance in extending the circulation of these periodicals means much, and in turn there are given certain considerations for this service. The greater service can be rendered in acting at once.

A Word to Delinquents

We are constantly reminded of the fact that it is very easy to pass the renewal date and not be conscious of it. For this reason the reminders are being enclosed in the form of the renewal blanks. Your renewal now will make full restitution for this oversight. A fully paid up subscription list is a worthy asset to the institution and it makes possible a creditable report to the United States postal authorities. For the benefit of those who have not been able to renew in the regular way because of the present financial straits, our recent offer to credit back subscriptions to the Gospel Herald at the rate of 3 years for $5.00 should make its appeal. This special offer will be open for the rest of this year. Your attention to this now will greatly facilitate our work and will be appreciated.

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The Mennonite Publishing House is dedicated to the cause of publishing and disseminating Christian literature, designed to assist in promoting the highest interests of Home and Church. Our periodicals hold an important place in this program, and the circulation reached and held by each determines their fields of usefulness. No effort is made to sell advertising space and therefore the work is dependent on the subscription price and the extent of circulation. Your continued support will enable the work to be carried on and to this end we ask for your patronage and prayers.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

ONTARIO MENNONITE BIBLE SCHOOL

The school term for the Ontario Mennonite Bible School will be January 2 to March 30, 1933. We will gladly send you a catalogue explaining the history of the school, courses of study, and general information about the work, if you will write to the secretary of the Board,

Jesse B. Martin,
187 W. Erb St.,
Waterloo, Ont.

"Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word."

—Mary A. Lathbury.

Change of address

Subscribers about to change their address are urgently requested to notify us at least two weeks prior to the date when the change is to take effect. A postal card advising us of both the old and new address will be greatly appreciated. This same request applies on any correction of Rural Route or Street address necessary. Please see that your name and address are correct and complete on all our publications.

MENNONITE PUB. HOUSE

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." — October 20, 1932 — "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Some people grow enthusiastic over this as a missionary proclamation. And well they might. In this declaration there is embodied our Savior's program whereby the Gospel of salvation may be carried to all people in every clime and age, specifying what shall be the nature of the missionary message, and giving assurance of His abiding presence, "even unto the end of the world."

But we impoverish the text if we confine it to the missionary phase of it alone. A careful reading of the text convinces us that it is a proclamation on Christian doctrine as well as Christian missionary endeavor. A message is valueless unless we consider it in connection with the body of truth which it carries. This being a doctrinal number, we want to notice a few points connected with the text in its doctrinal setting. First among these is the matter of

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"Teaching." — One of the qualifications of the bishop as mentioned in the writings of Paul is that of being "apt to teach." The same applies to missionaries and to all message-bearers of the Gospel. Faithful, whole-Gospel teaching is essential to wholesome indoctrination on the part of those taught. Paul's testimony was, "I have not shunned to declare unto you all the counsel of God." Scriptural teaching is an essential part of constructive Church building. Happy the church whose ministers, missionaries, and all others in positions of responsibility and leadership are both faithful and "apt to teach."

"Observe All Things Whatsoever."—What shall we teach? Christ answers that question by saying, "All things whatsoever I have commanded you." That includes the ordinances, the restrictions, and all other teachings connected with proper Christian life and activities. While this covers but one phase of Christian doctrine, it is a phase which is inseparable from all other phases of Bible doctrine. Since "all scripture is given by inspiration of God," it is all "profitable for doctrine" and none of it is to be ignored or neglected in our teaching and life. Where obedience is lacking, the whole life is crippled, to say the least. "All things whatsoever" is an essential part of the Great Commission.

"Baptizing Them."—Why baptism in this connection, and all the other Christian doctrines grouped together in a lump. We do not assume to say all the things which Christ may have had in His mind, but here are a few things for our own meditation: (1) There is here a distinct recognition of the Trinity: "In the name of the Father, and of the Son, and of the Holy Ghost." (2) Baptism being the "answer of a good conscience toward God," it occupies a prominent place in the teachings of Christ and practice of the disciples. There is no question but that it is water baptism that is here referred to, for it is God that baptizes with the Holy Ghost, while to man has been committed the administration of water baptism. Water baptism being the initiatory rite by which we are ushered into the visible Church, it is typical of the baptism of the Holy Spirit, "for by one Spirit we are all baptized into one body;" that is, the invisible body of Christ, the invisible Church.

Divine Guidance and Fellowship.—The climax in the Great Commission is reached in our Savior's parting words: "Lo, I am with you alway, even unto the end of the world." In other words, if you are faithful in proclaiming the whole Gospel of God and of salvation; if you receive into fellowship all who "gladly receive the Word," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" then I will be with you wherever you go, "even unto the end of the world"—yea, in the world to come also. It is this kind of assurance which constrains us to go forth with joy, bearing the message of everlasting salvation to all who believe in His name, repent of their sins, accept Christ as their Savior and Lord, and are ready to go on their way heavenward rejoicing. The message of the Gospel is more than a system of rules or set of arbitrary commandments. It is a source of inspiration to all whose

minds and hearts are open to the truth. "It is the power of God unto salvation to every one that believeth."

Indoctrination. — With this viewpoint from which to behold the wonders of the Gospel we regard the matter of indoctrination differently from what many people do. Probably most people who approach the matter of indoctrination with a shrug of the shoulders have gotten no farther than the mere letter of the Word. They forget that while "the letter killeth" it is the Spirit that "giveth light." The average church member is sorely in need of wholesome scriptural indoctrination; not only to make a better Christian out of himself but more especially to lift him up to loftier visions and nobler heights.

From the instructions of the psalmist we get these words: "The entrance of thy word giveth light;" "Thy word have I hid in mine heart, that I might not sin against thee;" "O how love I thy law; it is my meditation all the day;" "I was glad when they said unto me, Let us go into the house of the Lord." If you would get a true conception of what real indoctrination (and also the lack of it) means, read the first Psalm. Make your Bible your constant, daily companion, and you will not only get your head full of the letter but also your heart full of the Spirit. When the sinners under Peter's voice had their eyes opened to their condition, they trembled; but when they accepted the truth they "gladly accepted his word and were baptized." Like the Ethiopian eunuch they "went on their way rejoicing" and became faithful, joyful, suffering, triumphant witnesses for the everlasting Gospel.

"Not My Will, but Thine be Done." —When Christ prayed this prayer, He let us into the secret of overcoming power. We, like Him, may feel the ministration of angelic comfort and power, when once we come to the Father in the same Spirit. We have even more urgent need to pray this prayer than He had, for whereas He was perfect we are VERY imperfect, with many shortcomings. Why not then gladly surrender our imperfect wills to Him and thus not only become partakers of the divine nature but also become enduced with the wisdom and power from on high? No man can ever reach the heights of divine grace without surrendering his will to God.

In the model prayer which Christ taught His disciples (Matt. 6:9-13) one of the model petitions is, "Thy will be done in earth as it is in heaven." Let this prayer be applied to our individual lives, to our homes, to the social circle in which we move, to our business, to our religious activities. What a wonderful transformation this would mean for this old world if this prayer were universally offered in sincerity and faithfully put into practice! That, however, is a futile dream. But we can put this into practice so far as our own individual lives are concerned. Have we the consecration and the willingness to do it?

Paul was in the spirit of this prayer when he inquired, "Lord, what wilt thou have me to do?" Following this same spirit all through his life he closed his earthly career by exchanging a martyr's death for the victor's everlasting crown. They whose constant prayer is, "Not my will, but thine be done," know by experience what it means to live a victorious life amid the trials of earth, and can look forward with steadfast hope to that eventful time when they will hear the language of the Judge and King: "Well done . . . Come, ye blessed of my Father, inherit the KINGDOM."

Contents of This Number.—The editor's speech is done. Permit me to say a few words, however, with reference to the special features found in this number of the Doctrinal Supplement. In the first place, it may be said of these articles, as it must be said about the editorials, that there is nothing so wonderfully brilliant about them. But whatever you may conclude about the makeup and character and quality of the editorials, you will find in the articles that follow a mass of solid, scripturally sound, wholesome teaching that you can not afford to miss. This time we begin our messages with "Pen-points from Mennonite Writers"—all taken from recent writings. Then follows a list of articles on a number of subjects, all timely and instructive. You can appreciate these messages only by giving them careful, prayerful reading. We trust also that the reading of them may send you to the Book of books, as did the noble Bereans who "received the WORD with all readiness of mind, and searched the scriptures daily, to see whether these things were so." It is the rule of life that we all want to follow, in line with Paul's admonition: "Prove all things; hold fast that which is good."

PEN-POINTS FROM MENNONITE WRITERS

(Excerpts from recent publications)

God's Plan for Me

Until I've found a rose, that God
  Neglected to perfume;
Or one imperfect snowflake, warped
  From out the Weaver's loom;
Or just one drab and listless drop
  Of dew, upon the lawn,
Which fails to glitter in the light
  And beck of early dawn—

Until I've found one of these three,
How can I doubt His plan for me?

—Ruth Heatwole.

* * * *

Inward Righteousness

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). The scribes and Pharisees made a great show of outward religion, but that is all it amounted to. Their prayers and other outward acts were planned to make the best impressions upon those who looked on, and in this they had their reward. But we must have an inward righteousness of heart, that comes by faith in Christ as the Son of God; otherwise we can have no part in His kingdom. —J. L. Horst.

* * * *

Godly Jealousy

I used to wonder why the Old Testament writers so often called God a jealous God until one day I read in Joseph Addison's Spectator papers, an article on the jealous husband. The jealous husband, he maintained, is one who suspects his wife to love another better than himself and who observes her closely to find evidences to prove his suspicions. So it is with God, only He does not suspect. He knows what it is we love better than Himself, and He tells us just exactly what it is. "This," says the Holy Spirit, "is your god" or "is trying to be your god. Sacrifice it." —Samuel Yoder.

* * * *

Are We Free?

Pilate would have been better off if he had given up his position as governor in Palestine rather than having a part in the crucifixion of Jesus; and Judas would have been better off if he would not have betrayed his Lord for silver, and remained true to his Master. Now we criticise these men, but is it not a fact that we sometimes are guilty of the same sin, when for the sake of selfish gain we turn aside from the commandments of Christ and cling to the things that gratify the flesh or make us popular?

—C. M. Helmick.

* * * *

Nonresistance

True Christians know of no vengeance, however they may be wronged; in patience they possess their souls (Luke 21:18). They do not break the peace even if they should be tempted by bondage, torture, poverty, and by the sword and fire. They do not cry for vengeance, as does the world, but with Christ they pray, "Father forgive them, for they know not what they do." They have according to the declaration of the prophet,

beaten their swords into plowshares and their spears into pruning hooks.

Again our fortress is Christ, our defence is patience, our sword is the Word of God, and our victory is the sincere, firm, unfeigned faith in Jesus Christ. Spears and swords of iron we leave to those who, alas, consider human blood and swines' blood of well nigh equal value. He that is wise let him judge what I mean.

I am well aware that the tyrants who boast themselves Christians attempt to justify their horrible wars and shedding of blood, and would make a good work of it, by referring us to Moses, Joshua, etc. But they do not reflect that Moses and his successors, with their iron sword, have served out their time, and that Jesus Christ has now given us a new commandment and has girded our loins with another sword.—They do not consider that they use the swords of war, which they wield, contrary to all evangelical Scripture, against their own brethren, namely those of like faith with them who have received the same baptism and have broken the same bread with them and are thus members of the same body.

—Menno Simons.

* * * *

All Christians One in Christ

(Eph. 2:13-19)

One of the strongest antagonisms in all the Bible is that commanded and exemplified between the people of Israel on the one hand, and Gentile nations on the other. The verses here considered explain how this antagonism was broken down in the ministry and sacrifice of Jesus Christ, and proves that there is now no difference between the Jew and the Gentile, so far as salvation is concerned. All are saved by the power and grace of Jesus Christ and by Him alone. But it must be emphasized that only those who are truly Christ's are saved at all. "He that climbeth up some other way" is lost.

—J. A. Ressler.

* * * *

What it Means to "Die in the Lord"

"I have a desire to depart and to be with Christ, which is far better."

What is physical death to the Christian? Death always means separation. Physical death means separation of soul and body. When Stephen died, for instance, his soul was separated from his body and "Went to God who gave it." The physical body is spoken of in the Bible as a "tabernacle," a temporary affair. When the Christian dies, he moves out of the tabernacle into the "house not made with hands." "We know," says Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

—J. D. Mininger.

The Basis of Our Faith

The basis of our Christian faith is, that "at sundry times and in divers manners" God spake unto the fathers by the prophets and then in the fullness of time He revealed Himself unto men by His Son. Heb. 1:1, 2. This faith will last as long as the human race will last, and it is the pillar and ground of the Christian Church. The self-revealing movement culminated in Christianity, of which the Christian Church is the product and the Word of God the standard of organization, propagation, and individual conduct.

The revelation of the will of God through the Bible is interpreted to the world through the lives of the believers and through their fellowship in the organized expression of their faith. This organized expression is the active relation of the group among themselves and with the outside world and is the outward expression of the inward attitude and condition of the group and of each individual member. It is the living presence of the living Christ in our fellowship with the Father and with each other that makes possible the existence of the body of Christ, the Christian Church.

—Geo. J. Lapp.

* * * *

God's Word

God's Word gives good judgment and knowledge. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119: 130). "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding" (Prov. 9:10). "I have more understanding than all my teachers; for thy testimonies are my meditation" (v. 99). "Through thy precepts I get understanding; therefore I hate every false way" (v. 104). "Teach me good judgment and knowledge for I have believed thy commandments" (v. 66).

—Charity Gingerich.

* * * *

Stewardship

There seems to be a common error among many church people that salvation is a special preparation or benefit for death. The Scripture is definite that salvation is life and is for our enjoyment in this present life as well as hereafter. God's plan is that the saved person should testify and witness to others. Stewardship of life is a positive Scriptural teaching that is applicable to all believers and no man or set of men has the right to modify the commission of our ascended Lord. "Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." (Rom. 12: 1).

J. L. Stauffer.

* * * *

Communion

The ordinance of communion does symbolize the broken body and the shed blood of the Lord Jesus, and which is our redemption. The Lord Jesus stood for the truth and for righteousness, to the extent of shedding His blood on the cross, and He says, "Follow me." There is no saving grace in exercising the emblems of His broken body and shed blood, unless we have a living testimony of cross-bearing for His sake. Paul's experience is, "All that will live godly in this world shall suffer persecution" (II Tim. 3:12).

The ordinance of communion is a separate institution from the Old Testament "Passover." Yet there is some similarity which hinges together the Old and New Testaments. The last evening before His suffering Christ kept the Jewish passover, and immediately after He instituted the communion. This last passover at that hour was the last passover that was called for to the Christian, and the disciples of Christ also well understood, and according to the pattern and practice of the Lord Jesus the ordinance of bread and wine has become established and to be perpetuated to the honor and memorial of the Lord Jesus.

A scriptural communion includes more than symbolizing the broken body and the shed blood; there must be a unity of the faith. The Jewish passover had conditions and preparations for the passover feast. The subject for sacrifice was to be absolutely without fault or blemish. Absolutely no leaven was to be found in their houses at the time of the passover feast. Leaven is something that has the tendency of spreading, and is here used in the sense of evil. These things may symbolize the chaste and modest position of the body of believers, and not a trace of any evil should be left to accumulate and to destroy the peace. Paul says, "Purge out therefore the old leaven, that ye may be a new lump" (I Cor. 5:7).

—Elias Swartzendruber.

* * * *

"Shun All Appearance of Evil"

We as a Church never did think well of the practice of bachelor priests living unchaperoned with their housekeepers; of course it is possible that some maintain their honor but it is an example not to be commended. The same thing holds good of the occasional practice of widowers among our own people and of families that sometimes leave young folks not properly chaperoned to keep house thus producing a bad influence if not a scandal. We should shun the appearance of evil.

Atheists, communists, and fashion promoters have on a campaign for human nakedness that is making alarming progress—with almost no protest from the churches.

The popular churches confess that they cannot control such things, but what of plain churches?

It is high time for us to enforce the promiscuous bathing restrictions and hold members to strict account who have a fever to expose their persons in transparent and abbreviated attire.

—Geo. R. Brunk.

* * * *

The Witness of the Scriptures

We have no more than opened the Bible until we are confronted by the story of the fall of our first parents. It is an old story. Most of us know its main points as to the creation of man, the temptation by the evil one, the wrong choice, the walk out into the garden to eat the forbidden fruit, and then the loss of fellowship with their Maker. What a journey that was! Started in innocence, ended in guilt. Started in liberty, ended in bondage. Started in safety, and ended in peril. Started in righteousness, and ended in sin.

We have often heard the old criticism that the test was unfair. But if man would be free he must be tested. How would one know he is free unless he had the chance to choose that which militated against his freedom. God made us for fellowship, but fellowship is impossible unless it is free. Hence the test was necessary that our first parents might know what is the glorious freedom of choice placed at the disposal of man. Will they choose holiness, obedience, righteousness, or must they be forced to do the will of God? They may choose. They must choose. They did choose. But what a choice! Out through the garden, eating by the tree, and then back again with burning consciences, with the knowledge of sin, yea, with the seed of sin in the fabric of their natures, and now its indelible imprint continues to appear in the nature of every human being since that time.

—I. E. Burkhart.

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Being a Christian in the Family

1. A Studious Christian.—For an example of living a Christian life, we should look to Jesus. Jesus' home in Nazareth was of the most humble kind, with the simplest furnishings and the simplest and least expensive food. Yet all these things did not cause Him to be less thoughtful and studious, but rather more so. He seems to have found time to study, to learn the Scriptures, and to meditate upon them while He helped Joseph in the carpenter shop. As a boy He embraced every opportunity to improve Himself. The instructions of His parents were wisely heeded, and the lessons in the synagogue school did not go unlearned. He delighted in them, and the strength of His spirit increased with the growth of His body. He was filled with wisdom, because He loved the good and sought to do it. Then the grace of God was poured out upon Him because of this, and manifested itself in His life. He was a studious Christian.

The duty as well as opportunity comes to you to be likewise a studious Christian at home. Study your Sunday school lesson; read your Bible; be thoughtful and considerate; and you will be marvellously blessed and become a blessing to others through the grace of God in your life. "Happy is the man that findeth wisdom."

2. A Church-loving Christian.—Jesus loved to go to church. We find Him in this scripture going with His parents to Jerusalem to the passover feast. It was a great pleasure to know that He was now old enough to take part in this festival. He delighted to go to church. We have no record that He did not want to go, but we do have record that when the feast-time was over, and His parents returned with the group going north to Nazareth, He stayed in the Temple talking with the doctors. He loved church. Boys and girls should love church and Sunday school, and should never miss it unless sick and unable to go. Such Christian children make beautiful Christian homes.

3. A Dutiful Christian.—When the parents of Jesus found Him missing from their group they at once returned to seek Him. A three days' search for Him revealed Him in the Temple with the doctors. Naturally they were glad to find Him, and they were over-joyed in their success, but they could not help but rebuke Him for causing them this anxiety. To this He replied with surprise, "How is it that ye sought me? wist ye not that I must be about my Father's business?" They could not understand the reply; however, His mother hid the saying in her heart as something remarkable.

What was the secret? Jesus recognized God as His Father, and was dutiful to Him and His call. Boys and girls who are Christians will also recognize God as their Father and will be dutiful to Him and to His will in their lives. But this does not mean that they should be less dutiful to parents; yea, more dutiful, rather.

4. A Submissive Christian.—Without resistance Jesus went with Joseph and Mary back to Nazareth. He was submissive to the will of His Christian parents. He "was subject unto them." He obeyed them. He did their biddings and pleasures. He refused not to yield His will to the will of His Christian parents, whose will was in accordance with the will of God also.

Children need to obey their parents. Christian children need to be especially obedient. They should show their love and kindness by being willing to obey, and obey gladly. Jesus is your example.

5. A Pleasing Christian.—The above kind of Christian boys and girls will develop lovely Christian character. They will grow physically, mentally, and in the Spirit. They will grow in love, and this will reveal itself in kindness, gentleness, and happiness. Cheerfulness will be shed abroad by their smiling face and sparkling eyes. Their love for God and that which is true and good and pure will make God's love for them increase, and great blessings will be showered upon them from the Father on high. So will they increase in favor with God; and when they do so, they will also increase in favor with man. Jesus is your example in this. Besides, you have a sample of a home with such Christians in it in the Bethany home. What an opportunity, as a Christian, you have in your home!

—C. F. Yake.

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The Word of God

The Word of God is the revelation to man of the true course to pursue in life that he may meet all the problems and duties and make a real success of its activities. The teacher cannot rely too strongly upon the Bible as the source material for his teaching. It is very questionable if the use of so many expedients in connection with Sunday school classes is for the best. Anything that simply entertains while the application to the truth of the Word is so far-fetched is liable to be impressed while the truth is forgotten. In our use of illustrations, stories, objects, etc., there should be a very prayerful consideration of this possible danger. I have seen sets of children so highly entertained and their teachers so much on the jump to hold their attention that they were a very dull crowd when these expedients were removed and just the plain refreshing Word of God was set before them. On the other hand I have seen the sober minded teacher sit down in a quiet earnest way and in quiet earnest conversation hold her pupils to the message of the simple truths of the Word as it applied to the experiences of the child. This latter method is greatly in advance of the former if it is at all possible. Children who are in the whirl of constant thrills and constant callings of attention by a teacher who is greatly exercised physically and mentally, but who cannot get the children down to that quiet plain where they listen to the heart of the message of the Word and plead for more, are in a state that needs the treatment of a very prayerful course of spiritual help. What is true of the children is also true of the adult pupil. The work of

an evangelist who depends on the work of God through the Word rather than his own cunning and spectacular methods of preaching, will in the end reach more souls in the depths of their hearts than the one who stirs more people for the time but does not reach the depths. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

—J. R. Shank.

SCRIPTURAL REASONS WHY

Baptism

By Oscar Burkholder

For the Gospel Herald.

1. Why we look for evidence of repentance and conversion before baptism.

Many interesting questions arise concerning the ordinance of water baptism. Some of these are more clear in the Scriptures than others, and because of this difference there are a number of opposite views and positions held by the Christian Church. One thing, however, is very clear and that is that baptism is not the way of salvation. In order that this ceremony may be observed as God intended, the applicant must give evidence of several experiences. John the Baptist demanded such in no uncertain terms when he declared, "Repent, for the kingdom of heaven is at hand." Jesus agreed with this declaration and began His ministry by saying, "Repent, for the kingdom of heaven is at hand." On the day of Pentecost Peter takes up the same message in answer to the cry of the multitude for deliverance saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And Paul, in the book of Hebrews emphatically states that "without the shedding of blood there is no remission." From these scriptures, and many others, we see that God's plan for redemption of man is through an experience of genuine repentance for sin and acceptance of Jesus Christ and His shed blood, and not by any ceremony, even though such ceremony is necessary to be observed in the Christian Church as a testimony of the believer's conversion and commitment to the way and will of his Lord.

2. Why we do not baptize infants.

On the other hand, because repentance and restitution are necessary evidences of a real desire for baptism, it follows that only understanding minds are fit applicants for this ordinance. God's plan of redemption is not exercised on behalf of inanimate and unreceptive objects. Just as well say that God's intentions were to save the animal world as infants, for one would understand as well as the other. God is a God of wisdom and understanding. His plan of redemption incorporates and insists upon this great truth. Believe is an absolute requirement that God demands of every person in order that he might intelligently observe the ordinance. An infant neither believes nor understands but is saved until it consciously sins. "Of such is the kingdom of heaven." "Except ye be converted, and **become as little children** ye shall not enter into the kingdom of heaven." It is evident that children are in the kingdom in their period of innocency, and in such state are free from condemnation. Infant baptism will never change God's attitude regarding their standing with Him, nor open the gates of heaven to them for they are already accepted by Him.

3. Why we baptize by pouring.

The mode of baptism is another question that seems to puzzle a great many people. It seems sad that so much is talked and written concerning baptismal modes when other features of the ordinance are of so much more importance. It is well to remember that as water baptism saves no one from sin, much less can the mode of administration save the guilty from the wrath to come. Since this is true it is much better, in giving our testimony to the Church and the world through this ordinance, to declare entirely for the new life and the power that gives and sustains such new life, than to remind men of the sin from which we have been delivered. The pouring of the water upon the head of the applicant is typical of the pouring out of the Holy Ghost upon all who are redeemed. It is also well to remember that, true to this testimony concerning newness of life, John the Baptist baptized "with water." This principle and method was faithfully carried into the early Church for it was the only method they knew, and typified the great change that came into the lives of believers, and harmonized with God's attitude towards sin when He said, "I will remember them against you no more." Let us not stir up the memories of past sins and sinfulness in any way, and especially not in the sacred ordinance of baptism. (One scriptural evidence pointing to pouring as the scriptural mode of baptism is the fact that the words "pour," and "baptize" are used interchangeably. Compare Psa. 77:17-21 with I Cor. 10:1, 2; also Joel 2:28 and Acts 2:14-17 with Matt. 3:11 and Acts 1:5; 10:44-48; 11:15, 16.—Ed.)

4. Why we insist on rebaptism when members of other churches make application for membership with us, who were baptized formerly as infants and not on confession of their faith.

Because the Scriptures are so clear regarding the way of salvation, it is equally clear that the Church may not accept into its membership those who have been baptized in infancy unless they are willing to observe the ordinance willingly, understandingly, and scripturally. For it is evident in the first place that infant baptism is unscriptural and consequently not baptism at all. In the second place, the infant knew nothing of the ceremony, and has never exercised its mind or heart in the requirements of salvation. And in the third place every believer, the moment he accepts salvation by the blood of Jesus Christ, wishes to make it known to the world, and provision for such testimony has been made through the ordinance of water baptism. "The like figure whereunto even baptism doth also now save (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." The person who satisfies himself in infant baptism is trusting in the dead formalism of a church ceremony.

5. Why we receive members from other churches without rebaptism, even though they were baptized by some other mode besides the mode we practice.

Yet, because of the different modes and the insistence that each mode is the only correct and scriptural one, a real problem arises when some one from another denomination applies for membership in the Mennonite Church. If the applicant for membership has been baptized upon confession of his faith by some other mode than pouring should he be rebaptized so that he may enjoy his new church home in real scriptural unity? Since water baptism is the recognition of spiritual cleansing and relationship, it stands to reason that if a man is born again, and accepts this ordinance as a testimony of such experience that it would be a direct violation of his new birth experience to be rebaptized. It is not the mode that saves the man, nor the water with which he is baptized. Every converted man was and is saved by the blood of Jesus Christ. As he testifies to all concerned, upon the confession of his faith, that he is now a child of God he submits to the baptismal ordinance once and meets the scriptural requirements, so far as water baptism is concerned, for the term of his whole earthly life. To be baptized again, no matter what the mode, would be a direct denial of the former baptism as well as his first relation with God. If he was a hypocrite when he was baptized, then his baptism was a false experience and a false testimony, and would entail repentance, conversion, and baptism upon confession of faith.

6. Why we look with disfavor upon rebaptism when a backslider is restored to the Church upon proper confession and amendment of life.

However, the Church has the backslider with which to deal. His presence and application for reinstatement often raise complicating questions. One of these is the question of rebaptism. There is no question about the backslider's relationship with God while in his backslidden state. He is as surely lost as though he had never been saved. But now he has renewed his covenant with God and wishes to fellowship with believers. For the following reasons he does not need to be rebaptized:

1. He was baptized on confession of his faith in God.

2. His backsliding does not deny his conversion experience but proves it. He could not have backslidden if he had never been saved.

3. It would be just as necessary to baptize after every sin and repentance experience as after backsliding, which is usually a series of sins followed by repentance.

4. It would be a denial of the genuineness of his first baptism.

5. Baptism is an ordinance to be observed by believers when they accept Jesus Christ as their Savior. The backslider has already done this and needs only to renew his covenant with God through repentance, restitution, and forgiveness.

7. Why we insist upon proper instruction in the principles of the Christian life and faith before administering baptism.

In harmony with salvation requirements the Church that is vitally concerned about the genuine conversion of its applicants for baptism insists upon teaching them thoroughly along the line of the principles of the Christian life and faith. One of the great necessities in submitting to water baptism is to know what the ordinance means. Since it means newness of life the applicant should be instructed accordingly. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The newly converted person is a babe in Christ. Normally he desires to know who he is, and why. To this information and instruction he has a full right. He needs to know, in general, what is involved in the Christian faith; and while he cannot acquire this knowledge in full and detail at once, yet he ought to know sufficient to convince him that when he submits to water baptism before the church that his testimony is genuine. If every applicant for baptism were sure of his conversion experience and of the faith that he now has accepted, the dangers of backsliding would not be so apparent, and the number of backsliders would be greatly lessened.

8. Why we reject the idea of baptismal regeneration.

It is well to keep in mind two great truths concerning water baptism. The first one is mentioned in the opening paragraph of this message; namely, the necessity of the evidences of a changed life preceding baptism. John the Baptist very clearly sets forth this need when he cried out to the hypocritical Pharisees when they presented themselves to him for baptism. "Bring forth therefore fruits meet for repentance." And the second is the fact that no one is saved by water baptism. In substantiation of this position we offer the following five reasons:

1. Man is saved by blood redemption only.

2. Water can never cleanse a man from sin.

3. As in the O. T., so in the N. T., cleansing by the application of water is typical only of a spiritual cleansing by God through the Son and the Holy Spirit.

4. History teaches us that when baptism was observed in the hope of receiving regeneration that the result was degeneration. Note the experience of Constantine and later, India, when Roman Catholicism endeavored to save India by wholesale baptism.

5. If water baptism saved men from sin, we would not need Jesus Christ as Savior, neither would we need to walk in newness of life. Man is not saved by his own acts nor testimonies but alone by Him, who died that men might live.

9. Why we expect those who have been baptized upon confession of their faith to "walk in newness of life."

It is evident, then, since water baptism stands for so much that is dear to the Christian's heart that he must meet its challenge by a life that harmonizes with all and exactly that the ordinance means. Stating it very briefly the Church does and has a right to expect that every baptized member now walks in "newness of Life" according to the Scriptures. It is a reasonable expectation and ought to be gladly met because:

1. The ordinance stands, in its every phase, for just such an experience.

2. To submit to such an ordinance means to testify to the personal experience of a change from the old man of sin to the new man in Christ Jesus.

3. The Christian is called to the high and holy business of witness-bearing for his Lord. Baptism is the beginning of such witnessing, to be followed by a life-time series of witness experiences that harmonize with all that baptism means. The ordinance of baptism, when rightly and spiritually observed, is a kindly send-off by our Lord of a willing servant who desires to spend his life, under all circumstances and at any cost, for Him who has redeemed him from sin.

10. Why we do not receive unbaptized people into the visible Church.

It is the disobedience to these underlying principles and evident testimonies that has largely contributed to the present trend of worldliness and modernism in the visible Church. It is natural for men to reason that if they can retain recognition in a religious body, and disobey the demands of the scripture, that these outward ceremonies are not as valuable and necessary as the Church declares them to be. But it isn't a matter, primarily, of Church declaration, nor of Church adherence, but it is, very essentially, a matter of Biblical standards, principles, and positions. John the Baptist baptized. Jesus and His disciples baptized. The early Church baptized. The Scriptures teach that believing and repentance precede baptism, and we know that the man who repents of his sins, believing on the Lord Jesus Christ, is forgiven and saved. The logical reaction to such an experience is similar to the question of the Ethiopian eunuch who, when he was well instructed, believed and said, "What doth hinder me to be baptized?" And the answer of Philip ought to dispel any lingering doubt as to what is required before baptism. "If thou believest with all thine heart thou mayest." It is safe to conclude, then, that the person who refuses to submit to water baptism, no matter what his reason aside from absolute physical inability, has not yet learned the great lesson that must be learned in conversion and that is, "Not my will but Thine be done." Read I Jno. 2:3-5.

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In conclusion, then, may we observe that baptism will save no one from sin. Yet, on the other hand, a willing submission to the ordinance is one of the strongest testimonies that God has permitted the believer to give to the world that he has changed masters and fully intends to remain faithful to his Lord both now and forevermore.

Breslau, Ont.

JESUS' TEACHING ON WEALTH

By I. E. Burkhart

For the Gospel Herald.

By the term wealth we mean all things that men need for a living and which they may desire to obtain in larger quantities than are necessary. In the United States fifteen percent of the people control about eighty-five percent of the wealth. In many other countries the division is even more unequal. In Palestine the contrast between wealth and poverty was great in Jesus' time. All the more clear then

are the statements of Jesus on this ever important question.

Quotations on Wealth

When the rich young ruler came to Jesus for advice, Jesus said: "If thou wilt be perfect, go, sell that thou hast, and give to the poor" (Matt. 19:21). In commenting on man's desire for wealth, Jesus said: "Lay not up for yourselves treasures upon earth" (Matt. 6:19). In the beatitudes He mentioned the poverty-stricken by saying: "Blessed are ye poor" (Luke 6:20). In contrast with this He denounced the wealthy with: "Woe unto you rich" (Luke 6:24). The parable of the rich man and Lazarus (Luke 16:19) seems to point in the same direction. So also the parable of the rich man who said to himself: "Soul take thine ease" (Luke 12:16ff). These statements seem to show that Jesus pointed the finger of disfavor at wealth as an object of the Christian's effort.

On the other hand, Jesus made statements that seem to indicate that He favored wealth and promised that Christianity would bring with it material blessing. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). At another time He said: "No man hath left house, or brethren, or sisters, or mother, or lands, for my sake, but shall receive a hundred fold now in this time; houses, and brethren, and sisters, and lands, with persecution; and in the world to come, eternal life" (Mark 10:29). It is clear also that Jesus sanctioned the use of money in the group of disciples, because "Judas had the bag" (Jno. 13:29). In another case mention is made of the fact that certain women "ministered unto Him of their substance" (Luke 8:3).

Let it be said at once that these statements do not represent contradictions. Any person who speaks on a many-sided subject can be made to contradict himself if any one or few statements be taken by themselves. So with Jesus. We need to interpret His teaching in the light of His whole doctrine. We must go back to that fundamental principle of the Sermon on the Mount that obedience to God means a type of inner righteousness that was patterned after the character of God. He used three illustrations to make it plain. (1) Giving alms should be a matter of love, not an outward service before men. (Matt. 6:1-4). (2) Prayer should be brief and silent communion with God in secret rather than praying on the street corner or in the synagogues "to be seen of men" (Matt. 6:5-15). (3) Fasting should be a glad denial of bodily desires for the sake of building up the inner life and not a disfiguring of the countenance so as "to appear unto men to fast" (Matt. 6:16-18).

In all three illustrations Jesus is not condemning the doing of good works when some one sees them done, but He is condemning the doing of good works so that folks may see them done. Neither is He against public prayer, for He prayed publicly Himself (See John 11:41, 42); but He is opposed to public prayer made for the sake of show. So with fasting. He is opposed to fasting openly only when it is done in order to impress men. Whether giving, or praying, or denying self, all acts should be subject to that inner law of the kingdom whereby the heart is renewed after Christ.

A Few Principles

Now let us turn to the teaching on wealth. His statements will teach us the following:

1. First, the rule of God in the heart must be absolute. There can be no rival. "You cannot serve God and mammon" (Matt. 6:24). There is no choice when it comes to ruling the heart. Either God will rule or wealth will. Men get in the race for wealth, and the competition makes their effort all the more strenuous. Wealth gives power over others, social standing, and command of material conveniences. So men think in terms of wealth. They crave material ends, and even admire those who are successful in laying up treasure. Gradually, surely, and often unconsciously the things of God are hauled down into second place.

Recall the rich young ruler. He wanted to know how to "inherit eternal life." A big order that was, and Jesus replied accordingly. "If thou wouldest be perfect, go sell" (Mark 10:21). Let nothing of an earthly nature rule God out of the life. This was the young man's problem. The real source of trust and confidence should be God, and the main concern of the life should be His will. Then imagine a man trusting in riches. The rich man whose barns were full said, "Soul, take thine ease." That is, don't worry, because I have plenty of wealth. Then God said: "This night thy soul shall be required of thee" (Luke 12:16-21). Then what? There can be only one answer. Material wealth as a basis of confidence leads to a wrong end. Jesus said that if one is not willing to leave father, or mother, or wife, or children . . . he "cannot be my disciple" (Luke 14:26). If Jesus would not allow our loved ones to have first place in the life instead of God, is it any wonder that He refused to allow this place of primacy to wealth?

2. When men have put wealth second and God first, they will then be able to follow Jesus in another step, placing men before money. Souls are more valuable than gold. The rights and claims of others should never be sacrificed for anything material. The old saying, "Every man for himself and the devil take the hindermost," is the exact opposite of Jesus' statement: "The greatest of all shall be servant of all." Some one has said: "The whole business of laying up money in the midst of human need, Jesus implies, corrupts the soul." The centralization of money in a few hands is good neither for the possessors nor for the poor. Accumulated wealth gives a mastery over the lives of others which brings with it a tremendous responsibility. The danger is that a spirit of hardness and lack of sympathy will spring up.

Jesus said, "The hairs of your head are numbered" (Luke 12:7). "How much then is a man of more value than a sheep" (Matt. 12:12). Your heavenly Father feeds the birds, and "Are ye not of more value than they" (Matt. 6:26)? Such statements emphasize the fact that men are the special object of the Father's concern. Imagine then, men of God heaping together wealth when that wealth represents the life and toil of the poor. This is not forgetting the fact that a big business needs reserve capital. It is spoken against oppression and underpayment of the very men who are at the same time objects of special concern with God.

3. A third principle of Jesus is that while possessions are a blessing, fellowship with God is never dependent upon wealth. This is the lesson for hard times. Think of the widow who cast her mite into the treasury. She never knew what prosperity meant. Jesus was not at all excited over the donations of the rich who were casting in money at the same time the widow did, but as soon as the widow's little gift was given, Jesus called attention to it. Why so? Because she had enough spiritual life to live in poverty and at the same time be rich in God. The thing that seemed to matter with Jesus was the character of the life back of the gift, and the spirit in which it was given.

Results in the Life

To those whose hearts are ruled by God, who value men more than money, and who realize that one can be rich in God though poor in goods, there will be very decided benefits in following these principles. They will consider wealth as an opportunity to serve humanity. They will give in the name of Jesus and be rewarded by Him. The opposite of this truth is the tragic way in which the rich man missed his chance to help the poor man at his door. (Luke 16:19.) Such will also escape the temptations that come with riches. Wealth ceases to be an occasion of personal gratification to the owner or a means of mastery over others. It becomes a trust, a sacred responsibility, and the owner is blessed as a good steward. And,

lastly, when the proper use is made of wealth it will bring spiritual growth. "If you have not been faithful in the unrighteous mammon (wealth), who will commit to you the true riches?" (Luke 16:11). The opposite would be that true spiritual riches are entrusted to those who regard material wealth as a trust from God.

Hesston, Kans.

LOVE AND OBEDIENCE

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—I Jno. 2:4.

We have so much instruction from our Master and the apostles on the subject of love that it seems unnecessary to write more; but, as the apostle has written about bringing "these things to our remembrance," and as we are surely in the days of the fulfillment of so many prophecies, relating to our Savior's return to this earth, and as the Savior has said, the love of many would wax cold, our attention is called to the writing of the apostles, to give the more earnest heed to the things which we have learned, "lest at any time we should let them slip . . . . How shall we escape if we neglect . . . ?"

We believe the things to be true that are written for our learning. Our Savior says, "These things I command you that ye love one another" (Jno. 15:17). That was the teaching of our Savior when He was on this earth, and many scriptures could be referred to. The apostles refer to it on numerous occasions (Jno. 3:23; 4:21; 3:11; I Pet. 1:22) and if we made note of all occasions where love is mentioned we would have about four hundred of them. In I Jno. 4:20 we read, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Christ says in Jno. 14:15, "If ye love me, keep my commandments."

The question is, How can we show proof of our love to God and our fellow man, and manifest a spirit as described in Gal. 5:20 and Jas. 3:14? "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." We need not be guilty of ALL these things here described to have the sentence imposed: "shall not inherit the kingdom of God." A tree is known by its fruits and the fruit of the spirit of love is manifest, as described in Gal. 5:22, 23; Col. 3:12; Jas. 3:17. Job portrays the thoughts to our minds: "Even as I have seen, they that plow iniquity and sow wickedness, reap the same."

Jno. 14:23 records the teaching of our Lord: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." And the apostle says we should put off all these: "Anger, wrath, malice, filthy communication, strife, envying, backbiting, pride, etc., which are the works of the flesh."

These teachings show us the way, and who among us, whether we have "covenanted with God in Christ Jesus to live faithful until death" or not, must see the true meaning of love in its true sense. The human mind is too finite to comprehend, in its fullness, the love which God had for the human family when He sent His Son to this earth to die for us, that we should or might have eternal life. Can we not comprehend enough of that love to show our appreciation to God and have a little more love for our fellow man? I believe it IS possible but not of ourselves, we must ask God to help us. Paul instructs us, as recorded in Titus 3, to "speak evil of no man;" because if the love of God is in our hearts there will be no room for evil surmisings, envy, malice, etc. Again he tells us in Rom. 16:17, "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which we have learned; and avoid them." We may claim to have this love of God, but let us examine ourselves and see if we actually possess it. The Pharisee that stood in the temple, and thanked God that he was not as other men, etc., probably thought he had about the right spirit; but was he justified? The poor publican smote his breast and acknowledged his sin before God and asked for mercy, and was justified rather than the Pharisee.

Now, brethren, in the language of the apostle, "These things write I unto you that ye sin not: but if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins."

But we must put away that spirit of selfrighteousness, selfishness, envy, malice, evil surmisings, etc., etc., and put on the whole armour of God that we may withstand the darts of the evil one. Let us examine ourselves NOW and see if we are doing all we can that we might have a part in the first resurrection; for upon such the second death hath no power.

"Love worketh no ill to his neighbor, for love is the fulfilling of the law." II Jno. 6, 7 says: "This is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning that we love one another. For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Any doctrine or teaching that is not according to God's Word is antichrist, and we know there is much of it in the world to-day. Many of the present day "ministers" of the Gospel, to whom people look for spiritual guidance, are denying the Deity of Christ, do not believe in the resurrection of the body, do not believe that Christ died to save sinners.

The present law of Christ is the same as the law of Moses so far as obedience is required. Deut. 11:26, 27: "Behold I set before you this day a blessing and a curse; a blessing if you obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known." These "other gods," I believe, would have reference to anything pertaining to this life that we might cling to in preference to the love of God, of whatever nature it might be that we might let interfere with that true love; for the Savior says whosoever will not take up his cross and follow me is not worthy of me.

I would appeal to all who may read these few lines to seriously consider these teachings,—not from my penpoint—but from our Master and great Teacher, Jesus Christ.

S. A. Miller, in "The Vindicator."

EVIDENCES OF A SPIRITUAL CHURCH

By Elmer Yoder

For the Gospel Herald.

When we think of a church we think of a congregation of many individuals. The question arises then, Are they all spiritual individuals? This is what is needed for a spiritual church.

Harrison on Ephesians makes this distinction between the spiritual Christian and the carnal Christian (not the carnally-minded men but carnal Christians) which is worth noticing. The carnal Christian must needs find his life in the local church whatever its condition. That is, the carnal Christian gets all upset and discouraged when local difficulties find their way into the Church.

The spiritual Christian, while serving some local congregation, finds his life in Christ and in Him rises superior to local circumstances. That is, he may be grieved (and should be when things that are not commendable come into his congregation) but he does not go about in a flurry and upset the work of the Lord; but he has found his life in Christ and makes Him his counsellor and help and by His help lives above the difficulty and overcomes it in the church.

We notice in Scripture that it is possible for all Christians to become spir-

itually-minded men and women. Not only is it possible, but God requires it. In Eph. 4:12, 13 we read the purpose of the different gifts that are given as a result of the triumph of Christ in His ascension, which are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." May God speed the day.

Evidences of a Spiritual Church

1. **A church where the unity of the Spirit is kept.** Eph. 4:1-3. Notice in this passage that it is not created nor is it man-legislated. God gives it; we are to keep it. The question naturally arises, How get it if we do not have it? Right here I wish to impress the fact that it is a very serious thing if it has not been kept. As to getting it where it has not been kept or has been lost let us take God's way: "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). It is my firm conviction that where individuals in a church have the right relationship with their God there will be the Gospel unity. This holds good in congregations as well as in conference bodies. Let me say, Get and stay right with God. Seek and maintain, through faith, that perfect union between ourselves and God and it will manifest itself in the unity of believers in Christ.

2. **A church where members walk according to the walk outlined in Eph. 4:1-5:17.** This is a very deep scripture on practical Christian living. Notice that it follows doctrinal standing in Christ in the first three chapters. The point now under consideration suggests that our daily walk should be an outward manifestation of the relationship we have in Christ. The point now under consideration suggests that our daily walk should be an outward manifestation of the relationship we have in Christ.

The first division we notice in this scripture is 4:1-16, in which we are to walk "worthy" in inward realization in Christ.

We are admonished to walk worthy of our calling, which from other scriptures can be gathered we have a threefold calling: high (Phil. 3:14), holy (I Pet. 1:15, 16), and heavenly (Heb. 3:1). He calls attention to the fact that there is one Spirit, one Lord, one God, "who is above all, and through all, and in you all." Then he goes on and enumerates the different gifts and what they are given for, then shows the great responsibility that is on those who are members of His body. Do we realize what we are in Christ?

The next division naturally grows out of the real Spirit-filled Christian who realizes his privileged standing; which is as a result of inward realization. We walk differently in outward manifestation of the Spirit (4:17-32). In this division he states what sinners are by nature and by practise (17-19), and then sums it up in V. 20, saying, "Ye have not so learned Christ." Then follows the admonition that we should put away the following sins which belong to the old man which is corrupt, that manifest themselves in lying, anger, stealing, corrupt communication, bitterness, wrath, clamour, evil speaking, malice, etc. Then in V. 32 follows the positive side—be kind, tenderhearted, and forgiving. Have we these manifest in our outward lives? We do well to ask ourselves the question, Do we walk differently from other Gentiles? Is there a real separation manifest in our lives? In our attire, conduct, etc.? If not, we either do not have a standing in Christ and do not realize its greatness or we are on the road to apostasy.

The next division of this scripture is the climax of the Christian's walk (5:1-17) which is a result of the appreciation of inward realization in the Spirit, or to walk lovingly in outward patterning after God. He goes on in 5:1, 2 and tells us that we are to walk as children of love, following the walk of Christ, which was both self-denying and God-gratifying. We next notice in this context that he enumerates the different sins of self-gratification: "fornication, and all uncleanness or covetousness let it not once be named among you as becometh saints; neither filthiness, nor foolish talking or jesting which are not convenient (or rather not fitting to Christians), but rather giving of thanks."

V. 8: "Walk as children of light," and (V. 15) walk as the children of wisdom. In the life of Christ all these traits that made Him different were manifest in His life. Is He our pattern and ideal? Would it not be a fine place to live if all professing Christians would have Him as their ideal? Do we stop to think what would happen? Here is what would be the result: We always imitate the one we have as our ideal. It is an undeniable fact that many professing Christians prove in outward manifestation that the world in which Satan is the leader is their real ideal and pattern. And it manifests itself in fashionable attire, unscriptural business methods, unholy alliances, and, sad as the fact may seem, it finds its number among some of the foremost leaders and teachers of our Sunday schools and churches. May we take a warning?

3. **A church where Christ always has the preëminence.** We see this admonition in Col. 1:16. But sad to say, there are many churches where men are striving for the preëminence and hindering the work of the Church and putting Christ to the background. This was the condition in the case of Diotrephes in III John 9.

We need to be moderate in our zeal. Take a warning from Rom. 10:2, 3 where Paul states the fact that the Jew being so zealous he sets aside the righteousness of God by setting up his own righteousness. Then notice the other side in Phil. 3:9, 10 where Paul says that he might be "found in him, not having mine own righteousness which is the righteousness of the law, but that which is through the faith of Christ the righteousness which is of God by faith." Why? The following verse tells why: That he might have the real experience of power and fellowship.

More Christ and less self; not so much of our own likes and dislikes, but may we all give Him the preëminence in our daily lives. In conclusion to this point let me warn of two great dangers on which many nominal Christians come to shipwreck in their Christian lives. Self-righteous pride and antinomian licentiousness are two fatal rocks which only the guiding power of the Holy Spirit can safely guide us through. May we ever seek His guiding power.

4. **A church where members are walking for the edification of the body of Christ.** In I Cor. 14:12 we read, even though the Corinthian church members had been very zealous of spiritual gifts (and that was one of their carnal disorders) seek that ye may excel to the edification of the body. Even though the apostle Paul had told of great gifts bestowed upon man, the greatest excellence was the edification of the church.

May we be more observant in the things we do. Do the actions and positions we take edify the Church? Let me drop this thought and warning: Principle cannot be sacrificed for the sake of false unity. Compromise is the mother of apostasy. Compromise to-day for the sake of one individual means the loss of a dozen to-morrow. May we be firm, conscientious, and open-hearted.

5. **Where members are walking with due consideration for one another's burdens and trials.** Gal. 6:1 also read in connection with this Col. 3:12-14. There are no two of us who may have the same trials, burdens, etc. Let us be more charitable towards our brother; not be so worldly and unrighteous as to go about exaggerating the failures of others; no talebearers and busybodies. What a heaven this would be if members would stop repeating tales and failures of others. Would it not be better to pray it out with the Lord?

Another too common an evil that is creeping into the churches and becoming very prevalent among followers of Christ is rejoicing over the fact when

some one for whom we do not have too much love, falls or stumbles. Please turn to Prov. 24:17 and read. If such has been the case in our life, let us get down before God and confess the hatred that lies in our heart before we read any farther.

6. **A church where members are led of the Spirit rather than inclinations of the flesh** (Rom. 8:1, 9, 14). Where individuals as a body have the real experience of the Christ-life within, as in Rom. 8:10. How natural it is for the man or woman who really has Christ in the heart to follow after Him. The heart as spoken of in Scripture is the seat of affection. Then if Christ is there, naturally our affections are Christ-ward rather than world-ward.

Again, if this were the real experience of each individual member there would be no necessity of discipline. It is a fact that if all members would be led of the Spirit local difficulties and unpleasant circumstances would vanish like a fog on a clear autumn morn. May this be our motto: **More men of real conviction and a deeper spiritual experience.**

7. **A church that is alive for Him in acceptable service.** I say acceptable service, for there is much vain service to-day. In I Cor. 15:58 we read, "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." We need to be firm in doing the things that make for the betterment of the Church.

Again, a church should be busily engaged, so as to give her young people a chance to rightly develop talent.

8. **A church that is a light to the world and a salt to the earth.** In Matt. 5:14, 15, also in Psa. 96:2, we are admonished to shew forth His salvation daily—not only tell of it, but in our daily lives to show it. A question may be in order at this place: Can a church be a light to the world when its members have lost their personal testimony? Can a church be a light where members are ignoring such plain scriptures as I Tim. 2:9?

Furthermore, we think of salt as making our eatables appetizing and creating thirst. Can that be said of us? Do we in our daily living create a hungering and thirsting for salvation on the part of those about us? If not, where is our savour? Can a church be a savour to the world when biblical requirements are looked upon as an imposition on personal liberties rather than a privilege to serve? We need to exercise personal testimony to preserve Christian experience. May we say with the apostle Paul in Phil. 1:20: "I magnify Christ in my body."

9. **A church where there is an individual burden for souls about us.** We see in the life of Christ while on the earth the burden, the concern for His people. We see Him on the hill outside of Jerusalem looking over the city weeping. Matt. 23:37. How His heart went out in sympathy for them!

We see also in Rom. 9:1 and also in 10:1, the great burden the apostle Paul had for his kinsmen according to the flesh. He even went so far as to say that he could wish himself accursed for their sakes. Do we have such a burden for those about us?

10. **A church that is busily engaged witnessing about them for the Master.** In Luke 24:47, 48 we read that "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things."

Again we see that in the primitive Church "they that were scattered abroad went everywhere preaching the word." Why did they do it? They appreciated the gift of salvation and were filled with the Spirit.

11. **A church that is healthy and growing**—not only in numbers but making individual progress with the Lord in spiritual experience. Notice in the latter verses of the fifth chapter of Hebrews and the first verses of the sixth how the apostle was concerned about their progress. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

In Eph. 4:16 the natural body is used figuratively, then it speaks of making increase. If a church is not growing, there is something seriously wrong.

Some Factors that Make for a More Spiritual Church

1. **Spiritual leadership.** "Can the blind lead the blind" (Luke 6:39)? Shall they not both fall into the ditch? And is it not often the sad fact that where there was once a thriving congregation and the ministry not as spiritual as they should have been, the result was a fast declining church? How can a minister who is not a spiritual man feed the flock with spiritual food?

2. **A consecrated ministry.** In Rom. 12:7 among the various practical instructions we read that a minister should "wait on his ministry." How sad the condition when within the ranks of the ministry there are those who are giving more thought, more concern to farms, to cattle, and to the financial side of life than they do to the work of the Lord. We do well to ask ourselves the question, Do we through the week wrestle more with the problems of the ministry than to material pursuits? Are we more concerned with having a home and comforts than with having a live and spiritual congregation? Do we through the week give the most of our time to figuring and planning from the material side of life, then on Saturday evening or on Sunday morning try hurriedly to get a few points together in order to take up the time supposed to be devoted to the giving of soul food? This will hold good for teachers as well as for ministers. How often we have heard the statement made that they have not given much time for preparation, and the result was a rambling conglomeration of thoughts with a few scattered scriptures, and in the end very little spiritual food handed out.

In II Tim. 2:4 we are admonished that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." May we by the grace of God wait more faithfully on the things of God which we are called to do.

3. **A burdened leadership.** See in Phil. 1:7; 3:18 how that Paul was burdened for them to the extent that, (like his Master did over Jerusalem) he wept. May we be more burdened for the cause of Christ and the Church than for personal followings.

4. **Active leadership.** Notice in Col. 1:25-29 the activity of Paul, how he labored and strove to preach the Gospel. It is said of Christ in Acts 10:38 that "He went about doing good." May we have the same spirit.

5. **Praying leadership.** We read in Eph. 1:16-20 how that Paul prayed for the Ephesian Church that they might have enlightenment and knowledge and later in 3:14-16 how he prayed for them to have inner experience. Do we pray for our people? Do we wrestle in secret with the Lord on their behalf? I am quite confident that it would go a long way toward a more spiritual congregation.

6. **A vigilant, observant leadership** or ministry, a force that is studious and attentive. I Tim. 4:13-16. Do we keep abreast with new material to keep our flocks' minds constantly growing and employed? Are we original and studious? Do we watch for heresies and false teachers? for Satan's inroads in the various ways in which he tries to entrap the church? Paul said to Timothy, "Watch thou in all things" (II Tim. 4:5).

Some Factors on the Part of the Congregation

1. **A congregation praying for the ministry.** Col. 4:3, 4. Can your ministers, when they go out in public work, whether in evangelistic or conference work, depend on your prayers? We notice that when Peter was imprisoned there was a prayer meeting going on in his behalf. What was the result? Miraculously delivered. Herein lies a great responsibility on the part of the laity.

2. **A congregation that helps to share the burdens of the ministry and makes it more possible for them to be**

more consecrated. While it is a fact that we do not believe in a salaried ministry (and God forbid that we ever should) it is a fact that we have fallen to the other extreme, that of a neglected ministry. Paul charges the Corinthian Church for their negligence in the support of the ministry: "Who goeth a warfare at his own charges? Thou shalt not muzzle the ox that treadeth out the corn" (I Cor. 9:7-9). "If we have sown unto you in spiritual things is it a great thing that we should reap in carnal things" (V. 11)? Many other scriptures could be cited. While it is a fact that many brethren do not hear to this teaching, it is a part of Scripture that is given by the inspiration of the Holy Ghost, and cannot be cast aside without suffering. I am not saying this merely because I myself am a minister, but it is a fact that churches in many places are suffering and even going to the graveyard because the ministry was tied too tight because the congregation did not do its duty in this respect.

The ministry may suffer (and willingly so) but it is an indisputable fact that the congregation always suffers more. The ministry may not at times do their duty in visitation work; but how can he, when he is often expected to do more than an ordinary man's job of it? Right here I am going to make one more statement: In this day there are mostly young men called to the ministry who are financially burdened and then the burden of the ministry laid upon them; yet they are expected to either sink or swim with a load that is entirely too much. Result: the church suffers. May we as a laity and a ministry work together in this great work.

In conclusion, let us all fulfill our responsibility. Let there be unity in the work. While it is human nature to shirk responsibility and to assume authority, that belongs to the world, not to us. Let us consider one more scripture cited to before in this article: "From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). May our working together be as well joined as this scripture would have it. May we go forth with a new zeal, working together harmoniously for more spiritual churches everywhere, is my burden and my prayer.

Allensville, Pa.

We want men who love God supremely and souls next. We want men willing not only to do, but also to suffer the will of God; men of faith who can afford to despise the world and look forward to the surpassing glory in store.—J. Hudson Taylor.

"LITTLE FOXES THAT SPOIL THE VINE"

Jesus, the Only Remedy

By Emma King Risser

For the Gospel Herald.

Take away the foxes, the little foxes, that spoil the vines. Cant. 2:15.

For an approach to our subject we need an understanding of the figures used. The vine and the vineyard are familiar figures used in both Old and New Testaments. God had a peculiar love and care for His vineyard, Israel, which is described by Isaiah: "My well-beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, . . . " (Isa. 5:1, 2). These words were spoken to Israel but apply to our day, for Jesus says, "I am the vine, ye are the branches;" so we also belong to God's vineyard. Keeping this in mind gives a better understanding of our subject.

God loved this vineyard and made every provision for its protection and growth. He fenced it, gathered out the stones, planted it with choicest vine, built a tower. For awhile it prospered and grew, its influence spread. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river" (Psa. 80:8-11). Then came relapse and declension, ruin and failure, unfruitfulness, and in disappointment He asks, "What could have been done more to my vineyard that I have not done to it" (Isa. 5:4)? The psalmist closes his description with this question: "Why hast thou broken down her hedges, so that all they which pass by the way do pluck her" (Psa. 80:12)? And again we turn to Isaiah for the answer: "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: but I will lay it waste: It shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it" (Isa. 5:5, 6). God had warned of coming judgment and calamity, but these warnings were disregarded until judgment fell, and darker, sadder experiences resulted. Read Isa. 16:8-12. Notice the details: "fields languish;" "the principal plants are broken;" "the shouting for thy fruits and thy harvest is fallen;" "gladness and joy are taken away from the plentiful field;" "no singing in the vineyards, nor shouting;" "the vintage shouting ceases;" "comes to the sanctuary to pray, but shall not prevail"—a lamentable picture of a once joyous, victorious, and fruitful people. And why? The fences were down, the tower deserted, and the beasts of the field had entered. (Psa. 80:13).

In connection with the figure of the vine we have the fox—"the beast of the field that devours." The fox is destructive and feeds upon the vine and the fruit. He is sly, cunning, deceptive, treacherous. He feigns death when pursued, is swift and hard to catch or discover. So like our adversary, the devil.

This figure, then, the little foxes and the vine, has an application for our day. "The Church of Christ is the vineyard. His people are the vines of divine planting. Satan, the adversary of men and of God, has turned loose his destroying agencies, both large and small, to destroy God's vineyard, dwarfing the growth and despoiling the fruitage." The characteristics of the fox apply to Satan and his emissaries: sly, deceptive, wily, insidious. He is ready at every turn and in every way to enter and do his deadly, destructive work. Any place unguarded or exposed, invites his entrance and, often unawares, he enters in. Job was shielded in severest trial by the hedge placed about him. God put a hedge about His vineyard but this was broken down, and He says: "I sought for a man among them, that should make up the hedge and stand in the gap . . . but I found none" (Ezek. 22:30). Just a small gap exposed, but it meant destruction. We are no less secure if in any way our protection is removed and we allow the little foxes of sin to enter.

If these little things were recognized as coming from Satan, we would not fall such easy victims. We would refuse admittance to his suggestions, and guard more carefully our walk. How often the little seemingly unimportant things bring defeat and backsliding. The secret gnawing of the foxes at the vines brings outward decay sooner or later. It was such a very little thing for Samson to tell Delilah, after her insistent pleading, the secret of his strength: such a little thing, yet it robbed him of his power and strength. Shorn and helpless, he wandered in the dark—one of the saddest of Bible pictures, and repeated again and again in human experience.

Were it not for the disguised, insidious way Satan works, we would not be so easily ensnared. Should he come introducing himself as the devil we would fear and flee, but he comes disguised even "as an angel of light." This we must learn for victorious Christian living that we deal with a foe more powerful and subtle than we, with mere human strength and wisdom, can cope with. Paul says, "We are not ignorant of his devices," but that knowledge is Spirit-given.

Naturally we are very ignorant and fall easily into his snares and pitfalls. If this lesson then is learned first of all, it will be easier to meet the foxes that come our way.

The frequent and constant teaching of the Bible makes plain the necessity of watching and praying. No state of grace is so high but it is subject to the attacks of the enemy, and these foes—the little foxes—do not meet us at the expected but rather at the unexpected places. The hard things, the great losses and disappointments, the severe tests and trials may not affect us. We stand firm, watchful, prayerful, unmoved. But the little things! How they "eat as doth a canker," bringing defeat and darkness! The little unheeded conscience reminders; the unintentional, though careless neglect; the slight quenchings of the Spirit help tear down the hedge of protection for the soul. The little reserve or incomplete obedience here or there, a little self-will or pride, are secret workings of the enemy of the soul. Little hatreds, enmities, jealousies, if harbored, will develop into big things. So with inconsistencies, untruthfulness, impatience, and the hundred and one things which seemingly make no difference. Less diligence in Bible study, less joy in prayer, less keen to the Spirit's voice, less afraid of sin—these are but symptoms of a disease for which there is no remedy but Jesus. The devil would not tempt to gross, open, glaring sin, but in an underhanded way seduce with some trivial thing, right and good in its place, perhaps. Sincere and earnest people have been deceived and led astray when thinking they were doing God's will. A careful examination later shows how Satan, through even the avenues of prayer and study and consecration, has done his deadly work. He may allow us to be very careful of our praying and consecration, but take us beyond the bounds of God's will in the matter of guidance and other things. Not that we can pray or consecrate too much, but being established in these, may be taken off guard on other lines.

Our subject suggests sickness, disease, as a remedy—one remedy. We have gone a long way before coming to this, but symptoms must be diagnosed, causes ascertained, and the disease understood, before the remedy can be applied, and this we have tried to do. Perhaps if we take up each symptom as suggested for our study, we can better apply the remedy:

1. **Neglecting church attendance.**

There is a difference between necessary absence and neglect. In the latter the foxes have already spoiled the vines considerably. David said: "I was glad when they said unto me, Let us go into the house of the Lord." I imagine he never wearied of this. Each occasion brought new joy and strength. This is the attitude of the Christian. One who has received the "new song" and whose heart is turned to sing His praise, will enjoy the songs of Zion. He will rejoice and desire to worship. There will be pleasure and help in the fellowship of the saints. The command to "forsake not the assembling of yourselves" will gladly be obeyed. Sometimes it may mean sacrifice—if such it can be called—other duties may press (during the week day service) weariness and fatigue may tempt to stay at home, or inclement weather, visiting, reading, or writing, but God will reward the effort and give a blessing far beyond the sacrifice. Circumstances may prevent attendance at God's house, but do we try as hard as for other things? It should be harder to miss church than to stay at home. The remedy for this neglect of the means of grace will be a deeper realization of the meaning and cost of salvation, a hungering and thirsting for the things of God, and less absorption in the things of earth.

2. **Evil speaking.**

There is a difference in evil speaking and speaking of evil, a difference in gossip and telling of conditions as they are. The latter is right and necessary, and how we long for "watchmen upon the walls of Zion" to point out sin and evil. We would never know the havoc and ruin of sin, the danger and needs of individuals and churches, if these were not spoken of. The Bible pictures people as they are, mentioning their sins and wrong-doing as well as the good. Even Moses and David and Peter are exposed. Evil is spoken of them, their sins mentioned. A people cannot prosper who cover sin. This is very different, however, from the evil speaking that puts a person down and delights in his fall. Recognizing the sin of this and God's condemnation upon it is one step toward a cure. And most effective of all will be the love of God so shed abroad in the heart that will remove the desire or inclination for evil speaking. This love will see another as God sees him, in the light of Calvary and with the same possibilities of grace. It will overlook mistakes and failures. The realization that we are sinners alike, on the same level, under the same condemnation, needing the same salvation, will effect a cure. We cannot conceive of anyone in whose heart the love of God reigns, as doing anything against anyone, even with the lips. This applies to all classes, whether of our own kin, or creed, or church, or otherwise. I wonder if we sometimes are not unkind in this respect. We would not speak evil of our own kind but are less careful regarding others. We are more ready to accept reports, pass them on, and criticize. This is not as it should be, and reveals a spirit which Jesus rebuked. When John told him they had forbidden one to cast out devils because he followed them not, Jesus said: "Forbid him not, for he that is not against us is for us." Prejudices and lack of love often cause evil speaking and can be removed only when "by one Spirit we are baptized into one body." United in this way, we will speak the truth in love.

We may also do evil speaking with our actions or by silence, as well as with our lips, and this needs the same remedy. Another type is conversation of a light, foolish, or chaffy nature which also robs the soul of its consciousness of the Lord's smile and favor. "Light or foolish talking (not obscene nor profane) is the little fox which has gained entrance into many vineyards, and is doing its work of devastation." We need our lips cleansed with living coals from the altar.

3. **Carelessness of Sunday observance.**

Another fox spoiling the vine and eating at the life of our home and nation is Sabbath desecration. We here may not be troubled with that in a popular sense, but our "little fox" may be just carelessness—not so careful about getting to church on time, or whether we get there at all; not so careful in what we do, or how we spend the day. The evening,—also a part of God's day—how do we spend it when not in church? Disregard for this day, and God's commands are indications of sickness and disease. A knowledge of God's will for His day, keeping it in the spirit, rather than in the letter of the law, are essential. There is such a thing as bondage to the day, but fellowship with the Lord of Sabbath brings liberty and enjoyment. Regarding the typical significance of the day we are told that "We which believe do enter into rest" (Heb. 4:3). "For he that is entered into his rest, he also hath ceased from his own work, as God did from His" (Heb. 4:10). This soul rest, which comes with the cessation of self effort and works of the law, and received by faith, is the best remedy we know for careless observance of the Sabbath day.

4. **Irreverence.**

This fox damages the vines more than what might at first appear. But there is a remedy. "A deep sense of one's sinfulness leads to a high appreciation of the Saviour's graciousness" and produces reverence. Knowing that God has done in our own hearts all that He has promised, knowing that we are delivered and set free begets love and adoration—reverence that is genuine and sincere. It is the attitude of the heart and not something put on or off at will. It is a mistake to feel that we, by self-effort, can get into a spirit of reverence when we enter

God's house. We are what we are, and all the concentration of our thoughts, concentration on the hymns or any other form of worship, the thinking of holy things or the exclusion of secular things—all this effort will not produce the reverence and piety which can be put into our hearts only by the Lord Jesus. We need, like Isaiah of old, a vision of God's purity, our own impurity, then His indwelling in our purified hearts. The consciousness of that Holy Presence will inspire one and adoration, which, unlike the self-made reverence, will be natural, simple and constant. We need reverence that is born of God.

Teaching also has a place in the matter of reverence, and we must not ignore that. Children when too young to understand or experience the spirit of reverence, should after all be taught the habit of it. God should always be revered and honored.

5. **The Neglect of Bible Study.**

This is one of the destructive foes of spiritual life. Why? There must be some reason for the neglect of Bible study. It cannot be: "too busy" or "too hard" or "too uninteresting." Naturally there is little difficulty in getting a normal, healthy person to eat. We do not say: "Now don't forget your meals, don't forget to eat; eat every day, eat plenty." No, such advice would be foolish and unnecessary. We are hungry, we eat plenty, we eat regularly, without thought or effort. We could not do without. Let sickness come—the appetite fails, food is distasteful. The best of food, served in the most attractive way does not appeal but rather repels. No appetite, no desire. The physician would not fix up the foods; he would not force eating. He would do more. He would discover why—why no appetite, why no hunger, why the bad taste, why the aversion to food; then act accordingly. Are not "the children of this world wiser . . . than the children of light?" Do we not too often insist on Bible Study, without first creating an appetite for it? If there is no desire, no relish, no ability to digest and assimilate, no enjoyment, there must be some spiritual ailment somewhere. Jeremiah said, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). David expressed the same enjoyment when he said: "How sweet are Thy words unto my taste! yea sweeter than honey to my mouth" (Psa. 119:103). "How love I Thy law! It is my meditation all the day" (Psa. 119:97). Study of the Word seemed no difficulty to these men at all. Indeed, it would have been hard for them to keep from it. This desire comes from God the Author, Jesus the Great Physician, and the indwelling Spirit who reveals and interprets. This experience will make Bible study such a delight that it cannot easily be neglected. It is food, for which the healthy, hungry soul craves.

* * *

We have considered but a few of the foxes that spoil the vines, diagnosed but briefly the symptoms of the disease which is undermining the health and strength of our spiritual life. Whenever we see God's vineyard without proper growth and fruitage, we wonder. There are no effects without causes, and it is ours to detect the little foxes and cry out against them. It is ours to put up the fences, and fight against the encroachments of sin and evil. "Let us awake to the disaster which is being wrought by these sly foxes, and bar them completely from our lives. The absence of fruit in our Christian lives will be as real if **little** foxes spoil the vines, as if they were destroyed by those of larger growth. Further, as has been noted, when these little foxes are given permission to enter our lives, they soon develop into full-grown enemies of the Lord's vineyard. Whether small or large, they should be taken out and destroyed."

There is a remedy—the blood of Jesus—wholly sufficient and complete for every ill. Let us meet conditions, receive the remedy, and, with sin barred from our hearts go forth, bearing fruit unto His praise and glory.

Hesston, Kans.

A HINDU LAWYER'S TESTIMONY

By R. R. Smucker

For the Gospel Herald.

Coming home this year from the hills, we had a conversation with an Indian man and his wife that was so interesting that we want to tell about it, since we feel it will be of interest to you too. In this conversation he gave me two reasons why he was a Hindu and these experiences (not his own but which others had) so convinced him that **God** was backing Hinduism and working out His purpose that he was strengthened tremendously in his faith. This man was a lawyer, spoke English fluently, and belonged to the High Court of Bombay. Evidently a big man. We were in third class in the train and had had an empty compartment (except us two) all day. We didn't know why the Lord kept our compartment so empty, incidentally giving us plenty of room to stretch out and be in comfort all day, when the rest of the train was just a jam of humanity packed into the third class compartments till not even standing room was available anymore in some of them. At eight that evening this man and his wife and two sons came into our compartment, first asking very courteously if it was specially reserved for white people. We told him to come in, it was for anybody. He said then that they had given up going that day because of the crush but were glad for the chance to go that evening yet. No one else bothered us all night. The rest of the train became less crowded soon after this too. We had a long uninterrupted talk with him. His story is as follows:

For past two years he has been going from one worshiping place to another, worshiping and offering sacrifices, etc. The strange part of it all was that his offering was entirely for others; departed friends and relatives. He wanted to make it easy for their souls, thinking that by offering rich things and feeding the Brahmin priests the gods must surely be appeased and the Supreme God pleased. I asked him what he hoped to get out of it for himself. He then wisely replied that didn't I know that if a man did things for others surely God being pleased, would not only bless the others but would also give the giver a small blessing at least? With that small blessing he would be content. He said in reply to my questions as to whether he felt he had gotten any nearer to attaining "Mukti," salvation than he was before, that he didn't know but that surely such efforts and expense would be rewarded—didn't I think so?

We talked for some time—I on the futility of such faith and worship, commending him on his strong faith. He did have strong faith. I tried to show him that his faith was misplaced. Then he asked, "How can I know that God is in the Christian religion only and not also in the Hindu religion?" He said as his firm Faith that he felt God was in the Hindu religion. I asked him how he knew this. Then he went on to tell of two experiences. He asked how I explained these. He gave names and places and said that I could write to these people and find out for myself if these experiences were true or not. To him it was conclusive evidence that it was none other than God in both instances.

A certain school teacher (this was a friend of his) was a very devout and faithful Hindu. He went every Tuesday to worship at a certain shrine. This took him the entire day as he had to go on the train and change at a certain junction both going and coming. One day, near the end of the week, his head Master (principal) told him that this next Tuesday he couldn't go and worship, as the school inspector was coming and would give the examinations in that school. Since his class was a very hopeful one he of course had to be there and help. If he wasn't he would lose his job and would never get another one, as this inspector was very, very strict. The poor teacher didn't know what to do.

He prayed about it. He felt it his duty to go and worship as usual, come what may. To take the medicine he would have to take it as coming from the gods. So on the set day he went and worshipped, not saying anything to his principal that he had finally decided to go and worship instead of being at the school. On his return from his worship he changed trains at the junction. Here he saw the inspector who had also arrived at this place after giving the examination at the school. The school teacher kept himself out of sight, yet sure that the inspector had given the examination and that now he was in disgrace and out of a job. The next morning he went to school, however, expecting his principal to be very angry and ready to pronounce sentence on him. Imagine his surprise when he reached school to find everything quiet. He began to apologize for his failure to show up the day before, saying that he had to go and worship to have peace of mind. The principal in astonishment said "Why you were here. You are dreaming. You were here all day, and present when the inspector took the examination. All your boys passed with exceptional grades and the inspector was so pleased with your record and work that he commended you very, very highly." The teacher was awe-stricken. He then told his version, how he had gone to worship as usual, thinking to take his medicine that the gods saw fit; that this must have been God Himself who came and took his form and place as a reward for his faithfulness in worship. Then the teacher was so struck by all this that he resigned his position and became a Sadhu and now is in Dehra Dun with a temple of his own, he giving faithful witness of the greatness of God.

Such was the story as the Lawyer told it to me, he having heard it from the lips of his school teacher friend. He asked me for my explanation—if it wasn't an act of God, and if I thought not then how could I explain the incident. I told him, if true, then I had no explanation. He couldn't see any fallacy at all. What would you have answered him? The other incident he related was as follows:

A judge in a certain town had a case to come up before him. One Bihari Lal had loaned money to another shopkeeper. No witnesses at all. This Bihari Lal was a very devout Hindu, faithful in his worship. This shopkeeper was a rascal at heart though unbeknown to Bihari Lal. When time came for settlement of interest the shopkeeper (we will call him Seth) denied all knowledge of the loan and said no such transaction had ever taken place. Bihari Lal took it to court. The amount was something like 2000 rupees. The judge had had dealings with both Bihari Lal and Seth and knew both characters well. But in the absence of any witnesses to the transaction it looked as though the case would have to be decided against Bihari Lal. A few weeks' time was asked for, and granted, to "bring new evidence." In the meantime a man by the name of Sadhu Ram came to Bihari Lal and told him that he had been a witness to the transaction and that he would testify in court; that he should not worry, he was sure to win the case and get his money back with interest. Bihari did not know this Sadhu Ram, but his very words inspired faith, trust, and courage. When the case was again called Bihari Lal said he had a witness of the transaction. The Seth was skeptical, likewise the judge. Nevertheless the judge had Sadhu Ram's name called three times. No one appeared. The judge feared his friend Bihari Lal had lost his mind, as no one even knew or ever had heard of a Sadhu Ram in that village. All at once a man stood on the witness box. On being asked his name he said it was Sadhu Ram. On being asked why he didn't appear from the courtyard when called and why he slipped in so that no one saw him, he replied never a word, just smiled. The case went on. This Sadhu Ram testified that on such and such a day and such and such a time and in a certain place the money was paid over and agreement made that such interest should be paid. The Seth feared in his heart for it was just as the Sadhu Ram had said. Yet he boldly challenged the man's statement, saying it was all a frameup and false. Then Sadhu Ram in a loud voice said that in a certain box in a certain corner of the Seth's shop there was a small book. In this book would be found this amount and details of the transaction. Now the Seth did fear. How did this man know all this. Not even Bihari Lal knew of this book. The judge in great astonishment listened and gave an order for a constable to accompany Seth to get the book. The book was brought and the amount found written as Sadhu Ram had said. Sentence was passed with the Seth confessing that all was true and that he had borrowed the money, but that he couldn't understand at all how Bihari Lal knew of this witness, for he was sure no one had been present when the transaction was made. Bihari Lal likewise on being questioned said he didn't know that Sadhu Ram had seen the transaction nor did he know the man at all. He was as puzzled as any. Then all turned toward the witness box to inquire further of Sadhu Ram as to these various details. To their surprise the witness box was empty. No one had seen him go. The guards at the door declared that no one had passed that way. Nor had this Sadhu Ram entered the room through either of the doors. The guards were likewise positive that Sadhu Ram had just disappeared into nothing.

The judge now decided that this Sadhu Ram was God who had come to witness for His faithful disciple, Bihari Lal. This Bihari Lal was faithful according to his Hindu religion and offered daily to the idols and fed the Brahmins regularly. The judge was so impressed that he quit the bench and became a noted Sadhu in charge of a large temple in Hardwar.

The lawyer told this story in all sincerity and said that next time I go through Hardwar I should stop and see this Sadhu (the Judge) and hear the story from his own lips. I didn't attempt to answer this incident. Would you? The explanation is what? Were these two incidents dreams that these two men had, or were they just made-up things told to impress the listeners? Or did God reveal Himself to the Hindu teacher and judge in the manner told by the lawyer? I believe the Lord does heal the Hindu sick at times and bless the Hindu, but **not thru his religion.** Further talk with this traveling companion of ours brought forth the fact that he had never read nor heard much of the Christian religion nor of Jesus. He promised that he would faithfully read the Bible I was to send him and to ponder especially on the parts that would be marked by me.

This man truly had something to say as to why he believed as he did—one of the few that has ever given any tangible attempt at proof for his belief. He also wanted to know how we knew God was the Author of the Bible. This occupied some time in giving these proofs. We stressed the changed life in the disciples of Christ as the strongest proof. The thing that impressed him most, however, seemed to be the statement that Christ's life, coming, work, death, etc., happened just as it was all foretold many years before. He will read his Bible, I feel sure. May he be a light for Jesus as he now is a power for Hinduism. He has a powerful personality. This is now backed by a belief in his religion that it is God-given and God-directed. May he see his mistake and be as was Paul—halted and converted. Pray for him.

Jamgaon P. O. Via Drug C. P. India.

There is no possible compromise, for compromise with sin is itself the most insidious form of sin. No man can pass thru a crisis and after it be precisely what he was before. He has met God face to face, and he must be either the better or the worse for that. Either, like Jacob at Peniel, he can say, "My life is preserved;" or, like Saul after he has thrown off his allegiance to his God, he has to exclaim: "Jehovah has departed from me, and is become mine enemy."—William M. Taylor.

FROM OUR EXCHANGES

Atheism—Required or Voluntary

Atheism means both denying God and doing without God. God does not force Himself upon anyone as Savior and Redeemer, but the time is coming when those who reject Him as Savior will be forced to face Him as Judge: Those who deny God are described in the Word as "having no hope, and without God." Atheism may be either required or voluntary. A Christian man who is an able lawyer and a lifelong Bible student wrote a letter recently to his nephew, a senior at one of our leading American universities. The young fellow was perplexed by the outstanding Modernistic teachings he faced in the college classrooms. In his letter of sound and discerning counsel the uncle wrote: "The infidel Jews of Russia are, by law, teaching the same rebellion against God that our professors in our so-called Christian colleges in this so-called Christian land are teaching voluntarily. Bolshevism and Modernism are twin sisters from hell. Turn your face against both, for they mean death and ruin." While it is true that there are all degrees of Modernism, and even real Christians are often deceived and misled into accepting some of its positions, it is also true that Modernism in its final fruitage and logical conclusions denies God; and this is atheism. The prophetic Scriptures warn us that "there shall be false teachers among you . . . even denying the Lord that bought them and bring upon themselves a swift destruction" (II Pet. 2:1), and we are exhorted to "contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares . . . ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4). It is an interesting and significant fact that the so-called liberal or Modernistic teachers in our colleges and seminaries are also, in many instances, noticeably favorable to Bolshevism and Sovietism, not hesitating to commend to serious study the "courageous experiment" being worked out in Russia. There is only one way of safety, whether for individuals or for nations, and that is the way of unquestioning faith in, and humble obedience to, God and His Son as Savior and Lord.—S. S. Times.

The Bible Scores Again

Archbishop Ussher of the seventeenth century, is the authority for the chronology in the margin of the King James Version, and he recorded 1451 B. C. as the date for the capture and destruction of Jericho by Joshua. Of course "modern scholarship" has discredited this like many another orthodox conclusion, and placed the date much later.

But now what has happened? Archaeologists delving into the soil of Jericho have unearthed relics which show that Ussher's date was not merely "a happy hit," as one secular editor expressed it, but the result of careful calculation based on Bible data.

Excavators have gotten below the overlay of the city built on top of ancient Jericho and have found the story of its destruction confirmed. Moreover, household vessels, cosmetic containers of the women, and gems carved as beetles to serve the men as signets, all go to readjust the perspective of history and to witness that nothing of later origin than 1400 B. C. has been found.

Thus is Ussher vindicated, and the Bible also.

"Oh, yes," says the critic, "but good as was Ussher's 'guess' for the date of the destruction of Jericho, not so much can be said for his guess of 4004 B. C. as the date of the creation of man! Unless the scientists are all wrong, he was several million years astray in his attempt to place that important event."

Is that so? Well, let us wait and see. Already Sir James H. Jeans, secretary of the Royal Society, says that our universe is "a mere transitory and ephemeral structure compared with what we recently thought. . . . We must conclude that the universe of stars is still quite young, in spite of looking so old" (Nature, Supplement, Oct. 24, 1931, p. 703). Also our own Millikan is on record as saying that, in view of necessitated changes in scientific hypotheses, it becomes the scientist to "walk humbly with his God." —Moody Monthly.

The Miracle of Knowledge

Prophecy is a miracle of knowledge, an effort of superhuman intelligence; it is the foretelling or describing of some future accident or event, beyond the power of human sagacity to discern, and in the absence of any of the ordinary indications of its occurrence. This is the highest kind of evidence that can be given of supernatural converse with the Deity, and of the truth of a revelation from God. The prophecies of the Bible form a regular chain, extending almost from the birth of time to the consummation of all things. Many of them relate to events so distant, so improbable, and so apparently incongruous, that no human foresight could have anticipated them. Some relate to dates, persons, and minute circumstances, that require the most exact accomplishment; and some are being fulfilled at the present time, and before our eyes; so that, however doubtful or suspicious this kind of evidence may once have been, it is daily accumulating, and gathering strength as it accumulates. "Time," says Bishop Newton, "that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets."

Philosophy is what man thinks he knows; prophecy is what God foreknows.—The Wonderful Word.

Atheism and Communism

"There is no good reason," says the Berlin Germania, "why there should not be 25,000,000 atheists in Europe in 1936. The economic class struggle is slowly but definitely undergoing a transformation into a religious class struggle based upon Christ or Antichrist." In 1926 the Russian Alliance of Militant Godless numbered 120,000; in 1928, 500,000; in 1929, 2,000,000; it now numbers 3,500,000; and by 1933 it aims to number 17,000,000 members. Already 40,000 local groups have been formed.

"Communism," says Mr. William Lipphard, "deliberately intends to make Russia a nation of 160,000,000 atheists. Few Christians adequately comprehend as yet what this objective, if it succeeds, will mean for the spiritual life of the world."

In reply to a question cabled to him by the New York World, whether some good Communists are out of sympathy with the party's regulation that all members must be atheists, Stalin replied: "I do not know of any such 'good Communists'; it is hardly likely that such exist; there is no room for such in the ranks of the Communist Party." Any member who circumcises or baptizes his child is expelled.—Herald of Light.

His Heart was With the Lord

It is evident from the Scripture that we are judged according to the side we are on and where our affection is placed is clearly indicative of our position. If our hearts are not with God we might as well consider ourselves on the enemy's side. In the life of David his heart attitude was the most outstanding thing. It is true he made mistakes and some of them were very displeasing to God, but it is nevertheless true that his heart was always with God and His people. He loved the Lord regardless of the weakness and failure of the flesh and when reproved he never failed to confess his sin and turn from evil.—Evangelical Visitor.

Slime Pits of Sodom

(Gen. 13:11)

The story of Lot and Abraham is a very interesting story and the charac-

ter of both is shown. The story of their separation is interesting, when we see the younger to look on the grassy plains and choose what seems the best for him. He, however, chose with a carnal heart, leaving God out altogether. Lot was one of those weak men. Peter says, "Righteous Lot." Abraham was ready to erect an altar, but Lot was of a business type.

Sodom was a very wicked city and "righteous Lot," in the city had little if any effect on the morals of the city. It is a sad day when the righteous forget God and turn all their efforts toward worldly accumulation.

The city was full of slime-pits, just as all cities are. Places where the man who is idle can spend his time.

Some of the "Slime Pits" of to-day: The "slime pits" of the street, or the open sins that are carried on in defiance of shame and law. The "slime pits," of the printing press. One of the greatest of blessings to the human family is the printed page, but it is also one of the greatest curses. Books and periodicals are published by the thousands that defile the mind and stir up only the baser nature of man.

The "slime pit," of sensuality, the pleasure that kills. "Lust when it has conceived bringeth forth sin; and sin when it is finished bringeth forth death."

The "Slime pits of Society." Sam Jones at one time said, "O, society, society, the miserable wretch." Society has cursed its thousands. It has robbed the church of its power. Unfrocked many preachers. Broken up homes, and sent thousands to an untimely grave. It would be a shame to speak of the sins of which society is guilty.

One of the modern slime pits is the dance hall, where many a fine young person is started on his downward course. Thus we might go on naming one sin after another, in which many are caught.—Gospel Banner.

How Scarce is Money?

After returning from a ball game attended by over 40,000 people, we are in the mood to sympathize with this observation by The Watchman-Examiner: "Money seems plentiful for what people most desire. At a prize fight $500,000 can be taken in as gate receipts. If it is a vulgar sex novel, the circulation will run up to hundreds of thousands. If it is beer, the multitudes long for it and will find money to pay for it. If it is Sunday excursions, the trains are crowded. If it is Sunday baseball, there is a record attendance. When it comes to missions or paying five cents a week for a denominational newspaper—why, **that is entirely another matter.** We are forced to the conclusion that all Church people are poor and that all non-Church people are rich!"

We hope that business has started definitely on the upgrade, and must agree with Andy Brown, the well-known philosopher, that it was quite inconvenient that right in the middle of the "repression", hard times should have come upon us! But even in the midst of all this business paralysis and widespread fear, some Church members had money to spend, and it would be interesting to know how large a percentage spent more for the Master than for motors and movies.—Reformed Church Messenger.

We Can Trust His Wisdom

Is God all-wise? Then the darkest providences have meaning. We set ourselves as God's interpreters, and because we cannot make straight lines out of our crooked lot, we think that God has turned our lives into inextricable confusion. The darkest hours in our lives have some intent, and it is really not needful that we should know all at once what that intent is. Let us keep within our own little sphere and live a day at a time, and breathe a breath at a time, and be content with one position at a time, and the interpretation, providence says, will come when God pleases and as He pleases.

God is all-wise. Then His plan of salvation is complete and final, and we shall waste our strength and show how great is our folly by all attempts to improve the method of redemption and recovery of the world. What is there of God's that we can improve? Find any little plant and improve it. Try it. Surely you can make something more out of a primrose than God has made. Surely you could amend the buttercup and the daisy. Try it. Is there a blade of grass in all the meadows of the earth that we can improve, looking at it as God constructed it? Can you improve anything that God has made? Then why seek to improve the method of salvation which He has set up, according to the revelation of His holy Book, in the person and through the ministry of His Son Jesus Christ? Improve what is laid down in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Improve it, if you can: divine love giving its only begotten Son that whosoever believeth—not payeth, not worketh, not putteth out some external strength, but believeth—should not perish, but have everlasting life. It is a marvel that any heart can hear these words without saying instantly, "These words shall lie at the very root of my life, and I will live upon them, and I will defy death in their strength."—The King's Business.

Faithful Teaching Needed

Too many Christian Workers are laboring under the impression that their efforts are well-nigh useless, and because of the popular trend of man's thoughts and desires sound Gospel preaching is no longer wanted. We need not go far to find proof to the contrary. Those Christian workers—whether they be minister, missionary, or layman—if they have a message born while on their knees, seasoned with love and sanctioned by the Holy Ghost, will always find a response. The world is hungering for life; and if ever it needed a message of hope and love it is to-day. Let every Christian preach the unsearchable riches of Christ by word and deed in daily life. God says, "My word shall not return unto me void."—Zion's Tidings.

The One Remedy for All

There is just one remedy for all these troubles, and that is the one suggested in the above extract—**get back to GOD and His WORD!** With all the emphasis resulting from a long life of watching how men and women react, and with certainty of divine revelation back of this, we urge this return upon every one who has backslidden in any degree from the Word and its God. If everybody in Christian lands would do this, it goes without saying that faith would end depression almost instantly; brotherly, Christly relations would be resumed or would begin, and nothing would so quickly start the new age in finances which we all wish. We may as well all remember that GOD has not taken His hand off from the helm of the universe, and will permit or bring the conditions needed for the greatest good possible to all concerned. Then we must regard the present conditions as at least allowed, if not sent, by Him; and good sense would lead men to take just the above course of action, with all others which it shall show to be necessary. The child who keeps hold of the father's hand is safe! So we must counsel with our Father in heaven, through His Word and Spirit, lovingly following His laws in everything!—Light on Mormonism.

"The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide: neither will He keep His anger forever. He hath not dealt with us after our sins: nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psa. 103:8-14).

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 27, 1932 (Herald of Truth Established 1864) No. 30

EDITORIAL

"Godliness with contentment is great gain."

According to Paul's reasonings, this gain includes the things pertaining to this life, and also things pertaining to the life to come.

It brings to mind the wisdom and importance of Christ's instruction and assurance: "Seek ye FIRST the kingdom of God and his righteousness, and all these (temporal) things shall be added unto you." To be right with God here means true riches, both here and hereafter.

Love and Obedience.—One man emphasizes **love,** and another man emphasizes **obedience.** They imagine that they are riding on opposite ends of the pole, but they are not. Christ blends them very nicely when He says, "If ye love me, keep my commandments. . . . Ye are my friends, if ye do whatsoever I command you." Unless our religion is merely formal, our love for God and His Cause is in exact proportion to our obedience to His Word. The two are inseparable.

Knowledge.—Knowledge is a wonderful thing—when kept upon the altar and of sufficient breadth to cover all phases of life. To get it through the eye, "give attendance to reading;" "look on the fields." To get it through the ear, "Be swift to hear." In other words, we must be open to the truth, awake to our opportunities, and mix our knowledge with "the wisdom that is from above," if our knowledge is to be of service to God and man. Knowledge alone calls for the apostolic warning, "Knowledge puffeth up." Along with it we need the charity that "edifieth."

Winter is at our door. No, we are not expecting any severely cold weather or very much snow right away, but even that, for the northern regions at least, is among the possibilities. During these autumn months we have a splendid opportunity to make summer and winter reach together by taking such care of the fruits of the harvest that they will most effectively relieve the sufferings brought on by the rigors of winter. There are many opportunities suggested by this thought that appeal to the child of God whose life is dedicated to the work of living for the good of others.

Winter, like every other season in the year, serves a good purpose and brings opportunities that are not found in other seasons. Better health, better crops, spending long evenings in Bible study, lending a helping hand in revival efforts, these are a few of the many results and opportunities of the winter season. "As we have therefore opportunity, let us do good."

Consecration.—Of Jesus Christ it was said that "He was consecrated forevermore." In other words, He was consecrated once for all, for time and for eternity. We are commanded to "follow his steps." That part usually called "time" is the part for which we are responsible. If we make the proper use of time, God will take care of eternity. We need to be consecrated to God, "first, last and all the time;" on Sunday forenoon and afternoon and evening; on the Lord's day and week days; in religious, home, business, and social circles; in youth, middle age, and old age; in time and in eternity. As the gauge by which to govern our lives in all of life's activities, we have this advice of the Lord through the beloved apostle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." A man can not be a saint in church and a sinner in business or society. If he is a real saint in his religious activities, he has a saintly bearing in all of his other activities. "Ye can not serve God and Mammon."

Forgotten Events.—Sometimes events of interest and importance drop out of people's minds and are forgotten, especially by people of succeeding generations. Let us cite a few illustrations:

First, let us call attention to an item, "Keeping it Straight," by Geo. R. Brunk, found elsewhere in this issue—a little item, yet tingling with interest.

For a time our historians spoke of aggressive work in the Mennonite Church as dating back about a half century. But later historians discovered the fact that an enterprising Mennonite preacher, Bertolet, published a paper about a century before the Herald of Truth was established in Chicago, that long before Robert Raikes started his Sunday school there were instances on record where Mennonites maintained a school where they taught the three "R's" during the week and the Bible on Sunday, and that our ministers that rode hundreds of miles on horseback to bring the Gospel to scattered members and congregations were quite as enterprising and self-sacrificing as many of our modern missionaries are at the present time.

We are convinced that many events have been forgotten which, if known among the people generally, would stir up the faithful to renewed courage and still greater faithfulness. In a number of our conference districts there are organizations which are doing a good work in unearthing many of these hitherto forgotten events. May the good work go on.

Burden-bearing.—"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

This is one of the sweetest, dearest, most comforting and encouraging assurances to be found anywhere, both inside and outside the Bible. There are times when those who are bearing "the burden and heat of the day" are perplexed with difficulty to an extent

that they do not know which way to turn. Their own shortcomings, as well as the shortcomings of others, loom up before them and crowd upon them in overwhelming floods, so that sometimes they feel like saying as did Cain, "My punishment is greater than I can bear." How comforting and heartening, in times like this, to hear the voice of our Friend, saying, "Lo, I am with you, even unto the end of the world . . . . Cast thy burden upon the Lord, and he shall sustain thee." It is a reminder that the sustaining grace of God is with us; that so long as we are true to Him He "will not suffer you to be tempted above that ye are able;" that "All things work together for good to them that love God;" and that so long as we do our full duty in the service of God and man we have nothing to fear.

Now keep this vision while we go on to another classic on burden-bearing: "Bear ye one another's burdens, **and so fulfill the law of Christ.**" Did you get the full import of the latter part of the verse? As Christ is our Burden-bearer, taking care of us so long as we go to the limit of our strength and opportunities, let us have a similar attitude toward our fellow-soldiers of the cross, and in so doing we are simply fulfilling "the law of Christ." Not only so, but every time we encourage others to a more steadfast, faithful, loyal life we are strengthening the army following under leadership of the great Captain of our salvation and thereby aid in winning and holding other struggling mortals for a life "hid with Christ in God." In the Spirit of our Master, let "the law of Christ" be put into increasing action, not only in mutual burden-bearing but also in all other things where the exercise of Christian duty and opportunity means strength to the Cause of the Lord.

The Present World-wide Financial Depression. — The following, clipped from one of our exchanges, speaks for itself:

WHAT IS BEHIND THE DEPRESSION?

"I have your statement," he wrote, "showing that I owe you $769.80, and I am enclosing a check for $5, for which please send me a receipt.

"I am sorry that I cannot pay you more at present, as I am unable to collect from my customers, as money is so scarce right now.

"My own living expenses are terrible, and with my store and farm, I can hardly get along. I will try to send you another payment of $5 when I sell my hay, which should be in June. I cannot pay you more at that time for my daughter finished college this year and that costs a heap of money.

"I thought I could send you a check when I got my tobacco money, but it took all I could rake and scrape to put in the lights, as my wife did not have electricity to run the separator, the sewing machine and vacuum cleaner. Then, too, we had to build a shed for the Ford so we could put the new Cadillac in the garage, and build a concrete bridge over the brook in our front lot, as well as a new road, so we could get in and out better.

"I can't send you the corn money in the fall, because my son is going to college and although the lads of to-day are very economical about hats and garters, still a coon skin coat costs the old man a lot, and even junk yard cars come rather high by the time they are decorated for college use.

"I might send you the hog money, but the missus and I have planned a trip in the fall, and after working hard all these years, I think she deserves a trip. We can't go before fall for she is having the house re-decorated and re-furnished, taking out all the red plush and putting in overstuffed cane and mahogany. This is a terrible strain on my finances, especially as the new well we needed close to the house and the new up-to-date barn have to be paid for.

"Maybe next year things will look brighter, and I can pay you what I owe you, but right now, things look mighty black for us farmers."

That is the attitude, we suspect, that is largely behind the depression.—Chattanooga News.

This tells only part of the story. Reckless extravagance, supported by extortion to provide means whereby this extravagance could be maintained and at the same time colossal fortunes built up, has been carried on by the rich for generations. During the years of inflation following the World War, this mode of living was extended to many thousands who, but for this opportunity, might have continued living the simple life. We are now reaping what we have sown. Let the Golden Rule be put into force, both rich and poor practice the simple life, and God be given proper recognition in the lives of the people, and our present financial depression will soon be a thing of the past.

PROPHECIES OF CENTURIES FULFILLED IN A DAY

(Selected by Wilda Conrad)

All this was done, that the scriptures of the prophets might be fulfilled.—Matt. 26:56.

The following twenty-five Old Testament prophecies, bearing on the betrayal, trial, death, and burial, of our Lord Jesus Christ, were uttered by many different voices, at different times, during the five centuries from 1000 to 500 B. C., yet they were all literally fulfilled within twenty-four hours, on the day of His crucifixion:

I. **Sold for Thirty Pieces of Silver**

PROPHECY:

I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.—Zech. 11:12.

FULFILLMENT:

One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—Matt. 26:14, 15.

II. **Betrayed by a Friend**

PROPHECY:

It was not an enemy that reproached me; then I could have borne it: . . . but it was thou, a man of my equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.—Psa. 55:12-14.

FULFILLMENT:

Forthwith he [Judas] came to Jesus and said, Hail, master; and kissed him; and Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.—Matt. 26:49, 50.

III. **The Money Cast to the Potter**

PROPHECY:

The Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. —Zech. 11:13.

FULFILLMENT:

He [Judas] cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . and they took counsel, and bought with them, the potter's field.—Matt. 27:5-7.

IV. **The Disciples Forsook Him**

PROPHECY:

Smite the shepherd and the sheep shall be scattered.—Zech. 13:7.

FULFILLMENT:

All the disciples forsook him and fled.—Matt. 26:56.

V. **Accused by False Witnesses**

PROPHECY:

False witnesses did rise up; they laid to my charge, things that I knew not.—Psa. 35:11.

FULFILLMENT:

The chief priests, and elders, and all the counsel, sought false witness against Jesus, to put him to death; . . . At the last came two false witnesses.—Matt. 26:59, 60.

VI. **Smitten and Spat Upon**

PROPHECY:

I gave my back to the smiters, and

my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.—Isa. 50:6.
FULFILLMENT:
Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands.—Matt. 26:67.

VII. **Dumb Before His Accusers**
PROPHECY:
He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he openeth not his mouth. —Isa. 53:7.
FULFILLMENT:
When he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not, how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.—Matt. 27:12-14.

VIII. **Wounded and Bruised**
PROPHECY:
He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.
FULFILLMENT:
When he had scourged Jesus, he delivered him to be crucified. And when they had platted a crown of thorns, they put it upon his head.—Matt. 27: 26, 29.

IX. **Fell Under the Cross**
PROPHECY:
My knees are weak through fasting: and my flesh faileth of fatness.—Psa. 109:24.
FULFILLMENT:
He bearing His cross went forth . . . .—Jno. 19:17.
They laid hold upon one Simon . . . . And on him they laid the cross, that he might bear it after Jesus.—Luke 23:26.

X. **Hands and Feet Pierced**
PROPHECY:
Dogs have compassed me: the assembly of the wicked have enclosed me: They pierced my hands and my feet.—Psa. 22:16.
FULFILLMENT:
When they had come to the place which is called Calvary, there they crucified him.—Luke 23:33.

XI. **Crucified with Thieves**
PROPHECY:
He was numbered with the transgressors.—Isa. 53:12.
FULFILLMENT:
With him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled which saith, He was numbered with the transgressors.—Mark 15: 27, 28.

XII. **Prayed for His Persecutors**
PROPHECY:
He made intercession for the transgressors.—Isa. 53:12.
FULFILLMENT:
Then said Jesus, Father forgive them; for they know not what they do.—Luke 23:34.

XIII. **People Shook Their Heads**
PROPHECY:
I became also a reproach unto them; when they looked upon me, they shook their heads.—Psa. 109:25.
FULFILLMENT:
They that passed by reviled him, wagging their heads.—Matt. 27:39.

XIV. **People Ridiculed Him**
PROPHECY:
They say, he trusted in the Lord, that he would deliver him: Let him deliver him seeing he delighted in him. —Psa. 22:8.
FULFILLMENT:
Likewise also the chief priests mocking him, with the scribes and elders said, . . . He trusted in God: let him deliver him now, if he will have him.—Matt. 27:41, 43.

XV. **People Astonished**
PROPHECY:
They look and stare upon me.—Psa. 22:17.
FULFILLMENT:
The people stood beholding.—Luke 23:35.

XVI. **Garments Parted and Lots Cast**
PROPHECY:
They part my garments among them; and cast lots upon my vesture. —Psa. 22:18.
FULFILLMENT:
Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.—John 19:23, 24.

XVII. **His Forsaken Cry**
PROPHECY:
My God, My God, why hast thou forsaken me?—Psa. 22:1.
FULFILLMENT:
Jesus cried with a loud voice saying, . . . My God, my God, why hast thou forsaken me?—Matt. 27:46.

XVIII. **Gall and Vinegar Given Him**
PROPHECY:
They gave me also gall for my meat; and in my thirst, they gave me vinegar to drink.—Psa. 69:21.
FULFILLMENT:
After this Jesus . . . saith, I thirst. Now there set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.—Jno. 19:28, 29.

XIX. **Committed Himself to God**
PROPHECY:
Into thine hand I commit my spirit. —Psa. 31:5.
FULFILLMENT:
When Jesus had cried with a loud voice he said, Father into thy hands I commend my spirit.—Luke 23:46.

XX. **Friends Stood Afar Off**
PROPHECY:
My lovers, and my friends, stand aloof from my sore: and my kinsmen stand afar off.—Psa. 38:11.
FULFILLMENT:
All his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. —Luke 23:49.

XXI. **Bones not Broken**
PROPHECY:
He keepeth all his bones: not one of them is broken.—Psa. 34:20.
FULFILLMENT:
When they came to Jesus, and saw that he was dead already, they brake not his legs. These things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.— Jno. 19:33, 36.

XXII. **Heart Broken**
PROPHECY:
My heart is like wax: it is melted in the midst of my bowels.—Psa. 22:14.
FULFILLMENT:
One of the soldiers with a spear, pierced His side, and forthwith, came there out blood and water.—Jno. 19: 34.

XXIII. **His Side Pierced**
PROPHECY:
They shall look upon me, whom they have pierced.—Zech. 12:10.
FULFILLMENT:
One of the soldiers with a spear, pierced His side . . . .—Jno. 19:34.

XXIV. **Darkness Over the Land**
PROPHECY:
It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.— Amos 8:9.
FULFILLMENT:
From the sixth hour there was darkness over all the land unto the ninth hour.—Matt. 27:45.

XXV. **Buried in a Rich Man's Tomb**
PROPHECY:
He made his grave with the wicked, and with the rich in his death.—Isa. 53:9.
FULFILLMENT:
When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple, he went to Pilate and begged the body of Jesus . . . . When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.—Matt. 27:57-60.

Concluding Remarks

Such an array of prophecies, extend-

(Continued on page 646)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.

Dear Readers, Greeting:—Since our last letter we have been privileged to spend three weeks in Ohio, visiting with relatives and friends. The trip was enjoyed, and we thank God for His care. We appreciate the interest and support by any among the several churches with whom time and circumstance permitted us to fellowship.

Sister Lela Mann, of Elkhart, Ind., has been secured to assist with the work here. May the Lord make her a blessing in His cause at this place.

Sister Anna Smucker, who has been with us for some months, is finding work in the city. We pray the Lord to continue to make her a blessing in her Christian life.

Nov. 13 we are expecting to have baptismal service, and also communion service. Our bishop, Bro. D. D. Troyer of Goshen, Ind., will be here on the Friday previous and will have preparatory service.

Nov. 29 Bro. Oscar Burkholder of Breslau, Ont., will come into our midst for revival meetings. May God bless these services to our every good.

The approach of winter brings us face to face with more urgent needs for men, women, and children. Any one wishing to contribute to the cause here may feel assured any usable gift will be appreciated. Bedding, clothing, shoes, stockings, etc., will be acceptable; also household necessities, as forks, knives, spoons, dishes, and even chairs, beds, stoves, and such like could be used to an advantage for some do not have what they actually need. If some one has some of these articles which are not needed and are not ready for the scrap pile we invite you to either send them direct or to correspond with the writer concerning them. Thanks.

From our visits in the country we find many people are not able to appreciate the actual condition in the cities. In the country almost all the people have what they need to eat; while in the cities many people have been and are still selling their furniture and the like in order to secure food for the children. If you can't help with these urgent needs, we ask you to breathe a prayer to God in behalf of these unfortunate ones.

Also we have places where we could wisely place some Bibles. When homes do not have a Bible and can't buy one, and at the same time have become interested and would like to have one, we feel it a splendid opportunity to be able to place a Bible there. If some one can provide a few usable Bibles it will be appreciated.

Again, an urgent need is your prayers for those who are coming to the Lord for salvation. Temptations are so constantly and intimately present. Also pray for the older Christians, that they might be a definite help to others, and may God bless you.

Yours for the cause of Christ,
Oct. 19, 1932. Frank B. Raber.

Peoria, Ill.

(1103 Ann St.)

Dear Readers of the Herald:—We have great reasons to be thankful to our kind heavenly Father for the many blessings we are enjoying from day to day.

Our evangelistic meetings began Oct. 2 with Bro. Long in charge until Oct. 4, then Bro. I. W. Royer was with us for ten days. Bro. Long continued the meetings until Sunday evening, Oct. 16. The Word was preached with power and the lost were made to realize their condition and accept Christ as their Savior. Some of the results are six adult responses, three men and three women; also five individuals living in and near the city have decided during this campaign to get their church letters and bring them here and make this their church home. May we remember them in prayer, that they will be willing to forsake all and follow Him.

Every afternoon during our last week of meetings we had cottage prayer meetings. Some of these were held in our members' homes, some in non-members, and some where there are shut-ins. These were well attended. Some of the remarks made were, "We have received many blessings from these meetings;" "It has brought us closer to the Lord," etc.

On Sunday, Oct. 9, we held our Sunday school quarterly meeting. Our Sunday school attendance was 153. In the afternoon our house was filled to its capacity. Some of the subjects discussed were, "Responsibility of the pupil, of the teacher, and the Ideal Sunday School." In the evening, "Worthy use of our leisure time," and, "Present day challenge to Mennonite young people."

On Friday afternoon, Oct. 14, our women's organization, called the "Sister's All," was held. Sister Esther Smucker gave a very helpful talk to mothers.

On Sunday, Oct. 16, we held our quarterly conference. This is the time our bishop, Bro. C. A. Hartzler, is with us. At that time we had our communion services, at which time one was received by water baptism and three by letter. We are looking forward to receive six more soon. In the afternoon a number went to the home of Bro. and Sister Zean, where communion services were held. Bro. Zean is confined to his bed most of the time.

In our Home Department we have three shut-ins. We visit them each week, read the Word, and have prayer with them. They always look forward with pleasure to that time.

We wish to thank individuals and congregations for their contributions in food and clothing in the past month. It is much appreciated. Just a little relief we are able to give is of great help to many families.

Conditions in the city are not improving. Some of our members have been scattered on account of the depression. Some have moved to the country where they could have a garden and truck patch. Others have moved to other parts of the city where they can get cheaper rent. This makes more work and driving to help these people in their spiritual lives.

We ask an interest in your prayers.
Oct. 19, 1932. Elizabeth Schrock.

INDIAN LETTER

(Ghatula Station)

Dear Fellow-laborers in Christ:—The evangelists and Bible women from the four out-stations and those at Ghatula (twelve in all) are here for a two-weeks study. The two deacons, Mukut and Shiverasing, and Bro. Vogt are instructors.

From Oct. 5 to 13 are to be special meetings in Dhamtari for these workers from all of our mission stations, and the three days following are to be given for the benefit of all other Christian workers including teachers, nurses, and compounders. These spiritual feasts mean much, especially to those working alone, isolated from the inspiration and help that comes from fellowship together with others of like faith.

The Industrial School girls have had almost two weeks vacation from the regular afternoon school work to catch up with their weeding rice.

Sept. 1, Bro. Lapp came for a day's visit to deal with one brother who had fallen away. He preached for us in an afternoon service which was an encouragement to us all.

Three girls were taken into church fellowship here by water baptism on Sept. 11. Two of these were Industrial School girls, which now completes their number (fifty-six) of being one-hundred per cent Christian. The other girl was a daughter of our evangelist, Narayan, who works alone at Kaspur, seven miles southwest.

We are looking forward to spiritual blessings from our communion services here to-morrow. Pray with us, that we may allow Him to perfect His will in us and those about us.

Sept. 17, 1932. Esther Vogt.

SPECIAL MEETINGS

Hopewell, Oreg.

Report of S. S. Review Meeting held at Hopewell Mennonite Church on the afternoon of Oct. 2, 1932.

Organization.—Mods., Marcus Lind, Melvin Wolfer; Secys., Naomi Yoder, Cora Bond; Chor., Norma King.

Program and Speakers.—Devotion, W. L. White; Children's Program—Song by primary dep't., "Jesus Loves Me;" Titles, Golden Texts, and Memory Verses were repeated by the children; Song, primary dep't., "Joy, Joy, Joy;" Ten Plagues repeated, Howard King; Golden Texts, Opal Emmert; Song, entire group of children, "Trust and Obey;" 37 children were present. Subjects assigned were each lesson of the quarter. Speakers—N. L. Hershberger, Sam Erb, Floyd Emmert, J. B. Mishler, Dorothy Bond, Allen Good, George Hostetler, H. A. Wolfer, Nancy Bond.

Thoughts Gleaned.—The lessons of the quarter were interesting because Moses was a type of Christ. The value and responsibility of parents teaching their children the right way. It will influence them in later life. Each individual like Moses has a call of service, though not all so great. We should be faithful whatever our place. If we as Christians will seek God's ways and His plan in everything, we will be victorious. People of to-day still murmur as did the children of Israel. God sometimes allows us to have what is not best for us if we persistently insist. We must exercise faith lest we become forgetful of God's mercies. The more we acquaint ourselves with God the more we realize our unworthiness. We can meet God anywhere if we are in harmony with His teaching. God wants willing-hearted service, the only kind of service we can enjoy. We should seek to help along in the church not only because the church needs us but more because we need the church. God wants order in the Church to-day as well as He did among the children of Israel. The children of Israel were afraid to possess the land because of the giants. We have giants to-day, but "with God all things are possible."

Secretary.

New Dundee, Ont.

Report of the Wilmot Township Sunday School Conference held at the Blenheim Church, near New Dundee, Ontario, on Thanksgiving Day, Oct. 10, 1932.

Organization.—Mod., Moses H. Shantz; Sec., Elsie Groff; Chors., George Schmidt, Harold Schiedel.

Topics and Speakers.—Devotion, Abram Good; Thanksgiving Sermon (Hosea 2:8, 9; II Cor. 9:11), Jesse B. Martin; Our Heritage of Faith (Psa. 145:4), Moses H. Shantz; Devotion, J. W. Witmer; Children's Meeting, in charge of Luella Shantz; Applying the Gospel Messages (1) To the Primary, Mrs. Orphen Weber; (2) To the Intermediate, Barbara Cressman; (3) To the Adult, Leslie Witmer; The Extent of Our Sunday School Efforts, Oscar Burkholder; Devotion, Simon Martin; Reaching Up, Freeman Gingerich; Reaching Out, Moses Roth; Evangelistic Sermon, Jesse B. Martin.

Thoughts Presented.—Thanksgiving is a duty towards God. Every Christian should be thankful. Jesus Christ had a heart filled with thanks, giving us an example. We should be thankful for our country, and pray God for a harder depression if it is the means of saving a multitude of people. Let us open our hearts to God—give Him His rightful thanksgiving and praise for our material and Spiritual things (not be selfish), but share it with others. Because of the faith and ability of our forefathers we are living in a country of religious freedom. Jesus, the great, ideal Teacher, did not forget the children. It is a blessed privilege as well as a duty to teach them a forgiving spirit, the best lesson help for which is a Christian's consistent life. Thou must be true thyself if thou would'st teach; there is a need in knowing how to apply our methods, that we may not drive but lead them, not continually preach to a class, but draw—first and foremost the scope of the Sunday school is soul winning. Because we don't look up is often a hindrance in our Christian life. There is a great need of launching out. May we consecrate all on the altar, speak the Word, let our light shine, and give of our means, believing, the way to the New Birth, the door of Salvation, Christ the Shepherd of souls. God gave His only begotten Son that you and I might be saved.

Secretary.

Leola, Pa.

Program and Speakers.—Meeting opened by D. M. Wenger; Song Service; Devotion (Psa. 107:21-43), Abram Martin; Address of Welcome, D. M. Wenger; Song; Harvest Sermon (Acts 14:17), Henry Lutz; Song; Learning to Live in a World of Religious Divisions, Elias W. Kulp; Harvest Offering, $62.49; Closing Benediction and Prayer, Frank Martin; Devotion (Psa. 46), John M. Sauder; Teaching Which Gets Results in Christian Living, Melvin Bishop; Song; Limitless Lives, Elias W. Kulp; Song; Closing Prayer and Benediction, Moses Gehman. Song Service; Devotion (Psa. 8), Noah Sauder; Children's Meeting, E. W. Kulp; Youth in the Church, Henry Lutz; Sermon—"Escape for thy life," Elias W. Kulp.

Thoughts Presented.—God does not leave us without witness. The reason for religious division is self will. The old and young must work together. Let us study II Tim. 2:15; I Jno. 2:3. We must put away self if we want to get results in Christian living. Forsake all and follow Jesus. Main thought is putting God's Word into the heart. If we disobey God in our youth how much is missed when we get older in life! "Obey them that have the rule over you." God has a purpose in store for every one of us; yield to it.

Secretary.

Osborn, Ohio

Report of an all-day meeting held at the Medway Congregation, Osborn, Ohio.

Organization.—Mod., Peter H. Ziegler, Archbold, Ohio; Chor., Arthur Brunk, Elida, O.; Secy., Menno Kaufman, Smithville, O.

Opening remarks by moderator—a plea for a 100% spiritual life in this meeting. He also conducted the devotion. This was followed by a song. Then followed an interesting and profitable discussion of the S. S. Lesson led by Eli Cramer of Plain City, O.; Jesus the Pattern Worker, Louis Amstutz, Apple Creek, Ohio.

If we would work with Jesus as our pattern, we must be praying workers, pay honest debts or dues, cleanse our own temple, be about our Father's business, be Spirit-filled workers, be humble workers, remember the children, be concerned for lost souls, and follow the pattern worker.

Sermon by Edward B. Frey, Wauseon, O. Text, Acts 2:42. Prayer by E. F. Hartzler, Marshallville, O.

Devotion by Roy Detweiler, West Liberty, Ohio. Children's meeting, led by E. F. Hartzler. Prayer by David C. Augsburger, Elida, Ohio.

The Heavenly Vision, by Simon King, West Liberty, Ohio. The Results of the Resurrection of Jesus Christ, by Louis Amstutz. Some of the main thoughts presented: It resulted in a living hope, emblem of new birth, exaltation of Jesus Christ, certainty of a resurrection, fact being made known, establishing of the Lord's Day, the assurance that Christ's atonement for our sins has been accepted by God the Father.

Open Discussion, David C. Augsburger, Elida, O. Visiting ministers who also took part, W. O. Stockman, S. Lambert of New Carlisle, O., Harry Artz of the community, E. F. Hartzler, and —— Ulery of Springfield, O., who also led in prayer.

Children's meeting, E. F. Hartzler—nearly 20 children taking part.

Devotion, Peter Miller, Plain City, Ohio.

The Christian's Hope, E. F. Hartzler. To meet Him who has done so much for us, is our blessed hope. Our sins will have been blotted out. We can then worship Him in a place unmolested by sin.

Redemption Completed, Edward B. Frey. A source of joy to all who have experienced redemption. Christ died in our stead for our sins. He died for all, while we were yet in our sins.

Remarks by Daniel Augsburger, touching upon the topics discussed during the day, and thanking the brethren for their help.

Closing prayer and benediction by Edward B. Frey.

Secretary.

Cullom, Ill.

Report of the Ninth Joint Sunday School Quarterly Meeting held at Cullom, Ill., Oct. 16, 1932.

Organization.—Mod., J. D. Hartzler; Chor., Homer Springer; Sec., Lewis D. Appel.

Program and Speakers.—Devotion (Psa. 127 and 128); Sunday School—The Home and the Coming Generation; Devotion, J. W. Davis (Psa. 107); Sermon, Ezra Yordy (Deut. 32:11); Devotion, Roy Hartzler (Matt. 7:13-29); What Constitutes an Ideal Sunday School, Milo Zehr; The Sunday School a Factor in Moulding Christian Character (essay), Mary Grove; Open Discussion, What the Sunday School has Meant to Me; In the School of Life, Ezra Yordy (Matt. 11:29); Devotion, Lewis Hartman (Matt. 28:1-20); God's Great Commission to His Church, Aaron Hirstein; My Mission as a Christian (essay), Nannie Bailey; Sermon, Ezra Yordy (evangelistic message—Luke 19:5).

Thoughts Gleaned.—Teach confidence, endurance, faith, and character by a stirring up, by precept and example. God's complete trust, His providing care, help, support, leads and protects us that we may witness the end of a perfect day and enjoy a happy Home forever. The S. S. imparts knowledge, not only by precept but by example. Every Christian a worker. Sunday school a responsible institution. Sunday school and Church connected. Pupil, teacher and superintendent all should point as a center to Christ. Ask much, remember much, and teach much. Christ brings discipleship. Grasp, learn, and memorize. Put message across. To keep the least commandment is the greatest. Christ taught love, forgiveness, unity, meekness, etc. Minister to others. Witness at home and uttermost parts of the earth. The great commission—we as a church are to carry out the message. Let your light shine, not bury your talent. Do what little we can with what little we have. We are ambassadors for Christ, a citizen to help and advance His kingdom. Be examples. Each one has a duty, a responsibility, a part in this world. The evangelical faith—bring the Gospel message from man to man. First curiosity caused salvation and all difficulties fled. The welcome personal call. Good works can not save but may keep us from salvation. Christ's call is imperative—now or never. Christ depends on us.

Bro. D. W. Slagel acted as chorister for the evening service and following the sermon.

We felt it was a very timely and profitable day spent in His service. May God be praised.

Secretary.

"Is it I?" Some one is a traitor at heart and is only waiting the opportunity for the deed. The Master knows him. I do not always know him unless it is really myself. It is well to search my heart to see if the loyalties there are all true to Him.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE STARLESS CROWN

They that turn many to righteousness shall shine as the stars for ever and ever.—Dan. 12:13.

Wearied and worn with earthly cares, I yielded to repose
And soon before my raptured sight a glorious vision rose;
I thought, while slumbering on my couch in midnight's silent gloom,
I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me: a gentle whisper said, "Arise,
O sleeper, follow me;" and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and sure, across our pathway streamed.

Still on we went; my soul was rapt in silent ecstasy;
I wondered what the end would be, what next should meet mine eye.
I know not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silvery moon by night,
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns from every clime were there;
And some that I had loved on earth stood with them around the throne,
"All worthy is the Lamb," they sang, "the glory His alone."

But fairer far than all besides, I saw my Savior's face;
And as I gazed He smiled on me with wondrous love and grace.
Lowly I bowed before His throne, o'erjoyed that I at last
Had gained the object of my hopes; the earth at length was past.

And then in solemn tones He said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine;
But where are all those radiant stars that in thy crown should shine?

"Yonder thou seest a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now.
And such thy bright reward had been if such had been thy deed,
If thou hadst sought some wandering feet in paths of peace to lead.

"Thou wert not called that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break:
And when at last I gazed around in morning's glimmering light,
My spirit felt o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but to Him who died for me."
And graven on my inmost soul I'll wear this truth divine,
"They that turn many to the Lord bright as the stars shall shine."

—Selected.

FINANCIAL GUIDE FOR THE HOME

(The following bit of advice was handed out to its patrons by the First National Bank of Albany, Oregon. It was sent us by a brother, and we took the liberty to publish it. A few points we might have worded differently had we done the writing, but the body of it is good advice.—Editor.)

Work Hard—

Health, Happiness, Success; the great rewards of life, come through work. Be not afraid of it; take pride in it; feel the joy of it.

Spend Wisely—

Money comes hard: spend it slowly. Take time in buying. Get real "mileage" out of your dollars. Above all "spend less than you earn"—and PROSPER.

Keep Out of Debt—

Refuse to borrow or go in debt unless it is to purchase a "productive" machine such as a home, a farm, a business. Even then you should "see a way out."

Have a Savings Plan—

Set aside a definite amount each month. At least 10 per cent. Get the habit. Fortunes are seldom made quickly, they grow. The man who saves is the man who gets ahead.

Pay Cash for Luxuries—

Never use the "partial payment" plan in buying luxuries. Protect your credit; use it only for necessities. Never mortgage the future "for fun."

Don't Speculate—

The wolves of finance are looking for lambs. Only those prepared to lose have any right to speculate. Know the odds in the game. 95 per cent lose!

Develop Sales Resistance—

Refuse to be paralyzed, hypnotized or bulldozed into buying what you don't want. Great schools of salesmanship have trained men to "sell you." Stand your ground. Don't surrender.

Keep Solvent—

Always have at your command some cash resources that are absolutely safe. Keep "liquid." You will thus be able to grasp the "sunny opportunities" that come and the "rainy days" will not force you to sell at a sacrifice. Plan to eliminate financial emergencies.

Trust Your Banker—

He is skilled in financial matters. Confer with him. Counsel with him on investments.

Distrust the Promoter—

$500,000,000 is lost annually in the U. S. through the operation of high-pressure salesmen. View them with suspicion.

Learn to Say No—

This is the finest word in our language. Learn to say it. It takes courage and manhood to say NO. But those who prosper must say it often.

Protect Your Signature—

It is easy to write your name but you can never erase it. You can ruin your future in five seconds. Endorse only those notes you are able and willing to pay. Take plenty of time before you sign your name on the dotted line.

Put Compound Interest to Work for You—

It is the most powerful force in the financial world. Make it your friend. It will be faithful and will serve you day and night. The longer it serves the more rapid it acts. The basis of many of our great fortunes is laid in Compound Interest. Put it to work for you.

FULFILLED PROPHECIES

(Continued from page 643)

ing over so long a period of time, being so completely fulfilled in one person, all within the limits of one day, appeals to every honest mind, as one of the undeniable proofs, that the scripture can be none other than the inspired Word of God, and that Jesus of Nazareth of a truth, was and is Christ, the only true and living God.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name.—Jno. 20:31.

Fisher, Ill.

SUNDAY SCHOOL LESSON

Lesson for Nov. 6, 1932—Psa. 72: 9-17; Eph. 2:13-19

THE CHRISTIAN AND WORLD PEACE

Golden Text.—Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

Introductory.—The first thought that we wish to take note of is that the idea of world peace, in the present dispensation, is an idle dream. The only circumstances under which we might hope for such a very desirable state of affairs would be a world of saved Christians, and this the Bible says will not be this side of the Lord's return. Nevertheless it is a part of the Christian's duty to work for peace, on his own part as well as on the part of others—peace with God, peace with others, peace among others. We owe a duty and responsibility along this line that we never want to shirk or evade.

The Messiah's Supreme Rule (Psa. 72:9-17).—This is the basis for real peace. Where Christ rules, there is peace—as Paul expresses it, "the peace of God which passeth all understanding." The scripture quoted in this paragraph gives the prayer of the psalmist, picturing prophetically the effect which the rule of Christ has upon His own people. In this rule we have a picture of humility, worship, prayer, trust, and prosperity on the part of God's people in subjection to the great King; and goodness, mercy, poured-out blessings, and redemptive grace on the part of the Messiah. "Happy is that people whose God is the Lord." They who turn aside from the grace and goodness of God to find ideal conditions as results of man's intelligence and shrewdness, thereby shut themselves out from the greatest blessings of life. Let the peace of God rule in our hearts, and the light of life will shine out through our lives.

Speaking of peace, we think of Christ when He says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Can anything be more blessed? Peace, like wisdom, must be "from above," if we would have the real heart experience which gives us peace with God and peaceable relations with everybody and everything but sin. Let us pray, and work, for this peace; both for ourselves and for others. As a sidelight on this subject, let us remember the words expressed by the psalmist: "Great peace have they that love thy law."

One in Christ (Eph. 2:13-19).—We turn now to a glimpse of ideal conditions as set forth by one of the New Testament writers. Both word-pictures are substantially the same, for both come from the same Author. Let us notice briefly this blessed state in Christ:

1. We are brought near to God by the shedding of the blood of Christ.
2. "He is our peace," having broken down the "middle wall of partition between us." In other words, among the saints of God there is neither Greek nor Jew, bond nor free, barbarian nor Scythian, intelligent, nor ignorant, white nor black; but all are one in Christ, standing on a common level before Him—on condition that we who were once afar off have been made nigh by the blood of Christ, have repented of and forsaken our sins, received His pardoning grace, our souls washed and made white in the blood of the Lamb.
3. The Old Law having been nailed to the cross (Col. 2:14), we are now under grace; and by this grace we have become reconciled to Him, Jew and Gentile having become one in Christ.
4. Through the grace of God, Christ came to us who were afar off, preached peace unto us, as well as to those who were nigh, and therefore "through him we both have access by one Spirit unto the Father." Blessed be the name of the Lord.
5. Results: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

In other words, "Our citizenship is in heaven." As Christ expressed it, "My kingdom is not of this world." Though on the earth and subject unto the powers that be, we are living in the heavenlies, saved from sin, at peace with God and man, living to the glory of God and the good of fellow men, marching toward "a city that hath foundations, whose builder and maker is God." That is, this is our blessed experience provided we have been "born again," redeemed from iniquity, walking "in newness of life," and have forsaken the world with its sinful lusts and follies. If, however, we are still walking "according to the course of this world," our profession of Christianity is but an idle claim.

How noble our calling; how great our responsibility; how wonderful our opportunities; how enrapturing our hope! May we never cease to praise and worship and glorify our God because of His unmerited favors and blessings upon us unworthy creatures of the dust, and may our feet never stray from the paths of "righteousness and true holiness." "Rejoice in the Lord alway: and again I say, REJOICE."—K.

Bible Meeting Topic

REAL CHRISTIANITY AGAINST FORMALISM.—Matt. 5:20-6:18

Topic for November 6

MOTTO

"It is God which worketh in you both to will and to do of his good pleasure."

OUTLINE STUDY

I. Motives of Formalism.
1. To be seen of men.—Matt. 23:5; 6:3-8, 16, 18.
2. To gain a selfish end.—Isa. 1:11-15; 58:1-7.
3. Follow the custom.—Ezek. 33:30-32.
4. Trusting in a name and forms.—Rom. 2:17-29.

II. Motives of True Religion.
1. Unto the Father who sees in secret.—I Pet. 1:17-23.
2. A service from the heart.—Rom. 10: 9, 10; Phil. 3:3.
3. Trusting in the righteousness of God by faith.—Phil. 3:9.
4. Keeping forms and duties from love.—Gal. 5:6; Eph. 2:8-10.

III. The Expressions of Real Christianity.
1. Worshiping in the spirit.—Jno. 4:23, 24.
2. Singing.—Eph. 5:19, 20.
3. Praying.—I Cor. 14:14.
4. Serving.—Col. 3:17-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Forms without Meaning:
   a. Words and Sounds without Good Intentions.
   b. Songs without Thinking.
   c. Prayers without Praying to God.
2. Real Religion:
   a. Worshiping from Our Hearts.
   b. Doing Good for Jesus' Sake.
   c. A Heart Cleansed by Christ.

For Seniors.
1. Forms Kept without Spirit and Forms Kept in Spirit.
2. What Real Christianity Will Do in Our Churches.
3. The Vanity of Formalism.

SEED THOUGHTS

Sweet Hour of Prayer

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear
To Him whose truth and faithfulness—
Engage thy waiting soul to bless.
And since He bids me seek His face,
Believe His word and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
May I thy consolation share,
'Till from Mount Pisgah's lofty height,
I view my home and take my flight;
This robe of flesh I'll drop and rise
To seize the everlasting prize;
And shout while passing through the air
Farewell, farewell, sweet hour of prayer.

—W. W. Walford.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

Editor .....Daniel Kauffman
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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, OCTOBER 27, 1932

Field Notes

Request for Prayer.—A mother desires the prayers of God's children in behalf of a wayward son who was once a Christian but who has drifted into sin.

Arrangements have been made for a series of meetings at the Mennonite mission in Hutchinson, Kans., with Bro. D. D. Miller of Protection, Kans., in charge.

A brother writes from West Liberty, Ohio, under date of Oct. 17: "Meetings are in progress at the Bethel Church, with excellent attendance, Bro. B. B. King in charge."

Friday evening, Oct. 21, was the time set for the beginning of a series of meetings at Bethel Church near Garden City, Mo., in charge of Bro. Milo Kauffman of Hesston, Kans.

Bro. E. C. Bender and wife of Martinsburg, Pa., spent part of the week-end over Oct. 23, in Scottdale, the guests of Bro. C. B. Shoemaker and family. They were on their way to points farther west.

We are in receipt of a program of the annual Gospel meeting to be held at Bowmansville, Pa., Mennonite Church on Wednesday, Nov. 9. If the program is any indication, it is a meeting which all within reach should attend.

A Correction.—In our last number we announced a song service at the Mennonite Home near Lancaster, Pa., on Sunday afternoon, Oct. 27. We should have said, Oct. 30, as those having access to calendars have probably noticed.

Bro. Chris. Snyder of Aurora, Oreg., chairman of the district Mission Board of the Pacific Coast Conference district, has recently spent some time with congregations, friends and brethren, in several of the states in the Middle West.

A Request for Prayer.—A burdened mother requests the prayers of God's people in behalf of her son and daughter-in-law, who are still unsaved, that God may touch their hearts and bring them to a willingness to repent and seek their Savior.

Bro. John Alger of Broadway, Va., was ordained a deacon on Saturday, Oct. 22. He is to serve the congregations in the lower district, Rockingham Co., Va. May the Lord bless his labors and make him a blessing wherever he is called to serve.

Johnstown Bible School.—We are in receipt of a neat little folder announcing the annual session of the Johnstown Bible School, to be conducted at the Stahl Mennonite Church near Johnstown, Pa., Jan. 2 to Feb. 17, 1933. Fuller notice will be published later.

Bro. Joe C. Driver and wife of Garden City, Mo., returned to their home recently from a two-week visit to central Missouri, where Bro. D. filled appointments in a number of places and conducted communion services at Sagrada and at Mt. Zion Church near Versailles.

The month-end Christian life conference at Frazer, Pa., is scheduled for Saturday evening and Sunday morning and evening, also at Bacton Chapel in the same community on Sunday afternoon, Oct. 29 and 30, with Bro. J. C. Clemens of Lansdale, Pa., as the principal instructor. B.

Bro. O. N. Johns of Canton, Ohio, Secretary of the Mennonite Publication Board, spent a few hours at the Publishing House on Tuesday of last week. He was on his way to the Johnstown, Pa., district, where he began a series of meetings at the Stahl Church that evening.

Arrangements have been made for a Bible and mission meeting at Cross Roads Church near Richfield, Pa., on Friday evening, Saturday, and Sunday, immediately after Thanksgiving, Nov. 25-27. These meetings have been a regular feature of the activities in Juniata Co., for a number of years.

The Lord willing, preparatory services are to be held with the congregation worshiping at the Altoona, Pa., Mennonite mission on Saturday evening, Oct. 29, and communion services in the morning service at the same place the day following. These services will be in charge of Bishop J. N. Durr. N.

"Ideals for Christian Youth," is the name of a new book just published. The book first appeared in the form of a series of articles in the Youth's Christian Companion, by Bro. L. S. Weber, now a missionary in South America, and awakened sufficient interest to merit publication in book form. A fuller notice of this book will be published later.

Mennonite General Conference.—It has been officially decided that the next meeting of the Mennonite General Conference is to be held with the brotherhood in the vicinity of Hesston, Kans., some time during the month of August next year. The exact date of the meeting, together with fuller information, will be published later. See announcement on last page.

Bro. Aaron Meck and wife, accompanied by their son Clarence Meck and wife and daughter Arlene, all of Freeport, Ill., made a brief stay at Scottdale last week, the guests of C. B. Shoemaker and family. They had been on an extended visit among friends and relatives in the eastern part of the state, and started on their homeward journey early Friday morning.

Bro. T. K. Hershey of Pehuajo, Argentina, writes us a letter from which we copy the following interesting news items: "The spring communion is on, which means that I will be away from home nearly all of October and part of November. There will be 12 congregations to serve. Four of them are new congregations. Perhaps there will be another organized before the year is over."

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports overchecked accounts, for fifteen causes, totaling $4157.85. Commenting on a side line to this problem, he says: "The city mission superintendents do not like to overdraw their balance on hand, but coal is needed now and other expenses are necessary." These facts should be kept in mind when we make our next contributions to the mission cause.

Bible Reading.—A program of the twenty-eighth annual Bible reading to be held at the Slate Hill Mennonite Church near Shiremanstown, Pa., is before us. This meeting is to be held during Thanksgiving week, beginning on Wednesday evening and closing on

Friday evening. These meetings at Slate Hill have always awakened a lively interest, and from the interesting program at hand we believe that the coming meeting will at least be up to the average.

The following message was received by Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities: "Hong Kong, China, Oct. 20: arrived here after a pleasant voyage. All doing well."

(Signed) Minnie Kanagy
Ada Hartzler.

We thank the Lord for their safekeeping thus far on their voyage. These missionaries were expected to take ship for Bombay, India, shortly, and by the time this reaches the eye of the reader they will probably be well on the way.

Correspondence

Greensburg, Kans.

Greeting to the Readers of the Gospel Herald:—We are glad to report the presence of Bro. C. F. Derstine of Kitchener, Ont., in our community from Sept. 28 to Oct. 4. The meetings were held in an auditorium and were well attended. We were very sorry that they lasted so short a time. We all were much inspired. Two souls gave their hearts to God. One was received into church fellowship, while a number of others expect to be received in the near future. Many more are still halting between two opinions. Pray for them. Even though the building where we had our meetings was large and quite cold, yet the hearts seemed warm and no one was willing to stay at home.

Our S. S. attendance ranges from 75 to 85. Church services are held in the evenings. Many more attend.

We are looking forward to communion and other services in the near future.

Oct. 12, 1932. Cor.

Wakarusa, Ind.

(Yellow Creek congregation)

Greetings in the Master's Name:—Since the last letter was sent from this place our congregation was vividly reminded that "we've no abiding city here," when our minister, Bro. Allen B. Christophel, was so suddenly taken from us. It has left a vacancy which is keenly felt by all.

We have been privileged to have a number of visiting brethren to preach to us in the recent months. We appreciate their visits and invite them again, and also others who come this way.

On Sunday, Oct. 2, we had our counsel meeting. Our bishop, Bro. J. W. Christophel, preached a very inspiring sermon for us on being at peace with all men. On Oct. 15 we had preparatory services and on the Sunday following we commemorated the suffering and death of our Lord and Savior. Bro. Henry Weldy of the Holdeman congregation preached for us. There were 198 who partook of the sacred emblems. We trust that all realized the sacredness of the occasion and that we may remain faithful to the end.

We are looking forward to evangelistic meetings, with a Bible conference included, over the holidays. Bro. Oscar Hostetler is to be in charge.

Remember us in your prayers.

Oct. 17, 1932. Cor.

Schellsburg, Pa.

Dear Herald Readers:—On Oct. 16 we had our regular S. S. at 10 o'clock. Bro. E. J. Varnes of Ohio was with us all day. In the morning he gave us a very interesting talk on some of the S. S. work being done in his home congregation, which I think was enjoyed by all those present.

Last evening Bro. Hiram Wingard and family were with us. Bro. Wingard held our inquiry meeting.

On Oct. 30 we expect to have communion at this place. In the morning at 11 o'clock we will have preparatory services, and in the afternoon we will have communion.

We are always glad to have visitors stop with us at our services.

Oct. 17, 1932. Ruth N. Grine.

Bremen, Ohio

(Turkey Run congregation)

Greetings in the Name of an All-wise Father:—As we look out over the hills and valleys and behold the beautiful scenery we can see, on every hand, the hand of God working in and through nature. Along with this we are enjoying many other blessings for which we are thankful.

On Sept. 11 a group of brethren and sisters from the Salem congregation near Elida, Ohio, were with us for an all-day meeting, the visitors numbering sixteen in all. The principal speakers were Bros. J. B. Smith, Perry Smith, Samuel Swartz, and Sister Lois Diller. A very interesting and helpful program was rendered throughout the day and evening services under the direction of the moderator, Bro. Norman O. Smith. We thank the Lord for the blessings brought to us by the visitors.

As God continues to pour out His blessings upon His children He does not forget His little flock at Turkey Run and its shepherd, Bro. J. A. Good. Sunday, Oct. 16, brought into our midst Bro. I. W. Royer, accompanied by Bros. J. W. Kropf, A. L. Steiner, C. B. Geiser, and M. D. Moser, all of Orrville, Ohio. The day's activities were interspersed with inspiring messages of song by the male quartette from Orrville. During the day there were a number of live addresses by the brethren, and two sermons by Bro. Royer.

We thank our heavenly Father for these blessings. May He continue to bless His children as He has in the past. The Church at this place asks an interest in the prayers of God's people.

Yours in His cause and service,

Oct. 17, 1932. John D. Allen.

Cullom, Ill.

Dear Herald Readers:—Since our last writing we have had a number of visitors with the congregation here. On Sunday, Sept. 11, Bros. Christ and Leonard Garber of Alpha, Minn., came into our midst and worshiped with us. Bro. Christ Garber brought us stirring messages on both Sunday morning and evening. May God continue to use and bless the brethren.

On Sunday afternoon of Sept. 18 the Adelphian Chorus of Metamora gave a fine program to an appreciative congregation in a two-fold manner. They gave their message in song and their efforts were contributed to a benevolent purpose. May God reward them for their noble efforts.

During the absence of Bro. J. W. Davis, our regular minister, on Oct. 9, the regular appointment here was filled by Bro. D. W. Slagel, Flanagan, Ill., while Bro. Davis filled the pulpit at Freeport, Ill., in the morning and at Sterling, Ill., in the evening. We trust that God may richly crown and bless these brethren in their efforts in laboring in the Master's vineyard.

On Oct. 16 our ninth joint quarterly Sunday school meeting of Flanagan and Cullom convened at this place. Practical subjects of the Christian and Sunday school were discussed. Bro. Ezra Yordy of Eureka was the main speaker of the day. He gave a sermon in the morning from Deut. 32:11. In the afternoon his talk was based on The School of Christ (Matt. 11:29), and in the evening he gave an evangelistic message on Luke 19:5. These messages were inspiring and uplifting. The many truths given from consecrated workers should cause each one to live a more devoted life to their Master. All these meetings should have a tendency to arouse Christians to grow, be encouraged and bring forth fruit to His honor and glory.

We crave an interest in your prayers for the work at this place, that we may all work together for the upbuilding and extension of Christ's Kingdom and we extend a hearty invitation to any one to worship with us.

Yours in the Master's service,

Oct. 17, 1932. Lewis D. Appel.

(Continued on page 652)

Miscellaneous

WHERE IS THE DEPRESSION?

By Herbert Wismer

For the Gospel Herald.

There's no depression in the gifts of God,
For the harvest is great as ever;
But the sinful heart of wilful man
Doth the bonds of grace now sever.

There's no depression in the knowledge of God,
To those who are Godly-minded;
But the sinful heart of wilful man,
To the law of God is blinded.

There's no depression in the mercy of God,
For it is great as the deep;
But the sinful heart of wilful man
Hath put his conscience to sleep.

There's no depression in the love of God,
For God Himself is love;
He gave His Son that man might live,
And be gathered with Him above.

There's no depression far or near,
Upon this earth so fair;
But the sinful heart of wilful man,
Hath put depression there.

And will it e'er be ended
While man doth God defy,
And trample under foot
The Lamb that came to die?

Or will the Church be lifted
To meet Him in the air,
To be welcomed by her Savior
And rewarded over there?

'Tis thus we hope 'twill ended be;
'Tis thus the Lord we pray;
"Even so come quickly,
And take Thy Church away."

Blair, Ont.

ABIDING IN THE VINE ESSENTIAL TO FRUITBEARING

By Katie Brubaker

For the Gospel Herald.

In the teaching of Jesus we find that very often He would use material things to illustrate spiritual truths, because it is hard for people to understand that which they can not see with the natural eye. "The things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

To illustrate the divine union between God and His children, Jesus used the very fitting illustration of the vine and the branches. It is not hard for us to understand that a branch cannot bear fruit if it is cut off from the vine. Just as soon as it is cut off it cannot get its supply of sap, and it commences to wither and die because it has no source of life within itself. We also know that if a man plants a vine he expects fruit from it. He will do everything possible to make it bring forth more and better fruit.

Now let us apply this illustration to ourselves. Jesus is the vine. The Father is the husbandman. His motive is love. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." There is no other way to be a child of God except by being a branch of the Vine. Jesus said, "No man cometh to the Father but by me." To become a part of the vine we must be born again. When we are born again we are grafted into the vine, and receive the sap of that vine, the Holy Spirit. As we receive that sap we become partakers of the nature of the vine, and grow in grace and in the knowledge of our Lord Jesus Christ.

We must first become a part of the vine, then we need to grow. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful."

The husbandman surely must be disappointed with us if our lives are not fruitful. He surely has done His part. He sent the Son to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, to open the prison to them that are bound, to give joy for mourning and beauty for ashes. That we might be called trees of righteousness, the planting of the Lord, that He might be glorified.

The chief aim of God's children should be to glorify Him and to be ambassadors in Christ's stead. To be an ambassador we need to abide in Him and He in us. This union Christ prayed for. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me" (Jno. 17:19-21). There must be life in a vine before we can expect fruit. Tying fruit on a vine will not change the vine nor benefit the fruit.

In raising or buying fruit we are not satisfied with small, imperfect fruit. Neither is our Heavenly Husbandman. "Herein is my Father glorified that ye bear much fruit." To increase the production and beauty of the fruit the branches need protection and support, and they also need pruning. Our Husbandman gives both as we need and are able to bear. The Lord will give strength unto His people. We dare not trust in our own strength and wisdom, therefore we often need pruning. Whom the Lord loveth He chasteneth . . . that we might be partakers of His holiness. Therefore let us not faint when the pruning times come, for we have the promise that "no good thing will the Lord withhold from them that walk uprightly." "No chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterwards it yieldeth the peaceable fruit of righteousness." The pruning often hurts and may look discouraging; but let us remember that redemption, the world's greatest blessing, is the fruit of the world's greatest sorrow. In every time of sharp pruning, when the knife cuts deep and the pain is sore, it is of unspeakable comfort to know that "my Father is the husbandman."

"It is the branch that bears the fruit,
That feels the knife,
To prune it for a larger growth,
A fuller life.

"Rejoice, tho' each desire, each dream,
Each hope of thine
Shall fall and fade; it is the hand
Of Love Divine

"That holds the knife, that cuts and breaks
With tenderest touch,
That thou whose life has borne some fruit
May'st now bear much."

—Annie Johnson Flint.

Therefore let us cling to the vine, and look beyond the pruning; knowing that our Father is making us meet to be partakers of the inheritance of the saints in light. As long as we abide in Him no man is able to pluck us out of His hand.

Though some days may be cloudy, let us ever rejoice in Him, and at evening time it shall be light.

KEEPING IT STRAIGHT

By Geo. R. Brunk

For the Gospel Herald.

In the October 6 issue of the Gospel Herald, P. 578, in an article by J. W. Shank on "The Task Begun," he credits a certain brother of the Goshen section with the first contribution for the South American Mission. This is a mistake. I am very well acquainted with a brother who sent a much larger contribution about fourteen years earlier, before the said movement in Goshen started.

This contribution was sent from McPherson Co., Kans., for the "first South American Mennonite Mission," under the name, "Corban." The receipt of it was acknowledged by Bro. G. L. Bender, General Treasurer of the Mennonite Board of Missions and Charities, as the records of that office for 1893 will show.

Denbigh, Va.

WHERE IS THE LOVE ONE FOR ANOTHER?

If there ever was a time when it was needful for every one to search his own heart it is in the evil days. One of the vital questions in the heart should be, What am I sowing? or, What will the harvest be? Oh, the bitterness, the malice, the envy, the jealousy, the hatred that is being sown by many professing Christians these evil days!

It is heart-rending to think if we are made to ask over and over, Where is the love that once prevailed in the hearts of God's dear children, one for the other? Where is the love that covers a multitude of weaknesses, failures, and sin that once was standing among God's children? Where, yes, where is it? Never was there a time when apparently there was so little love shown one toward the other. One of the outstanding things these days where coldness of love is seen, is one part of the body not seeing the need of the other part. David would not touch the Lord's anointed by word or hand to do him evil, even when that very one was continually seeking his life.

There was once a time when a brother covered another's sins and failures by grace and love, not considering whether he suffered by the evil done. These days the love is lacking that one part of the body does not see the need of another part. Forward Christians do not see the need of those who are more reserved, and vice versa. Those who possess a gift of active faith see not the need of those who possess a gift of passive faith. Those who possess a gift of prophecy see no need of those who are gifted in teaching. Those who push forward the work of God think those who "abide by the stuff" have no gift, and therefore see no need of them. The Apostle Paul in warning against the spirit says, "If the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye I am not of the body; is it therefore not of the body? If the whole body were an eye where were the hearing? If the whole were hearing where were the smelling" (I Cor. 12:15-17)? Again, in the same chapter he says, "But now hath God set the members every one of them in the body as it hath pleased him" (V. 18). How wonderfully God has designed every part of the body and how needful every part is. If the body had no nerves how many ills might befall it. If the blood were missing where would the life be? If the mind were absent how unsafe it would be to be in the presence of mankind. God saw all this and therefore has made a body fitted and compacted together for His glory. Therefore the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you: because those members of the body which seem to be more feeble are necessary.

In the sight of this should we not appreciate every member of the body, no matter how insignificant it may be? You may be a prominent member of the body and I may be a part which is invisible to human eye; another may be a part which is visible but very delicate, yet all are needed, all have their place. Realizing this it is very necessary that we love one another very fervently, and reverence each other as a part of us. We cannot prosper without them nor they without us. Let us as children of one Father sow love, tenderness, mercy, compassion, and grace upon our fellowmen that our harvest may be an hundredfold of that which will please our heavenly Father.

—Sel. by Peter Zehr.

The scope of rural mission work is so immense that it is beyond our grasp. Conditions according to rural surveys are actually startling.

J. S. Hartzler.

AN OPEN LETTER TO OUR SUBSCRIBERS

A word of appreciation is due our many subscribers for the loyal support given to all the publications of the Mennonite Publishing House. We want to extend a welcome to all our new subscribers. We owe an obligation of gratitude for the many who are so faithfully sending in their renewals promptly as they become due. Above all, we appreciate the many words of encouragement sent in your letters by which you are manifesting your good will and interest in the cause espoused by the institution.

An Opportune Time

Experience has proved that there are reasons for the natural course of our actions. During the winter months a larger number of renewals are received than at any other time of the year. This season begins about December 1, at which time our working force is usually very busy taking care of the Holiday business. We therefore wish to suggest that all who can favor us with an earlier attention to this matter would do so at once. This will help us in taking care of the renewals properly and without undue strain on our workers.

Use the Subscription Blanks

For your convenience subscription blanks are being enclosed in all the papers now due or becoming due before the close of the year. Do not wait for a personal statement. By following the instructions on the back of the subscription blank you can determine the status of your subscription. By giving this your prompt attention, there is no danger of mislaying the blanks.

Special Offers

While our rates have always been kept at the lowest point possible and as close to the zone of safety, based on the cost of printing and distribution, we are making some very special offers again at this season of the year. Please consult each periodical for its special inducement for a larger circulation and sphere of usefulness. Your assistance in extending the circulation of these periodicals means much, and in turn there are given certain considerations for this service. The greater service can be rendered in acting at once.

A Word to Delinquents

We are constantly reminded of the fact that it is very easy to pass the renewal date and not be conscious of it. For this reason the reminders are being enclosed in the form of the renewal blanks. Your renewal now will make full restitution for this oversight. A fully paid up subscription list is a worthy asset to the institution and it makes possible a creditable report to the United States postal authorities. For the benefit of those who have not been able to renew in the regular way because of the present financial straits, our recent offer to credit back subscriptions to the Gospel Herald at the rate of 3 years for $5.00 should make its appeal. This special offer will be open for the rest of this year. Your attention to this now will greatly facilitate our work and will be appreciated.

Your Church Institution

The Mennonite Publishing House is dedicated to the cause of publishing and disseminating Christian literature, designed to assist in promoting the highest interests of Home and Church. Our periodicals hold an important place in this program, and the circulation reached and held by each determines their fields of usefulness. No effort is made to sell advertising space and therefore the work is dependent on the subscription price and the extent of circulation. Your continued support will enable the work to be carried on and to this end we ask for your patronage and prayers.

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

TAKE TIME TO BE KIND

We are not kind enough—we are not kind enough in our actions. Commentators tell us that this sentence might be translated: Show yourselves kind. There are many of us who are conscious that we are kind at heart—we have many tender feelings, but we never take the trouble to express them. We are too busy to be considerate; too afraid of showing an inner depth to be tender. No one would ever know from our outward behavior that our heart was sensitive and gentle.

We are not kind as we should be in our judgments. On the other hand, we are oftentimes harsh and sometimes cruel. We condemn without mercy. We say, "That man said thus, and thus I heard him say." But do you know that he was sorry when he said it. He would have given anything if he could have taken it back. He was uncomfortable for a whole day because he had said it. You must not judge him simply by what he said.

That man did thus and thus. So he did, but you did not know how bitterly he repented it, and that on that very night he asked God to forgive him because he had done it. It is not fair to judge a man entirely by his deeds. You must know his attitude to his deeds after they have been done. "I dislike that man very much. He is so crabbed and ill-natured. He is so cynical and sour." But you must take into account the experience through which he has come.

You sometimes see a tree all twisted and gnarled. It has been made such by the winds. It grew in an exposed position, and the winds kept striking it and striking and striking, until it lost its symmetry and beauty and became gnarled and twisted. So it is with men. Some of them are struck again and again by the rude winds of fortune until they lose all of their beauty and become ugly and twisted. One ought to deal gently with them.

"I do not like that man. He is so disagreeable. He is rude. He has no manners at all. I never like to go near him." Do not be so harsh; you must remember that his mother died when he was a baby, and that he had to leave school before he was fourteen. He never had half an opportunity from the day of his birth until now to make anything of himself. Of course he is not so cultivated and polished as you are, because he never had your chance. You ought to deal generously with him.

"I have no patience with that man." You would have patience with him if you were more like God. Think of how patient God has been with you. If He had not been patient you would not have been alive. If you have the love of Christ in your heart you would be more patient. Love suffers long and is kind.

"I have no hope at all for that man. I used to think he would amount to something, but I have given up hope entirely." That is because you are deficient in love. Love believes all things, hopes all things, and endures all things. Love never fails.

—Sel., by a brother.

CORRESPONDENCE

(Continued from page 649)

New Wilmington, Pa.

(Maple Grove congregation)

Dear Herald Readers, Greetings:—On Sabbath day, Oct. 9, we held our counsel meeting. Nearly all were present.

Last Sabbath, Oct. 16, communion service was observed. Almost every member was able to be present at this time.

We are looking forward to a revival meeting to be held in November, the latter part, by Brother Shetler.

"The grace of our Lord Jesus Christ be with you all."

Oct. 18, 1932. Cor.

Vestaburg, Mich.

Dear Herald Readers, Greetings:—On Sept. 11 our bishop, Bro. D. D. Troyer, was with us, at which time we had our communion service. The following Sunday Bro. Peter Ropp of Imlay City preached for us. He was accompanied by his wife and daughter and Bro. Emanuel Rupp and family of Detroit. Bro. Allen Wideman and family of Pigeon were also here at that time. We appreciate and welcome those of like faith to worship with us.

Bro. Silas Weldy of Wakarusa, Ind., is expected to hold meetings at this place, beginning Nov. 3. May God lead and direct the work, is our prayer.

Our aged sister, Grandma Dettwiler (93 years old) had an attack of pneumonia recently but is better again. God has wonderfully preserved her life and mental powers, which is an inspiration to many of us.

Oct. 19, 1932. Cor.

Rockton, Pa.

Dear Herald Readers:—Though our congregation here is small, yet we experience many spiritual blessings. On Oct. 1 we had our preparatory service. Bro. Daniel Kauffman of Scottdale brought us a helpful message. Sunday morning, Oct. 2, we again partook of the communion. Bro. James Saylor of Johnstown also helped in these services. In the afternoon of the same day Bros. Kauffman and Saylor conducted a very encouraging members' meeting. We were encouraged to press onward and upward in the Master's work. Bro. K. expressed the thought that though the look around us be sometimes dark, the look upward is always bright. These messages were all very strengthening to our souls. We are thankful for the keen interest they take in supplying us with a minister every two weeks.

Oct. 16, Bro. J. A. Brilhart of Scottdale brought us the message both morning and evening. Also several others from Scottdale were present with us.

We are glad that since our revival meeting in July, an aged man has been coming quite regularly to our services. Before that he was never seen in a church service, only occasionally, at some funeral service. Pray that he may give his heart to the Lord while yet his life is spared.

Continue to remember us at the throne.

Oct. 19, 1932. E. Pearl Hummel.

Kenmare, N. Dak.

Dear Herald Readers, Greetings in Jesus' Worthy Name:—We are again reminded that the summer is past, as mother earth has put on a blanket of eight or ten inches of snow, and at this writing, a real blizzard is sweeping the country. Many, no doubt, were not prepared for this, as it is earlier than usual, and so it will be when Christ comes; we are all looking for Him, but how many there will be that are not quite ready.

On Saturday, the 15th, our bishop, Bro. E. G. Hochstetler, wife and baby, also Bro. Jerry Yoder, wife and baby, all of Wolford, N. Dak., stopped with us over Sunday on their way to Coalridge, Mont. On Saturday afternoon Bro. Hochstetler preached to an attentive audience in a schoolhouse, about fifteen miles from our church. They have been calling for Mennonite preachers and apparently would be an open field for us if more workers were available. Saturday evening we had our counsel meeting, and on Sunday morning we again had the privilege of commemorating the death and suffering of our Lord. Nearly all members partook of the sacred emblems. One young brother was added to our number by water baptism. Bro. H. also preached an inspiring sermon Sunday evening, and on Monday morning they started for Montana. Sister Esther Huth who has spent part of the summer at Surrey, N. Dak., returned with them to her home at Coalridge. We ask an interest in the prayers of God's children.

Oct. 19, 1932. Stella S. Lehman.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald. Greetings in Jesus' Name:—Sunday evening, Oct. 2, Bro. Amos Stoltzfus

(Continued on last page)

REPORT

Of the Twenty-second Annual Meeting of the Conservative Amish Mennonite Conference held with the Upper Deer Creek Congregation near Wellman, Ia., Aug. 30, 31, 1932

Monday Forenoon

The ministers met in the meeting house at 10 o'clock. After a hymn, Bro. J. D. Yoder read Psa. 121 and 122 and led in prayer.

In the absence of the Secretary, Bro. Edwin Albrecht, Shem Peachey was temporarily installed.

The Moderator appointed the brethren John J. S. Yoder, Joe Lehman, and Amos Swartzendruber as Nominating Committee, with the approval of the ministerial body.

Bro. J. J. Zehr, Assistant Moderator, being absent, Bro. Noah Swartzendruber was elected for that office.

Shem Peachey was then chosen to act as Secretary for this conference session.

Adjournment was made for the noon hour and the afternoon was again spent in session when various appointments were made, reports heard, and problems considered.

The Executive Committee made the necessary arrangements and assignments.

Monday Evening

After song service the opening sermon was given by M. J. Swartzentruber, Ohio. Text, Jer. 16:16.

Another sermon was preached by J. B. Miller, Md., using as a text, Matt. 17:5. "Hear ye him."

Tuesday Morning

John Zook, Pa., opened the meeting by reading I Tim. 2, and leading in prayer.

Address of welcome by Elmer G. Swartzendruber, Iowa.

Conference sermon by Jonas D. Yoder, Pa. Scripture, Psa. 133. Text, Matt. 17:19.

Some of the thoughts presented: Where lies the fault that we have not accomplished more, and that many of our young people drift away?

We should pray with David, Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.

Youth is losing godly fear and respect for parents.

Why can't we pray that our sons and daughters may be saved? May it be because we permit sin in our lives, and because of our divisions?

Is your name written in "The Lamb's Book of Life?" Are you regenerated?

Perhaps we lack the Spirit that we can not accomplish more.—Gal. 6:7.

If we build upon the rock we can not fail.—Matt. 16:16, 18.

We need to be careful that we listen not to the preaching of the Gospel for the other person.

Criticism of the church and its ministers was warned against: "Touch not mine anointed, and do my prophets no harm."—Psa. 105:15.

A great sin in the church is gossiping and tale-bearing, causing much disturbance. "And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers."—Acts 2:42.

Testimony was added by the active bishops present.

After a song the service was closed with benediction.

Organization

Moderator, J. B. Miller, Grantsville, Md.
Ass't. Moderator, Noah Swartzentruber, Flint, Mich.
Secretary-Treasurer, Shem Peachey, Salisbury, Pa.

Nominating Committee

John J. S. Yoder, Joe Lehman, A. C. Swartzendruber.

Resolutions Committee

C. W. Bender, S. T. Eash, Joe Lehman.

Sunday School Program Committee

A. C. Swartzendruber, John J. S. Yoder, Evan J. Miller.

Program

1. **The Value of Faith in an Infallible Bible,** Shem Peachey and John J. S. Yoder.
2. **What Can We Do That Will Influence the Institution of Family Devotion in the Homes of Our Brotherhood?** M. S. Zehr.
3. **What Scriptural Principles Are Indicated by the Words "Amish Mennonite" in Our Denominational Name?** A. C. Swartzendruber and J. B. Miller.
4. **What Is the Proper Attitude of A Penitent Sinner, and How Should He Be Dealt With?** C. W. Bender and M. S. Zehr.

Tuesday Afternoon

After a hymn, Bro. A. C. Swartzendruber read Psa. 23, and led in prayer.

Question one: The value of faith in an infallible Bible.

Answer: Since "Without faith it is impossible to please God," (Heb. 11:6) and "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent," (John 17:3) and "All scripture is given by inspiration of God," (II Tim. 3:16) therefore, we confess our Bible to be the Word of God.

The inspired scripture is infallible (II Pet. 1:19-21), and the value of true and explicit faith in it and its entirety has a value that can not be estimated, nor comprehended by the human mind, (Rom. 11:33-36) and will be only fully revealed in the future world (I Cor. 13:12).

Hymn.

Question two: What can we do that will influence the institution of family devotion in the homes of our brotherhood?

Resolution: Inasmuch as we believe that prayer is the essence of a Christian life (Jas. 1:5; 5:16; I Thess. 5:17), and that Christ Himself placed emphasis on private worship (Matt. 6:5-15; Lu. 11:5-13), we recognize the place of family worship in every Christian home (Gen. 18:19; Matt. 18:19), and we recommend that we emphasize it more and more with and among our brotherhood, especially by the ministry in teaching, preaching, and personal work, as the various opportunities present themselves.

After a hymn the service was closed with benediction.

Tuesday Evening

Devotional by Noah Brenneman. Scripture read, John 15.
Sermon (German), by Manasseh Miller, Ind. Text, I John 1:7.
Sermon (English), by Earl J. Maust, Mich. Text, Jonah 3:2.

Wednesday Forenoon

After a hymn, devotional was conducted by Albert Miller, Iowa. Scripture used, Jude.

Hymn.

Having been previously forgotten, the privilege was now granted for further discussion of question one. The following responded:

J. B. Miller, C. W. Bender, Shem Peachey, M. J. Swartzentruber, J. D. Yoder.

Question three: What scriptural principles are indicated by the words "Amish Mennonite" in our denominational name?

Benediction.

Announcements.

Wednesday Afternoon

Hymn.

Devotional by Noah Swartzentruber. Scripture, Acts 15.

Further discussion of question three was now taken up by Bro. J. B. Miller.

Answer: The words "Amish Mennonite" in our denominational name indicate so much both scripturally and historically that no small volume would be required to contain it. But we wish to go on record that we believe such principles as Non-conformity (Lu. 14:33), Non-resistance (Matt. 5:44), Feet-washing (Jno. 13:1-17), Non-swearing of oaths (Matt. 5:37), Full consecration (Rom. 12:1),

together with the 18 Articles of Faith, both singly and collectively, should be and in truth are indicated thereby.

Question four: What is the proper attitude of a penitent sinner, and how should he be dealt with?

Resolution: Since true and sincere repentance is to die unto sin and all ungodly works, and live no longer according to the lusts of the flesh, (Rom. 6:3-9; Tit. 2:12; Eph. 2:13) containing

1. A realization of sin (Rom. 3:23).
2. A regret for sin (II Cor. 7:10).
3. A confession of sin (Lu. 5:11; 14:33).
4. A forsaking of sin (I John 1:9).
5. Restitution for sin (Lu. 10:8).

In short, implying to "walk in the light as he is in the light" (I Jno. 1:7), the "proper attitude of a penitent sinner" is full and complete surrender, saying, "Men and brethren, what shall we do?"

And the methods with which he should be dealt must be with love and mercy, pointing to Him who only can forgive sins. (Mat. 11:28).

If a trespass is against a brother, and not against God, then the directions given in Matt. 18:15-17 shall be followed. While in estimating the church discipline to be exacted on account of more serious transgressions, we believe the degree of its publicity is to be measured in accordance with the degree of the publicity of the offence committed, and according to the magnitude of the scandal which it has occasioned, as is evidenced in the case of the prodigal son. (Lu. 15:24).

Hymn and closing prayer.

Wednesday Evening

Song service.

Devotional by Noah Miller, N. Y.

Children's services were conducted by Bro. Sam Beachy, Sup't. of Children's Home, Grantsville, Md.

John J. Miller (Uncle John) next spoke to the children about the Jr. Dep't. in the Herold der Wahrheit.

Sermon by Noah Brenneman. Scripture used, Eph. 3:4-19.

Sermon by M. S. Zehr. Text, Matt. 18.

Appointments, Reports, Etc.

1. The printing of 1000 copies of the Confession of Faith pamphlets mentioned in paragraph 12 on page 11 of the 1931 Conference Report was recalled after the information was submitted that Bro. L. A. Miller of Arthur, Ill., had a supply on hand. A recommendation was then submitted, voted upon and passed, requesting the secretary to correspond with Bro. L. A. Miller, to secure, if possible, from him the assurance that he would continue to keep an adequate supply of the Confession of Faith copies on hand, available at all times, for our churches.

2. A letter was read by C. W. Bender, stating that the brotherhood in Mercer Co., Pa. no longer desired bishop oversight.

(Signed) P. V. Yoder
J. J. Miller

Accepted.

3. Moved and adopted that action in paragraph 2, page 10, in 1931 Conference Report be made a permanent practice.

4. Moved and adopted that paragraph 3 on same page be continued as stated.

5. Moved and adopted that C. W. Bender have oversight of the Holmes and Stark Co. churches again for the coming year.

6. Moved and adopted that M. S. Zehr have bishop oversight of the Allen Co., Ind., congregation for the coming year.

7. Moved and adopted that local churches choose their own evangelists in the future, unless changed by official action.

8. Moved and adopted that we recognize the action of the Publication Board in its re-election of A. C. Swartzendruber, as a member of the Board.

9. Two collections were held during Conference session, amounting to approximately $136.00, of which $88.65 was given to the treasurer. Of this amount approximately $18.00 will be used for printing these reports, the balance to be equally divided between the Children's Home, Grantsville, Md., and the Flint Mission. The first amount subtracted, was locally applied.

10. **Organization for 1933 Conference Board:**

Moderator, Samuel T. Eash, Shipshewana, Ind.
Ass't. Moderator, M. J. Swartzentruber, Dundee, Ohio.
Secretary-Treasurer, Nevin Bender, Greenwood, Del.

Mission Board

J. B. Miller, Grantsville, Md. (one year).
Nevin Bender, Greenwood, Del. (two years).
E. G. Swartzendruber, Wellman, Ia. (three years).

Executive Committee

C. W. Bender, Salisbury, Pa.
Samuel T. Eash, Shipshewana, Ind.
E. G. Swartzendruber, Wellman, Ia.

Sunday School Program Committee

Earl J. Maust, Bay Port, Mich.
Gideon Glick, Belleville, Pa.
Shem Peachey, Salisbury, Pa.

Thursday Forenoon

Devotional, Joe Hershberger. Psa. 107 followed by prayer. Hymn.

Sunday School Conference Program

Moderator, Earl Maust, Mich.
Ass't. Moderator, Abe Graber, Ind.

Subjects

1. **The Need of More Spiritual Interest in Sunday School: How Can We Increase it Among Our People?**
Jacob P. Yoder, Belleville, Pa.

2. **Effectual Prayer in the Life of a Sunday School Teacher.**
Noah D. Miller, Alden, N. Y.

3. **The Necessity of Entire Consecration to be Acceptable in God's Service.**
Nick Gascho, Mich.

4. **Should the Sunday School be Recognized More Than the Church?**
Joel Yoder, Kalona, Iowa.

5. **A Teacher's Influence on the Class, and the Influence of the Class on the Teacher.**
Abe Graber, Ind.
Aaron Peachey, Belleville, Pa.

6. **Jesus the Model Teacher.**
Walter Beachy, Iowa.

Thursday Evening

Song service.

C. W. Bender read the first Psalm and led in prayer.

A five minute talk regarding the Herold der Wahrheit was given by Shem Peachey.

A short address concerning the Flint Mission was delivered by Noah Swartzentruber.

Several of the resolutions, not having been ready to read at the close of the discussions, were now read and adopted, but we have for the sake of expediency inserted them in their proper place.

Sermon (German) by Samuel T. Eash.

Sermon (English) by J. D. Yoder. Texts, Lu. 16:25; John 19:27.

List of Conference Members

Bishops

C. A. Yoder, Wellman, Iowa
C. W. Bender, Salisbury, Pa.
M. S. Zehr, Pigeon, Mich.
Elmer G. Swartzendruber, Wellman, Ia.
Samuel T. Eash, Shipshewana, Ind.

Ministers

A. C. Swartzendruber, Wellman, Ia.
John J. S. Yoder, Middlebury, Ind.
Noah Brenneman, Grantsville, Md.
Jonas D. Yoder, Belleville, Pa.
M. J. Swartzentruber, Dundee, Ohio
J. B. Miller, Grantsville, Md.
Noah D. Miller, Alden, N. Y.
Albert S. Miller, Kalona, Iowa
Earl J. Maust, Bay Port, Mich.
Manasses Miller, Goshen, Ind.
Joseph Lehman, Croghan, N. Y.
Shem Peachey, Salisbury, Pa.
John B. Zook, Belleville, Pa.

Deacons

Noah Swartzentruber, 336 East & Williamson Avenues, Flint, Mich.
Noah S. Miller, Kalona, Iowa
Daniel J. Eash, Topeka, Ind.
Menno D. Miller, Grabill, Ind.

Visiting Bishops, Ministers and Deacons

Abner Yoder, Iowa
John Y. Swartzendruber, Iowa
Joseph Hershberger, Iowa
D. D. Kauffman, South English, Iowa
Harvey Yoder, Iowa
Enos Swartzendruber, Iowa
Peter P. Swartzendruber, Iowa
William Guengerich, Colorado
Jonas Otto, Kalona, Iowa
David Miller, Iowa
Edward Diener, Iowa
George Miller, Milford, Nebr.
Joe C. Brenneman, Iowa
Ed. Shetler, Iowa

Secretary.

Married

Schrock—Wenger.—On Oct. 8, 1932, Bro. Harold Schrock of the Olive congregation, and Sister Florence May Wenger of the Yellow Creek congregation, both of near Wakarusa, Ind., were united in marriage at the home of the officiating minister, Bro. Jonas Loucks. May God's blessing accompany them through life's journey.

Erb—Roth.—On Wednesday evening, Oct. 5, 1932, Bro. Omar Erb of Beemer, Nebr., and Sister Mary Ann Roth of Casselton, N. Dak., were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister J. G. Roth of Casselton, N. Dak., Bro. I. S. Mast officiating. May the Lord direct their path through life.

Yoder—Thomas.—On Sunday evening, Oct. 9, 1932, at the home of the officiating minister, Bro. S. G. Shetler, near Johnstown, Pa., Bro. Edward L. Yoder of the Stahl congregation and Sister Ethel Allagra Thomas of the Thomas congregation were united in the holy bonds of matrimony. May the Lord richly bless their journey through life.

Blosser—Swartzendruber.—On Oct. 2, 1932, at the home of the bride's parents, Bro. and Sister Joseph L. Swartzendruber near Wellman, Ia., Bro. Dwight Blosser of South English, Ia., and Sister Ollie Ruth Swartzendruber were united in holy marriage, Bro. P. J. Blosser of South English officiating. May the Lord abundantly bless this union.

Obituary

Hurst.—James Richard, son of Levi and Mary (Witmer) Hurst, died Oct. 9, 1932; aged 3 days. He leaves his parents, 1 sister (Eleanor), and 1 brother (David). One sister preceded him in death in infancy. Short services were held at the home in charge of Bro. I. B. Witmer. Burial at the Midway Cemetery near Columbiana, Ohio.

Mayer.—Peter L. Mayer was born in Wilmot Township, Waterloo Co., Ont., on Jan. 23, 1859; died at Baden, Ont., Sept. 7, 1932; aged 73 y. 7 m. 9 d. He was married Mar. 1, 1885, to Mary Anna Reeve. To this union was born 1 son (Edward), who died 30 years ago. He leaves his deeply bereaved wife and a host of relatives and friends. Funeral services were held at the home by Peter Nafziger; at the Church by the brethren Daniel Jutzi, Oscar Burkholder, and Daniel Schultz. "Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors and their works do follow them."

Crozier.—Fred Crozier was born in Yuton, Ill., July 19, 1875; died at his home in Fisher, Ill., Oct. 6, 1932; aged 57 y. 2 m. 17 d. He came to this community about 16 years ago. He was married to Emma Roth on July 3, 1916. To this union were born 2 daughters—Lucille and June. He leaves his widow and 2 daughters; 2 brothers and 2 sisters—Mrs. Lillian Ennis, Orleans, Nebr.; Mrs. Winnie Hastings, Bloomington, Ill.; W. H. Crozier, Sullivan, Ill.; and Chas. Crozier, Seymour, Ind.; also a host of relatives and friends. He accepted Christ as his Savior and united with the Christian Church in his youth and recently renewed his covenant with the Lord and united with the East Bend Mennonite Church. He expressed peace with the Lord and a desire to see Him. Short services were held at the home and also at the East Bend Mennonite Church, conducted by Bros. J. A. Heiser and Harold Zehr. Text, Jno. 14:2-4. Interment in the East Bend Cemetery.

Grieser.—Clarice Ann Grieser died Oct. 5, 1932; aged 2 y. 4 m. 11 d. Her illness was of short duration beginning on Monday evening, Oct. 3, and the end came at 8:40 Wednesday morning. Clarice Ann is survived by her parents (J. O. Grieser and wife), 2 brothers (Joseph and Allan Jay), 4 sisters (Mattie, Lois, Rose Ellen, and Bessie Mae), her paternal grandmother and step-grandfather (Mr. and Mrs. Chris Eichelberger, Beemer, Nebr.), her maternal grandmother and step-grandfather (Mr. and Mrs. Jacob Erb, O'Neill, Nebr.), and a large number of relatives and friends who mourn her early departure. But we bow in humble submission to Him who doeth all things well for we realize that our loss is her eternal gain. She was of a gentle and pleasant disposition, a little flower which began to unfold on earth to bloom eternally in heaven.

"God needed one more angel child
In His shining band.
And so He stooped to clasp
Our Clarice Ann's hand."

Funeral services were held at the house by J. W. Oswald and at the Plum Creek Church by Dan Birky and P. O. Oswald. Interment in the cemetery at Beemer, Nebr. We extend our heartfelt sympathy to the bereaved ones.

Bachman.—Joseph A., oldest son of Jacob and Jacobena Bachman, was born Sept. 19, 1855; died Oct. 5, 1932; aged 77 y. 16 d. On Feb. 10, 1880, he was united in marriage to Elizabeth Birky who passed away May 21, 1900. To this union were born 1 son and 1 daughter. On Aug. 10, 1902, he was united in marriage to Lena Schertz who is left to mourn his departure; also 1 daughter (Mrs. Peter Neuhauser of Pompeii, Mich.), 1 son (Aaron Bachman of Pomroy, Ia.), 14 grandchildren, 2 brothers, 2 sisters, and a host of relatives and friends. His parents and 2 brothers preceded him in death. Early in life he united with the Mennonite Church and continued a faithful member until death. He was a devoted husband and father. He had been in poor health for some time, although he was up and around until he passed into final sleep at the home in Cazenovia, Ill. Funeral services were held at the Metamora Church, conducted by Simon Litwiller of Delavan, Ill., and Ezra Yordy of Eureka, Ill. Text, Isa. 38:1. Burial in Harmony Cemetery.

"Dear Father, you are not forgotten,
Though on earth you are no more;
Still in memory thou art with us
As you always were before."

The Family.

Miller.—Max E., son of Samuel B. and Lucinda Beachy Miller, was born in Johnson Co., Iowa, Sept. 24, 1884; died at his late home in Cedar Rapids, Iowa, Oct. 3, 1932; aged 48 y. 9 d. He is preceded in death by his parents, 1 sister, and 1 brother. Sept. 7, 1918, he was married to Ada Kennard, who with his 7 sisters and 6 brothers mourn his death. The brothers and sisters living are: Anson, George, and Alma of Iowa City; Mrs. Herbert Beachey and Mrs. Paul Snyder of Kalona; Mrs. Ray Marner of Riverside; Mrs. B. J. Kauffman of Goshen, Ind.; Mrs. Wm. Kitsmiller of Alpena, S. Dak.; Mrs. Alvin Slagel, Wellman; Chris of Albany, Oreg.; Arthur of Portland, Oreg.; Weldon of Roscoe, Calif.; Lloyd of Waterloo, Ia. Max accepted Christ in his youth, uniting with the East Union Mennonite Church, transferring his membership to the First Christian Church at Cedar Rapids, where he lived the last 11 years, taking an active part in the work of Church and Sunday school, as long as his health permitted. About 7 years ago his health began to fail, and later developed into Bright's disease. He was bedfast since last December. He was a patient sufferer, and found much comfort in reading his Bible. Funeral services were held in Cedar Rapids Oct. 6, in charge of his pastor, and in the afternoon at the First Christian Church in Iowa City in charge of D. J. Fisher. Burial in the Oakland Cemetery.

Beiler.—Barbara Beiler, daughter of the late Peter and Anna Mary Showerer Keener, was born in Germany, Jan. 7, 1848; died of the infirmities of age at her home near Intercourse, Pa., Sept. 30, 1932; aged 84 y. 8 m. 23 d. She was in bed about two weeks before her death, and grew gradually weaker until she fell asleep. She was very patient in her last illness, but her desire was to be at home with Jesus. She came to this country with her parents, and family when fourteen years of age. She was united in marriage to Christian J. Beiler Dec. 8, 1874. To this union were born 8 children, 5 of whom preceded her in death. She is survived by her aged companion and these children: George Beiler (a minister, residing on the home farm); Barbara S., wife of Samuel Z. Smoker, of near Millwood; and Maggie S., at home. Fifteen grandchildren and 4 great-grandchildren also survive, with 2 sisters (Katie Keener and Maggie Keener). She was a member of the Weavertown Amish Mennonite Church. Brief funeral services were held at the home by Bro. Norman Beachey, with further services at Weavertown Church, by Bishops John A. Stoltzfus, John S. Mast, and Moses Beachey. Text, Rev. 14:13. Interment in Beiler's Cemetery, near Ronks.

"Mother dear, your wish is granted:
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Detweiler.—Catharine, widow of the late Henry G. Detweiler, fell asleep on Sept. 18, 1932, at the home of her daughter and son-in-law Mr. and Mrs. George L. Hockman, Perkasie, Pa.; aged 70 y. 8 m. 22 d. She is survived by 4 sons and 2 daughters (Mrs. Joseph Frederick, Souderton, Pa.; Elmer, Perkasie, Pa.; Warren, Elizabeth, N. J.; Herbert, Ambridge, Pa.; Ivan, Perkasie, Pa.; and Mrs. George Hockman); also 1 brother (Clayton D. Bergey, Fentress, Va.). She passed away without a struggle, which affords the family much comfort. In the 6 weeks during which she was bedfast she never murmured or complained, suffering no pain until a few hours before death came. She was a faithful member of the Blooming Glen Mennonite Church for nearly 50 years. She was of a kind, loving disposition, concerned about the welfare and comfort of others. Funeral services were held from the home of her daughter on Sept. 22, conducted by Bros. Frank Swartz and Wilson Moyer, with further services at the Blooming Glen Mennonite Church conducted by Bros. Melvin Bishop and Abram Histand. Text, Rev. 21:4. We know mother has gone to rest and our loss is her gain, yet we miss her loving presence very much. She is greatly missed by a host of relatives and friends.

"Dear mother, you are not forgotten,
Tho' on earth you are no more.
Still in memory you are with us
As you always were before."

A daughter.

Sauder.—The large congregation at Weaverland was shocked on Sunday morning, Oct. 9, to hear of the rather sudden departure of Sister Mary C., wife of Deacon Harry E. Sauder, Terre Hill, Pa. She was born July 19, 1875; peacefully fell asleep early on the morning of Oct. 9, 1932; aged 57 y. 2 m. 29 d. She was sick less than one week of pneumonia. She leaves a sorrowing husband, 6 sons (Samuel, Harry, Earl, Erbie, Charles, and Paul), 6 daughters (Lizzie, Annie, Mary, Dora, Mabel, and Edith); 29 grandchildren and a large host of friends. The writer was for a number of years associated with the family in the work of the Church and can truly say that she was one of the most devoted, godly, meek, and humble persons we have ever met. Her devotion to her family, her great interest in the cause of Christ, her interest in her class of girls in Lichty's Sunday school, her many "silent prayers," her beautiful life, her example of modesty and other desirable traits of character, should be kept green in the memory of all, not only of her family but also of all in the congregation in which she has been a "real mother in Israel." We pray that her children and grandchildren and generations following may ever be mindful of the legacy this mother and grandmother left back. Such influences can not be compared to silver and gold. The Church has held her in very high esteem, as did many oth-

ers as proved by the very large number who attended her funeral at Weaverland Oct. 12, services by the home ministers. J. W. W.

Overholt.—Sallie (Leatherman) Overholt died on Oct. 13, 1932; aged 72 y. 2 m. 7 d. She was born near Plumsteadville, Pa. In 1883 she was married to Joseph B. Overholt of Deep Run. After her marriage she lived on the Overholt homestead where they operated the farm, also a mill and applebutter factory. They joined the Deep Run Mennonite Church in their young years. In 1905 Bro. Overholt was called to the office of deacon in the church. He served faithfully until his death in 1927. His wife was always willing and faithful in discharging her duties to the Church and family. About 7 years ago she suffered a stroke which left her almost helpless for some time and impaired her speech. She recovered again so she could attend services in the Church and visit among her children, but she retained her home on the old homestead with her son and family. She had been in her usual health, but on the morning of Oct. 13 she did not get up at her usual time and her lifeless body was found in bed. She had 8 children, 3 died in infancy. She is survived by 1 son (Henry), 4 daughters (Hannah, wife of Samuel Myers; Lizzie, wife of Elmer Landis; Esther, wife of Hiram Kulp; and Sarah), also 7 grandchildren. She was the last one of a number of brothers and sisters. All her children live in the home community and are members of the home church. Services were conducted Oct. 17 at the house by Enos Wismer and Wilson Overholt and at the Deep Run Church by Jacob Clemens, Abram Histand, and Jonas Mininger. Interment in adjoining cemetery.

Stauffer.—Elizabeth B., wife of Martin B. Stauffer and daughter of the late Samuel and Rebecca Oberholtzer, was born in Juniata Co., Pa., June 22, 1872; died in the St. Joseph's hospital, Lancaster, Pa., Oct. 10, 1932; aged 60 y. 3 m. 18 d. Sister Stauffer, with her husband, united with the Pike Mennonite Church almost 40 years ago. About 5 years ago they moved to Manheim, Lancaster Co., and had their membership transferred to the Manheim Mennonite Church where she remained a loyal and consistent member to the end. She was a faithful supporter of all the various activities of the Church, her seat was seldom vacant unless duty called her elsewhere. She became ill Sept. 8, suffering intense pain, and was removed to the hospital Sept. 10 where an operation for gall stones was performed on Sept. 12. She seemed to be getting along very nicely until the 9th day, when she had a sudden relapse. She however rallied again after this and was looking forward to coming home in a few days, when very suddenly the Lord called her home. Sister Stauffer was fully resigned to the Lord's will, always saying that if the Lord had any more work for her she was willing to do it, but if not, she was ready to go. Before going to the hospital she wished to be anointed in the presence of all her children. This request was granted and she gave each many kind admonitions to prepare to meet her. We believe to-day she is enjoying the bliss prepared by Him on whom she had learned to cast all her burdens. Sister Stauffer is survived by her husband, 3 sons and 4 daughters (1 daughter died in infancy), 27 grandchildren; 2 brothers and 3 step-sisters also survive. Funeral services were conducted privately from her late home at Manheim at 9:30 A. M. on the 13th, followed by public services at 10 o'clock at the Manheim Mennonite Church and at 2:00 P. M. at the Pike Mennonite Church near Hinkletown, where burial also was made. The services were conducted by the brethren, Samuel Lehman, Isaac Brubaker, and Henry Lutz, Prov. 4:18 and Rev. 21:4 as their texts.

"And let me choose the path she chose,
And her I soon again may see,
Beyond this world of sin and woes
With Jesus in eternity."

Burkholder.—Joseph C. Burkholder was born Jan. 28, 1862, in Lancaster Co., Pa.; died Oct. 5, 1932, at his home in Harrisburg, Pa.; aged 70 y. 8 m. 17 d. He was the son of the late Abram R. and Elizabeth Charles Burkholder, and the grandson of Bishop Joseph Burkholder, who served for many years as Mennonite Bishop in the Lancaster Conference. He is survived by his widow (who before her marriage was Esther A. Groff), and the following children: Mary E., Esther, Adeline B. Tait, Abram R., Daniel G., and Josephine; also 3 grandchildren. These brothers and sisters survive: Abram R. and Amos C., of California; Mrs. Annie Hess, Run Valley, Pa.; Mrs. Emma Groff and Mrs. Ada Stauffer, Millersville, Pa.; and Mrs. Miriam Dombach, Lyndon, Pa. A brother, C. C. Burkholder of Upland, Calif., bishop in the Brethren in Christ Church, preceded him just one year ago. Our dear brother's life was filled with energy and good will for others. He was unusually active and seemingly in the best of health. He took a walk in the afternoon, as was customary for him to do. After returning he sat on the porch. About five o'clock the newsboy came with the evening papers. He greeted him in his usual manner. At five-thirty his wife called him for supper, but there was no response. So she went out and found him, as she thought, sleeping. But instead, he had peacefully fallen asleep in Jesus with apparently no struggle. Thus we are once again reminded of the uncertainty of life, and the necessity of being ready when the summons of death comes, lest we be found with our lamps untrimmed. He was especially interested in compiling the Burkholder History, and had it only partly completed at the time of his death. He was a faithful and active member of the Reformed Church, having served as an elder and also a member of the Executive Board. Funeral services were held from his late home on Oct. 7, with further services Saturday, Oct. 8 at Groff's Undertaking Parlors, Lancaster, Pa. The text, Job 5:26, was so appropriate both for the season of the year and to the life of our brother.

"Not a moment's note of warning,
Not one struggle gripped his frame;
His was all so calm and peaceful,
As he fell asleep in Him."

His sisters.

HESSTON SPECIAL BIBLE TERM

Hesston College and Bible School is planning for a fairly large class of Special Bible Term students for the six weeks term beginning Jan. 3. Following are a few reasons why you should attend:

1. Expenses have been reduced so that you can afford to attend.
2. Hesston needs you.
3. Six weeks from your ordinary work, spent in observation, meditation, prayer, Bible study, and fellowship will prove a blessing to you.
4. You will become better acquainted with your Bible.
5. You will have the privilege of studying methods of practical Christian work.
6. You will have six weeks of fellowship with Christian students.
7. You will receive inspiration and encouragement for Christian living and Christian service.
8. You may be a blessing to the students and to the school.
9. Special emphasis will be placed on Sunday school teacher training.
10. Instructors who are capable teachers, sound in the Faith, and who understand and are interested in young people.

Many inquiries concerning our special term have been received. Information will be gladly given to anyone interested. Write for a Special Bible Term Bulletin.

Milo Kauffman, President,
Hesston, Kansas.

We are living in a reading age—and because of this it is also a dangerous age.

—Harvey Shank.

MENNONITE GENERAL CONFERENCE

In response to an invitation from the Hesston and Pennsylvania congregations the Executive Committee of General Conference has decided, the Lord willing, that the next meeting is to be held at Hesston, Kansas.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CORRESPONDENCE

(Continued from page 652)

of Gap, Pa., preached a very interesting and helpful sermon.

Saturday, Oct. 8, six young people were given instruction by the home ministers in the afternoon. Saturday evening our bishop, Bro. John S. Mast of Elverson, Pa., received them into the church by water baptism.

Sunday morning we had our communion services. Bro. Geo. Hostetler preached on Types and Shadows, and Bro. Mast had charge of the communion service.

This coming Sunday afternoon we expect to have our young people's quarterly meeting.

Pray for the work at this place.

Oct. 21, 1932. Ruth Hostetler.

Change of address

Subscribers about to change their address are urgently requested to notify us at least two weeks prior to the date when the change is to take effect. A postal card advising us of both the old and new address will be greatly appreciated. This same request applies on any correction of Rural Route or Street address necessary. Please see that your name and address are correct and complete on all our publications.

MENNONITE PUB. HOUSE

The early Christian Church grew rapidly. How could they help but grow when they were following the essentials of growth?—J. L. Stauffer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 3, 1932 (Herald of Truth Established 1864) No. 31

EDITORIAL

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

About half the words in this text are important enough to merit special emphasis, but we will notice only a few of them.

"Seek ye first" is a rule of life that should never be violated. In business life, in associations, in every important decision of life, let us never get away from the rule of making the Kingdom of God and His righteousness our first aim and purpose.

"All these things" suggests a companion thought that comes to us in the form of a comforting assurance. In this assurance we have the sure promise that so long as we make loyalty to God and His Word the first and highest object of our lives He will see to it that we shall never be forsaken. God has never promised us that we will not suffer, nor that we will never feel the pinch of poverty; but we can fully trust Him that in whatever comes, "All work together for good to them that love God."

And this reminds us that many of the things which men ordinarily look upon as calamities or misfortunes are really "blessings in disguise." Financial depressions, sickness, poverty, the loss of friends, and many other things of a similar nature, though not in themselves desirable (or even best if everything were just as it ought to be), are often found to be the very things that were needed to bring out the best that is in our lives. The crucifixion of Jesus is at once the blackest of all crimes and the greatest and most far-reaching blessing that the world has ever known.

Book Catalogue.—Our book catalogue for 1933 is now off the press and will be ready for distribution over the Gospel Herald subscription list within a very short time. Should this fail to reach you within a few days, a word from you will bring you the catalogue. We believe you will be interested in the offers found in the catalogue, and suggest that you send in your orders early, that you will get your books before the shipment is being held up by the pre-Christmas rush. Any further information will be cheerfully furnished by the House.

In one of our exchanges there recently appeared an article on "Ten Commandments for Church Members." Of these we quote one, which not only gives us an idea of the nature of the article, but also furnishes us something to meditate upon:

> 6. Thou shalt not kill thy brother's or sister's influence by the circulation of evil reports; neither shalt thou kill thy pastor's influence by unkindly criticism of him before sinners. Neither shalt thou kill thine own influence by failing to bridle thy tongue. James 1:26.

This recalls a point which we have tried to stress in these columns, namely this: If you want to strengthen your church, do your best to strengthen every member in it; from the minister down to the humblest member. If you want to cripple a church, you can take no more effective way to accomplish that than to magnify the shortcomings of ministers and others in responsible positions in the Church and by this means discredit them in the eyes of the public—thus destroying their influence for good and shaking the confidence of the people in the cause for which they have dedicated their lives.

Tracts.—The other day we had occasion to spend a little while in the shipping room. On one counter we saw a long row of assorted tracts. "What are those tracts there for?" we inquired of the brother in charge of the room. "We are putting a lot of assorted tracts into separate envelopes; we send more out that way than any other way," was the reply.

Tracts are silent messengers that have brought blessings to many lives. While we have not been saying much about this work recently, this department of our work has not been idle. Orders for tracts are being filled constantly, our tract messenger (The Way) is going out to a constantly widening circle of readers, and eternity alone will reveal the results of this work. The work is supervised by a tract committee of whom Bro. J. L. Horst of this office is chairman.

You may help this work (1) by remembering it in your prayers, (2) by contributing to our tract fund so as to make the distribution of tracts possible, (3) by offering suggestions to the several members of our tract committee, and (4) by assisting in tract distribution.

"Outsiders" and Insiders.—In our life time we have had more or less experience in dealing with church difficulties. As these difficulties grow to the controversial stage, it is invariably the case that representatives of all sides of the controversy have much to say about what "outsiders" have to say about this, that, or the other person involved in the unpleasantnesses; and usually these sayings are anything but pleasant. But while we should not forget that it is important that members of the Church of Christ should have "a good report of them that are without," it is more important as to what insiders say or do than what may be the reactions among outsiders. Are we as individual members uniformly kind, not easily excited, no busybodies in other people's affairs, truthful, merciful, loyal to God and the Church, Christ-like in our attitude towards both members and non-members? If each member keeps "number one" straight with this model, the question of what non-members think of us is reduced to a minimum.

We are not saying that when members conduct themselves just as they ought to that without fail they will enjoy the friendship and good will of non-members. Even Christ had His enemies, and His death on the cross is evidence that He did not have the good will of everybody. Paul touches the same fact when he says that "all that will live godly in this world shall suffer persecution." Certain it is that those who faithfully follow in the footsteps of our Savior along the highway of holiness will not be very likely to enjoy the enthusiastic praises of those who walk "according to the course of this world."

But this simply emphasizes the importance of keeping in mind the fact that the main essential, in consideration of maintaining Gospel standards is that members live true to these standards. Whatever may be the life or attitude of non-members, let members see to it that they live true to God, devote themselves diligently to the furtherance of Christ and the Church, give evidence of "the fruit of the Spirit" in their daily lives, let their lights shine according to Matt. 5:16, and leave the matter of what outsiders may say or think as a question of secondary importance.

A QUESTION FOR CONSIDERATION

By John Horsch

For the Gospel Herald.

It is probably generally realized that one of the great enemies of the home and family is the divorce evil, and that this evil is spreading in America at an alarming rate, not only from the religious point of view but of that of the state as well.

Obviously one of the main causes of this evil in American Protestantism is the failure of some of the numerically strong denominations to take a Scriptural stand on this question. American Protestantism, taken by and large, has to a great extent lost its Scriptural testimony against divorce.

The Sunday school lessons for the last three Sundays treated on the home and family. The question is in order, What may be the reason that the International Lessons Committee, in selecting these lessons, have omitted all Scriptures treating on divorce? May the omission be due to the obvious fact that a statement of Christ's teaching on divorce would cause embarrassment in a large portion of the schools using these lessons? If this be the reason, would such an omission be consistent with the profession of loyalty to New Testament standards?

Scottdale, Pa.

PLACE OF RELIGION

According to the sociologist there are certain conditions of human progress which manifest themselves in every line of social relationship. Unfortunately these conditions have too many times been set forth on the basis of mechanistic evolution. Yet, for the most part sociologists agree that religion has to be reckoned with as a prime factor in human affairs. Here again the sociologist will treat religion either as a remnant of the childhood of the race or as a prime necessity for the highest welfare of human society. His opinion of the importance of religion would be based on his own reactions toward religious conflicts and brutalities of the past on the one hand as compared with the quiet, persistent devotion of those classes of society who with their strong religious convictions adhered to their accepted standards of truth and righteousness in spite of persecution, trial, affliction, and distress. It has become very generally acknowledged that such peoples have become the salt of the earth and have formed the real foundation for social and economic stability.—G. J. L.

MARRIAGE

By Stella Hunsberger

For the Gospel Herald.

Webster defines marriage as the act of legally uniting a man and woman in wedlock. I like to think of it as a sacred act of uniting man and woman. I believe that next to conversion the question of marriage is the most important question that comes up in any one's life whether you are converted before or after marriage; although I would say, be converted first, not merely united with the Church.

Marriage is a divine institution handed down from the creation. It was set apart and sanctified, the same as the Sabbath. I believe that God instituted it in order to bring a greater joy to humanity. "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (Prov. 12:4). Our Lord ordered all things for our good. But how many, many, many times He must have been grieved over the shipwrecks of lives (and I dare say souls), through marriage, which was so divinely ordained of God, yet only partaken of naturally.

Why Marriage was Instituted

1. That man should have "an help meet for him." But to-day this is often changed to dependents (sickness an exception). If we study the normal man and the normal woman intellectually, physically, and from all sources, the thing that one lacks the other supplies; and happy the man, happy the woman who recognizes his or her sphere and works within bounds. But how many times the woman is not willing to recognize the husband in his sphere, and on the other hand, "Let the husband render unto the wife due benevolence" (I Cor. 7:3).

2. Propagation of the human race. "Be fruitful and multiply and replenish the earth" (Gen. 1:28). One of the greatest downfalls of the American people is that women are too much taken up in society, in politics, in fashions, afraid of becoming unpopular by bringing children into this world. Men prefer to spend their time and money in pool rooms, club houses, places of sport and amusement rather than to humiliate themselves to be a companion with children. Any man or woman who has no time, no love or patience, and who does not wish to humble himself or herself to the plane of children when circumstances require, has no earthly right, much less godly right, to enter into bonds of marriage—and if they do, I believe they bring sorrow upon themselves.

3. Purity of the human family. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

4. Bringing up children. Finest factors in bringing up children are parental love, sterner qualities of a father combined with more tender qualities of mother. These can come only from a thoughtful and devoted marriage that has been brought about through prayer.

What Constitutes Marriage

1. It is leaving parents and starting a new family. Gen. 2:24; Mark 10:7, 8. "Therefore shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh," no more each living for themselves.

2. It is becoming "one flesh" with one of the opposite sex. Though they must still acknowledge their obligations to parents as sons and daughters, their contract is now closer bound to each other than to parents. They have joined hands, hearts, minds, possessions, and have become one in thought, in interests, in aims; that is, if their marriage is what God meant it to be and what will constitute a happy marriage.

3. It is the fulfillment of the betrothal. The betrothal or engagement is a most sacred contract, but it is not marriage. Many lives have been wrecked because this fact was not understood or respected. Any one that breaks this promise on account of some trifling or selfish reason, or be-

cause you see some one you like better, shows fickle-mindedness. Show yourself worthy of the best by being as good as your word.

Divine Laws Governing Marriage

Now let us look at a few of the divine laws that should govern marriage:

1. The Bible teaches against marriage among near relatives. Lev. 18: 1-18 is the best scripture on this.

2. The Bible forbids intermarriage between believers and unbelievers. Moses says in Deut. 7:4, "For they will turn away thy son from following me that they may serve other gods." It has been proved many times that it is very dangerous to marry a man or woman with the intention of bringing them to Christ, for you are likely to fail. "And have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11). There are exceptions, but to-day Christian people are warned against marriage with unbelievers for they are unscriptural and the results are often disastrous.

3. The Bible forbids marriage with divorced persons having former companions still living. This truth is being crushed harder in our own beloved America than any other country. It is sad when we claim to be a Christian nation, and the Bible is so plain; yet it is only too true that divorce and adultery are two of the greatest combined forces which are ruining our nation. Ask yourselves the question, Can we as a Mennonite people do anything to crush this great evil? or Will we let our rising generation drift into the stream of what the world calls popularity? Let us cry aloud against this evil and spare not. I wish we could have more sermons on the text Mark 10:9—"What therefore God hath joined together let not man put asunder;" on Rom. 7:2, 3—"The woman which hath an husband is bound by the law to her husband so long as he liveth." I wonder how many think of a life position when they enter into marriage. Remember it is God that is doing the joining, man only pronounces the words or ceremony. Matt. 6:33 holds as good in the marriage problem as any other problem: "Seek ye first the kingdom of God, and all these things shall be added unto you."

Paul explains in I Cor. 7:1 and 8:33 that there are times and circumstances under which it is best for one not to marry.

Things to Consider

There are a number of things to consider previous to marriage as well as following the ceremony. First among these is associations. It is good for people to associate, both sexes included, whether the marriage question is considered or not. It is strengthening to character and fitting one for duties of home life. There are many unhappy marriages and many a man or woman has been deceived because their marriage was not developed from associations but merely personal introductions and hasty decisions. If you consider marriage, have you prayed for divine guidance? Have you had confidential relationship with your parents? Are you sure your religious views and your life plans will coöperate? Be sure you are not trifling with affections. Paul says that love is "the bond of perfectness." Be not hasty in your proposal. Be sure you are yourself through the courtship period, which should not end in marriage but continue through life. If you have tested and proved all these factors, then let there be a marriage ceremony with Gospel simplicity. To my mind the house of the Lord would be an excellent place and opportunity for the minister to impress some of the vital problems connected with home life which now follows and which is a subject in itself.

In conclusion, I would say, think not lightly of marriage, consider it "only in the Lord." If you are married make the best of circumstances, adapt yourself to conditions, remembering that you are no more twain but one flesh; and if husband or wife fail or refuse to properly fill their place, by God's grace and help try to supply the lack instead of criticizing and making life a misery for both. Share your joys and sorrows, meet the difficulties and reverses which come into every home, and meet them together.

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returneth
Was not spoken of the soul."

Souderton, Pa.

THE WIDESPREAD NEED FOR REPENTANCE

Repentance is not merely a single act of turning away from sin, but it is taking the attitude of opposition to sin and maintaining that attitude, so that we cease to have anything more to do with it. It is a shaking loose from it, and a turning to God to abide in real obedience to Him. This is the sort of repentance that is needed to-day. There has been sin in our nation, in our churches, in our homes, and in our hearts.

We need repentance that shall disengage us from the things that are displeasing to God and that work harm in our own lives and in the world. We cannot repent for others, but we can be sorry for the wrong things that we see others doing, and we can expostulate with them, and can try to lead them to repent. Especially can we live in such a way as to show that we have no pleasure in sin, but rather in obedience to God.

When Jonah expostulated with the people of Nineveh and told them that they would bring ruin upon themselves and their city if they did not repent, we read that they repented and that the ruin was averted. That was all there was about it. And the same condition and the same warning face our nation to-day. If we do not repent and turn away from sin, we shall meet a terrible fate. There is no doubt about it. We are facing some terrible consequences if we do not turn from sin and leave the ways of sin behind us.

Sabbath-breaking is an awful evil. The Sabbath is God's. We have no right to rob Him of it. In so doing, we rob ourselves of one of our most precious possessions, and deprive ourselves of the opportunity of enriching our souls and living near to God.

The neglect of God's Word, and the under-rating of its value and importance is another crying sin of the day. Along with this is the forsaking of the sanctuary, the neglect of religion in our homes, and of daily prayer in our lives.

As a consequence of the neglect of religion there is much vice and crime in our land. There is much loud and impious infidelity in written and spoken words, and there is much more in the irreligious lives that neglect God and Jesus Christ and the holy service of the sanctuary.

We see all around us many of the terrible results of irreligion, and, if we do not, as a people, turn to God in repentance and prayer, we are sure to see many further consequences. While it is to-day, let us seek in God's own holy ways for a holy life and for His saving favor and preserving grace.—E. P. W.

THE HOLY SPIRIT

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—John 16:8.

There are reasons why we should understand the work of the Holy Spirit of God. We are living in what is known as the dispensation of the Spirit. we are living in a time when the Holy Spirit is especially operating, when He has a special field of service, bounded on the one side by Pentecost, and on the other side by the return of Jesus. His work is three-fold. He is to convince of sin. Of righteousness, because Christ was delivered for our offenses. Of judgment, because the Prince of this world is judged. The victory is won.—J. Wilbur Chapman (condensed).

As a church we are no longer a people of one language. We speak at least 5 languages as well as a number of dialects. We are becoming an international denomination.

I. E. Burkhart.

Preacher's Page

SERMON OUTLINE

THANKSGIVING

By J. D. Mininger

For the Gospel Herald.

TEXTS: And Jesus answering said, Were there not ten cleansed? but where are the nine?—Lu. 17:17.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—I Thess. 5:18.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

When we notice the large space given to thanksgiving and praise in the Bible, we cannot help but be impressed with the importance of honoring our God in this manner.

Our Lord Jesus was gladdened and glorified by one of the ten lepers returning to give thanks, but how saddened and disappointed He was when He asked, "Were there not ten cleansed, but where are the nine?" Shall we not daily take time to count and recount our blessings? And as we do this, our hearts shall become veritable artesian wells of thanksgiving and praise. We want to notice:

I. **Why give thanks?**
1. Because everlasting adoration, reverence, honor, praise, and thanksgiving are due Him. Rev. 4:11; 5:12.
2. Because "this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).
3. We are repeatedly commanded to do so. Psa. 100:4; Eph. 5:4; Col. 3:15, 17.
4. Because a proper appreciation of the Lord and His blessings naturally call for thanksgiving and praise. Lu. 17: 15, 16.
5. Because giving thanks unto the Father is one of the accompaniments of being filled with the Spirit. Eph. 5:18-20.
6. Because thanksgiving is one of the essentials for prevailing prayer. Phil. 4:6.
7. Because thanksgiving is more pleasing to God than costly sacrifices. Psa. 69: 30, 31.
8. The early Christians were abounding in thanksgiving and praise. Acts 2: 46, 47; 27:35.
9. Because the rulers of our nation request this. Rom. 13:1.
10. Because Jesus our example, repeatedly gave thanks. Jno. 6:11; 11:41.

II. **How render acceptable thanks?**
1. Give thanks—unto the Father in the name of our Lord Jesus Christ.
2. Give thanks by remembering the poor. Neh. 8:10.
3. Give thanks with joy. Neh. 8:10.
4. Give thanks definitely. Jno. 11:41.
5. Give thanks remembering that it is the Lord thy God that giveth thee power to get gain. Deut. 8:18.
6. Praise the Lord with all the heart. Psa. 86:12.

III. **When give thanks.**
1. Give thanks in the morning and every night. Psa. 92:1, 2.
2. At midnight. Psa. 119:62.
3. When entering the house of God. Psa. 100:4.
4. Daily shall He be praised. Psa. 72:15.
5. Three times a day. Dan. 6:10.
6. Seven times a day do I praise thee. Psa. 119:164.
7. Give thanks at the remembrance of His holiness. Psa. 30:4; 97:12.
8. Give thanks every time we eat. Acts 27:35.
9. Give thanks when undergoing persecution. Acts 16:25.
10. Give "thanks always" (Eph. 5:20).
11. Forever. Psa. 89:1; I Pet. 4:11.

IV. **Render thanks for what.**
1. For Jesus Christ. II Cor. 9:15.
2. For forgiveness of sins. Psa. 103:1-3.
3. For deliverance from the power of sin. II Cor. 2:14.
4. For new life in Christ Jesus. I Pet. 1: 3.
5. For the privilege of becoming partakers with the saints in light. Col. 1:12.
6. For comfort in tribulation. II Cor. 1: 3, 4.
7. For answered prayer. Jno. 11:41.
8. The power for service. Acts 1:8.
9. For food. I Tim. 4:3.
10. For an open Bible. Psa. 119:62.
11. For national blessings.
12. For denominational blessings and privileges.
13. For being daily loaded with His benefits. Psa. 68:19.
14. "For all things" (Eph. 5:20).
15. For a sure and steadfast hope of immortal glory. I Pet. 1:1-3.

V. **Results of rendering acceptable thanks to God.**
1. It magnifies our blessings.
2. It causes us to forget petty trials.
3. Others will believe.
4. God will be glorified. Lu. 17:15.

"O for a thousand tongues to sing
My great Redeemer's praise
The glories of my God and King,
The Triumphs of His grace!"

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name!"

In Conclusion:

"Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Let everything that hath breath praise the Lord. Praise ye the Lord. Psa. 150:1, 2, 6.

Kansas City, Kans.

LESSONS FROM THE LIFE OF NEHEMIAH

By Daniel Kauffman

For the Gospel Herald.

Bible students are not wholly agreed as to the lineage of Nehemiah. By some he is thought to have belonged to a family of priests, and by others that he was of royal blood. We are inclined to hold to the latter view. It is not probable that the heathen king, Artaxerxes, would choose a Jewish priest as his cup-bearer, or that he would send such an one to his own country as governor. But be that as it may, it is to priests that we want to bring these lessons from his life.

Every minister of the Gospel, every messenger of the Cross, every ambassador for Christ will find it profitable to study the life and labors of Nehemiah and apply to himself the lessons learned from this study.

1. **The lesson of self-sacrifice.**

We see this favored individual comfortably situated in the king's palace, holding an honorable position, as the king's cup-bearer enjoying a life of ease and luxury, such as most people would greatly desire. Along comes one of his own people who tells him a very discouraging story about how things are going in the land of Judah. What does Nehemiah do? Does he reach down in his pocket and pull out a dollar or a dime to make his contribution to his people? No; he gives himself. He takes this matter to the Lord in prayer, the burden becomes heavier, and finally he has an interview with the king which settles his resolution to go back to his own country and his own people. Ease, luxury, honor, emolument — none of these could lure him away from his path of duty. He went at the expense of great sacrifice.

What about ourselves? As we face the issues of life, which are the places or the callings in life that we choose? What are the motives that prompt us in such decisions? Do we ever compare our lot with those with similar prospects in life, and complain at how much harder our lot is than theirs, how much greater our own sacrifices, and how unfair it is that we must bear so much heavier loads? Let us turn away from such comparisons and take a good look at Nehemiah—and if that look does not awaken emotions within us of sufficient heights and depths and breadths, let us take a longer look at Christ. And having taken this look let us remember the words of God as delivered through Peter, that "we should follow his steps."

2. **The lesson of constant vigilance.**

We follow Nehemiah over into the land of Judah. From the start he makes a careful study of the problems before him. While others sleep he takes a few faithful companions and goes out on a tour of inspection of actual conditions. That information gained, he goes back and begins his plans for the rebuilding of the walls. Gradually his plans are unfolded to others in positions of responsibility, until the work is completely organized. He keeps a constant lookout for obstacles that might come up to thwart his plans. He keeps his eye open to the intrigues of the enemy without and the dupes within. Result: whenever and wherever opposition showed its head, within or without, he was ready for it. In the language of another, "Eternal vigilance is the price of liberty"—and also an essential to real success.

From this example the faithful watchman and shepherd of the flock can learn a valuable lesson. "Watch and pray" is not only the language of the Bible; it is the language of commonsense. The shepherd needs to be watchful. There are grievous wolves without; there are also those within who are either the confederates or the dupes of these foes without. With the loyalty and the vigilance of Nehemiah, let us keep an eye open to all these things and give to our people the protection and leadership which only

the vigilant shepherd knows how to furnish. Without vigilance we invite defeat, to say nothing of what that will mean for souls, both in time and in eternity.

3. **The lesson of a burdened heart and a prayerful life.**

What was Nehemiah's first impulse when he heard of the sad plight of his people? He was troubled, burdened, wept, pondered these things in his heart. To whom did he go with these burdens? To the Lord. How were these burdens made known to others? They saw it on his countenance. He had his touch with the Lord, and this touch became evident to his fellow men. This is a part of his entire record. There was never a burden on his heart, never a cause in which he was enlisted, never an end which he wished to attain, but that the matter was taken to the Lord in fervent prayer. This was the prime secret of his success.

It is needless to point this out as a prime essential for success in our work to-day. Intelligence, knowledge, wealth, social powers, physical prowess, executive ability, and many other things along this line are valuable, when kept on the altar of the Lord; but all of these are turned into curses when disconnected with the spirit of consecration. Our stewardship requires that we keep in touch with the Lord, guided by His unerring counsels, endued with His power, dedicated to His service, led by His Spirit.

4. **The lesson of a quiet, courageous life.**

Nehemiah was not demonstrative in his work for the Lord and his people. His strength was not in noise but in actual work accomplished. He was not swayed from his purpose though the opposition was fierce and his enemies were resourceful and doggedly determined. Neither threats nor ridicule nor the fears of his friends moved him in the least, but he went right on till his task was finished. If you want to see an example of sublime courage, look at Nehemiah.

We need Nehemiahs in every community; men who know but one thing, and that is to do the will of the Father and to work for the interests of His Cause; men who can stand in the face of opposition from within and without; men who are not swerved from their path of duty, neither by threats, nor by show of violence, nor by ridicule, nor by the fears of timorous friends, nor by the frowns of a scornful world, nor by feigned flattery, nor by bribes, nor by a fear of losing popularity.

5. **The lesson of freedom from the unequal yoke.**

Sanballat and his friends were soon given to understand that their help was not needed in repairing the breaches in the wall, as Nehemiah and his supporters meant to do this work themselves. This was not that Nehemiah rejected their offer of sympathetic help because they were heathens, for he did accept the help of the friendly heathen king. But he was set uncompromisingly against making confessions to the enemies of his God for the sake of material gain or support or popularity. He even refused to consort with them in one of the cities on the plane of Ono, for he knew that there was nothing to be gained by alliances with the enemies of God.

While it is the will of the Lord that His people may all be one even as the Father and the Son are one, the greatest hindrance to the Cause comes from a pretended union between people whose faiths and standards are not the same. This is especially applicable to a confederation of churches working upon a world-compromising basis. "Be ye not unequally yoked together with unbelievers," when interpreted in the light and the spirit of the Gospel, is very unpopular doctrine in the eyes of most professing Christians, but it is one of the main essentials when it comes to our Christian serving being foursquare with the God whom we serve.

6. **The lesson of scriptural indoctrination.**

Nehemiah, like Paul, could truthfully say, "I have not shunned to declare unto you all the counsel of God." While you could hardly call his book a book of doctrine, yet his testimony and teaching run true to the faith from beginning to end. The spirit of compromise was entirely absent from all that he said and did. He withstood the heresies of Sanballat and his coworkers, rebuked the Jews who were guilty of extortion and usury, straightened out the timorous ones who would have defeated his purposes had he listened to their unwise and sometimes traitorous counsels, read the law to unfaithful Jews who became entangled in mixed marriages, and through Ezra and other teachers taught the people the law of the Lord distinctly. If we want a real good model for our present-day Bible meetings, we can find it in the book of Nehemiah.

This policy of indoctrination should be followed by the Christian churches to-day. In our testimony and life, in our teaching from pulpit and platform and desk and press, we should faithfully indoctrinate our people by leading them into a Bible-reading life, and by example showing them how to put the doctrines of the Bible into practice.

* * *

Shall we stop? Yes, we must; for we are at the end of our space. But we are far from through enumerating the many lessons we learn from the life of Nehemiah. He is a wonderful character, and his book brings to us a wonderful message. The kind reader is invited to continue these meditations, to enumerate other lessons to be learned from this faithful man of God, and then proceed to enrich the lives of others by telling them the wonderful things you have gleaned from this book.

Scottdale, Pa.

SHORTER SERMONS

An agitation has been started by the Church Federation to have shorter sermons and more ritual. They call it worship. More singing and chanting; more standing up and sitting down; more responsive readings; more forms and shorter sermons. They are short enough already, as most of them are really sermonettes of about twenty minutes, and when that limit is reached the people get restless in the modern church and look at their watches.

But not ritualistic exercises, chanting and responsive readings (some suggest reading from poets) can bring to man what he needs as a sinner. It is written: "For after that in the wisdom of God the world knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The apostolic exhortation is "Preach the Word." It is to be preached in season and out of season (II Tim. 4:1-4). And in this passage in Paul's last Epistle, filled with prophecy as to the last days of the present age, the reason is given why modern Christendom demands shorter sermons.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Believing no longer, as it is in modernism, that the Bible is the revelation and the Word of God, rejecting sound doctrine, these nominal believers, who have only the outward form of godliness, do not care to have long sermons. They object to doctrinal statements; they do not like to hear about "being born again;" they openly say "that preaching about the blood is distasteful to us;" all the great doctrines, the foundation truths of true Christianity, are no longer wanted. Then they select their teachers from the products of the modern infidel schools to satisfy their itching, natural ears, for spiritual ears in a spiritual nature they have not. The shorter sermons are nothing but husks; there is nothing in them for the sheep of Christ. They want pasture into which the Shepherd leads

(Continued on page 668)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"BUT WE SEE JESUS"

I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives and then forgets.

I don't look forward; God sees all the future,
The road that short or long, will lead me home;
And He will face with me its every trial,
And bear with me the burden that may come.

I don't look round me: then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I don't look in, for then I am most wretched;
My self has naught on which to stay my trust.
Nothing I see save failures and shortcomings,
And weak endeavors crumbling into dust.

But I look up—into the face of Jesus,
For there my heart can rest, my fears be stilled;
And there is joy, and love and light for darkness,
And perfect peace, and every hope fulfilled. —Sel.

SHUT IN, WHERE?

About five hundred ninety years before the birth of Christ there lived a man that worshiped God and was faithful in his service to the Lord and the people. The time came that he was made to go through the experiences of being shut-in.

I cannot read that he fretted or was angry at the causes of his experiences. He surely was shut-in, the place where he was had very little if any light so we think he could not read or write or even have visitors calling and helping him to keep refreshed and encouraged. The place where he was shut in was in the house where Jonathan lived; seems even he did not care much for the poor man that had to stay there many days.

Some time later he was placed in somewhat better conditions and received a piece of bread for a meal, and I do not read that he grumbled and made himself unhappy but kept right on serving the Lord. And this was not the hardest of his experiences. He was shut in again; this time in a place where there was water some of the time. However, there was no water in now; but think of the place with no light, no bed, no one to talk to but the Lord. The floor of the room was in such bad shape that the man sunk into the mud.

By this time a Negro thought about him and said that he must be helped, or he would die there without any attention. He interested some others, and they together helped the man that was shut in out of the terrible condition that he was compelled to live in. This is a Bible incident.

The question to you is, Who was the man? Read the story for yourself, and while doing so think how this man kept himself bright and cheerful, and kept his faith and hope strong in that dark place that he had to be. —H.

CHRIST GLORIFIED

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." At the birth of Jesus the angels sang and gave honor to God in the presence of the shepherds, saying "Glory to God in the highest, and on earth peace, good will toward men." Sometimes the idea is given of the baby Jesus that a halo was seen about His head. We do not read this in the Scriptures, but along the way we notice evidences from above as the one mentioned, and at His baptism John saw the heavens open and the Spirit descending as a dove and lighting upon Him, accompanied with the voice, "Thou art my beloved Son, in whom I am well pleased." A short time later He said to Nathaniel: "Verily, verily, I say unto you, hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of man."

Another glimpse of His glory was evident at the transfiguration which the three disciples saw. Matthew says, "His face did shine as the sun, and his raiment was white as the light." Mark says that His raiment became shining, "exceeding white as snow, so as no fuller on earth can white them." Luke says, when they were awake, they saw His glory, and two men that stood with Him.

The revelation that Saul received when he was on his way to Damascus, when the great light shone from above, was none other than Jesus in His brightness. Saul says, "Who art thou, Lord?" "I am Jesus whom thou persecutest." The glorified Christ in the presence of Saul.

Jesus prayed that God should glorify Him to His followers. Jesus prayed this prayer after the last supper, about midnight, before they walked over the brook Cedron into the garden, where He suffered in bearing the guilt of sinners. God glorified Him in the death and resurrection. "Wherefore God hath highly exalted him, and given him a name which is above every name." The eleven appearances after the resurrection were full of verifying evidences to the disciples of the glory revealed in Christ.

John, while on the island, rejoiced in the revelation of Christ, and gives it in a way that it is of much interest to us. "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white as wool, as white as snow; and his eyes were as a flame of fire." Again the angel speaks of Him, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." —H.

THE MIGHTY ONE

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Towards the western sea,
And when the men had knowledge of
The Holy One of God,
They journeyed forth thro' all the land,
And spread His fame abroad.

And when they brought the suffering ones,
The lowly and the dear,
And laid them at the Healer's feet,
From far away and near,
They bent before the wondrous One,
And earnestly besought
That they might only touch the hem
Around His garment wrought.

He heard the prayer, and gave the will
And strength to touch the hem,
And gave the faith, and virtue flowed
From Him and healed them;
For every one whose feeblest touch
Thus met the Savior's power
Rose up in perfect health and strength
In that accepted hour.

O, tender One, O mighty One,
Who never sent away
The sinner or the sufferer
Thou art the same to-day;
The same in love, the same in pow'r,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will.—F. R. Havergal.

SUNDAY SCHOOL LESSON

Lesson for Nov. 13, 1932—Amos 5: 11-15; Luke 19:16-23

MAKING A LIVING

Golden Text.—Be . . . not slothful in business.—Rom. 2:10, 11.

Introductory.—This subject is of vital interest during these times when the question of bread-winning is uppermost in most people's minds. And in studying the Scriptures shedding light on the problem of making a living, let us not forget that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Whatever may be our circumstances so far as material things are concerned, let the first object of our lives be to keep on hand an abundant supply of the "bread from heaven."

God's Warning Regarding Injustice (Amos 5:11-15).—This teaching corresponds with the admonition of our Lord Jesus Christ: "Seek ye first the kingdom of God and his righteousness," with the assurance that so far as the material things of life are concerned, "all these things shall be added to you." With the millionaire and the pauper living in the same town, it is quite evident that there is something radically wrong. With millions out of employment while other thousands are hoarding their money so that it might not slip away from them; and with the earth bearing the necessities of life in such an abundance that the markets are glutted and prices abnormally low because of over-supply, and yet multitudes of people on the verge of starvation for want of something to eat, it is quite evident that the words of warning sounded by the prophet are needed at the present time. "He that hath pity on the poor lendeth unto the Lord." Both prophets and apostles speak in no uncertain tones when they talk about extortion. The more we think of this side of our business life, the more we feel the need of making a faithful application of the Golden Rule to all our business methods.

Faithfulness in Business (Luke 19: 16-23).—Application to business is but one of the many applications that may and should be made of this parable of the pounds. But since "making a living" is our theme, we shall confine ourselves to this application. Here are a few lessons which we may draw from this parable:

1. We are not our own. The money entrusted to us, whether by an earthly or the heavenly Master, is but a part of our stewardship. We are, or ought to be, living for the good of others. Every dollar entrusted to our stewardship should be turned to good account. If we do not merit the Master's plaudit, whether that Master be our heavenly or some human master, we have something to repent for, even though we may have drawn the last cent of our pay. When we get this view of life, we will find it to our own profit as well as the well being of others.

2. The more faithful we are, the more we are liable to earn for those in whose employ we are. This is true also in spiritual as well as in natural affairs. Two servants received words of praise from the nobleman, but the one whose pound gained ten other pounds received a richer reward than did the one who could report but five pounds gained. Our aim should be to do our best, to gain all we can, and God will do the rest. The farmer who applies himself most faithfully to the preparation of the soil, the sowing of the seed in proper season, and the proper cultivation of the crops is the one who reaps the most abundant harvest—other things being equal. The same is true of men in other pursuits of life. While deserving people are often made to feel the pinch of poverty, diligence and faithfulness are always rewarded.

3. Plausible excuses for neglect of duty are not acceptable reasons for such neglect. When we listen to the masterful speech made by the servant who hid his pound in a napkin we are tempted to praise him for his cleverness. But the fact is, that nobleman took this servant's clever speech and made that the basis of his condemnation. The same is true in reference to every neglect of duty of which man may be guilty. We speak of "unemployment." Some people are suffering from that and can not help themselves. But many more might find employment if they only tried. True, they may not be able to find employment in mine or factory or public works; but they might do, as thousands of others have done, move out on some farm, get hold of some lots, work for a nominal wage, go into some mission work, or do something else worth while, and the Father's "I will never leave thee nor forsake thee" would be theirs. Never try to make excuses for not doing what you ought to have done. It will not only fail in deceiving others as to the real facts in the case, but it is injurious to you, in more ways than one. Let us be honest, candid, true, and "well, thou good servant," will be our reward, whether our earnings may be much or little.

4. No one is without opportunity. Our opportunities are not always what we would desire, and our outlook in life may at times seem very uninviting; but we have the promise of the Father as long as we are faithful, and this should be enough to encourage us to do our best. "As we have therefore opportunity, let us do good."—K.

Bible Meeting Topic

MIRACLES OF CHRIST—POWER OVER DISEASE.—Jno. 4:46-54; Matt. 8:14, 15; 8:2-4; 9:2-8; Jno. 5:5-9; Matt. 9:27-31; Luke 13:11-17.

Topic for November 13

MOTTO

"Himself took our infirmities and bare our sicknesses."

OUTLINE STUDY

I. Recorded Miracles over Disease.

1. Healing Simon's wife's mother.—Matt. 8:14-17; Mark 1:29-31; Luke 4:33-36.
2. Cleansing the leper.—Matt. 8:1-4; Mark 1:40-45; Luke 5:12-16.
3. Healing the paralytic.—Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26.
4. Healing the impotent man.—Jno. 5:1-16.
5. Restoring the withered hand.—Matt. 12:9-13; Mark 3:1-5; Luke 6:6-11.
6. Healing the Centurion's servant.—Matt. 8:5-13; Luke 7:1-10.
7. Raising the widow's son.—Luke 7:11-16.
8. Raising Jairus' daughter.—Matt. 9:18, 19, 23, 26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56.
9. Curing the woman with the issue of blood.—Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48.
10. Opening the eyes of the two blind men.—Matt. 9:27-31.
11. The daughter of the Syrophenician healed.—Matt. 15:21-28; Mark 7:24-30.
12. One deaf and dumb cured.—Mark 7: 31-37.
13. One blind cured.—Mark 8:22-36.
14. Ten lepers cured.—Luke 17:11-19.
15. Opening the eyes of one born blind.—Jno. 9.
16. Raising of Lazarus.—Jno. 11:1-54.
17. Woman with the spirit of infirmity cured.—Luke 13:10-17.
18. The dropsy cured.—Luke 14:1-6.
19. Two blind men cured near Jericho.—Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43.
20. Healing Malchus' ear.—Luke 22:49-51.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Assign a Miracle to Various Ones to Relate.
2. Lessons from Miracles of Power over Disease.

For Seniors.

1. The Compassionate Savior.
2. Divine Motives for Healing Diseases.

III. Junior Program Suggestions.—The topic has been chosen as a junior topic because the incidents recorded have a particular appeal to the junior mind. The larger list of miracles recorded of Christ are miracles demonstrating His power over disease. This list is much too large to take up every one for one meeting. It might be interesting to group the kind of physical ailments cured and let these groups be discussed by one individual, for example—take the cases of blindness in one group, the cases of raising the dead in another group, leprosy in another group. Let some one draw lessons from the miracles. We might suggest, lessons about Jesus, lessons about faith, lessons about obedience, lessons about giving glory to God, etc.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 3, 1932

Field Notes

Communion services are announced to be held at the Scottdale Mennonite Church on Sunday, Nov. 6, with preparatory services on Saturday evening preceding.

A harvest home meeting is to be held at the Springs, Pa., Mennonite Church Nov. 5 and 6, with Bro. S. G. Shetler of Johnstown, Pa., as the principal speaker.

Arrangements have been made for a series of meetings at the New Holland, Pa., Mennonite Church, with Bro. Ray Shenk of Cottage City, Md., in charge. S.

Among the worshipers at the Oak Grove Church near Smithville, Ohio, on Sunday morning, Oct. 23, was Bro. S. G. Shetler of Johnstown, Pa., who delivered a stirring message.

Bro. S. W. Sommer and family of Berlin, Ohio, were worshipers at the Mennonite mission church in Orrville, Ohio, on Sunday morning, Oct. 23, at which time Bro. S. preached an acceptable sermon.

Bro. Walter H. Gable of York, Pa., one of the ministers in the Stony Brook congregation, writes: "The Lord willing, a series of meetings will start Nov. 13 and continue for two weeks, Bro. John Gochenauer in charge."

Changes of Addresses.—Two ministers whose addresses have recently been changed are: Bro. Aaron Mast, from Westover, Md., to Pocomoke City, Md., R. 1, and Bro. Fred J. Gingerich from Aurora, Oreg., to Canby, Oreg., R. 3.

Ordination.—Bro. Sherman Tressler, Accident, Md., was ordained as deacon of the Glade congregation near Bittinger, Md., Sunday, Oct. 30. There were two brethren in the lot. May the Lord bless our brother in his new responsibility.

The brotherhood at Midland, Mich., has arranged for a series of meetings Nov. 2-13, with Bro. C. C. Culp of Chief, Mich., in charge. We ask that many will pray for these meetings, that many souls may be brought into the Kingdom. B.

Good interest is reported from the revival meetings at Stahl Church, in the Johnstown, Pa., district, where Bro. O. N. Johns is holding forth the Gospel of our Lord. At the time our informant wrote three precious souls had already made the good confession.

Following is a list of communion services announced in the bishop district of Bro. E. S. Hallman of Falfurrias, Tex.:

Oct. 6, Falfurrias, Tex.
Nov. 6, Lake Charles, La.
Nov. 13, Gulf Haven, Miss.
Nov. 20, Tuleta, Tex.

A Sunday school meeting will be held, the Lord willing, at the East Petersburg Mennonite Church, Lancaster Co., Pa., all day on Thanksgiving Day, Nov. 24. Interesting and practical subjects will be discussed and a welcome is extended to all who can to attend this meeting.

Evangelistic meetings are scheduled to begin at the Marion Church, near Chambersburg, Pa., on Saturday evening, Nov. 5. Special weekly prayer meetings in behalf of the work were held during the past several months. The readers of the Herald are requested to join in intercession for the work. M.

A brother writes: "An all-day mission meeting will be held at the Cressman Church near Breslau, Ont., on Sunday, Nov. 6. Speakers on the program, besides local talent, are Bros. A. J. Metzler of Masontown, Pa., and S. M. Kanagy of Blair, Ont. This is your invitation to be present at the meeting. There will be no printed programs."

Word reaches us that Bro. L. J. Heatwole of Dale Enterprise, Va., well known to many of our people in all sections of the Church, has been sick for a number of weeks, afflicted with a light stroke of paralysis, with other complications. Our brother has weathered the storm for many years, his voice having been heard and appreciated in many conferences, and we will be greatly interested in hearing of his improvement in health.

Among our visitors during the past week we are glad to note the names of Bro. I. W. Royer of Orrville, Ohio, Bro. L. J. Martin, Bro. H. S. Bender and family of Goshen, Ind.; and Bro. and Sister Harry R. Kuhns of Chambersburg, Pa. Bros. Michael M. Horst, Glenn H. Shank, Sisters Fanny R. Horst, Lizzie Martin, all of Chambersburg, Pa., and Sister Esther M. Eby of Hagerstown, Md., visited here over the week-end.

Good interest, attendance, and results are reported from the meetings held in the several Mennonite churches in the vicinity of West Liberty, Ohio, where Bro. B. B. King of Harrisonburg, Va., has been preaching the Word during the past few weeks. It is Bro. King's intention to begin similar meetings at Marion, Pa., Nov. 5. Our informant adds: "Pray that the churches may be edified and established in the truth and sinners converted to Christ."

November promises to be a busy month for Bro. C. F. Derstine of Kitchener, Ont. Nov. 1-7, he is to conduct a series of prophetical revival meetings at Walnut Creek, O. On Nov. 8-10 he is to be at the Pleasant View Church near Bowdil, O. Nov. 23-27, he is to be the principal instructor in the annual Thanksgiving series of meetings at Pinto, Md. Following this he is to preach for the congregation at Springs, Pa., on the evening of Nov. 28, and assist the Oak Grove Church near Grantsville, Md., in a Bible conference Nov. 28 and 29. The prayers of the brotherhood are solicited in behalf of all these meetings.

Correspondence

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Readers of the Gospel Herald, Greetings in His Name:—We are just now in the midst of the gathering in of the golden corn. The Lord has blest us with an abundant yield of excellent quality, for which we owe Him special thanks.

Our spiritual ingatherings are over for this fall, as far as conferences and revival meetings are concerned, and we have been well supplied. On Sept. 26 Bro. C. C. Culp of Chief, Mich., preached the first sermon of a series of meetings held with us. He preached every evening from Sept. 26 to Oct. 9, also one sermon each Sunday afternoon, and a funeral sermon on Oct. 4.

The meetings were all well attended. On Sunday evening, Oct. 2, the house was filled to overflowing. "Again a sower went forth to sow." Some fell on good ground and will bring forth fruit, but it seems some of the hard and stony and thorny ground was represented too. Our prayers are that some of the good seed sown might have found lodging spaces in some hearts and that it will eventually spring up and bring forth fruit.

On Oct. 23 counsel meeting services were held. Our bishop preached a very fitting sermon for the occasion from I Peter 5:5. The counsel and requests that he gave reminded us of a wise housekeeper; now if the household will submit as his text suggested I am sure the Lord will bless us and we as a congregation will prosper.

Baptismal services were announced for Oct. 30 and communion for Nov. 6.

Cor.

Parnell, Iowa

(West Union congregation)

Greetings:—On Oct. 16 some of our number met at the County Home of the Aged and had a similar meeting to that of Paul near Philippi at the riverside.

On Sunday, Oct. 9, eight young souls were added to the church by water baptism. The following Sunday we met in a preparatory service. Peace and harmony seemed to prevail, and on the following Sunday the congregation met, sparingly on account of inclement weather, for communion. Oct. 30 and Nov. 6 are fixed dates for a similar service with the brotherhood at Daytonville.

We were pleased to have with us in our evening service on Oct. 16 Bro. Simon Leichti, Bro. Orestus Chupp, Bro. and Sister Miller of Burr Oak, Ind. On the evening of Oct. 23 a goodly number enjoyed a Gospel service with the afflicted ones at the Oakdale Sanitarium.

Sister Ida Hershberger is nursing a broken arm as the result of a fall from the door steps. Health is fair in general.

P. S. The above services were all in charge of home congregation.

Cor.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' Name:—There is much to praise God and to be thankful for. No doubt many of the Herald readers have wondered about Bro. D. G. Lapp's condition. He underwent a serious operation on Sept. 7, a tumor on the bladder being the cause. He got along as well as could be expected and was removed from the hospital after a few weeks. Part of the time since home he was not feeling so well but at present he is getting along well, but is still in bed most of the time.

Our Sunday school reorganization was held Sept. 18. The following were elected: Supts., Edwin Gingrich, Geo. Blankenbiller; Primary Supts., Sarah Burkhard, Henry Hiestand; Chor., Harry Lapp; Secy., Ethan Gross; Treas., Amos Burkhard; Libr., Lillian Blankenbiller.

Our congregation enjoyed having with us over Sunday on Oct. 23 Bro. Crist Snyder and son, Menno, and daughter, Mrs. Alta Gingerich, and daughter-in-law, Mrs. Albert Snyder, of Oregon; and Bro. Philip Kreider of Palmyra, Mo. He is accompanying Snyders to Oregon.

Bro. C. U. Snyder and family of this place expect to make their home in Filer, Idaho. Some of the family have been there for several months and Bro. Snyder expects to join them soon.

Cor.

Garden City, Mo.

(Sycamore Grove congregation)

Dear Herald Readers:—On Sept. 18 our Sunday school was reorganized. The following officers were elected: Supts., Emery Yoder, Raymond Hershberger; Sec.-treas., Wilbur Schrock; Chors., Ira Zook, A. D. Hartzler.

On the evening of Sept. 12, our Bible conference began and lasted until the Sunday following. Bro. D. D. Miller of Middlebury, Ind., was the instructor. The book of Philippians was studied and each evening a sermon followed the Bible lesson. These meetings were the means of drawing all nearer to God.

On Oct. 2, communion services were held. A large crowd attended these services.

Oct. 10, 1932. Cor.

Wolford, N. Dak.

(Lake View congregation)

Dear Herald Readers. Greetings in Jesus' worthy name:—Last Sunday, Oct. 23, we held our counsel meeting with a good attendance, and are glad that all members present have a desire to go forward in God's work and want to partake of communion next Sunday, if God permits.

We are looking forward to our mission meeting to be held at Lake View on Nov. 13, D. V.

Our Sunday school is larger than a year ago. The number on the roll is 100 at present.

Health in general is good in our community, for which we can be very thankful.

Weather is changeable. Last week we had two days of rain which froze as it dropped, causing much damage to telephone and light wires. Also a few windmills went down with the weight and the force of the north wind.

Bro. Eli Hochstetler and wife were at Kenmare, N. D., and Coalridge, Mont., and had a hard time getting home with their car. Jerry Yoder and wife accompanied them on their trip.

Some boys of our congregation have gone to Iowa and Indiana intending to stay till spring. Also Bro. William Stoll and family have left for Indiana.

The Lord has blessed us with a fruitful year. We have plenty of feed for our stock and food ourselves. May we not fail to thank Him for these blessings.

We extend a hearty invitation to all who can to come to the mission meeting or at any other convenient time.

We ask an interest in the prayers of God's people. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Oct. 24, 1932. Abraham Stoll.

Limon, Colo.

Christian Greetings to the Herald Readers:—Our members here are still pressing "toward the mark for the prize of the high calling of God in Christ Jesus." We have many things to be thankful for, both naturally and spiritually. Among the spiritual blessings we enjoyed in the past months was a visit from Bro. and Sister J. W. Shank and two sons. They gave us an interesting description of the mission work in South America. Before leaving for India, Sister Ada Hartzler from this congregation and Sister Minnie Kanagy favored us with an evening meeting, telling us of the need and opportunities for missionary endeavors among the heathen in the East.

Bro. Noah Mack and wife, accompanied by Bro. Abram Landis and chauffeur of Lancaster Co., Pa., visited in our midst, spending one evening in our house of worship where the ministering brethren gave us an encouraging message from the pulpit.

On Oct. 16 the churches of Colorado met with the Limon congregation for the annual Christian Workers' Conference. A large crowd was present and many inspiring admonitions, suggestions, and testimonies were given, thus strengthening our spiritual lives and increasing our zeal to be "growing and glowing for Jesus."

Oct. 23 we had our counsel meeting. If the Lord so wills, we expect to have our communion services in two weeks. Pray for us, that each one will be in harmony and ready for the blessing God has for His faithful children.

Oct. 24, 1932. Celia Landis.

Kitchener, Ont.

Dear Herald Readers, Greetings in Jesus' Blessed Name:—The week of

(Continued on page 668)

Miscellaneous

DIFFERENT

That ye henceforth walk not as other Gentiles walk.—Eph. 4:17.

God's standard for His people
Has always been the same.
A call to separation
Down through the ages came,
He wants us to be holy,
This challenge still is hurled,
That His peculiar people
Be different from the world.

Yes, different in our conduct
From others round about
Our lives are speaking louder
Than sermons, songs or shout.
So let us then be careful
That all men in us find
A life that speaks for Jesus,
Forgiving, courteous, kind.

And different in our clothing,
We do not need to guess
For God has plainly told us
How women ought to dress.
"The woman shall not wear
A mannish garb," says He,
For all that do so shall
Abomination be.

He furthermore declares
That Godly women dress
In modest, plain apparel
And thus His Name confess.
No gold, or pearls for Christians,
No bobbed hair, painted face,
No knee-length skirts—we're different,
Redeemed by saving grace.

In conversation also,
By this may all men know,
For from the heart's abundance
The mouth will overflow.
The worldling's mouth is filthy,
His talk is foolish, light.
The Christian's talk is different,
Because his heart is right.

Companionships are different,
No fellowship have we
With those who walk in darkness,
What concord can there be?
In business, marriage, social life,
Oh, these are Satan's snares.
"Come out * * and be ye separate",
The Word of God declares.

The reason we are different—
To God we give the praise,
He changes our hearts completely
And orders all our ways.
Lord, keep us always different
In conduct, dress and talk,
Not walking as the Scriptures warn,
As other Gentiles walk.

—A. Quinn in Evangelical Visitor.

THE MISSING ONES

By Laura E. Kulp

For the Gospel Herald.

Yes, there are many missing ones.

Almost everywhere we go there are some missing ones.

As we assemble at our various places of worship we miss familiar faces of certain individuals who were faithful in attending church services, but we miss them in their accustomed place.

There are missing ones in our homes. In many homes grandfather and grandmother occupy no longer their comfortable chairs by the glowing fireside. In other homes the footsteps of a loving father and devoted companion are no longer heard crossing the threshold at the twilight hour. In some homes, the faithful helpmeet and devoted mother is no more the central figure of the home.

The young man whose glory was the strength of his youth and the young maiden whose cheeks were aglow with the bloom of health, know their place no more in the home.

The frolicsome child who romped upon the lawn has disappeared. The prattling voice and patter of little feet resound no longer through the hall, and the little crib of a darling babe is empty now. Silently they pass away and leave us sad and lonely here.

We miss them in their place and they can never return to us, but we can go to where they are. A visit to our cemeteries reveals to us the fact that the missing ones are sleeping in the dust of the earth. Here we find monuments of marble erected in memory of departed ones, marking their last resting place. As we read the inscriptions on these monuments we notice that some persons have lived to a ripe age, while others were born and passed away the same day.

This reveals to us the fact that as soon as we are born we are old enough to die and death is no respecter of age or persons. It also reveals to us that here we have no continuing city. This world is not our home; we are only pilgrims here. We appear upon the scene for a little time; but like a vapor, we soon vanish away. Read Jas. 4:14. "Man goeth to his long home, and the mourners go about the streets" (Eccl. 12:5).

Among the missing ones are those who had consecrated their lives to the Lord and they were active church workers, bearing heavy burdens and responsibilities.

By the Lord's appointment, one by one they have been called, to come up higher, but He has raised up faithful, consecrated workers to fill the gaps where the mighty oaks have fallen. To-day there are those in the Church who have labored long and faithfully in the Master's service. They have born the burden and heat of the day, and sooner or later their responsibilities will fall upon younger shoulders.

May we pray the Lord to prepare faithful consecrated workers to fill these gaps, who will not be ashamed of the Gospel of Christ, but will earnestly contend for **the faith** in these days of apostasy.

Harrisonburg, Va.

CHURCH CONSISTENCIES

By S. B. Wenger

For the Gospel Herald.

I was privileged recently to attend two Church conferences, one each of two denominations, both of professed nonconformity principles. Inconsistencies were noticeable in both, but there was a wide difference. In the first, very few prayer coverings were to be seen, and they were worn principally by the old gray-haired sisters, while the middle-aged and young, if any coverings at all, consisted of fashionable head-gear, many sleeveless dresses, while the brethren were correspondingly fashionable.

The programs of the two conferences were quite similar, but the discussions were widely different. No. 1 boasted of its educational institutions, of its church organizations and various lines of church work, and especially of its "Christian education," etc.; rather holding up education as the keynote of its progress. In Conference No. 2 old and young sisters wore plain sunbonnets and prayer coverings. The general appearance of the congregation was more consistent with their profession and the meeting seemed more spiritual. One special feature in discussion on Christian education was that of "Christ in the heart and soul of the Christian as a first requisite of Christian education." It is sad to see inconsistencies coming into churches of any denomination.

South English, Iowa.

EXCUSES

By Fanny M. Rose

For the Gospel Herald.

Excuses are very common with all classes of people. They are made and given by the sinner, by the hypocrite, and by the Christian.

First, we will notice the sinner. All Christians at one day were sinners, and for that very reason we know the excuses we begin to offer for not accepting Christ. Some which are very common are as follows: "The others will laugh at me;" "I'm afraid I cannot live a Christian life;" "Some of the other boys and girls will tease me" —and many others, of which none are acceptable in the sight of God. And so after being convicted to the extent that we are willing to accept God, and our many sins (though they were as scarlet) have been washed by the blood of Jesus Christ and have been made white as snow, we are now ready to start living a Christian life. Our duty now is to read the Book of all books, the Bible, and pray; for by so doing we receive the spiritual food that every Christian needs to grow in the nurture and admonition of our Lord and Savior Jesus Christ, and become more than babes, so as to be able to carry on the Lord's work as He would have us do.

I truly believe that the reason why so many churches to-day are quarreling and having an uproar all the time about one thing and another, is because they are being run by people who have been converted and have

failed to do their Christian duty in the way of reading their Bibles and praying. They are still babes in the knowledge of God. And there isn't a one of us who can teach something we do not know. Little would we expect a carpenter to go into our day schools and teach the grades, when he isn't educated along that line. And if we as parents would depend upon our babes, "while they are babes," to run and manage the house and farm, it would be a poorly run home, and we would not expect anything else.

The Church can do no more, nor can we expect it to if it is run and managed by people who shirk their duty along Christian lines. Then, the first thing you know, by being babes in Christ and by not getting the food we need to make us grow in the knowledge of the Lord, which we get through reading the Bible and prayer and going to a Christian church, and by coming in contact with other Christians and hearing the true Gospel of Jesus Christ preached, we become backsliders, and then hypocrites, still trying to run the Church. You may ask, "How do you know?" When we really experience a thing we know, and in this wise I would answer that question. "I have been all, and I know." Now I'm talking to the hypocrite, and find myself giving the following excuses for being one: "The rest of the church members do it. If they can, so can I;" "There is no use being so strict anyway. There are scarcely any who are;" "We may have a larger membership if we aren't so strict"—and many others, all of which amount to nothing in the sight of God. Let us not forget as Christians that the one who tries to hide behind the hypocrite is smaller than the hypocrite, and that all hypocrites will be destroyed with the sinner at the day of judgment.

Now let us look at the Christian. All Christians make mistakes, and there will be remarks made about the life we live. But if we know in our hearts (and God knows that we are honestly doing the very best we can, regardless of the remarks made by man) we need never feel like quitting the Christian life, but more like doing some good deed for the one whom we know made the remark about us. But still we find ourselves making excuses. When our conscience ("the indwelling voice of God") speaks to us and points out some work for us to do, so often we find ourselves making all kinds of excuses.

Excuses were made and given back as far as Bible times. We find Moses giving all kinds of excuses when God had work for him to do. Excuses always have been made and always will be. But when we make excuses and let those excuses keep us from obeying God's call, we will be sorry all our lives for so doing. But when we make excuses and overpower them by doing the will of God every time we receive a blessing from Him for doing so, that makes us grow stronger in the knowledge of God. If we want to grow we must exercise and not lose that opportunity by making excuses.

Schellsburg, Pa.

DOING GOD'S WORK IN GOD'S WAY

By Barbara Swartzendruber

For the Gospel Herald.

Preparation or condition of the worker is one of the first things to be considered in doing God's work in God's way. For best service He must have men that are filled with the Spirit and fully surrendered to Him. God does not ask us to give a perfect surrender in our own strength or by the power of our own will, but He is willing to work in us. "It is God that worketh in you, both to will and to do of His good pleasure."

That is what we should seek for—go on our faces before God until our hearts learn to believe that God Himself will turn out the wrong and conquer the evil and work in us what is well pleasing in His sight. When a worker holds back or is afraid to sacrifice all, God's work is dreadfully hindered. But the good that can be done, the souls of men that can be lifted, the lives that can be set aside for God's work through the efforts of a fully surrendered Christian worker can not be measured by man in this life.

God's people must be willing to work. God's work is not always easy. In fact, it is hard, strenuous, calls for long hours, and often it must be done in the noonday sun or during the deep shades of night. God's work may be unpleasant and disagreeable so far as our flesh is concerned, but when we are in God's will we forget all the unpleasant and annoying things and just simply serve Him. Tasks that were hard will become light, the bitter turns sweet, the things that were disagreeable to our flesh are forgotten, and our will is lost in His. God's work becomes so joyful. Our desires and ambitions rise to do more and more for God until finally we give our whole life over to Him and serve Him unceasingly. His work is our greatest pleasure, and He can depend on us to do our part to carry on His work.

God's workers must be ready to go anywhere. It is so pleasant for us to stay at home with those whom we know and love; at home where we are acquainted with the work, and where new problems and perplexities do not arise so frequently. Our work for God is not always in our home. It may be scattered throughout every niche and corner of the earth and we must go out to meet it wherever it is. For awhile Paul's work was in the prison, Job's work was on his sick bed, Daniel's work was in the lion's den, Jeremiah's work was in the dungeon, John the Baptist's work was in the wilderness, Abram's work was out of his own country and away from his own kinsmen, and Christ's work was in the garden, on the cross, and in the tomb. There are so many places where God can call us and use us. It may not be so pleasant for us to go and carry the Gospel to a heathen country, or to work in some rural mission where we may be scorned or criticized, or even to go into our sick neighbor's house and do the housework and care for the little children. But at just such places do we find God's work. Are we willing to go? If our life is surrendered to God; if we are willing to work, then we will also be willing to go.

God's work is a serious work, and He can use only serious-minded people to carry it on. There are professing Christians who feel their home duties come before anything else. That is all right, if God has called us to the work of home-making; but we should not be so tied to one work (even if God has called us to that) that we cannot step outside our circle to do an extra task for Him. It may be that we are the only ones close by the task that God can use, or it may be that we are especially gifted to perform just that task. Then if we neglect to do our part in God's work, the work may be hindered or even left undone. God knows best. He knows just how and when His work must be done. He knows whom to choose for each duty. Are we going to be willing to be used any time, anywhere, so that His will may be done and His work carried on?

God's work is an eternal work; man's work lasts only for a time. As we stop to look at man and his desires and ambitions, we see a mighty race, a rushing to and fro, a dashing hither and thither. Each one is driven by a desire or an urge within to accomplish a certain end. This end may be to have the prettiest dress for a banquet, or to have the nicest house in town, or to own more acres than anyone else for miles around, or whatever the desired end may be man will work till he conquers his desire; but it lasts only for awhile and then dies away.

It is not so with God's work. He deals with the souls of men, souls that are so priceless to Him, souls whom He created to glorify Himself, souls that are worth more than the whole world, souls that had to be redeemed by the precious blood of Christ, souls that live throughout eternity. Seeing then that God's work is eternal and the soul of man is the greatest thing with which we can deal, how can we, how dare we, neglect this great work?

God's way of doing His work is

through love. "God so loved . . . that he gave his only Son." He spared not the very best that He had to save the lost. Nothing is too great for Him to give that fallen humanity may again be brought to the place where they can glorify God. Now "we love Him because He first loved us."

If we love God we will also love our fellowmen. "Beloved, if we love not, we know not God; for God is love." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also. Love worketh no ill to his neighbor." Jesus said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend." Peter said, "Love the brotherhood." Paul said, "Owe no man anything but to love one another."

God's way of doing His work is by the way of the cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." God demands our whole life and our whole strength. We may reserve nothing for ourselves. God asks hard tasks of us. He expects us to accomplish great things for Him. But God's grace is sufficient for the hardest task no matter how mean or lowly it may be. God's cross may not be heavy so long as no one mocks or ridicules us. God desires that even then we bear our cross silently. "Love your enemies, do good to them which hate you. Bless them that curse you and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other and to him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise."

There is a real cross to bear in these commandments, but God expects us to bear it. He can and will help us. Jesus bore much more for us. He has made our cross easy. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden light."

God's way is far above our way. "There is a way that seemeth right unto man, but the end thereof are the ways of death. In all thy ways acknowledge him and he shall direct thy path. Commit thy ways unto the Lord, trust also in him, and he shall bring it to pass."

God sometimes leads us into paths that we cannot see or calls us to places we do not understand. Then He would have us rest in the Lord and wait patiently for Him.

Hydro, Okla.

SHORTER SERMONS

(Continued from page 661)

His flock; husks are the food of swine.

The shorter sermons with no Gospel, no Truth, no spiritual appeal, bring no results. No wonder that the denomination which advocates shorter sermons has a decrease in membership and faces a severe deficit in its missionary income.

True preaching is the opening of the Word of God, and that takes time. But such preaching which is founded upon the Word of God, which declares the whole counsel of God, which exalts Christ, upon such preaching rests the blessing and the power of God. And the sheep of Christ never get tired hearing the Word. Scores of times after preaching the Word for an hour or longer the people came to the Editor by the scores and said "We could have listened another hour."

Well, let them have their shorter sermons. The sheep of Christ will continue to feed in pastures green, and then rest to chew the cud—assimilating the spiritual food.—A. C. Gaebelein in "Our Hope."

CORRESPONDENCE

(Continued from page 665)

Oct. 16 to 23 was a season of spiritual refreshing to our congregation and to all those who were privileged to attend the prophetical revival meetings conducted by our pastor, Bro. C. F. Derstine. God's plans for the future, according to His revealed Word, were unfolded and made plain to us and it behooves us to be ready at all times to meet the Lord in the air when the great trump shall sound. A number accepted Christ during these meetings and others were still seriously thinking.

The following ministers filled the regular appointments at this place during the pastor's absence here while engaged in evangelistic work in Kansas: Brethren Moses Roth, New Hamburg; Curtis C. Cressman, Plattsville; Newton Weber, Waterloo; Benjamin B. Shantz, Preston.

Bro. S. M. Kanagy of Blair is assisting the young people's meeting on Thursday evenings with a series of four meetings, on the subject of Lessons from the Private Ministry of Jesus.

Bro. David Garber of Harrisonburg, Va., is expecting to visit some of the churches in this district in the near future.

Oct. 24, 1932. Geo. A. Weber.

Manitou, Colo.

Dear Herald Readers:—Let us give thanks unto the Father, "which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

Nearly all of our congregation were privileged to enjoy the feast of good talks given at the Christian workers' conference held at Limon, Colo., on the evening of Oct. 15 and all day Oct. 16.

On the evening of Oct. 22, and on both appointments Sunday, Oct. 23, Bro. J. A. Heatwole gave us timely and helpful messages, serving us communion on Sunday evening. Forty participated in this service. The Lord be praised for this privilege that we have to declare His death till He come. The Spirit testifies that He will come quickly. Many a heart responds, "Even so, come, Lord Jesus." The Lord bless you all.

Oct. 26, 1932. Martha Guengerich.

Flanagan, Ill.

(Waldo congregation)

On Sept. 18 the Adelphian Male Chorus of Metamora, Ill., gave a message in song to a large and appreciative audience.

Two precious souls were received into the church by baptism since our last writing.

On Oct. 16 we had the privilege of again partaking of the Lord's supper and observing the ordinance of feet-washing. Pray for the work at this place.

Oct. 27, 1932. Carrie Grieser.

Clarence, N. Y.

(Sand Hill congregation)

Dear Herald Readers:—"The Lord is good to all, and his tender mercies are over all his works." He has blessed us with fruitful seasons temporally; also in a spiritual way, He has blessed the efforts put forth in His cause.

Our bishop, Bro. S. F. Coffman, of Vineland, Ont., accompanied by Sister Coffman came into our midst on Oct. 13, the brother holding meetings the remaining nights of the week. On the following Sunday we enjoyed an all-day service. In the forenoon we had our counsel meeting, and in the afternoon communion was observed, Bro. Coffman giving a very impressive message. At this time, also a brother and sister were reclaimed. Bro. and Sister Coffman left for their home af-

ter these services.

Bro. David Garber of Harrisonburg, Va., preached to us on the evenings of Oct. 19 and 20, warning us to be prepared for the midnight call.

A series of meetings was held at this place from Sept. 18 to 27, conducted by Bro. Aaron Mast of Westover, Md. He preached eleven very interesting and soul-stirring sermons. A number of confessions were made and the entire church was strengthened.

We miss several of our young people who recently have been afflicted and taken to hospitals in Buffalo. We are sorry to hear that Bro. Jacob Weirich is not improving as well as was hoped. We are glad however that Bro. Gerald Murray and Sister Mima Yoder have recovered and have again returned to their homes.

We were sorry to hear that Sister Kropf and daughter Luella who have worshiped with us the past year met in a serious accident while returning to their home in Indiana. Sister Kropf sustained a fractured arm, while the other occupants of the car also received numerous injuries.

The sisters' sewing circle met at the home of Bro. and Sister J. W. Birkey, Oct. 26.

Oct. 27, 1932. Cor.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church Conference held at the East Bend Mennonite Church near Fisher, Ill., Aug. 23, 24, 1932

Tuesday forenoon and afternoon were devoted to the ministerial meeting for Conference arrangements and appointments.

The meeting was called to order by the moderator, J. A. Heiser. The devotion was conducted by C. A. Hartzler by scripture reading and prayer.

After the roll call the minutes of last Conference were read and approved.

On motion Bro. Leland Bachman, recently ordained to the ministry, was welcomed as a member of Conference.

Reports

The following reports were given and approved.

The Executive Committee report.

Report of congregations to conference.

There are 15 congregations in the district, 8 bishops, 17 ministers, and 9 deacons. Evangelistic meetings were held in 14 congregations, 9 report other special meetings; 99 were received into church fellowship by baptism, 36 by letter, 9 reclaimed; 10 were lost by withdrawal, 20 by death, 26 by letter, 1 by excommunication; 11 reported an increase, 3 a decrease, 1 remained the same. Net increase in membership, 87. Total membership, 2253.

(The following reports were submitted to and accepted by Conference and will appear later in the full report in pamphlet form:

Conference Treasurer
Secretary of District Mission Board
Treasurer of District Mission Board
Home Mission, Chicago
Peoria Mission
Home for the Aged, Eureka
Pleasant Hill
Grace Mennonite Church, Chicago
Historical Committee
General Conference Problems Committee

—Editor.)

Election of Officers

General Mission Board: A. C. Good.
Publication Board: J. S. Shoemaker.
District Mission Board: H. R. Schertz, Ezra Yordy.
Local Board for Home Mission: J. D. Hartzler, J. W. Davis.
Local Board for Peoria Mission: C. E. Martin, E. H. Oyer.
Local Board for Home of Aged: S. D. Schertz, Ben Springer, J. A. Garber, Joe Orendorf.
Delegate to Dakota-Montana Conference: J. A. Heiser.
Sunday School Executive Committee: Leland Bachman, C. Warren Long.
Sunday School Conference Secretary: Harold Zehr.
Board of Education: H. R. Schertz.
Conference Treasurer: J. A. Garber.
Nominating Committee: S. R. Good, S. E. Graybill.
Delegates to General Conference: S. E. Graybill, J. W. Davis, Harold Oyer.
Member on arrangements for General Conference: C. A. Hartzler.
Moderator for next Conference: Simon Litwiler.
Assistant Moderator: H. R. Schertz.
Additional Members on Executive Committee: Ezra Yordy, J. A. Heiser.
Additional Members for Young People's Session of Sunday School Conference: Ora Eigsti, Ellis Zehr.

Tuesday Evening

The Conference was called to order by the assistant moderator, Bro. A. C. Good. Bro. S. C. Yoder read from Heb. 2:1-10, and led in prayer.

The opening address was given by the moderator, Bro. J. A. Heiser. The church should put forth a unified effort to bring the Gospel to the world. Some of the needs of the Church are: To continue its evangelistic efforts; to emphasize the missionary side of the Church; and to teach the "all things." We have the promise of Christ's presence at all times. We need men and women with us who are willing to live out the Gospel. Our forefathers have made unlimited sacrifices for the good of the Church. Many people are taken up too much with the material things of life. We have greater things than these to do. To-day is a day of opportunity and privileges. The Church needs to face these opportunities squarely.

The Conference sermon was preached by Bro. P. A. Friesen, using for texts Acts 20:28—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," and I Tim. 4:16—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Subject—**Take Heed, and Continue in Them.** Great emphasis is put on the words, "Take heed." (1) Take heed to the flock. These conferences are for the purpose of enabling us to better feed the flock. There are different kinds of sheep in our flock which need individual attention. We have weak members as well as strong, young and old. All need special care. We need to watch over the flock that they don't get away from us. We need to build them up, that they may grow in grace of our Lord Jesus Christ. (2) Take heed to the food. We need to be careful what we feed them. "Take heed unto the doctrine." We need to take the cross for our center. "God forbid that I should glory save in the cross of our Lord Jesus Christ." We can uphold the principles of the Mennonite Church beautifully, if we stay in the center. We are inclined to take the easiest road. The right way to have victory is in the way of the cross. The cross stands for sacrifice, for death. When we take the way of the cross, it becomes easier for us. The cross stands for absolute separation. We are to crucify the flesh, be dead to the world, and alive unto God. Paul said, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "He endured the cross," etc. Wherein are we enduring? The world expects us to be examples. It does not expect us to go to places of worldly amusements. The cross stands for non-resistance, nonconformity, against life insurance, etc. Let us continue in upholding these principles. (3) Let us take heed to the ministry. Paul emphasizes the importance of the work of the ministry. To meet the enemy the ministry must hold together. If we want to maintain the principles of the Church, we need to take heed unto the doctrine. "For in doing this thou shalt save thyself," is our first blessing, and the second, "and them that hear thee."

The following brethren gave their testimony to the sermon: J. S. Shoemaker, S. C. Yoder, Simon Litwiler, C. A. Hartzler, J. W. Shank, and Ezra Yordy.

The following were appointed Resolutions Committee: J. W. Shank, S. C. Yoder, E. H. Oyer.

Subjects

The Church, the Pillar and Ground of the Truth, by C. A. Hartzler.

Text, I Tim. 3:15—"The house of God which is the Church of the living God is the Pillar and ground of the truth." What is truth? Pilate asked this question. The Church is the pillar and ground of the truth. What is the Church? The called out ones, "The general assembly and Church of the firstborn," etc.—Heb. 12:23—"Where two or three are gathered" (Matt. 18:20), constitutes His Church in the smallest sense. The Church receives criticism from two sides: (1) From friends, (2) from foes. From foes, she is criticized because she is too unworldly. From friends, because her standards do not measure up to theirs. Christ said the gates of hell shall not prevail against the Church, to be finally, "a glorious Church, without spot or wrinkle."

Truth. Pilate asked Jesus, "What is truth?" The world asks the same question. Jesus said, "I am the way, the truth and the life." "If ye continue in my word, ye shall know the truth and the truth shall make you free." "The truth shall make you free," meant that a man is right, true to God. Paul said, "Some have changed the truth into a lie." Some do that even to-day by taking scriptures out of their setting and putting on wrong interpretations.

Pillar and ground. Upon the truth Christ built His Church. If the truth is expressed, there is the Church of God. A pillar is not always a steel monument, as a witness. The Church is a pillar. It stands as an evidence of God's work. "He that overcometh shall I make a pillar in the temple of God."

The Place of the Church in the Community, by Ezra Yordy.

Many people do not go into a church, they read our lives. The first Christian church was a missionary church. Jesus called His disciples; the disciples called others. There were three things Andrew did: He brought his brother Simon; the lad with the loaves and fishes; the Greeks, who would see Jesus. The place of the Church is to do personal work. Philip was a practical man, he brought many to Christ. The Church is to feed souls with spiritual food. There should be growth in the Church, not only babes in Christ, but full grown men and women in Christ Jesus. The Church is a saving power in the community, we need the church in the world as a background of civilization.

Four Essential Principles in the Early Church (Acts 2:42), by Simon Litwiler.

This verse deals with people who have been called out of darkness into light. It is said they were steadfast—**continued steadfastly in the**

Apostles' doctrine. All members of the true Church have met the conditions laid down by Peter in Acts 2:38. Jesus said, "If ye continue in my word, then are ye my disciples indeed." The task is not finished, but must continue. "If ye love me, keep my commandments."

In fellowship. Paul said that when Christ ascended on high, "he gave gifts unto men." The purpose of these gifts was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, etc.

Breaking of Bread. They had communion one with another daily.

In Prayers. The early Church was a praying Church. Peter was delivered out of prison by the prayers of the Church. If the Church will continue to go on, it will be because men are praying.

Maintaining the Purity of the Church, by J. D. Hartzler.

The Church of Jesus Christ is "pure." Christ gave Himself for the Church, that He "might sanctify and cleanse it" (Eph. 5: 25, 26). In various units of the Church much needs to be done to maintain purity. In every church there is purity, because they are cleansed. They have life, and that life is pure. We must keep in touch with the great powerhouse of God, that we might maintain our purity. Jesus asked the Father to keep the disciples. Jno. 17. To keep pure we must build up ourselves in the most holy faith. God does not only expect men to be good, but to be good for something. Christ gave gifts unto men "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." To every one is given grace according to the gift of God. He placed different individuals to different tasks, but by the same Spirit. The Gospel must be preached in the power of the Spirit for maintaining spiritual life. It is necessary to care for the carnal Christians in the Church. Paul said to the Corinthians, "I have fed you with milk and not with meat, because ye were not able to bear it," etc. There were also divisions among them, which were evidences of a lack of purity. Love is a factor in maintaining purity in the Church. We need to have a heart of love for the erring. Gal. 6:1. We need to have a burden for the lost.

The Beauty of Holiness Vs. **The Sinfulness of Sin,** by S. C. Yoder.

There are two opposing principles in this subject. On one end we have holiness; on the other, sin. All results of good come from the principle of holiness. The results of all evil come from the principle of sin. Our life is like a bitter spring. When the bitter waters are dipped out, they may be filled with sweet water; but when allowed to fill up again, they become bitter, because that is the nature of the spring. So is man's nature. Holiness in man is a conformation to the nature or character of God; "out of the abundance of the heart the mouth speaketh." One can be charitable and not holy. When one is holy he is charitable. Sin is anything that is in conflict with the character and nature of God. The sin of human thought, the sin of human action, sin in every form. In order to live a life of holiness it is necessary to begin at the very bottom and conform to Him in every respect. The business of Christianity is to lead men to the character of God. In Old Testament times one had to kill a man to be called a murderer; in the New, one can have in his heart the things that lead to murder. We need to get back to the very foundation, clean up the heart. Washing the outside of the platter did not make it clean inside, nor does it now. We need a Christianity that we cannot only see or hear, but one that we can feel. The first steps in sin may not be unpleasant steps, but follow sin to the end and they will be bitter ones. The consequences of sin are so terrible that they should be spoken of soberly. On the other hand great is the reward of holiness.

Evidences of the Spirit-filled Life, by H. R. Schertz.

There are two classes of people in the Church: those who desire to appear before the world and convince them that they have spiritual life, and others, satisfied to appear before the world without revealing their identity. One cannot be filled with the Spirit and no one find it out. There is no spiritual life apart from Jesus Christ. He said, "I came that ye might have life, and that ye might have it more abundantly." There are various kinds of professions: the moralist, who has no faith, the social gospel advocate, who does not accept the Gospel as the inspired Word of God, and the present day Modernist, who fails to recognize spiritual life. Jesus Christ is the source of spiritual life. Spirit-filled men and women have done more for the evangelization of the world than any sermon.

Evidences of the Spirit-filled life: (1) The fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. When these are not manifest in us there is a lack of spiritual life. (2) Keeping the Word of God. "If ye love me keep my commandments." "Thy word is a lamp unto my feet and a light unto my path." (3) Passion for the souls of men. We need men and women who have a passion for the souls of men. Jesus had compassion and prayed all night. Philip brought souls to God.

Shepherding the Flock, by J. S. Shoemaker.

The Lord called Peter to be un undershepherd. He said, "Feed my sheep," etc. Jesus Christ is the Good Shepherd and knows His sheep, and is known of them. Sheep are docile in nature and are willing to follow the shepherd. Some who are hirelings are not concerned about the sheep. Paul said, "Take heed unto all the flock." We need to take heed to ourselves to prove that we walk worthy of the vocation wherewith we are called. We need to look after the flock because of their imperfections. The lambs need to be filled, and also the older sheep. We need to feed the proper food, negative as well as positive. We should warn our people of those things that lead to destruction. Fathers and mothers can help wonderfully the undershepherds in caring for the flock.

Ye are our Glory and Joy, by A. C. Good.

This message is from the angle of serving you. There is great joy in this service. Paul to the Thessalonians said, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." There is a close relationship between the ministry and the laity. Our crown of rejoicing is found in you. The ministry is entrusted with the ministry of the Word. Holy Ghost preaching makes exemplary believers. This is the motive of all our ministry, because we love all the flock over which we are ministering; not in the spirit of lordship, but of love. Our ministry is a ministry of joy. That joy is found in the fruit born in the lives of those to whom we minister. My ministry to you is a ministry of joy and not of grief. The laity can help make it a ministry of joy. The laity sometimes act as brakes so that the ministry cannot go out with joy. The laity can help by coming to church on time, by breathing a prayer for the service, by true worship—in abiding by the Word, by being helpful to the ministry. When will this joy be full? In a sense it is full here when in the spirit of unity we can gather His people together in communion, in breaking of bread. We are gleaning on earth's harvest field, sheaves to be laid at the Master's feet. The faithful minister will have the privilege of presenting the redeemed before Him at that day. What is our crown of rejoicing? Are not ye? The great joy in the minister's life is his people. "I have no greater joy than to know my people walk in truth."

Resolutions

1. Whereas, Bro. Peter Schertz of the Metamora congregation, who for many years labored among us as a faithful minister, has been called from time to eternity, we humbly bow in submission to God's will and extend to the bereaved family and congregation our sincere sympathy in this their mutual loss. We pray that our loving Father may comfort us and supply all the needs of his bereaved ones. We also pray that He may raise up other laborers to carry on the tasks our brother laid down. We further direct that this resolution be spread upon the minutes of Conference, and that a copy of same be sent to Sister Schertz and family and to the Metamora congregation.

2. Whereas, the Christian Church has its basis in the principles of truth and righteousness as taught and lived by Jesus, and

Whereas, the only hope for the purification of society lies in the activity of a Christ centered church; be it

Resolved, that we as members of the body of Christ strive to **believe** and **live** the highest truth as it was exemplified in Jesus Christ; that we seek to make our church a center of soul-saving power, a fountain of Spirit-filling and character-building influence, and a God-moving body through whose activities every member may express in his own life the purifying influence of the Christ spirit; and that we hold high the standards of Christian living as an example to the unconverted world.

3. Whereas sin, with its blighting influence upon life and character, is so prevalent in the world, and

Whereas, there is no relief from its power except by a complete change of nature through spiritual regeneration by which we become conformed to the image of God in righteousness and true holiness; be it

Resolved, that the ministry, in their capacity as shepherds of the flock, seek a deeper personal relationship with the laity as they endeavor to guide them into a greater knowledge of God, a deeper Christian experience and more definite activity in their Christian lives; that the laity recognize the leadership of the ministry as they coöperate for the upbuilding of Christ's Kingdom upon earth.

The following bishops, ministers, and deacons were present:

Bishops: J. A. Heiser, Simon Litwiler, J. S. Shoemaker, J. D. Hartzler, Ezra Yordy, C. A. Hartzler, P. A. Friesen.

Ministers: Harold Zehr, A. C. Good, Ben Springer, Daniel Nofsinger, J. W. Davis, Harold Oyer, Daniel Zehr, S. E. Graybill, D. W. Slagel, Jonas Litwiler, Leland Bachman, Peter Garber, H. R. Schertz, C. Warren Long, Ira Eigsti, J. L. Harnish, A. H. Leaman.

Deacons: S. S. Zehr, Benj. Mellinger, S. R. Good, E. A. Rediger, H. V. Albrecht, E. H. Oyer.

Visiting Bishops and Ministers: Bishop: S. C. Yoder, Goshen, Ind.; Ministers: J. W. Shank, South America; Jacob Birky, Kouts, Ind.

E. H. Oyer, Secretary.

Married

Mosemann—Garber.—At the home of Bro. and Sister Amos Musser of near Mount Joy, Pa., on Aug. 4, 1932, occurred the marriage of Bro. Roy K. Mosemann and Sister Dorothy B. Garber, Bro. Noah W. Risser officiating. May God's blessing be theirs.

Kreider—Longenecker.—On Oct. 4, 1932, at the home of the officiating bishop, Bro. Noah W. Risser, near Hershey, Pa., Bro. Jacob Kreider and Sister Mary W. Longenecker were united in the holy bonds of matrimony. May God's richest blessings be theirs.

Lapp—Yoder.—On Sunday, Sept. 25, 1932, Bro. Noah Lapp and Sister Florence Yoder, both members at West Liberty, Ohio, were united in holy marriage at the home of the officiating minister, Bro. J. S. Neuhauser, Leo, Ind. May God's blessings attend them through life.

Leaman—Weber.—On Aug. 20, 1932, Bro. Bartram M. Leaman and Sister Ruth G. Weber, both of the Bowmansville, Pa., congregation, were united in holy marriage at the home of the officiating bishop, Bro. John M. Souder. May the Lord bless them with a long and happy home.

Martin—Hershey.—On Tuesday evening, Oct. 25, 1932, Bro. Noah E. Martin of the Groffdale congregation and Sister Elsie Hershey of the Hershey congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May God's blessing go with them.

Eby—Hess.—On October 20, 1932 Bro. John W. Eby of the Paradise congregation and Sister Mildred B. Hess of the Landis Valley congregation were united in marriage at the home of the bride's parents by Bro. N. L. Landis of Neffsville, Pa. May the rich blessings of God accompany them through life.

Nolt—Hess.—Bro. Melvin O. Nolt of Neffsville, Pa., and Sister Rhoda E. Hess of New Danville, Pa., were united in matrimony on Oct. 28, 1932, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. That the good Lord may abundantly bless them in their journey through life is our wish and prayer.

Messner—Ackerman.—On Sunday afternoon, Oct. 9, 1932, Bro. Albert H. Messner and Sister Margaret F. Ackerman, both of the Strasburg congregation, Lancaster, Pa., were united in holy bonds of matrimony by Bishop Abram L. Martin at his residence in Intercourse, Pa. May God richly bless them as they journey in this new life.

Imhoff—Nafziger.—On Aug. 21, 1932 Bro. Ralph Imhoff of the Metamora congregation and Sister Mary E. Nafziger of the Hopedale congregation, were united in holy matrimony at the home of the bride's mother, Sister Lydia Nafziger, Hopedale, Ill., Bishop Simon Litwiller officiating. May God's blessings attend them through life.

Miller—Leichty.—On Sunday, Sept. 25, 1932, Bro. Clyde Miller of the Shore congregation near Shipshewana, Ind., and Sister Bertha Leichty of the Leo, Ind., congregation were united in the holy bonds of matrimony in the Leo Mennonite Church, Bro. J. S. Neuhauser officiating. May God's rich blessings attend them through life's journey.

Kuhns—Kriner.—Bro. Harry R. Kuhns, son of Bro. and Sister D. E. and Anna R. Kuhns of the Chambersburg, Pa., congregation and Sister Carrie F. Kriner of Greencastle, Pa., were united in holy matrimony on Tuesday, Oct. 25, 1932, at the home of the officiating bishop, Bro. John S. Burkholder. May God's blessing be with them through life.

Spicher—Gingerich.—On Oct. 16, 1932, at the home of the bride's parents, Bro. and Sister Aaron B. Gingerich, Bro. George Spicher and Sister Velma Gingerich, both members of the Lower Deer Creek congregation, near Kalona, Ia., were united in holy matrimony by Bishop John Y. Swartzendruber of Kalona, Ia. May God's blessing accompany them through life's journey.

Bachman—Springer.—On Oct. 16, 1932, Bro. Leland A. Bachman of the Pleasant Grove congregation, Tremont, Ill., and Sister Elsie Mae Springer of the Hopedale, Ill., congregation, were united in holy matrimony at the home of the bride's parents Bro. and Sister Ben Springer, Minier, Ill., Bro. Simon Litwiller officiating. May the blessings of God follow them through life.

Obituary

Glick.—Mary (Mast) Glick was born June 11, 1861, in Berks Co., Pa.; died Aug. 13, 1932, of heart trouble at her home near Morgantown, Pa.; aged 71 y. 3 m. 2 d. She leaves a sorrowing husband, 1 son (John), 1 daughter (Emma—both at home), 2 aged brothers (Stephen and Isaac Mast), and 1 sister (Emma Kauffman). Isaac answered the summons just 3 weeks later. She had many friends and was of a loving and quiet disposition. Services were held at the Conestoga Church conducted by B. B. King and John A. Kennel. Interment in Pine Grove Cemetery. By a niece.

Ebersole.—Martin E. Ebersole, a faithful member of Stauffer's Mennonite Church for many years, and a life-long resident of this community, fell asleep in Jesus on Sept. 23, 1932; aged 70 y. 2 m. 6 d. He leaves his companion, 3 daughters, and 3 sons and a number of grandchildren. He will be greatly missed in the home and at Stauffer's Church where his seat was seldom vacant. Funeral services were conducted from his late home at Hershey and at Stauffer's church near Bachmansville, Pa., by Noah W. Risser and Ben Keener. Text (chosen by family) II Tim. 4:6-8. Buried in the cemetery adjoining the church.

Swartz.—Abraham Swartz of Kitchener, Ont., was born Mar. 12, 1852; died at the age of 80 y. 7 m. Bro. Swartz was converted in early manhood, joined the Mennonite Church and remained faithful to his faith until death. He was predeceased by his wife (Susannah Bergey), nearly 8 years ago. He is survived by 1 son, 5 daughters, 1 brother, 1 sister, 30 grandchildren and 20 great-grandchildren. Bro. Swartz was known for his optimism, ever looking on the better side of things, expecting things to come, and ever had faith in the Lord, the cause and His people. He will be missed in the church circles. The funeral was conducted at the First Mennonite church by Bro. C. F. Derstine, the pastor. Burial at Latchaw Cemetery, Petersburg, Ont.

Smith.—Martha A. Smith, daughter of John and Maria Beichler, was born in Medina Co., Ohio, Jan. 28, 1863; died at the home of her daughter Mrs. Lena Blatter, Sterling, Ohio, Oct. 2, 1932, in her seventieth year. She became a member of the Methodist Church in her youth. She was married to Maryland C. Smith on July 3, 1887, and to this union 7 children were born. Her husband and 4 children preceded her in death. She is survived by 3 daughters (Mrs. Orpha Davis, Munroe Falls, Mrs. Lena Blatter and Mrs. Luella Renner of Sterling), 14 grandchildren and 1 brother (Edward Beichler, Rittman, Ohio). Funeral services were held from the Bethel Mennonite Church conducted by S. D. Rohrer, assisted by F. G. Reece of Sterling. Text, II Kings 20:1. Burial in lower Mennonite Cemetery.

Horst.—Quintes Eli, son of Eli S. Horst of Ephrata, Pa., and Elizabeth Oberholtzer Horst of 119 New St., Lititz, Pa., was born Aug. 2, 1924; died Oct. 24, 1932, at the home of his aunt Barbara Oberholtzer, 114 Front St., Lititz, Pa., after a short illness of croup; aged 8 y. 2 m. 22 d. He is survived by his parents and one sister (Miriam) living with his mother; also his grandparents Mr. and Mrs. Reuben W. Horst of Ephrata, Pa., and Mrs. Amos Oberholtzer of 119 New St., Lititz, Pa. Funeral services were held on Wednesday afternoon, Oct. 26, at the Lititz Mennonite Church and interment in the Hess Cemetery. We sorrow not as those who have no hope for the Lord took him home in his tender years.

"You are now in Jesus' arm,
Kept forever from all harm.
The thot that we must part
Again, breaks my heart;
But Jesus has this promise given
That I shall meet you up in heaven."

Wanner.—Annie, daughter of William and Catharine Landis, and wife of Bro. Amos S. Wanner, was born Aug. 20, 1861; died Oct. 11, 1932, at her home in Lancaster Co., Pa.; aged 71 y. 1 m. 21 d. She suffered a paralytic stroke about a month before her death. She was in failing health for about a year. She is survived by her husband, 2 foster children (Jesse of Mt. Airy and Frances at home), 2 step-children (Daniel Weaver of Rohrerstown, Pa., and Martha—wife of Charles Smith, Morgantown, Pa.), also 3 brothers (Alvin Landis, Samuel Landis and A. A. Landis, Ephrata, Pa.). She was a member of the Ephrata Mennonite congregation. Funeral services were conducted by Bro. Amos Horst at the house and Bros. Noah Landis and John Sauder at the Weaverland Mennonite Church. Interment in the adjoining cemetery.

"In the home she shall be missed,
By her brothers and many more.
But some day we hope to meet her
On that bright and happy shore."

Good.—Susie G., wife of Harvey Good of near Bowmansville, Pa., was born Aug. 27, 1894; died Oct. 10, 1932; aged 38 y. 1 m. 14 d. She took sick on the morning of Oct. 10. As the seriousness of the illness became apparent she was moved to the hospital, but after the operation she began to sink steadily until she quietly passed away, answering the call of the Master. During the fall of 1909 she stood in a class of applicants as the result of the efforts of the first evangelistic meetings ever held at the Mennonite Church at Goodville. These meetings were in charge of Bro. John Mosemann, when 70 confessions were made. She leaves a sorrowing husband and 6 children (Gladys, Marvin, Calvin, David, Walter and Harvey all at home), her parents (David Z. and Mary Ann Burkhart), 2 sisters, and 7 brothers. A mother in Israel has gone. A light has dimmed and gone out; a vacant chair, an empty void, and we wonder why. But then we comfort ourselves in the thought that what the Lord doeth is well done. The funeral was held from her late home Oct. 14, Bro. Moses Gehman officiating. Further services were held at the Bowmansville Church; interment in the adjoining cemetery. Bro. Isaac Geigly and Bro. Geo. Horning spoke on the text Psa. 90:6.

"Rest on, dear mother, sister, your labors o'er
Your loving hands will toil no more.
No faithful friend, so true and kind,
No more on earth like you we'll find."

A sister.

Wenger.—Mary, daughter of Elias and Fanny Wenger, was born near Orrville, Ohio, Jan. 17, 1878, and some time during the night of Oct. 18, 1932, she passed from the shades of earthly night to the realms of the life beyond, having reached the age of 54 y. 9 m. 1 d. Mother and father preceded her in death. There remain to mourn her sudden departure two sisters and four brothers: Alice (Mrs. M. B. Yoder) of Orrville, Ohio, David Wenger of Smithville, Ohio, Joseph Wenger of Orrville, Ohio, John Wenger of Goshen, Ind., Dora (Mrs. E. S. Lape) of Bluffton, Ohio, Fred Wenger of

Orrville, Ohio, and a host of other relatives and many friends. In her youth she confessed Jesus as her personal Savior and was received into the communion of the Oak Grove Amish Church. Later she became a charter member of the Orrville Mennonite Mission Church in which fellowship she continued faithful until death. From a child she was not so strong physically but was always ready to give the strength she had to labors of helpfulness in home and Church. She was a friend to children and very thoughtful of the aged. Her hospitality and gracious ministries in the home will always be remembered by her immediate loved ones and her many neighbors and friends. Sister Mary always took an active interest in the work of the Church and was faithful in keeping the ordinances of the house of the Lord. For a number of years she served as teacher in the Sunday school and always responded when possible in the work of the sisters' missionary circle and the young people's Bible meeting where she gave her last public ministry on October 2nd. While death came suddenly yet it was not unexpected. She frequently referred to the uncertainty of life and said, "I am ready any time." We feel confident she experienced the words of the Psalmist when he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Funeral services were conducted at the home and the Oak Grove Church Oct. 22 by I. W. Royer, J. A. Leichty, C. Z. Yoder, J. S. Gerig, and J. N. Smucker. Texts, Mark 14:3; Jno. 12:3.

Kiser.—Mary M., widow of A. J. Kiser was born July 17, 1860; died Oct. 14, 1932; aged 72 y. 2 m. 27 d. Death came very suddenly of heart failure, while visiting with her brother at the old home of their childhood near Dale Enterprise, Va., in the home of her niece (Mrs. John E. Heatwole). During her visit she was unusually quiet, having very little to say. After eating her supper she retired. About 11 o'clock she called saying, "I am so sick," passing away in less than twenty minutes later. Her body was moved to the home of her son J. D. Kiser, the same night of her death, with whom she had her home. She was the daughter of the late Jacob and Susan Brunk. One brother (D. S. Brunk of Gulfport, Miss.) is the only remaining member of the family. Her mother was twice married, first to Frederick Weaver. To this union one son and four daughters were born, half-brother and sisters to the deceased, all of whom preceded her in death, one brother and one sister having died in childhood. In her youth she united with the Mennonite Church and lived faithful throughout her life. On Sept. 3, 1878, she was married to A. J. Kiser of near New Erection. To this union were born 5 children, 3 of whom survive (Jake of this place, John of La Junta, Colo., Fannie Shirk of Gettysburg, Pa.), 15 grandchildren and 4 great-grandchildren also survive. Waiting the arrival of her son John and daughter Fannie the funeral services were held Oct. 18. Short services at the home conducted by Leonard Jones, at Weavers Mennonite Church services were conducted by Bros. S. H. Rhodes and J. S. Martin. Text, Prov. 4:18.

"'Tis hard to part with sister, mother, dear,
No more to see her here;
But yet we're glad, if God thought best
To end her troubles and give her rest,
In heaven to reign with angels fair,
May our names too, be written there;
That we again may each other meet
And walk with her through the golden streets."

By the family.

Lehman.—Susannah, daughter and eldest child, of Abraham and Anna Wideman, was born Sept. 3, 1876, near Floradale, Ont.; died Oct. 16, 1932, at her home near Doddo, Alta.; aged 56 y. 1 m. 10 d. Death was caused by a complication of dropsy, enlarged heart, and diseases of the kidneys and liver. Sister Lehman was united in holy matrimony with J. K. Lehman at Sibley, Iowa, Feb. 9, 1898. This union was blessed with 8 children—5 boys and 3 girls, 1 girl (Christina) died in infancy. The sons are Joseph, Alvin, Oliver, David, and Melvin. The daughters are Irene (Mrs. Ezra Stauffer) and Mary (Mrs. Roy Roth). Her mother preceded her to the spirit world in 1925 and her father 11 months ago. With her husband she moved to Mayton, Alta., March 11, 1901, where they made their home until March 11, 1915. Then they moved to Hubbard, Oreg. There they resided until the Fall of 1917, when they returned to Mayton, Alta. The following spring (1918), they moved to the Tofield district, where they remained until the time of her departure. She leaves a loving husband, 5 sons, 3 daughters, 6 grandchildren, 5 brothers, and 3 sisters. Sister Lehman united with the Mennonite Church in the fall of 1901, of which she remained a faithful member to the time of her departure, faithfully discharging her duties as a minister's wife (her husband having been ordained to that office since 1906). Sister Lehman was much interested in caring for the sick. Many days and nights were spent in caring for sick persons. The Sister failed in health about a year ago, but her health was again restored sufficiently in the spring so that she was able to attend communion services. Late this summer she took a turn for the worse and during the latter weeks especially she suffered severe pain almost continually day and night. She expressed a desire to depart and be with Christ, stating that her Savior could not come too soon to take her Home. On Sunday afternoon her request was granted and she found rest. Funeral services were conducted at the Salem Mennonite Church, conducted by Bro. Isaac Miller of Mazeppa, Alta. (Texts Psa. 91; Jas. 4:14), also by Bro. Henry Harder of Didsbury, Alta. (Psa. 116:15), assisted by the home ministers. Interment in cemetery near by.

"Mother, dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

ANNOUNCEMENT

Winter Bible School at Goshen College January 3 to February 3, 1932

The usual six weeks' Special Bible Term at Goshen College is being changed this year to a five weeks' Winter Bible School, with greatly reduced expenses. The regular term will continue four weeks, with classes six days per week, thus making possible the completion of five weeks' work in four weeks. By special arrangement students desiring to get the full six weeks' credit may do so.

The fifth week will be one of unusual profit, a combined Sunday school workers' and ministers' week, continuing from Tuesday to Friday, followed by the Christian Life Conference. Detailed announcement will follow later, with a strong program of experienced and able speakers and leaders.

The regular instructors for the Winter Bible School will be I. W. Royer, Orrville, Ohio, and D. A. Yoder, Elkhart, Ind. Several other special instructors will also serve.

The entire expenses for the five weeks will be only $25.00 for tuition, board, and room. Tuition will be reduced to $5.00. A hearty welcome is extended to all. Come and enjoy a rich spiritual feast. For information write to S. C. Yoder, President, Goshen College, Goshen, Ind.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association of Lancaster Co., Pa., will be held at the Home on Saturday, Nov. 12. The meeting will open at 1:30 P. M. with a sermon by Bro. John Gochnaur, followed by financial reports, election of trustees, etc. A cordial invitation is extended to all.

Aaron Groff, Asst. Secy.

"FREE" BIBLE COURSE FOR THE HOME

(This can be posted in Churches, by Correspondence, young people's rooms and in other suitable public places.)

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The Author has been a Bible Teacher for over 25 years.

J. B. Epp,
Hesston, Kans.

MENNONITE GENERAL CONFERENCE

In response to an invitation from the Hesston and Pennsylvania congregations the Executive Committee of General Conference has decided, the Lord willing, that the next meeting is to be held at Hesston, Kansas.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

Our greatest desire should be to win souls to God, not to win applause for ourselves.—L. J. Miller.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY November 3, 1932 J. A. RESSLER, Editor

EDITORIAL

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8a).

* * * *

I have just read in the Mennonite Rundschau an article on "A Mennonite Problem." It is written by a Mennonite of Canada who signs himself "B. D." The writer is very closely related or associated with the various migrations from Russia to the New World, and so far as I could discover, he may or may not have come from Russia himself.

* * * *

The writer presents in concise but quite vivid language the sad plight of those who were in Russia at the beginning of the World War and in the years that have followed to the present time. In Russia conditions were intolerable from every point of view they had learned to regard as right. Robbed of every possession, flight was in many cases impossible. Where friends helped—as they did in thousands of cases—they found hitherto open doors closed against them. The United States, the "melting pot of the world" in the last century, closed gradually and at last completely. Canada followed with a similar course in a few years. In both nations native-born citizens were in danger of starvation and additional immigration was thought dangerous. Mexico offered a temporary refuge for a few, and Brazil, and Paraguay were eagerly looked to as places of rest. Results in these new places are still very doubtful.

* * * *

And the masses yet in Russia? Families torn asunder, religious liberty denied, martyrdom, slow death from privation—no wonder the writer in an outburst of agony cries out: "Yes! if Catharine II of Russia had never given those privileges upon which we built our shortsighted foundation . . . perhaps we might not have found the downfall so painful." He suggests what might have been. Had they taken warning in time, an island somewhere on the earth might have been purchased and held by them or for them as a refuge. Perhaps there might be one of those bankrupt governments we hear so much about that could be secured by them.

* * * *

But it seems to me that the solution for the "problem" is to be found in depths far below political discussions, far below the surface of human governments. The solution is found in our text at the beginning. The proper function of the true Christian is to be a witness unto Christ. And you will remember (if you have forgotten, let this remind you), that the original word for "witnesses" is "martyres" (plural). We are apt to think that in the case of persecutions, the persecuted might have saved themselves much trouble if they had made a bit of compromise or yielded on some non-essential point. The more frequent cause for persecution, far down in the purposes of God, is that He wants witnesses (martyrs) for His cause. It is said with reverence and deep sympathy, terrible though the experience may be to those who undergo the trials, but we raise the question:—May it not be that those of our Russian brethren who are undergoing such fearful, dreadful persecutions are permitted to go through these experiences that they may be true witnesses for the Lord Jesus Christ? Only as they measure up to this ideal can they expect that the Lord will bless them here and hereafter.

* * * *

But quickly, lest we forget, let us call to mind the fact that we are living in exceedingly dangerous times. A few more years of hard times, a political upheaval such as occurred in Russia some years ago, and in our North American continent there may be bloody persecution of those who refuse to take the sword, or refuse to abjure our Lord Jesus Christ, and it will be our privilege to be martyrs for our Master. Let us spread with trumpet voice to all who can be made to hear, the invitation to a life of such devotion to our Lord that, should such a time come, we shall not hesitate, but joyfully take the occasion for an opportunity to be true witnesses for Jesus Christ. And in the meantime, gather in all the perishing ones we can for the Master.

* * * *

On or near the top of the Mount of Olives stood the Master and around Him gathered eleven earnest men together with a few others, true and trusted. "Ye shall be martyrs unto me!" And He began to ascend. They beheld—looked steadfastly—no halucination—clear vision—a cloud—the person of Jesus the Christ veiled from their sight—still they gaze upward. "Ye men of Galilee—why?—**This Very Same Jesus!**—shall so come in like manner"—"and they worshiped Him and returned to Jerusalem with **great joy!**"

* * * *

And they returned to the very city which had rejected the Master and crucified Him. Did they talk over what He had told them? Did they ask one another, "Just what were those last—the very last words He said?" They were human, and we believe they did. "Do you remember that He said we should be martyrs?" "Yes, that is the very word He used, 'Ye shall be martyrs unto me!'" Witnesses unto death. And those rejoicing men and women went back and abode in the

city—and waited. Only ten days they waited, and then the day of Pentecost, and they witnessed. Three thousand converts. Jewish leaders thoroughly frightened. Try mild persecution. Many more believers. Imprisonment and beating. And people say, "If they'll endure that for His sake He must be the true Messiah." Priests obedient to the faith. Then a man afire for God—Stephen—and God allowed him to head the long train of martyr-witnesses. That was Saul's first contact with the real experience of witnessing—martyrdom. He carried with him thruout life the vision of the angel-face of Stephen.

* * * *

And others followed! Of the apostles, James the brother of John was the first to seal his testimony with his life's blood. See Acts 12:1, 2. History outside the Bible tells of the stoning of the apostle Philip in Phrygia in the year 54, the martyrdom of James the son of Alphaeus at Jerusalem A. D. 63; the crucifixion of Simon Peter in the year 69; and a long list of others in the waves of persecution that rolled over the infant Church under the heathen emperors of Rome. Then in the middle ages persecution for the sake of the Lord Jesus Christ took on a new form. Different branches of the professed Church persecuted one another, and sometimes two or more different branches united in their persecution of those who clung to a purer or more ancient form of worship than the established churches. In all of these persecutions, those who refused to bear arms and refused to persecute others suffered most. And in all ages it has been true that, "The blood of martyrs is the seed of the Church." Martyrs—witnesses. When the Church loses her testimony she ceases to be a church save in name.

* * * *

Those eleven men and their immediate associates and successors had no General Board, nor District Board, nor publicity committee; no organizing secretary, no financial agent, no finance committee. And yet what they did! They were witnesses—martyrs. Literally they left all to follow Jesus, whom having not seen, they loved. He had given His life for their salvation and they knew it! "Are you a Christian?" "Yes, I hope so." "I am trying to be one." Have you answered the question thus? What is the ground of your hope? What is the result of your trying? What we need is to get face to face, hand to hand, before the task of witnessing for the Master, and we shall find that we need more than a hope of our salvation—we shall need assurance! The world and its Satanic prince are quick to challenge one who tries witnessing with even the slightest doubt in his heart about his own salvation. Trying to be a Christian is like lifting on one's boot-straps—harder work the harder you try, but it gets you not one millimeter nearer heaven. After the long, hard battle Paul could look confidently into the face of his Redeemer and say, "I **KNOW!**" Those early martyr-witnesses knew what they were talking about.

* * * *

Yes, that is another point we must not forget: In order to be witnesses we must know by our own experience. You are summoned to court as a witness. "What do you know of the case?" "In my opinion—" "Stop right there! Tell us what you know!" "Well, my neighbor told me, and he is a very truthful man—" "Stop! When we want your neighbor we'll send for him—tell us what **you** know!" In order to be a witness you must have a personal, first-hand knowledge of the thing you are to testify about. And what were these martyr-witnesses to testify to? Jesus said, "Unto ME!" And in order that we may witness for Him we must first know Him. The competent witness knows his facts.

* * * *

And first of all—placed here last by way of emphasis—is the enabling power that comes when the Holy Spirit dwells in us and actuates us. Governed by the flesh, with standards regulated by the flesh, living the life of the flesh, we cannot and will not live in the Spirit. The power of martyr-witnessing comes only to those who are indwelt by the Holy Spirit of God. We do not wonder at the cry that is said so often to go up from the suffering, persecuted ones of Russia, "How can there be a God if He allows us to suffer thus?" But it indicates that the real spirit of the martyr-witness is lacking. Too long dwelling in a castle of false security, too long trusting in a "shortsighted foundation," feeling safe that the promises of a queen a hundred years ago would forever be respected by her successors—given these conditions and we can readily see that the poor refugees turned first to one side and then to the other of their strife-torn country, and too often failed to look up! Let us, however, not boast in ourselves that such a condition would not find us thus unprepared. A shift of the wind or a turn of the tide, and our ancestors might have turned eastward instead of across the Atlantic and we might have been caught in the vortex of the Russian maelstrom instead of those who were thus caught—and then?

* * * *

Owing to the Reports that have recently taken so much space, a number of articles that were intended for earlier issues are appearing in this issue. We beg pardon of those who were disappointed in missing the articles heretofore.

* * * *

Would you like to see more pictures in the Mission Supplement? We could reprint old ones to illustrate fresh articles without any additional cost, or we could print new ones at considerable cost. Do the pictures mean enough to our readers to make them worth while? Write a card to the Editor and tell what you think. It will cost you one cent and a bit of time, but it will be worth much to those responsible for getting out the paper. Address J. A. Ressler, Scottdale, Pa.

THE GREATEST PROBLEM OF MISSIONS

By Orrie D. Yoder

For the Gospel Herald.

WHOM shall I send, and **who** will go for us?—Isa. 6:8.

Mission work, like all other work, has its problems, and I suppose people would differ as to just what is the greatest problem of modern mission work. No doubt many would be ready to say that the support of missions is its greatest problem in these times of depression, but God's greatest problem is not support, it is "**who**"? Whom shall I send?

Mission work is a divine work and therefore man's greatest problem is to "**let God**" solve His own problems. The problems are God's problems (if we dare speak of God having problems) and I repeat, God's greatest problem ever has been, and is still,

"Whom shall I send, and who will go for us?"

How vain to think, even in times of depression, of the problem of support as the greatest problem, for to Him whose ways are as much higher than the ways of man as the heavens are higher than the earth, support is as nothing, if He can find those who will truly answer, "Here am I, send me."

"God hath His mysteries of grace,
Ways we cannot tell."

Our sovereign God, whose ways are "past finding out" (Rom. 11:33) has inaugurated a divine work and could never suffer it to be held up for the want of support alone, even in times of depression. God's first and great question is still to-day as it was to Isaiah of old, Whom shall I send, and **who will**—? When His professed children to-day will, like Isaiah, answer, Here am I, send me, then God will soon settle the problem of "how?" "how long?" etc. God is not looking primarily for support, but "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward Him" (II Chron. 16:9). God is not looking for money, He is looking for individuals; He is looking for perfect hearts. Yes! even now when man is looking for money to carry on the Lord's work, our Lord is looking for men to carry it on. If He can find a Noah, an Elijah or a John the Baptist or a Paul, He will accomplish His purpose in spite of any and every financial or spiritual depression.

Think of the dark cloud that threatened to impede the progress of God's Israel of old when they were in Egyptian bondage. Did God have a way out for His people? How was God to raise up a deliverer when the edict of the king decreed that all male children should be slain? Man said **how?** but God said **who?** Egypt was no problem for God when He found those pious parents thru whom He could hide that little babe in an ark of bulrushes by the river's brink. Egypt would have swallowed up Israel but for God, who maketh the wrath of men to praise Him. Instead He used this enemy Egypt to train and nurture the very man who was later to lead Israel out of Egypt with a mighty hand.

God has His multiplied ways in which He has carried out His divine plans in ages gone by and He has still those many ways to carry on His divine program to-day. More than this, He has still thousands of ways, unknown to man, in reserve for further use if need be.

The divine charge to us to-day as people of God, is to witness for Christ in all the world by a surrendered life and whole-hearted obedience to "all the counsel of God," and what God is waiting for is not money but individuals. Money cannot hear and answer God's call, only individuals can.

Does God want the Mennonite Church to send more workers to South America and to India? Is He calling for work to be done in Africa and in the untouched fields of the home lands? Then He is calling to every professor of that name, Whom shall I send? Who will go for us? When the Mennonite church individually, when Mennonite homes, when Mennonite fathers and mothers and sons and daughters will answer unreservedly by a life of self-denial and obedience, "Here am I, send me," then marvelous will be the works of God and numberless will be the souls saved for Christ and His kingdom.

"Whom shall I send, and who will go for us?" God is calling for individuals. He needs faithful witnesses like Enoch and Noah. He is calling for praying saints like Hannah, Paul, and Elijah. He is calling for givers, who like the poor widow, gave not especially only two mites, but her heart and her whole living for the house of the Lord. Brother, sister, preacher, teacher, father or mother, and son or daughter, the greatest question is not, does God have your money, but does God have you?

Hubbard, Oreg.

THE GOSPEL FOR THE ARGENTINE

By L. S. Weber

For the Gospel Herald.

(Read at the 30th Anniversary of the founding of the Waterloo, Ontario, Church, September 11, 1932.)

By referring to the Argentine we mean the most enterprising and progressive of the South American republics. It is the main country in the southern part of the continent, stretching from Bolivia to the Antarctic Ocean, a distance of about twenty-three hundred miles. It has a population of nearly 9,000,000, almost as many as in the Dominion of Canada. About one-fifth of these people live in the capital city of Buenos Aires. Besides this there are several other large cities; La Plata, about the size of Hamilton, Ont., and Rosario, about twice that size. Hence, it will be evident that much of the population is in the cities, which creates moral, social, and religious problems. There are also scores and scores of towns and villages ranging from a handful of inhabitants to cities of 25,000.

We take for granted that the term Gospel does not need very much definition. There is only one Gospel worthy of proclamation and that is the message concerning all that our loving heavenly Father taught and wrought for lost humanity in the gift, life, death, and glorification of His only begotten Son, our Savior. The purpose of the missionaries in this land is to win as many lost ones from vice and superstition as will be possible by the saving grace of "our Hope and Redeemer, Who shed His blood for" us. To this end, we wish to notice The Need of the Gospel in Argentina, Various Means of Spreading the Gospel, and Some Recent Incidents.

I. The Need of the Gospel in Argentina.

It might seem to some that after working in this republic for about fifteen years the work of the Mennonite Church should be almost completed here. The fact is that there is only a good start, and there is "much land yet to be possessed," if we may borrow a phrase from Joshua. There are still many large territories where no missionary society has begun any work, to say nothing of the towns not evangelized in the occupied sections.

1. **Unfinished Tasks in our Present Field.** The field occupied by the Mennonite Mission in Argentina stretches from Bragado in the east to Santa Rosa, a distance of about 250 miles towards the south-west. The preaching point in the northern extremity of our field is Cuenca, and the most southerly point is Masa. The distance between these two places is about 100 miles. If this area between the places mentioned be compared with a similar section in Canada it will be found to be about the size of the lower part of Ontario between Toronto, Niagara Falls, Detroit and Goderich. It will also be evident that nine or ten missionary families are not sufficient to bring the Gospel to the thousands who live in the described area. Most of the main stations are situated in what we would call county towns in Ontario. For example the city of Pehuajo is the capital of a "partido" or county, with about the same status as Kitchener has in Waterloo county. The Mission now has 7 such main centres, around which there are the towns of whole counties dependent on the missionaries in the main centres for the hearing of the Gospel. In some of these smaller towns there are regular preaching appointments, in others there are spasmodic visits, but many have never been entered by any evangelical missionary. It is the hope of the missionaries to bring the glad tidings of the Savior to as many of these as possible. This can be accomplished only by an augmented staff of workers, either of foreign missionaries, or sufficiently trained native workers.

2. **Unoccupied Areas in Other Provinces.** The Argentine Mission maintains a Study Committee whose business it is to view needy and unoccupied fields and to report their findings. At the last Mission Council, which met in November just a few

days after our arrival, Brother D. P. Lantz gave an eye-opening report as to the dearth of Gospel privileges in many of the southern provinces of the Republic. At the same Mission Council the Brethren Lantz and Hershey were appointed to make a thorough survey of the lower provinces with the view of starting work in new fields if conditions and finances should warrant it. The brethren Lauver and Snyder were appointed to make a similar investigation in the northern provinces. In a recent article by one of our native brethren the fact is revealed that the Province of Cordoba has 122 towns of considerable population and only 24 missionaries; San Luis has only 4 workers in 18 towns; Mendoza with 76 towns of considerable size has only 10 workers. And then there are 7 provinces and territories with an approximate total of 225,000, all of which do not have a single messenger of the Gospel. These are: La Rioja, Neuquen, Santa Cruz, Rio Negro, Los Andes, Tierra del Fuego, and Formosa. How many of these neglected provinces we will be able to enter in the next ten years is dependent on the consecration of the missionaries on the field, and the willing helpers in the home land. Argentina needs the saving Gospel. Let us by the grace of God carry it to many ere the day of the Lord comes to find them unprepared.

II. Various Means of Spreading the Gospel in Our Mission.

As in other evangelical missions the workers in this field have deemed it advisable to employ various useful means in propagating the Gospel. The main business in hand is evangelism, but there are several contributing agencies which help in evangelizing the lost. These we wish to note and describe briefly under various headings.

1. **Educational Activities.** Because of the extensive illiteracy in this republic it has been found necessary to offer some elementary school work. There are some very good public schools, but not enough to educate all the children, and the parents are too poor to send them. Only this morning I accompanied Brother Litwiller to a home in the country where there are four children, one of the girls already fifteen years of age, and none of them have ever gone to school. Such a girl would hardly care to start in the primer class in a public school. She and her brothers will likely come to our primary school at the Mission.

The lowest grade in our school work is the kindergarten. These are in charge of consecrated native sisters, who teach hand-work, Bible stories, and the rudimentary steps in education. Next to this we have primary schools which offer the regular public school subjects in the morning from 8 to 12, and instruct in music, English, Bible stories, and moral lessons in the afternoons. The Pehuajo primary school is giving the first five grades, which would correspond with the Primer, Junior and Senior First, and Junior and Senior Second classes in Ontario. This is in charge of a normal-trained teacher, Sister Santina Cavadore. It has been my task to teach English and Music in the afternoon classes. The school has been a great help in bringing new scholars to the Sunday school, as well as in preparing them to understand the Gospel when it is preached. Quite a few of the missionaries have private students in English. A knowledge of English helps young men to secure better positions in business houses. This contact with many young men offers opportunities to bear testimony for Christ, and to create a desire for the Christian life. The tuition fees thus received are used for some otherwise unsupplied needs in the missions. Another important phase of the educational work is the Bible School. This trains young people in a working knowledge of the Scriptures with a view to Evangelistic work. One of the graduates is already an ordained native pastor, and several others are serving as helpers, who will likely be ordained if they prove faithful and competent. The Brethren Litwiller, Shank, and Snyder have been the teachers in the Bible School.

2. **Printing Activities.** The printing press turns out thousands of copies of the Camino Verdadero, which means The True Way, and is a monthly publication for general Gospel broadcasting. Recently the missionaries have begun to publish a new monthly church paper called La Voz Menonita. This is being efficiently edited by Brother Albano Luayza our oldest native pastor. Besides this the press issues many small tracts in the Spanish language for general distribution. It also does much job-printing for the various mission stations. No one can tell how many souls are being blessed by the reading of these tracts and papers. The printing press at present is in Trenque Lauquen under the direction of Brother Hershey.

3. **Works of Charity.** At the present there is only one charitable institution conducted by the Argentine Mission, namely the Home for Children at Trenque Lauquen. This Home has cared for quite a number of children who otherwise would have been sadly neglected. The present quarters are too small, and in many ways unsuited for this work. In spite of handicaps, Sister Vera Hallman, and Brother and Sister Snyder have done excellent work in the Orphanage. The building barely accommodates 20 children. There should be room for 40 or even 60. The children in the Home receive a sound Christian training the benefits of which can only be realized in years to come. There is some need for an Old People's Home, and some talk about such a project, but nothing definite has been done along this line.

4. **Direct Evangelistic Efforts.** Under this heading we may include the various church services which are similar to those in the home land, such as Gospel services, Sunday schools, Young People's Meetings, Women's Meetings, Prayer Meetings, Revivals, etc. In addition to these there are several special features. It is quite common to hold open-air services on the street-corners and plazas. An account of such a meeting will be given under the last main division of this paper. The Mission also works with the American Bible Society in colportage work. The people seem to be glad for the Bible which has been kept from them by the Roman Catholic priests. Most of the stations also have one or two Bible women who go regularly into the homes to read and explain the Bible. This form of activity has brought many to the Lord. The Bible Coach which is fully equipped with books, Bibles, and tracts, and temporary living accommodations for two persons is a fine means of seed-sowing in new towns and from house to house in the country. It has a collapsible pulpit which is very useful for street meetings and open-air preaching.

III. Recent Incidents in the Argentine Mission.

Perhaps nothing about missions interests us quite as much as the new experiences and striking incidents which come to the workers. We will quote from Brother J. W. Shank who relates the story of Dona Rosa.

"Dona Rosa is a lone woman who makes a scanty living as a family nurse, also selling fruits and vegetables which she keeps in a small room next to the street. When our colporter came offering the Bible, she remembered that a friend had spoken to her of this book, and of the people who teach its Gospel. Ere long she had drawn from the colporter the story of his conversion, of his faith in Christ and the Bible, and of the work of the Mission. Moved with a burning desire she plead for the opening of a mission in her town. Some weeks after the colporter had left we received a letter, rather poorly written and with very bad spelling, but it was full of hope. Dona Rosa had been busy. She was sending in a petition signed by seventy interested ones of Maza, asking our Mission to open work there.

"To-day the work has been opened in Maza. Hundreds have heard the Gospel and a zealous congregation of believers has been formed. Praise God for the witness of our colporter and for the zeal of Dona Rosa!"

A few months ago Brother Lantz

with our colporter, Brother Zagami, and a few younger native workers went to a new town called Alberti, situated in the Bragado district. They had asked permission to hold street meetings but were refused because it was close to election time, when no open air meetings are allowed, to avoid revolutionary propaganda. They however, were granted permission to hold meetings in a rented hall, with the sanction of the chief of police. The first evening of their meetings, some officers who had misunderstood their chief's orders came and arrested the two named missionaries and the native workers and took them to headquarters. Sister Lantz was looking for this experience too, but they did not take her. After questioning them separately they placed their prisoners in separate cells for about two hours and then released them with threats if the offense should be repeated. All this happened in the absence of the chief. The next morning the workers went to interview the chief again about this matter, and were received with apologies for the previous night's affair, and were given assurance that they could continue meetings without being molested. It all worked out for the glory of God, because the workers were strengthened in courage, and special interest was aroused among the people who came to hear this new teaching.

Several months ago Brother Luayza was with us at Pehuajo for special meetings. Our knowledge of Spanish was rather limited to receive very much from the messages, but were impressed with the sincerity and earnestness of the messenger. A number of evenings we went out to various street corners to hold open-air services just before sun-down. After singing a few hymns quite a crowd would gather to hear and see this new, strange proceeding. Then too, there would be a few short Gospel messages, and an invitation to attend services in the church later in the evening. Some evenings we went to three different locations repeating a similar service at each place. All kinds of people gathered, some on sulkies, some on horseback, some in autos, but most of them on foot. They were indeed a motley crowd, but all had the same need, salvation through the blood of Christ. In one of these places our hats which we had left in the auto during the meeting were filled with sand, but this was a small affliction when compared with the experiences of the workers at Alberti. We got permission to hold a meeting in the Plaza for the last Sunday evening of the revival. The Plaza is a large park-like square in the very heart of the city. The important buildings of the city face towards the plaza. In the centre of the plaza is a large band-stand. Four wide walks lead from the four corners to the centre, and other four from the middle of each of the four sides. At sunset these walks are usually filled with people who go out strolling before supper. Our group of workers gathered together on the band-stand, and after singing one hymn we had about 500 people in our audience. Brother Litwiller and Brother Luayza each gave a stirring Gospel message. The crowd was invited to the church for the evening service, and a Gospel portion was offered to all the adults who were willing to come forward for it. It was a revelation to us new missionaries to see how anxious these people, and mostly men, were for a "John" or a "Matthew." We handed out about 300 in a few minutes. The sight of those outstretched hands for the Gospel has lingered with us. Will you pray that this Gospel seed will bring forth much fruit? The Church was filled for the evening service, and several confessed faith in Christ.

Pehuajo, F. C. O.,
Argentina, S. A.

VOICES FROM THE HOME MISSIONS—CITY MISSIONS

By Wm. Detwiler

For the Gospel Herald.

Some time ago I received a communication from Brother Graybill, whose name appears on the program to discuss this topic,—Voices from the Home Missions—City Missions; asking me to give in a few words my convictions concerning city mission work. After some consideration I decided I could do no better than to let the Word of God speak—it is so true to life and so completely fits our every need. I accordingly sent the following message, which is a part of the nineteenth and twentieth verses of the fourth chapter of Nehemiah, "The work is great and large, and we are separated one far from another. . . . Our God shall fight for us." These same words will form the basis for the few remarks which I make this afternoon. We see in them the greatness of the work which Nehemiah had undertaken in rebuilding the walls of Jerusalem.

No less great is the work to which we, as messengers of the Gospel of Jesus Christ, have been called. We are impressed with its greatness as we look out upon the world around us and see the great need. Perhaps at no place is the need more evident than in our cities, where an artificial civilization has been built up which leads away from God. The Psalmist states that the heavens declare the glory of God, and the firmament showeth His handywork; but how much of the heavens do the people of our cities see? Look where you will and you are confronted with the works of man's hands: and man, in his pride, is ready to take the credit for all the blessings which city life affords, forgetting that every good gift cometh down from the Father of Lights.

How sad it is to see people rushing blindly on in their pursuit of wealth, fame or pleasure as though these things of the earth were the great realities to be attained in life. Satan has blinded their eyes, and they rush on in a vain hope; regardless of warning or entreaty. One morning as I was going to my work in Kingston, a horse started down the main street of the city without its driver. People from the curb tried to stop it, but it paid no attention to their frantic efforts. An occasional man even risked his own life by stepping out into the path of the runaway horse, but he continually avoided them — rushing madly on, smashing into a car here and a post there until the wagon to which he was hitched was a complete wreck and much damage had been done to the property of others. Yet he continued, in spite of all the efforts to stop him —down to the foot of the street, out onto the pier and plunged to his death in the water of the river. Is that not a picture of man rushing on in his sinful life, paying no attention to those who would stop him in his mad career which leads to eternal doom? "There is a way which seemeth right unto man, but the end thereof are the ways of death." There are many in our cities who are content to ignore the warning cries of God's messengers, and follow in the ways of death, endangering the lives of others as they go.

While the work is large on account of the great need, it is also a great work because of the supply which is given to meet that need. Where sin abounded grace did much more abound. A person who has experienced the saving power of Christ does not doubt His ability to save from the uttermost to the uttermost. Paul considered himself to be among the chiefest of sinners, but the blood of Christ cleansed him from all sin.

The message which we have to deliver is concerning none less than the Son of God, who left heaven's glory, came down to earth, took on Himself the form of a servant, lived among His fellowmen, wept over them and pled with them, suffered cruelty at their hands and died the atoning death on Calvary for their sins and the sins of the whole world. What a message of hope and comfort to bring to a lost and dying people!—A message of salvation from the bondage of sin. But we are not only saved from sin by believing on the Son of God; we are saved unto Himself. We are heirs of God and joint heirs with Jesus Christ. "And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for

we shall see Him as He is." The Christian's life is one of satisfaction and enjoyment, and his prospects for the future are even better than his present realization. The apostle Paul had a desire to depart and be with Christ which is far better. His great hope, as is that of every sinner saved by grace, may be summed up in the words of the hymn:

"O, I want to see Him, look upon His face,
There to sing forever of His saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice."

That indeed will be a blessed privilege—

"Just to be near the dear Lord I adore
Will through the ages be glory for me."

It is a wonderful privilege to be the message bearer of such good news, to a needy world; but there are times when we are liable to become discouraged and think, "What's the use?" When we look around and see how few there are preaching the Gospel of salvation, we must confess that we are separated one far from the other. The forces at work appear entirely inadequate to meet the need. The harvest truly is plenteous, but the laborers are few.

To-day we are gathered together from North and from South, from East and from West; and it is a blessed privilege to get together in this way and be assured, as was God's servant of old, that there are still thousands who have not bowed their knees to Baal. It was a wonderful experience for Peter and James and John to meet with the heavenly company on the Mountain of Transfiguration, but they could not remain there; they soon had to leave and return to a needy world. We, too, will soon be separated; each going his way, to the West or to the East, to the South or to the North; and have to face the realities of a life of service for our Master, and shine for Him,—You in your small corner and I in mine. We will each have more than we can do to evangelize even a small corner of the great field in which we are laboring. There is much we will have to leave undone because the laborers are few and we are separated one far from the other.

In these days of materialism the work of the Church does not seem to flourish as we would like to see it; or even, as it did in an age which is past. Peter preached a sermon on the day of Pentecost and about three thousand were saved. To-day it would appear in many cases to be necessary to preach three thousand sermons to win one convert. It is our duty to sow the seed: God will give the increase in His own time and way. It requires patient toiling day after day, and year after year to win souls for the kingdom. We must lay the foundation, slowly but securely—here a little, there a little. A timely word, a deed of charity, a fervent prayer; all have their effect in wearing down the resistance against God and His Word. On a hill protruding into the mouth of the St. Lawrence river on the Canadian shore, there stand the remains of an old fort, which, when built was thought to be impregnable, by virtue of its position and its massive walls of masonry; but year after year the frost has been working in the foundation, week after week the rain has been beating upon it, day after day the sun has been shining down, until to-day, after one hundred and fifty years, the walls are crumbling and collapsing. It is useless now as a place of protection. It has taken the constant weathering of time to wear down those heavy walls. A persistent effort against the strongholds of Satan on the part of every missionary will meet with the same results. It cannot be done in a day. We have seen people come to church regularly for years and sit under the sound of the Gospel with no apparent result, but finally the power of Satan was overcome and they surrendered to the One who loved them and gave Himself for them. We must not become discouraged but continue to preach the Word and leave the results with God, who said "My word shall not return unto Me void."

It is encouraging to note that, in the face of many difficulties in the past year, in our mission stations; particularly in the way of reduced financial contributions to carry on the work, the records show an increase of about one hundred converts over the previous year. This is no time to become discouraged, but to take fresh courage and press on, even though the difficulties are great. There is no task too great for the One who fights for us. All He asks is workers who are surrendered to His will.

When the children of Israel, in their escape from Egypt, came to the Red Sea and were cut off from retreat by the pursuing Egyptian armies, and there was no visible way to advance, God sent them a message to stand still, and see the salvation of the Lord which He would show them that day; and He encouraged them with the assurance that the Lord would fight for them. He did fight for them, and gave them a glorious victory. We, too, are assured of victory if we allow the Lord to fight our battles. We cannot conquer in our own strength. Perhaps one reason why our progress is not more rapid is because we are laying our own plans for the battle and going forth in our own strength, instead of laying all before the Lord and humbly beseeching His guidance in all His work. "Except the Lord build the house, they labour in vain that build it."

Because the work is great and large and because we are separated one far from another, let us ask the Lord to fight for us, and bring glory to His Own name.

Canton, Ohio. Talk given at the Mission Board Meeting, Metamora, Ill., May, 1932.

LETTER FROM ARGENTINA

(Published just as we received it.—Ed.)

Pehuajo, F. C. O., Argentina.
Sept. 12, 1932.

V. E. Reiff,
Elkhart, Ind.
Dear Bro. Reiff:—

We are happy in our work. There are many problems. The devil seems to be unusually busy. The general unrest hinders the work to some extent. But we are glad because there always are some new people becoming interested and most of the older ones stay faithful. We all have so many and varied experiences that no doubt would be interesting to write home but we just don't take the time. I shall tell you of one or two that happened within the last week. A woman came to the door and asked us to come out and baptize her seven months child as it was dying. The doctors told her there was no hope. I went to the house with Mrs. Litwiller and explained that we do not baptize children, that the parents need not fear for the child's salvation, that they themselves should look to the Lord for salvation and that He would then hear their prayers. We prayed for the baby and for the family. Then I asked some more about the little creature, almost lifeless and pale on its mother's arms. My heart was moved in pity. I thought if the child were my own I would do all I could to save its little life. On my own account I got another doctor to examine it and tell me what he thought. He told me that she had broncho-pneumonia and had a small chance to live. I said to the doctor, "Tell me what she needs." He said, "She needs a bag of oxygen, a bottle of medicine and some injections." I went and bought the things and the doctor gave me a needle and I took care of the baby in the name of the Lord. I gave her about six injections, one a day, 50 liters of oxygen and some medicine. To-day the child is alive and smiling. After every treatment we had prayer and spoke to the family a little on the way of salvation. They are very happy. Now the only fund we have to take care of things like this is the missionaries' own purse. But we are so glad to do it and we think it so worth while because we have hopes that thru this little act of service the family will become truly converted. And there are so many cases like this. The doctor felt rather ashamed of himself and told me that it was the faith that saved the child. That makes a missionary feel good.

This morning I was called to another home where I am afraid the results may not be so good. A man threatened to kill his wife. She ran away from him because of his cruelty. When I got on the scene he went to his own house and the wife told me her story. Then I went to find the man and started to talk to him. He just lifted up his coat a little so that I could see the revolver on his belt. He told me that he needs no advisers, that he treats his wife as she ought to be treated, and so on. The woman has come to church sometimes and once, I think, made a public confession. But he is just blinded by Satan and is bound on killing her. I came home and got the boys together from the Bible School and had special prayer for him. God alone can change his heart. The woman needs our prayers. She is with one of the neighbors, afraid to go home.

Yes, I hope we shall be able to be with you at the next Board Meeting. Our family is rather big and I have been investigating freight boats. I think we can come home quite cheaply, at least I would like to just surprise the Board a little bit. I have investigated some boats and they are quite a bit cheaper than anything in the passenger line. The accommodations are not much either but we don't ask for much accommodation. We are willing to make a sacrifice because we know it is hard to get money together right now. I shall inform you in due time when arrangements are made or shall be made. Our furlough has been put off several times. It may be put off again. I think our first plan was to go home while the Swartzentrubers were still at home because we thought it would be nice to be at home together for at least a month. It was our mother who had sort of requested that. When that fell thru there were some other plans. Of course we are glad to get home, to see loved ones and to visit with all you brethren and rest a bit. But if for any reason the order were to come that we should stay another year, let me assure you that we would be perfectly willing to stay over. Mother is waiting for us and I think we have a debt toward her. I think we should take our furlough now or I mean beginning next spring but the next term of service—Well, I just don't care how long it will be.

Pray for us. We need your daily intercession. We need more power in our own lives. We want to get just a little closer to Him and enjoy Him more. And then we need more power to be better witnesses.

May God bless.

(Signed) N. Litwiller.

Action is one of the principal signs of life. To this the Church is no exception.—J. B. Kanagy.

NEWS LETTER FROM ARGENTINA

(Sept. 22, 1932)

By T. K. Hershey

For the Gospel Herald.

This week, we want to tell of the passing away of a great philanthropist missionary and a great friend of children. No American Christian visited this country without having visited the Morris Schools and Orphanage of Buenos Aires.

The sad news reached this country that Mr. William C. Morris passed away in England where he had gone for a much needed rest. He was 69 years of age.

When only ten years old, Mr. Morris came from England with his father, a lay preacher. The mother having died five years before, the father with his children went to a proposed colony in Paraguay, which later proved a failure. Then they came to Rosario, Argentina, to live. Young William when 23 years of age secured work in one of the slum districts of Buenos Aires—the Boca, literally "Mouth."

On his way to and from work, he used to pass crowds of under-fed, uncared-for, uneducated children playing in the streets. He was convinced that God was calling him to better their lot, so he rented a room and employed a young Spaniard to teach the children, paying all the expenses out of his small wages. The work grew so that he had to call on friends to help him with the expenses.

In 1893, largely on faith, Mr. Morris purchased a property for something like 30,000 pesos; 5,000 had to be paid down and the rest on easy terms. To do this, he went to England to secure the necessary funds. In 1897, he returned with the funds, but a bank refusing to wait any longer, foreclosed and had put the property up for sale. He just arrived in time to yet save the situation, and the money was paid over and the work launched on a bigger scale.

Under his Christian direction hundreds of children learned to read and write and were taught the Gospel of Christ. This work grew very fast in the Boca. After 10 years of faithful effort, Mr. Morris donated all his property and all his teaching material to the Methodist Church, who have continued the work to the present day.

He then began a work on a small scale in the district of Palermo, at that time one of the poorest zones in the city of Buenos Aires. He began with 18 children; by the end of 1898, 200 children attended his schools; the following year saw the number increased to 588, and to-day the 22 institutes installed in the various parts of the city have a regular attendance of 7,100 boys and girls. Since the foundation of these schools, known as "The Morris Philanthropic Schools and Institutes," over 160,000 pupils have passed through them.

In the Orphanage named "El Alba" (The Dawn of Day), there are registered at the present time 350 children. All his schools and institutes have night schools for adults, also a museum and a library. There is a church in Charcas, Buenos Aires, in which Mr. Morris preached for 34 years. He also had a chapel in another part of the city, a lecture hall in another and five Sunday schools.

Such was the busy career of one dearly loved by all who knew him. It seemed a pity he could not have gone to his final resting place from here, where he was so loved by thousands and thousands of children and adults.

Some months ago, I had the opportunity of talking with Mr. Morris and saw that he was failing in health very rapidly, but there was yet vision in his eye and his great concern was how to care for more children. A granddaughter of one of the members of the Trenque Lauquen congregation was in one of his Orphanages for awhile.

Recalling a visit that Bro. Snyder and I made through these Institutions some time ago, the words spoken at the Memorial Services of Mr. Morris seemed very true: "Did you ever feel overworked? Five minutes in his company hearing of his problems made you feel a slacker.

"Did you ever feel inclined to pat yourself quietly on the back for something accomplished? A walk around the Philanthropic Schools with Mr. Morris sent you home in sackcloth.

"His humility was astounding. He never felt he was worthy of honor. A silver rose bowl was presented to him once in appreciation of his service. After accepting it, he said, 'This is the second presentation in my life, and I don't deserve it.'"

The impressions of his life and work will be long felt and remembered in this country, and we leave him in the hands of Him whose we are.

MARTYRED IN THE BRAZILIAN FORESTS

By a Sister

For the Gospel Herald.

In the later months of 1930 a cablegram brought the thought-provoking news that the mission station at Juruena, in an interior state of Brazil among the Indians, had been attacked. Rev. Arthur Tylee, Miss Mildred Kratz and Baby Tylee were killed, while Mrs. Tylee was seriously injured but would recover.

No explanation as to the cause of such an atrocity was given in the brief message. Rev. and Mrs. Tylee were led to undertake a most difficult piece of pioneer work seven years previous,

They knew extreme privations and astonishing hardships. On one occasion they nearly perished from starvation.

The missionaries had the full sympathy and encouragement of the Brazilian Commissioner. At times the work was hard and the progress was handicapped. Just before the disaster new doors of opportunity seemed to be opening for the presentation of the Gospel.

Several months after the cablegram was received the home church received a letter from Mrs. Tylee which we take pleasure in passing on to our readers. Perhaps this will give us a new glimpse of tests that may meet our missionaries as they go to the far outposts. Her message reveals a true spirit of devotion and faith in God. Perhaps this may help someone who is suffering trials in his Christian life to realize that they are but little things compared with the sacrifices of those who bear the message of the Cross.

Corumba, Matto Grosso, Brazil,
January 4, 1931.

Dear Friends:

To you who have been so faithful in your intercession for us and the work in Juruena, I am sending this message that you may know that your prayers have not been in vain. I want to tell you how I have been sustained and kept by the mighty outpouring of His love and grace in answer to your prayers. I also want you to know how Arthur counted on you and your prayer fellowship in the task God gave him to perform. I do not think a single Wednesday night passed that he did not think of you as you were meeting for prayer and praise.

But I long especially that not one of you should allow yourself to feel that there has been any failure on the part of those in Juruena or the prayer helpers in the homeland. We must believe that all happened according to the plan of an all-wise and loving Heavenly Father, even to the smallest detail. I do not say we must understand, but only believe.

Any Warning of the Tragedy?

I know many of you have wondered if we had any warning or any preparation for what happened. To that question I have to answer both yes and no. As to warning, we were just a little puzzled by some of the things that occurred in the two preceding days, and yet we had no grave apprehensions. Arthur is now in the presence of his Lord and to him all has been made plain, while I am still groping in the darkness, yet even in the darkness I can trace the working of my Father's loving hand, and not one thing would I have different.

How distinctly I recall each movement of my loved one on that last morning as he attended faithfully to the little everyday details of our life. There was his quiet time with the Word, sitting at his desk; the transplanting of some young trees; the work in the garden. All went on as it had so many days previous, but as it never was to again. Then came breakfast. We ate it as we had eaten many another meal, surrounded by Indians.

How It Happened

As Arthur ate his breakfast, the chief sat by him discussing the work on the auto road which had been planned for the day. He arose from the table to attend to the final preparations. My meal had been interrupted several times so the others excused themselves and left me to finish. I had not left the table when the signal was given and in a few minutes all was over. To you it may seem ghastly, but to me it was not so. No long, lingering illness accompanied by suffering and the wasting away of his strength. One swift, clean blow and he was ushered into the presence of his Lord. How I love to remember him as I saw him last, in the strength of his manhood!

As for our preparation, I wonder if there could have been a better one? I think not. What so prepares us for the big things of life, whether they be joys or tragedies, as a quiet daily walk with our Father, meeting each temptation or each danger in the strength of the Lord and faithfully performing each day's task. The years we had spent in Juruena, often facing danger, gave us a quiet, calm assurance in His keeping power that was with us to the last.

The Effect on the Lonely One

For Arthur, I am sure no further preparation was needed to meet his Lord, nor did it seem the least bit strange to him to find the veil removed and to see Him face to face. As I came back from the darkness of unconsciousness to find myself not only without my own family but to find my entire household gone, it was to know a Father's care so tender, so gentle, that even the intense loneliness of the first day's separation were made sacred and hallowed. The "Kindly Light" that never fails, made even those days luminous with His presence. So I ask you to believe with me that no accident has happened but only the working out of our Father's will. To you who knew and loved Arthur I beg you not to mourn him as dead, but to rejoice with me that he has been called to higher service.

The Call to Us

But what of the work he laid down? Are the years of patient labor and unceasing prayer to be lost? That is for us to answer. Shall we not dedicate ourselves anew to the task of bringing the gospel to the Nhambiquara Indians, for if anything can add to Arthur's joy in the Gloryland it will be to share the joys of heaven with the dark friends he so dearly loved and to whom he gave "the last full measure of devotion."

Sincerely,
Ethel Canary Tylee.

Shall this tragic event weaken our efforts to reach similar groups of the vast population of South America, India or Africa? Shall we not rather pray and expect that this will be taken as a challenge to more consecrated service? May the Lord find a definite response in our hearts as He calls for the spirit of constraining love and sacrifice. As He lays His hand on us shall we render our lives a living sacrifice?

A few years ago a devoted convert in a recently evangelized island of the South Seas felt an irresistible call to take the new-found way of life to the cannibal inhabitants of an adjacent island. He never returned. Learning of his fate, a group of his fellow believers gathered for prayer. During the prayer meeting a dozen men volunteered one after another to go to tell the good news of salvation to their benighted neighbors who had killed their comrade.

Who among us will follow their example? We can do all things through Christ who strengtheneth us.

It takes a seeing man to have a vision.—Earl R. Blough.

"IS IT NOTHING TO YOU?"

"Is it nothing to you, all ye that pass by?" Lam. 1:12.

"Is it nothing to you," Christian ministers, that nearly two million unregenerated Jews—a larger number, it is said, than was ever before gathered together in one place—are settled in New York City within hearing of the gospel which Jesus Christ commanded you to preach to "every creature?" "Is it nothing to you" that Israel is blinded only "in part"—that a "remnant according to the election of grace" must be saved "at this present time" and added to the body of Christ, where "there is neither Jew nor Greek" but "all are one in Christ Jesus?"

"Is it nothing to you," Christian church members, that in the synagogues of this great city, thousands of Jewish men and women—some of them on the brink of the grave—listen, week after week, to the counsels of rabbis who are, themselves, in spiritual darkness as deep as that which surrounds those whom they are vainly seeking to guide?

"Is it nothing to you," Christian workers, that multitudes of uninstructed, unevangelized Jews in the New York Ghetto, despise and revile the name of Jesus Christ, and look upon Him, in their pitiful ignorance and unbelief, as a base and contemptible impostor?"

"Is it nothing to you," Christian Bible students, that there are in the colleges of Manhattan, hundreds of intelligent and talented young Jews whose thoughts and hopes and ambitions are fixed upon temporal success, power and position? "Is it nothing to you" that these immortal souls have little or no real knowledge of their Messiah as He is revealed in the Old and New Testament Scriptures?

"Is it nothing to you," Christian parents, that all over this self-seeking, money-mad, world-worshiping metropolis—in its mansions and in its tenements—little Jewish children lay their heads upon their pillows, night after night, with no thought (unless it be an unholy one) of the Savior whom your sheltered and enlightened darlings love and reverence? "Is it nothing to you" that these wandering lambs of Israel, with the dark, unseeing eyes, live, day by day, without the consciousness of the tender Shepherd's blessing and die without a vision of His outstretched, welcoming arms?

"Is it nothing to you," Christians, saved by grace, that Jew and Gentile are "under sin"—that "there is no difference" between them in this respect, in the eyes of God—and that "the wages of sin is death?" "Is it nothing to you" that the Gospel "is the power of God unto salvation to every one that believeth; **to the Jew first?"** "Is it nothing to you" that you have been "put in trust with" that Gospel?

"Is it nothing to you, all ye that pass by?"—Tract from Thomas M. Chalmers, 2654 Marion Avenue, New York City.

RIVADAVIA STATION AMERICA 1932

J. L. Rutt

For the Gospel Herald.

Another year has been added to the work in America, completing five years of work in this place. This year has been one of the most encouraging years at this station, not that there has been a great increase in the number of members. Several should have been received last year, but because of certain difficulties, they have not been received. We doubt whether we have ever received any members who have looked forward with such great anticipation as these have.

There have also been a number of confessions during the year, conversions which seem to be from the heart. Also one of the suspended members has begun to attend the services and we believe that it will be only a short time until she can be reinstated. Another suspended one we know to be under deep conviction, but not yet willing to return. Still another member who has been wavering for two or three years has apparently made a definite change. The members all seem to have grown spiritually. The attendance and interest in our Sunday school and church service has greatly increased until Dec. 19, 1931, when it reached the highest mark in this town. During the hot months of January and February the attendance always drops some but we feel confident that later on we shall have an even larger attendance. Considering all this we can truthfully say this has been the most encouraging year in America.

One convert, who will be received within a few weeks, was forced to move to a little village twelve miles from here, and there opened up a Sunday school with an attendance of twenty.

Meridiano Quinto also has been very encouraging. For a year or two the attendance was good but it appeared that many came out of curiosity, others to disturb us, while still others came because they were interested. Now we have a larger attendance than ever, and they are people who are really interested. The majority of them are young people from whom we may expect much fruit.

Cuenca, another out station of two thousand souls thirty miles northeast of here, has been opened up about four months ago. From the beginning there has been much opposition caused by the Catholic Church. The priest aimed to close down the culto by keeping everybody away, but in this he has failed, as our attendance is continually growing. Those who are attending are practically all young folks, and contrary to the custom in this country, there are more men than women. We beseech an interest in your prayers in behalf of the company of young folks that they may come out definitely for Christ in this country and be a witness of His wonder working power.

THE WORK IN SANTA ROSA

Querubina R. de Luayza

For the Gospel Herald.

The city of Santa Rosa is the capital of the Pampa and is small in comparison with other capital cities, but its territory is extensive enough. It has beautiful modern buildings, good schools—normal and high school, a nuns' college for girls, and another directed by priests for boys.

We arrived in this city to establish a work ten years ago. Before coming, we already knew of the opposition that we would meet with here from the "cura" (priest) because when he knew that the "evangelicals" were coming he began a vigorous campaign against us—even proclaiming from the pulpit the most blackening lies and slander, and not content with that, had the audacity to distribute handbills, put posters on the walls, to call the attention of the town, and keep the people from coming to hear the Gospel. But thanks be to God, He that is with us is mightier than he that is in the world; and in spite of all the Satanic propaganda to the contrary we were able to begin holding meetings and in a short time we had a small group of believers, faithful and ready to seal their conversion by baptism.

Once formed, the Church grew—not by gigantic strides but always forward in the midst of labor and difficulties.

At the present time we have a beautiful church and a comfortable home. The meetings are attended regularly by a small crowd. The membership is small because the people in this city are constantly moving, staying for a few years and then going to some other town looking for work or better positions in life. Thus many of our converts have been lost to us and also some of our members.

Ten members are in the militant ranks of our Master, all having left behind the things of the world in the course of the years, giving a faithful testimony by their lives. And many others are already representing our little church in heaven. Although all were not members they were ready to be, God having a better place for them. We feel sorry for having to lose them but we are thankful because they were saved before leaving this world.

We are hoping to see many more people added to the Church and our prayer to God is that He may soon save many more precious souls in this city.

(Translated by E. V. S.)

MOCTEZUMA

W. G. Lauver

For the Gospel Herald.

Moctezuma is a town located about 15 miles north of Carlos Casares. A hall was rented and meetings started in this town during the first week of September, 1931.

Calls came for us to open up work there through a family of interested folks who moved there from Casares. Through their efforts, many people were interested in the Gospel. Even out in the country, quite a distance from the town, in talking to people about the Gospel, many stated that they had already heard the Gospel through Mrs. Flores. One man said, "Mrs. F. is quite a witness for the Gospel. Everybody far and wide knows about it through her. My wife became so interested that I had to buy her a Bible when I went to Buenos Aires."

The first meetings were held in an empty store building. All the shelves and counters were left in the building, as this place was only temporary. One long counter served as a pulpit, and others served as a place for some of the men to be seated.

The interest has increased continually. We plan to start a converts' class soon for those who have manifested a desire to follow Christ, and others who we feel sure will take this important step soon.

There are at present three members from the Casares congregation living in and near Moctezuma. One of them, being away from the Church for some time, has become rather cold. We are praying that she may be drawn closer to the Lord, and be a help to the work in Moctezuma.

This town is visited every Friday by the missionaries from Casares. We always hold two meetings. One is like a Sunday school, where we teach the Sunday school lesson. This is held in the early part of the evening, before the supper hour. Then the preaching service is held later when the adults are more free to attend.

Remember Moctezuma in your prayers.

CARLOS CASARES STATION REPORT

W. G. Lauver

For the Gospel Herald.

The year 1931 has passed into history. We are grateful to our Master for the blessed privilege of witnessing for Him during another year.

During the year, for the first time, the Bible coach was used in the Carlos Casares district. It helped to awaken a greater interest on the part of the members toward the lost in the surrounding district. When possible, we took all that could get in the coach, and went to near by towns on Sunday afternoons to sing and hold open-air meetings. Besides being an inspiration to the members, we are sure that the Gospel thus spread will bear fruit.

There are nine towns in the Partido (county) of Carlos Casares, with populations ranging from 200 to 2000 inhabitants. These towns are located at from 10 to 30 miles from the town of Carlos Casares, which is the county seat. We are hoping to see the day when there will be a flourishing congregation in each of said towns. If the Lord tarries, and our faith is strong enough, we are sure this will become a reality. Our plan is to continue visiting the towns regularly, doing visitation work, holding open-air meetings and in private homes, until the people of the town are sufficiently interested to help furnish a hall to hold regular services.

Moctezuma, which is one of the nine towns mentioned above, now has a regular work, which was started during the past year. **(See separate article on Moctezuma.)**

During the past year, by His help, we were enabled to distribute 406 copies of the Bible, Testament and portions of the Bible. There were also 440 copies of religious booklets, such as "The Traveler's Guide," "The Way of Salvation," etc., distributed, besides the 22,000 copies of the "El Camino Verdadero" (True Way) and other Gospel tracts. May the Lord of the harvest bless the seed thus sown. We are sure that it has not all fallen on stony ground. And we should expect results, even where it has fallen on stony ground, for the Lord has said, "Is not my Word like a fire, and like a hammer that breaketh the rock in pieces?"

It takes real courage for the members to hand out tracts and speak to their former companions in sin about salvation. But it is the best kind of spiritual exercise, and we are glad to see many of them growing in their Christian life.

During the year eleven were added to the Church in Casares, by baptism. Two were reclaimed and two received by letter, making a total of fifteen additions to the Church.

There were three members lost by death and two by discipline, leaving a net gain of ten for the past year.

Among the membership there are those who are not as healthy, spiritually, as they should be. For such we ask your special prayers, that they might indeed become dead unto sin and alive unto God.

We also desire that many might be won for Christ during the present year. Can we count on your help through prayer?

THE CRUSE THAT FAILETH NOT

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11: 24.

Is thy cruse of oil wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on the wounds thy balsams,
And that balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is thy heart a living power?
Self entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

Elizabeth Rundle Charles.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

The relief work started a few months ago continues about the same with plenty of pleasant experiences and some not so pleasant. We here give some detailed information in concise form of the work the last few weeks:

Tuesday, Oct. 4—John W. Weaver and B. Frank Martin conducted two services this evening, one service following the other.

Wednesday, Oct. 5—On account of threatening rain we again got permission to use the rooms next door for the distribution to-day and at the same time the three rooms were rented for a month for relief purposes and also for Sunday school and preaching services. How the Lord provides! The rental of these rooms for business purposes would be about $100.00 and our offer at $15.00 was at once accepted. The Salford congregation brought contributions of foodstuffs, among them was quite a lot of canned goods and cereals. Also a good donation of cash for relief purposes. Their contributions supplemented the load from the Amish brethren who are bringing a load weekly, taking their districts in Lancaster Co., in turns. Bro. Weaver and Bro. Martin again had charge of the meeting this evening. 491 families received help to-day.

Thursday, Oct. 6—About a dozen men and women of those that are being helped came this afternoon and cleaned out the rooms ready for S. S. next Sunday.

Friday, Oct. 7—P. M. New applicants for help were interviewed.

Saturday, Oct. 8—The Hess, Hammer Creek, and Lititz congregations brought four truck loads of things. Bro. John S. Hess and some other brethren and sisters accompanied the trucks. 497 families received some of the necessities of life to-day.

Sunday, Oct. 9—The children are back for the first to-day after the Infantile Paralysis ban. The regular attendants, plus a good many children from families we are helping, plus the adults that attend S. S. under the present rule of Church attendance brought an unprecedented number of attendance in S. S., 273. The adults met in the Mission rooms, and most of the children's classes met in the rooms adjoining. Accommodations not so satisfactory.

Bro. Elmer Moyer preached in three meetings, during the evening in the store rooms, while Bro. Charles E. Hershey spoke in the Mission room.

Tues., Oct. 11—Interviewing of new applicants. Brethren John H. Mosemann and C. Z. Martin preached to the two audiences this evening.

Wed., Oct. 12—The Souderton congregation brought foodstuffs and cash to-day. The Amish brethren brought weekly contribution. Two Amish brethren and two sisters came along and a few autos of folks from Souderton also were here. We had plenty of help. We are glad for the interest shown. 502 families were served to-day. Brethren Mosemann and Martin spoke to the waiting crowd on the outside while the first letters of the alphabet were being served. They preached in the evening service.

Fri., Oct. 14.—Interviewing new applicants this afternoon.

Sat., Oct. 15—The East Petersburg congregation brought two truck loads of farm and garden produce and some cash. 473 portions were given out to-day. The brethren stayed and helped with the distribution.

Sun., Oct. 16—Brethren John Gochenaur and Frank Kreider and their wives were here all day assisting in the meetings. The S. S. was again in two sections and the evening meeting also.

Tues., Oct. 18—Interviewing new applicants this afternoon. The "Welfare" has now been operating for some time and so we are very strict in our acceptance of new cases. Five or six were accepted out of about 30 that applied to us to-day. It hurt us to turn down some that we did, but in order to keep to the rule under the circumstances it seems it was the proper thing to do. For the present we have this rule: Folks that have not applied to the "Welfare" and those that have applied to the "Welfare" and have been rejected or have had four weeks time since their application was in and have received nothing as yet, we do not accept. We may keep this rule only temporarily and later if circumstances warrant it, we may modify that rule. Bro. Paul Huddle and the writer spoke to the two groups this evening.

Wed., Oct. 19—Spring City, Towamencin, and the Amish brethren brought their bounties to-day. Besides the good variety of other things were 8 one hundred-pound cans of fresh milk. The people appreciate this very much. We had plenty of help again to-day. Brethren Amos Kolb and Warren Moyer, ministers were in the group to-day. 494 families received help. Bro. Paul Huddle preached this evening.

Fri., Oct. 21—Interviewed about 30 new applicants—about eight were accepted. Bro. Samuel S. Histand accompanied his son Abram who donated to-day a truck of turnips, about 70 bushels.

Sat., Oct. 22—The Weaverland Church District and the Bowmansville District contributed to-day. We had fond anticipations and then the realization of receiving from the writer's home Church. The third truck with a large load on, broke a spring on the

way and was delayed a few hours. Pre. George Good accompanied one of the earlier trucks.

Among the bountiful supply was one package of solemn interest on the lid of which was this inscription: "This lot was contributed by Sister Mary Sauder who has now gone to her long home." (Wife of Dea. Harry Sauder at Weaverland). 423 families got help to-day.

Sun., Oct. 23—It was decided last Sunday that the arrangements in the Sunday school should be reversed. This was put into effect to-day and so the four classes of men and women went to the adjoining rooms and the children's classes were granted the privilege of the mission rooms. Also to-day classes and teachers were rearranged among the children. Attendance of 252. Bro. John K. Charles preached in three services.

Tues., Oct. 25—Interviewed about fifteen new cases. Some accepted. While we were interviewing a brother from a country church brought in a contribution of $50.00 from an anonymous brother. Bro. Jacob Moyer will preach to-night. To-morrow the Skippack, Providence, Worcester congregations and the last and 15th district of the Amish brethren will bring foodstuffs. The Amish brethren have surely done nobly. Dea. T. K. Stoltzfus of Gap, made the weekly arrangements with the various districts and everything worked so satisfactorily. Many thanks.

Groffdale congregation is scheduled for next Saturday, the 29th.

We invite you to visit us and the work at this place and especially do we ask you to remember us in your prayers. The spiritual need is even greater than the bodily need. However this is not usually realized by the individual and often as God's people we do not visualize the desperate need of the multitudes of souls outside of Christ, many of whom are indifferent to things spiritual. Pray for us that we may be a power for good to people in spiritual need.

In His service,
J. Paul Graybill.

Norristown, Pa.

(21 W. Marshall Street)

Dear Herald Readers:—We have great reasons to praise the Lord for His continued love and blessings to us, both spiritual and natural.

We rejoice to tell you that Bro. Melvin Bishop has been appointed to preach for us another six months at this place. We are looking to God to continue to bless him and the church that many souls will be saved. We regret that not more town people come out to hear the Word.

We held our first young people's meeting Saturday, Oct. 22. We are thankful for the interest and help of the young people in coming out and taking part. We trust these meetings will be a great help to our young people that they will grow in grace and the knowledge of our Lord and Savior Jesus Christ. As we get in touch with the young people of to-day we see the great need for them to read and study the Bible, that they will put on the whole armor of God that they may be able to stand against the wiles of the devil.

We are planning to have song services the first Saturday of each month, the next Saturday Bible study, and the third Saturday of each month young people's meeting. We invite you to all these meetings.

November 12, we are planning to start our revival meetings with Bro. Clemens in charge to continue till Nov. 24. Thanksgiving day we expect to have an all day meeting and close the meetings that evening. We crave an interest in your prayers for these meetings.

Will you pray definitely for those in the church that are cold and lukewarm and the many that are lost round about us.

Yours in His glad service,
Cora S. Landes.

Iowa City, Iowa

(60 Riverside Drive)

Dear Readers, Greetings:—God is good and much concerned about His vineyard in Iowa City as well as elsewhere.



Sunday School at Iowa City

In all our efforts we find prayer is as much of an asset as anything and we are asking an interest in your prayers.

After much meditation it was decided to proceed and arrange for a Summer Bible School and being the first of its kind at the Mission, a canvass was made and our plans explained and understood. Some seemed to appreciate the fact it was to be free and all welcome and promised to send their children. However, school was opened on the thirteenth of June and closed on the twenty-fourth. Bible School was organized with thirty-five in attendance, each day bringing a better attendance and interest until the day of closing we had fifty-six in attendance.

Parents and friends brought baskets and a picnic dinner was enjoyed by young and old. Two kind brothers made it possible that we might serve each one with ice cream. A good time was at hand for all, and it was an opportunity to get acquainted with a number of parents.

The evening of its close the children gave a very enjoyable program and it was a privilege to hear them repeat from memory Scriptures and spiritual songs they had learned in the ten days they were in Bible School, with a full house in attendance.

A mother's expression, "This is heaven, for I know where my children are, and they come home singing their songs, and I don't see how they could learn so many things. It is more than I could do myself." May we say here we do not realize the possibility of a child and may we put forth greater efforts to teach them the way of life.

One boy came to us on crutches and is now attending Sunday school regularly, and a little colored girl soon learned to feel at home with us. May the colored people have the whole Gospel brought to them as well as we is our prayer.

It was very amusing in our practice, one very small girl had the verse to repeat loving our enemies, and this is the way she put it, "love my animals," but she finally learned it right.

The children enjoyed the talk given them by Sister Margaret Horst and are welcoming her back.

We had an all Bible School and we believe much good was done and the children enjoyed it and say they are waiting for another school next year.

By the kind help and the concentration of our time and efforts, we were able to have a school at a very low cost, and we are grateful to Sister Marie Martin of West Union congregation and Ruth Grove of South English, and Sisters Alice Gingrich, Anna Stutzman and Bernice Hobbs of Iowa City for the help they gave us.

For the Workers.
Norman Hobbs.

Canton, Ohio, Mennonite Mission

(1939 Third Street, S. E.)

Dear Herald Readers:—We were glad to have Bro. J. A. Leichty preach for us on Sunday evening, Sept. 25, and Bro. John D. Miller on Oct. 23. Since our last letter, we are glad to report, two men have decided for the Lord and desire to be received into our

fellowship here. Will you pray for them? There are so many others who should take the same action. We are praying for God to trouble and save the many unsaved all about us. It is appalling to see the awful indifference that exists regarding the matter of real salvation. Many have their names on the membership record of some church, but seldom, or never, go to church. The writer was recently very much impressed by the remark that a sister made in our Y. P. B. M., "If we knew that we should receive one thousand dollars for every soul we won for the Lord, would we be more active?" Let us all search our hearts. Are we more concerned for the dollars and cents than we are for the welfare of souls and the glory of God?

December 1 is the date set for the beginning of our revival meetings, with Bro. O. N. Johns in charge. We had to postpone the date on account of other meetings at a neighboring church. We ask your interest in these meetings.

Lydia Slabaugh, a faithful worker in the Church and Sunday school here for a number of years, left us, and is now employed in Doylestown, Pa. Mary Troyer, another of our workers, is leaving for work near Philadelphia. We regret to see these leave us, but economic conditions here in Canton are such that it is difficult for the girls desiring housework to get positions for fair wages. They will be missed in the work.

We acknowledge with thanks the provisions received from the following during the month of September:

Report of Contributions to Canton Mission for September, 1932

Friends, Beech Cong., Ohio	$1.80
Arthur Duncan's, Canton	.20
Martin Eschleman, Dalton, O.	2.50
Martin's Creek Cong., O.	17.29
D. J. Schwary, Canton	.35
Yoder Sisters, Smithville, O.	3.77
Dan Slabaugh, Canton Cong.	.20
Venus Hershberger, Walnut Creek Cong., O.	.20
Mrs. Allen, Canton Cong.	.35
Becher's Dairy, Beech Cong., O.	4.50
Mrs. Milnes, Canton	.35
A Friend, Canton	1.00
Beech S. C., O.	4.64
Total	$37.15

"Brethren, pray for us."

Oct. 26, 1932. Wm. G. Detweiler.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings in our dear Master's Name:—On Sept. 7, the brethren, Benj. Kornhaus and J. J. Hostetter, Mrs. Ella Parks, Henrietta Parks, and Woodrow Parks, all of Denbigh, Va., gave us a short call at the Mission while on their way from Louisiana to their home. Friday evening, Sept. 30, Bro. L. P. Showalter of Broadway, Va., and Bro. J. L. Stauffer of Harrisonburg, Va., arrived at the Mission. The next morning (Sat.) they went to Concord, where they spent part of the day in the mission cause. The same evening they preached to us at the Mission. Sunday morning they went to the Concord church and gave the Gospel message to the congregation there. In the afternoon we had communion services at the Mission and the brethren again broke the bread of life to an appreciative audience, and Bro. Jennings distributed the sacred emblems which represent Christ's broken body and shed blood on Calvary. The same evening Bro. Showalter again preached to the congregation at Concord and Bro. Stauffer gave us a stirring message at the Mission on the subject, The Broken Vow.

The brethren left the next morning, Oct. 3, for their homes, accompanied by Bro. Jennings who went with them to Virginia to hold a series of meetings.

Oct. 3, the writer's daughter and her family (Mr. and Mrs. Howard Stahl and son Eldon), came to the Mission on their way north from Texas. They visited with us for some time and then left for their former home, Johnstown, Pa.

Oct. 10, we received into church fellowship by water baptism a young man who had been in the hospital for six weeks where he underwent a very serious operation for inward cancer. He was removed to his home Oct. 8. His physical condition is not very favorable, but he seems fully resigned to the Master's will, and desires the prayers of God's children. Please remember him as well as the work in general.

In His service,

Oct. 26, 1932. Hiram Weaver.

NEWS LETTER FROM ARGENTINA

(Sept. 25, 1932)

By T. K. Hershey

For the Gospel Herald.

Since writing last week, the Executive Committee met in Pehuajo when a number of local things were attended to. At such meetings, one receives news from the different stations.

On the evening of the 7th of September, we had the privilege of receiving seven persons by baptism in Tres Lomas. The receiving of new members always encourages the older ones, especially was this noted in Tres Lomas. One of the members, senora de D'Amatto who has been a Christian for a number of years, requests prayer for the conversion of her father. Her mother was converted before she died, but her father at first was opposed to it, now he has become indifferent. He is a man of 75 years and has spent most of the year in bed, sometimes better, other times worse. The daughter is very desirous to see him accept Christ as his Savior before he is called away. Pray for him.

Bro. and Sister Snyder and little Marion were in Pehuajo and report good attendance in the meetings in America. Pray that many may be awakened from their slumber of indifference and sin.

Bro. Lauver says much interest continues in the outstations—Moctezuma and Smith. Bro. Lantz has the same to say about Mechita and Alberti.

Bro. Litwiller with the Bible Students is looking after the work in Passo, Madero, and Guanaco, where they report much interest.

Our family of the Children's Home are all well and happy. We are crowded but due to financial condition, a sacrifice can be made. We are hoping soon to have our own quarters for the children which will be much better in many ways.

Bro. Pablo V. Cavadore, too, writes very encouragingly of the work in Pelligrini and Maza, as does Bro. Luayza of Santa Rosa.

The missionaries have recently restudied and re-considered ways of economizing and have a plan in project that looks as though our regular monthly budget can be greatly reduced. The details must yet be worked out. The plan will be forwarded to the Board.

The missionaries are all well and ask for continued prayer in their behalf and of the Churches in Argentina.

Pehuajo and Trenque Lauquen congregations were favored by a visit of Missionary Barnes and Sr. Luis Farre. The latter while studying in a Convent became convinced of the truths of the Book of books; found a way of escape, was converted and is now telling what God and Christ mean to him and how the longings of his soul are satisfied.

STIRRING TIMES IN MANCHURIA

We are having stirring times in Manchuria. Until recently we were entirely free from the troubles which were rending the south asunder. Now it seems our turn to know what danger and distress mean. We are in the very center of the struggle zone.

Our great concern is for our Christians and the evangelists who have their wives and children and are from North China. It is all we can do to keep some of these quiet.

We desire most earnestly that China may not be crushed, nor have any of her possessions taken unjustly from her, but we feel that the leaders of China especially need to be taught a lesson in simple justice and honesty. China must learn that she cannot be reckoned as on a plane with other great nations while foreign life and property are unprotected. China needs our prayers now as never before.

—(Mrs. J.) Rosalind Goforth.

SEWING CIRCLE CORNER

"Whatsoever ye do, do it heartily, as to the Lord."

As the years slip by we realize more and more the importance of doing well the task assigned us. May our Circle work this winter express definitely and lovingly our devotion to Him.

PACKING

By Mrs. J. Frank Brilhart

For the Gospel Herald.

While helping to pack the India garments last month, our hearts were made to rejoice when we saw the neat work that was done. There was a good supply of materials too—two large bales.

But even tho most of the work was nicely done, we noticed a few places where there might have been some room for improvement. Here is a seam that might perhaps have been more neatly done, a hem made more straight. Every garment we make is an expression of our interest in the work. Let us resolve to do our sewing as if we were being paid material wages. If that were so our work might be inspected and we be more apt to do good work.

In fact, we do receive wages, the "Well done" of our Lord. Might we wonder, Are we always worthy of it? Again, the important thing is not always in doing a large amount of work. It is far more important to do our bit faithfully and well.

Scottdale, Pa.

OUR INDIA SHIPMENT

By Aunt Lina

For the Gospel Herald.

The packing of the India shipment is an event by itself at the places where the packing is done. For years an earnest group in eastern Pennsylvania has had an annual donation of various things that could be safely and profitably shipped. These things were packed in boxes or bales and prepared for the long journey across the ocean to gladden the hearts of missionaries with a little "taste of home."

Some of the missionaries who have shared this box in times of homesickness or trial value deeply its joy and comfort.

Freight and duty make such a shipment a rather expensive luxury, but it does bring joy and the generous donors usually are glad to bear the expense.

The making and donating of garments ordered by the Mission to supply the actual need of the work in India has been for many years an annual task for our Sewing Circles. There are without doubt two sides to this matter. The missionaries are all very busy, and a "lift" of this kind is much appreciated. The shipping of goods such a long distance is, of course, a matter of considerable expense, altho since there are ships going direct from New York to Bombay as frequently as they now do, this item has been materially reduced. Our sisters do the work gladly and we consider this work a "tie" that binds us more closely to the busy workers on the battle front.

There are, however, a few things we should keep in mind as we work and plan. Every article prepared and sent should fulfill a definite need. Aside from the ordered and cut garments we make, let us be sure to pay for garments, postage, etc., from our Sewing Circle treasuries—that is what they are for. If we want to do little extras, it might be well to correspond with some missionary and ask about it—the Booklet of Prayer will give the names and addresses of all of them. We like to roll bandages and send them, and they come in very nicely; but we might overstock them, and the India missions are poor places to store supplies, especially in the rainy season and among the white ants and other destroyers. The tiny dresses we have enjoyed making are appreciated. We have never yet heard that there were too many. Gifts and toys for the little ones come in nicely and are a real help. Perhaps a missionary sister could suggest some things for our Junior sisters to make and send next year.

As we plan for and make these things, let us keep in mind the importance of doing our very best in the making. Perhaps they should be made even a bit better than we would do for ourselves. I heard one manager of a packing station say, "I look over every piece and sometimes have to rip out a whole garment." Of course none of us mean to make such a thing necessary, hence this reminder at this early date.

And, please, notice this: Be sure your goods are all finished, and ready, and at the destination on time.

The great ocean steamers do not wait for our packages. It takes some time to get the goods to the seaport after they are packed, and it is a part of our job to get our work done on time.

Rather a prosey little "preach," isn't it? But I felt that it would be a good thing for us to have this just now, then we can think it over as we work during the winter and plan to make our efforts more helpful as the days go by.

Literature exerts a powerful interest in Missions. We can not be interested in anything that we know nothing about.—Anna Loucks.

A MESSAGE TO OUR SEWING CIRCLES

By John W. Weaver

For the Gospel Herald.

In attending the Annual Meeting of the Sewing Circles at Mellinger's Meeting House recently, we were moved with a desire to write a little message to our sisters who are engaged in this noble work throughout the Church. In looking over that large gathering of sisters we were impressed with the wonderful coöperation of young sisters and older ones even up to nearly ninety years old, working together in the same cause—helping the needy.

We are quite sure that many of you, if not all, are getting some real satisfaction in your willingness to help along in this work which means so much to our Mission Work; many of you will never in this world know of the cheer and gladness you have brought into the lives of many who were helped by your labors of love and works of faith.

Many of those who sometimes criticize you in your work, have no idea of the vastness of the need in the world, they have no idea of the amount of good that is now done by the "Consecrated Needle;" we want to assure you that your work is greatly appreciated. We believe that this work should get more encouragement from the pulpit, and that it would be helpful if all sisters in the respective congregations would continue to work together. At any rate we want to say: The sewing circles throughout the Church have been a great blessing to many an unfortunate one. God bless you all in this work.

New Holland, Pa.

SEWING SCHOOL DATES FOR MARIETTA

Oct. 15, Good's; Oct. 22, Bossler's; Oct. 29, Landisville, Jr.; Nov. 5, Risser's; Nov. 12, Rohrerstown; Nov. 19, Paradise; Nov. 26, Millersville; Dec. 3, Mellinger's; Dec. 10, Manor; Dec. 17, Stumptown; Jan. 7, Strickler's; Jan. 14, Ephrata; Jan. 21, Mt. Joy; Jan. 28, Good's; Feb. 4, Bossler's; Feb. 11, Strasburg, Jr.; Feb. 18, Lititz; Feb. 25, Manheim; Mar. 4, Elizabethtown; Mar. 11, Landis Valley; Mar. 18, Petersburg; Mar. 25, Lancaster; April 1, Chestnut Hill.

Note.—We beg pardon for delaying this notice.—Editor.

When we see this covering upon the head of woman we naturally expect her to exemplify in her life what the devotional covering is designed to represent—devotion, piety, modesty, purity, subjection to man, obedience to God. Too often, when this is found not to exist, the temptation is to do away with what God commands and to retain what God forbids.—Doctrines of the Bible.

Yes, Jesus is the Truth, the Way,
That leads you into rest;
Believe in Him without delay,
And you are fully blest.—J. H. Stockton.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for September, 1932

GENERAL

Salem SS Alta	$ 23 77
Mountain View SS Mont	4 74
Madison Co SS O	5 60
Forks SS Ind	15 50
Manson Cong Ia	14 91
Sugar Crk Cong Ia	67 99
Ia-Nebr Conf Offg	72 79
Chappell Cong Nebr	7 28
Liberty Cong Ia	14 40
E Union Cong Ia	13 82
Martins SS O	12 90
Martins Crk SS O	20 00
Leetonia SS O	12 40
Beech Cong Ohio	29 78
Oak Grove SS Ohio	3 54
Plain View Cong O	16 60
S Union Cong O	42 42
Salem SS Alta	44 84
Latschar SS Ont	6 25
	429 53

INDIA

General

Detroit Cong Mich	3 05
West New York SS NY	19 61
Salem SS Alta	38 96
Levi Mast	2 50
Goodfield SS Mrs S M Zehr Cl Ill	5 90
East Bend Cong Ill	36 03
Bowne Cong Mich	5 66
Manson Cong Ia	11 00
Salunga SS Pa	31 30
Weavers SS Pa	13 70
Scottdale SS Pa	10 25
Ohio SS Conf Offg	51 63
Souderton Cong Pa	23 30
Skippack Cong Pa	43 00
Worcester Cong Pa	45 00
L Salford SS Pa	53 25
Souderton T M Pa	7 00
Pigeon River SS Mich	18 50
Floradale Cong Ont	9 61
Vineland SS Ont	30 97
Fairview Cong Ore	16 75
E Holbrook SS Colo	3 23
LaJunta Cong Colo	6 50
J J Detwiler	4 00
Falfurrias SS Tex	2 45
Kansas City Cong Kan	7 82
	500 97

Missionary

Weavers SS Penna	15 00
SW Pa SS Dist Conf Mission Fund	35 00
Maple Grove Cong Pa	75 00
Doylestown Cong Pa	112 50
Mattawana AM SS Pa	25 00
Lockport SS Ohio	18 55
Willow Spgs Cong Ill	20 00
W Fairview Cong Nebr	14 00
Salem Cong Nebr	12 83
E Fairview Cong Nebr	31 16
Manson Cong Ia	78 52
W Union Cong Ia	37 40
Sugar Crk Cong Ia	50 00
Weavers SS Pa	15 00
SW Pa Dist Conf Mission Fund	65 00
Walnut Crk SS Cl 10 O	1 00
Leetonia SS Old Sis Cl O	11 00
Blough Cong Pa	30 00
Kaufman Cong Pa	15 00
A Bro & Family Kan	1 00
Spring Val Cong Kan	37 50
Mt Zion Cong Mo	9 60
Hesston SS Kan	50 00
	760 06

S C Contributions:

Berlin SC Ohio	20 00
Trail SC Ohio	10 00
Wichita SC Kan	3 15
Sonnenberg SC Ohio	10 00
Ind-Mich SC's	150 00
Walnut Crk SC Ohio	30 00
Martins & Pleasant View SC Ohio	5 00
Bethel & Oak Grove SC O	1 00
	229 15
Total India Missionary	989 21

Missionary Children

Weavers SS Pa	12 50
Howard-Miami Cong Ind	45 00
Cullom SS Ill	3 00
Hostetler Relatives	62 50
LaJunta SS Colo	25 00
Weavers SS Pa	12 50
Blough Summer Bible School Pa	4 50
	165 00

S C Contributions:

Forks SC Ind	31 00
Flanagan SC Ill	30 00
	61 00
Total for India Missionary Children	226 00

Evangelist

Holdeman Cong Ind	12 50
E Petersburg SS YMB Cl Pa	15 00
Manheim Bible Study Cl Pa	8 50
A Bro & Sister Pa	40 00
No name reported	22 25
A Brother Pa	15 00
Matt 6:3 Pa	6 00
Vineland YPM Ont	15 00
	134 25

Bible Women

Salem SS Ohio	12 50
Bowne Cong Mich	8 34
Plum Creek Cong Nebr	12 50
	33 34

S C Contributions:

Vineland SC Ont	16 00
Total India Bible Women	49 34

Teacher

Manson Cong Ia	5 00
Two Brethren Rohrerstown SS Pa	10 00
Ten Sisters Lanc Pa	6 00
A Bro & Sis Lancaster Pa	5 00
A Sister Mellinger Cong Pa	5 00
A Bro & Sis Akron Pa	5 00
S Union SS Ohio Cl 1	4 50
Cls 11, 12	6 00
Half Century Cl	4 00
Ohio SS Conf Offg	50 00
Waterloo SS Ont	27 00
Chambersburg Cong Pa	60 00
	187 50

Orphan

A Bro & Sister Pa	20 00
Plainview SS Cls 7, 11 O	11 00
Science Ridge SS Ill	33 25
Martins SS Sr Boys Cl O	12 00
Pinto SS Md	21 00
Bethel SS Pri Dept Mich	9 00
Mr & Mrs A J Miller	10 00
Zion & Trissels SS Mary Emma Showalter Cl Va	9 00
Blooming Glen SS Boys Cl Pa	4 00
Bethel SS Mrs L J Hartzler Cl Mo	9 00
Forks SS Ind	25 00
Blooming Glen SS Rob't Nase Cl Pa	4 00
Mrs B F Hartzler	9 00
Metamora SS John Bachman Cl Ill	9 00
Chicago SS Pri Dept Ill	18 00
J S Roth	22 00
Shore SS Ind	14 15
Clinton Fr SS Ind	78 00
Yellow Crk SS Ind	82 00
Olive Cong Ind	274 00
Plum Crk Cong Nebr	9 00
W Union Cong Ia	7 90
Naomi Erb	9 00
Mr & Mrs E O Brubaker	20 00
Scottdale SS Pa	20 00
E Scottdale SS Birthday Bank Prim Dept Pa	3 27
S Union SS O Cl 3	6 50
Class 4	7 00
Khedu Class	10 00
Willis K Lederach	9 00
A Bro & Family Kan	9 00
A Bro & Sister O	11 00
Kitchener SS Ont Ananias Shantz Cl	3 36
Mt View SS Alta	20 00
Waterloo SS Ont	20 00
Toronto Miss Girls Cl Ont	20 00
Paradise & Millers SS Md	20 00
Paradise & Millers SS Pri Cl Md	18 00
Stouffers SS Md	18 00
Martins Crk SS Cl 10, 11 O	8 00
Weber SS Y Mens Cl Ont	11 00
Oak Grove SS Int, Jr & Prim Depts O	22 00
Kitchener SS M C Cressman Cl Ont	16 00
Willow Spgs SS Pri Dept Ill	9 00
	980 43

S C Contributions:

Assoc SCs Lanc Pa	92 42
Total for India Orphan	1,072 85

Widow

Mrs C B Schenck	15 00
Emma Rohrer	5 50
Friends Ohio	40 00
Olive Cong Ind	41 00
Scottdale SS Pa	5 00
O Grove SS Cls 1, 2 O	11 00
S Union SS Cls 8, 14 O	8 50
Cedar Grove Cong Ont	5 50
Portland YPCLS Ore	5 50
Stouffers SS Md	11 00
	148 00

Medical

Johanna Mahnke	25 00
Ed M Yoder & wife	10 00
Ada Burkhardt	10 00
Fred Stickter	10 00
A Sister Pa	10 00
Conestoga SS Lydia Stoltzfus Cl Pa	10 00
A Strasburg SS Teach Pa	5 00
Scottdale SS Pa	10 00
Catlin SS Kan	10 00
	100 00

S C Contributions:

Shore SC Ind	3 62
St Jacobs SC Ont	5 00
E Zorra SC Ont	12 00
Biehn & Geiger SC Ont	5 00
Markham SC Ont	2 60
Sonnenberg SC Ohio	6 00
S Union SC Ohio	20 00
	54 22
Total for Medical	154 22

Evangelistic Budget

G G Marner	5 00
Willis K Lederach	13 00
Bethel Cong Ore	50
	18 50

Academy & Bible School

Hesston College YPCA Kan	5 00

S C Contributions:

Churchtown & Slate Hill SC Pa	10 00
Assoc SCs Lancaster Pa	28 00
	38 00
Total for Academy & Bible School	43 00

Lickma Evangelistic Station

Mt Zion Cong Mo	7 51
Sugar Crk Cong Ia	56 94
Map View AM Cong Ont	21 28
	85 73

Personal

Chappell SC Nebr	10 00
Total for India	3,619 57

SOUTH AMERICA

General

A Bro & Sister NY	2 00
Waldo Cong Ill	17 71
Detroit Cong Mich	3 83
Leo Cong Ind	11 08
Olive Cong Ind	24 10
Scottdale SS Pa	10 25
Ohio SS Conf Offg	51 62
Pleasant View SS O	6 75
Spring City Cong Pa	91 00
Souderton Cong Pa	23 30
Thomas Cong Pa	8 30
Pleas Grove Cong Pa	2 25
Cressman Cong Ont	15 46
Snyders Cong Ont	15 36
Bethel Cong Ore	1 00
E Holbrook SS Colo	3 22
LaJunta Cong Colo	6 50
Protection SS Pri Dep Kan	4 01
Kansas City Cong Kan	7 82
	305 56

Missionary

Good Cong Pa	18 00
Souderton SS Pa	37 50
Belleville Cong Pa	100 00
Bank SS Va	11 00
Weaver SS Va	23 85
M C Cressman	50 00
Poole AM Cong Ont	5 00
Hay AM Cong Ont	27 00
Wilmot AM Cong Ont	60 74
Mission Meeting Snyders Church Ont	111 00
Waterloo SS Ont	112 50
Pleas Valley SS Kan	12 15
LaJunta Cong Colo	11 01
Bethel Cong Mo	8 60
Sycamore Grove Cong Mo	9 51
A Bro & Sister Ont	75 00
	672 86

S C Contributions:

Marion SC Pa	25 50
Ontario SCs	75 00
	100 50
Total S Am Missionary	773 36

Missionary Children

E Petersburg SS Pa	75 00
St Jacobs SS Ont	7 50
	82 50

Evangelist

Earl Hartzler	5 00
Holdeman Cong Ind	12 50
Hopewell SS Ind	22 50
E Union Cong Ia	23 00
Scottdale SS Pa	12 50
Ohio SS Conf Offg	65 00
Waterloo SS Ont	37 50
Bethel Cong Ore	50
	178 50

Bible Readers

E Scottdale SS Teachers Pa	26 00

S C Contributions:

Biehn & Geiger SC Ont	4 45
Total S Am Bible Readers	30 45

Orphan

Frazer SS Pri Cl Pa	46 55
Lanc SS Mrs Rohrer Cl Pa	5 00
Landisville SS Wom Cl 10 Pa	5 00
Stahl SS Pa	5 82
	62 37
S C Contributions:	
Assoc SCs of Franconia Conf Pa	85 00
Total for S Am Orphan	147 37

Orphanage Building

Elkhart SS Boys Cl Ind	1 25
Chicago Home Mission Cong Ill	16 72
Mrs Lizzie Zehr & 2 daughters	11 00
	28 97

Publication

A Bro & Sis Lancaster Pa	5 00
Scottdale SS Pa	2 50
	7 50
Total for S America	1,554 21

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	15 05
Morrisons Cove Cong Pa	1 00
Schellsburg Cong Pa	1 00
Casselman Cong Md	3 25
Blough Cong Pa	11 00
Thomas Cong Pa	8 00
Pinto Cong Md	6 59
	45 89

Canton, Ohio

Beech YPBM Ohio	8 25
Bethel Cong (Medina Co) Harvest Meeting O	11 25
Beech YPBM O	3 80
Mrs Melvin Miller	1 00
Marie Troyer	1 00
Canton SS Ohio	7 63
Ohio SS Conf Offg	25 80
	58 73

Chicago, Ill.

Lydia Oyer	5 00
Levi Weaver	2 00
Jonathan Hostetler	5 00
Levi Hartzler	2 00
Bro & Sis Roth	1 00
P A Friesen	16 00
Bro & Sis Geo C Gingrich	5 00
Sister Deter	4 00
Sister Weaver	1 00
Sister Lillie Baumruk	1 00
Sister Velda Greaser	50
Willow Spgs Cong Ill	5 37
Cullom SS Ill	5 41
	53 28

Detroit, Mich.

Jas Hostetler	5 00
Detroit Cong Mich	4 00
Midland Cong Mich	14 48
	23 48

Iowa City, Ia.

Plum Crk Cong Nebr	1 19

Kansas City, Kans.

Mt Pisgah Cong Mo	2 00
A Sister Calif	1 00
Matt 6:3	4 00
Wm Landis & Wife	18 21
Red River Val Cong N D	5 90
Mrs C A Holderman	5 00
Harry Sommers	2 00
Martins SS O	10 00
Harry E Hartzler	5 00
Abram Shadinger	5 00
E Holbrook Cong Colo	17 00
Esper Stjernholm	10 00
C F Sommers & daughter	9 00
A Cheerful giver	20 00
Mrs C D Yoder	2 00
Wood River Cong Nebr	15 00
Cherry Box Cong Mo	3 25
	134 36
S C Contributions:	
W Union SC Ia	3 00
Sonnenberg SC Ohio	10 00
	13 00
Total Kan City Mission	147 36

Kansas City Week Day Bible School

Manitou Cong Colo	9 11
L Deer Crk Cong Ia	31 70
E Fairview Cong Nebr	25 19
Palmyra Cong Mo	2 00
	68 00

Lima, Ohio

S Union YPM Ohio	40 95
Ohio SS Conf Offg	25 80
Logan & Champaign Co Miss Mtg O	28 18
Yoder Cong Kan	15 00
	109 93

Lima Repairs

Sonnenberg YPM Ohio	32 62

Los Angeles, Calif.

Bethel Cong Ore	4 30
Nampa Cong Ida	2 39
Mrs J H Koppenhaver	1 00
Samuel S Histand	5 00
Lena E Statler	5 00
Dena Griner	2 00
C A Shantz	5 00
Bert L Heller	1 00
Mahlon Hartzler	1 00
Mervin Eby	2 00
Congs reported by Supt of Los Angeles Mission	26 30
	54 99

Peoria, Ill.

Pleasant Gr Cong Ill	17 10
Los Angeles Cong Calif	6 62
Willow Spgs Cong Ill	5 37
Pleasant Hill SS Ill	10 00
Madlem Garber	1 00
Ed Pyles	5 00
Mathar Zehr	15 30
Morrison Cong Ill	7 00
A Bro in Tremont Cong Ill	1 00
Barbara Stalter	1 00
Mrs E A Rediger	1 00
	70 39

Peoria Repairs

Goodfield Cong Ill	10 00

Philadelphia, Pa.

Blooming Glen Cong Pa	26 00

Portland, Oreg.

Winton SS Calif	7 89
Bethel Cong Ore	95
Fairview Cong Ore	14 50
Nampa Cong Ida	2 70
	26 04

Portland Building

Bethel Cong Ore	3 50

Toronto, Ont.

Weber Cong Ont	5 00
L Bauman	1 00
Wideman SS Ont	15 25
Floradale Cong Ont	10 50
Waterloo Cong Ont	36 36
	68 11
Total for City Missions	799 51

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Special Support	100 25
S M Carr	1 00
Kansas City Friends	5 00
Cora Miller	2 00
	108 25

Orphans' Home, Ohio

Farm Income	23 20
Special Support	437 00
A Sister Ohio	2 00
A Brother Ohio	2 00
Cullom SS Ill	5 85
Sterling Cong Ill	16 79
Ohio SS Conf Offg	25 80
Logan & Champaign Co Miss Mtg O	56 41
Kaufman Cong Pa	6 10
	575 15

Orphans' Home Supt's Res.

D J Lehman	25 00

Home for Aged, Illinois

Goodfield Cong Ill	7 00
Special Support	628 30
Produce Sold	10 36
	645 66

La Junta Hospital & Sanitarium

Kaufman Cong Pa	3 05

Bibles for La Junta Hospital

Shore SC Ind	6 50
Ind-Mich SCs	20 50
	27 00

Pictures for La Junta Hospital

Shore SC Ind	2 50
Total Char Institutions	1,386 61

OTHER FUNDS

Annuity

A Brother Ill	100 00

Africa

Glenn W Whitaker	20 00

Board of Education

Metamora Cong Ill	22 54
Metamora SS Ill	14 05
Springs Cong Pa	2 18
	39 77

Church Building

Larned Cong Kan	3 00
Cherry Box Cong Mo	5 00
Hesston Cong Kan	15 00
Berea Cong Ind	3 20
	26 20

Hesston College Deficit

Salem Cong Nebr	5 19
Sugar Crk Cong Ia	27 13
Mt Zion Cong Mo	15 00
J J Detwiler	2 00
Protection Cong Kan	5 40
Palmyra Cong Mo	11 57
	66 29

Jews Evangelization

Pinto Cong Md	5 86

Missionary Widow

Fairview SS Mich	19 48

Personal

Salem Cong Nebr	17 83

Peace Problems Committee

Biehn SS Ont	2 84

District General

Hereford Cong Pa	57 00
Plain Cong Pa	62 48
Blooming Glen Cong Pa	26 00
Boyertown Cong Pa	15 75
Worcester Cong Pa	3 00
Shore YPBM Ind	5 75
Middlebury Cong Ind	13 52
Clinton Fr Cong Ind	24 98
Hopewell Cong Ind	13 52
Howard-Miami Cong Ind	16 70
Emma Cong Ind	5 65
LaJunta Cong Colo	9 43
Meal Income Mo-Ks Conf	122 40
Bethel Cong Mo	5 90
Sycamore Grove Cong Mo	5 05
E Holbrook Cong Colo	9 65
Mt Zion Cong Mo	2 25
Wichita Cong Kan	6 50
Pleas Valley Cong Kan	6 00
Birch Tree Cong Mo	76
LaJunta Cong Colo	7 86
Ohio SS Conf Offg	25 80
Bethel Cong Medina Co O	30 25
Snyder Cong Ont	6 00
Filer Cong Ida	6 61
Refund on Pub Bond	3 75
Winton SS Calif	3 28
Bethel SS Ore	1 30
Hopewell Cong Ore	5 70
85th Quarterly Miss Mtg Ore	17 27
Morrison Cove Congs Pa	2 00
Schellsburg Cong Pa	2 00
Pinto Cong Md	2 79
Reported by Virginia Dist	5 41
	542 24

Colportage & Tracts

Berea Cong Ind	3 35

Evangelistic

Crystal Spgs Cong Kan	5 35
Mt Zion Cong Mo	1 00
	6 35

Rural Mission Fund

Freeman Gingrich	10 00
Weaver Cong Pa	5 70
Biehn Cong Ont	5 50
	21 20

S. W. Pa. Conference Fund

Springs Cong Pa	1 10
Morrison Cove Congs Pa	3 80
Scottdale Cong Pa	20 46
	25 36

Circle Letter

Sent by Lina Ressler	6 20
Pleasant Grove SC Ill	2 00
	8 20

Prayer Booklet

Pleasant Grove SC Ill	1 00
Deer Crk SC Ill	30
	1 30

S. C. General Expense Fund

Los Angeles SC Calif	1 00
Shore SC Ind	1 00
E Zorra SC Ont	1 00
Biehn & Geiger SC Ont	1 00
	4 00
Total for Other Funds	909 27

RELIEF FUNDS

Russia

Franconia Dist Miss Bd	400 00
N J Roth	5 00
Levi Mast	2 50
A Brother Md	25 00
Annie B Peachy	1 00
John Slagell	6 40
Providence Cong Md	10 00
Orrville Cong Ohio	45 73
	495 63

General

Thurman Cong Colo	3 40
Ia-Nebr Conf Offg	72 80
	76 20
Total for Relief Funds	571 83

SUMMARY

Alta-Sask Dist Bd (Aug)	67 47
Alta-Sask Dist Bd	64 84
Franconia Dist Bd	629 58
Illinois Dist Bd	139 76
Ind-Mich Dist Bd	671 91
Ia-Nebr Dist Bd	739 87
Lancaster Dist Bd	454 77
Mo-Kans Dist Bd	456 44

Ohio Dist Bd	732 43	Virginia Dist Conf Bd	40 26	India Mission Funds	3,619 57	Relief Funds	571 83
Ontario Dist Bd	639 12	Wash Co Md-Frank Co		S Am Mission Funds	1,554 21		9,269 73
Pacific Coast Dist Bd	98 39	Pa Board	127 00	City Mission Funds	799 51	Respectfully submitted,	
SW Pa SS Dist Conf		S C Contributions	746 74	Char Institution Funds	1,386 61	and gratefully acknowledged,	
Board (Aug)	89 36	Menn Bd of M & C	3,104 88	Africa	20 00	V. E. Reiff, Gen. Treas.,	
SW Pa SS Dist Conf Bd	216 29		9,269 73	Annuity	100 00	1171 Prairie St., Elkhart, Ind.	
SW Pa Dist Bd	250 62			Gen & Other Funds	1,218 80		

GLEANINGS

A Pilgrim with the Gospel

A student in the Central Provinces decided to spend part of his long vacation bearing witness for his Lord. He set out on a journey, partly by train and partly on foot, carrying a very little personal luggage and a pile of Gospels. On the first journey he met an educated gentleman, who seemed to be interested. "But after all, what is the essence of the true religion?" asked the gentleman. "Is it not sufficient for one to obey one's conscience?" "True religion," answered the student, "is that which brings a man freedom and lifts him out of the mire of sin."

"I confess that I am not a religious man," continued the stranger. "I have to work hard to earn my living and support my family. Some day I hope to have time to study the subject of religion. I believe in getting salvation from my own religion which I have inherited from my fathers."

"But have you studied the Bible?" asked the student. "Have you a copy?"

"Yes, I have a copy," was the answer. "It was given me by the Bible Society when I graduated at Calcutta. But I have not read it much."

He promised to read the book and the two men parted.

—W. E. H. Organ in The Student Outlook.

Burma Observations

B. C. Case, Baptist worker in Pyinmana, Burma, after a visit to the rural conference at Nagpur, India, says: "I have had opportunities to observe other mission activities, aside from those related to agriculture. There seems to be a greater understanding and acceptance of the spirit of Christ by educated Hindus than appears prevalent among the educated Buddhists in Burma. The theistic background may help to make this easier. I heard remarkable statements of the recognition of Christ's uniqueness and adoration of him by Hindus at meetings to celebrate Christmas. Part of this may be due to the generations of Christian teaching carried on in mission schools of the land . . . . This trip has given me a greater appreciation of and admiration for India and its spiritual attainments."

Missionaries Help Reduce Deficit

In Burma the national teachers have decided to give a month's salary or more to help carry their schools through this year of cut budgets. From Miss Lettie Archer, Baptist missionary in West China comes the statement: "We receive from the Woman's Foreign Society but sixty-three per cent of what we must use. This year we have added the other thirty-seven percent because the work was already planned and workers employed, but this situation cannot be met another year. Our writing of retrenchment does not mean that we are willing to retrench without making a sacrifice ourselves, and we are already giving for support of work that seems urgently necessary no less than $3,000."

Students Turn to Christ

Out of the group of students in Foochow College, China, who decided definitely to become Christians during the recent visit of Sherwood Eddy, 33 have been received into church membership and 25 have expressed a desire for further training. Christian schools in China, says Rev. Ralph R. Shrader, have ceased to be "the" Christian schools and are becoming "our" Christian schools. Many of the students who were drawn away from the Church by Communism, or who were repelled by what seemed to them "ultraconservatism" are now giving that institution another trial. "We have led these young people out of their old ways of thinking; they can never go back. We must see them through," says Mr. Shrader, who believes that if the Christian Church fails to win the allegiance of these young people, through misunderstanding or lack of vision, many of the best and most idealistic will turn to Communism.

An Encouraging Experiment

In China one of the most difficult jobs for the church pastor is the finding of work for the young people of the church. Our East Suburb Church in Tsinan, Shantung, has tackled this problem with good results.

Eighteen young Chinese connected with the Church include thirteen girls and five boys who are attending Senior High Schools in Tsinan, Tungchow (Hopei), and in Peiping. Not all are baptized members, but they are all friendly with the Christian movement. These young people returned last summer for their vacations, and the Church leaders decided to ask the girls to take up some regular Christian service in a Daily Vacation Bible School. The boys were organized into a preaching band under the leadership of one of the older evangelists to make short trips into the nearby country towns, where they would sing hymns, preach and hold conversations with those interested.

These eighteen students unanimously agreed to take up these projects. The Daily Vacation Bible School enrollment mounted until 280 were registered. These boys and girls from the neighborhood, most of them without any education and from nonChristian homes, thronged the classrooms and overflowed the yards. The girl teachers were swamped and sent out an S O S to the boys who were itinerating. The latter responded and hurried in to help the girls take care of this mob of lively, noisy and interested children.

The school lasted for four weeks and over 180 attended faithfully, rain or shine, during the hottest of the season. The youthful teachers showed a fine spirit of enthusiastic service.

A special Bible class, held by the pastor, was attended by the entire group of eighteen voluntarily. The great principles of Christianity were expounded and questions were asked and answered. One result is that the group unanimously declared their intention to join the Christian groups in their respective schools and to make friends with the Christian leaders there. This experiment gives much encouragement for the future of the Church and Christianity in China.

K. K. Thompson,
Presbyterian Mission, Tsinan.

Among One Million Bataks

Dr. Warneck of the Rhenish Mission in Sumatra states that the chief problem at present is the care of the Christians and further extension of the work. There are one million Bataks of whom one-fourth are Christians. Protestant missions have two energetic opponents, Islam and Roman Catholicism. There is urgent need for more European missionaries. A theological school is being started in Java for the training of native pastors and workers and all mission societies in the Dutch East Indies are coöperating. Schools are increasing, but in the land of the Bataks thousands are still waiting for the Gospel.

Schools for "Untouchables"

One of India's most difficult problems is that of the "untouchables," involving social, economic and religious ramifications. The Round Table Conference gave prominence to the question and many Christian missionaries have been working for years upon the problem. A solution seems to have been begun in a recent decision in the Baroda State, abolishing special schools for "untouchable" children, and opening the government primary schools to these children. This has caused some resentment among Hindu villagers, resulting in oppression; crops of "untouchables" have been destroyed, kerosene poured into their wells and one social worker was stoned. In some villages caste people withdraw their children from the schools and in others there is a move to get the "untouchables" to give a written statement to the effect that they are unwilling to send their children to the schools attended by children of caste Hindus. But with the Baroda Government standing firm, resentment cannot hold out against an increasingly enlightened public opinion.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 10, 1932 (Herald of Truth Established 1864) No. 32

EDITORIAL

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Have you ever taken time to meditate upon how much is included in this sweeping declaration? We shall take time to notice only three of these foundation points. They are vital to a correct view of Christian faith and life.

"Pure Religion."—There are many religions, but just one religion that is "undefiled before God and the Father." Religion is common to all men—even atheists. God has implanted the spirit of worship in the breasts of all people, but the body of them have prostrated it into one or the other of many forms of paganism. We want to be satisfied with only one kind: the "pure religion," the religion of our Lord Jesus Christ.

Heavenly Sympathy.—The language of James is, "To visit the fatherless in their affliction." This is typical of every form of affliction that calls forth the tender sympathy of every one who loves his neighbor as himself. "We ought to lay down our lives for the brethren," is a Christian obligation that springs from the heart of every one who shines in the image of Christ. Where "the bond of perfectness" is in evidence in any church, there is a tender sympathy which puts the able-bodied members at the service of every one in need.

"Unspotted from the World."—Some people hate to see these words in print; but viewed from the standpoint of privilege rather than of law, they are an expression of the Christian's highest privilege. These words hold forth the standard of freedom from all of the world's sins and follies, namely: selfishness, covetousness, intemperance, murder, lying, deceit, strife, licentiousness, worldly amusements, conformity to the world's fashions, pride, foolishness, hatred, murder, gambling, swearing, and other things too numerous to mention. When you are free from all of these, you are truly "unspotted from the world" and the beauty and glory of the Lord fills your soul. Let total abstinence from all these be our goal for this life, for none of them will have a place in the life to come.

Politics.—By the time this reaches the eye of the reader, people will probably know who will be the next President of the United States. The political atmosphere in this country has for weeks been surcharged with much strife and bitterness, which we trust will subside after the results of the election will become known. We may have some more things to say on this subject next week.

Not only in America, but in Europe and throughout the world, there exists an unrest that works against the highest interests of humanity. It reminds us of what the Bible has to say of "the last times." It reminds us further, and most forcibly so, that the salvation of man depends not upon which political party is voted into power, but upon whether man is willing to recognize the sovereignty of God and in faith and penitence accept Jesus Christ as Savior and Lord. "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

Religious Activities.—The remark has frequently been made that there are two classes of people who err in opposite directions.

The first of these is the class that seems to think that if they are "in the order of the church" (in clothing and in a few other things) that this is about the extent of their Christian duty. Inconsistencies in their own lives, and lack of interest in the work of the Church, rest lightly upon them. As they seem to see it, religious activities are for preachers and missionaries, while they themselves have nothing to do but to remain "in the order of the church" and go to heaven when they die.

The second class takes to the opposite extreme. If they are only active in church and Sunday school and young people's meetings, sing and pray and work up an interest in regular attendance, and give liberally to religious and charitable causes, it matters little and is nobody else's business how they dress or conduct themselves in business and social life.

Both classes have a commendable side to their views and actions, and both have a fatal weakness in their philosophy of life which sidetracks them from the way of holiness and leads them to make shipwreck of faith. If Christ were here He would probably enumerate the commendable things belonging to both classes (half of which are omitted by each class) and say, as He did to the Pharisees: "These things ought ye to have done, and not to have left the other undone."

Paul combines the commendable qualities found among both classes when he describes the people of God as "a peculiar people, zealous of good works" (Tit. 2:14). Where either a heavenly peculiarity or religious activity is lacking, there is a fatal omission which none of us can afford to make. Combine the two, and you have the ideal Christian attitude. "Dead to the world" and "alive unto God"—"unspotted from the world" and "white hot" for the Lord—let the heavenly zeal for which the Church in apostolic times was noted be in evidence among us, and the Master's "Well done" will greet us at the end of our journey heavenward.

The man who thinks in terms of the heavenlies, and lives as he thinks, will never be found walking "in the counsel of the ungodly."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John

WHAT CONVERSION IS NOT

By Lewis D. Appel

For the Gospel Herald.

And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not conversion I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not conversion, it profiteth me nothing.

The man who professes is a moralist, the one who confesses and repents is the Christian. The egotism and blasphemy of living with no acknowledgment of sin and no penitence and humility in the presence of the Holy God is atheism and effrontery of self-righteousness and unbelief, leading to infidelity and skepticism.

There is a strong tendency to judge a man according to what he does rather than according to what he says. There is a constant translation of character into acts; what a man is, that he does. Of course outward appearance does not always reveal man, but by the fruit of the tree ye shall know the tree. Man often looks on the outward form, God looks on the heart.

Confession and conviction are not conversion, yet they are essential and lead up to conversion. The process, therefore, is: truth convicts us; being convicted, we repent; and having repented, we forsake sin and are converted.

There is a certain class of people who are like Saul of Tarsus. They hinder the work of Christ, and His cause and try to check the efforts of every good work, that Christian people advocate, propagate, and build up.

Then there are those who, like Peter, deny their blessed Master at critical times, and shrink or shirk when duty calls, or when asked to take a stand for the right. Some might even have become so discouraged, so careless, so wayward and so spiritually dead that it might well cause their Savior to go to the garden of Gethsemane alone, to plead, agonize, and groan with grief, with the Father, until drops of sweat like blood were upon His holy brow.

Still others are like the prodigal son; long and crave for worldly pleasure, worldly amusement, pride, popularity, and fame and who are engaged in riotous living and who waste and squander time and means.

These are examples of those who had never tasted of the fullness of God's love and mercy and who really had not experienced true conversion in their soul. Then, on the other hand, there are those who are like the Pharisee. He prayed and claimed to be just, upright, fasted, and tithed.

There might be many things enumerated that people can do. People can pray, give, be faithful, act Christ-like, etc. These might all be well enough yet without true conversion would lack one of the great essentials of the plan of salvation. To illustrate: As in the case of the rich young ruler (Luke 18:18-27): "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one that is God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and mother. And he said, all these have I kept from my youth up. Now when Jesus heard these things he said unto him, Yet lackest thou one thing; sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come and follow me. And when he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful he said, How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God."

The rich young man was proud. He was self-righteous and turned away sorrowfully. He lacked true conversion. Works alone can never save. The loudest professions are not always the most genuine. Matt. 15:8 says: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

Consecration is not conversion. Many intelligent Christian people are coasting along the journey of life and are making the most of their time. Good and well. The same is true of the various commandments. If we disobey one we are guilty of all. Jas. 2:10 reads: "For whosoever shall keep the whole law and yet offend in one point is guilty of all."

We need the whole plan of salvation and all the necessary equipments for a successful Christian life. A part of it will never save us.

Life is short, time is precious, laborers few. Moments and hours lost cannot be redeemed with gold nor regained by tears.

Conversion means a complete change in heart, a change in the use of the tongue, a change in the use we make of our pocket books, a change in affections, a change of masters, a change in everything that affects our life purposes and plans, a complete change from sin to righteousness.

Cullom, Ill.

THE KING'S BUSINESS

"Every man unto his work" (Neh. 4:15). Now then, do it. II Sam. 3:18. The old saying that Satan finds mischief still for idle hands to do is terribly true. Even a generous David falls into unspeakable meanness when idle in Jerusalem instead of active. II Sam. 2:11.

By idleness we do not mean rest. Rest builds up, but idleness destroys. The Scriptures teem with calls to restfulness. One old text says: "Be still, and know that I am God." And we hear our Lord saying to His disciples, "Come ye yourselves apart and rest awhile." Recuperation of the workman by periods of contemplation in his Lord's company is of the Lord's ordering. Indeed the Christian who is restless cannot do the Lord's work. For, as Wigram says, "His soul is starving amid a shell of duties." Therefore our Lord ordained that the twelve should be with Him, and that He might send them forth to preach.

But great as is the Bible emphasis upon communion and restfulness, it is ever opposed to idleness and calls loudly to work. The Christian who fails to heed this call will suffer for his sin. Of course it would be unwise to tell others what to do, for the Lord alone has authority to give orders: but all Christians realizing they are the Lord's servants should therefore wait upon Him for instructions. However, it is safe to say that all Christians are counted upon to do what they can.

Sometimes we err by attempting things we cannot do, but if we seek the glory of Him whose we are and whom we serve, we shall find our bearings and be found doing what we really can. Well will it be for us if we ever receive the certificate given of old to a woman who "wrought a good work" on her Lord—a certificate that simply said, "She hath done what she could."

In this connection we may further remark that the question addressed to Moses, "What is that in thine hand?" or that to the widow whom Elisha asked, "What hast thou in the house?" or the remark, "There is a lad here which hath five barley loaves and two small fishes," shows that the Lord expects us to put to use that which we have, and this can we do only by submitting to His disposal.

Turning now to Nehemiah's words,

"Unto every man his work," and to Abner's "Now then do it," we simply use them as tests to emphasize the facts that God has work for each one of us, and that He wants us to begin doing it if we have been laggard. Let us then submit some Bible demonstrations:

Moses

When he refused to be called the son of Pharaoh's daughter and cast his lot with Israel, he supposes his brethren will understand how God, by his hand, will deliver them: but they understood not. Hence, although he endeavors to carry out his mission, things go wrong. He does not appear to be equipped. The people are not ready. One of them sneers at him. Pharaoh seeks his life and he flees.

Now, what will he do? Away from the limelight of big doings in Egypt, he proves that one day he will make good. For he refuses to become an idler. Having reached Midian and sitting by a well, he sees a few women attempting to water their father's flocks, only to be driven away by unruly men: whereupon he stood up and helped them and watered their flocks.

As Stoney says, "He is still a servant, every inch of him." He will not idly contemplate work to be done if he can not do it. If he cannot emancipate a nation he can help a few mistreated women. He does what he can and, we may add, it is a man like that who can be trusted in big things when God's time arrives for him to undertake them. May it not speak to us. Perhaps we undertook a service which we never carried out. It may be that we were not ready to do it, and it may also be true that others hindered who might have helped. Or we may have been altogether dilatory because we desired to do something that appeared more congenial than the work requiring attention at the moment. But let us take hold of it; and if we cannot do it all let us do the part that we can. Perhaps some one says, "I sometimes think of work among children, and have even planned how to do it, but so far nothing has been done." If, however, this work stares you in the face, if you have waited upon the Lord for guidance in details, take hold of it. "Now then do it."

Nicodemus

Various reasons are given in explanation of the fact that Nicodemus' visit to Jesus was by night, but the old one seems right, namely that he fears to come by day. However, the night's conversation leaves impressions that remain, as a test reveals by and by. Thus when priests and Pharisees ask, "Have any of the rulers or the Pharisees believed on Him?" he realizes it is up to him to answer that question. It is his work. Let us picture the scene. Here is a proud group of religionists looking complacently and expecting no reply to their question. Nicodemus is there, it is true, but who expects him to "drop a bomb"? Yet he does just that, and asks a question that reveals how he looks at things. He asks: "Doth our law judge any man before it hear him and know what he doeth?"

Startled they begin an argument, but no one is listening to them; every one is thinking about the query of Nicodemus, and the company disperses. Nicodemus does what he can, and it works.

But some one may say, "When confronted by hostile faces I become confused." Well, all the Lord expects of you is that you will do what you can. Would this commend itself to you as a wise move? Suppose you select the best Gospel booklets you can find and familiarize yourself with them. Then as occasions arise place them where they belong. Could you do that thankfully? If you could, now then do it.

Matthew

"Having been called to follow the Lord, he makes a great feast for Him in his house, and there was a great company of publicans and others that sat down with them." All we need to know about the "others" is that they are sinners. Matthew makes no attempt to do what he cannot do. Perhaps he does not invite Pharisees and priests to the feast. That we do not know. But he certainly does approach his associates, and secures a large audience for One who can speak to them as no other can. A publican who so promptly gathers "a great company of publicans and of others" to hear the Lord is attending to his work. He is doing what he can.

Now the Lord expects to gain a hearing from certain ones through us. We may have a friendly neighbor or relative or fellow-worker that in some way we may get into touch with Christ. He (blessed Master) lays down no strict rule how we go about it, but He watches us most graciously to see if we will arrange the matter. Now granting, kind reader, that you would hate to fail under such circumstances, will you make it your business to bring some such folks to a place where another tells them of Christ? In that case you will be doing work not so very unlike that of the apostle Matthew. Of course, if you can secure the result in a better way, by all means go ahead and do what you can. "Now then do it."

Manaen

He is attired in soft clothing and brought up in kings' courts with Herod. But unlike his lustful foster-brother, he obeys the Gospel, denies himself, and becomes a disciple of Christ. Consequently we find him in Antioch where with others like-minded, he ministers to the Lord, and fasts. Acts 13:1-3.

Doubtless, this is the ministry of Holy priesthood, without distraction. Consequently when Barnabas and Saul are sent forth on their mission to the Gentiles, he is privileged to lay hands of fellowship upon them. He helps forward, in every way he can, one of the greatest campaigns on record.

Now, how are we to account for present feebleness of support in Gospel work? May we say there is some self-indulgence to blame. None of us have been brought up in circumstances of splendor and luxury, like Manaen, but ought we not to feel some shame that we exhibit so little of his self-denial?

For instance, some fifty Christians meet to "break bread" on the first day of the week, but in the evening thirty-five attend the Gospel. Perhaps during the afternoon the question has been asked, Are you going to the Gospel to-night? The answer was, "I don't feel like it." What does such a reply indicate? Does it not show that Gospel support is put upon the basis of a whim and not upon the basis of a purpose? Do not self-denial and purpose of heart go together? Were Gospel attendance upon this basis would there not be present at the Gospel meeting alluded to nearly fifty persons, allowing perhaps for the absence of some very aged person, or of one or two engaged in work elsewhere, plus some strangers? And is it not in such an atmosphere that "gift" comes to light and "work" beckons and grows?

Of course it may be said that we should take the Gospel to people where they are, and this is true. But did you even know of any who were pleasing the Lord by so doing, who were indifferent to a Gospel interest in the room where they assembled to break bread? For unless it has been proved to be utterly impractical, such a room ought to have the reputation of a place where a good Gospel can be heard. It ought to have the reputation overheard by a passerby who witnessed a man directing a woman's attention across the street. He heard this remark: "Do you see that hall over there with the board on the wall? Well, if you ever want to hear the pure Gospel, go there." However, let us not say we will give this a trial. Rather, let us Manaen-like deny ourselves and with purpose of heart take hold of this matter and do what we can. "Now then do it."

Mary, Joanna, and Susanna

Mary Magdalene is indwelt by seven demons, and the others named (and some unnamed) are demon-possessed also. But the Lord delivers them and brings them under His protection. Consequently they are very grateful and delighted to minister unto Him "of their substance." They attend to that

(Continued on page 698)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Chicago, Ill.

(1907 S. Union Ave.)

We are grateful to our Heavenly Father for the blessings that have come to us this month. On Oct. 16, eighty-nine members were present for communion. One member was received by letter and one by baptism the Sunday before. In the afternoon two partook of the communion in their homes on account of illness. This was a blessed day for us all, as we were reminded anew of the suffering and death of our Lord and Master.

On Oct. 7 a very large truck load of provisions came in from the five churches of Iowa—East and West Union, Upper and Lower Deer Creek and Daytonville. It was estimated at ten tons. It consisted of many bags of potatoes, sweet potatoes, beets, carrots, radishes, turnips, apples, pears, cabbage, nuts, onions, squash, dried corn and fruit, corn meal, flour and graham, lard, tomatoes, butter, meat, and many other things in smaller quantities.

On Oct. 27 another truck load came in from Sterling, Ill. In this load were more bags of potatoes, carrots, turnips, canned fruit, cabbage, apples, bread, etc.

We are now getting about two hundred loaves of bread per week from a large bakery at one and a half cents per loaf. All these provisions are given out to families who attend services here, or at least part of the family attends. These people are very grateful for this help and especially so since the city is helping them less than they did before. Since Bro. Shank is here more of our Mexican friends are coming to the meetings and we find some very needy ones among them. They, too, are very grateful for the help and for the spiritual blessings.

We have also received clothing from Kalona and Parnell, Iowa; Flanagan, Ill.; Nappanee, Ind.; and from Ohio. As it gets colder more people are coming for clothing and we are glad to be able to help in this way also. Very frequently men come to our door and ask for a meal or just for some sandwiches.

Since the summer vacations are over and the Sunday school has been reorganized and everything is in normal running order we find that our attendance is increasing. We hope many will take advantage of the spiritual blessings as well as the temporal. There are many about us who are yet unsaved and they need our prayers. We ask an interest in your prayers in behalf of the work and the workers at this place.

In His service,
Florence Friesen.

Hutchinson, Kans.

To the Brotherhood:—Being greatly interested in the Hutchinson Mission we want to keep our fellow laborers informed so that they can more earnestly intercede in behalf of the work at this place. We feel the Lord's work here has been a definite blessing to the workers and to the neighboring congregations as well as to parts of the city. We are deeply encouraged to go forward in this work.

Soon after the work was started we saw the need of visitation. The effect of these weekly visitation tours was so wholesome that we enlarged more extensively along that line until now we have five groups going out every Thursday. All the workers meet at Bro. Joe Brunks (721 4th St. East) for prayer and to arrange for their tours by dividing the gifts sent in by the brethren in the form of milk, butter, eggs, breakfast food, corn meal, flour, meat, cheese, vegetables etc. to be given to the needy by these workers. Some fifty homes are visited over the south and east portions of the city. While they do not have time to stop at every place long enough to have songs, scripture reading, and prayer they do talk long enough to keep the interest alive and instill in them the desire to come to the Mission. To some these visits are the joy of the week. Just now I think of one old man, who is confined to his home because of his age, who usually sits out on the porch on Thursday afternoons waiting for the visitors to arrive. He usually expresses his appreciation for the short services held in his house by singing a few spiritual songs that he wrote himself. Each one of the car drivers of these five routes makes himself responsible for transportation to Sunday school for all those who want to come and have no other means of conveyance or have too far to walk. A few make several trips with their cars, while one uses a trailer. Several times trucks were used.

Our record attendance thus far was 278. Not long after the Sunday school started we started having preaching services. Aside from our own efforts we were favored with messages from the following ministers: B. B. King, Harrisonburg, Va.; Milo Kauffman, Hesston, Kans.; J. G. Hartzler, Windom, Kans.; D. D. Miller, Protection, Kans.; Leroy Thayer, Wichita, Kans.; L. C. Miller, Limon, Colo.; Leroy Cowan, Birch Tree, Mo.; I. E. Burkhart, Hesston, Kans.; L. J. Miller, Garden City, Mo. (Bro. Miller held a series of meetings); C. F. Derstine, Kitchener, Ont.; M. M. Troyer, Conway, Kans.; C. J. Garber, Alpha, Minn.; Emanuel Stahly, Terra Bella, Calif.; and M. A. Yoder, Hesston, Kans. Next Sunday we expect Bro. S. A. Yoder, Harper, Kans., to preach at Yoder and also at Hutchinson. We expect all the rest of the Kansas ministers to respond to an invitation to come here before long, and we hope there are those from other states who will not forget Hutchinson if they ever come anywhere near.

Lately one of our convert sisters had a remarkable experience of healing. She took sick and called for the doctor. After examination the doctor pronounced it appendicitis and took her to the hospital with the intention of operating early the next morning. A few workers were called to witness the operation the next morning. During the night the sister started praying for deliverance from her pains and from the operation. She promised the Lord her whole life would be spent in His service if He would heal her. Based upon what the Lord had done for her she had faith that He would do still more for her. A warmth crept over her body and her pains left her immediately. She has not felt any pains of appendicitis since that moment. The next morning when the doctor came was her chance to testify. With all her telling the doctor that Jesus healed her she scarcely restrained the doctor that he would not operate on her and that he would believe that she was healed. She went home rejoicing telling others what great things the Lord had done for her.

We are expecting another series of evangelistic meetings in the near future, conducted by Bro. D. D. Miller, Protection, Kans.

Clarence Bontrager.

Job, W. Va.

Dear Herald Readers, Greetings in Jesus' Name:—Since writing last there have been a number of changes made. Bro. and Sister David Horst left Sept. 30 for other fields of labor, after spending the summer in the work at this place. We appreciate their interest in the work and the service they have rendered while they were with us. We wish them joy and satisfaction in their work at Tampa. Surely there is something to do anywhere we may go.

For the last year the ministers from the Valley of Virginia have been coming over the mountains to fill the appointments and help along with the Sunday school work, but at last we have a minister in the Mission Home which will relieve the other ministers of those long trips over to us. Last winter the Home was closed from Dec. 20 until April 1, but Bro. and Sister Amos D. Heatwole and their little four-year-old daughter Dorothy will be here to see after things during the

winter months. They came Oct. 22, and since then we have been doing some visitation work as the weather permits. We would like to cover the entire field before the winter weather sets in and makes traveling dangerous over these mountain roads.

Mary Keener and Vada Heatwole, who had been here since April, left Oct. 23 for their homes in Virginia. We miss them, but we know that they will be rendering valuable service in their home communities.

Friday, Oct. 7, Bro. S. H. Rhodes and Bro. Byard Layman came over to instruct and receive some converts at the Pennington and Lambert Schoolhouses. Friday afternoon there was an instruction meeting at the Dry Fork schoolhouse and a similar meeting at the Pennington schoolhouse that same evening. Saturday afternoon was spent visiting in the homes of those who had confessed at the Lambert schoolhouse, but when the hour for the instruction meeting came only one was present. The others had their excuses for not coming. On Sunday morning Bro. Rhodes received the one at Lambert and in the afternoon at Pennington eight more were taken into church fellowship. Pray for these, that they may stand fast. They have trials and difficulties to overcome of which many of us know nothing.

Occasionally we have calls for prayer meetings in the homes. At one place about 35 were gathered into the only room the family had for their dwelling. We wish the distance to these places were not so great, as it would be more convenient for midweek meetings. The last prayer meeting we had was in a home nine miles from the Mission Home. However, we didn't return home that night, but spent the night in another home and did some visitation work the next day.

There are a lot of needy ones around us, but when we read of the want and misery at other places we feel that these people are blest after all. God has given us a bountiful harvest. The most necessary thing with us is the cash to buy clothes, flour, and lard.

Do not forget the work here in the rural districts, but pray that much good may be done. We see so many around us that have gone back and walk with us no more, but we take courage when we also see the faithful few who are true and steadfast. Truly "the Lord hath done great things for us, whereof we are glad."

All for Jesus,
Elizabeth S. Showalter.

Nov. 1, 1932.

Cottage City, Md.
(Washington, D. C.)

Interest in our services is very good. Recently the basement of the Church was changed so we could accommodate five Sunday school classes in it. The adult women's class has become so large that a new class is soon to be formed.

Prayer meeting has been changed from Wednesday to Thursday evening so that all members could be present. The change has proved beneficial. There were almost fifty present at our last meeting.

Our minister will be gone for about two weeks, beginning Nov. 6. He begins revival meetings at New Holland, Pa.

Services at the Marlboro Jail on the second and fourth Sundays of the month are very well supported by the members and the results of the work there are gratifying. On the third Sunday of every month Bro. Shenk serves the members living at Laytonville, Md.

Any donation you may wish to give for the distribution of Gospel literature and New Testaments among the prisoners, for "The Way," or for the needy, may be sent to R. J. Shenk, 5th Calvin St., Cottage City Md., Brentwood, P. O.

We thank you for your prayers, visits, and gifts.

Nov. 2, 1932. Martha Mosemann.

Reading, Pa.
(Mennonite Gospel Mission)

Dear Herald Readers, Greetings:—The work here is progressing with good interest, both among the workers and the city people. The needs are numerous and varied, natural and spiritual. Many are unemployed and in need of natural help, but far many more are unsaved and in great need of spiritual help. All about us are Satan's strongholds. He is ensnaring numbers every day. Souls who have been trapped are struggling to free themselves, but the way of escape seems hard for them. Dear readers, pray for these benighted souls. Only the mighty power of God can free them.

Programs for our annual Thanksgiving mission meeting, to be held Thanksgiving day, will soon be published. The evening sermon will be the beginning of a revival meeting. Bro. Noah H. Mack of New Holland, Pa., will be the evangelist, D. V. We appeal to those who know the value of prayer to make these meetings a definite matter of concern. Will those within reach of us also support us with your presence whenever possible?

Visiting ministers who assisted Bro. J. W. Hess during the past few months were Bros. Jacob Rutt, Mark Swanenburg, Dea. Edgar Taylor, George Horning, Amos Hess and Benj. Wenger. We appreciate their presence and help very much.

Quite a few out-of-town brethren and sisters have been helping on the Y. P. M. programs. The Sunday school average for the past month was two hundred. We expect an increase in attendance during the winter months.

Regular bimonthly visits are being continued at the Homeopathic Hospital. Our visits seem to be appreciated. There are very few patients who refuse the literature. Some ask for prayer and Bible reading.

In becoming better acquainted with the people we find many troubled souls. Some who were once interested have drifted away, others are mightily convicted but seem bound by the circumstances of an evil home or associates, others are halting at distinctive doctrines, while a far larger class which burden us heavily are the ignorant and unconcerned. We hope that your interest in the Lord's work and your concern for us as new workers will cause you to come with us boldly to a throne of grace, that we may do nothing less than His holy will. We have His Word that: "The people that do know their God shall be strong and do exploits." Dan. 11:32.

Nov. 2, 1932. Luke A. Hurst.

Marietta, Pa.
(Mennonite Mission)

Dear Herald Readers, Greetings:—Our sewing school opened on Saturday, Oct. 15, with 79 scholars enrolled and new scholars coming every Saturday. Attendance at the evening meetings is growing since the weather is cooler.

Funeral services were held from the home Thursday afternoon, Nov. 3, for the infant daughter of Bro. and Sister Morris Ressler.

On Sunday morning, Nov. 13, communion services will be held at this place. Baptismal and preparatory services Saturday evening, Nov. 12, when a number will be received into church fellowship.

We are looking forward to an all-day meeting at this place on Thanksgiving Day. Some of the speakers are Elmer Moyer, John Bressler, Samuel Frey, Noah Risser, David High, Martin Kraybill, Elam Stauffer and Amos Myer. All are invited to attend these services.

We can always use second hand bonnets and other clothing.

Following is a list of the dates the different circles have taken for sewing school: Oct. 15, Goods; Oct. 22, Bosslers; Oct. 29, Landisville; Nov. 5, Rissers; Nov. 12, Rohrerstown; Nov. 19, Paradise; Nov. 26, Millersville; Dec. 3, Mellingers; Dec. 10, Manor; Dec. 17, Stumptown; Jan. 7, Stricklers; Jan. 14, Ephrata; Jan. 21, Mt. Joy; Jan. 28, Goods; Feb. 4, Bosslers; Feb. 11, Strasburg (Jr.); Feb. 18, Lititz; Feb. 25, Manheim; Mar. 4, Elizabethtown; Mar. 11, Landis Valley; Mar. 18, E. Petersburg; Mar. 25, Lancaster; Apr. 1, Chestnut Hill.

Pray for the work at this place.

Nov. 3, 1932. Blanche Brubaker.

WEEKLY NEWS LETTER FROM ARGENTINA

(October 5)

By L. S. Weber

For the Gospel Herald.

A few months ago, at a meeting of the missionary and native pastors, it was decided that Bro. Hershey prepare a series of talks on the subject of victory in the Christian life to be given at the various churches. At the present time our brother is with us at Pehuajo, where he is to give the last address of the series of four this evening. The subjects of the talks are as follows: Our Adversary; Surrender and Faith; Practicing the Presence of Christ; and, The Victorious Life. The members of the church here are receiving much spiritual benefit from these meetings, and from the prayer service we are holding each morning at 8 o'clock. Bro. Hershey expects to give these studies in the other stations during the next few weeks.

We also had the privilege of participating in the communion service at Pehuajo last Sunday under the ministry of Bro. Hershey. One sister was restored into fellowship after standing back for several years because of the drink habit. She made a wholehearted confession, and asked the prayers of the Church, that she may walk faithfully. On Monday afternoon six members were received by baptism into the Church at Madero, where Bro. Zagami is serving under the supervision of Bro. Litwiller. The Lord's supper was also observed at the same time and place, with a large audience present. A similar service was held at Passo on Tuesday afternoon. An earnest converts' class is being instructed at this place, which will likely be ready for reception into fellowship in a month or two. Bro. Hershey had charge of these services, and was accompanied by Bro. and Sister Litwiller. The meetings at Guanaco continue with interest twice a week, under Bro. Zagami's direction each Wednesday evening, and in charge of Bro. Gorjon, a student at the Bible school, each Sunday. Will you pray for these towns?

Last Friday night, Sept. 30, a group of young people gave an interesting and edifying program to a full house in America. They were members of the Church at Trenque Lauquen, and were escorted by their pastor. The trip was made in two autos. A few choruses were sung by the visiting young people and the following subjects were discussed: The Next War, by Juan Battaglia, a worker in the Mission printery; War and the Church, by Ernest Pineryo; The Foolishness of War, by Elvira Armenino, a former Orphanage girl and now a helper to the Snyders; Personal Work, its Advantages and Need, by Socrates Martinez; and the Mission of Christ to the World, by Carlos Battaglia. It was estimated that about 200 persons crowded into the small hall to listen to the above named addresses.

There is still much poverty evident in all the towns. Nearly a dozen poorly clad, ill-nourished children come to our gate every day begging for bread. To see some of the hovels in which they live would break your heart and turn your stomach. Many are destitute because of adverse circumstances and others because they would rather beg than work. Several strong looking wanderers came here last week to beg for food or money. When we offered them pay if they would do a little digging, they chose to go without money rather than to dig.

I wish to tell you about one of the older sisters in the Church at Pehuajo, a lady of over 80 years of age. In her testimony on Sunday she told us that a few weeks ago she was very sick in her home, feeling that nobody was caring for her. At that very moment the pastor and his wife entered to read to her and pray with her. She had faith that God would heal her, and in a few hours she was better and able to get up. The members here have strong faith, and great confidence in God as One who hears and answers prayers. Pray for us.

Pehuajo, F. C. O., Argentina.

OUR INDIA LETTER

Dear Herald Readers:—During the past month two consecration services were held in the Sundarganj Church. In all there were thirteen babies. The parents are interested in consecrating their babies to God and we pray that they may continue faithfully in their purpose of teaching them, that the children may have instilled in their hearts from childhood the love of Christ and service to their fellowmen. Pray that the fathers and mothers might all be faithful in this great responsibility.

School work in the Academy is progressing nicely. All teachers and boys are busy. This week the boys in the Christian workers' courses are taking their first term examinations. In the first year class there are sixteen boys, in the second year eight, in the middle school 186 and in the high school 42. This makes a total of 252, which is quite a large number. Plans are being made as to how we can carry on school, when the old building is being dismantled and the new building erected. The plan is to use as many of the bricks and stone and the tiles of the old building as possible in building the new Academy building; also to leave several rooms of the old building stand for the Senior Hostel boys, as living quarters, for the present. The school will be moved into the Primary Boys school, where several temporary sheds will be put up, and where some classes will also be held out under the trees. This can be done after the rainy season has passed. Work on dismantling the old building will begin next month and we hope to have the new Academy finished by first of July when the next school year opens. This will mean hard, steady work in the next six months, but it can be done if bricks and other materials are available. We are also very anxious for money to be raised in America for the Senior Hostel, for in a few weeks these boys will not have a satisfactory place to live. Some of you have already given money for this building, but we hope that in due time there will be sufficient to build this dormitory. We thank those of you who have given, many of you are giving at a sacrifice we know.

Next week the Christian Workers' Conference will be held here in Dhamtari. This is a meeting of the teachers and the evangelists who are already in the Master's service. We are looking forward to it as a time of spiritual growth and spiritual refreshments.

Ruth B. Miller.

Dhamtari, C. P., India.

The interest in missionary activities among our various congregations is centered primarily in the home. Without praying homes there can be no effective missionary activities.—C. F. Yake.

TRIBUTE TO MOTHER

Children, look into those eyes. Listen to that dear voice: notice the feeling of even a single touch that is bestowed upon you by that gentle hand; make much of it while you have that most precious of all gifts, a loving mother. Read the unfathomable love of those eyes, the anxiety in that tone and look however slight your pain. In after life you may have friends; fond, dear friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the dark, uncaring world for the sweet, deep security I felt when, of an evening nestling in her bosom, I listened to some quiet tale suited to my age, read in her tender and untiring voice. Never can I forget the sweet glances cast upon me when I appeared asleep; never her kiss at night. Years have passed away since we laid her beside my father in the old church-yard, and still her voice whispers from the grave and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.

—Sel. by Emma R. Denlinger.

SUNDAY SCHOOL LESSON

Lesson for Nov. 20, 1932—Deut. 8:11-14, 18; II Cor. 9:6-15

STEWARDSHIP OF MONEY

Golden Text.—Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Introductory. — Besides our golden text, we want to quote two other texts which admit us to the heart of the question of what is the proper use to make of the money entrusted to our stewardship: (1) "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18). (2) "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). So long as we heed these instructions we will never go wrong on the money question. In our lesson before us we have two direct testimonies bearing on the stewardship of money; one from the Old Testament, the other from the New.

Warning from the Lord (Deut. 8:11-18).—Human nature is the same in all ages. Moses' instructions to the children of Israel concerning the right use of wealth are as applicable to us now as they were to the people of God who lived 3400 years ago. "The earth is the Lord's, and the fulness thereof." The more wealth there is entrusted to our stewardship, the greater our opportunity for good, the greater our responsibility. We need this "Beware" as well as they; for now, as well as then, it is the tendency of man, when blessed with plenty, to forget his God and consume upon his own lusts that which was intended as a means for passing on the blessing to others. Wealth is a blessing when kept upon the altar of the Lord, a curse when in the hands of those who forget their God; who attribute their wealth to their own shrewdness and business ability rather than give thanks for these blessings from the Lord. Let us read very carefully this warning from God through Moses, take the admonition to heart, and make the most of our opportunities. Covetousness is a sin which usually defeats its own purpose.

A companion thought of this warning is borne to us in the fact that God has repeatedly promised to care for His own. Where His instructions are followed, people prosper. It is true there are chastenings, for our good, but these chastenings are evidences of His care, not of His neglect. We do well when we heed His warnings, praise Him for His beneficent care, and share with others the blessings we receive from the Lord. Our families, our communities, the Church, the whole wide world, would all have "enough and to spare" if the bounties of earth were properly distributed and proper recognition were given to Him as the Dispenser of all our blessings.

The Christian Standard of Giving (II Cor. 9:6-15).—While the instructions from Deuteronomy had to do with **receiving,** the Scripture now before us has some practical thoughts on **giving.** Let us notice a few of these:

1. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." This illustration from the natural seed-time and harvest is a rich one for application to matters spiritual. As in natural affairs, so in spiritual matters, the more bountiful our sowing the more bountiful our reaping. You never saw a man, or a Church, that was niggardly in the giving of either money or service that ever amounted to anything in the Kingdom of the Lord. The more we give the more we get. We once heard of a man that boasted that he had been a "Christian" for twenty-five years and it cost him only twenty-five cents. Those who knew him best declared that he had high-priced religion at that. If you would get much out of your religious experience, put much into it. "The Lord loveth a cheerful giver."

2. "God is able to make all grace abound toward you." Notice the words, "**God is able.**" Not only able, but **willing.** The best investment we can make is our investment in the work of the Lord. And when our giving abounds, His grace abounds correspondingly.

3. "Being enriched in everything in all bountifulness." We have here an added thought. They who give bountifully—money, time, service—are enriched in EVERYTHING. The richest man on the face of the globe is the man who can look God in the face and truthfully say, "I'm the child of the King." And this is riches which we may get without coveting after them. All we need to do is to follow in the footsteps of our Lord—bountiful giving included—and God will bestow upon us "the true riches." What if our wealth is limited. That is no hindrance. Christ said that the poor widow that had only two mites cast in more than all the rest. When Peter said, "Silver and gold have I none, but that which I have give I unto you," that which he did give was worth more than silver and gold. It is the **spirit** of giving, rather than **amounts,** which needs to be stressed. Whatever may be the other Christian graces in which you abound, "see that ye abound in this grace also."

4. "Thanks be unto God for his unspeakable gift." In this, as well as in all other things, we look to Him as our highest and most perfect example. —K.

Bible Meeting Topic

MISSIONARY DAY.—Matt. 28:16-20; Acts 13:1-13

Topic for Nov. 20

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON MISSIONARY DAY

I. **What the Observance of Missionary Day Means.**—It means an opportunity to impress missionary facts, needs, opportunities, motives, etc. This day should be a day for the expression of worship and praise to God. It would be well to impress more the work of God in behalf of the salvation of the lost than to give emphasis to what we have done. The opportunity of doing something that will be accepted and used of God in furthering His cause should be considered a privilege that fills the heart with joy of fellowship. But every tendency of boasting should somehow be checked by such thoughts that would make every one feel humiliated that they amount to so little compared to what the Lord is and does. Paul expresses the true attitude in I Cor. 15:10, in which he says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

The earnest desire to see the cause prosper and to do something that will help it in a material way should be encouraged. But along with this the smallest gifts that are brought should not be despised. A little gift accompanied by prayer and the giving of one's self to the Lord can accomplish more under the multiplying power of the Lord than a larger gift that is lacking the accompanying prayer and consecration. The lad's loaves and fishes would have accomplished very little in the vast multitude were it not for the blessing of the Master. Missionary organizations with heavy endowments and large gifts can make a great material show, but they can make no impression for the kingdom of God unless they have the consecrated touch with divine power. By all means let every steward of God give largely in whatever way they can, to the glory of God and the furtherance of the cause.

PERSONAL THOUGHT

We should never forget that we are workers together with God.

SEED THOUGHTS

The mission of the Church is missions.—Selected.

A church must send or end.—Sel.

Christ never told His disciples to stay at home and let sinners come to them.—Sel.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

I will place no value on any thing I have or may possess, except in relation to the kingdom of Christ.—David Livingstone.

Can we whose souls are lighted
With wisdom from on high,
Can we to souls benighted
The lamp of life deny?—Sel.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pennsylvania

Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter. Subscription Price, $2.00 per year in advance. Sample copies sent free on application.

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GOSPEL HERALD

Scottdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 10, 1932

Field Notes

Bro. A. S. Horst of Akron, Pa., preached for the brotherhood at the Springs, Pa., Mennonite Church on Friday evening, Nov. 4.

Bro. Elmer Martin of Lancaster, Pa., filled an appointment for the congregation worshiping at Masontown, Pa., Mennonite Church on Saturday evening, Nov. 5.

Bro. H. S. Bender of Goshen, Ind., spent a few days last week at the Eastern Mennonite School, Harrisonburg, Va., during the course of which he delivered several addresses on historical subjects.

Family Almanac.—Our Family Almanac for 1933 is now off the press and ready for delivery. It has its usual instructive reading, suitable for the Christian home. See announcement on last page.

Bro. A. J. Metzler of Masontown, Pa., was called home from his work in the evangelistic field in Canada recently, to preach the funeral of Sister Elizabeth Rockwell Townsend, one of his active members.

The Lord willing, a series of meetings will begin Nov. 26 and continue until Dec. 4, at the New Providence Church near Yerkes, Pa., with Bro. Melvin Bishop of Blooming Glen, Pa., in charge. E. M.

Sunday, Nov. 13, is the time set for the final singing to be held at New Providence, Lancaster Co., Pa., by Bro. S. A. Shotzberger. A hearty invitation is given to all. Come, let us sing praises to His holy name. S.

Clothing Shipment for Canada.—A rather extended announcement of this appears elsewhere in this number of the Gospel Herald. We trust that there may be a hearty response. Those interested will please read the article.

Bro. E. D. Hess of Belleville, Pa., spent last week visiting among the brotherhood of Masontown, Pa., where he had been the minister in charge for many years before moving to Belleville. While there he preached a number of times.

Thanksgiving day is to be spent by the brotherhood worshiping at the East Petersburg Mennonite Church, Lancaster Co., Pa., in an all-day Sunday school meeting. An interesting program has been arranged, and those attending can be assured of a profitable meeting.

A very interesting program has been arranged by the brotherhood of Juniata Co., Pa., of a Bible and mission meeting to be held at Cross Roads Church near Richfield Nov. 25-27. From beginning to end the program bristles with live and important subjects which give promise of a profitable meeting.

A brother from Cochranville, Pa., writes: "Dedicatory services at the Mennonite Mission, Coatesville, Pa., Nov. 12, 13. The mission is located on Walnut St., in East Coatesville. Parties coming either east or west will turn south on Sixth avenue, two blocks south to Walnut St., thence east to the Mission." Long live the work in Coatesville.

Bro. I. W. Royer of Orrville, Ohio, is spending the time from Nov. 8 to 20 with congregations in Canada, in the interests of the work of our Sunday schools. All-day meetings are scheduled for Steinman's Church near Baden, Ont., Nov. 8 and at Cressman's Church near Breslau, Ont., Nov. 15. Instructors in these meetings: I. W. Royer, A. J. Metzler, S. M. Kanagy, and S. F. Coffman.

Bro. Aaron Mast of Westover, Md., has been secured to lend a helping hand in the mountain work near Springs, Pa., and Grantsville, Md. The time set for these meetings is Nov. 5-20. Most of this time will be devoted to three places: Lageer, Bear Hill, and Laughlin, with Sunday morning messages at Oak Grove, Casselman, and Springs. May God's blessings accompany the efforts put forth.

The report of the annual meeting of the Mennonite Board of Missions and Charities is just off the press and ready for distribution. It includes not only the addresses delivered at that meeting but also reports of rural and city home missions and of our missions in India and South America. Though interesting and valuable, these reports are of service only when distributed among the people. All orders will be filled as long as the supply lasts.

Correspondence

Duchess, Alta.

Dear Herald Readers:—On Oct. 16 counsel meeting was held at this place with Bros. Nick Roth of Tofield and Henry Ramer of this place in charge. Peace was expressed and communion desired. On the morning of Oct. 23 baptismal service was held by Bro. Roth. Four young souls were received by water baptism. After baptismal services the communion sermon was preached by Bros. Isaac Miller of High River and Nick Roth. Nearly all the members were present to partake of the sacred emblems and feet washing. In the afternoon of the same day the members of this church met to cast votes for the ordination of a deacon. Bro. Roth preached a sermon before the casting of the lot. In the evening the lot was cast. There were three brethren in the lot, which fell on Bro. Marlin Brubaker. Bro. Roth had charge of the ordination service, followed by a sermon by Bro. Isaac Miller.

Bro. Jason Martin and family have

left us to make their home at Ladysmith, Wis. Bro. and Sister Sam Martin have left for a visit to Pennsylvania. We miss them, as we are few in number.

Oct. 26, 1932. Edna Byers.

Ephrata, Pa.

Dear Herald Readers, Greetings:—We are so glad when we read the reports of our home and foreign missions and the reports of all the churches and branches of our beloved church. The Gospel Herald is full of interesting Church news.

The Ephrata Mennonite Church here has had two weeks of very interesting revival meetings during September and part of October. They were largely attended. Bro. John W. Hess of Akron was the evangelist, and he preached the Word with great power. As a result, a class of about 8 or 10 young persons have stepped out on the Lord's side and are at present under instruction for church membership at this place. May God bless them and all the devoted workers who labor for the Lord at various places.

Sunday, Nov. 13, we will observe the Lord's supper and washing the saints' feet, as we have been commanded. The past year has brought changes. Some of our number have been called to their heavenly home. We feel their loss keenly.

Teachers' meetings are held every two weeks for the study of the Sunday school lesson in the various homes.

May God bless all our dear missionaries, both home and foreign, and all who devote their lives to the cause of the Lord.

Oct. 29, 1932. Lizzie Mengle.

Peabody, Kans.

Dear Herald Readers:—As we near the approach of the Thanksgiving season we are again reminded that we yet have many things for which to be truly thankful though circumstances are quite trying during these times.

We appreciated having Bro. and Sister Noah Mack and Bro. A. A. Landis of Pennsylvania stop with us following our district Conference at Crystal Springs, Kans. We enjoyed, too, having Bro. Leroy Cowan and family of Birch Tree, Mo., stop with us following Conference.

On Oct. 9 Bro. and Sister J. F. Brunk, now of Hutchinson, Kans., Sisters Anna Sweitzer and Etta Cooprider of Hesston, Minnie Cooprider of Windom and Bertha Baker of the Salem Home near Hillsboro, Kans., worshiped with us. Bro. Brunk had a good deal to tell us about the work they are doing at Hutchinson.

Our attendance at Sunday school last Sunday was 26. Our evening services are usually not so well attended, as we have so few young folks, but 7 visitors from the community made our attendance last Sunday night 27. Last Sunday was also our counsel meeting, and most of the members were present to express themselves. We expect, if nothing happens, to have Bro. Harry Diener with us on Nov. 11 for communion service.

Bro. Caleb Winey, who has for the past several years been a patient in the hospital at Goessel, Kans., has recently been quite ill and it was thought earlier that he would probably never leave his bed again; but at the last report he seemed somewhat better. He again recognized his visitors and talked stronger with them. We ask an interest in your prayers.

Nov. 1, 1932. Cor.

Falfurrias, Texas

Dear Herald Readers, Greetings:—On the evening of Oct. 26, in place of our regular midweek Bible study we had our inquiry meeting. Then on Sunday we had communion service.

Bro. and Sister Hallman, Dan, Anna, and also Sister Louise Yoder of the Tuleta congregation, are leaving on Friday for Lake Charles, La., and Lyman, Miss. Bro. Hallman is going to hold communion services at these places. They expect to be gone over 3 Sundays.

We at this place had the privilege of hearing Bro. Wm. Behm of the Brethren Church, a missionary on furlough from Africa, on Oct. 15-18. He told us some very interesting stories about his work with the Bura people in the northeastern part of Nigeria.

Bro. A. D. Erb's and Bro. E. B. Harder's left for Upland, Calif., on Sept. 2. Sister Elizabeth Shearer and son Byron left for Jackson, Minn., on the same date.

Nov. 1, 1932. Harold J. Schertz.

Fairview, Mich.

Greetings to all Readers of the Herald:—On Oct. 16 we commemorated the suffering and death of our Lord; but sorry that quite a few could not be present on account of the whooping cough in so many families which we hope may soon be over with so the attendance at services will be normal again.

Sunday school was reorganized recently with the Brethren Harvey Handrich and Willis Miller superintendents; Prim. Dept.: Supt., Sister Lillie Esch; Asst. Supt., Mable Pletcher; Libr., Ellen Esch; Sec.-treas., Carl Yoder. They will not take their places until New Year.

We have prayer meeting and book study every Tuesday night. Sewing circle meets Thursday, expect to sew for Detroit Mission. It seems there are many calls for help, and we just don't know how some will get through the winter without, but we pray that the Lord will provide and may it be the means of drawing men to God. There are many who do not realize God's great love who we know is often grieved to see how sin is leading many astray. Are we doing our part of telling others? I fear we are coming far short.

Preparations are being made for our annual Sunday school meeting on Thanksgiving day. We invite others to be with us.

Yours in His name,

Nov. 1, 1932. Cor.

West Liberty, Ohio

The three-week meetings held at the Bethel, Oak Grove, and South Union Churches, near West Liberty, O., closed Tuesday evening, Nov. 1, with Bro. B. B. King evangelist. The meetings were all well attended with eager listeners, and frequently the houses were packed. The Word of God was preached with no uncertain sound, sin was denounced and uncovered, and as a result there were a number of confessions. Many reconsecrations and adjustments were made, and all that responded to the call were dealt with individually, and helped by those interested in the salvation of souls. We praise the Lord for His abundant blessings.

Nov. 3, 1932. Cor.

Menges Mills, Pa.

Dear Herald Readers, Greetings:—We join with the psalmist when he said, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." How apt we are in these depressing times to see the adversity and failure of man, which generally comes by neglecting to see the goodness of God.

We just closed a two-weeks series of meetings, conducted by Bro. C. Z. Martin of Mountville, Pa. They were held one week at the Bare's Codorus Church and one week at the Garber Church, Menges Mills. Bro. Martin gave us very interesting talks on important subjects before each sermon such as Prayer, Head Covering, Feet Washing, and Infant Baptism. We notice that a large number of the audience were descendants from the Mennonite and Brethren people. We are thankful to-day that there are still living men and women who long for the old-time religion. Some inquired concerning "the old paths" and even wept. As visible results there were six confessions. These need the prayer of God's people to keep faithful in these trying times.

On Sunday we commemorated the suffering and death of our Lord. The visiting ministers were Bros. Amos Myer, C. Z. Martin, Ira Miller, and N. H. Mack. Bro. Miller delivered the sermon.

(Continued on page 700)

Miscellaneous

GIVE GOD YOUR PENCIL

By Ruth Grove

For the Gospel Herald.

"I tried to work my problems,
Just like so many do;
My large array of figures
Proved all my work untrue.
Then I gave God my pencil,
He took it from my hand;
And, lo! His answer taught me,
'Twas best as He had planned.

"So when I reach a crisis,
And know not what to do,
I bring the Lord my pencil,
He always helps me through;
No more I fret and figure,
Nor worry in my plight,
Since I gave God my pencil,
The sums are always right.

"There is a blessed secret
That you may learn to-day,
Just stop your human trying
Let Jesus have His way.
Bring ev'ry vexing problem,
That seems so hard to do,
Just give the Lord your pencil,
His way is best for you.

Cho.—"Give the Lord your pencil;
He will understand;
He will solve your problem,
Better than you could have planned."

—F. M. Lehman.

How true this poem is. We try to work our own problems and seem to be getting nowhere. Just like so many others, our figures prove our work to be untrue. We make some little mistake in the beginning. It is carried all the way through, and at the end you find it out. Those of you who have ever studied bookkeeping know how hard it is to find that mistake, and, oh, how long it takes us and how discouraged we become. Then one of our friends offers to help us. How gladly we accept their proffered help.

Just so with our Christian problems. We make some little mistake, and how hard it is to find. We work hard to find it and become much discouraged. Then God, our best friend, comes along and offers to help us. Do we gladly accept His proffered help? We give Him our pencil. He takes it and, lo! His answer shows us that the problems are best solved as He has planned. What a lot of discouragement and hard work we have to go through before we learn that lesson. But it is always best as He has planned.

So when we reach the crisis and don't know what to do, let us bring our pencils to the Lord; for He is willing to help us through. He knows just what to do and if we give Him a chance He will show us just how to work our problems. With God holding our pencil, we need never fret or worry how the problem is going to work out. The sums are always right, since we have released our hold and have let Him have His way.

We can learn this blessed secret today. Just stop our "human trying" and "let Jesus have His way."

He is willing to show us if we but let Him have a chance.

We can bring our very hardest problems to Him. He will not turn us away. They seem very hard for us to do. It seems as though it were impossible to work them. Just give the Lord your pencil, and He will easily work them for you. And how easily He can do it. After it is done we see with what ease He has accomplished the work and we see that His way is the best way.

"Give the Lord your pencil; He will understand." What a blessing it is to know that our Lord will understand our problems. Our friends here may not understand, but our heavenly Father does. We can take our every problem to Him and rest assured that He will understand it all. "He will solve your problem, better than you could have planned." Then let us feel free to take our problems to Him and give Him the free use of our pencils or whatever else He requires, for His way is the best way.

South English, Iowa.

WHEN GOD AND MAN MEET

(Some seed thoughts gleaned during a two weeks' revival meeting held at the Bossler Mennonite Church near Elizabethtown, Pa., in charge of Bro. Henry Lutz of Mt. Joy, Pa., reported by one present.)

Texts: Prov. 29:18; Psa. 80:3; Rom. 3:9-18; Rev. 12:12; Dan. 5:25-28; Job 33:24, (last clause); Matt. 12:39; Jno. 1:29; Luke 13:3; Eccl. 8:11-13; Rom. 6:16; Jno. 5:29.

God's work has always been carried on here on earth through the instrumentality of men. Man's essential equipment then is to know God and to have a vision of the greatness of his work, for the souls of men are at stake, as verified in Prov. 29:18, "Where there is no vision, the people perish."

Through the instrumentality and intercession of Moses God again turned His favor toward Israel. We surely want to know the reason when God withholds His blessing from us.

Job 10:8-12. If God's instruments through which the Word has been given recognized Him as their creator, why should any man doubt? It is foolish. Who can doubt when God is faithful to His promises? Even though the Jewish nation was about to crumble, because of idolatry, God yet kept account of His promise in the person of a Savior and Redeemer—Jesus was born. Oh, what a comparison when we are willing to turn the search-light of God's Word upon our lives!

It is never safe to try God or trifle with Him by deliberate disobedience. Turning away from the truth of God's Word is just giving Satan another victory. Remember his business has always been to deceive men. When Belshazzar thought he was the most secure he was the nearest to judgment. His reign had come to an end, his works weighed and his possessions were given to others. His sin had come to a climax and God said, "It is enough."

It was because of man's utter depravity that God, all through the ages, has provided a ransom for His people. Nothing more beautifully illustrates the new birth in an individual than the work of the potter in molding the clay. The clay has no part except to yield. The potter adorns the clay after it has been tried, after it has gone through the fire.

Note the tenderness of the words that John says of Jesus, **"Behold the Lamb** of God." How do we behold Him?

The more opportunities a man has to accept salvation the more awful will be his judgment. The men of Nineveh and we will meet in judgment.

The Lord ushered the blessings of the Gospel by the means of repentance.

Never belittle the promises of God.

Our will is a factor in everything we do. Our eternal destiny depends upon how we exercise our will.

In true pleasure we always pay the price of it before we get it, and vice versa.

Faith in to-morrow is Satan's nurse for procrastination.

We aren't responsible for bringing souls into the Kingdom, but for delivering the Word.

The two effects of the Word are unto salvation or unto damnation.

Two precious souls were willing to open their hearts to the voice of the Spirit. We thank God for them. May we continue to pray definitely that the seed sown in the hearts of those who were unwilling to heed the Spirit's voice may find lodging and spring up and bear fruit unto everlasting life. Knowing assuredly, that His Word will not return void. Isa. 55:11.

Faithfulness to His Word here in this life prepares us for the realization of that welcome voice, "Enter thou into the joy of thy Lord" at the final meeting of God and man.

THE KING'S BUSINESS

(Continued from page 691)

work because it is very necessary and they can do it.

Now, although we have not been demoniacs, we have been under the authority of darkness, and are indebted entirely to the Lord for deliverance therefrom; consequently we ought to overflow with gratitude to our Deliverer, and we may show by ministering unto Him our substance, that is, by ministering unto those who are His.

All poor and rich should do what they can in this matter.

Of course any who, like the three women before us, are people of "substance" and have the joy of realizing that a special trust is theirs, and any Christian of means who fails to express his gratitude in terms of cash, is not attending to his work. He is not doing what he can.

It is said that on one occasion some Christians met to pray for funds to finance one of Moody's campaigns, when a wealthy brother began to invoke divine aid in the matter. Whereupon Moody told him that such a request would be all right coming from others, but coming from him it was humbug. We hope the brother did what he could thereafter, like Mary, Joanna, and Susanna, and may we all realize that while such work is really ours, it is ours because it is the "King's business." Now then do it.

Help and feed.

—Sel. by Peter Zehr.

WORKING FOR JESUS

It is a source of sublime satisfaction to reflect that the cause of Christ on earth is destined to enjoy a perfect triumph . . . . The LORD whom we serve is erecting a spiritual temple upon the Rock of Ages and "the gates of hell shall not prevail against it" (Matt. 16:18). Amid the rising and falling of empires, amid the rush and conflict of hostile parties, in spite of the unholy intrigues of political schemers and the proud boasts of infidel blasphemers, that temple shall continue to increase in strength and loveliness, till the top stone is brought forth amid shoutings of "Grace, grace unto it" (Zech. 4:7).

But how is a result so glorious to be brought about? Not by a time-serving policy, and a spirit of unholy compromise on the part of God's people; not by keeping in the background the great truths of the Gospel for which the apostles contended, even unto death; not by splitting God's truths into portions, and calling them **essential** and **non-essential**; important and unimportant, in order to suit the taste and gain the favor of a degenerate world. No. If truth is to triumph, it must be by the display of a spirit the very reverse of all this—a spirit which bows with profoundest reverence before the **whole** of the revealed **will** of **God**, and cherishes every part of Gospel truth as its life and strength—a spirit which, while it loves the whole body of the faithful, called by what name they may be, and while it weeps burning tears over a perishing world, still adheres with stern resolution to the laws and established order of Christ's Kingdom, and had rather die a thousand deaths than yield up a single fragment of "the truth as it is in Jesus."

This was the spirit of the great Captain of our salvation. This is the spirit which inspired the faithful in all ages, and the man who possesses it leaves the impress of his own lofty character upon society, and occupies the high and honourable position of a faithful witness for God.—Sel. by O. O. Y. from "Way of Life."

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

Dear Friends:

Now that I have prepared my tests which are to be given at the end of the first six weeks of school, I shall sit down to chat a bit with you. I am sure you are wondering how we are getting along and how many there are in our group this year. Our enrollment is two hundred four, and of this number there are approximately one hundred who enjoy the delicious meals in the dining hall, prepared by Sisters Mary and Emma Shumaker of West Liberty. And what do you suppose happened yesterday evening? The Olive Church congregation brought us enough chicken for the whole dining hall! We thank them very much.

The usual activities of the school year are being well supported. The Bible study classes are organized as follows: Seniors and Juniors are studying Hebrews with Bro. Sanford Yoder as teacher; the Sophomore and Freshmen men are studying the Acts of the Apostles with Bro. G. H. Enss; and the Sophomore and Freshmen women are studying a little booklet entitled, "How to Succeed in Life," with Sister Paul Bender as teacher.

Sister Sarah Esch and Bro. H. Claire Amstutz are in charge of Wednesday evening prayer meetings. The girls have been using the fruit of the Spirit as a basis for their meditation and the men are using the Sunday school lessons.

Our mission Sunday school is still growing. A church building is needed, and it is hoped that arrangements will be made soon to erect a better place of worship. The students in charge of this work are: H. Claire Amstutz, Supt., Mary Gingrich, Mildred Risdon, Helen Moser, Mary Roth, Levi Hartzler and Orie Miller. Sister M. C. Lehman is teacher of the older people. Bro. Ezra Beachy also helps with this work, and especially by using his car to bring the children to Sunday school. It is interesting to know, also, that these good workers had set their goal for one hundred pupils by Christmas, and that they have already raised their attendance from sixty-five to over one hundred. Other new routes are being opened for work.

Our young people's meetings have been very interesting under the direction of Bro. Paul Bender. Everyone has had something definite to do to help make the meetings a success. Each Sunday evening we have been asked to memorize a hymn. This is quite effective and it improves our singing. We also have had some beneficial discussion on criticisms of our school life. These meetings were in charge of Bro. John E. Coffman of Canada.

Mrs. Paul Bender is superintendent of the Junior department of the Sunday school. We are very glad to have Bro. and Sister Bender with us. As you already see, they are good helpers.

We have had four missionaries talk to us in chapel this fall; two from Africa and two from India. It is inspirational to hear them tell of their experiences in a foreign land where they were really alone with God.

On Friday evening, Oct. 22, we had our annual meeting which we call "Sisters' All." The purpose of this meeting is to give the sisters of the community and the girls in the school a chance to meet in an informal way, and also to sponsor together a mission project and learn together some interesting things about our mission fields. The first part of the evening was spent in devotion and in the discussing of mission themes, and in the singing of hymns. The remainder of the time was spent in getting acquainted and in visiting. At this "Sisters' All" Sister J. W. Shank told us some interesting things about social life in South America, and Sister Carolyn Lehman gave us a picture called "The Other Side of India." This was also an informational talk; it helped us to see the missionary child's viewpoint of life in a foreign field—and that of having missionary parents. How precious must be those evening moments when the child feels that its parents have for a little while lain aside their duties and are once more just father and mother!

Our evangelistic meetings, to be conducted by Bro. Allen Erb, begin Nov. 6. Kindly remember us in prayer at this time.

On Sunday, Oct. 23, we had our first vesper service. Bro. G. H. Enss talked to us on "Conditions in Russia before the War of 1914." Here we have another opportunity to benefit from others' experiences.

A good program has been arranged for Home-Coming during the Thanksgiving season, and we are hoping to see you here at that time.

Very sincerely,

Oct. 27, 1932. Lydia F. Shenk.

Three things the Master hath to do
And we who serve Him here below,
And long to see His kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the praying heart,
To work together and to weave
A threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To speed the message on its way;
But young and old, or rich or poor,
Or strong or weak—we all can pray."

—Annie Johnson Flint.

CORRESPONDENCE

(Continued from page 697)

Sister Loose has been ailing from rheumatism for some time. My companion has also been confined to bed with sciatic rheumatism for a month, but is getting better at the present. We had a pleasant surprise on Monday morning when four sisters and one brother from Good's congregation, Lancaster Co., came over and were faithfully used in the home; also on Thursday four sisters and one brother from near Landisville came and helped in like manner. This is one specific way we can show our brotherly love, which means more than dollars and cents.

Would say in conclusion, if there is any one looking for a place which we call an earthly home, this is a very fertile section. Land is very cheap and tobacco is not raised.

Nov. 5, 1932. W. H. Martin.

Scottdale, Pa.

Dear Herald Readers:—We were pleased to have with us over the week-end of Nov. 6 Brethren A. S. Horst and Elmer Martin, accompanied by Sisters Horst and Martin and Mark Horst and Miriam Martin, all of Lancaster Co., Pa. Bro. Horst preached our preparatory sermon on Saturday evening and Bro. Martin preached for us Sunday morning and evening. They left for their homes on Monday morning.

Our communion service yesterday was well attended, by home people and by a number of visitors from other places. Besides those mentioned in the preceding paragraph, we were favored recently with other visitors: H. S. Bender and family and L. J. Martin of Goshen, Ind., and Lester McCann of Masontown, Pa. We are glad for these visits, and invite the visitors back again.

We are looking forward to a visit and a message in the near future by Bro. C. F. Derstine, former editor of the Christian Monitor, and a series of meetings after the holidays with Bro. Milo Kauffman of Hesston, Kans., in charge.

Nov. 7, 1932. K.

SPECIAL MEETING

Los Angeles, Calif.

A Mission Day program was held at the Mennonite Mission, 151 West 73rd St., October 2, 1932.

Organization.—Mod., Elbert King; Secys., Esther Haldeman, Ruth Kauffman; Chor., Lovina Yoder.

Afternoon Session.—Devotion, J. M. Brubaker. Motto: By Faith We Overcome. I Jno. 5:4.

Five-Minute Talks:—Faith in Action (Gal. 2:20), John H. Koppenhaver. Christians should have a sample case (as a salesman). Church membership—is it mildewed, or rusty, or dirty?

Faith the Defensive Weapon (I Tim. 1: 19; 6:12; Eph. 6:16), Lovina Yoder. Battle for saving souls. Now is the time to lay hold on faith in God. Fighting of life, and death spiritually—Shield of faith covers the heart.

Faith the Believers' Position (Rom. 4:13), Emmet Klopfenstein. "Vital care of religion, salvation."

Twenty-Minute Talks

Faith United with Prayer (Maft. 21:22), Della Showalter. Faith the victory, prayer a weapon in warfare. Prayer meaningless without faith. Word of God—text book of faith and prayer. Always victorious.

Praying in Faith (Jas. 1:5, 6), John B. Kauffman. Paul kept the faith. If we keep the faith, to the end, we shall be saved.

Fighting in Faith Gives Victory (I Tim. 6:12), Wm. Miller. Man created for a purpose. Serve and glorify God. Mind should be directed toward God constantly. Let us serve God and heaven will follow. Are we faithful in the little things? Small things lead to big things. Are we a hindrance to those starting out in the Christian life? We lack in full consecration to God. We are afraid to pray for God to use us, for fear He will give us something to do. Church Christians (Sunday Christians)? Jas. 1:12.

A spiritual feast was enjoyed. A praise and testimony meeting was held after the regular service. Nearly all present responded. The brotherhood was edified and strengthened.

Practically all our members were present that live in Upland, fifty miles away. We appreciate the support of the brethren of Upland at our mission meetings, and wish it were possible for them to attend more of our services.

Oct. 27, 1932. Per H.

A THOUGHT

By Grace L. Keller

For the Gospel Herald.

Could I but choose my lot to-day,
A window pane I'd be;
A glass in a lighthouse window,
Out in life's restless sea.

I would not ask to be the rock,
For that no one need search;
Our Lord has said to Peter,
"On this I'll build my Church."

I would not ask to be the lighthouse
Nor e'er the lighthouse wall,
For all we Christian people
Are part of it, yes! all.

I'd like to be so pure and bright
His light would shine through me.
This light would guide the sinners right,
And say, "He cares for thee."

Lancaster, Pa.

THE AUTOMOBILE INSURANCE PROBLEM

(A message to Christians)

By Jno. L. Stauffer

For the Gospel Herald.

Should a Christian insure his automobile? Some people answer this question in the affirmative, others in the negative. Some people affirm that a man is under obligation to insure in order to protect his property, his bank account, and to preserve his estate intact for the benefit of his heirs. Others declare that insurance is a manifested lack of trust in the Most High God. How are we to solve this problem? Does the Bible speak on this modern problem of automobile insurance? "To the law and to the testimony. If they speak not according to this Word there is no light in them" (Isa. 8:20).

The Bible is a book for all ages, and, as believers, we have a right to expect that it will throw light on this perplexing modern problem. Every true Christian should be interested in knowing the Lord's will in this matter. We know ignorance is not becoming to a child of God, and disobedience is destructive to spiritual life. The automobile insurance business, to be sure, has its weaknesses like every other human provision, but the writer feels that more is involved than simply the inadequacy of the protection offered. Biblical principles are involved, and we believe violated, so that a devout, conscientious, and spiritually-minded person will hesitate a long time before he insures, if he gives it careful consideration. We readily concede that there appear to be conscientious Christians in it; but are they there by the direct leading of the Lord, or did they insure without seeking Divine guidance like Joshua made his league with the Gibeonites? The writer desires to enumerate and discuss some of the difficulties and obstacles to insurance that he has encountered in his desire to know the will of the Lord in this matter.

1. Automobile Insurance Companies are not Christian Corporations.

Most insurance companies are mutual companies and membership in an association or corporation of Christian and non-Christian men is distinctly a violation of the Word of God. It is not unreasonable to expect that God should demand a great difference in this world between a Christian and a non-Christian, when they will be as widely separated from each other as heaven is from hell in the next world.

> "Be ye not unequally yoked together with unbelievers . . . wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty" (II Cor. 6:14-18).

Whether it is a farmers' insurance company, a mutual company composed of Christian men who re-insure with some old line company, or any other form of insurance company in which Christian and non-Christian are joined together, the same Scriptural objection remains. Whatever this Scripture may mean, it is certainly very definite that there is to be separation, because it contains a promise of reception by the Almighty upon meeting certain conditions. Would it not be sad if church people would fool themselves into thinking that they can do as they please about separating from evil? We must stand firmly and consistently for the declarations contained in the Word, and we dare not compromise a single truth to fit doubtful practices or sanction unscriptural associations.

2. **Automobile insurance appears superfluous for a Christian.** The believer is the special object of God's care. Christ also "loved the church and gave Himself for it." "He loved me and gave Himself for me." Eph. 5:25; Gal. 2:20.

> "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him" (Matt. 7:11).
>
> "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).
>
> "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).
>
> "There hath no temptation (trial) taken you but such as is common to man: but GOD IS FAITHFUL, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13).

These truths stir up some questions in our mind. If we ask God for good things, why do we need insurance to protect us from evil things? The Scriptures make it plain that He who gives the good will protect us from the evil. We pray "deliver us from evil," and "God is faithful." He has promised a way of escape from trial, but do the Scriptures lead us to believe that God's intended way of escape is through the insurance companies? Does not the intercessory work of our Lord cover the temporal life as well as the spiritual? Does not God delight to honor the prayer of faith, and the definite committal of ourselves into His care? Of course the men of the world who are at enmity with God cannot be expected to put their trust in God for their keeping; but shall those who boast of an omnipotent Creator and Sustainer of the universe, resort to the same "arm of flesh" as the man of the world? (See Ezra 8:22.) Would not "He is able to keep" include everything material that a Christian can do to the glory of God as well as spiritual treasures? Material things affect the soul, and without doubt our natural life is consistently included in this great promise. Must we conclude that driving an automobile cannot be reconciled with the "all things" that will work together for good, and therefore that we should abandon God's promises and protecting care and rely upon the insurance company? Would it not be better to abandon the automobile, than to give up a divine truth?

3. **God is the Author and Sustainer of life.**

> "He giveth to all life, and breath, and all things . . . for in Him we live, and move, and have our being" (Acts 17:25, 28).

This declaration makes it clear that both the **careful** and the **careless** drivers have their life from God. The **drunken** and the **sober** are alike dependent upon the Almighty for their life and breath. If the previous point is Scriptural (and we believe it is), then in the providence of God a drunken driver cannot hit the car of the Christian who has committed his way unto the Lord, without the Lord's permission. In taking this position, we do not attempt to say that no one may collide with the Christian, or that the Christian may not do a foolish thing and collide with a non-Christian, or even with his fellow-Christian, but we sincerely believe that it cannot be done without the permissive will of God. Evil men often carry out the will of God unconsciously. Nebuchadnezzar is called the "servant of the Lord" in punishing Israel for their failure and sin, (II Chron. 36:14-21; Jer. 25:9; Ezek. 29:17-20) although Nebuchadnezzar was not conscious of God's overruling providence (Dan. 4:32). On the other hand, we may not fully understand God's dealings with Christians; because the apostle James was taken prisoner and beheaded by Herod, who then apprehended Peter, but God interposed and sent an angel to deliver Peter from his hand. Earlier Paul the persecutor was converted. Later the persecutor Herod was suddenly smitten with death. Though we may not understand God's workings, **we know we can and should trust God in relation to material things as well as in spiritual matters.** A God who looks after spiritual things only and forsakes us in temporal matters is unknown to divine revelation.

4. **Automobile insurance looks like a substitution for trust in God and like placing confidence in man.**

> "It is **better** to trust in the Lord than to put confidence in man" (Psa. 118:8).
>
> "Our soul waiteth for the Lord, He is our help and shield" (Psa. 33:20).
>
> "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. The Lord shall preserve thee from all evil, he shall preserve thy going out and thy coming in from this time forth, and even forevermore" (Psa. 121:1-2, 7-8).

Brethren, let us hold fast to that which is **better.** These beautiful passages from the psalms of David were written out of **a real experience with danger and death.** The question resolves itself into this problem: Is God who helped David and delivered him time and again, able to do the same for us? Is He willing to do the same for us? He is, but cannot, unless we place **the necessary faith in Him** that He can honor and reward.

> "Woe to them that go down to Egypt for help: and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong; but (that) look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1).

Preachers universally used to think of Egypt as a type of this world, and what horses and horsemen, chariots and charioteers were to ancient Egypt, the automobiles and drivers are to our modern world.

> "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord . . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:5, 7).

Certainly automobile insurance is covered by either the blessing or the curse, by looking to the Lord for help or by going down to Egypt. Where would my reader place it?

5. **Automobile insurance interferes with the chastening of the Almighty.**

The chief talking point of insurance agents is the supposition that you may have an accident that will involve you so heavily as to sweep away all your property, your home, the results of your labors, and leave you stranded and penniless in your old age. The very suggestion is often alarming to the individual and he is swept into insuring at once. On the other hand, these incidents are rare; and when the agent is asked to furnish the names of devout Christians who have had this experience, the facts are generally not forthcoming. But, as one brother recently pointed out, **suppose some Christian people have lost ALL through an automobile accident, multitudes more have lost all through the present depression and neither insurance companies nor church-members seem to be unduly alarmed about this.** Even church members are not alarmed about their own brethren who have not been able to weather the depression, but on the other hand are sometimes heard to say: "I wouldn't think of taking my car out of the garage unless I had it insured."

The Bible teaches that we are not the owners of the values that we possess, but stewards only. If Christian people would recognize the Biblical teaching along this line, it would relieve them of great difficulty and exercise of mind. If you are a faithful steward, then your automobile problem is the Lord's problem. Can we not rest this matter in His hands? What satisfaction and peace comes over the soul of the Christian who realizes the ownership of the Almighty and who daily commits himself anew to the Lord. What confidence such committal begets in your soul as you drive your automobile over the great highways of America knowing that you are in His keeping and that nothing can befall you without His permission.

Can you imagine the patriarch Job in our modern world with property, stock, cattle, herds, buildings, family, theft, lightning, accident, and other kinds of insurance? **A modern Job has it so fixed to-day through insurance that neither God nor the devil could strip him as was Job of old;** but remember, dear reader, the modern Jobs do not receive the double blessing of the Almighty after the trials are over, and we hear nothing of the wonderful virtue of patience that was so manifest in the godly Job of Scripture (Jas. 5:10). If we bear a relation to God the Father as a child does to his earthly parent, what would be thought of a child that barricades himself in such a way that the father could not chasten him? **What must God think of His children who insure everything He has blessed them with against accident, theft, storm, fire, collision, and destruction in organizations of the world?** Brother, if for some reason you fall under the chastening rod of the Almighty, and He knows that the most effective way to deliver your soul is to lay His hands on some of the values He has intrusted you with as in the

case of Job, what will the result be in the face of the worldly provisions you have availed yourself of to escape personal loss? It is the conviction of the writer that such a provision would mar the conscious fellowship and communion a Christian enjoys with the Triune God. **Poverty with obedience to God far outweighs riches with disobedience.**

6. **Insurance destroys the opportunity for mutual burden-bearing among the members of the body of Christ.**

Christians are pictured as a body, and when one member suffers all sympathetically suffer together with this one. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:4). Who has not heard the remark from some church members in reference to a brother whose property was destroyed by fire, or his automobile wrecked: "Well why didn't he have his property (or automobile) insured as I do, then no one would need to go begging for him?" An utterance like this reveals a lack of brotherly love, and where or how is the "law of Christ" to be fulfilled in the face of it? **Insurance will cultivate selfishness and kill off brotherly love.** The Bible emphatically teaches the bearing of one another's burdens. Some denominations have boasted of the fact that they care for their own, and they did up until recent years. With the advent of the automobile, many have seemed to think that here is an invention that cannot be trusted to the hands of the Lord, and it is true that the way some use them, they could hardly expect the Lord to undertake for them. On the other hand, if my use of the automobile is such that I cannot safely, confidently, and consistently expect the Lord to keep me, then it is certain that I am not in a right relation to the Lord myself. Many of the same arguments that are used by some Christians to justify automobile insurance, are used as emphatically for the justification of life insurance. Those who have gone the limit, now defy the Church with their life insurance and would rather quit the Church than give up their life insurance. May it not be true of those who disregard the teaching of Scripture regarding trust in God and who proceed to take out automobile insurance, that they are only a few leaps behind the life insurance enthusiasts? If our own church justifies the insurance of automobiles in worldly companies, then in our judgment she breaks down a historic principle, as well as a Biblical principle, that will open the gate to other forms of worldliness and sin. As we near the end of the age we should seek to get worldliness out from our membership, rather than attempt to let more in. As a rule, brethren who carry automobile insurance have rather a feeble testimony against life insurance.

7. **Insurance leads to presumptuous pleasure-seeking on the part of the insured.**

Did you ever hear anyone say that he thinks he will take out automobile insurance when he goes on this pleasure or business trip? Why must a Christian who has implicit faith in the Almighty speak thus? Isn't the Lord able to keep us on strange highways as well as on familiar ones? Isn't He able to keep us when we are away from home as well as in our home community? Why should any trip be feared if we **know we are in the will of the Lord?** Does any brother have a moral right to take a pleasure or business trip unless he is assured that it is in harmony with the will of the Lord? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Take away automobile insurance from many church people and their Sunday joy-riding would cease because of their fear of collision. "Fear hath torment, but perfect love casteth out fear." In other words, to walk by faith, to live by faith, to have faith in God requires conformity to His will, and then automobile insurance is not needed. How can we trust God regarding the unseen and eternal things and doubt Him in relation to the temporal and transitory things of time?

8. **Insurance involves the stewardship problem.**

The Bible teaches absolutely that the Christian is not his own. He belongs to God by creation and redemption. God is the owner. Man is a steward.

> "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19, 20).
>
> "Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32).
>
> "The silver and the gold is mine" (Hag. 2:6-8).
>
> "The earth is the Lord's, the world and they that dwell therein" (Psa. 24:1).
>
> "Every beast of the forest is mine" (Psa. 50:10-14).
>
> "Man's life consisteth not in the things which he possesseth" (Luke 12:15). (not owneth).
>
> "What hast thou that thou didst not receive" (I Cor. 4:7)?
>
> "For we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7).
>
> "They first gave themselves" (II Cor. 8:5).

Many questions arise in our meditations upon this great truth of stewardship. Do you have a moral right to insure your life in a life insurance company when you are the property of another? Do you have a moral right to take the automobile you have in your possession (the Lord's automobile) and insure it in a worldly organization without His consent? Did you ask Him? He has spoken in His Word affecting all problems.

Let us consider another stewardship problem, namely the money problem as it enters in the insurance question. The Mennonites of Virginia have approximately 500 automobiles, and they may be used as an illustration on this point. If they insure in the Automobile Mutual Insurance Company having the lowest rates against property damage and personal liability (which are the most common forms of insurance) they would be required to pay $18.95 per light passenger car for the first year, and $8.90 per year for each car thereafter. In five years time this organization would collect $29,275.00. Judging the future by the past and present, and all the efforts that are being made to insure "safety first," the losses would not amount to more than 1/20 of the amount paid in. Losses paid during the past ten years that would have been covered by the aforementioned form of insurance have not amounted to $1,000 among them, to the best of the writer's knowledge and investigation. There have been personal losses sustained by car-owners, that they have had to reach into their pockets and pay because the usual and most common policy does not cover the personal loss of the owner. **The last problem for the Virginia Mennonite Church to face then is how they could give a joyful account of their stewardship to the Almighty for this waste of money and distrust evidenced by the difference between what the company would receive, and what would be paid back to those who helped create this huge sum by placing it in the hands of the insurance company?** If we belong to the Lord, then our property, the silver and gold we have in our pockets or in property, is truly His and He has a right to direct its expenditure. If we are unfaithful in the unrighteous mammon, how can God commit unto us the true riches (Luke 6:11)? Let us recognize the ownership of the Almighty and our responsibility as stewards, because we must give account of our stewardship in the coming day.

9. **Insurance often fails where least expected to fail and where it is most needed.**

We are often told that if we have an accident, the insurance company will fight the case and you will not need to be bothered. Instances have been coming to light that disprove this in part. It is clear now that automobile insurance does not prevent the insured from being sued and dragged into the courts. Insurance agents admit that if a man is injured and refuses to accept the settlement offered by the company, he is at liberty to sue the car-owner for any amount that he chooses to. A recent instance revealed the fact that the insurance company offered a man the sum of $450.00 damages for a broken leg. He refused this amount and then sued the car-owner for $12,000. The case came up in court. Of course the insurance company assisted in the defense. In this instance the car-owner was cleared of all blame and the injured man received nothing. If the claim had been sustained, the insurance company would have paid to the extent agreed upon by the policy. The usual coverage is $10,000 for a death and much less for a broken limb. Another observation that has been made has to do with the recommendations of insurance agents. They seem to recommend such insurance only as involves the least risk to their company and which accordingly brings in the greatest amount of revenue. Agents push "property damage" and "liability" insurance, but discourage "collision" insurance that would benefit the car-owner personally if his car should be wrecked. In many property-damage cases, the responsibility is mutual and each party fixes his own car. One brother who carries property damage and liability insurance has had seven collisions to date, but in only one instance out of the seven, has the insurance company paid out anything for property damage, and then only to the amount of $40.00. Anyone can see that the insurance

premiums in this instance are helpful to the insurance company, but the insured brother has not profited thereby.

The question has been raised: "Why all this stir and intense interest in automobile insurance?" In the first place, insurance companies have an effective salesmanship whose goal is to insure every automobile. Another answer, as concerns Christian people, is that they have been buying finer and more expensive cars than in years past. Is it possible that some have been violating the Biblical principles regarding the Christian's stewardship of the values entrusted to him and consequently a fear has taken possession of them that drives them into automobile insurance for protection? Others say that the increased number of vehicles and the more rapid speed has so multiplied the danger that insurance is now necessary. After all, the Christian should be most interested in being in the will of God and HE IS ABLE to protect in the midst of greatly increased dangers. **Insurance can not avert danger, but the Lord of Hosts can.** The greater the danger, the more need there is for simple trust in the Lord; and the greater the deliverance, the greater the glory that belongs to the Lord.

Whatever the reaction may be in the reader's mind regarding this discussion of the insurance subject, there seems to be ample justification on the part of all to "Examine your own selves whether ye be in the faith, prove your own selves," and with David pray, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Harrisonburg, Va.

REPORT OF THE COLORADO CHRISTIAN WORKERS' CONFERENCE

Held October 15, 16, 1932, at the Limon Church

Organization.—Mod., W. S. Guengerich; Asst. Mod., L. C. Miller; Sec., W. N. Nunemaker.

Saturday Evening

Program and Speakers.—(Theme, "Let us exalt His Name together.") Devotion, Joe Troyer; The Future Prospect of the Colorado Conference, W. S. Guengerich; My Privilege as a Christian to Promote this Work, N. L. Detwiler; Sermon, E. E. Showalter. Chorister, Ed Landis.

Sunday Morning Session

(Theme, "Workers Together With Him." Devotion, John 15, N. W. Birkey; The Christian Standard of Life: Our Devotions, Ada Berkey; Our Study, Simon Schultz' Our Visions, Allie Miller; Our Associations, Wallace Shellenberger; Our Conquests, E. A. Miller. Workers Together: In the Christian Home, A. M. Leatherman; In the Community, Esther Good; In the Church, S. G. Winey; With Him, Edward E. Miller. Brief reports of District Conferences: Iowa-Nebraska, Bishop N. W. Birky; Missouri-Kansas, Bishop J. A. Heatwole.

Chorister, E. Z. Hartzler.

Sunday Afternoon Session

(Theme, "Go Ye Therefore.") Devotion, Matt. 28:18-20, Bert D. Snyder; "But Tarry Ye Until Ye Be Endued With Power from On High," Amos Kulp; "Lift up Your Eyes and Look on the Fields, for They are White Already to Harvest," Harry Hartzler; "Go Ye into All the World and Preach the Gospel to Every Creature," Edna Harder; "Hearken: Behold, there Went out a Sower to Sow," Lela Stutzman; "And Ye are Witnesses of These Things," Ardis Birky; Personal Value in the Study of Prophecy, Calvin Ringler; Sermon: "Behold I Come Quickly," Allen Erb. Missionary Offering. Business Session. Children's Exercise in charge of Martha Guengerich, Anna Ringler. Chorister, Jonathan Zook. Sunset Service, led by Emery Hartzler.

Sunday Evening Session

(Theme, "In the Days of Thy Youth.") Devotion, Tit. 2, Paul Hooley; Song and praise service led by S. G. Winey. Sermon, Psa. 119:9-16, J. R. Duerksen.

Synoptic Thoughts

A successful conference requires self-denial, consecration, and humility. Its object is the saving of souls and the extending of the Kingdom. They might be termed "Pep" meetings or revival meetings. Ways of promoting this work are by prayer, attendance, and serving others. Two views of life are: "All these things are against me" and "All things work together for good to them that love God, to them who are the called according to his purpose." There should be a time for prayer and scripture memorizing. The devil trembles when a Christian prays. The devoted life lives out the Gospel. Look to the perfect pattern. Study the foundations, as Courage, Faith, Diligence and Obedience. Our visions of life may be colored. Let us learn to lose our life and live for others and learn to make use of what each moment brings. Cultivate right associations in the home, and between old and young. Speak to the fallen brother in the right spirit. Don't form cliques; be friendly to everybody. Our conquests are won as God gives grace through faith. By putting on the armor of God to meet the enemy we gain a testimony of peace and joy. Moses, Timothy and Matthew Henry were influenced for good in their home teaching. We need more of God's glory, which will unify us. The right kind of attractiveness is helpful. Love our neighbor as ourselves. In the Church each has a work and thus we build each other up. We need most to be in touch with God who is the storehouse of power. Many cannot attend our district conferences, so brief reports help to supply the need. The factor of time is just as important as other things. Three thousand souls saved showed the wisdom of tarrying. The Word must be taught and lived. You can do more harm in a few moments than the good you have built up in many years of teaching. There is a time to tarry, but there is a time to go. The Gospel is for every creature, whether they accept it or not. Let us heed the command. The parable of the sower is true to life. By careful sowing all four classes will be able to understand. We witness by thoughts, actions, and words. Eternity alone will reveal the value of the study of prophecy. It brings blessing, perfection, understanding, consolation, purity, peace, patience, humility, and readiness for His coming. The next imminent event is the coming of Jesus Christ for His saints. "One day is with the Lord as a thousand years, and a thousand years as one day." Young people shall cleanse their ways by taking heed thereto according to the Word of God.

Secretary.

Married

Wyble—Myers.—Bro. Lester C. Wyble and Sister Ruth M. Myers, both of the Groffdale, Pa., congregation, were united in holy matrimony on Sept. 21, 1932, at the home of the bride by Bro. John M. Sauder, East Earl, Pa.

Graber—Slaubaugh.—Bro. David Graber and Sister Edith Slaubaugh were united in marriage Aug. 9, 1932, at the home of the officiating bishop, Bro. Eli G. Hochstetler, Wolford, N. Dak. May the Lord bless them through life's journey.

Buzzard—Nusbaum.—On Oct. 25, 1932, Bro. Joseph R. Buzzard of Goshen, Ind., a member of the Elkhart Prairie St. church and Sister Nellie Mae Nusbaum of the Middlebury, Ind., congregation, were united in marriage at Newton, Kans., by Bro. Paul Erb of Hesston, Kans. May the Lord bless and direct their married life.

Brenneman—Swartzendruber.—Bro. Norman Brenneman and Sister Katie Swartzendruber, both of the Upper Deer Creek congregation were united in marriage Aug. 28, 1932 by Bishop Elmer G. Swartzendruber, Wellman, Iowa. This being just two days prior to the Conservative Amish Mennonite Conference, the sermon suitable to the occasion was preached by Bishop M. S. Zehr of Pigeon, Mich. May God's blessing be upon them through life.

Obituary

Smith.—John R. Smith was born Feb. 20, 1851; died Aug. 31, 1932; aged 81 y. 6 m. 11 d. He is survived by 3 children (Mrs. Ella Hendricks, Harvey D. Smith and Leidy D. Smith). His wife and 2 sons preceded him in death.

Springer.—Quinton Howard, infant son of John and Susie Springer, was born Oct. 4, 1932, near Davenport, Nebr.; died Oct. 7. He leaves his parents, 2 brothers (Victor Oran and Dayton John), 1 grandfather, 2 grandmothers, a host of uncles, aunts and other relatives and friends. Quinton Howard has escaped the cares and sorrows of earth, his pure innocent life has been saved from the blight of sin. He was but a tender bud on earth, but will be a fragrant flower in heaven.

Handrich.—Edward, infant son of Elmer and Verna Handrich, Fairview, Mich., died Oct. 15; aged 5 days. He leaves his parents, 3 brothers, and 1 sister (1 sister and 1 brother preceded him), 2 grandfathers, 1 grandmother, uncles, aunts, and many friends. Short services were held at the house by Bro. Mose Steiner after which the body was laid away in the Fairview Cemetery.

Precious darling thou hast left us,
Left us, yes, forevermore;
And we hope to meet our loved ones
On that bright and happy shore.

Brubaker.—Elizabeth N., wife of Wayne E. Brubaker of Akron, Pa., died Oct. 14, 1932, at the Lancaster General Hospital following an operation; aged 50 y. 4 m. 27 d. Her death came as a shock to all, although she had been ailing for some time. She was a daughter of the late Henry and Lizzie Nolt Burkhart, of Bareville, Pa. She was a member of Metzler's Mennonite Church for 32 years. She is missed by all, especially in the home. She is survived by her husband and 2 daughters: Irene (Mrs. A. Roy Landis) of Witmer, and Alberta (Mrs. Raymond Hess) of Lititz; also 3 grandchildren, and the following sisters: Mrs. Henry Keller, Mrs. Aaron Burkhart, Mrs. Elias Hess, Mrs.

Floyd Graybill, and Mrs. Eli Sauders, all of Bareville. Funeral services were held Oct. 17 from the late home with further services at the Groffdale Mennonite Church by the brethren, John Sauder and Benjamin Wenger. Interment in the adjoining cemetery.

"Dear mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

The Family.

Smoker.—Anna G. (Stoltzfus) Smoker was born near Morgantown, Pa., March 15, 1904; died Oct. 8, 1932, in the Lancaster, Pa., St. Joseph Hospital following an operation. She had a serious operation but was getting along very well and was making preparation soon to go home until the morning of the tenth day following the operation she quietly and very unexpectedly passed away. She was married to Levi S. Smoker and to this union were born 4 children (Omer, Marian, Alvin, and Wilmer). Besides the family she leaves to mourn her widowed mother (Leah Stoltzfus), 4 brothers and 1 sister (Elam, Morgantown, Pa.; Mrs. Eli Smoker, New Holland, Pa.; Jacob, Paradise, Pa.; Abner, Lancaster, Pa.; Reuben, Leola, Pa.). She will be missed much in the home, Church and community for her love and kindness to others. We cannot understand why, but we may pray to God that He will give us grace that we may say from the heart, "Thy will be done." Funeral was largely attended with services at the house by John Kennel, from I Cor. 15, followed by services at the Millwood A. M. Church of which she was a faithful member. Texts: Psa. 39, by Amos Stoltzfus, and Phil. 1:21-23, by Christian Kurtz.

"Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.
Yet again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

By family.

Senger.—David L., son of Martin and Elizabeth Senger, was born near Orrville, O., May 24, 1876. At the age of 4 years he came with his parents to Stark Co., O., where he spent the remainder of his life on the farm. Not having fully recovered from an attack of influenza some months ago, his body became an easy victim for a complication of diseases, which terminated in death at his home Oct. 20, 1932, at the age of 56 y. 4 m. 26 d. He was united in marriage to Malinda Kaser of Mt. Eaton, O., June 21, 1900. To them was born one child, Mrs. Oda Mutchler. When about 20 years of age he accepted Jesus Christ as his personal Savior and united with the Pleasant View Mennonite Church. He was of a quiet, unassuming disposition, and because of his love for his Savior and his deep concern for the S. S. and church he was chosen leader of a number of activities of the church. At the time of his death he was Supt. of the Pleasant View S. S., which position he has held almost continuously for many years. He was also trustee of the church for a long period of time. By his passing on we may safely say that the thought of one who was a faithful member of the church, the S. S., the home, and the neighborhood, will long be cherished in memory's casket. He leaves his loving wife (Malinda), his daughter (Oda), 2 brothers (Rudy of Goshen, Ind. and Henry of Buffalo, N. Y.), 1 sister (Mrs. Fannie Detrow of Leetonia, O.), 2 grandchildren, and many relatives and friends. Funeral services were held at the Pleasant View Church near Bowdil, O., Oct. 23, with sermon by O. N. Johns (Text, Prov. 14:32), assisted by I. J. Buchwalter and P. R. Lantz. An overflow meeting was held in the schoolhouse close by, in charge of Wm. Myers, Ben Good, John Leichty, and I. W. Royer.

CLOTHING SHIPMENT FOR CANADA

In our contact with our sewing circle organizations, it has been revealed that work has been done with the understanding that a shipment will again be made this fall for the needy in Canada. A recent report from the Canadian Mennonite Colonization Board has the following statement: "Owing to poor crops in some places where our immigrants live, and especially owing to the very low prices of wheat and of all farm products, there will be again a great need for help in the way of clothing among our people."

The Relief Committee is ready to assist in this matter and for the purpose of saving as much as possible in freight and express charges the following receiving points for the clothing are being designated:

C. E. Hershberger, Kalona, Iowa.
V. E. Reiff, 1711 Prairie St., Elkhart, Ind.
Mennonite Relief Committee, Scottdale, Pa.

Please send your shipment prepaid to the closest receiving point. We especially urge that all our congregations west of the state of Indiana address their shipments to Kalona, Ia. Central and Western Ohio and Indiana, to Elkhart, Ind.

The dates for receiving these shipments have been set for the week—**November 21 to November 26.** We trust that all who can, will accommodate themselves to these dates.

Good second-hand clothing will again be acceptable as well as the new garments that have been made by our sewing circles. If it is desired to give additional help, it is usually possible to secure special bargains in clothing at your local stores for purposes of this kind. Money will also be accepted to help pay the freight charges to Canada.

In communities where the clothing is being baled ready for shipment, we wish to request that only clean burlap be used in covering the bales. If sacks are used that have been soiled, it is desirable that they first be washed. This is requested to avoid any difficulty in passing the border line into Canada.

Yours for the needy,
Levi Mumaw, Secretary,
Mennonite Relief Committee.

FAMILY ALMANAC FOR 1933
English and German

This annual publication has again made its appearance and will be available to our people. This is the sixty-fourth year of publication. Our people have given it their continued support throughout these years and this issue will again have the usual features.

Those who have been helping in its circulation by supplying their congregations will greatly help us by sending in their orders early.

Prices:
Single copies 10 Cents, Postpaid.
Dozen copies 85 Cents, Postpaid.
15 copies $1.00, Postpaid.

The usual quantity prices will be given in larger orders.

Address:
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

Have we entered into the rich heritage which is ours in Christ Jesus?

ANNOUNCEMENT

Winter Bible School at Goshen College
January 3 to February 3, 1932

The usual six weeks' Special Bible Term at Goshen College is being changed this year to a five weeks' Winter Bible School, with greatly reduced expenses. The regular term will continue four weeks, with classes six days per week, thus making possible the completion of five weeks' work in four weeks. By special arrangement students desiring to get the full six weeks' credit may do so.

The fifth week will be one of unusual profit, a combined Sunday school workers' and ministers' week, continuing from Tuesday to Friday, followed by the Christian Life Conference. Detailed announcement will follow later, with a strong program of experienced and able speakers and leaders.

The regular instructors for the Winter Bible School will be I. W. Royer, Orrville, Ohio, and D. A. Yoder, Elkhart, Ind. Several other special instructors will also serve.

The entire expenses for the five weeks will be only $25.00 for tuition, board, and room. Tuition will be reduced to $5.00. A hearty welcome is extended to all. Come and enjoy a rich spiritual feast. For information write to S. C. Yoder, President, Goshen College, Goshen, Ind.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association of Lancaster Co., Pa., will be held at the Home on Saturday, Nov. 12. The meeting will open at 1:30 P. M. with a sermon by Bro. John Gochnaur, followed by financial reports, election of trustees, etc. A cordial invitation is extended to all.

Aaron Groff, Asst. Secy.

It is God's will that rich and poor, old and young, educated and uneducated, weak and strong, all should consider themselves on a common level, brethren and sisters in the fullest sense of the word, members of the happy family of God, at peace with one another, serving one another. There is nothing that more beautifully and forcefully typifies this happy condition in any church than the humble ordinance of washing the saint's feet. No wonder that Paul in enumerating a number of things belonging to a servant of the Church, should see fit to say, "If she have washed the saints' feet."—Doctrines of the Bible.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 17, 1932 (Herald of Truth Established 1864) No. 33

EDITORIAL

"Be ye thankful."

"O praise the Lord, all ye nations: praise him all ye people."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

What are your plans for Thanksgiving day? Do these plans harmonize with the plan of God for your lives? This may be determined by comparing such plans with the rule laid down in I Cor. 10:31.

Thanksgiving, even on Thanksgiving day, means more than a mere exercise of Christian duty. Where the heart is filled with gratitude for blessings received and the lips are given to sounding the praises of God it deepens the spirit of devotion, enriches the soul, ennobles the life, and fills the soul with a joy and satisfaction that is not found in people who are strangers to gratitude towards God.

Long Evenings.—A brother, writing to us in reply to a recent notice we had concerning right and wrong uses of long winter evenings, reminds us that winter evenings are no longer to him than evenings during the summer time. For some people this is perhaps correct. But that does not do away with the question of proper and improper uses of the time between dusk in the evening and bedtime. Here is another point that may well be squared up with I Cor. 10:31.

Gal. 6:2.—"Bear ye one another's burdens, and so fulfill the law of Christ." We were reminded of this admonition when we read the following, which a brother sent us from West Liberty, Ohio:

"On account of the serious affliction of Sister Yoder, who lives southeast of West Liberty for more than seven months, and because of her continued helpless condition: A corn husking bee was announced at the three Mennonite churches, in the vicinity of West Liberty, Sunday Oct. 30, for the following Wednesday at Earl M. Yoders. Early Wednesday morning, friends and neighbors began coming in, until there were 92 men in the field, and by 12 o'clock the field containing 400 shocks was out and almost all in the crib. In the afternoon a number of men came to assist in the work, but were too late, the job was complete. However, the feeling of good will and fellowship was so evident that a motion was made to continue the good work the rest of the day. Even though a number of the company had already gone home, as a result of this move, 75 of the group, went to the field of Bro. N. E. Troyer, who is spending considerable time in the Evangelistic field, and finished the remainder of his field containing 300 shocks and cribbed the same. Apparently every one was happy and cheerful for the day's work accomplished, and they felt that—the service rendered was worth while, and Christianity in practice.

"The Yoder and Troyer families are especially grateful to the Lord, and to all those who so cheerfully helped in the work, and for the manifestation of the spirit of love and helpfulness."

No doubt the families thus befriended felt very happy over the day's work, but undoubtedly those who did the work were still more happy in their performance of brotherly duty. Such performances remind us of apostolic days, where they had "all things common"—without communism as we now know it among the irreligious classes to-day. It is not only a noble way of bearing one another's burdens but fosters the spirit of brotherhood. It is the spirit of helpfulness that ought to be encouraged.

THANKSGIVING DAY

Notice, our subject is "Thanksgiving DAY." That is we wish to speak especially of the day set apart by the rulers of nations and states in which the people of God are enjoined to repair to their respective places of worship to render unto God the thanks that are due Him for the many unmerited blessings and favors He has showered upon us during the past year. A few weeks ago Canada observed such a day; a week hence this day is also to be observed in the United States.

As for thanksgiving, we are often reminded that this is a Christian duty and privilege every day of our lives. But when our chief magistrates set apart a special day for thanksgiving and praise, it is a day dedicated to a purpose similar to the day which we call Christmas, dedicated to the memory of the first advent of Jesus Christ into the world; a day specially set apart to the end that we may meditate upon the blessings and favors received, and praise the Giver of "every good and perfect gift" "for His wonderful works to the children of men."

Let us keep this day in sincerity and fidelity to God. We rejoice to know that in many of our congregations the whole day is to be devoted to some special meeting. But an hour's service at the house of the Lord, in which the spirit of thanksgiving and praises to God is uppermost in the minds and hearts of the worshipers, will do much to lift the people of God into the regions of the heavenlies, which will not only mean glory to God but spiritual uplift and strength to His people. "Let all the people praise the Lord."

And we would further urge that the Thanksgiving service be made more than a mere formal affair, but that our whole life may be in harmony with a service of grateful giving of thanks.

Thanksgiving may be divided into two parts: (1) THANKS; (2) GIVING. These two things should have a very prominent place in the lives of all God's people. We frequently say, "Thanks" when others do us a favor. Why not much more when God does so much for us? Of giving it is said, "It is more blessed to give than to receive."

THOUGHTS ON THE RECENT ELECTIONS

Tuesday, November 8, was an important day in the political history of the United States. On this day there

was a battle of ballots, the culmination of a long war of words, in which it was decisively settled that Franklin D. Roosevelt of New York should be President after March 4, and John N. Garner of Texas should fill the office of Vice President. Our purpose is not to discuss the details of this struggle, but rather to meditate upon a few of the lessons that may be drawn from it.

1. **It is gratifying to note that much of the bitterness manifest during the campaign has been dropped since the results have become known.** There seems to be a pronounced sentiment in support of accepting the situation, make the most of it, and all in positions of responsibility work together in bringing about best results. It is one of the evidences that so far as temporal affairs are concerned we may face the future with a reasonable degree of hope. To this may we add our prayers, and let our lives shine out in conformity with our prayers.

2. **It is safe to say that at least some of the foremost issues before the American people were not decided by the election.** We may gather some idea of what the next few years will bring forth, from the individuality of the men elevated to office, but neither of the leading parties is united in support of any of the proposed methods of dealing with any of the leading issues now before the people. This is true with reference to prohibition, to unemployment, to peace policies, to tariffs, to taxes, to every other prominent issue before the people. We must wait and see what is going to take place, as this election did not fully settle the issues most prominently mentioned during the campaign.

3. **No one party can lay claim to all the virtue there is in the country, while all the vices belong to the opposition party or parties.** It is still true, as it has been in the past, that aligned with each of the leading political parties there are corruptionists who are after the spoils—either the spoils of office, or grafting through official connivance, or other forms of grafting that are not for the benefit or uplift of the nations. The Tammany machine in New York, the Vare machine in Philadelphia, and other political machines throughout the country, are evidence that machine politics are not confined to either party, and results show that such machines are still the most potent influence as vote-gatherers. In fact, the things that we hear from the stump are not the things that usually decide results in elections. Such things as unemployment, Catholicism, "blue laws," prohibition, etc., are capitalized in the moulding of public sentiment, but the real work is done by the manipulations of shrewd politicians who know how to capitalize issues and herd up voters for or against certain causes.

4. **There is little about the political campaign just closed to justify the idea that it is the duty of Christian people to take hold of and purify politics.** During this campaign most of the reform leaders were on the side of Hoover, some on the side of Upshaw, and not very many on the side of Roosevelt. But these reform leaders had little to do in the shaping of policies or controlling the practices in either of the parties. They could take the stump, as some of them did, but the wires were pulled behind the curtains. As a rule the citizens of the heavenly Kingdom can do more effective work by laboring as workers for the King rather than mixing up in political affairs—especially machine politics, now the dominant force in all the leading political parties.

5. **There is nothing to be gained in straddling issues.** We have a notable example of this in the Republican position on the temperance question. In their attempt to hold both wets and drys they dampened the ardor of both, losing rather than gaining. The same principle applies in religious matters. As a church we need to be out and out for the Lord—the Lord's Gospel, the Lord's plan of salvation, everything pertaining to life and godliness. There should be a clearness about our faith and life, a clearness about our testimony, a clearness in our being "unspotted from the world," that nobody that knows us can have any doubt as to where we stand on all these matters. It is the policy of frankness and sincerity, of unmistakable loyalty to the cause we love, that wins in the end.

6. **The people of America are not favorable to standards fostering the best interests of America.** Take the Eighteenth Amendment, for example. It is right in principle, noble in sentiment, essential to the highest interests of the people. Yet the people are turning against it. Why? Partly because of the hypocrisy of many entrusted with its enforcement, partly because of officials who were "personally wet but politically dry," but more especially because such a law does not fit into the rest of the American life. The same spirit that rebels against the enforcement of the Eighteenth Amendment rebels also against restrictions against Sunday amusements, gambling, and every other form of vice that the flesh craves after. Such laws, to be of real service in the fullest sense of the word, must have the backing of the people, in life as well as in sentiment.

7. **America is suffering from "too much politics."** In fact, politics spoils about everything it touches. It was this, more than anything else, that is responsible for the bungling way in which prohibition enforcement was attempted. It was this that stood in the way of a return to normalcy in the business world during the past few months. About all the constructive legislation during the last session of Congress was accomplished as a result of a truce between political leaders during which politics was partly laid aside and an effort made to enact laws that would benefit the people. Another thing that may be said in this connection is that for every instance where reformers succeeded in reforming politics there are dozens of instances where politics succeeded in corrupting reformers. Another thing that you will notice: If you will pick out a dozen average church members who have been in politics for a number of years, and compare them with a dozen non-church members in politics, try hard as you will, you can not tell which bunch is preferable. If the world will ever be saved (morally, not mentioning religiously) it will not be through the instrumentality of politics.

8. **We should pray for our rulers and prove ourselves law-abiding citizens.** As Paul expresses it, "Let every soul be subject unto the higher powers." Here is our sphere of service for our country. It is the praying saints that furnish the "salt of the earth." What America needs, more than any other kind of citizens, is men and women who are prayerful, devout, peaceable, God-fearing and God-honoring, having a ready testimony for truth and righteousness, on the right side of every moral issue, trusting Him who has promised never to leave nor forsake His own and assures us that our labor is "not in vain in the Lord."

GRATITUDE ON THANKSGIVING DAY

By Kraybill Rollin

For the Gospel Herald.

The primary purpose of the Thanksgiving holiday, and that purpose for which it was inaugurated, is to dedicate one special day of the year as a formal acknowledgment of the blessings and prosperity that we poor, ungrateful recipients enjoy. Due to the manner in which the holiday is commonly observed, the natural tendency has been to dishonor and abase Him whom we were striving to honor and glorify. Gratitude is a sentiment which does not find expression in merely devouring food and satisfying those cannibalistic tendencies which we are inclined to turn loose at random at such a time.

Participation in a delicious meal is legitimate and even commendable provided the individual has good judgment as to the quitting time. Gratitude must spring from the heart and not from the stomach.

Nearly all religious institutions have during the course of years developed a most commendable avenue for the expression of thanks—a special religious service for Thanksgiving day. It is in this capacity that the individual can

really thank and praise Him from whom all blessings flow. It is here that we pour out our overflowing hearts in unison as our meager thank-offering for the benefits we as a group have received. Nevertheless, individual thanksgiving is also proper and necessary.

Thanksgiving day is a day of merriment. In substance, the apostle would tell us, therefore, to sing psalms. It is a day above all days in which to let the sunshine of your soul pass out. Hereafter when thinking of Thanksgiving don't let the meal be your primary consideration but rather, putting first things first, let your praise and gratitude be made manifest publicly to your brethren and privately to your God.

Louisville, Ohio.

THE DEVOTIONAL LIFE

By D. L. Christophel

For the Gospel Herald.

A devotional life means a real prayer life. It means a prayer from the depths of our heart. We have our devotional services and family altar prayer and giving of thanks at the table, when we sit down to eat our meal. The writer does not at all censure or disapprove these, but rather heartily encourages them in every Christian home. This should be the beginning in a newly married life. It matters not so much how much money we make in this life and the big things we do, but the real thing in life is how abundantly and sufficiently we honor and glorify the Father, the Son, and the Holy Spirit in our life work. Follow the leading of the Holy Spirit, then our life and our Church will be much better off, much more spiritually inclined.

Should we as Christians be thankful for what we call depression? Yes, indeed, we should be more thankful to the Giver of all good and perfect gifts. Since money is tied up some, and some of it somewhat misused, we have a bountiful crop this year again, and many granaries full. Many have to shell to get room for new corn. But with all our troubles we harbor in our lives, we are not so much concerned about the rich blessings of grace and comfort of love that Jesus Christ is showering down upon us. In these times, when we are so much concerned about these material things, our prayer life should be uppermost in all things and we should give Christ the preëminence in our lives and by the guidance of the Holy Spirit bring about a real prayerful and devotional life in this temple of our body, putting the proper value on these rich blessings of grace that come from the Father of lights. When the Pilgrims set apart this day of thanksgiving it was set apart in a two-fold manner. It was to be a day of thanks to the Giver of all good and perfect gifts and also represented the giving of these material things as our gift to the Lord by giving to the needy of what God has blessed us with. With this as our motive, our thanksgiving will create a continual devotional life within our hearts, we will dedicate our life wholly to the Lord, and continually live holy lives unto our Lord. "Let us fear lest a promise being left us of entering into his rest any of you should come short of it" (Heb. 4:1). Yet for all that we can do it all depends on the power of God who worketh "both to will and to do" (Rom. 11:20). Natural fear should be exchanged for a reverential fear (love). John says that "Perfect love casteth out fear;" and he that hath fear is not made perfect. Young men and young women, as you start out on your great life's journey in this material world as companions with united effort in love, joy, and peace in your hearts, do not forget that God has created this great world in which we live and God has also created man and woman when the first home was instituted. And as a home evidently has children born into the home therefore it is more necessary for parents to be in possession of the devotional life they may also teach their children "in the nurture and admonition of the Lord." And it is also necessary for a new home of young companions to set up a family altar, so as to establish a stronger bond of Christ's companionship, relationship, and fellowship in His love, joy, and peace.

God also was expecting fruit. The first was obedience to God, second, a beautiful Christian family of children, and the parents with the children conduct a devotional life together. While this is not always in all cases fruit, see also these gracious habits which the Holy Spirit of God produces in those in whom He dwelleth and worketh with those acts which flow from them as naturally as the tree produces its fruit: (1) love to God and our brother and our neighbor; (2) joy, or a delight in God rising from a sense of interest in Him; (3) peace with God, quietude of conscience, and a peaceable position towards men as opposed to strife, variance, and emulation; (4) longsuffering, patiently bearing and forgiving many provocations and injustice, this is opposed to hastiness and revenge; (5) gentleness, and an easiness to be entreated when any one has wronged us; (6) goodness is kindliness, friendliness or a readiness to do good to others; (7) faith, or faithfulness to speak nothing but the truth and to perform all our engagements; (8) meekness, forbearance of passion, rash anger and hastiness of spirit, and (9) temperance as a curbing of all carnal desires and a sparing of all sensual delights.

The apostle Paul in Eph. 5:9 comprehends the fruits of the sanctifying spirit in these three things: (1) goodness, which is that quality which is contrary to malice and wickedness; (2) righteousness, which is opposed to injustice whereby one becomes hurtful to another through deceit, covetousness, oppression and violence; (3) truth, which is opposed to errors, lies, heresies, hypocrisies both in common affairs and also religious.

When we observe these valuable habits which will be prominent following a real devotional prayer life and they will bear fruit wherever we go and proclaim Jesus as a personal Saviour.

Tiskilwa, Ill.

LET US GIVE THANKS

By Ursula Miller

The autumn is the time of garnered sheaves—
The summer poured so freely to our bins,
The ground is wrapped up in a shawl of leaves,
As our Thanksgiving reverie begins.

November is a time of retrospect,
A meditative afterglow of calm;
A time an altar to the giving God erect,
To linger long in His life giving balm.

Shall not the fat and full time of the year
Find open, overflowing hearts of praise?
Shall not our faltering steps draw near and near
With gratitude for goodness all our days?

Protection, Kans.

TRUE CHARITY

Much is said in the present day about Christian charity, and of the necessity of its controlling the judgment we form of those who differ from us in opinion. Now, it is vastly important that we should possess that charity, which is the first of all graces, and without which the most high-sounding professions are but an empty name. But there is a principle which passes current in society for Christian charity, which has nothing of charity but the name.

True charity is the child of heaven; but this has its birth of earth. True charity rejoices in the truth; this sacrifices truth to expediency. True charity is hatred by the world; this, by the wicked, is rapturously applauded. True charity thinks of **what is right**; and leaves consequences **with God**; this thinks of consequences first, and leaves

(Continued on page 710)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504-Fourth Ave.)

Sunday, Oct. 23, an aged man of 74 years was received into Church fellowship by water baptism. Sunday the 30th, we had our communion services. The majority of the members were present. Prior to the communion a father and a son were received into Church fellowship by water baptism. There are still other converts under instructions. Some of them are having a real struggle, as their husbands and parents are objecting to them uniting with the Church on account of plain attire. We ask an interest in your prayers in their behalf. The Local Board of the Mission had sent out a special appeal among our rural congregations for provisions, so we would be able to help to supply the needy among our number. We praise the Lord that the following congregations have responded to this appeal: Weavers, Thomas, Kauffmans, of the Johnstown Dist., Allensville, Belleville, and Mattawana, of Mifflin Co. Individuals: I. K. Metzler and D. D. Stoltzfus of Martinsburg furnished labor for nine of our families to pick up potatoes and gave them potatoes for their pay, which was much appreciated. The Thomas congregation sisters' sewing circle supplied us with this month's provisions. Bro. Lloyd Croyle delivered them.

Bros. J. N. Durr of Martinsburg and U. S. Zook of Allensville took part in the morning services Sunday, Nov. 6. In the evening Bro. C. F. Yake and J. F. Brilhart and wife, of Scottdale, had charge of the Mill Run services. We are planning for a mission meeting to be held Sunday, Nov. 27—in the morning at Altoona, afternoon and evening at Mill Run. Beside the local talent to be used on the program are Brother Eli Zook and wife and J. B. Kanagy of the Allensville congregation.

Thanksgiving service will be held at Altoona in the evening with a specially prepared program.

Bro. Harry Metzler of Paradise, Pa., brought clothing from the Lancaster County Sisters Associated Sewing Circles.

Cash Received During October

S. W. Dist.	$30.84
Allensville Cong.	15.05
Millwood S. School	37.00
Mattawana	25.00
No. 669	10.00
No. 670	6.00
No. 671	2.00
	$125.89

Special Charity

No. 672	$1.00
No. 673	5.00
Weavers Cong.	4.00
	$10.00

Cash Value Clothing

Kauffman S. C.	$3.00
Reid S. C.	5.67
Hershey S. C.	2.78
Willow Street	3.00
Paradise	2.00
Chambersburg	7.85
Associated S. C. Lanc. Co.	14.44
Annville	20.00
Crown Hill, O.	4.29
Louisville, O.	4.00
	$72.03

Many thanks for your support. We beg a continued interest and your prayers.

Joseph M. Nissley.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the readers of the Gospel Herald, Greeting:—The number of inmates has increased during the summer and fall. We now have 17 to look after. There is still room for a few more. They have been enjoying fairly good health.

Our continued meetings at this place some time ago resulted in one confession. She was later baptized at Hershey's Church. Also two colored men expect to be received soon.

The statement has often been made that the work at this place is all in vain, but we could count 9 fairly faithful members of the Church. Some have joined other churches that received help at this place. The county's expenses for arrests and lawsuits have been much reduced. Begging and stealing are not so much in evidence as before. The Church has received lots of worthwhile experience by it. This is looking at what others have done in the past. The writer claims no credit for it whatever. What the future has in store depends much on the prayers of the Church. There are still a number of very careless sinners in the neighborhood.

May we together pray that the Holy Spirit might yet waken some while it is yet time.

In His service,
Nov. 7, 1932. John L. Musser.

Millersville, Pa.

(Mennonite Children's Home)

During the month of October a boy and girl were returned to the Home and several children were placed into foster homes, leaving thirty-nine children in the institution. Our beds are full, and needy cases can not be considered because of lack of room. The Board of Trustees decided to return all support children to their relatives and in this way make room for surrendered children.

A number of church districts have brought large donations of provisions and we are grateful to our heavenly Father for all these gifts. The fruit jars placed into the Manheim, Mt. Joy, Gap, Morgantown, Bowmansville and other districts, are being returned, filled with fruits and vegetables, and we are reminded of the words found in Phil. 4:19.

On Nov. 4, Mamma Sauder fell while doing house-cleaning, cutting her lip and loosening six teeth in the lower jaw. The doctor stitched the lip and the wound is healing nicely. We were glad for visitors from Montgomery Co., Pa., and Ontario, Canada, recently and would say, "Come again." May the Lord bless the brotherhood for their interest in this great work of caring for the unfortunate.

In His name,
Levi Sauder, Supt.

Lima, Ohio

(825 N. Jefferson St.)

Greetings in Jesus' Name:—Our work at Lima has been prospering the last few months. We are glad to say that a number of souls have expressed a desire to be baptized and taken into church fellowship. Some have been counting the cost for a long time, and we believe their decisions have been made in sincerity. A family who are members of another church are planning to unite with us because they feel they must do so in order to keep all the commandments. Will you who know the power there is in prayer remember these souls, that they may be truly converted and become workers for God? Will you also pray for those who are having struggles in their Christian life? There are many temptations in the city, but we know that God is able to keep us from falling.

Our vacational Bible school was held during the month of August. With the help of some of the brethren and sisters from the Salem congregation we were able to take care of the large attendance. The enrollment was 236.

Our Sunday school has had a good attendance this year. In the past Bibles have been given to pupils who have a perfect record in attendance. If you could see the earnest desire that the children have to gain this prize you would not want them to be disappointed. Very few of the parents are Christians, and this is one way we have of sowing the seed of the Word of God. If the Lord lays it on your heart, will you do what you can to help us give these Bibles? Even if your donation is small, remember that God loves a cheerful giver. We cannot carry on this work without your help, and this is one way that you can help. Also the children are looking forward to a treat.

As many come from poor homes, you know this means much to them. Will you send your donation to Brother O'Connell to be used for this work?

The repair work on the buildings has been going on and there is a great improvement in the appearance of the house and church. We want to thank all that have made the repairing possible. There is still seventy-five dollars needed to complete the work. We would be very glad for a further donation for this work.

We desire most of all a daily interest in your prayers.

In His service,

Nov. 9, 1932. Lima Mission Workers.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—We want to raise our testimony again to the goodness and grace of God. The Lord has been good to us whereof we are glad.

The month of October has been a month of many blessings to us. Especially have the evangelistic meetings in this community been a blessing to the Home; both to the workers and children. There were a number of confessions and reconsecrations. There are many reminders, however, that the enemy of our souls is still busily working.

May we call your attention to our older boys and girls again? We do have a number of young people, in the ages from fourteen to sixteen, who should have capable help and assistance from private Christian homes. These boys and girls are practically all in school.

We are hoping, and praying that someone will notice this need, and that some of these people might be helped through private homes.

Pray for the work here.

Sincerely yours,

Nov. 9, 1932. L. L. Swartzentruber.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—Greetings to you in the name of Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.

The work at this place is growing continually, the attendance at all our services has increased. For this we are glad, and we praise God for it. O the wonderful opportunities this brings to us to hold forth the Word of life to a dying people.

During the month of October we served 400 meals, besides the many baskets we filled for various poor families; also gave out much clothing, the demand is great, especially for men's clothing, men who have no homes, no work and no money. They surely have no continuing city here, they have to keep moving continually, as the authorities will not allow them to stay in one city any length of time, if they have no work. It surely is hard for them. Many of them get disgusted with life, but I am so glad that we can point them to One who is able to meet every need. And with Him there is nothing impossible.

We are glad for the relief station that was opened here in the city, by our own church, on the corner of Locust St. and Pershing Ave. In this way we will be better able to take care of the needy this winter. Bro. Jacob Mellinger, Lancaster, R. No. 8, and Bro. Amos Horst of Akron, Pa., are in charge of this work. Any one in sympathy with this work and willing to help along may do so. I am sure the Lord will bless you for it, and we will appreciate your coöperation. You have done nobly in the past. We thank you very much for your faithfulness in supporting the work. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Another place it says, "He that giveth unto the poor shall not lack; but he that hideth his eye shall have many a curse." In regards to our regular Christmas baskets, given from our Mission, these families are being helped right along and anything extra will be done through the relief station, cutting out duplications. Dressed chickens and meat, or anything for Christmas cheer should be here, or at the warehouse, not later than Friday the 23rd. Money donations will be gladly received.

There were several kind sisters that have been aiding us with the work here in the Mission home. Sisters Anna Harnish, Irene Lehman, and her daughter Helen, were here and helped out with the sewing. We surely appreciate their help very much.

Our sewing school for girls, which meets every Saturday afternoon, has grown to the extent that our former room was too small. We had to move into the chapel. We are glad for the interest shown in this work.

Sister Violet Bosley, who underwent an operation recently for appendicitis, has been discharged from the hospital and is now at the Mission. She is getting along nicely, and we trust she will continue to do so.

Continue to remember us in prayer.

In His glad service,

Nov. 11, 1932. Anna Winters.

ARGENTINE WEEKLY NEWS LETTER

By L. S. Weber

(October 12)

According to previous plans, Bro. Luayza is at present at Tres Lomas conducting a series of meetings. No reports have come concerning the results of this special effort, but we trust that many souls are being saved. The regular services at Tres Lomas have been so well attended that it has been necessary to fill the aisles with chairs. Word has also come from Madero that there were 89 present at the mid-week prayer meeting last week. Let us pray that this increased interest may result in the ingathering of many souls. The young student pastor who goes to Guanaco told me the other day that the devil is trying his best to hinder the work in that town. A "movie" has been opened to operate on the very nights when we have our services, including Sunday evening. This is not going to affect the genuine ones, but it will draw away many who should attend the services to hear the Gospel. Will you join us in praying that Satan may not gain the victory in Guanaco?

Bro. Hershey is continuing with the communion services and the victorious life conferences. Last week-end he was in Carlos Casares, where keen interest was shown. At the time of the communion five members were reclaimed upon their confession. The young people of Casares asked for Bible study classes, which would be recognized by Bible school at Pehuajó. For the purpose of organizing such a class, Bro. Litwiller went to meet the class last week. Arrangements have been made to study Personal Work, and History of the Old Testament, to be taught by the Lauvers. The examinations at the end of the term are to be given by Bro. Litwiller, and credit given towards the Bible school diploma. Bro. Hershey expects to be with the Bragado congregation over the coming Sunday. We trust that all the churches will receive a spiritual uplift as we did at this place. A number of our members are manifesting more earnestness since these consecration meetings.

The work of the Colegio Biblico at Pehuajó is advancing with great earnestness. In the latter part of November we expect to have graduation services at which time two young men, and one young lady are to receive their diplomas for completing three years of study. The school has not been in operation long enough to have turned out many graduates, but all those who have finished are active as native workers. Many more young members would be glad to attend this Bible school if proper financial arrangements could be made. The evangelization of the Argentine depends more upon native evangelists than upon foreign missionaries. To this end we trust that you will pray and give for the preparation of native pastors in larger numbers.

Within recent weeks the Lord has shown Himself mighty in behalf of a poor family in our city. Their infant

(Continued on page 717)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IN MEMORY OF OUR LOVED ONES

Our loved ones are leaving us, one by one;
We don't know why,
That God sees fit for them to die,
Just at this very hour.
But God knows best, He makes no mistake;
He knows just when and whom to take,
It's His own power.

And while we stood around their dying beds,
(And oh, how sad it is to see them pass away so soon!)
The Savior bade them come
Up to that bliss and joy
Where pain and sickness ne'er annoy,
To that eternal home.

And while we mourn, our loss is their gain,
Will with them fore'er remain,
In that happy bliss.
They will meet those gone before
On that bright eternal shore,
Where their Savior is.

We loved them, ah, perhaps too well!
They now are gone with Christ to dwell.
They crossed the swelling tide;
Their gentle voice we will no more hear,
And God shall wipe away their tears,
Their smiles will e'er abide.

We miss their kind and loving cheer;
We miss them in our every day life;
We miss them everywhere;
We miss their kind and helping hands,
As we toil through this weary world
Of sin and care.

They were willing whene'er they could
To those in need of help to do some good,
To obey their Lord's command.
Then farewell, loved one, perhaps for years,
Until the Son of God appears
To call us up on high to you,
And enjoy with you forever more.

Short and sudden is the call
Of our dear loved ones who are loved by all.
The blow was great, the shock severe;
We little thought their death so near,
Only those of us who have lost our loved ones can tell.
Friends may think they are forgotten
And our grieving hearts conceaied.

We never knew what pain had they,
We did not see them pass away;
We little thought when leaving home
That they would ne'er to us return;
That they soon should pass away,
And leave us here to mourn.
The loss was hard—the shock severe,
To part with ones we loved so dear.
God loved them too, and thought it best
To take them to their heavenly rest.

—Sel. by Elizabeth Bowman.

BACK TO THE HOME

The lives of great religious characters impress one with the fact that nearly all had good home training in spiritual things. Look at the Wesleys, whose mother considered it her life work to bring up her nineteen children in the Lord; who regularly had private prayer and conversation at the evening bedside of each; and whose training was so thorough that when John at thirteen and Charles at eight were sent away to school, no fears were felt concerning them. Ruskin we know gained his literary style—and much more besides—from his early reading of the Bible under his mother's tutorage. Spurgeon's parents were so true to their responsibility that one of them warned him that if, in view of their training, he did not lead a godly life,—they would "stand before God in the day of judgment and bear witness against him." Gladstone's mother was responsible for his strong religious principles and his adherence to conscience.

These examples and many others like them,—not only from the higher but from the lowlier walks of life,—prove the great value of parental training in spiritual things. But that training, we fear, is now too much neglected. Probably for one reason the great improvement in Christian education in the Sunday school has a tendency to cause carelessly inclined parents to "resign their position" as religious trainer in favor of the teacher. And doubtless many such if asked what they were doing along this line for their children would innocently reply, "Why, we send them to Sunday school."

A Christian worker of long experience was much concerned, after a large ingathering of children into the church, that these be organized for special training in Christian living. "If this is not done," she declared, "we shall lose many. Most of the parents will not teach them to really pray."

While we always find, of course, some individuals who do their religious duty toward their children, these other conditions should stir us up to try to help the homemakers feel their responsibility. For no Sunday school or other such means of training, however good, can do the work of the home.

The teacher has the attention of the child for less than an hour a week; the parent has him in charge the remainder of the time, and has the only good opportunity to apply the principles of religion to the common doings of the child's day. The plastic mind of childhood, too, is immeasurably influenced by the atmosphere in which he lives.

The soul of the little one, like the human race—as some one observes—must be developed gradually. Who but the parent, especially the mother, can continually watch over and encourage this little opening bud?

As to how to awaken parents to these truths, ways will suggest themselves, according to circumstances. Some brief hints are: mothers' meetings, or if possible, parents' meetings, having the subject presented from the pulpit, or by a representative of the Sunday school at some church service by individual effort, personally or through letter, giving plans for the co-operation of the parents with the Sunday school, and explaining the need of this co-operation.

To teach the children in Sunday school is important. But everything done to enlist the help of the home will multiply the work of the teacher many times.—N. C. T. Monthly.

A PRAYER OF THANKSGIVING

By Paul H. Prinkey

"My mind is right,"
Said Laddie Jim,
"To turn over
My heart,
And my body,
And my soul—
To Him."

"And now's the time,"
Said the Spirit within,
"To turn over
Your heart,
And your body,
And your soul—
To Him."

"I thank my God,"
Prayed Laddie Jim,
"That I may give
My heart,
And my body,
And my soul—
To Him."

"And it is right,"
Agreed the Spirit within,
"To be thankful
For this,
And for that,
And the other—
From Him."

"I am indeed,"
Beamed Laddie Jim.
Oh! Laddie Jim!
He is each-one-of-us.
Each-one-of-us is Laddie Jim.
God, prompt and guide us—
Encourage each-one-of-us
As you prompted him.

Connellsville, Pa.

TRUE CHARITY

(Continued from page 707)

the right to be the child of circumstances. True charity "rejoiceth in the truth" (I Cor. 13:6). It boldly adheres to what is right, rather than to what is popular, and, undaunted by the cry of bigotry which the ignorant and the designing may raise against it, "contends earnestly for the faith once delivered to the saints" (Jude 3). It says, "I fear God, and I know no other fear!"

Sel., by O. D. Y., from "Way of Life."

SUNDAY SCHOOL LESSON

Lesson for Nov. 27, 1932—Mark 1:16-20; Acts 26:12-19

STEWARDSHIP OF LIFE

Golden Text.—First (they) gave their own selves to the Lord.—II Cor. 8:5.

Introductory.—Though the underlying principles in this lesson are identical with those of the lesson studied a week ago, the theme is far more important, as life is of infinitely greater value than wealth. It is essential that both be kept upon the altar of the Lord, if we would be able to give an acceptable account of our stewardship at the end of life's journey.

Call of the Fishermen (Mark 1:16-20).—This narrative tells about four of the twelve apostles of our Lord—Peter and Andrew, and James and John—who before their discipleship were fishermen in Galilee. When Christ saw them He said, "Follow ye after me." They obeyed without hesitation, left their nets, and followed Him. This was not their first call, however. A year before this (Jno. 1:40-42) they had become converted to Him, and the call now was a call to special service. This special call awakens a number of thoughts:

1. When it comes to special calls to active service, God calls active men. Here were two sets of brothers who were active in the work. As they were "Not slothful in business" (temporal business) God knew that they would not be slothful in their business for the King.

2. When the call came they acted immediately. "Straightway" He called them, and "straightway" they forsook their nets and followed Him. Business for the King came first, business for themselves was of secondary importance. In them we have an object-lesson that should not be lost on ourselves.

3. There was no halfway compliance with the command of our Master. They forsook **all**. There is nothing belonging to the material things of life that ought to be allowed to stand between us and Christian duty. This rule applies to the laity as well as to the ministry. "No man that warreth entangleth himself with the affairs of this life." Let our surrender be complete and our service whole-hearted, no matter what may be the special service to which we have been called.

Call of Saul of Tarsus (Acts 26:12-19).—Here we have a similar study to what we had in connection with the fishermen of Galilee. But in this case we have a different type of a man. While the former class were recognized as "unlearned and ignorant," in Saul of Tarsus we have a man who is reputed to have been one of the ripest scholars of his day. But the call and the response are very similar: direct from the Lord, and immediately and unconditionally complied with by the ones called. Let us notice a few things:

1. God did not compel this man, in spite of himself, to yield to Him. Even while Saul was an arch enemy of the Christian Church, he did what he did "in all good conscience." What he needed therefore was to have his conscience properly educated, and God did this very thing by striking him down with heavenly light while on the Damascus road. In this respect Paul's conversion was not unlike that of the ordinary convert to the Christian faith and life.

2. Hear the voice of this conscientious man: "Who art thou, Lord? . . . What wilt thou have me to do?" It was this readiness to accept the light and obey the voice of God that illustrates the quality in the man which God recognized when He selected him as "a chosen vessel" to bear His name before Jews and Gentiles. If we would be faithful, usable servants of Christ, we must exercise a like readiness to obey and comply with the voice of the Lord. Let Saul's question—"Lord, what wilt thou have me to do?"—be our question, at every step of the way.

3. God said to Paul, "I have appeared unto thee . . . to make thee a minister and a witness." And Paul did not shrink from this purpose, although he well knew what great things he would be called upon to suffer for His name's sake. Like the other apostles, he "forsook all"—popularity, hope of preferment, and everything else that goes with the popular life—and from that day forth his whole life and service were dedicated to the Cause which he once tried desperately to stamp out. His was a case of complete consecration to God.

4. There is nothing incompatible between consecration and manual labor. Paul, besides a preacher, was also a tent-maker. At one time he testified, "With these hands I have ministered to my own necessities, and to them that were with me." But with all this, he never allowed secular callings or opportunities to stand in the way of his opportunities to minister to the spiritual needs of the people.

5. Hear his testimony: "I was not disobedient unto the heavenly vision." Let this be our testimony also. Obedience to God means not only "the peace of God which passeth all understanding," but it often means a taste of what Paul at one time wrote: "All that will live godly in Christ Jesus shall suffer persecution." However, Paul looked beyond the sufferings of earth and was able to say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Thank God for this vision. And if we are obedient in the stewardship of time we shall eventually be blessed with the glory of eternity.—K.

Bible Meeting Topic

COUNT YOUR BLESSINGS.—Psa. 113

Topic for November 27

MOTTO

"Blessed be the name of the Lord."

OUTLINE STUDY

I. Blessing from Sun to Sun.—113:3.
1. The dawning of a new day.—Lam. 3:23.
2. The morning dew.—Deut. 32:2.
3. The refreshing breeze.—Eccl. 1:6.
4. The glorious sunshine.—Psa. 136:7-9.
5. The day's mercies—food, shelter, providence.—Psa. 136:23-25; 104:5-15.
6. For evening shadows.—Psa. 65:8; 104:19.
7. Returning rest.—Psa. 104:23.

II. Spiritual Blessings.
1. Redemption.—Heb. 9:12.
2. The hope of glory.—I Pet. 1:3-12.
3. Fellowship of the Spirit.—Phil. 2:1.
4. Fellowship of saints.—I Jno. 1:3.
5. The Word of God.—Jer. 15:16.
6. The peace of God.—Phil. 4:6, 7.
7. The love of God.—Jno. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Blessings to Be Counted:
   a. Blessings of the Day.
   b. Blessings of the Night.
   c. Blessings of the Seasons.
   d. Blessings for the Body.
   e. Blessings for the Soul.
   f. Blessings for the Mind.

For Seniors.
1. Temporal Blessings.
2. Spiritual Blessings.
3. Our Response for Blessings from God.

PERSONAL THOUGHT

Countless as the blessings that come to me from the Lord are, it is well to think over them and count those I am able to count.

SEED THOUGHTS

As we offer our small rejoicing
For the love that surrounds our days,
All the wonderful works of Thy goodness
Shall open before our gaze;
Through the gates of our narrow thanksgiving
We shall enter Thy courts with praise.
—Annie Johnson Flint.

Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks in strength and fortitude. Every virtue divorced from thankfulness is maimed and limps along the spiritual road.—Jowett.

For the gifts we have had from His hand,
Who is Lord of the living,
Let there ring through the length of the land,
A Thanksgiving! Thanksgiving.
—Clinton Scollard.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 17, 1932

Field Notes

The brotherhood at Leetonia, Ohio, has arranged for an all-day missionary meeting on Sunday, Nov. 20.

The congregation at Martinsburg, Pa., enjoyed a week of Sunday school normal work recently, with Bro. C. F. Yake as leader.

Bro. J. L. Horst of Scottdale, Pa., filled the regular appointments at Masontown, Pa., on Sunday, Nov. 13. He was accompanied by a number of others from Scottdale.

The brotherhood at Pond Bank, Pa., has arranged for a special meeting on Saturday evening and Sunday, Nov. 19 and 20. Instructors: J. R. Mumaw, Lewis Showalter, and Walter Lehman.

A Bible meeting will be held, D. V., in the Chestnut St., Mennonite Church, Lancaster, Pa., beginning on Wednesday evening, Nov. 23, and continuing all day, Nov. 24, Thanksgiving day. Everybody invited. L. S. K.

On Nov. 6 a series of meetings was begun at Erb's Church near Lititz, Pa., with Bro. J. W. Hess of Akron, Pa., in charge. The meetings are to close about Nov. 20. The prayers of God's people are solicited. R. W. H.

Nov. 20 is the time set for the beginning of a series of meetings at the Hernley Church near Manheim, Pa., with Bro. Elmer Martin of Lancaster, Pa., as evangelist. Remember these meetings in your prayers. H.

The brotherhood in the Beech Church, near Louisville, Ohio, has made arrangements to spend Thanksgiving week (Nov. 20-27) in a series of meetings with Bro. J. D. Mininger of Kansas City, Kans., in charge.

We are in receipt of a program of the all-day Thanksgiving meeting to be held at the Mennonite mission in Marietta, Pa., on Thanksgiving day. The program begins in the morning with a Thanksgiving sermon by Bro. Elmer Moyer of Souderton, Pa., and ends in the evening with another sermon by Bro. A. W. Myer of Gettysburg, Pa. "A welcome to all," is the invitation sent out.

A Correction.—In the Nov. 3 number of the Gospel Herald (Mission Supplement) appears a pointed article, the synopsis of an address on "Voices from the Home Missions" delivered before the last annual meeting of the Mennonite Board of Missions and Charities. By mistake the address was credited in the article to Bro. William Detwiler of Canton, Ohio, when it should have been credited to Bro. Harold Groh of Toronto, Ont.

A brother writes from the Lancaster, Pa., field under date of Nov. 9, as follows: "Meetings are in progress at Rohrerstown, Salunga, Erbs, New Holland, and Brick.

"During the storm of last evening the lights were turned off at Rohrerstown. A fourteen-year-old daughter of Bro. and Sister Landis Shertzer was frightened, taken home and died. She had been afflicted with heart trouble before. This should be a loud call for later meetings."

May the Lord bless this activity and search for souls. Our sympathy goes out to Bro. and Sister Shertzer in their affliction. Their consolation is in such assurances as those held out in such scriptures as Rom. 8:28.

Bible conference programs have been arranged by the bishops in the Nebraska district for their congregations to be held by Bro. B. B. King of Harrisonburg, Va., assisted by different ministers in Nebraska. Following is a list of appointments:

Thurman, Colo., Nov. 23-27.
Chappell, Neb., Nov. 28 to Dec. 1.
Wood River, Neb., Dec. 2-9.
Broken Bow, Neb., Dec. 10-12.
Roseland, Neb., Dec. 13-15.
Shickley, Neb., Dec. 16-18.
Beamer, Neb., Dec. 19-22.
East Fairview, Dec. 23-27.
West Fairview, Dec. 28 to Jan. 2.

It is the intention of Bro. King, after these meetings in Nebraska, to move south for a season and lend a helping hand to the brotherhood in southern Texas, Louisiana, and Mississippi.

Correspondence

Dagmar, Mont.

Dear Herald Readers, Greeting:—We have many things for which to be thankful. Among them is the visit of Bro. Eli Hochstetler, wife and baby; Bro. Jerry Yoder, wife and baby; and Bro. L. A. Kauffman. The former are from Wolford, and Bro. Kauffman is from Surrey. Sister Esther Hueth, who has been in Surrey for the past two months returned home with Bro. Hochstetler.

Bro. Hochstetler held communion and baptismal services while here. There was a class of six baptized. They were Emma and Margaret Hueth; Jane, Madlyne, Mark, and Mary Harshbarger.

The Sunday school here gave every one a Bible in the junior classes who attended Sunday school six months without missing a Sunday.

The smaller ones were given Bible stories as a reward.

Sister Virgie Gunther of this place has been in the hospital at Williston, N. Dak., where she recently underwent an operation. She returned home the following Saturday, Oct. 22. She is improving nicely, for which we thank the Lord.

We have dropped our young people's meeting, due to the poor attendance. We still have our prayer meetings every Wednesday night in the different homes of the members; and outsiders as well, when requests are made.

Pray for us, as we need your help by prayer.

Nov. 5, 1932. Cor.

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We held our communion service to-day (Nov. 6). Only a very few members were missing. Our bishop, Bro. Ezra Yordy, again officiated at this service. He now has his artificial limb and is rapidly learning to walk with it.

Two weeks ago we reorganized our Sunday school for the coming year with the following results: Supts., Walter Zook and Glenwood Schertz; Chors., Martha Smith and Edna Ulrich. Secretary to be appointed later. Last Sunday evening our young people's meeting was reorganized as follows: Supts., Truman Schertz and Harold Imhoff; Chors., Mabelle Smith and Mrs. Oliver Yoder; Treas., Marvin Plank. More extensive departmental study will be attempted in our Y. P. M. during this winter.

As usual, a number of young men from other states are helping our farmers to husk corn. We appreciate their presence at Church services during this season. Corn is a very good crop,

but the market price as well as the price for husking is very low. However, we all have very much for which we can return thanks to our heavenly Father.

The Lord willing, we expect to observe missionary day on Thanksgiving. Bro. P. A. Friesen and wife, who are now stationed at our Chicago mission, have agreed to conduct the services. Sister Friesen is scheduled to conduct the Children's meeting during Thanksgiving afternoon. Bro. Friesen will also preach on Friday evening following Thanksgiving.

We also expect to have revival meetings at this place either the week after Thanksgiving or beginning the second Sunday in December. Bro. J. A. Heiser, of Fisher, Ill., has been invited to conduct these meetings. All are cordially invited to attend any or all of these meetings, as you may have opportunity. Pray for us.

Nov. 6, 1932. Cor.

Onego, W. Va.

(Spruce Mt. congregation)

Gospel Herald Readers, Greetings:—We are thankful to our heavenly Father for the many blessings, both spiritual and temporal, we are permitted to enjoy.

On Nov. 6 we enjoyed an all-day program given by a group from the Eastern Mennonite School, consisting of the following brethren: Chester Kraybill, George Smoker, Eby Leaman, Howard Charles; Sisters Emma Zimmerman, Verna Zimmerman, Gertrude DeBoer, Mabel Wenger, Emily Brackbill, Katherine Garber, Verna Landis, and Betty Clemens.

We are very grateful indeed for these visits at this place, and appreciate the programs very much. We extend a hearty welcome to come again; also to any others who care to visit us. It encourages us to have you here.

We have preaching services once a month by Bro. Paul Good.

Pray for the work at this place.

Nov. 6, 1932. Valley Bennett.

Wakarusa, Ind.

(Holdeman congregation)

Greeting in Jesus' Name:—We have many reasons to thank and praise God for the many blessings that He has bestowed upon us during the past, both temporal and spiritual.

Since our last writing a number of visiting brethren were in our midst. Among them were Bro. S. D. Greiser of Archbold, Ohio, and Bro. Isaac Witmer of Columbiana, Ohio, both giving us very timely messages. We are always glad to welcome visiting brethren in our midst.

On Friday evening, Sept. 30, counsel meeting was held, and on Saturday, Oct. 8, we had preparatory services in preparation to commemorate the suffering and death of our Lord on the following day. Our bishop, Bro. D. A. Yoder, was with us at these services.

Sunday afternoon, Oct. 30, we re-elected the following Sunday school officers for the coming year: Supts., Clarence Smeltzer, Warren Shaum; Chor., J. I. Weldy; Secy., Alice Christophel; Treas., Sam Bixler; Primary Supts., Arthur Weldy, Cornelius Weldy.

May the Lord bless and use them to His honor and glory.

On Nov. 3 Bro. Silas Weldy went to Vestaburg, Mich., to conduct a 10-day revival meeting. May the Lord bless him in His service as he brings the Gospel to the unsaved. This is one of the Indiana-Michigan mission churches, of which Bro. Erie Bontrager is minister.

Nov. 7, 1932. Cor.

Stuarts Draft, Va.

(Valley View Congregation)

Dear Readers of the Gospel Herald:—We are still continuing to have Sunday school and preaching services at this place every Sunday, with a good attendance, which is very encouraging as well as appreciated by the workers. The average for the third quarter this year was 150 each Sunday.

Communion services were held here on Sunday, Oct. 2. The majority of the members from this community were present.

Communion services were held at Mountain View, Sunday, Oct. 23. We are glad to report that one member was reunited to this congregation on the same Sunday, who was Sister Emma Brydge. The work at this place is progressing along very nicely.

There will be a singing program rendered at Mountain View, Sunday Nov. 6, in the afternoon by some of the members of other congregations. Bro. Herman Campbell had singing for the children at this place on Oct. 23 in the afternoon, and it was very much appreciated by the children and the older ones as well.

Pray for the work and workers at both of these places, as the harvest is great and the workers are few.

Nov. 7, 1932. Bessie L. Brydge.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers:—Truly we can praise the Lord for His merciful kindness towards the children of men.

Some of our September visitors were, David Miller of Harper, Kans., also John Willard, wife, and several of the children of Hawley, Minn.

On Oct. 9 we had the privilege of again partaking of the Lord's supper, and observing the ordinance of feet-washing, Bro. I. S. Mast of Durbin, N. D., being with us.

Bro. Elmer Hershberger filled the October appointment at Hawley, N. Dak.

Yours in His Service,

Nov. 8, 1932. Fannie Stehman.

Los Angeles, Calif.

(151 W. 73rd St.)

A number of friends and brethren from the East have called at the Mission home this summer and fall. Some of them made their stay rather brief, on account of getting back home. Others remained for several days or weeks, having more time to spend away from home.

Following is a list of callers and visitors from the East:

Leroy Sensenig, New Holland, Pa.; Abram Mellinger, Ephrata, Pa.; Mr. and Mrs. J. M. Long, Goshen, Ind.; (Bro. Long remained with us several weeks and rendered us some valuable help); Howard Chamberlin, Nappanee, Ind.; Orestus Chupp, Rensselaer, Ind.; Simon Leichty, Mr. and Mrs. William Miller, Fair Oaks, Ind.; Bro. and Sister Miller were on their wedding trip.

Bro. James Bucher and family showed up unexpectedly in California. We got busy and arranged for Bro. Bucher to hold our revival meetings for us, as we were just planning to begin our meetings at this time.

We held three services last week, Bro. Bucher in charge; the regular revival services began last Sunday Nov. 6. Meetings will continue, D. V., until Nov. 20. Sunday, the 20th, we hope to hold our communion service, with Bro. G. D. Shenk of Sheridan, Oreg., in charge.

We have a large and growing prayer list of souls that we are burdened for. It is our desire to see them saved, and renewed in Christ.

The sisters, Grace Frey and Clara Ebersole, have recently returned to California, after an extended visit at their old home in Illinois.

The young people of the Mission have organized a prayer circle, the object being to get in closer touch with the Lord, that their lives may be enriched, and that they may attain unto greater grace and power, thus being enabled to serve the Master more effectively. The young people's prayer circle members are engaged in house to house canvassing in connection with our revival meetings that are under way. We hope through this personal contact some will respond and come out to the meetings.

We thank all that have remembered the Mission in prayers and financial support, and wish you God's blessings.

Nov. 8, 1932. Perry Heller.

Elmira, Ont.

Dear Herald Readers, Greetings:—In this part of the Lord's vineyard we still have many reasons to look to an

(Continued on page 717)

Miscellaneous

THANKSGIVING

By P. E. Penner

Thank the Lord for every blessing
Shelter, food, and also dressing.
He is graciously providing
Spite of man's wrong subdividing.
All the blessings come from Him
While to many the world's real dim.
Not the Blesser is to blame,
To blame Him is awful shame.
Kindly think of one another,
And remember thus each other.
Some are poor and some are wealthy,
Some are ill and some are healthy.
God wants us to help each other,
Comfort one and lift another.
In compassion, as our Saviour,
Learn to practice kind behavior.
Virtue's better than great riches
Which so many now bewitches;
It is infinitely wiser
To do good than be a miser.
Now's the time to show each other
Human regard for one another;
Give to each what we are owing
Soon we'll reap from present sowing.

—Sel. by R. D. B.

THE MEANS OF POWER TO LIVE OUT THE GOLDEN RULE

By Laura E. Kulp

For the Gospel Herald.

When we think of the word power as it is used here, it brings to us the thought of an individual or government which exercises control. As the subject has to do with living, we realize that in the life of every individual there is a power which prompts us to act.

There are various powers. Therefore we need to be very careful as to what power shall control our life.

Since our topic is the "Golden Rule," we need to have the right power that will enable us to live out this rule among our fellowmen.

You will find the origin of this power in Gen. 1:1; namely, "In the beginning God."

Since God is the origin of this power and dwells in heaven above, and we dwell upon the earth below, it became necessary that there be some means between these two great extremities, whereby we may come in touch with this power, in order that it may control our life.

God's Word and prayer are the connecting links between these two great extremities, and they are also the means of power through which we live out the Golden Rule.

God speaks to us through His Word and the Holy Spirit teaches and guides us into all truth. We speak to God through the medium of prayer, and Jesus Christ our great High Priest is at the Father's right hand interceding for us.

As stated before, God is the source of power; in fact, He is all powerful. His powerhouse is unlike all other powerhouses. It is not made with hands. It is perfectly equipped. The power is unlimited. The supply can never be exhausted.

This powerhouse is almost six thousand years old and there never has been a single disconnection, or any need of repairs.

From God's throne to the door of our heart is a long, long connection, but God draws nigh to them that draw nigh to Him. If ever there is any trouble or disconnection, or poor service, it is at **our own door** and **not** at the powerhouse.

Brethren and sisters, we need to pray to God to give us power to live out the Golden Rule, in "passing judgment on others, in dealing with our fellowmen, in our conversation, in the home, in society, between masters and servants, between the elder and the younger, toward the erring ones, between one another, and toward the needy and the outcast." Just how successful you and I are going to be in living out this rule depends entirely on our connection with the powerhouse. Poor connection means poor service. "Ask and it shall be given you." If we want our prayers to be acceptable to God, we must ask in faith. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive **anything** of the Lord" (Jas. 1:5-7).

We must ask believing that we shall receive. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24).

We must pray earnestly. Paul in his first letter to the Thessalonian Church said: "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith" (I Thes. 3:10). "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

We must pray with perseverance. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 5:18).

We must pray with the spirit of submission. "Father, if thou be willing, remove this cup from me; nevertheless not **my will** but **Thine**, be done" (Luke 22:42).

We must be grateful. "And Jesus lifted up his eyes, and said: Father, I thank thee that thou hast heard me" (Jno. 11:41).

We must pray in the spirit of obedience. "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight" (I Jno. 3:22).

We must ask in Jesus' name; because it is only through Him that we have access to the Father. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you" (Jno. 16:23).

The only means of power to live out the Golden Rule is Holy Ghost power. To have this power, we must have self on the cross and let Jesus reign in our hearts.

We must obey His commandments and pray in faith, believing that we shall receive what we ask, and God will bless your life and mine, and give us power to live out the Golden Rule in every vocation of life. May we pray earnestly, for Holy Ghost power, to enable us to live out the Golden Rule more perfectly.

Harrisonburg, Va.

I FEAR WE WILL—UNLESS

By Mary Alice Brubaker

For the Gospel Herald.

"It is almost unthinkable," said a sister in a tone and expression of awe and pity, "that such once-prosperous, conservative and enlightened congregations are drifting as fast as time can take them." It may cause us to wonder how this can be possible. But you know pride does just this very thing; it causes numerous heart-rending and aching circumstances and conditions in various homes and families, and makes it harder for our missions to stand true and faithful.

Many years ago a bishop said, while in conversation with an elder of the Methodist Church, "Pride tore my church, and it will tear your church too." Pride was cast out of heaven, never to enter. That is why "pride goeth before destruction;" even a proud look causes a fall. Lord, help us to walk in humility and in simplicity.

Some twenty-odd years ago, a sister, who now removes her hat and puts on a devotional covering for worship, said to me, "Wouldn't it be awful to miss heaven?" I replied, "Indeed, that would be awful." Read Deut. 22:5. So I fear we will, unless we "repent, and do the first works" (Rev. 2:5). God's law and order, (devotional covering) and the world's order (hat) cannot serve together; no more than the Holy Spirit and disobedience can. I Sam. 15:23 says, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

My heart is much grieved, because of this sad condition. O, how I wish it would not be so. Would to God we would all walk by the same rule and "mind the same things" (Phil. 3:16). "For this is our reasonable service," says Paul to the Romans. I remem-

ber when quite a young girl, I heard the ministers say, "Strive earnestly for spiritual things, and let the world alone."

Dear people, what we need is more denial of self, more discipline, more love for Christ and His Church—not just in thought or word, but actually show to the world by our life we live, that we are really living up to what we believe. But it seems self-denial and discipline are looked upon as a doctrine of the past, a mere by-word and an idle tale, with surprisingly many of our once well-known members, and even congregations; making void their former confession, leaving the faith of our fathers. Their ministry is known of better knowledge; but just give in, pity and spare. It is largely so because of lack of discipline in their own homes. Mothers are welcoming the aroma of the world, through dress, on themselves and display on their dear precious jewels, of which they are responsible to God, how they are trained, and what for. For Christ and His Church, is the only sane and safe way. What can we expect of the future generations that should be the make-up of the Church of Jesus Christ, unless they are "trained in the way they should go, and when they are old, they will not depart from it" (Prov. 22:6).

The Bible is positive that it is far better to excommunicate open rebellion in time, than to pity and spare until the whole lump (congregation) is leavened (contaminated). This holds good to-day, but it is largely and sadly neglected. This is why so many congregations are so laden with worldliness, that it enables them to carry the responsibilities of the salvation of their souls. Wouldn't it be awful to miss heaven? I fear we will, unless we repent.

There are clubs of a half dozen names, a prophesied detriment to these congregations. The innocent youths are induced to take part in the 4-H club. It seems parents are not aware of its tragedy to its leading to sin and for the world than for the Church of Jesus Christ. It is largely so; because the parents take part in the rest (a trap of their own). A sister said, "I just can't understand why so many of our young people are leaving the Church." They can plainly see that those on the outside are just as good as they inside, so why deny not themselves of their responsibilities of the salvation of their souls. Those outside pride themselves that they are just as good as those inside. Why should they not think so, when both in and out of the Church are coworkers in the same clubs?

The Church belongs to the realms of God, and the club to the world. It is quite noticeable of those who are in these clubs of different names, as they all have the same influence. Jesus was never found in clubary. He was never known to betray His trust in the Father, nor was He a victim of life insurance. Jesus is so pure and so righteous. Should not we the rather follow His example instead? We always appreciate company. But sorrow fills our heart in behalf of those whom we once knew to be enlightened and indoctrinated in the same faith, but are now wearing the hat and all that goes with it; and seem to be at perfect ease (I cannot say peace). Perfect peace comes only through righteousness.

I asked one, "Do you still belong to the Mennonite church?" "Yes, I do; to the —— church." "Do they wear the devotional covering there?" "Yes, some do." "Don't you think you had better keep it up?" "I could, but I just don't." "How do you do when you go to —— church?" "Well, there I wear it, because there they were always used to seeing me wear it." It's sad indeed. "What shall the end be of these (enlightened) that obey not the Gospel of God?" asks Peter, with the injunction, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

But I feel to praise God that there are still those who are consecrated, conservative, and stand firm and true for the Gospel of Jesus Christ, foursquare. Their life has been a living testimony, a real inspiration wherever they are and go. God knows them that are His, and brings blessings to such, unknown to the world. "Therefore the world knoweth us not, because it knew him not" (I Jno. 3:1). May we plead with you, live up to what you and I have vowed on bended knees and sealed with water baptism by the Holy Ghost.

Remember, if you and I live not for God only, we live a lie to the Holy Ghost; by keeping back part of the price, we promised to pay. Acts 5:2. For God is our judge. James says, "To him that knoweth to do good and doeth it not, to him it is sin."

At last when judged faithful we shall enter that city not made with hands; where "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9). Now indeed, wouldn't it be awful to miss heaven? I fear we will, unless—

Sterling, Ohio.

WE SHOULD BE THANKFUL

By Lizzie Kurtz

We ever should remember
How grateful we should be
That we have heard that Jesus
Has bled and died for me.

We ought to love and serve Him,
Should praise Him every day,
That we can read our Bibles;
Kneel down to Him and pray.

How many million beings
For whom the Savior died
Have never heard that Jesus
Was born or crucified!

Then how can those dear people
Out in the heathen lands
Who never heard of Jesus
Love Him or keep His commands?

Ere Jesus went to heaven
He bid His loved ones go
And preach to every nation,
Teach them His will to do.

The promise then was given
By obeying this command
Lo, I am with you always,
Until this world shall end.

Then let us all be merry
Upon a Christmas day,
Praise God for giving Jesus
To take our sins away.

GOING FORWARD WITH THE LORD

By Emma Smucker

For the Gospel Herald.

Are we making any progress in our Christian life? The Spirit of Christ must be present before we can grow in that Spirit. There is no standstill in the Christian life. Life is a stream, not a pool; and we are on it, either going up or down.

Jesus tells us in John 15, "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Are we growing daily in the grace of our Lord Jesus? Are we realizing a little more clearly to-day than yesterday the joy of serving the Lord? Is our vision a little more clear, is our desire a little purer? Is our sense of right a little more quickened? Is our love for God and His children stronger? Are we more ready to forgive? Are we more fervent in prayer? Are we more anxious to know and to obey the Word of God? If not, we are slipping back, and our life is losing its joy for ourselves, and influence upon others.

Let us stop and think. We were brought up in Christian homes, had the privilege of learning daily the ways of righteousness, the godly teaching we have had from our youth. Now are we obeying all the truth we know? We have so many precious promises in the Bible for the Christian that it behooves us to ever "Go forward with the Lord." If we think of the wonderful love of God, should we not live that His love might be shed abroad in our hearts, that we might be more loving, more helpful to one another?

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Spurgeon wrote that he would recommend all Christians to read the 13th chapter of

I Corinthians, constantly abiding in it day and night, not spending a day and night there, but just go in and stay there all the time, summer and winter, twelve months in a year. Then the power of Christ and Christianity would be felt as it never has been before.

"Be ye steadfast, unmoveable, always abounding in the work of the Lord."

Goshen, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THANKSGIVING IN ALL THINGS

By W. W. Graybill

For the Gospel Herald.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Ephesians 5:20.

Thanksgiving, in part, is acknowledging with gladness the benefits and mercies of God bestowed upon us and others.

All our prayers should abound in thanksgiving. According to the Gospel teaching in Phil. 4:6 our prayers, supplications, and requests should be made known unto God with thanksgiving. Lately I received two letters from different persons, each containing a request; and each one said, "Thank you," or "Much obliged in advance." You see they made their requests known with thanksgiving. If we do this in making requests of our friends, how much more should we do so in making them of God. Therefore we repeat, our prayers should **abound** in thanksgiving.

In speaking of our thanks to God, this is not expressed in words only, but is the overflowing of a heart and life full of gratitude toward Him. And this overflowing of gratitude in the heart is noticed in many ways: in our submission, in our obedience, in our yielding to God, and in a faithful walk and conduct.

In contrast with this, a heart full of selfishness is noticeable in our disobedience, in our rebellions, in a lack of faithfulness. Real thankfulness in one's life will tend to take away selfishness. You will notice in our text four things relative to our thanksgiving. Giving thanks, (1) "unto God and the Father;" (2) "in the name of Jesus;" (3) "Always;" (4) "for all things."

All our prayers, including our thanks, ought to be directed to our heavenly Father; as Jesus taught His disciples, when He said, "After this manner therefore pray ye; Our Father, which art in heaven." He also gave us the example by saying in His prayer, "I thank thee, O Father" (Luke 10:21).

And we approach God through Jesus. Paul said in Rom. 1:8, "I thank my God through Jesus Christ." Jesus Himself said, "No man cometh unto the Father but by me."

By giving thanks always is meant to do so continuously, without ceasing, daily. A good time to begin our thanks is in the morning. David gives God this assurance: "My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee." Jeremiah says, The Lord's mercies and compassions are new every morning. A part of the Levites' office was, "To stand every morning to give thanks, and praise the Lord."

But shall we give thanks for "all things?" Yes. The text says so. In writing to Timothy, Paul said, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Again he said, "We know that all things work together for good to them that love God." Of course we understand that he is not asking us to give thanks to God for the sinful things in the world, the things that have their origin from an evil source —the devil. You would not thank me if my brother gave you a gift. We owe thanks to the donor. God inspired Paul to use this term, "all things," a number of times in which he did not include things coming from the source of evil. For instance, "All things are lawful for me, but all things are not expedient: all things are lawful for me but all things edify not." He did not mean here, that it is lawful for him to steal, or kill, or to be proud, or selfish, or sow discord among brethren. So we can say with Paul, give thanks to God for all things, meaning all things that come from God or that He permits to come to us.

Let us notice a few of these "all things." First, "Thanks be unto God for his unspeakable gift"—His Son Jesus, our Saviour, who gave His life for the sins of the whole world.

We thank God for the Church of Jesus Christ. And thank Him that the gates of hell shall not prevail against her; for the privilege of becoming members of this Church, and enjoying Christian fellowship; and becoming lively stones, building up a spiritual house, to offer up spiritual sacrifices acceptable to Him. We thank God for the gifts given by Him to the Church in the persons of faithful teachers, pastors, deacons and "for the effectual working of every part, making increase of the body unto the edifying of itself in love."

And we thank Him for His Word—the Bible; for the many exceeding great and precious promises; and not for the promises alone, but for the conditions connected with them, which if we meet, we may claim the promises; for the ordinances of the Word, and the restrictions; yes, for the whole Bible. We can well thank God for the Holy Spirit sent into the world to be our Guide and direct in the work of the Church and all His work.

We thank God for the provisions He has made for us in the world to come; for the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." We also think of His divine providences in overruling in a way that we can not see or understand. Jesus said to His disciples, "Behold the fowls of the air: they neither sow, nor reap, nor gather in;" and "Consider the lilies how they grow" without toiling or spinning; and yet King "Solomon in all his glory was not arrayed like one of these." He also said, Ye are much better than the fowls; but you cannot, by taking thought, add one cubit to your stature. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Let us then thank Him for His providence and care for man and beast.

When we come to God in thanksgiving we should have in mind the host of temporal benefits; such as houses and homes, food and raiment, shelter and protection, relatives and friends, brothers and sisters, and all family relations and ties; our senses (sight, hearing, etc.); the powers of our physical bodies, memories, reasoning faculties, etc. It is true that not all people enjoy all these blessings; but for such as we have of them, and many others, let us be thankful.

The foregoing things mentioned are mostly good things that we enjoy. But the text says "**all things.**" We need to behold the **severity** as well as the **goodness** of God, and thank Him for both. It is usually easy to say, "Thank you," when people give us something good, but we nearly always fail to thank them when they tell us our faults. God does all things for our good. Whatever means He uses in correcting us we ought to say, "Thank you." We ought to thank Him for rebuking us, for chastising us. "Now no chastening for the present seemeth to be joyous but grievous." Yet we are bound to thank God, "for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth;" and again, "If ye

endure chastening, God dealeth with you as with sons."

There may come sickness, reverses, disappointments, sorrows of various kinds, loss of property or money, dry weather, crops fail, prices low, taxes high, depression all for our good. Let us thank God. The prophet said (Hab. 3:17, 18): "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Richfield, Pa.

ARGENTINE NEWS LETTER

(Continued from page 709)

child was so sick with pneumonia that the parents were sure that recovery was impossible. A friend who had heard about the Mission advised them to send for the pastor. They expected that he would baptize the child like the priest does, but instead of that he prayed for the child. He also went to a doctor, who is very friendly towards the Mission, who prepared an injection for the child. Bro. Litwiller administered the remedy himself, and provided an oxygen tank. In a few days the child was better. Had it not been for this kindly ministry it is quite certain that the child would have died. The family has become much interested in the Gospel, and are coming to the Sunday school and church. We trust that this family, and many others, may be won for the Lord.

Pehuajo, F. C. O., Argentina.

CORRESPONDENCE

(Continued from page 713)

all-wise God and thank Him for the many blessings He has showered upon us this past summer, both temporally and spiritually.

We had a real spiritual feast, Oct. 19-24, when Bro. Maurice O'Connell and Sister O'Connell of Lima, Ohio, came into our midst and held a series of meetings. They were accompanied by Bro. Samuel Blosser, also of Lima, and Bro. Gabriel Brunk of Elida, O. Bro. O'Connell preached the Word with great power to a crowded house every evening and the Spirit of God was manifested throughout the meetings. The results were ten public confessions, and many expressed a desire to live closer to their Master. The congregation as a whole was strengthened.

There was an all day meeting on Sunday, Oct. 23, with Bros. Brunk and Blosser assisting Bro. O'Connell.

Bro. and Sister O'Connell left for Baden, Ont., to hold a series of meetings at that place. Our prayers are that the Lord may use them for the ingathering of lost souls.

On Nov. 16, Bro. I. W. Royer of Orrville, Ohio, is scheduled to be at this place, in the evening, in the interest of Sunday school work.

Our bishop, Bro. Abraham Gingrich, is still with his children in Guernsey, Sask. We hope he may be a real blessing to the Church in that community.

We ask an interest in your prayers.

Yours in the Master's service,

Nov. 9, 1932. N. Snider.

Minot, N. Dak.

Dear Readers, Greeting:—Bro. Eli Hochstetler of Wolford was here over Sunday, Nov. 6, and held counsel and communion services. On account of bad roads, we took our dinners along to church and the counsel meeting of the morning was followed by communion after dinner. Forty-nine members partook of the sacred emblems. A few could not be present on account of the roads and some were prevented by affliction.

Sister Rachel Yoder is not well at present. Sister Mary Hartzler had the misfortune of falling and breaking her leg recently. Sister Ellen Beuell, who was afflicted with infantile paralysis, is still unable to use her lower limbs.

On account of heavy snows blocking the roads we have temporarily closed the mission Sunday school at Logan.

Bro. Floyd Kauffman is conducting a singing class for the young people of the congregation each Friday evening.

Sincerely,

Nov. 8, 1932. A. L. Glick.

Morton, Ill.

(Pleasant Hill congregation)

Greetings to the Herald Readers:—We have reasons to rejoice and praise the Lord for His goodness to us. Oct. 20-27 we had evangelistic services conducted by Bro. A. C. Good of Sterling. He preached the pure and unadulterated Word with power from on high. The book of I John was studied each evening preceding the sermon. The congregation was strengthened and eight souls confessed Christ.

Nov. 5 and 6 Bro. J. A. Heiser of Fisher was with us and preached for us. Another soul made the great choice. There are others whom we feel should make the choice, but they do not seem to be able to move. Pray for them, that they may come before it is too late.

In the last month two of our number have gone to their reward—a sweet babe of only 8 months, and a great-grandmother of 80 years. So we are made to realize that "we have no abiding city here but seek one to come."

Nov. 9, 1932. R. S. S. M.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greetings:—On the evening of Aug. 24, Bro. Frank Raber of Detroit, Mich., was in our midst telling of his experiences and mission work in that city.

Sept. 30 and Oct. 9 Bro. S. W. Sommer of Millersburg, in place of our regular Y. P. M., spoke to us on the Gospel of John. The study of that gospel was continued by Bro. H. N. Troyer of Portage Co., on Oct. 22 and an all day meeting was held Oct. 23. Their messages were upbuilding and inspiring. The Lord willing, Bro. Troyer will again be in our midst Saturday afternoon, Nov. 12, and also in the evening.

On the evening of Oct. 16, our young people's chorus gave a musical program to a large and attentive audience. The same day they also gave a chapel program at the Massilon State Hospital, which the inmates seemed to enjoy.

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The outstanding event here during the last month was the revival meeting begun Oct. 19 and continued until the 31st. Bro. J. Irvin Lehman of Chambersburg, Pa., was the evangelist. He preached the Word with power. We rejoice that those among us who had never confessed before have come to Christ. A number of you were praying and God heard. There were reconsecrations and all of us were blessed by our kind Father to whom be all the glory for what was done.

During the first week of November, Bro. H. S. Bender, Acting Dean of Goshen College, paid us a visit for the purpose of making a study of the organization, methods, and ideals of the Institution. On Nov. 1, he addressed the Mennonite Historical Society on the subject, "The Great Awakening, 1850 to 1915," and on the following evening he spoke to us on "Conditions in Russia and Our Relief Work among the Mennonites There." Both of these lectures were much appreciated.

We left the chapel with deeply grateful hearts for the things we have in our own land of liberty and we were stirred to greater sympathy for our suffering brethren and sisters in Russia.

Chapel talks were given by the following during the past four weeks: J. R. Mumaw on Conscience; Bro. Wenger on Public Speaking; Merle Eshleman on Neighborliness, and J. L. Stauffer on Character Building.

Bro. Gehman spoke at conjoint prayer circle one evening. Sisters Gehman and King each led the girls in their regular prayer circle on two different Wednesday evenings.

Bro. William Jennings, who was in the vicinity for awhile, spoke to the mission prayer meeting at 6 o'clock on Oct. 9. The same day Bro. Jacob Brubaker of Lancaster preached the morning sermon.

The public literary program on Nov. 5 consisted of readings from Psalms and Job, an oration on "Songs in the Night," and musical numbers by several quartets and mixed chorus.

Counsel meeting was held on the evening of Nov. 6 in charge of Bishop S. H. Rhodes.

Nov. 9, 1932. Sadie A. Hartzler.

SPECIAL MEETINGS

Elida, Ohio

Report of the all day Meeting held at the Central Mennonite Church, Oct. 30, 1932.

Organization.—Mod., Andrew Brenneman; Chor., John M. Brenneman; Sec., Laura Troyer.

Program and Speakers.—Sunday school; Talk to Young People, C. Z. Yoder (I John 2:13); Sermon—Matt. 5:8, I. J. Buchwalter; Children's Song Service, by C. Z. Yoder; Children's Meeting, I. J. Buchwalter; Devotional, J. W. Kropf; The Past, Present, and Future of Mennonite Missions, C. Z. Yoder; Prov. 23:10, 11, I. J. Buchwalter. Special music was furnished by a male quartette from Orrville.

Thoughts Gleaned.—In order to be strong we must have the baptism of the Holy Spirit. Every Christian wants to be strong enough to be an ambassador for Christ. The child of God will reverence the Word and have much joy in His service. Teach the Bible foursquare. The five alls of the Christian Church are: All at work; all working unceasingly; all working obediently; all working in unison, and all filled with the Spirit. The Church is the most costly institution on earth. Never forget your promise to Jesus. The S. S. was a great factor in bringing about missions in the Church. Jesus, the cornerstone, stands through all ages. Many have tried to remove the Landmark, but it continues to stand and shall continue. We want to stay in the mark where Jesus has placed us and not move about. Remove not the landmark.

Secretary.

Altoona, Pa.

Report of the all-day Workers Meeting held at the First Mennonite Church, Altoona, Pa., 2504-4th Ave., beginning Sat. evening and all day Sunday, Oct. 2, 1932.

The meeting proved to be a helpful and inspirational one to all present, each speaker being present and taking his part with zeal although selected from widely scattered sections.

Saturday Evening

Program and Speakers.—The meeting was opened by Bro. J. N. Durr, reading Phil. 2; Worth and Value of Coöperation, S. K. Eash, Hollsopple, Pa.; Sermon by Joshua B. Zook, Allensville. (Text Jno. 5:24).

Sunday Morning

The Sunday school period was conducted by dividing the congregation into three groups. Raymond Peachey of Belleville, teaching the adults; J. Frank Brilhart, Scottdale, the juniors; and Sister Leah Kauffman, Mattawana, the beginners.

Topics and Speakers.—Worship in the Sunday School, Samuel Glick, Belleville, Pa.; Methods of Discipline in the Sunday School, J. Frank Brilhart, Scottdale, Pa.; Mission Sermon, Christian K. Lehman, Lancaster, Pa.

Sunday Afternoon

Scripture Memory, Marietta Fleck, Altoona; Prayer by John Byler, Mattawana, Pa.; Children's service conducted by Leah Kaufman, subject, How We Got our Bible; Clean Speech a Sign of Clean Character, Christian K. Lehman; Marks of a Separate Life, Milton Brackbill, Frazer, Pa.; What Constitutes an Ideal Home, J. Roy Graybill, Richfield, Pa.; Phil. 4:9, Joshua B. Zook.

Sunday Evening

Song and Praise, conducted by John B. Kanagy, Belleville; The Place and Power of Song, Samuel Shotzberger, Lancaster, Pa.; Temptation and the Way Out, Raymond Peachey; Midnight Cry, Lewis Martin, Maugansville, Md.; Evangelistic Sermon, Chester Helmick.

Thoughts Presented.—Let us do our part in increasing a worshipful spirit in the Sunday school rather than the popular practice of entertainment. If due reverence is shown and practiced on the part of the leaders, on the part of the choristers, by those conducting the devotion, and by the teacher in his work, the problem of discipline will be well handled. Since the believer is sent into the world as Christ was sent (Jno. 20:21), he needs to let Christ be his example in his work for the Lord. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Four marks of separation: (1) Who are you walking with? (2) Do you believe what God says about the world? (3) Have you taken the place of self-denial? (4) Has the world dropped you? The ideal home—a place of living and prayer for each other and the children. The Bible recognizes our every need and has a promise to suit each one. To commit all is the seal of genuineness of our faith. Song had its beginning before the foundation of the world, when the morning stars sang together (Job 38:7). It will never have an end. Its climax will only be known in heaven. Our spiritual interests are advanced only as we endure temptation. There is nothing so foolish as to reject all the promises and pleadings of God and be lost. During this life the wicked and the righteous may have much the same experiences, but how about the latter end?

Secretary.

Hubbard, Oreg.

Report of the Eighty-fifth Pacific Coast Mission Meeting held at the Hopewell Church near Hubbard.

Organization:—Mod., Allan Good, D. F. Shank; Secys., E. Z. Yoder, Junior Lind; Chor., C. G. Yoder.

Program.—Song Service; Devotion, Wm. Bond, reading Acts 16 and prayer; Mission Sermon, G. D. Shenk (text Ez. 10:4); Essay, Dorothy Bond; How Create a Greater Mission Spirit in our District?—(a) City, Milton Martin; (b) Rural, Sam Shrock; Open Discussion; Song Service; Devotion, E. Z. Yoder; Children's Meeting, conducted by Ada Hartzler (India missionary); Reports; Offering for District Evangelistic Fund, $17.27; "The Responsibility of the Ministry in Missionary Effort," N. A. Lind and E. Z. Yoder; Why choose the life of a Missionary? Minnie Kanagy (India missionary); Song Service; Devotion; Talks on India, Ada Hartzler and Minnie Kanagy; Offering for India missionaries, $11.25; Gospel Sermon, Paul N. Roth (text Heb. 13:8), theme "What the World Needs."

Gleanings.—This meeting was especially interesting and inspirational because of the presence of the two India Missionaries on their return to India. During the program Sister Hartzler gave talks on the medical work of the missionaries and Sister Kanagy told of the life of the orphan girls of India and the reasons of her life as a missionary. Greetings were sent by this meeting to the missionaries and Church in India. To create a greater missionary spirit we must first have the mission spirit in our hearts. If we are saved we desire to see others saved. Christians must remove all sin from their lives before they can help to strengthen the missionary spirit. As the ministry is the leader of the Church they should lead out in missionary effort, and by their effort and encouragement help the Church to realize the necessity and importance of mission work.

Paul E. Yoder, Secy.

Eureka, Ill.

Report of the 97th Quarterly Meeting held at the Peoria Mission Sunday, October 9, 1932.

Organization.—Mod., Lester Litwiller; Sec., Edna Ulrich; Chor., Roy Roeschley.

Program and Speakers.—Devotional; My Responsibility as a Pupil to the Sunday School, Glenwood Schertz; My Responsibility as a Teacher to the Sunday School, Ray Schlabach; Program of a Well Regulated Sunday School, I. W. Royer; (Evening Session) Devotional; Worthy Use of Leisure, Esther Smucker; The Present Challenge to the Young People of the Mennonite Church, I. W. Royer.

Thoughts Gleaned.—As Sunday school pupils we have many responsibilities. To get the most out of the Sunday school we must go with some preparation and be ready to take an active part in the class discussions. As teachers we should stop and consider this question, "What is my influence on the pupils in my class?" Do we consider that often it is not so much what we say as what we do that has the greatest influence on those around us? We as teachers must humble ourselves and be obedient to the Word of God. The aim of the Sunday school is to win souls for Christ and then teach and train them. There should be worship as well as instruction in the Sunday school. Every church member should be in Sunday school and every Sunday school pupil should be in church. To every one is given some leisure, some more, and some less. We should make the most of our leisure. Do something that will be of some good to others as well as ourselves. We should learn to appreciate and notice the things around us. If we learn to appreciate the things around us we have learned one of the secrets of happiness. One of the greatest challenges to the young men and women to-day is a life purpose and life plan. The greatest plan in life is to do the will of God. The young people should have standards, but they should be raised high above the standards of the world. Be loyal to God and your fellowman, be true to your church and her work.

Secretary.

LIVE TO MAKE A LIFE

Do not live to make a living,
Rather live to make a life.
For the measure of succeeding
Is your service in the strife.
All that you leave behind you,
When your soul has crossed the bay,
Is the good you've done to others,
As you tarried by the way.
Build a life as pure as crystal!
Build a spirit full of love!
Build your mind by noble thinking!
Build a faith in God above!

Build your life with care and patience,
As the sculptor hews the stone,
With the Master as your model,
And your eyes upon the throne.
Noble lives have been the beacon
Lighting mankind's upward way;
They who serve are the immortals,
Fathers of a Better Day.
Let your life shine out in service,
Noble living . . . noble deeds,
And until time's course is ended,
Good will blossom from the seeds.

—Sel. by a Sister.

Married

Moyer—Moyer.—On Nov. 5, 1932, Warren K. Moyer of the Towamencin, Pa., congregation and Sister Miriam L. Moyer of the Souderton, Pa., congregation were joined in holy matrimony, Bro. A. G. Clemmer officiating. May this union be blessed by the Lord.

Good—Good.—On Saturday evening, July 16, 1932, Bro. Amos Good and Sister Viola Good, both of the Bowmansville, Pa., congregation, were united in marriage at the home of the officiating minister, Bro. J. B. Good. May God's blessing attend them through life.

Nice—Alderfer.—On Oct. 29, 1932, occurred the marriage of Bro. Harlan C. Nice of the Souderton, Pa., congregation to Sister Marie L. Alderfer of the Franconia congregation, at the home of the officiating minister, Bro. A. G. Clemmer, Franconia, Pa. May God's blessing rest on this union.

Hess—Ruhl.—Bro. Miller M. Hess and Sister Almeda S. Ruhl, both of the Mt. Joy and Kraybill congregation, were married Oct. 20, 1932, at the home of the bride's parents, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May the blessing of a kind heavenly Father be with them through life.

Denlinger—Mosemann.—Bro. J. Clarence Denlinger and Sister Rhoda F. Mosemann, both of Lancaster, Pa., were united in holy matrimony on Nov. 6, 1932, in their newly furnished home 648 Ocean Ave., Lancaster, Pa., by Bro. John H. Mosemann. May the Lord bless them all the way through life.

High—Good.—On Saturday evening, Sept. 17, 1932, Bro. Levi High of the Stumptown congregation, and Sister Katie Good of the Bowmansville congregation were united in marriage at the home of the officiating bishop, John M. Souder of East Earl, Pa. May God bless them with a long and happy life.

Stonesifer—Nissley.—Bro. Carl Stonesifer, of the Elizabethtown, Pa., congregation, and Sister Helen B. Nissley of the Gantz and Hernly congregation, were married Oct. 2, 1932, at the home of the officiating bishop, Bro. Henry E. Lutz, Mt. Joy, Pa. May the blessings of God accompany them through life.

Beck—Miller.—On Oct. 1, 1932, Bro. Ralph Beck of the Leo, Ind., congregation, and Sister Iva Miller of the Shore congregation near Shipshewana, Ind., were united in holy matrimony at the home of the officiating minister, Bro. A. S. Miller of Spencerville, Ind. May the blessing of God attend them through life.

Delp—Nyce.—On Oct. 29, 1932, Bro. Norman M. Delp of the Line Lexington congregation, and Sister Hannah D. Nyce of the Salford congregation were united in the bonds of holy matrimony, at the home of the officiating bishop, Bro. Arthur D. Ruth of Chalfont, Pa. May the blessings of God attend them through life.

Cassel—Hendricks.—On Nov. 1, 1932, Bro. Chester R. Cassel of the Line Lexington congregation, and Sister Naomi S. Hendricks of the Blooming Glen congregation, were united in the holy bonds of matrimony, at the home of the officiating bishop, Bro. Arthur D. Ruth. May the blessings of God attend them through life.

Obituary

Shoemaker. — Anna (Greider) Shoemaker was born Dec. 21, 1859 at Silver Springs, Pa.; died Oct. 30, 1932, at the home of her daughter at Evanston, Ill.; aged 72 y. 10 m. 21 d. She moved to Freeport, Ill., where she resided until a few years ago. She leaves 1 daughter (Mrs. W. C. Willumsen, Evanston, Ill.); 1 son (Harry Shoemaker, Patterson, N. J.); 3 grandchildren, 3 brothers, and 1 sister (John Greider, Freeport, Ill.; Andrew and Abraham Greider, Mt. Joy, Pa.; and Mrs. Sue Charles, Lancaster, Pa.). One brother (Benjamin) preceded her in death. Funeral services were held from the Wolfer Mortuary, Freeport, Ill., by S. E. Graybill. Burial in Oakland Cemetery.

Ressler.—Blanche Kathryn, infant daughter of Maurice and Dorothy (Landis) Ressler, died at her home in Marietta, Pa., Nov. 1, 1932; aged 14 days. She leaves her parents, two brothers (Maurice and John), two grandfathers, two grandmothers, and a host of relatives and friends. Little Blanche was a weak child from her birth, but was seemingly doing well until the afternoon before she died. Funeral services were held from her home Thursday afternoon, Nov. 3, in charge of Bro. Simon Garber. Text, Job 1:21.

"Her little bed is empty now,
The voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Her parents.

Bucher.—Phares B. Bucher, a faithful member of the Mennonite Church, was born Feb. 14, 1855; died at the home of his son, Ira Bucher of Lititz, Pa., Oct. 24, 1932; aged 77 y. 8 m. 10 d. Although he was confined to his bed for one year, he suffered little pain. He is survived by three children: Sue and Elam Bucher, both of Lebanon Co., Pa., and Ira Bucher, Lititz, Pa.; also one brother and five sisters survive. Funeral services were held Oct. 27 from the home, with further services at the Lititz Mennonite Church. Interment in the Hammer Creek Cemetery. Bros. John S. Hess and Noah Landis officiated. May the Lord bless the son and his companion for the tender care given to the father during his illness.

Kauffman.—Drusilla, (Helmuth) Kauffman was born in Holmes Co., Ohio, Nov. 21, 1879; died at her home near Hutchinson, Kans., Nov. 3, 1932; aged 52 y. 11 m. 12 d. She came to Kansas in the spring of 1888 with her parents, Noah Helmuth and wife. On Dec. 11, 1902, she was married to David H. Kauffman. To this union 9 children were born. On Sept. 7, 1919, her husband died. She leaves 7 children: Aaron Kauffman; Mrs. Eli S. Miller; Dick Kauffman; Mrs. David L. Stutzman; Levi, Daniel, and Jacob Kauffman; also two brothers and one sister: Benj. and Arthur Helmuth, and Mrs. V. J. Headings. She was buried Nov. 4. The services were conducted by N. D. Mast and Jacob A. Miller. She was a faithful member of the O. O. Amish Mennonite Church since her youth, and bore her suffering patiently, which was caused by cancer.

Oyer.—Earl R., second son of Joseph and Bertha Oyer, was born near Foosland, Ill., Sept. 2, 1911; died at his home Oct. 28, 1932; aged 21 y. 1 m. 26 d. Earl accepted Christ as his personal Savior, united with the East Bend Mennonite Church at the age of 14, and remained a faithful member to the end. He leaves his father and mother, four brothers (Walter, of Fisher, Ill., Elmer, Leslie, and Merle at home), four sisters (Ruth, Ruby, Dora, and Dorothy, also at home), one grandfather, and a host of other relatives and friends. One sister and one brother preceded him in death, having died in infancy. Death came very unexpectedly after an illness of about a week, with an abscess on his kidney. Funeral services were held at the East Bend Mennonite Church with Bros. Roy Unzicker (acting pastor of the Saybrook Mennonite Church), and J. A. Heiser, in charge. Text, Eccl. 9:12. Interment at East Bend Cemetery.

Kolb.—Emma, wife of Clayton Kolb, New Holland, Pa., was born Oct. 13, 1874; died in the Lancaster General Hospital Oct. 17, 1932; aged 58 y. 4 d. She is survived by her husband and four children (Ruth, wife of Abel Weber; Mary, Aaron and John), eight grandchildren, and one sister (Mrs. Jacob L. Stauffer, Spring City, Pa.) She became ill nine days before her death, suffering intense pain all the time. She was fully resigned, saying she was "satisfied whatever is the Lord's will." She will be greatly missed, but we realize our loss is her gain. She was much concerned about her family to the last, and the last few days and nights spent with her will never be forgotten. She was a member of Hershey's Mennonite Church, where funeral services were conducted by Bros. Ira Hershey (Text, Prov. 10:7), and Abram Martin (Text, Phil. 1:23), the latter selected by her.

"'Tis hard to part with mother, dear,
No more to see her here;
But yet we're glad, if God thought best
To end her troubles and give her rest,
In heaven to reign with angels fair,
May our names, too, be written there;
That we again may each other meet
And walk with her through the golden streets."

A daughter.

Reutsche.—Agatha Reutsche was born in Switzerland Feb. 22, 1852, and departed this life Oct. 29, 1932; aged, 80 y. 8 m. 7 d. She came to this country in 1871 arriving at Hopedale, Ill., at which place she was married to Jacob Reutsche the same year. They resided at Hopedale for about five years, moving from there to Peoria, Ill. This union was blessed with 4 daughters (Mrs. Annie Savage, Mrs. Lizzie Gunther, Mrs. Mary Powell, Mrs. Emma Specht), and 1 son (Jacob) having preceded her in death. Her husband preceded her in death twelve years ago. She leaves 4 children, 11 grandchildren and 15 great-grandchildren. In former years she was a member of the Lutheran Church, until about two years ago she renewed her covenant with the Lord and united with the Mennonite Church at Pleasant Hill, and remained a true and faithful Christian until her departure. Her cheerful disposition and her loving, helpful ways won for her a large place in the life of her friends and family. She will be greatly missed, but we rest in the assurance that our loss is her eternal gain. Funeral services were conducted by Ezra Yordy and — Bredon.

"And let us choose the path she chose,
And her we soon again may see,
Beyond this world of sin and woes,
With Jesus in eternity."

Hostetler.—Clara Mae Hostetler was born to Mr. and Mrs. Oscar Unzicker, Mar. 7, 1903, near Roanoke, Ill.; died Nov. 2, 1932, in the Shelbyville, Ill., hospital, aged 29 y. 7 m. 26 d. She was united in marriage to Ora J. Hostetler Nov. 26, 1922. To this union were born 3 sons and 2 daughters. An infant son, 3 brothers, and 1 sister preceded her in death. She leaves, to mourn her early departure, her bereaved husband, 4 children (Alice, Andy, Robert, and Mabel), father, mother, 3 sisters (Mrs. Dan Hostetler of Cazenovia, Ill., Mrs. Herman Hostetler and Mrs. Joseph Hostetler of Shelbyville, Ill.), 6 brothers (William of Harvey, Ill., Andy, John, Elton, Harley and Williard, all of Washburn, Ill.), 1 grandfather (August Unzicker), and a host of relatives and friends. She united with the Amish Mennonite Church in her early youth and remained a faithful member until death. She was a loyal Christian, a devoted wife, and loving mother. She was ill exactly eight weeks. God thought it best to take her unto Himself. We can but humbly say, "Thy will be done." Her death has brought much sorrow, not only to her immediate family but all her relatives and friends. Funeral was held Nov. 4 at the Mt. Hermon church near Shelbyville, Ill., conducted by Joseph Reber, L. C. Hostetler, and Joseph Kennell of Roanoke, Ill. Burial in cemetery near by.

"The family circle is broken now,
Since mother is gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Umble.—John G. Umble was born Feb. 16, 1883; died at his home near Atglen, Pa., Oct. 13, 1932; aged 49 y. 7 m. 27 d. He is survived by a sorrowing companion and ten children (Henry K. near Atglen, Leon, Omar, Willis, Verna, John, Leroy, Samuel, Mary and Ada Ruth); also by his aged parents (Henry M. and Malinda Umble), one brother (Samuel G.), one sister (Mary G.), and his mother-in-law, Mary Kauffman, who is past ninety-two years old. He united with the Church thirty years ago, when a class of twenty-one sealed their vows by baptism, he being the first one to answer the summons on high. He was a faithful brother, very much interested in the welfare of his family, Church, and community. He was sick with pneumonia only one week. God thought it best to call him home. Just why one so much needed in the home (his father being in a rather helpless condition) and Church and community should be called away at this time is hard for us to understand, but God's ways are not our ways. Funeral Oct. 17, when over fourteen hundred gathered to pay their last tribute of respect. Services conducted at the house by John M. Stoltzfus and at Millwood Church by Amos B. Stoltzfus, John S. Mast, and Jonas D. Yoder, and at the grave by Aaron Mast. Texts, II Sam. 14:14; I Sam. 20:18; Job 14:14.

"A faithful father, so true and kind,
No more on earth like thee we'll find,
The family circle is broken now,
Since father is gone to rest,
But we our heads do humbly bow,
And say, 'God thought it best.'"

—By the family.

Kropf.—Elizabeth, only daughter of Christian J. and Magdalena Hostetler, was born in Lagrange Co., Ind., Mar. 23, 1855; passed away at the home of her daughter, Mrs. Niles P. Yoder, near Goshen, Ind., Oct. 30, 1932; aged 77 y. 7 m. 7 d. At the age of 13 years, she with her parents moved to Hickory Co., Mo., where she was married to Jacob D. Kropf on March 18, 1875. In the spring of 1876, they with her parents moved to Cass Co., Mo., where they resided till 1911, when they moved to near Pryor, Okla. In 1912 they moved near Shelbyville, Ill., where her husband passed to the great beyond on June 30, 1920. Since this time she has been staying with her children in Illinois, Indiana, and New York, where she has been for the last few years. Her death was caused by cerebral hemorrhage, caused by an automobile accident about 3 weeks ago near Fremont, Ohio, while on her way back home with her son-in-law. She was taken to the Fremont hospital where she stayed just two weeks when she was taken to the home of her son-in-law near Goshen, Ind., where she spent several nights of good rest and sleep, when suddenly on Sunday morning about 5 o'clock she passed away. She leaves 4 sons, 5 daughters, 7 brothers, 65 grandchildren, and 21 great-grandchildren. Two daughters, 4 brothers, and 12 grandchildren preceded her to the spirit world. Her aged parents preceded her in 1925. She also leaves a host of relatives and friends. She accepted Christ in her young years, united with the Amish Mennonite Church, and remained faithful until death. Funeral was held Nov. 3 at the Mt. Hermon Church near Shelbyville, Ill., by the home ministers, Joseph Reber and L. C. Hostetler. Burial in cemetery near by.

CHRISTLICHER GEMEINDE KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1933 contains, besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price **30 cents** postpaid. May be ordered from the **Mennonite Publishing House, Scottdale, Pa.**

CORRESPONDENCE

(Continued from page 717)

On Nov. 6 Bro. and Sister Ben Good of the Wisler Church near Dalton worshiped with us. Bro. Good preached for us from Gal. 6:17. His message was edifying and their visit was appreciated.

On Sunday afternoon, Nov. 6, the young people's chorus gathered at the home of Bro. and Sister Sam Steiner to remind him by singing, of his 64th birthday the following day. Bro. Steiner is bedfast already over 17 years, and we believe appreciated their singing. We are often too negligent to remember the shut-in.

Quite a number of our church attended the meetings held at the Pleasant View church this week, conducted by Bro. C. F. Derstine of Kitchener, Ont.

Nov. 10, 1932. Cor.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School, which is conducted under the Southwestern Pennsylvania Conference, will open its twelfth annual session Jan. 2, 1933, for a period of seven weeks. The faculty and arrangement of subjects consist of the following:

S. G. Shetler, Principal, Johnstown, Pa.—**Old Testament History, Christian Principles, Child Psychology, First and Second Kings, English, Proverbs.**

E. C. Bender, Martinsburg, Pa.—**Leviticus, Amos, Obadiah, Jonah, Galatians, Ephesians, Sunday School Methods.**

J. Irvin Lehman, Chambersburg, Pa.—**Ezekiel, Church History, Christian Principles.**

O. N. Johns, Canton, Ohio—**Gospel of John, Young People's Meeting, Bible Geography, Homiletics.**

J. Frank Brilhart, Scottdale, Pa.—**Summer Bible School.**

Lina Z. Ressler, Scottdale, Pa.—**Sewing Circles.**

S. A. Shotzberger, Lancaster, Pa.—**Vocal Music.**

Mabel B. Lefever, Lancaster, Pa., Matron.

Among the special meetings to be held are **Christian Workers' Conference, Young People's Consecration Meeting, Ministers' Meeting, Ministers' and Missionaries' Week, Sunday School Week.**

Expenses.—All books and supplies are furnished free. The total expense for room, board, light and noon meal at school for the six school weeks will be $24.50. Students staying over the week end will need to pay only $2.00 extra for the six weeks. No tuition for the special Sunday School week, but extra for board. Tuition, $1.50 per week for the regular six weeks. Tuition may be paid at any time during the term. Worthy students who are not able to pay all expenses will be granted free tuition. By special arrangement with the proper officials tuition may be paid at a later date. No student will be required to furnish bed clothing, towels or any other equipment for his own room.

Each year 50 per cent or more of the former students return. The course is so arranged that students may attend a number of years without duplicating work. Certificates of credits and diplomas are granted to all completing the prescribed course.

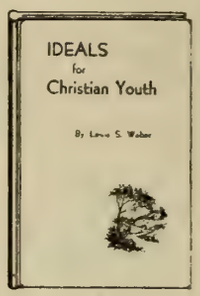
Further information will be given by writing to the Principal. Prospects are very good, and we urge all to enroll early so that proper arrangements can be made for board, rooms, and books.

S. G. Shetler, Principal.

IDEALS FOR CHRISTIAN YOUTH

By Lewis S. Weber

A carefully planned and prepared work on life interests of young people. "One may read this book with interest as well as with profit. The chapters and paragraphs are brief but bright and full of practical and helpful suggestions. Ideals are presented, but means of attaining them are also presented. Instead of reading a lecture on Christian ethics, the youth finds presented to him a means of attainment." 21 chapters, 122 pages. Cloth decorated cover..... 65¢



MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

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This annual publication has again made its appearance and will be available to our people. This is the sixty-fourth year of publication. Our people have given it their continued support throughout these years and this issue will again have the usual features.

Those who have been helping in its circulation by supplying their congregations will greatly help us by sending in their orders early.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 24, 1932 (Herald of Truth Established 1864) No. 34

EDITORIAL

"It is more blessed to give than to receive."

"As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

It is a rule, with just about enough exceptions (perhaps) to establish the rule, that "he which soweth bountifully shall reap also bountifully, and he which soweth sparingly shall reap also sparingly." This rule applies to congregations as well as to individual members.

Speaking of giving, the first thing to give is ourselves. When self is upon the altar, all that belongs to us—heart, mind, tongue, hands, feet, money, affections, service, etc.—is there also. Therefore, "yield yourselves unto God . . . and your members as instruments of righteousness unto God."

Again, there is no selfishness about real giving. To give means to let go, not to draw to ourselves. It should be intended for the eye of God rather than the eye of man. Real giving is real charity, and "charity seeketh not her own." It belongs to the great Christian principle of living for the good of others. Our highest example in giving is that of Christ Himself, "who gave himself for us," who laid down His life that we might become partakers of the divine nature.

Weaver Book Stores.—It is a pleasure to us to commend the work done by Bro. John W. Weaver and his coworkers in supplying literature that is both cheap and wholesome to such as desire it. These stores are a part of the extension work of the Mennonite Publishing House, for the convenience of the communities which they serve. In them second-hand literature is made a specialty. Bro. Weaver is whole-hearted in his work, having been in the book business for many years, moved solely by the desire to keep people supplied with literature that is specially adapted to their temporal and spiritual needs. Those interested in his line of work would do well either to call at his stores or to write him at New Holland, Pa.

Our readers are invited to turn to the message found on last page entitled, **"Another Message to Our Subscribers."** This message tells its own story. We join with those of our subscription department in expressing appreciation for the renewals sent in. Several months ago we made our contribution towards getting the Gospel Herald into all Mennonite homes, by offering the paper free until December, 1933, to such as would desire the paper but who because of the present financial depression are not able to pay for their renewals. Also, our old offer of half-price to ministers and worthy poor and for all donations still stands. New subscribers will receive the paper until January, 1934. We crave a continued interest in your prayers and invite the hearty coöperation of all interested to the end that the Gospel Herald may find its way into all homes that ought to give it a welcome, and that January 1, 1933, may find our subscription list several thousand stronger than it is now and fully paid up. Thanks for your past support and coöperation.

Now and then an archaeological discovery is made which confirms the accuracy of the Bible narrative and disproves the contentions of unbelieving critics of the Bible. All such discoveries are welcome, for it does strengthen the faith of the thinking man when he comes face to face with outside as well as inside evidences that the Bible is reliable. But this fact should not cause us to lose sight of the other fact that faith in God and His Word, rather than discoveries among the rocks, is the real foundation upon which the believer bases his hope of eternal salvation. Naturalists have discovered many things that were held as evidences, either for or against the reliability of Scripture, but which discoveries were afterwards proved to be unreliable. The discoveries of even honest naturalists are not as reliable as is the Word of God itself. It is they whose faith is anchored in the living Word, written by holy men of God who spoke and wrote as they were moved by the Holy Ghost, who have a sure foundation for their hope.

Reading Habits Compared.—How long does it take the average reader to read the Bible through? And what does he gain by devoting the time to Bible reading that other people usually consume in reading novels? We believe that our readers will be interested in reading the following extract from a letter written by a brother which throws some light on such questions:

"We ought to read good literature, instead of novels or trash, as some people do. I see people bring home from one to three books out of the library every two weeks. Then I think how much they read and what they fill themselves with. Where is there room for anything worthwhile? Sometimes you hear people say that they read the Bible through in a year. I want to say the following, not to boast of what I have done, but to compare what is reasonable. I started last New Year, and by Nov. 1 I had read both Old and New Testaments through three times, besides taking down a few hundred references. The last time I read the Bible through I marked time to see how long it takes to read it through. I read the Old Testament through in 71 hr. 2 min., and the New Testament in 21 hr. 21 min. It took an average of 15 minutes and a few seconds each day for 365 days to read the Bible through once."

There are other things in our brother's letter that would be interesting, but let this suffice. We are quite sure that the average person reads yearly other kinds of literature to a sufficient extent that if the same amount of time were devoted to Bible reading it would mean the reading of the Bi-

ble through several times each year. It is said that "Reading maketh a full man." What it is that we get full of depends upon what we read.

Your Publishing House.—The other day a brother laid a Family Almanac for 1933 on our desk and said, "Have you seen a copy of this?" We looked through the Almanac, favorably impressed with its contents. But it is of the outside cover, last page, that we wish especially to speak.

The page is devoted to a description of the Mennonite Publishing House and its work. Let us quote one paragraph found on this page:

"We are fully equipped to serve you along the lines suggested herewith:

"Book printing and binding
Conference reports
Year Books and Directories
School Annuals
Magazine printing
School Journals
Sunday School literature
Catalogue work
School Annual binding
Letterheads
Conference programs
Envelopes
Special Meeting programs
Announcements
Circular advertising
Greeting Cards

"Our manufacturing department is at your service. We will gladly furnish estimates for any work you may have to offer. Modern facilities enable us to give you first class service. Let us have your inquiries."

Believing that many are interested in one or more lines of work herein listed, we pass this information on for their consideration. If there is some printing that you would like to have done, send your letter of inquiry to the Mennonite Publishing House. In so doing you are not only helping your Publishing House, but in all probability the House will save you money; as it is the policy of the institution to do its work and to supply our people with literature at the lowest possible price consistent with the policy of the institution to keep on a self-sustaining basis.

CHRISTIAN STANDARDS OF RIGHT LIVING

By Jewell Loucks

In preparing a list of standards by which the life of the Christian should be dedicated there are found to be many. A few of these, however, deserve special attention; lived out day by day in actual service. If we could but see ourselves as the Savior sees us, probably many would come short on several points. So let each one with the assistance of the divine power, strive for these higher and nobler ends concerning body, soul, and mind.

Righteousness

First, do we possess a genuine quality of righteousness? It might be well to know what is understood by righteousness. The real issue of inward righteousness is a condition of the mind, heart, and life, conformable to the divine Being and law. Certain profess to have attained this power of holiness, but after all theirs is but self-adoration and justification because of their own real or supposed goodness, not regarding the Word and will of God. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). We concede then that righteousness is attained in Christ through faith. Therefore, those to whom the righteousness of God is imputed, it is their duty—"Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world" (Tit. 2:12).

Repentance

Next to righteousness comes repentance. In Acts 2:38 we are extended a great promise: "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." In I Pet. 3:9 God voices His desire as to the destiny of men. He is not willing that any should perish, but that all should come to repentance. Do we always find repentance possible? Heb. 6:4-6 says: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance." Whether the condition of backsliding is curable depends upon the former condition of the sinner and the nature of the sin. In Hos. 14:4 it says: "I will heal their backsliding." Jesus in speaking to His disciples (Luke 13:3) tells them, "Except ye repent, ye shall all likewise perish." "Seek ye the Lord while He may be found" (Isa. 55:6).

Regeneration

Again we find regeneration a condition necessary in the life of all Christians. By the new birth (as it is sometimes referred to) is understood "the act or state of begetting again." Our Savior says in Jno. 3:3, "Except a man be born again, he cannot see the kingdom of God." The process of regeneration remains a mystery to our carnal minds. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is everyone that is born of the Spirit" (Jno. 3:8). In Paul's message to the Corinthians he gives us an explanation of the "new creature:" "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). As Paul further describes the new life (Gal. 2:20), "I am crucified with Christ; nevertheless I live: yet not I but Christ liveth in me: and the life that I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me."

There are various texts which explain the characteristics by which we possess this new life. (1) By faith: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). (2) By love of brethren: "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death" (Jno. 3:14). (3) By a sinless life: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). (4) Those who are not in conformity with the Christian religion cannot experience regeneration: "He that hath the Son hath life; and he that hath not the Son hath not life" (I Jno. 5:12).

Faith

For another point, faith should be manifest in the life of all Christians. How many can testify of a steadfastness in faith? Faith is recognized by the evidence of these things: confession of former sins (Acts 19:18), absence of boasting (Rom. 3:27), good works (Jas. 2:18), obedience (Heb. 11:8), testimony (II Cor. 4:13), the overcoming life (I Jno. 5:4). Heb. 11:1 explains this quality of faith as "the substance of things hoped for, the evidence of things not seen." In Heb. 11:6 we read: "Without Christ it is impossible to please Him." If we are seeking this element, we know by this scripture (Rom. 10:17): "Faith cometh by hearing, and hearing by the word of God." Concerning the relation of faith to us it means purity, justification, and sanctification. It also brings to its possessor an answer to prayer, and, last of all, salvation through Christ our Redeemer. "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

Obedience

Next in order comes obedience. It is impossible to be a child of God and not be subject unto Him. In I Jno. 2:4 we read: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." We therefore should show our obedience first to God. "If ye love me, keep my commandments" (Jno. 15:14). The attitude of every child of God should be that of an eagerness to learn His will and a desire to do as well as he knows. There are certain advantages of living a life of obedience. It means the aid and the guidance of the superior wisdom of God. It keeps us from many a snare and defilement of sin. It develops the nobler faculties of the mind and soul, and puts us in line with God's blessings in time and promise for eternity.

The Bible brings out plainly our duty as being subjects under government: "Let every soul be subject unto the higher powers" (Rom. 13:1). Also in Tit. 3:1: "Put them in mind to be subject to principalities and powers, to obey magistrates."

The first commandment with promise is, "Children obey your parents in the Lord; . . . Honor thy father and thy mother" (Eph. 6:1, 2). As to husband and wife, the scripture forbids two things: usurping authority on the part of women, and an overbearing, lordly disposition on the part of men. Concluding these lights on obedience, "If ye know these things happy are ye if ye do them" (Jno. 13:17).

Love

Our sixth point is love, sometimes termed nonresistance. Our Savior teaches us in Matt. 5:39, "Resist not evil." The principle of peace and love is born out in various scriptures such as Matt. 5:38-45; Matt. 6:15; Matt. 26:51, 52; Jno. 18:36, etc. As recorded in Rom. 12:18, "If it be possible, as much as lieth in you, live peaceably with all men." Heaven's wish concerning the state of man on earth is expressed in Luke 2:14: "On earth peace, good will toward men."

Occasion gives rise to a question similar to this: Is it preferable to give place to those with over-ruling natures? Rom. 12:9 explains, "Vengeance is mine; I will repay, saith the Lord." In Heb. 13:5 we have further consolation: "I will never leave thee nor forsake thee." The universal spirit of love would not only put an end to war, but would banish all manner of militarism and turn enormous sums of money and energy into channels of peace and righteousness. In summing up the point of love, we gather this rule from Eph. 4:31, 32: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Self-denial

Another important element in the life of the Christian is self-denial. As it is defined: the abstinence from things which we would like, for reasons which appeal to us as being right. In Luke 9:23 our Savior attaches this importance to the subject: "If any man will come after me, let him deny himself, take up his cross daily, and follow me." Matt. 10:38: "He that taketh not his cross and followeth after me is not worthy of me." In Gal. 5:24 we find God's children characterized in this manner: "They that are Christ's have crucified the flesh, with its affections and lusts." If we doubt the value of self-denial we should remember this scripture: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold, now in this time, and in the world to come, eternal life" (Mark 10:29, 30). If other people do not appreciate our sacrifices, we know even our Lord is ever mindful of them: "Thy Father which seeth in secret, himself, shall reward thee openly" (Matt. 6:4).

Consecration

One more point in line with Christian standards is consecration. Rom. 6:13 reads: "Yield yourselves unto God . . . and your members as instruments of righteousness." Not only our members should we consecrate, but our whole bodies. "I beseech you therefore, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. 12:1). The Master, in the 19th chapter of Matthew, suggests that our possessions be a means of consecration. Perhaps our prayer life also could be called a consecration of thoughts. Consecration, therefore, means this: It separates the Christian from the world and binds him to the service of the Lord.

As a concluding point in Christian standards, we will mention ordinances. "Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them unto you" (I Cor. 11:2). Through the keeping of the Lord's commandments we know that all ordinances are included. Several might be briefly mentioned: marriage, anointing with oil, the holy kiss, woman's devotional covering, feet-washing, communion, and baptism. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven" (Matt. 5:19).

In bringing to a close Christian Standards, we may express our appreciation to God by giving Him our whole-hearted service.

Scottdale, Pa.

Every truly consecrated man can say: "I am gloriously rich! I am the richest man under the sun."—C. F. Yake.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Explain Matt. 5:28. How ought the Church to deal with such a member?

A Sister.

The point at issue is, What should be the attitude of the Church toward the individual who harbors unscriptural thoughts and motives in his heart? Besides the sin mentioned in the verse referred to, we might also mention such sins as covetousness, hatred, selfishness, desire for revenge, etc.

On all such sins the Church should give clear and definite teaching. Members may harbor and even cherish such unscriptural thoughts or motives without being conscious of the fact that they are guilty of sin. It is but doing them a real service to open their eyes to the fact of the sin or sins within them. The psalmist prayed, "Cleanse thou me from secret faults." We may help such persons by turning on the Gospel light, and thus help them discover their sins within them.

But until such hidden sins become open transgressions the Church has nothing to do in disciplining such members. The Bible says that any one who hates his brother is a murderer. Yet nobody thinks of bringing any one before the bar of justice until either that hatred has resulted in actual killing or the murderous intent is so well established that the sin is clearly proven. The same is true with lust, with covetousness, and with every other sin of the heart. When it comes to punitive discipline, the jurisdiction of the Church begins at the point of open transgressions. Otherwise we might do more harm than good through misjudging motives.

That is the human side. The divine side is that God knows the thoughts and intents of every human heart, and before Him those who harbor hidden sins in their hearts are guilty, even before any one suspects us of such faults or sins. Whoever harbors in his heart any form of secret sin, is a condemned sinner before God, and only through "repentance and remission of sins" can such a guilty person be restored to favor and friendship with God.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Home)

Dear Herald Readers, Greetings:—We have at this time three very sick persons. The rest of our big family are in good health. We thank God for the same. We read in Psa. 37:25, "I have been young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." We are also thankful to sisters of the different churches who came and helped to clean this big house, and to the brethren who come to break the Bread of Life to us.

Oct. 23 Bro. I. W. Geigley and Deacon Abraham L. Gehman were with us.

On Oct. 30 we were visited by David Wenger with his singing class from Morgantown Amish Mennonite Church who gave us such spiritual songs which was so much enjoyed by the Home folks.

Preparatory services were held in the evening of Nov. 5 by Bishop Henry Lutz and Deacons Daniel Miller and Amos Kauffman. On Nov. 6 we held our communion by Bros. Henry Lutz, Frank Kreider, and Amos Kauffman. Communion and feetwashing by all members present that were able.

On the 13th we were visited by some of the members of the Mount Joy Church who sang for us. May the good Lord bless them for their labor of love.

Gratefully acknowledged,
T. E. Moyer, Supt.

Portland, Oreg.

(739 Savier St.)

Dear Herald Readers, Greetings:—Five Canadian boys from Waterloo community, Ontario, stopped here Sunday, Oct. 23, at which time they favored us with a special song.

On Oct. 30 the brethren, Fred Gingrich and Henry Wolfer, held preparatory services at this place. Bro. Gingrich preached from I Tim. 1:5. The following Sunday communion was held. Bro. Gingrich's text was Gal. 3:8-14. All members present took part in the services. Because of Bro. Kelson's sickness he could not be present at the meeting, but they administered to him in his room.

The annual young people's meeting was held here on Armistice day. A good crowd came to enjoy the day's program. Our responsibilities as Mennonites in maintaining peace were again increased.

One of our members, Bro. Kelson, passed to his eternal reward on Nov. 12. The following day services were held at the Portland Mission. On Nov. 14 we paid our last respect to our dear brother when he was laid in the grave out at the Hopewell Church. "If a man die shall he live again? All the days of my appointed time will I wait till my change come." Jesus said, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live." May we live such lives that when our time comes we too may hear Him say, "Well done, thou good and faithful servant."

May God bless all our readers.
Nov. 15, 1932. Myrtle Miller.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Ones, Greetings:—The Lord is not failing His promises to the believers at this place. Friday, Nov. 11, our bishop, Bro. D. D. Troyer, accompanied by his wife and Bro. and Sister Jesse Smucker, all of Goshen, Ind., and Bro. Simon Hartzler of Wakarusa, Ind., came into our midst. On the same evening our counsel meeting was held, with Bro. Troyer in charge. Sunday was a day full of rich blessings, when five dear souls were taken into Church fellowship. One middle-aged husband and wife, parents of six children, and two young women, sisters, sealed their vows with water baptism. Another husband who was converted in the weekly Bible class at the House of Correction, and who had one time previously accepted the Lord but had fallen along the way, was received on confession of faith. Surely we are made to rejoice when souls are saved and allow Him to have His way with them. Pray for these dear ones, that Satan's cunning devices will not cause them to become discouraged and stumble. We keenly realize their battle has only begun, and much depends upon us who have the privilege of encouraging them in their new experiences.

Immediately following this service we again meditated upon the marvelous plan of redemption as we partook of the emblems commemorating the suffering and death of our Lord. May our renewed vows never be broken.

We were much encouraged and strengthened by the presence and help of our visiting brethren and sisters. Nov. 6 we were glad to have Sister Saloma Mann, mother of our helper here, and her daughters Helen and Mary, and son William and wife, all of Elkhart, here for the day. We are always glad for interested friends to come and worship with us and if you cannot do that will you kindly remember us at the Throne that He might be lifted up, for then He will draw all men unto Him.

Our Sunday school is this Sunday giving a missionary program which promises to be very good. The attendance at present is encouraging.

The forenoon of Thanksgiving day a program will be given at this place by a group from Elkhart. Are looking forward to an interesting meeting at that time.

Our revival meetings, with Bro. Oscar Burkholder in charge, are dated to begin Nov. 29. We are expecting great things. Let us count on your prayers in behalf of these and other efforts in reaching the lost.

A heavy snow this week has made us realize that winter is upon us and many are suffering from lack of food and clothing. Any one feeling to contribute to the fund for providing fuel or food for worthy unfortunates will please send to the Supt. at this place.

At this writing Bro. Raber is visiting churches in the North, in the interest of the work here.

We wish to gratefully acknowledge the following contributions received in the month of October:

Canned goods, Berne Cong.	$8.90
Vegetables, chicken, meat, Berne Cong.	5.00
Eggs, lard, Berne Cong.	3.00
Canned fruit, Ashley Cong.	1.50
Clothing, Holdeman Sewing Circle	1.50
Clothing, Detroit Lakes, Minn.	3.00
Clothing, Berne Cong., Pigeon	5.00
Clothing, Young Women's S. S. Class, Elkhart, Ind.	2.00

May God, from His great storehouse of blessing, repay each of you as we in our limitations cannot.

In His glad service,
Nov. 17, 1932. Clara Raber.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—As Thanksgiving day is approaching we are again reminded of the words of the psalmist when he said, "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works."

The work here is going on as usual. Attendance at all our services is increasing as the weather is getting colder. Recently a man and his wife are coming to church, the man having not been in church for about fifteen years. The average attendance of Sunday school for the month of October was 257. We greatly feel the loss of a number of sisters from East Petersburg who came so regularly; two of them having gone to E. M. S. As the number increases we realize the need of more teachers. May God move the hearts of the brethren and sisters to come and help in this great work. God will richly reward you.

On Oct. 16, we were privileged to have Bro. Ira Landis of Landis Valley with us in our Sunday school.

Bro. Landis gave a talk to the school, which was enjoyed by all. Also on Oct. 30, Bro. Chester Harbold visited our Sunday school. Bro. Harbold gave a talk to the boys and girls, telling about the work in Tampa.

The sewing school was again started for another season on Oct. 29 with 144 present. New scholars continue to come in every Saturday. We surely appreciate the help the sisters of the various sewing circles give us in this work. The brethren who preached for us during the past month were Seth Ebersole, Benjamin Keener, Jacob Mellinger, Noah H. Mack, and C. Z. Martin. Bro. Martin was away for two weeks holding meetings at Bair's Codorus and Garbers Church, York Co.

Sister Minnie Landis has returned home from the hospital and is getting along fine. Truly we can say, "The Lord has done great things for us, whereof we are glad." Bro. Clarence Gockley is still at the hospital but expects to be home in the near future. Also one of the little boys (John Lyle) who comes to Sunday school was hit by an automobile and is in the hospital. He is getting along fine and expects to be home soon too.

Recently a number of aged people whom we came in touch with in our visitation work passed to their eternal reward. We shall miss seeing them.

One boy has been added to the class, making five boys under instruction now. Pray for these boys in a definite way; also for the lady who stood at prayer meeting last evening.

Communion services will be held, the Lord willing, on Sunday afternoon, Nov. 27.

Visitors at the Mission have been Bro. and Sister Noah H. Mack and Sister Mary Schock. Sister Lottie Snyder was with us in our sewing school last Saturday afternoon, Nov. 12.

The singing class continues to meet every Thursday evening, with good attendance, under Bro. Samuel Shotzberger, some folks of the town coming in and enjoying it very much.

On Sunday afternoon, Nov. 13, we had the privilege of having Bro. John Wissler of Indiantown, with about twelve of his singing class, meet with us and sing at various homes over the town. It was greatly enjoyed by all and may they come again.

Our relief work has not opened up yet for the winter, but we expect to in the very near future. We request the prayers of God's people in behalf of this great work. Recently we came in touch with a mother and two children after nine o'clock in the evening, walking the streets and not having a place to stay for the night.

Pray for the work in every way, that truly many souls may come to know Christ as their personal Savior. Come and help by your presence.

Gertrude M. Lefever.

Nov. 17, 1932.

ARGENTINE WEEKLY NEWS LETTER

(October 19)

By L. S. Weber

The evangelistic meetings at Tres Lomas, conducted by Bro. Luayza of Santa Rosa, closed last Sunday evening. The meetings were well attended, and a good spirit and fine interest was manifested. This evening Bro. Swartzentruber is to begin a similar series of meetings with the congregation at America. The meetings in that town have been well attended, and we are hoping that the special effort may bring some souls on the Lord's side.

Bro. Hershey spent the last week end among the brotherhoods at Bragado and Mechita. He conducted the communion at these places and reports real seasons of refreshing from the Lord. He also gave his spiritual life talks at the above mentioned churches. At the Bragado Church the membership was strengthened by the addition of 8 members by baptism. We praise the Lord because He is still gathering a people out of the world for His name. The temptations are very strong because of various forms of vice and evil in this country. For this reason we solicit the prayers of God's people in the homeland for the safe-keeping of those who are saved.

I will quote from a letter which I received from Bro. Hershey while he was at Bragado: "Just now we returned from Comodor Py where we held services in a 'boliche'. There were 12 children and several grown folks present." This will be more interesting to you when you know that a boliche is a small town "hangout," combining a bar with a poolroom and a bowling alley. It may seem a strange place to hold a service, but certainly a needy one.

Bro. Litwiller took an auto load to the service in the town of Guanaco last night. We are glad to report that about 12 made a public confession. Most of those who stood up are the ones who have been coming since the opening of the work in this town. It must not be expected, however, that all of these are truly converted, nor that they can be prepared for church membership in a few months' time. Some of them had never before heard the Gospel, consequently their knowledge of the Bible is very meagre. We are convinced that some of them are genuine, and we are praying that the seed sown there from week to week may grow and bear much fruit. There are now at least 19 different towns where regular services are being carried on. Some of the more recently opened are Alberti near Bragado, Smith near Carlos Casares, and Guanaco near Pehuajo. There are still many other towns in the district allotted to our mission where no regular work is established. As opportunity affords we aim to push further out into these unevangelized points. May the Lord guide and equip us.

Pehuajo, F. C. O., Argentina.

A NEW VENTURE AT THE KANSAS CITY MISSION

By Paul Mininger

For the Gospel Herald.

The superintendent of schools of Kansas City, Kans., was meeting with a number of the workers in the Week Day Bible School of the city. He congratulated them upon the fine piece of work they were doing and then concluded with words similar to the following: "But you stop too soon. Your work should continue up through the high school. The Board of Education is willing to coöperate with you in any way that we may help to make your work effective among the high school boys and girls."

When I heard of this, it seemed like a challenge to me. If the superintendent of schools was interested in the Christian training of the high school people, certainly we should do something about it. As a result of this, we decided to organize a "High School Credit Class."

Through the kindness of the principal of the high school near the Mission, we were permitted to present the plan before the assembly. The class is chiefly intended for high school students, but others are welcomed also. They meet once each week for the study of the Bible and receive high school credit for their work.

At present we have an enrollment of twenty, eight of whom are members of the Kansas City mission congregation. A few of these are not attending high school, but are eager to get the benefit to be derived from such a study of God's Word. They will receive no credit, as will the others. We meet each Monday eve from 6:30 to 7:30.

The class is conducted the same as any other high school class. The students have lessons assigned them and are expected to spend some time in the preparation of their work. The course of study which we are following completes the entire Bible in three years. In addition to the usual benefits to be derived from the study of God's Word, we aim to give the student a working knowledge of Bible history and Bible geography. A certain amount of memory work is also required. Each student keeps a notebook which is examined frequently by the teacher. Two examinations are given

(Continued on page 733)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

NOVEMBER

By P. E. Penner

For the Gospel Herald.

November begins with storm and rain,
To the poor it brings much sorrow and pain,
The rich will not mind the rain and storm,
As they have enough to keep them warm.

On their tables is enough for them to eat;
Warm shoes and rubbers they have on their feet;
Their beds are cozy in which they sleep—
While the path of the poor is thorny and steep.

Vast multitudes have no home to claim—
Their life seems now without an aim.
There's nothing to warrant any better time—
While already the world is full of crime.

Every statesman, who is still able to think,
Can see that the world is on a precipice-brink.
Look where you will—there's no way of escape—
Conditions the world over are in a desperate shape.

Much is being said about getting things better—
But to bring things to pass is a different matter.
Man has tried twenty-five hundred years,
And he hasn't succeeded, as to-day it appears.

By trying to rule the world all himself,
He has placed his claims on a tottering shelf;
He's put out God from his program and schemes,
And therefore he never could realize his dreams.

Every nation that has God forsaken—
History proves that it has been shaken.
Why does not man now stop once to think—
While the world is hanging on an awful brink!

Read the "OLD BOOK" to get true information—
For the nations there's absolutely no salvation—
Individuals will find for escaping a way;
If they will accept Christ while yet it is day.

Premont, Tex.

OUR LORD'S THANKSGIVINGS

While our Lord Jesus was upon earth He found many occasions upon which to give thanks to His Father in heaven. On a number of occasions He expressed His heart's gratitude to the Father publicly. Just as truly as He found occasions upon which to thank His Father in heaven while He was upon earth, clothed upon with flesh, even so, and much more so, should we also find numerous occasions upon which to thank the Father in heaven, since He is the Father of all truly born-again souls. Failing to do this and failing to find occasions which constrain us to do this, should show us that our lives are by no means what they should be. Our Lord, we say, is our Example. If this is really so, we can do no otherwise than follow Him in this example also. Sweet or bitter, joy or sorrow, sickness or health, life or death—all occasions call for thanksgiving from the lips of His redeemed ones. Father is worthy of thanks from His children.

Thanks Father for the Gospel

One time our Lord was giving His testimony concerning John the Baptist, who was His "herald", His forerunner, and at this time was imprisoned, then He began to upbraid the haughty cities of Chorazin, Bethsaida and Capernaum. After upbraiding these cities, Jesus then said: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). What an example of heart-felt gratitude from our Lord for the blessed Gospel in its divine simplicity! Is not this an example we have great reasons to likewise follow? Should not our hearts well up with gratitude to our Father in heaven for the way of salvation which has been revealed to us? None need err in this glorious Way. It has been made so simple and so clear, and so plain, that the most lowly-minded, the most humble, the most ignorant can readily grasp its glorious life-giving and healing propensities! "Father, I thank Thee" should be our daily heart-attitude, rather than our annual one-day attitude.

Thanks Father for Being Heard

Our next instance of a public demonstration of our Lord's gratitude to the Father was at the grave-side of Lazarus. After ordering the stone to be removed, the Lord Jesus lifted up His eyes to Heaven and said, "Father, I thank Thee that Thou hast heard Me" (Jno. 11:41). What a beautiful example of heart-devotion! How profoundly simple! How like an earthly son speaking right from his heart to the heart of the father! Thanking the Father for having heard Him in this particular instance was by no means all that the Son said. Listen! "And **I knew** that Thou hearest Me **always.**" Had our Lord not the full assurance of having been heard in previous instances, He could not have manifested the calm trustfulness of Divine repose in His Father's attentiveness at this supreme moment but, as He said, "**I knew.**" The Son could come to His Father at any time, upon any extreme occasion, and for any supreme need and be assured of a ready response from the Father. "I knew that **Thou hearest Me always,**" was the Son's verdict in this great crisis, in the presence of death's destructive work.

Those of us who have been saved from sin and cleansed from its defilement through the precious shed Blood of our dear Lord and Savior also have open access to the throne of grace. It is our privilege to "come boldly" or as another version so beautifully translates it, "come joyfully" and "find grace to help in time of need" (Heb. 4:15, 16). May we avail ourselves of this wonderful privilege! Is it not glorious to enter into His Presence and hear His sweet voice in our heart? There we may tell Him our troubles and there realize a bit of Heaven right upon earth! Forget not to thank Father for this open access to the throne.

Thanks Father for the Cup

One more brief instance of our Lord's thanksgivings and we shall close. Upon that most solemn night, in that sacred upper chamber, at the very last supper with His disciples, our Lord took the cup in His hand "and gave thanks." Then He gave the cup to His disciples and said, "Take this, and divide it among yourselves" (Luke 22:17). Matthew says our Lord said: "Drink ye all of it; for this is My Blood of the new testament, which is shed **for many** for the remission of sins" (Matt. 26:27, 28). What a solemn thanksgiving our Lord here portrays—thanking the Father for His own sacrifice on Calvary's Cross! Here we see our Great High Priest graciously thanking the Father for the "trophies" which He should receive as a result of His Atonement. He was even thankful for the privilege of being the slain Victim of Calvary's Cross, that solemn Sacrifice. He manifested this by thanking the Father for the cup and then Himself partaking of it. The Good Shepherd was here getting ready to lay down His life for the sheep. In His own words He said: "I lay down My life, that I might take it again. No man taketh it from Me. * * I have power to lay it down, and I have power to take it again" (Jno. 10:17, 18). May we follow our Lord's example in thanksgiving so that upon whatever occasion it may be, we shall be just as truly able to say, from the heart, "Father, I thank Thee!"—E. G. Reiff in "Gospel Herald and Saturday Evening Call."

The greatest need of the world today is the simple, plain, old-fashioned Gospel that will help to set things straight from their muddled condition, and help us in financial troubles as well as in all other ways.

D. D. Miller.

SUNDAY SCHOOL LESSON

Lesson for Dec. 4, 1932—Jno. 4:5-10; Acts 10:30-35

LIVING WITH PEOPLE OF OTHER RACES

Golden Text.—Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

Introductory.—The last great commandment left by our Lord before He took His departure for glory was that His people should "teach all nations . . . to observe all things whatsoever" He had commanded them; or, as Mark puts it, to go "into all the world, and preach the gospel to every creature." This of necessity means that in so doing we will of necessity have to go among people of other races besides our own. Nor do we have to go beyond our own country to find representatives of these other races. In most places we can find them right at home.

In considering the question of what should be our attitude toward these "other sheep" we have no higher example than that of Christ Himself. Race prejudice had no part in His makeup. With Him there was no difference, since all humans are possessed with a never dying soul, and for these He laid down His life. In our lesson before us we have several illustrations of how He met these people, and how He dealt with them. Let us notice these illustrations briefly.

The Good Samaritan (Luke 10:33, 34).—We are taking this illustration out of the setting intended by the General Sunday School Committee. In our quarterlies we notice this direction: "Memory verses only." But this good Samaritan so beautifully typifies our Savior as He went forth among "strangers" and "foreigners" as well as among those of His own race, that we can not forbear calling attention to this incident to illustrate as to what our attitude should be towards others in need, be they members of our own or other races.

Jesus and the Samaritan Woman (Jno. 4:5-10).—It is an old and familiar story. The attitude of Jesus toward this Samaritan woman was so different from that of His fellow Jews that even the woman marvelled at it. "How is it that thou, being a Jew," she said, "asketh drink of me, which am a Samaritan?" But the woman of Samaria, like the Jews, had not yet learned the real nature and mission of our Lord. He came, not primarily to fraternize with those of His own nation, but to "seek and to save that which was lost;" to "save his people from their sins;" whether they were His own kin or those of other nations—the "other sheep," who were also included in God's wonderful plan of salvation. So marvellous did this spirit impress itself upon this Samaritan woman, and so wonderfully was she impressed with the evidences of His Messiahship that not only did she believe but she became a missionary through whom many other Samaritans were led to believe on Him.

The Gospel for the Gentiles (Acts 10:33, 34).—It remained for Peter, the leading spokesman among the apostles to the Jews, to become the means in God's hands to bring the message of the Gospel to the Gentiles as well as the Jews. Here in Caesarea, in the house of Cornelius the Roman centurion, the Gospel door was formally swung open to the Gentiles. The tenth chapter of Acts makes very interesting reading. To read the entire chapter will make the few verses quoted in this lesson more plain. Omitting the narrative here, let us proceed at once to notice a few of the more prominent things connected with this far-reaching event:

1. Why did God choose Cornelius as the opening door of the Gospel to the Gentiles? Because he was ready for it. He "feared God and all his house." He was a devout man, given to fasting and prayer, as he himself confessed. It has well been said that "prayer is the key that unlocks the door" to all the blessings which God has in store for faithful men. God is ready to bless with greater light all who out of a clear conscience are ready to receive the light as He opens it unto them. Such a man was Cornelius. And such are all they who out of sincerity and truth call upon the name of the Lord.

2. Why was it necessary for Peter to go to Caesarea? Why did not God open direct to Cornelius the way of light and life, and save him without the formality of calling in a preacher? It is not God's way of working with the souls of men. When Saul, penitent on the Damascus road, wanted to know, "Lord, what wilt thou have me to do?" it was told him, "Go down to Damascus and it will be told you what to do." As God sent Ananias around to tell Saul of Tarsus, so He sent Peter to the house of Cornelius to tell him what to do. God works through human instrumentality.

3. "God is no respecter of persons." Not only was that a revelation to Peter, but it is a truth of immense importance to us in our work. It is not so much a question of as to whether any one is of the same family or color with ourselves as it is whether such an one is in need of a Savior. It is not so much a question of whether we should work at home or abroad as it is where we may be instrumental in the hands of God in winning the greatest number of souls and doing the most substantial work for the Lord of the harvest. At the great Judgment Bar the question will not be, Are you from America or Europe or Asia or Africa? but, What were the deeds done in the body? There will be no races in heaven; there should be no race prejudice on earth.

—K.

Bible Meeting Topic

BIBLE TEACHING ON DRESS.—Deut. 22:5; Eccl. 9:8; Matt. 6:28; I Tim. 2:9, 10; I Pet. 3:3, 4

Topic for December 4

MOTTO

"Be clothed with humility."

OUTLINE STUDY

I. Distinction Between Man's and Woman's Dress.

1. Neither to wear the distinctive garb of the other.—Deut. 22:5.
2. Their hair is to be worn distinctive of sex.—I Cor. 11:14, 15.
3. A veil, or covering, for the praying or prophesying woman.—I Cor. 11:5-10, 13.
4. An uncovered head for the praying or prophesying man.—I Cor. 11:4, 7.

II. Things to Observe by the Godly.

1. Not to be conformed to this world.—Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15-17.
2. To dress in modest apparel.—I Tim. 2:9, 10; I Pet. 3:3, 4.
   a. Described as shame-faced and sober.
   b. Without jewelry.
   c. Without costly array.
   d. In a meek and quiet spirit.
3. After the manner of the godly.—I Pet. 3:5; Eph. 4:3; I Cor. 1:10.
4. To condescend to men of low estate.—Rom. 12:16; I Pet. 5:5.
5. Not according to former lust in ignorance.—I Pet. 1:14-16; Prov. 7:10.
6. Not to be exposed without proper covering.—Rev. 16:15; Rev. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Christians Are to Show Forth:
   a. Humility.
   b. Purity.
   c. Simplicity.
   d. Not Costliness.
2. They Are Not to Dress:
   a. Men Like Women, Or Women Like Men.
   b. With Jewelry.
   c. Like the Ungodly.

For Seniors.

1. The Godly Purpose of Dress.
2. The Outlines of Modest Apparel.
3. Nonconformity to the World in Dress.
4. The Power of Uniformity among Christians in Dress.

SEED THOUGHTS

The clothing that people wear is but an index of what is in the heart. Pride, haughtiness, social impurity, and others of this world's sins are all indicated by the manner of clothing worn by people.—Doctrines of the Bible.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pennsylvania

Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Associate Editors ..... J. A. Ressler, John L. Horst
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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 24, 1932

Field Notes

Last Sunday was communion day at Martinsburg, Pa.; in charge of the home bishops, Brethren J. N. Durr and Isaac Metzler.

A program of the Bible conference to be held at the Greenwood, Del., A. M. Church Jan. 6-8 is before us. Instructors, John A. Kennel, John S. Hess.

Bro. N. A. Lind of Albany, Oreg., is spending a few weeks among the brotherhood in Idaho, holding communion with the several congregations in that field.

The Annual Book and Bible Catalog has been mailed out by the Mennonite Publishing House. Anyone in United States or Canada not having received a copy, will kindly notify us by card and a copy will be cheerfully sent.

Bro. B. B. King, whose schedule of appointments appeared in these columns in last week's Gospel Herald, was expected to stop with the brotherhood at Elida, Ohio, over last Sunday, on his way to his western appointments.

A brother writes from Nampa, Ida., under date of Nov. 16: "Bro. H. A. Wolfer of Woodburn, Oreg., is laboring among the Idaho churches in evangelistic effort. Meetings close tonight at Nampa and begin to-morrow night at Filer."

The Lord willing, Bro. Henry King of Harper, Kans., will conduct two series of meetings in northern Indiana. The first series is at the Forks Church beginning on Friday evening, Nov. 18, and the second at Maple Grove, beginning Nov. 28. Pray that the Lord may richly bless these efforts to build up His Kingdom.—Y.

Our Sunday School Quarterlies for next quarter will soon be off the press and by the time we get your orders we will be ready to fill them as long as the supply lasts. Send in your orders early, and you will be sure of getting your supply in ample time.

Bro. J. L. Stauffer of Harrisonburg, Va., is spending this week in Ohio, assisting the brotherhood in the vicinity of Plain City in Bible conference work, if previous arrangements were carried out. His address during the week is, Plain City, Ohio, in care of William Miller.

Information Desired.—The family of Herman C. Fehr would be glad for any information that any one may have concerning his whereabouts. His father passed away several months ago, and the family would like to get in touch with him. Send whatever information you may have to Mrs. Lewis Fehr, Lancaster, Pa., 50 S. Water St.

Among the recent visitors at Scottdale are the following: George S. Mumaw, Leetonia, Ohio; P. E. Penner, Premont, Tex.; Roy G. Kopp and wife, Elizabethtown, Pa.; W. B. Stoddard, Washington, D. C.; Rachel Mumaw, Wakarusa, Ind.; Catherine Mumaw, Wooster, O. The two latter are expecting to spend the winter, or at least part of it, with friends in Scottdale. Their stay will be welcome.

Correspondence

Nappanee, Ind.

(Salem congregation)

Greetings:—On Oct. 23, our bishop, Bro. J. W. Christophel, brought the message to us, after which the counsel of the church was taken. Peace and a desire to commune was expressed by all present. Communion was announced for Nov. 13.

In the afternoon a missionary meeting was held. Bro. D. J. Johns of Clinton Frame preached a sermon on: "Ye are Witnesses," after which Sister Mina Esch of Elkhart gave us a "Bird's-eye View of India;" followed by a message, "Do Missions Pay?" by Bro. J. S. Hartzler of Elkhart. In the evening Bro. Clarence Shenk of Olive talked on "The Rural Field an Open Door," and Bro. Ira Johns of Clinton Frame on, "Every Christian a Missionary." A good crowd enjoyed these meetings.

On Nov. 1 our S. S. was reorganized for another year, as follows: Supts., Francis Freed, Floyd Metzler; Secys., Paul Ramer, Nelson Welty; Chor., Sister Marie Yoder; Libr., Barbara Leahman.

In the absence of our pastor the last few weeks the brethren, Amos Cripe of Goshen, Silas L. Weldy of Holdemans, and Chris Reiff of Elkhart, brought us the messages.

We are looking forward to our revival meetings to be held in the near future. We are expecting to have with us Bro. N. E. Troyer of Cable, Ohio, to assist in the work. We ask an interest in the prayers of God's people, that God may have His way in the lives of His children as well as those who know not Him.

Nov. 12, 1932. Saloma Welty.

White Cloud, Mich.

Dear Herald Readers:—On Oct. 22 to 30 Bro. Eli Bontrager of Midland, Michigan held revival meetings at our church. His sermons were certainly enjoyed by all, and a number from the surrounding community attended. The house was well filled the last evening. There were no public confessions, but the membership was encouraged and strengthened. Bro. Ray Bontrager and family also attended some of the meetings, and he led in singing.

We would be glad to have anyone stop with us while passing through, for we need your help and prayers.

Anyone interested in changing locations would find land cheap here, and a hearty welcome to anyone that would come. This is a large field. Your help would be appreciated.

Dorcas M. Horst.

Nov. 9, 1932. Etta Schmucker.

Winton, Calif.

Sunday evening, Nov. 6, Bro. Jeff Ratzlaff united with this church by confession. May he be abundantly blessed and be prepared for use in the open fields.

Bro. E. M. Yost is expected to conduct a series of meetings in Winton in the near future. It is our sincere desire that people will realize the need of a Savior and that the services will lead all closer to God and open a greater vision of obligations in the Master's Kingdom. We request the prayers of God's children in behalf of these meetings.

Nov. 12, 1932. Cor.

Manheim, Pa.

(Miner's Village)

Dear Herald Readers, Greetings:—We again rejoice to bring you the news from this part of God's vineyard. We are continuing in His love, carrying the message of God's love to all who give ear. There are yet those who are willing to consider what great things He hath done for them, and respond by laying down their lives for Him. We refer especially to two more converts, a man and wife who yielded their hearts to Him, and

who are being instructed for admission into the Church. We also rejoice to see those who are already in the Kingdom grow in grace. One of the welcome signs of growth is the attitude of intercession for others. Continue to pray for one whom Satan is trying to lead astray, and who does not seem to realize it (does not seem to know that the battle has just begun), and is losing interest in spiritual things. "Evil communications corrupt good manners," and some when they have offered themselves to the Lord, yet continue in their worldly friendships. "Know ye not that the friendship of this world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God."

The Lord continues to bless us with showers of spiritual blessings. The following brethren have brought us messages from God's Word: Oct. 9, Bros. Arthur Ruth and Menno Sauder; Oct. 16, 23, Bro. John Weaver; Oct. 30, Bro. Henry Lutz; Nov. 6, Bro. Joseph Boll. Much spiritual food was handed out in every message.

Prayer meetings have been held in the following homes on the dates given: George Good, Oct. 11; Charles Rhoads, Oct. 25; Samuel Obenstein, Nov. 8; next prayer meeting in the home of Frank Jennetti, Nov. 22. Interspersing these bi-weekly prayer meetings in the homes are prayer meetings in the hall, bi-weekly, Thursday evening. Thus prayer meetings are held once every week. Visitors are always welcome.

Our Sunday school attendance continues to increase. There are many yet to be gathered in. Attendance for October averaged 166. Nov. 6 we had 180 present. We thank the many visiting workers who come into our meetings. You are always welcome. Come prepared to work and receive a blessing.

Preparatory services have been announced for Saturday 2 P. M., Nov. 26, with communion to be observed Nov. 27 at 3 P. M. We look forward to this feast with much longing.

September marked the end of the first year for our mission station at this place. We believe you as brethren in the work of the Lord are interested to know conditions at this place. Therefore we have compiled the following report from the treasurer's record:

Special Contributions

Weaverland Young People's Meeting	$12.50
Erb's Sunday School	23.25
Junior Mission Sewing Circle (Lititz)	5.00
Erisman's Sunday School	20.00
E. Petersburg Sunday School Class	5.00
Collected at Gospel Meeting	39.00
Total Contributions	104.75
Collections for year—total	130.52
Total Receipts	235.27
Expenses (rent, supplies, etc.)	178.14
Balance on hand	57.13

This we believe to be a correct statement of the account for the year. As to the spiritual side, it is not for us, neither would we wish to attempt to show the conditions; but we know that much good has been done, and there is yet much to do. Keep on giving, come to the meetings; but, above all, pray for the work and the workers, that we may faithfully minister His Word, and that the gifts the brotherhood bring to us may be used to His glory, we being satisfied to await His reward in the final day of reckoning.

Sunday school every Sunday at 2:00 P. M., followed by preaching at 3:00 P. M. Thanking you for your past interest, we entreat you to continue remembering us at the throne of grace.

In His service,
Nov. 12, 1932. Benj. W. Stauffer.

Spartansburg, Pa.

Bro. E. B. Stoltzfus of Hudson, O., spent Sunday, Nov. 13, at Spartansburg, where a communion service was held at the Britton Run Mennonite Church; also the deacon Bro. Alex Stutzman, his brother, and their wives, were here for this occasion. Pray for the work here, as "the harvest is great and the laborers are few." Any one coming this way, we would be glad to have you stop with us.

Rebecca A. Provins.
Nov. 14, 1932.

Plattsville, Ont.

Dear Herald Readers:—Last night, Nov. 13, we closed a series of meetings at the Biehn Church with gratifying results. Bro. S. J. Miller of Pigeon, Mich., was in charge and delivered straightforward Gospel messages. The Lord very definitely manifested His power in answering prayer. We can truly say, "The Lord hath done great things for us." Ten young people accepted Christ as their Savior and an equal number reconsecrated themselves to the Lord. Pray with us for these dear young people.
Nov. 14, 1932. C. C. Cressman.

Plain City, Ohio

Dear Herald Readers:—"As ye go, preach" (Matt. 10:7).

On Sept. 25 Bro. I. J. Buchwalter, Dalton, O., was with us and preached three stirring messages. The theme of the messages was "The Church and Her Mission."

On Oct. 16 Bro. B. B. King, Harrisonburg, Va., preached for us, outlining Psalm 23, which is often called, "The Little Bible." His visit was very much appreciated.

The fifth annual Bible conference will be held at our church from Nov. 19 to 24. Two all-day meetings are scheduled, with many practical studies. Bro. J. L. Stauffer, Harrisonburg, Va., is to be instructor. Pray for these meetings.

At the present time several problems are before us as a group of believers. A permanent place to worship, organizing into a separate body, the ordination of a minister, and other responsibilities and opportunities lie before us. Your prayers are solicited in behalf of the work here.

May we continue faithful and as we go, preach the Word, bring the glad tidings of great joy to the world and "give thanks always for all things" (Eph. 5:20).

In His service,
Nov. 15, 1932. D. Walter Miller.

Greenwood, Del.

Dear Herald Readers:—Since we wrote last, those who preached for us were Bro. A. C. Ogburn of Westover, Md., and Bro. Amos Stoltzfus of Gap, Pa. On Saturday evening, Nov. 12, Bro. J. A. Ressler preached for us. On Sunday morning we had communion services. Bro. Ressler preached; also in the evening. We feel that we were blessed to be in these services.

We ask an interest in your prayers for the work here.
Nov. 16, 1932. Mary A. Miller.

Manheim, Ont.

(Latschar congregation)

Dear Readers of the Gospel Herald:—We were privileged to have Bro. Oscar Burkholder of Breslau with us to conduct a ten-day series of meetings. Services were held nightly from Oct. 15 to 24. Preceding the sermon each evening Bro. Burkholder gave a 15-minute talk on The Church; —The Foundation of the Church, The Mission of the Church, The Place of the Young Man in the Church, The Place of the Young Woman in the Church, etc.

We had prayer meetings a number of weeks before the meetings began, held each Wednesday evening and also mostly every evening before the service began and the results were wonderful. We were encouraged to greater service for the Lord, and souls were saved through the workings of the Holy Spirit. There were twenty-five confessions of whom six had been backsliders. We trust that they will all be true to the Lord. Thank God, His Spirit is still striving in the hearts of individuals. Most of these converts are young in years. We ask an interest in your prayers in their behalf. Pray for the work at this place that we may labor unceasingly for the Lord and give wholehearted service to Him who loved us and gave Himself for us.

On Nov. 2 we were glad to have Bro. David Garber of Harrisonburg, Va., with us. He delivered an inspir-

(Continued on last page)

Miscellaneous

UPON THE WINGS OF PRAYER

By Katie Wenger

For the Gospel Herald.

Sometimes the sea of life seems calm
Beneath a clear blue sky,
But sometimes clouds and storms appear
And angry waves toss high;
Then when my barque is blown about
And tossing here and there,
I send a message to the Throne
Upon the wings of prayer.

Sometimes I think I'm traveling on
A peaceful, waveless sea,
But some friend sees my faith grow weak
Earth's glories tempting me;
And from his heart a prayer goes forth,
Ascending through the air,
He sends a message to the Throne
Upon the wings of prayer.

And then I feel my faith return
My doubtings take their flight;
I feel the Spirit very near
To guide my steps aright;
The world's allurements lose their charm,
I know some friend, somewhere,
Has sent a message to the Throne
Upon the wings of prayer.

My courage strengthens at the thought,
"Some friend has prayed for me,
Has seen the faults and weaknesses
That my eyes could not see;"
Then kneeling humbly at the cross,
Unloading every care,
I send a message to the Throne
Upon the wings of prayer.

Linville, Va.

GIVING OURSELVES FIRST

By Esther Detwiler

For the Gospel Herald.

And this they did, not as we had hoped, but first gave their own selves to the Lord and unto us by the will of God.—II Cor. 8:5.

I have been reading with interest and profit the articles printed in the Gospel Herald treating on the various phases of giving.

The often mentioned depression has brought many people face to face with want, and even poverty, thus widening the field of opportunity for giving. Gifts, that in times of sufficient money circulation were of little or no value are now being considered worthwhile.

Not only are the ones who have always been in want affected by the depression conditions, but many who have had to give find themselves unable to aid by material contributions. This is a serious handicap to many, for too many people have rested their soul's eternal security on their giving —have assured themselves that they surely can be saved by works. Such solacing expressions as "I don't see how the Church can expect any more time and service from me; I gave so many dollars for that work," or "I feel I did all the Church can expect from me when I gave that amount," can no longer be uttered by many. The financial overseers of the Church, I am sure, are grateful for every cent that is given for every one of her noble causes, and often feels that much more could be given were things of mercenary value really consecrated; yet I believe that with all the giving there is in God's great loving heart, and in the heart of every truly consecrated worker of His an aching void and a real sense of want felt because the gifts are given and the individual selves are withheld.

Considering the text quoted at the beginning of this article, let us notice the order of giving by the saints in Macedonia. They first gave their own selves to the Lord—here is consecration to a divine Being for divine direction and use—"and unto us by the will of God." The last part of the text speaks of giving self to the Church and her work.

The depression, only in a very minor way, affects the value of our individual selves, our daily Christian living. The value of ourselves as Christians is not decreased or made of lesser value by depression conditions as the situation now presents itself to the public. We are bought with a price, and that price was paid by Christ with His own precious blood; therefore we ought to "glorify God in our bodies, and in our spirits, which are God's" (I Cor. 6: 20). We, like the apostles of early Church effort, can often truthfully say we have no silver or gold, but if our lives (ourselves) are God's then we have a priceless gift to offer to the needy world.

So many needy fields are beckoning, so many earnest Christians are longing for help, not financial but for some one's self, some one's talent, some one's fellowship and coöperation; and I feel sure that in our own beloved Mennonite Church there is some one, some self to satisfy every call for help if they are given first to the Lord.

The rural field is one appropriate for work by a simple people as we are. In some of our rural fields are workers who have very little of this life's comforts and who are not longing for more but whose hearts cry daily to God to move some one to give themselves to help teach God's Word.

Often the call is sounded for ministers and missionaries, and that call is interpreted to mean those ordained and specially recognized (and it **does** include those and it includes **more,** it includes everyone whose heart is made clean by the blood of Christ) and who are qualified to work.

Just now I hear a call from a rural field where a brother and sister work without any fellowship with those of like precious faith: "We wish some one could spend a week here largely to give Bible lessons." These Christian workers feel that the people with whom they work are teachable and surely some young brother or sister in this time of unemployment could give a week to such needy fields. These workers would be glad to have you in their home and you would be fed and well provided for without charge.

Again, look into a little rural school house and see some thirty or forty individuals gathered for Sunday school and two Christian workers qualified to teach trying to bring God's truth efficiently to this number. Surely some one's best self belongs there for service for God and the Church. Many such calls for service are daily sounding in some one's ear and many souls go untaught and eventually unsaved because some have not given themselves first to the Lord.

This text presents a beautiful picture of coöperation between spiritual overseers and the laity. No selves were withheld because of harsh judging or uncharitable criticism, but all were received in grateful appreciation by the apostles. As individual members are each a part of the Church so no **self** can become important or bigoted and check another's work, but we working the self-same thing grow in Christ. In all humility we should offer ourselves and the promise is that our humility shall result in exaltation in Christ's Kingdom. We have nothing to give when we give ourselves, yet we have all to give in giving ourselves.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). There is a sacred privilege given in this text. Can we each hear an earnest call to service from some part of the household of faith? Are we doing good if we withhold ourselves from their service? Will God's will be done in our lives if we withhold ourselves? May the prevailing depression conditions reveal to us the gifts of real value and bring the Church to the place where as individual members and as a chosen people we give ourselves **first to the Lord.**

Birch Tree, Mo.

THANKSGIVING DAY

I begin this article by asking two questions: How much will the Thanksgiving day of 1932 be like the Thanksgiving day of 1621? How much will the Thanksgiving day of 1932 be like the Thanksgiving days when each one of us was a little boy or a little girl?

We all know the history of the first Thanksgiving day in America; but to bring it to our remembrance, I will give a brief account of it.

Story of the Pilgrims

A band of pious people in England, not being allowed to worship God in the way in which they believed, escaped from that land with great difficulty and settled in Holland in the year 1608. They lived here for

twelve years and then came to the decision that Holland was not their home, because they wished their children not to grow up with the Dutch children and establish the Dutch customs and language. They hired a vessel, called the Mayflower, and sailed for America. Their company numbered one hundred two. All the adults, excepting two or three, were in their prime of life. After reaching the new land they sent out an exploring party and on Dec. 16, one hundred two days after leaving Plymouth, England, they landed on what is now known as Plymouth Rock.

In the midst of stormy weather they set to work building little cabins for their homes. This was a severe and hard winter for them. Half of their number died. At one time there were only seven sound persons who were able to wait on the sick. But these people had not come for an easy time. They came with the expectations of hardships and struggles, and when the Mayflower returned to England in the spring not one of the survivors thought of returning with it. The following summer they worked and toiled and raised their crops, and when fall came around again they felt they had something laid up for winter. They were so thankful they could have a home where they could, unmolested, worship God according to their belief. As a result of this, they set a day apart to give thanks unto the Lord for all the good He had done for them in the midst of their sorrows and trials. I picture them as meeting in their house for worship, and eating a dinner together. They may have had services again in the afternoon. I do not know.

Meditation on the Day

As the coming Thanksgiving day approaches, our minds naturally turn back to the past Thanksgiving days. Some will think of their school days previous to Thanksgiving day—of drawing pictures of turkeys and pictures of fields with corn shocks and pumpkins and all such autumn sceneries. Some will think of the visits to grandmother's house, eating turkey and pumpkin pie. Some will think of it as the day on which they were permitted to go hunting and see how much game they could bring in. Some will think of it as a church-going day, when they with their parents, big brothers and sisters could assemble together, while the minister would bring to the minds of all, things for which they had to be thankful during the past year. Perhaps after church some kinsfolk or the church would meet together for a dinner and a social time. Now, after we have each thought of the things we most enjoyed on Thanksgiving day, let us think again of what was the real purpose of the first Thanksgiving day in America and how it was conducted.

This Year's Thanksgiving Day

But, perhaps, this year is so different from all other years that some may think they have nothing for which they can be really thankful. True, it is different, as every year is different. So was the Pilgrims' first year in America different from all other years that have followed. Think of the hardships those people endured in building their home so far away from loved ones they had left behind. Think of the disease, the sufferings, the sickness and deaths which they experienced. Should such an undertaking be taken to-day, I fear those surviving would be sailing back to their former homes again. But those people had a true and noble purpose in mind. They had the faith and put their trust in God to help them work on and carry out their purpose in spite of all their sorrows and disappointments. With their faith, sorrows, and disappointments they had the spirit for a Thanksgiving day. As I think back to this time, I feel certain that this was a day which brought much spiritual strength to them for enduring their further trials.

Reasons for Thanksgiving

Some one may say, but how can one be thankful when there is so much sin, sorrow, and disappointment? Dear friend, sorrow and disappointment are two of the elements of the soil in which thankfulness grows. If all were pleasure and no trials, we would not know how to appreciate the good things we do enjoy. I believe if those Pilgrim fathers and mothers would have had easy sailing and a prosperous settling in this land they probably would have forgotten from where all their prosperity came. They would not have known to whom to be thankful. It is our sorrows, disappointments, and trials that help us to know and appreciate our blessings. May we learn to be thankful for our sorrows and difficulties as well as for our joys and prosperity.

Conclusion

I close by asking two questions: How can we spend the Thanksgiving day of 1932 to cause the children of to-day, when they come to mature years, to look back to it as a day of real joy, and one that was well spent in the service of our Lord? May we each one make the second question more personal: In what can I spend the Thanksgiving day of 1932 that it may be the most pleasing to God?—Zora Montgomery in "Bible Monitor."

I feel that our mission stations are just like our congregations. I feel that they are not sending forth enough missionaries.—Ezra Bender.

HONOR

By George Hostetler

For the Gospel Herald.

How can ye believe, which receive honour of one another, and seek not the honour that cometh from God only?—Jno. 5:44.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.—Jno. 12:26.

It is human nature to love honor, and to seek it from others; but we are not to seek our own, but give honor to whom honor is due, even to our worldly rulers—and our elders, that rule well and teach the Word right, are worthy of double honor. And our love and obedience is the best honor we can give them. Then we will have the promise of the honour that cometh from God only.

Jesus said, "I receive not honor of men." Is it because He does not want it, or because they will not give it? There are those who honor Him with their lips while their hearts are far from Him. Others have a form of godliness but deny the power thereof, depending on works only to save them. Still another class looks on this group having the form only and interprets "having the form but denying the power thereof" as implying that the form is wrong and that power only is necessary. This group would spiritualize everything and omit all ordinances. This is not true; since the form is the result of the power and grace of God. Neither is complete without the other. The works (or form) give evidence that the power and grace have given salvation to the individual. "Faith without works is dead." Only the faith that "worketh by love" is acceptable to God. The works must be prompted by love, for "He that loveth me not, keepeth not my sayings." "Why call me Lord, Lord, and do not the things that I say." "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in thru the gates into the City."

But how about those who depend on their dead faith? "If any man serve me, let him follow me, and where I am there shall also my servant be, if any man serve me, him will my Father honor."

Here we see that if we want to serve Him and be His servant, we must follow His teachings. When we thus serve Him He calls us His servants, and gives us the sure promise that His Father will honor us. We cannot imagine how great that honor will be. We believe that Paul had a glimpse of great honors that awaited him when he was caught up into the third heaven, where he saw and heard things that were not lawful for him to tell, yet he could hardly keep from telling some of them to prove his authority as an apostle. Read it in II Cor. 12. At the end of his life he could well say that

there is a crown of righteousness laid up for him. We cannot know what that means, but we know that a crown is a symbol of the highest honor. Jno. 5:44 says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" In other words, How can ye believe (and be saved) that turn back to seek honor of the world? It is certain that God will not share His honor or compromise with the world, but wants all of our honor, love and service, or He will not accept any of it.

A man who offered to follow Jesus asked permission to go back and give his friends the honor of a farewell; but Jesus said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:61, 62). From this we see that He will not allow the least honor seeking from the world. He calls us to come out and be separate from the world and "touch not the unclean thing." Then, and not until then, will He receive us as His children.

Men are seeking honor of the world in different ways. Many are seeking it in government rulership. They tried to force this honor on to Jesus but He refused it, and we do well to follow His example.

We think the most universal and popular way of getting the honor of the world to-day is by following and obeying the ever changing fashions of the day, which is so strong that many people would rather be dead than out of fashion, and most people would rather drift with the world than to stand against it. It is sad to see so many that were in the Gospel line in modest apparel but have turned back to the world to love and honor it. Yet they will lean on the Lord and say, "Is not the Lord among us? none evil can come upon us" (Mic. 3:7, 11). But the Lord says, "Ye are gone away from my ordinances and have not kept them, return unto me, and I will return unto you, But ye said, Wherein shall we return."

This clearly implies that they went away from Him when they went away from His ordinances, and that He went away from them and that He will return to them when they return to Him and His ordinances. But they do not believe that they have gone away from Him, but say, there is no salvation in ordinances, and it makes no difference how we dress.

No doubt Lot's wife thought it would make no difference which way she looked just so she did not stop and gawk around, but it was a strong delusion and fatal mistake. Now Jesus takes that for a warning to us and says, "Remember Lot's wife" (Lu. 17:32), and refers to it in Heb. 2:1-3. And again He said, "He that puts his hand to the plow and looks back is not fit for the kingdom of God."

To illustrate: I think of an old doctor that told me he had a farm and wondered how farming would go. So his renter hitched up his team to the riding plow and set the stakes to start a land by. All went well for a little way, then he looked back to see what the plow was doing, and was so taken in by the wonderful sight that he forgot everything else till the team came to a sudden stop. They had turned to a side and stopped at the fence. Then he suddenly realized that he was not cut out for a farmer.

Thus many will look back to the world and will be drawn away by its allurements and forget where they are going till they suddenly come to their end and wake up to see that they are out of the way and not fit for the kingdom of God. Oh the terrible disappointment of the many that will seek to enter and shall not be able; for he that saith I know Him and keepeth not His commandments is a liar and the truth is not in him. I Peter 2:4. We know that Jesus and His words are one, and to know Jesus means to know His Word; and to know it means to believe it, and to believe it, means to obey it. Therefore if we say we know it and do not obey it we lie; and we lie because we are deceived and the truth is not in us, and since the Word (Jesus) was made flesh and dwelt among us, every word shall stand forever, and no man has a right to cull out or add to a single word under the heaviest penalty (Rev. 22:18, 19).

Did Jesus mean what He said: "If any man love the world, the love of the Father is not in him?" When the world says, "Dress so and so it is the latest style," then Jesus says, "Be not conformed to this world, but be ye transformed by the renewing of your mind," that ye may know the will of God, and again, "To whom ye yield yourselves to obey, his servants ye are."

Shall we choose to obey the world and show that we love it, and that the love of the Father is not in us, and that we have not the renewing of the mind to transform us and help us bear the reproach of the world? Shall we not a thousand times rather choose to serve, follow, and obey Jesus in all things that He has commanded us, and thereby show that we have cut loose from the world and will not follow it to its doom; and the more the world will hate and persecute us, and we remain true to Him, the greater will be the honor to Him. John says, "We are of God: he that knoweth God heareth us; (or harkens or obeys us) he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." Jno. 4:6.

Therefore if we want to make our calling and election sure, we MUST both, "Trust and obey, for there's no other way, to be happy in Jesus, but to trust and obey."

Hubbard, Oreg.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THOSE BLESSED TROUBLES

Text.—Heb. 12:11.

A business man in Philadelphia said to me recently that he did not think any man could learn much about God until he had been knocked down. Pointing to a map of a mining region in Colorado where he had sunk four hundred thousand dollars, he said, "That was the way by which I came to know God. Now I am almost indifferent as to whether the mine succeeds or fails. As a matter of fact, it looks hopeful, but through that experience I have learned to know God in such a sweet and intimate way, that it has made money seem very small to me."

About a year ago I was calling on a friend who was the president of a bank. He informed me that he had been ill for several months and that the illness had left him almost totally blind. "I can see that someone is sitting in your chair," he said, "but if it were not for your voice, I should not have the slightest idea who you were." A little later he wrote, "You left me a poem entitled, 'What Does It Mean?' which has been read to me over and over until I have absorbed the spirit of it, if not the words. To one who has been so extremely active as myself, and finally has had 'the hindering wall placed before his feet,' the sentiment expressed in the poem has been most helpful and I want to thank you for it."

In a recent letter he says, "for more than a year I have been totally blind. I am not praying for restoration of sight, which can never come, because of the withering of the optic nerve, but I am always praying with Paul for grace and strength, which I am thankful to say have been given me, and for that sight which Elisha wanted his

servant to have that he might see the **hosts of the Lord** arrayed on his side for his defense and salvation."

Here is a strong, active business man, so blind that he has to be led about the streets, but whose spiritual eyes have been so opened that he sees far more in this world than he ever saw before.

And what has caused the change? Trouble. Nothing else, probably, could have arrested his attention and forced him to fix it on spiritual things so long and earnestly that now he actually pities the man who has good eyes, but who does not know the Lord. Truly his "light affliction, which is but for a moment," is working out for him "a far more exceeding and eternal weight of glory."

The Ministry of Suffering

These incidents show what a large and blessed ministry trouble has in opening our eyes to the deeper things of life. We see also why it is that God who causeth all things to work together for good to those who love Him, mingles the bitter so plentifully with the sweet.

He knows that the natural heart is not inclined toward God, but away from Him. We are so busy digging in the dirt for dollars that we do not look at the Sun of Righteousness until He puts us on our back, where we can only look in one direction, upward. Only through suffering does God seem able to break the bands of selfishness which bind us to this world, and reveal to us Jesus the sympathizing Savior, thus binding us to Himself with eternal bonds of gratitude and love.

Some one has said: "He that is **mastered by Christ** is the **master of every circumstance.**" Does the circumstance press hard against you? It is the Potter's hand. Do not push it away. It is shaping you into a vessel of beauty and usefulness for eternity. "Your mastery will come, not by arresting its progress, but by enduring its discipline."

And just as the stars are invisible by day but shine out in all their beauty at night, so God fills the Bible with special promises to those in trouble—"For in the time of trouble he shall hide me in his pavilion (literally, in a leafy bower, fragrant, sheltered and cozy), in the secret of his tent shall he hide me" (Psalm 27:5). So too in Psalm 46:1 he says, "God is our refuge and strength, a very **present** help (that is an immediate, right away help) in trouble."

Psalm 107 tells the sad story of four different classes of people who wandered about by themselves until they were hopeless. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." No wonder he exclaims again and again, "Oh, that men would praise the Lord for his goodness."

In these sad times when trouble is more plentiful than ever, what a comfort to realize that God is able to use every bit of it as a finger board to point living and dying men to the Cross of Christ. Let us keep the promises of God in sight in our homes, and places of business, and let us fill our correspondence and conversation with the words of Jesus.

God's Challenge to Those in Trouble

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah 43:2).

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

"Let not your heart be troubled, neither let it be afraid" (John 14:27).

Why God's Children Suffer

"I love my child, I note his slightest need;
I long to prosper him in all his ways.
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from Me—
My outstretched hand he will not wait to see,
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp My outstretched hand;
But when at last upon My heart he leans,
He will have ceased to wonder what it means."

—Howard W. Pope.

A NEW VENTURE

(Continued from page 725)

each year. At the close of the year, the notebooks will be given to the principal of the high school for inspection. If the student has passed the examination, he will receive one-fourth of a unit of credit for his year's work.

The need for a work of this kind is quite apparent to all who are acquainted with the needs and characteristics of the high school boy and girl of today. Psychologists speak of this period of life as "early and middle adolescence." We know it is the period of rapid change and development. It is the time when the boys and girls form their ideals, and as such it is the golden time of opportunity for the Christian teacher. It is during this period that the Junior who has accepted Christ must be shielded and guided. Those who come into this period without having made a personal acceptance of Jesus Christ as Saviour, must be befriended by one who understands them and can lead them to Christ.

The Sunday school is not sufficient to supplement the teaching which the young people get in the high school. We feel that the high school credit class is doing much to meet this great need. We are expecting this phase of our work to continue and to grow.

At present the Jr. High School class of our Week Day Bible School has an enrollment of twenty-six, and we are naturally looking forward to the time when they too will join the "High School Credit Class." It will be fed constantly by the Week Day Bible School and will do much to conserve the work which was done while they were in the lower grades. Some of those who are in the "High School Credit Class" have been in the Week Day Bible School, since its beginning eight years ago.

Will you continue to pray for the work of the Kansas City Mission, that we may use every opportunity for getting the Word of God into the hearts and lives of men, women, boys and girls. Pray that they too, may come to love the Christ "whose we are and whom we serve."

Kansas City, Kans.

MODEST APPAREL

By H. E. Kreider

For the Gospel Herald.

Modest apparel plainly shows
The Spirit's plain command obeyed;
And he who Timothy two nine knows,
Sees how the professing world has strayed.

All men are admonished to pray,
And lift up holy hands tow'rd God;
Dispense with doubt and wrath and fray,
And follow the path our Savior trod.

Likewise the women, meek and mild,
With meek and quiet spirit adorned,
Should wear a corresponding garb,
As showing the kind of character formed.

What real modest apparel is,
The Bible gives us to understand:
'Tis not with gold nor costly array,
But that which humble hearts demand.

'Tis not with pearls nor braided hair,
'Tis not in gaudy, vain display;
But rather plain and simple garb—
A becoming garb, in meek array.

Obeying all our Lord's commands,
And trusting His sustaining grace;
Brings peace at the end of life's career,
And helps us gain our appointed place.

But worldly dress God does condemn,
It plainly shows the sinful leaven;
O may we heed our Lord's commands,
And keep the path that leads to heaven.

This was our parents' last command:
"Children, live in peace, obey God's Word;
Be wise as serpents, harmless as doves;
Be true to Jesus Christ our Lord."

Sterling, Ill.

Married

Keeports—Sauder.—Bro. John E. Keeports, of Millersville, Pa., and Sister Bertha H. Sauder were united in holy marriage on Nov. 16, 1932, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the blessings of a kind heavenly Father attend them all through life.

Miller—Mishler.—On Oct. 1, 1932, at the home of the officiating bishop, Bro. D. D. Miller of Middlebury, Ind., Bro. Milo Miller of the Emma congregation and Sister Mildred Mishler of the Forks congregation were united in the holy bonds of matrimony. May the rich blessings of God be theirs through life.

Witmer—Herr.—On Wednesday evening, Nov. 2, 1932, Bro. Lloyd Witmer of the Metzler congregation and Sister Ruth Herr of the Paradise congregation, Lancaster Co., Pa., were united in marriage by Bishop A. L. Martin at his residence in Intercourse, Pa. May God's blessings accompany them through life's journey.

Groff—Moore: : Hess—Groff.—On Wednesday evening, Nov. 9, 1932, a double wedding took place, when Bro. Roy Groff of the Paradise congregation and Sister Ellen Moore of the Strasburg congregation; also Bro. Norman Hess of the Landis Valley congregation and Sister Anna Groff of the Paradise congregation, all of Lancaster Co., Pa., were united in holy marriage at the home of the officiating bishop, Bro. A. L. Martin, Intercourse, Pa. May these unions be blessed with joy in the service of the Lord.

Obituary

Rhodes.—Willard Fredrick, infant son of Bro. and Sister Paul Rhodes, was born near Dayton, Va., June 19, 1932; died of pneumonia at the Rockingham Memorial Hospital, aged 3 m. 15 d. He is survived by his parents and one little sister, Edith Marie. God in His infinite wisdom saw fit to pluck this tender bud from earth to blossom in His kingdom over there. What He does is well done. Funeral services were held at the Bank Church in charge of the brethren, J. R. Mumaw and M. J. Heatwole. Texts, II Sam. 12:23; Zech. 8:5. Peacefully sleeping in the adjoining cemetery.

Layman.—Albert S. Layman was born Dec. 27, 1860; died of complications at the home of his son near Harrisonburg, Va., Oct. 3, 1932; aged 71 y. 9 m. 7 d. On Feb. 3, 1884, he was united in marriage to Emma Taylor. To this union were born 3 sons. He was preceded in death by his companion almost five years ago. His health had been failing for the past year, but his condition did not seem critical until about two weeks prior to his death, when he was forced to take his bed. He was a member of the Mennonite Church for many years, in which faith he died. He is survived by 3 sons and 11 grandchildren. Funeral services were held from Weavers Church, conducted by the brethren S. H. Rhodes and L. H. Jones. Text, Heb. 4:1, 9-11. Buried in the cemetery near by.

Bechtel.—Fanny Bechtel was born in Lancaster Co., Pa., Feb. 28, 1846. When one year old she moved with her parents to Chester Co., Pa. Oct. 28, 1875 she was married to Henry L. Bechtel of Montgomery Co., Pa. To this union were born 2 sons (Francis, now living at Harrisonburg, Va.; Henry, with whom she lived and where she died). She lived in wedlock a little over two years. Her husband died Dec. 23, 1877. She then moved back to Chester Co., where she lived the rest of her days in widowhood. She died Oct. 19, 1932; aged 86 y. 7 m. 21 d. She leaves 2 sons, 7 grandchildren, and 11 great-grandchildren. Funeral was conducted from the home of her son Henry; at the house by Elias Kulp and Noah H. Mack; at the Vincent Mennonite Church by Warren Bean and J. C. Clemens. Interment in Bally Cemetery. Peace to her ashes.

Cunningham.—Elmer Jr., son of Bro. Elmer and Sister Flossie Cunningham, was born Sept. 5, 1932; died Oct. 18, 1932, near Whitmer, W. Va. In six short weeks the family learned to love little brother very much. Four brothers and two sisters survive—Lennie, Warren, Arthur, Mabel, Ernest, and Walter. God's ways are often beyond our understanding, so we bow in submission to His wisdom. Funeral services were held in the home by Bro. Jasper Smith. The little body was laid to rest beside an infant sister who left us over two years ago. Some day we hope to meet our loved ones in the Land of Perfect Day. Till then let us be faithful.

"Brother and sister, gone to that clime,
Wait for the others' coming sometime;
Safe with the angels, whiter than snow,
Watching for dear ones waiting below."

Weaver.—Michael B., son of John and Susanna Weaver, was born in Snyder Co., Pa., Nov. 22, 1848. He came to Elkhart Co., Ind., over 50 years ago, and resided in this community ever since, except from Mar., 1910 to Nov., 1923, when he resided near Alanson, Mich. He was united in marriage on Mar. 6, 1884, to Elizabeth Culp, but this union was broken by her death on Feb. 5, 1892. To this union were born 2 children, a daughter Rose and an infant son. The deceased had been in failing health for several years and died of infirmities of old age at his home in Elkhart, Ind., Oct. 28, 1932; aged 83 y. 11 m. 6 d. His daughter Rose survives him. He was the last surviving member of his family and of his generation of cousins. He was a member of the Prairie St. Mennonite Church, Elkhart, Ind. Funeral services were conducted at the Yellow Creek Church by Bishops J. K. Bixler and D. A. Yoder.

Smeltzer.—Mary Edna (Grosh) Smeltzer was born in Elkhart Co., Ind., Feb. 23, 1894. In her early youth she became a member of the Mennonite Church and to the best of her ability lived an earnest Christian life, which was manifested to all with whom she came in contact. She was an obedient child, always desirous of pleasing her parents; a faithful wife and loving mother. She was united in marriage with George V. Smeltzer March 22, 1921. To this union were born 4 children, 2 dying in infancy. She leaves her husband, a son (Ray Edward), and an infant son (Mervin Jay), her parents (Oliver and Emma Grosh), a brother (Walter A. Grosh of Akron, O.), 3 sisters (Myrtle Smeltzer and Bessie Weaver of Elkhart and Ida Brubaker of Sagrada, Mo.), a foster brother (Henry Neff of Elkhart), and many other relatives and friends. She passed on at the Elkhart General Hospital Nov. 8, 1932, aged 38 y. 8 m. 16 d. Funeral services held at the Olive Church conducted by D. A. Yoder and C. A. Shank.

Miller.—Preston Miller was born June 4, 1865; died Oct. 5, 1932 at the home where he was born and lived all his life near Dayton, Va., all the family being at the bedside when the end came; aged 67 y. 4 m. 1 d. He died from complications being a sufferer of heart trouble for a number of years. During the last 6 months he was also afflicted with rheumatism which disabled him for active service. He was a kind, loving husband and father, a good neighbor, and was loved by all who knew him. He was a useful person, always active in public welfare. On April 4, 1893 he married Elizabeth, daughter of Abram Swartz. This union was blessed with 2 sons and 2 daughters (Lenna, wife of Russel Rhodes of Tyler, Texas; Lester Miller of Richmond, Ky.; Roscoe and Elva Miller at home), 1 granddaughter, 1 sister (Mrs. Lizzie Bowman of Vienna, Va.), 2 brothers (S. E. Miller and Conrad Miller), 1 half-brother (James Miller). Funeral services were conducted at the U. B. Church at Dayton by Henry Earley of the Brethren Church and J. S. Martin of the Mennonite Church, assisted by Wade Miller of the U. B. Church. Interment in the Dayton Cemetery.

Rheinheimer.—Mary Ann, eldest daughter of Frederick and Rachael (Miller) Suntheimer, was born July 5, 1861; died Oct. 27, 1932; aged 71 y. 3 m. 22 d. Feb. 15, 1891, she was married to Jacob Johns. To this union were born 2 children (Abbie—who died in infancy, Hettie—who died 15 years ago). Her first husband died Dec. 30, 1894. On March 13, 1898, she was married to Jacob Rheinheimer. She leaves her beloved companion, 3 step-sons (Edward, Shipshewana, Ind., John Frederick, York, N. Dak., Ira J., Elkhart, Ind.), 1 stepdaughter (Mrs. Samuel E. Weaver, Goshen, Ind.), 1 granddaughter (Mary Catherine Plank) who was taken into the home at the age of 3 weeks, and a host of relatives and friends. In her youth she accepted Christ as her Savior and was baptized in the Mennonite faith which she kept until the end. Sister Rheinheimer was afflicted with cancer for 3 years.

"Mother dear, your wish is granted;
Sorrow, pain and grief are o'er.
By the grace of God we'll meet you
Over on the peaceful shore."

Funeral services at the Forks Church by Josiah Miller and D. D. Miller.

Townsend.—Elizabeth, daughter of William and Jane (Williams) Rockwell, was born May 12, 1900; died Oct. 31, 1932; aged 32 y. 5 m. 19 d. On July 5, 1923, she was united in the holy bonds of matrimony with Frank J. Townsend, who survives her. God gave to this union four little children as a blessing to their happy home: William, Rebecca, Junior, and Vernon. She united with the Mennonite Church at Masontown, Pa., at the age of 14 years. She lived a quiet and devoted Christian life, and died trusting in the Lord. She will be missed in the home, and by all those who knew her; but God in His infinite wisdom doeth all things well. She also leaves her father and mother, and the following brothers and sister: Brown, Glenn, Lloyd, Elmer, Wendell, J. R. and Mrs. Harry Gray—besides other relatives and a host of friends. Funeral services were held at the Masontown Mennonite Church on Nov. 3, conducted by Bro. Elmer Hess and Bro. A. J. Metzler. Burial in the adjoining cemetery.

"The family circle's broken now,
Since Mother's gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Klopfenstein.—Mary Magdalene Klopfenstein, daughter of Christian and Elizabeth Kauffman, was born in Alsace-Lorraine, France, Oct. 22, 1862. She united with the Mennonite Church at the age of fourteen and remained faithful until death. She was united in marriage to Peter Klopfenstein, Jan. 24, 1881. To this union were born 2 sons and 4 daughters. In the year 1900 she with her husband and family immigrated to this country and located in Stark Co., where she spent the rest of her life. She was a faithful, devoted, and loving companion and mother, and a regular church attendant when possible. Her health failed for some weeks. That together with an exhausted body caused her death. On Monday evening, Nov. 7, 1932, at her home near Louisville, O., she quietly passed away, aged 70 y. 16 d. She is survived by five children (Mrs. Mary Rich, of Louisville, O., and Joseph, Anna, Hermon and Martha, all of the home), 11 grandchildren, 4 great-grandchildren, and many relatives (mostly residing in France) and friends. Her husband and one infant daughter (Margaret) preceded her in death. Funeral services were held at the Beech Mennonite Church and were in charge of the home bishop, Bro. O. N. Johns. Text, Mark 14:8. Interment in adjoining cemetery.

Hoover.—Sarah A. (Kreider) Hoover was born in Medina Co., Ohio, March 6, 1853; died Nov. 10, 1932 (of heart trouble and complications) aged 79 y. 8 m. 4 d. In 1882 she

united with the Mennonite Church and remained a faithful member until death. On March 19, 1882, she was united in marriage to Noah S. Hoover of Elkhart Co., Ind. They took up their residence in Harrison Tp., and resided in this vicinity until death. Her husband preceded her in death nearly 20 years. She leaves 3 children (Anna, J. Wm. and Ada now Mrs. Abram Hartman) and 8 grandchildren, all residing at or near home. Besides the immediate family she is survived by 4 brothers and 1 sister (Dr. M. K. Kreider and Dr. W. B. Kreider of Goshen, Ind., Pre. J. M. Kreider of Wadsworth, Ohio, J. H. Kreider of Porterville, Calif., and Mrs. D. S. Hoover of Goshen, Ind.) and many other relatives and friends. Her early life was spent in teaching school. Since her conversion she was always interested in the activities of the Church, her husband having served as deacon for a number of years. She was a loving mother, a kind neighbor, and will be greatly missed by all who knew her. Her recent sickness was of short duration and borne with patience, but with a desire to depart and be at rest. Funeral services were held at the Yellow Creek Church conducted by D. A. Yoder, Jonas Loucks, and C. A. Shank.

Shirk.—Mary W., wife of Edward H. Shirk and daughter of the late Isaac and Esther Burkhart, was born July 31, 1868; died April 21, 1932, in Lancaster General Hospital following an operation for appendicitis. On the 10th day after the operation her Master and Lord said, "Come"; so she peacefully fell asleep to awake on the resurrection morn. Age, 63 y. 8 m. 20 d. She leaves her bereaved husband, 1 daughter (Emma Newswanger), 2 sons (Leroy B. of Martindale and A. Diener Shirk of New Holland), 3 brothers (Amos W. Burkhart of New Holland, John Z. Burkhart of Bareville, and David Z. Burkhart of Bowmansville) and 1 sister (Rebecca W., wife of Menno Brubaker, New Holland). Mother is sadly missed in her home and in the Church and by her many friends. She was a faithful member of Groffdale Mennonite Church until death. Funeral services were conducted at the home by Bro. I. B. Good with further services at Weaverland Church by Bro. John W. Weaver. Interment in adjoining cemetery.

"We cannot say, and we will not say
That she is dead—she is just away;
She is gone through the gate of another land,
Led by the Master's hand;
Where everything is kind and good,
Where everything is understood,
So may we live that we may go to the One above
Who has taken her home as an act of love."

Husband and daughter.

Hershberger.—Sadie (Sommers) Hershberger was born in Holmes Co., Ohio, Oct. 22, 1897; died at her home near Uniontown, Ohio, Nov. 12, 1932; aged 35 y. 21 d. She was a daughter of John B. and Katie (Hostettler) Sommers. She was in failing health for a number of years and confined to her home since early in the spring, much of the time being spent in bed, her illness being dropsy and heart trouble. In 1916 she accepted Christ as her Savior and was faithful to the end. Her place in church was seldom vacant when health permitted her to attend. On Nov. 30, 1916, she was united in marriage with Atlee E. Hershberger of near Trail, Ohio, where they lived at the time of her death. To this union were born 2 sons and 1 daughter. Both sons preceded her in infancy. She leaves her bereaved husband and daughter Mary, her mother, 3 brothers, 5 sisters (Ben and Henry of this community, Martin of Sarasota, Fla., Anna — wife of Ben P. Miller, Fannie — wife of Jacob L. Miller, Amanda — wife of Joe Wittmer, Mary — wife of Levi D. Slabaugh, and Alta at home, all of Stark Co., O.); also uncles, aunts and many cousins and friends. Her mother, having suffered a light stroke of paralysis 4 weeks ago, was not able to attend the funeral which was conducted at the Amish Walnut Grove Church by the brethren Sam Lichty and Seth Byler. Her father and a brother (Levi) preceded her in death some years ago. She bore her afflictions with Christian fortitude, always had a smile for all that came to visit her, and she left us that blessed assurance that it is well with her soul. Sleep on, dear sister. God called you home, He thought it best.

Rhodes.—Vesta V., daughter of the late Abram and Kathryn Spitzer, was born Sept. 18, 1876; died at her home near Hinton, Va., Oct. 24, 1932; aged 56 y. 1 m. 6 d. She had been in her usual health until week before last when she was stricken with bronchitis, which developed into pneumonia within a few days. After having suffered from pneumonia for nearly a week, she passed peacefully away. On June 18, 1911, she united with the Mennonite Church, continuing faithful to the end. Her life was an example of modesty and simplicity. She took an active part in religious affairs, and expressed her willingness to go and be "at rest with her Lord." She was a devoted mother and was dearly loved by her many friends, both old and young. On Feb. 11, 1899, she was united in marriage to William E. Rhodes. To this union were born 2 sons and 1 daughter. She was preceded in death by her husband more than 19 years ago. Surviving are 2 sons and 1 daughter (Percy, of Harrisonburg, Va., Harley and Vada at home); also by 2 grandchildren and 1 brother (D. W. Spitzer of Williamsville, Ill.). Funeral services were held from Mt. Horeb Church, conducted by J. S. Martin, assisted by J. E. Suter and J. S. Garrison. Text, II Tim. 4:6-8. Resting by the side of her companion in the adjoining cemetery.

Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you.
This helps to quiet our weeping,
Hark! angels' music so sweet;
He giveth to His beloved,
Beautiful, beautiful sleep.

Martin.—Nancy Virginia, daughter of the late Michael and Elizabeth Showalter, was born May 6, 1867; died suddenly at her home in Hinton, Va., Oct. 9, 1932; aged 65 y. 5 m. 3 d. The immediate cause of her death was a stroke of paralysis two hours previous to her death. She had been in failing health for some time. About a year ago she had a rather severe stroke of paralysis, from which she was quite ill for a number of months; but due to the efforts of her physician and nurses accompanied by the prayers and cares of her people, her life was spared and she showed great improvement. She was able to take her meals with the family for the last 3 months. She was the sixth child in the family of 11 children. In 1887 she was united in marriage to J. S. Martin of Hagerstown, Md. To this union were born 8 children, 6 of whom preceded her in death. In early life she united with the Mennonite Church and continued faithful until death. She was a devoted and faithful companion. On April 14, 1896, her husband was ordained to the ministry. She encouraged and aided him in this work in every possible way. Surviving are her husband, 1 daughter (Fannie E. at home), 1 son (J. Paul of near Hinton, Va.), 2 grandsons, 2 sisters (Mrs. J. D. Hartman and Nettie Showalter of Harrisonburg, Va.), and 3 brothers (Frank B. Showalter of Roscoe, Calif., Laban M., of Dayton, Va., and Walter L. of Harrisonburg). Funeral services were held from Weavers Church, conducted by S. H. Rhodes, assisted by the brethren, William Jennings and H. B. Keener. The 71st Psalm was read as an introductory lesson, this being a favorite chapter of the deceased. Text, Psa. 71:9, 18. Laid to rest in the cemetery near by.

Lapp.—Isaac, son of Pre. John K. and Lydia (King) Lapp of Hartville, Ohio, was born Mar. 27, 1909; died Oct. 29, 1932; aged 23 y. 7 m. 2 d. Death was due to an accident when on his way home from work on his bicycle on Saturday evening shortly after 6 o'clock when an automobile, traveling at a great speed and in the same direction, killed him instantly. It threw him about 50 feet off the road and across the fence into the field, his skull, 1 arm, and 1 leg being fractured. The accident happened in front of S. H. Byler's home, Mrs. Byler being an aunt of the deceased. The shock of his death came like a thunderbolt out of a clear sky. His body was taken to Bogard's funeral home in Hartville, where it was prepared for burial. On Saturday morning he left home hale and hearty, Sunday night he was brought home a corpse. Surely in the midst of life we are in death. The funeral was largely attended at the Amish Walnut Grove Church, services conducted by Sam Lichty and John Y. Peachy of Mifflin Co., Pa. Short services were conducted at the house by Bro. Peachy. He leaves father, mother, aged grandmother, 2 brothers and 5 sisters, uncles, aunts, cousins, and many friends. His brothers are Alva and Andrew, his sisters Rebecca—wife of Jerome Overholt, Sarah, Elsie, Rachel, and Iva Mae, all of Stark Co. He united with the Amish Church several years ago and was faithful to the end. We are made to wonder why one so young and in the very bloom of health must so suddenly be called away, while others feeble, afflicted and longing for rest are still left.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears
And there sometime we'll understand.
We'll catch the broken threads again
And finish what we here began.
Heav'n will the mysteries explain
And then, ah then, we'll understand."

Bontrager.—Mary Hostetler Bontrager was born in Elkhart Co., Ind., Aug. 10, 1870. At the age of 17, she was baptized by Bishop Henry Miller of the Shore congregation. She was a member of the Shore Church for six years and then changed her membership to the Forks Church where she remained a faithful member until death. Sept. 25, 1887, she was united in marriage to David A. Bontrager. This union has proved to be long and beautiful. She has blessed and brightened the home for over forty-five years. She has mothered four children and has raised one foster son. She has spent many long years in caring for the aged who have spent their waning years in her home. In coming to the home of the Bontrager grandparents, she kindly and patiently cared for them during their declining years and later cared for grandmother Hostetler until her departure. After the wife of her brother Christ became unable to care for her children, Lester (then three years old) was taken into the Bontrager home. She has cared for him as her own son and he has revered her as his own mother. Lester has now been in her home for twenty-five years. For the last several years her health has been failing and the culmination was the result of a weak heart, being unable to bear up under the dreadful disease of Dropsy. On Tuesday morning, Nov. 8 while the whole world was rousing itself from slumber, she asked father for a drink of cold water. When father returned with the water mother had fallen asleep in eternity. Her passing was a divine benediction to a beautiful life. Age, 62 y. 2 m. 28 d. Mother is the first to break the family circle. She leaves her companion, 4 children and 1 foster son—Earley C., Flora A. Bontrager, Amos T., Fannie Anna, and Lester Hostetler, 11 grandchildren, 2 brothers (Christ Hostetler of Elkhart, Ind., Harry Hostetler of Shipshewana, Ind.), 2 sisters (Rebecca Miller, Goshen, Ind., and Sarah Grady of Elkhart, Ind.), and a host of relatives and friends. She was a kind and loving mother, deeply concerned in the welfare of her children. She has lived to see all her children and Lester accept her like precious faith.

"Dear mother, though your toils are o'er
Your loving words we hear no more;
The last of sorrow's paths you've trod,
We know you're resting now with God."

Funeral services at Forks Church by J. Y. Hooley, D. J. Johns, and D. D. Miller.

CHRISTLICHER GEMEINDE KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1933 contains, besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price **30 cents** postpaid. May be ordered from the **Mennonite Publishing House, Scottdale, Pa.**

CORRESPONDENCE

(Continued from page 729)

ing message from the Life of Joseph.

On Nov. 20 we intend having an all-day meeting, as it is missionary Sunday. A program has been arranged. In the morning service Bro. J. W. Witmer will speak to us on Preaching and Witnessing for Christ, while in the afternoon we have a children's program from 2 till 3 o'clock, and from 3 to 4 there will be three subjects for discussion for the older folks, as follows:—The Personal Appeal of the Great Commission, by Bro. Lorne Schmitt; The Need of Consecration, by Sister Margaret Cressman; and Christian Stewardship, by Bro. Samuel E. Schmitt. The evening program will be rendered by the young people's meeting, as is suggested in the booklet on "Missionary Sunday."

Quite a few of our members attended revival meetings at the Baden Mission by Bro. Maurice O'Connell of Lima, Ohio, from Oct. 25 to Nov. 6. The Mission was filled each evening and the Lord blessed us greatly. Some also attended meetings at Strasburg in charge of Bro. Abram Metzler of Masontown, Pa., and also at Waterloo Church where revival meetings were held from Nov. 5 to 17, by Bro. Metzler. Revivals are around us on every hand, and the Lord is working in the hearts of men and women. My prayer is that we will be more zealous for His cause and more faithful in His service.

Nov. 17, 1932. Harold Schiedel.

Windber, Pa.

Bro. S. G. Shetler of Johnstown, Pa., held a series of meetings at the Pleasant Grove Church near Elton, Pa., Sept. 21-29. The meetings were well attended, and five were received into the Church.

Nov. 18, 1932. L. B.

Fair Oaks, Ind.

(Burr Oak congregation)

We had our revival meeting, Oct. 19-29. The attendance was larger this year than we have ever had before. Eight persons made the good confession. The sermons were very interesting and soul-stirring.

On Nov. 6 we had communion and the ordination of a deacon. The lot fell on Bro. Henry Stoll.

On Nov. 13 we elected new officers as follows: Supts., William Miller, Menno Chupp; Chors., Elmer Kauffman, Alice Yoder; Sec-treas., Alice Yoder, Pauline Frey.

The Kouts congregation is having an all day mission meeting Nov. 20. Our congregation is planning to spend the Sunday with them.

Nov. 24 the Kouts, Burr Oak, and Howard-Miami congregations are having a Sunday school meeting to be held with the Howard-Miami congregation, Kokomo, Ind.

Nov. 18, 1932. Simon Leichty.

ANOTHER MESSAGE TO OUR SUBSCRIBERS

To pass by the hearty response to our recent appeal for early renewals to our periodicals without a word of appreciation would be discourteous. We are glad to state that about 450 renewals have been entered, totaling an amount of about $1,000.00 in the past four weeks. This is very encouraging, and will do much to relieve the congestion usually experienced a little later in the season.

For the purpose of further assistance along this line, and as a reminder to those who may have mislaid their remittance slips or have overlooked them, we are enclosing again these remittance slips in each paper now being delinquent or becoming due before the close of this year.

Early Renewals are Always Appreciated

At this time especially do we urge those who can, to send their remittances before the usual renewing season is here. This will greatly facilitate our work and you will have the matter out of your mind for another year.

Take Advantage of our Special Offers

These offers are planned for our mutual benefit and convenience. We want to serve in the best manner possible. We call attention again to our special offer to give credit for three years to Gospel Herald delinquents if the remittance reaches us before the close of the year. This offer is made to help those who have been delayed in remitting because of the present financial depression. Other special offers will be found in the different periodicals. Now is the opportune time to take advantage of them.

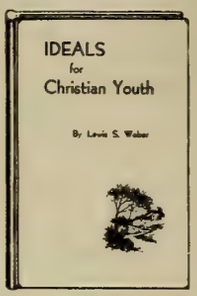
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I believe that God was glorified through James' death just as much as Peter glorified Him through being let out of jail when Herod planned to have him put to death.—J. L. Stauffer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 1, 1932 (Herald of Truth Established 1864) No. 35

EDITORIAL

"**Behold, the day cometh,** that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the Lord shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

We are now in this time of healing. The day that's coming, as foretold by the prophet, has no terrors for those who are healed. Notice the terrible doom of the wicked: destroyed, burned like stubble, yet not annihilated. Turning elsewhere in God's eternal Word, we learn that the wicked will be "punished with everlasting destruction from the presence of the Lord," that "the smoke of their torment ascendeth forever and ever." Thank God for our present opportunity of healing. For all who avail themselves of this opportunity there is **"now** no condemnation." "Rejoice, and be exceeding glad: for great is your reward in heaven."

"A Discussion on Baptism."—This is the title of an illuminating article on baptism, the first installment of which appears in this number of the Gospel Herald. The article is given in dialogue style? While this adds to its interest, it is because of the scriptural and convincingly conclusive arguments that the article contains that prompts us to call your special attention to this article. The further you read, the more you are impressed with the soundness of the doctrines set forth.

Baptism, we are told, is "the answer of a good conscience toward God." While the mode of administering water baptism should not be ignored, we should not forget that the first essential is that "good conscience" that can come only as the result of an evangelical faith, repentance, and obedience.

The other day a brother came around to our desk and said: "A stream can not rise above its fountain. What a man has in his character will ooze out through his life." We heartily sanctioned his remark. It reminds us of the voice of Scripture: "Be sure your sin will find you out." Harbored sin in the soul preys upon the character of the individual as cancer does upon the vitals of the body. We may, for a time (perhaps for all time upon earth), nourish hidden sin in the heart without any other human finding it out; but all such sin is known to the eye of God, and usually keeps eating away at the system till it finds its way to the outside, within reach of the eyes of men. Not only for the sake of our reputation before men, but especially for the sake of our reputation before God (to say nothing about what that means for the soul), let not the opportunity of a continual cleansing by the blood of Jesus (I Jno. 1:7) be allowed to pass by unimproved.

Pleasure.—The amusement question bothers some people. And some who ought to be bothered can indulge in all sorts of vanity and foolishness with seemingly no compunction of conscience at all. If you are conscientious about such matters, here is a rule which, if conscientiously applied, will help you decide many questions concerning which you might otherwise be in doubt: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The idea that there are no pleasures outside a worldly, foolish, sinful life gets its origin from the enemy of souls. The child of God has many delightful, soul-satisfying pleasures that the child of the devil can never have. When it comes to worldly amusements, upon them is written the edict: "Know thou that for all these things God will bring thee into judgment." But of the Christian's pleasures, besides the "joy unspeakable and full of glory" in this life, he looks forward with hope to that delightful time of which it is written: "At thy right hand are pleasures for evermore." Keep to the rule quoted above, and you are on the right road. "Rejoice in the Lord alway; and again I say, rejoice."

Repentance and Confession. — A story is related of one of Moody's famous revival meetings in which a recent convert gave his experience. He confessed himself guilty of about every vile sin known to man, and then turned to the thought of how marvelously he had been redeemed by the blood of Christ and how gloriously holy he had now become. A certain man sitting by the side of D. L. Moody said, "I'd give the world if I could give a testimony like that." Moody replied, "I thank the Lord that I have never been guilty of such vile sins, to be redeemed from."

Another story is related of a woman evangelist who had in former years lived a life of shame and infamy, had become converted, and then traveled far and wide and told how marvelously she had been delivered from her adulterous life. What she ought to have done was to hang her head in shame, and, if it ever became necessary to confess her sins, to use words befitting her former iniquity.

While we should be ready to confess our sins when occasion calls for it, there is a certain penitent tone that is easily recognizable when those redeemed are really penitent for their sins. Like Paul who confessed that he was not worthy to be called an apostle because he had persecuted the Church of God, when really penitent souls confess their former sins they do it with an entire absence of the boastful spirit. The best that can be said of any man is that he is "a sinner saved by grace." Even in the brightest of converts there is no room for boasting.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15

NONCONFORMITY IN ATTIRE

(I Tim. 2:9, 10; I Pet. 3:3, 4)

By J. S. Shoemaker

For the Gospel Herald.

Both Paul and Peter were inspired to write
To all who have the Christian faith,
That Believers in all ages, might
Give heed to all that the Spirit saith.

Men were earnestly taught to pray,
To lift up holy hands to the Lord.
And wrath and doubting to be put away,
And heed to be given to the inspired Word.

With women clothed in modest attire;
Minus ornamentation of any kind;
To shine for God is their desire;
If pleasing Him they have in mind.

They're also to show sobriety,
Coupled with meekness and divine love;
Their attire expressing piety,
As taught in the Word, inspired from above.

Gaudy apparel is never to be worn,
Nor braiding or crimping of the hair;
No jewelry should the body adorn,
If heaven's white raiment you hope to wear.

Bodily adornment displays the leaven,
That's treasured in the mind and heart,
Which seriously obstructs the highway to Heaven,
And prevents such worldlings to have a part.

To forestall the effects of this popular sin,
We need to keep filled with the love of God,
Thus a glorious victory we shall win,
And enabled God's highway to trod.

It's easy to know the nature of a tree,
By the leaves, bark, and fruit that it doth bear.
The same is true of you and me,
We're known by what we say, do, and wear.

Lord, teach us all to do Thy will,
And strengthen us from day to day,
With love divine our hearts do fill,
And keep us in the narrow way.

Dakota, Ill.

A DISCUSSION ON BAPTISM

By John M. Snyder

For the Gospel Herald.

"Good morning, Henry. This is certainly an ideal spring morning, isn't it?"

Henry Long roused himself from his thoughts, paused in his walk, and turned to face the speaker with a pleasant smile. "Why, good morning, Brother Edwards. Yes, indeed! this morning is just about perfect. When I woke up at six o'clock to the tune of a robin and a meadowlark and saw the sun shining in at my open window through the fresh, green leaves of that large maple tree in the yard, I simply couldn't keep from joining the birds in their cheery whistling for the very joy of being alive. You know," he added thoughtfully after a short pause, "I've more cause to be happy since this last Easter vacation than I've ever had before."

"I know," returned the other. "I don't know when I have felt happier, myself, than I did when Sam came in to my office yesterday and told me that you had accepted Christ while you were home with him for Easter. You'll never regret your step, my boy; I have lived the Christian life for thirty-five years, and it gets better all the time."

"I'm sure that this Easter morning will always be a red-letter day in my life," replied Henry. "A new life seems suddenly to have opened up before me."

By this time the two had reached the Administration Building of the small college of which Brother Edwards was one of the teachers, and Henry Long was a student. It was a denominational school, and although Henry had never become a member of any church and had been brought up under the teachings of another denomination, he had chosen to take his college work there instead of attending the college located in the city near his own home. The previous year he had come into contact with an alumnus of this school, whom he had admired very much, and who had been instrumental in causing him to choose as he did.

As the two were about to part for their respective classes, one as a teacher and the other as a student, Henry hesitated a bit and then said, "I wonder if you could spare time for a talk with me some evening, Brother Edwards. I have some questions which I'd like to discuss with you."

"Why, certainly, Henry. I will be glad to talk them over with you. Are you free this evening, say at seven-thirty? I can give you the whole evening, if you like."

"Thank you. That will suit me fine. I'll come down to your house then."

Henry was a young man twenty years of age, thoughtful, and possessed of a pleasing personality. He was an honor student, and when he set himself to the solution of a problem he never rested until he was thoroughly satisfied that his conclusion was correct—the sort of student that delights the heart of a teacher.

Brother Edwards, though turning towards the western slope of life, had still a heart of youth. His constant contact with young people had kept him young, and when any of the students had a problem to solve or a decision to make they found in him a ready and sympathetic listener, and a kind and wise counsellor. As a minister of the Gospel and as a teacher in the school, he had been largely used to mold young lives and develop strong Christian character.

Promptly at seven-thirty Henry was ushered into the unpretentious study where Brother Edwards prepared his lessons for the classroom, his sermons for the pulpit, and where many a spiritual battle had been fought and won.

"Well, Henry, what's on your mind?" asked the older man, when they were comfortably settled.

"It's this, Brother Edwards," replied the other. "You know, ever since I came to school last fall, I've been interested in finding out more about what you people believe and teach. I've read quite a bit and have learned a lot. It's a lot different from what I was taught, and I didn't know some of those things were in the Bible. But I have about concluded that you are right—only there is one point I am not satisfied on. That is the mode of baptism; it seems to me that the Scriptures plainly teach immersion, but you folks teach pouring or sprinkling."

"Well, Henry, that is a natural question, especially since some of the largest Protestant denominations practice immersion. Suppose we turn to our Bibles and consider the arguments on both sides of the question. Do you have your Bible along?"

"Yes, here it is. And I've also jotted down all the arguments I could find on immersion. I'm afraid you're going to have a hard time proving anything but immersion from the Bible. But I want to hear your arguments, and I'll try to be open-minded."

"Let us first go into the arguments which are advanced to prove immersion. You say you have them jotted down—we will take them up one by one. What is the first?"

"I think we ought to be baptized like Jesus was, and Jesus was immersed in the Jordan River."

"What makes you think He was?"

"Matthew 3:16 says that Jesus 'went up straightway out of the water.' That seems to imply that He had been under the water, else how could He have gone up out of the water?"

"We will let the Bible decide for us as to whether or not it was necessary that He be immersed in the water in order to go up out of the water. Let's turn to Acts 8:38, 39."

"That is the account of Philip baptizing the eunuch, isn't it, Brother Edwards? Here it is; shall I read it?"

"Yes, please read the last two clauses of the 38th verse and the first clause of the 39th."

" 'And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.' "

"Now, Henry, who was baptized in this instance?"

"Why, the Ethiopian eunuch."

"And I suppose you would say that he was immersed, would you?"

"Why, yes, I should think so."

"Was Philip immersed in this instance?"

"No. He did the baptizing."

"By no process of reasoning could we gather from this account that Philip was wholly under the water at any time during the performance, could we?"

"No, of course not."

"Then I want you to notice that it says that both Philip and the eunuch went down into the water and that they both came up out of the water. If Philip could go down into the water and come up out of the water without having been under the water, is it not reasonable to suppose that Jesus could have done the same, when the language used to describe both instances is the same?"

"Well, yes, I suppose so."

"Then you must admit that from the records of the events we are unable to determine what mode was used either in the baptism of Jesus or of the eunuch, must you not?"

"Yes, I see that I must concede that point."

"Now, let us go on to another point. What is your next argument?"

"John 3:5 says that 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' It seems to me that immersion is the only mode of baptism which would answer to the form of a birth."

"Your argument is that just as the offspring comes out of the womb of the parent of which it is born naturally, so to be born of water one must come out of water. In other words, it is based on the implications of the word 'born.' Is that not correct?"

"Exactly so."

"Now, I do not think that this passage has any reference to water baptism at all. But even granting, for the sake of the argument that it does, I do not think your argument will stand. If I can show that the word 'born,' as it is here used, does not necessarily indicate a coming out of the parent element, you will have to admit that your argument is without force, will you not?"

"Yes. But I do not see how you can show such a thing."

"The term, 'born again,' as used in the Bible, does not refer to the physical process by which birth takes place, but to the central idea of birth, namely, the beginning of a new life, transmitted to the offspring by the parent. Notice that this passage speaks of being born of two things—water and the Spirit. What would you say being born of the Spirit has reference to?"

"I suppose it means the baptism of the Spirit."

"Exactly. Now by what process was this baptism of the Spirit accomplished? Please read Acts 1:5, latter clause, and Acts 2:16, 17."

"'But ye shall be baptized with the Holy Ghost not many days hence. . . . But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . .'"

"That is sufficient. How was the baptism of the Spirit administered?"

"It was poured out on them."

"Well, Henry, if being born of the Spirit refers to an operation which was accomplished by the process of pouring, why may we not conclude that pouring would fill all the requirements of being born of water, assuming that John 3:5 refers to water baptism? The disciples in the passage you read did not 'come out of' the Spirit; yet they were born of the Spirit. The word 'born' is the same in both cases."

"I never thought of it in that way before, Brother Edwards, but it looks as though you were right."

"Here is another point, Henry. Do you believe that a person can be saved without water baptism?"

"Certainly. The Bible says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Water baptism is merely a symbol of a spiritual experience."

"Then this verse can hardly refer to water baptism. It makes being born of water, conjointly with being born of the Spirit, an essential without which a man cannot enter into the kingdom of God."

"I've thought of that difficulty, but I supposed it meant that the spiritual experience of which water baptism is a symbol is an essential to salvation."

"Well, Henry, if it is speaking of the spiritual experience and not of the physical experience, it is hardly logical to use this Scripture to prove mode of water baptism, a physical experience, when it doesn't refer to that at all. Is it?"

"No, Brother Edwards; I must admit that it doesn't sound reasonable. But if it doesn't mean water baptism, what does being born of water mean? You'll have to give me an interpretation which fits better than mine if you want me to change to your viewpoint."

"The word, WATER, is often used symbolically in the Bible, and I believe that is the way it is used here. In Eph. 5:25, 26 we read that Christ 'gave himself for it; (the Church) that he might sanctify and cleanse (i. e. that he might save it) with the washing of water by the word.' Here we have the Word mentioned as the water with which we are cleansed. According to this, then, Jno. 3:5 teaches that there are two agents in the regeneration of a soul, namely the Word of God and the Spirit of God. This view is in harmony with other Scriptures which speak of the new birth, viz., I Pet. 1:23: 'Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.' Jas. 1:18: 'Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.' Tit. 3:5: 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' A little thought will convince you that no soul is ever saved without the operation of both these agents—the Word to show man his sin and the way of salvation, and the Spirit to create in him a new life. This view also harmonizes with Jesus' words in Jno. 3:6: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' Jesus was contrasting spiritual birth with natural, physical birth. Being born again is spiritual birth. Now, natural water could not beget a spiritual life, but the Word can, for we read in Jno. 6:63: 'The words that I speak unto you, they are spirit, and they are life.' Thus both the agents are spiritual, instead of one being physical and the other spiritual. How does this view appeal to you?"

"It sounds good. I must admit that it harmonizes better than the water baptism view. But I am not yet convinced that the Scriptures do not teach immersion. What are you going to do with Rom. 6:4, 5, and Col. 2:12? How could a person be buried in baptism or be planted in the likeness of His death without having been put under the water?"

"Well, let us turn to these passages and read them. Suppose you read Col. 2:12 first and then those in Rom. 6, beginning at verse three."

"All right; here they are. 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead' (Col. 2:12). 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection' (Rom. 6:3-5)."

(To be continued)

In the apostolic times they had their financial depressions as well as we. And see how they met the situation by selling their land and laying their money at the apostles' feet that they might share with the needy.—Chas. Weyant.

A great deal of the responsibilities for successful church building rests with the parents.—Aaron Mast.

Preacher's Page

OF INTEREST TO PREACHERS

(Suggestions for the Christmas sermon)

By J. D. Mininger

For the Gospel Herald.

THEME: **Glad Tidings of the First Christmas.**

Text: Fear not: for, behold, I bring you good tidings of great joy.—Luke 2:10.

Introduction: The first Christmas service was not held in a magnificent cathedral, but in the temple of "God's great out-of-doors."

Though this first Christmas service was held at night, the temple was not lighted with artificial light but "the glory of the Lord shining round about them."

The music of the first Christmas was not furnished by some paid choir but by the "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The preacher of the first Christmas service was a God-sent angel, whose text was:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the City of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

The congregation of the first Christmas service consisted of "the shepherds abiding in the field, keeping watch over their flock by night." The first Christmas service was effective and accomplished its purpose. "Let us now go even unto Bethlehem and see—and they made haste, and found—the babe lying in a manger. And when they had seen they made known abroad the saying which was told them concerning the child."

Let us notice the message of this first Christmas service:

I. **It was a Fear Dispelling Message.**

"Fear not" (Luke 2:10).

Did you ever notice the many "fear nots" in God's Word?

1. To Abraham: "Fear not, I am thy shield and thy exceeding great reward" (Gen. 15:1).

2. To Isaac: "Fear not, I am with thee and will bless thee" (Gen. 26:24).

3. To the Israelites: Moses said, "Fear ye not, stand still, and see the salvation of the Lord" (Ex. 14:13).

4. To Elisha's servant, Elisha says, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16).

5. To Israel: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

6. To the disciples, Jesus says, "Fear not little flock," etc. (Luke 12:32).

7. On the Isle of Patmos, Christ says, "Fear not . . . I am He that liveth and was dead; and, behold, I am alive forevermore" (Rev. 1:18).

II. **It Brought Glad Tidings of Love.**

"For **God so loved** the world, that He gave" (Jno. 3:16).

III. **It Brought Good Tidings of Great Joy.**

"I bring you good tidings of **great joy**" (Luke 2:10).

"When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:10).

They rejoiced.

They rejoiced with joy.

They rejoiced with great joy.

They rejoiced with exceeding great joy.

True Christianity is always accompanied with fullness of joy. When Christ was born, Simeon rejoiced, Anna rejoiced, Mary rejoiced, the wise men rejoiced, the shepherds rejoiced, the multitude of the heavenly host rejoiced by singing praise to God. When Christ is born in the heart of an individual to-day, the angels in heaven rejoice, saints rejoice, and the redeemed sinner rejoices.

IV. **It Brought Glad Tidings of Peace.**

"On earth peace" (Luke 2:14).

"There is no peace, saith my God, to the wicked" (Isa. 57:21).

"Peace I leave with you, my peace I give unto you" (Jno. 14:27).

"To guide our feet into the way of peace" (Luke 1:79).

"Prince of Peace" (Isa. 9:6).

V. **It Brought Glad Tidings of salvation.**

"A Saviour which is Christ the Lord" (Luke 2:11).

Think of the many who found this salvation.

1. The apostles.

2. The thousands converted on the day of Pentecost.

3. The thousands saved at the preaching, when the lame man was healed.

4. To all people.

"Which shall be to all people" (Luke 2:10).

"Brown and yellow, black and white,
They are precious in His sight."

"God hath made of one blood all nations" (Acts 17:26).

"God is no respecter of persons" (Acts 10:24).

Suggestive Themes and Texts

THEME: Christ in Prophecy.

Text: "And beginning at Moses and all the prophets" (Luke 24:27).

THEME: His Wonderful Name.

Text: "His name shall be called Wonderful" (Isa. 9:6).

THEME: Meditations on the first Christmas.

Text: "But Mary kept all these things, and pondered them in her heart" (Luke 2:19).

THEME: A King in a Manger.

Text: "They came and found the babe lying in a manger" (Luke 2:16).

THEME: Christmas With and Without Christ.

Text: "They made known abroad the saying which was told them concerning this child" (Luke 2:17).

"There was no room for them in the inn" (Luke 2:7).

THEME: Christmas and the Poor.

Text: "For ye have the poor with you always" (Mark 14:7).

THEME: Remembering Christ via our Missions.

Text: "They made known abroad the saying which was told them" (Luke 2:17).

THEME: The Infidel's Christmas.

Text: "There is no peace, saith my God, to the wicked" (Isa. 57:21).

"If ye believe not, surely ye shall not be established" (Isa. 7:9).

THEME: Christ All and in All.

Text: "But Christ is all, and in all" (Col. 3:11).

1. Christ the **central figure in the Bible.**

2. Christ the central figure **in prophecy.**

3. Christ the central figure **in the Church.**

4. Christ the central figure **in my life.**

5. Christ the central figure **in heaven.**

"I centre my centre in Jesus,
And He is the centre of God;
He circles my life with His presence,
I live through the wealth of His blood."

THEME: A Christmas Day Well Spent.

Text: "She spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38).

THEME: God's Matchless Gift.

Text: "Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

"His name shall be called Wonderful" (Isa. 9:6).

Introduction.—True love must always find some way to express itself. God's love is expressed in the giving of His only begotten Son, as a free gift to redeem a lost and sinful world.

Christ was
Matchless in prophecy.
Matchless in His birth.
Matchless in His condescension.
Matchless in His humility.
Matchless as a child.
Matchless in the works He performed.
Matchless in submission.
Matchless in wisdom.
Matchless in power.
Matchless in prayer.
Matchless as a victor over Satan.
Matchless as a lover of souls.

Matchless as a teacher.
Matchless as a preacher.
Matchless as a reconciler.
Matchless as an advocate.
Matchless in His death.
Matchless in His resurrection.
Matchless in His exaltation.
Matchless as an ever-living Intercessor and will be
Matchless in His coming again.

Conclusion.—Has my life been enlarged, adorned, and enriched because I have accepted Jesus Christ as the matchless gift of God's love?

THEME: My Birthday Gifts to the Lord Jesus.

Text: "What shall I render unto the Lord for all His benefits toward me" (Psa. 116:12)?

"And when they had opened their treasures, they presented unto Him gifts" (Matt. 2:11).

Introduction.—It is a natural impulse of the helped heart to want to help others. On this birthday of my precious Lord, what shall He receive from me, as a token of my appreciation of Him?

I. **Give—Remembering His Love for Me.**

He loved me with an everlasting love.—Jer. 31:3.

He loved me before I was born.—II Tim. 1:9.

He loved me and gave Himself for me.—Gal. 2:20.

II. **Give—Remembering What He is to Me.**

He is my Bridegroom.—Matt. 25:6.

He is my Saviour and Redeemer.—Luke 2:11.

He is my Lord and Master.—Jno. 13:13.

He is my All and in all.—Col. 3:11.

Without Him life would be a bitter thing. With Him 'tis heaven below.

III. Give — Remembering What Pleases Him.

1. Give praise.

Because praise is more pleasing to God than costly sacrifice. Psa. 69:31.

2. Give honor and worship.

"That all men should honour the Son, even as they honour the Father." John 5:23.

"For the Father seeketh such to worship Him." John 4:23.

3. Give whole-hearted obedience.

"If any man love me he will keep my words." John 14:23.

"Behold to obey is better than sacrifice." I Sam. 15:22.

4. Give of your substance.

"Give and it shall be given unto you." Luke 6:28.

5. Give encouragement to those divinely appointed to watch for your souls.

"Ye sent once and again unto my necessity." Phil. 4:16.

"Sacrifice acceptable, well pleasing to God." Phil. 4:18.

6. Try to win some lost soul to Christ as a Christmas present.

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

7. Give your all.

"Present your bodies a living sacrifice." Rom. 12:1.

"But first they gave their own selves to the Lord." II Cor. 8:5.

IV. **Give—Expecting Nothing in Return.**

Kansas City, Kans.

A SOUL WINNING PREACHER

A great revival was in progress in Judea. Thousands were flocking to the meetings. The countryside was stirred and the cities were emptied as multitudes gathered on Jordan's banks to listen to an humble country preacher.

Who was the Man?

John the Baptist—he characterized himself as "a voice in the wilderness." Of John it could truly be said:

"He held the lamp of truth that day
So low that none could miss the way
And yet so high to bring in sight
That picture fair—the world's great light!
But gazing up the lamp between
The hand that held it scarce was seen."

This personal attitude completely disarmed his hearers. His sermons were not spoiled by the conspicuous "I" which so frequently hinders the effectiveness of the truth. No remote desire for greatness or popularity betrayed itself in his attitude or bearing. "Receive the truth, meet God, and forget the preacher" was the passionate desire of this revival preacher. Let others who would be soul winners follow in his steps.

What did He Preach?

The weighty themes of sin, repentance, and the lamb of God are what the people heard. He struck direct telling blows. He hesitated not when truth condemned soldiers, Pharisees, and even the adulterous king himself. He died rather than compromise. His soul-stirring messages were prompted by a great love for the truth and not by a desire for favor or praise. No cheap jokes, no clap-trap, no trifling, no pet standards of right and wrong, the product of the preacher himself. Sinai thundered when John preached, the message of God got to men through the "voice."

John showed men where they were wrong and how to get right. His sermons were pointed and positive. Bleeding from ears and mouth the dying engineer of a wrecked express train pinned fast beneath his engine waved a yellow paper and groaned "Someone gave me the wrong orders." The curses of the damned will torment the preacher who has been too careless to see danger or too cowardly to warn.

Where did He Aim?

John did not preach simply to enlighten men or fill their heads with ideas; he did not aim only at convincing men of sin, nor would he have been satisfied only to see emotions stirred and see tears flowing or hear voices shouting. This peerless preacher trained his gospel hot shots straight at that seat of life and destiny—the human will. How well he hit the mark is confirmed to us by the multitudes who came and asked "What shall we do?" Action was the aim of John's preaching and he hit the mark.

J. H. Jowett says the path over which the sermon must travel to produce action is

First—Enlighten the mind.
Second—Captivate the judgment.
Third—Arouse the conscience.
Fourth—Conquer the will.

When you are complimented for a message, don't be too well satisfied. Somebody says "I learned some new things to-day." That is only the first step. Another says "I see that truth clearer, you have convinced me." That is only step number two. You see a man moved to tears and he shakes with emotion under the message. He is aroused, he is stirred, but the one thing most needful is for him to yield—to obey—to act. Soul-winning preaching aims at action.

This humble preacher, John the Baptist, preached the divine message and men moved toward God. May the Lord use Christian preachers as He used this humble forerunner of our Lord to turn men from sin and point them to the Lamb of God.—C. N. Hostetter in "Evangelical Visitor."

WORRY

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—Publisher Unknown.

FAITH

Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success.

Faith lifts its hands up through the threatening clouds, lays hold of Him who has all power in Heaven and on earth.

Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious. Amen.—Unknown.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MOTHER'S PRAYER

By Naomi Dvorcef Boyle

For the Gospel Herald.

Give me strength to do my duty,
Wisdom to do what's right;
Help me to see life's wondrous beauty
Keep me always in Thy sight.
Give me patience with my children,
When I'm ill or tired out;
May I speak to them gently,
Though I feel I'd like to shout.

When my husband's feeling blue,
May I not sit down and sob,
Because he can't find work to do,
But tell him, soon he'll find a job;
Times like these can't always last,
Better days are bound to come;
And this trouble will be past.
May I sing, Keep my heart in tune.

Array'st Thou not the lilies of the field?
Feed'st Thou not the birds in the tree?
Wilt Thou not me also shield?
Am I not more precious, Lord, to Thee?
Help me, Lord, to understand
Thy love and tender ways;
Take in Thine my trembling hand
And lead me through the darkest days.

Portland, Oreg.

HOME

The ideal home is one in which Jesus reigns. In a home of this type, love is the supreme ruling power. Where God is not recognized, there can be no solid comfort and peace. Such a place cannot be called home in the strictest sense of the word. When we speak of home, we at once think of joyful association, rest, happiness, and contentment — a place where we rest from our labors, and are refreshed after weariness and separation from loved ones. The buildings, furnishings, and surroundings do not constitute a home, but it is the loved ones who dwell in that home that make the spot sacred and affords a haven of rest in this world of turmoil and care. The word home stands for all that is beautiful.

In our visions and dreams our minds wander back to our earliest recollections and home appears to us like a fairy land fragrant with flowers, where the air is laden with the sweetest melodies of love. We think of mother folding us in her tender arms of love, while we listen to her soft, gentle voice sending up the sweet incense of prayer and supplications for the dear lambs of her fold. The early influences of home are never forgotten. The godly home, where children are taught to know God and are brought up in the nurture and admonition of the Lord, is the dearest place on earth. A home like this is a place of refuge in every time of sorrow and trial. God, in His all-wise providence and mercy, has instituted the home for the propagation of the human race and for their present and eternal good. The godly home with a family altar is a sanctuary of the Lord and the very gateway to heaven; it is here where the knowledge of God is preserved and where everything that stands for good is maintained. We hear it said, "What is the world without a home," but we would add further, "What is a home without Jesus Christ?" Without Jesus as the head of our home it is void of true happiness, for in a home where Jesus is not, contentions and divisions arise and sin becomes rampant with confusion and every evil work.

God, in His precious Word, gently teaches us how to maintain the beautiful virtues that adorn the Christian home. The Word of God is the only safe guide to preserve the home from the intrusion of the arch enemy of souls. It is a lamp to our feet and a light to our pathway and reveals to us Satan in his craftiness with a thousand of his imps, clammering to break into our homes to kill and to destroy. If the Word of God is hid in the hearts of the members of the home and God is honored and recognized in every detail of our life, that home will be a power for God and for the church.

Piety must begin in the home. If children are left without teaching or restraint in the home, they will grow up like heathens, with no respect for God nor parents. Having started out on such a course, they will naturally have no respect for the church nor for the civil law; and by rapid successions they land behind the bars. The home is the nucleus of the nation and it stands to reason a nation composed of the kind of homes just mentioned, ultimately must come to ruin. But thank God, we still have a remnant of homes who have not bowed the knee to Baal; and were it not for such homes in the world, God would visit swift judgment upon this sin-benighted world.

The fact of the matter is the homes of nations have deteriorated and have been producing enormous crops of infidels, sceptics, atheists, agnostics, Russellites, free thinkers, and what not so that the very foundations of the homes, the churches, and civil governments are beginning to quiver. Men of renown and far-sightedness are puzzled and driven to their wits' end to know how to devise and legislate laws to cope with the terrible evils that are threatening this nation of ours as well as other nations of the world.

What this old world needs is a gracious revival of the old time religion of the Lord Jesus Christ, and homes that can produce such men as our Savior, John the Baptist, Samuel of old, and other illustrious Bible characters, and also such men of renown as the early founders of our church and nation. It is then that we will have homes, a church, and a government that will stand up against the ravages of Satan's forces, and the fiery darts and onslaughts of the devil. Thank God, we can have godly homes if we will. Jesus said if we ask anything in His name, He will grant it to us and there is nothing Jesus would more delight to give to us than godly homes. He is standing at the door of every unsaved home, knocking again and again for admittance, but they will not let Him in.

Might we come just a little closer home and see if some of us church members don't sometimes bar Him out. He wants to spread a table of good things before us, but we are so occupied with the transitory things of this life, that we seemingly do not have time to commune with our glorious heavenly Visitor. There are so many Martha's to-day, looking after the material things of life for the comforts of the body, often forgetting to commune with our Lord and Master. We should do like Mary who sat at Jesus' feet and learned of Him. If we would eat less, wear cheaper clothes, do without many unnecessary luxuries, and contribute the money thus saved to charity, feasting more upon the bounties of heaven so richly provided for our hungry souls, how much richer we would be and how much sweeter would be the love in our homes. What calm and heavenly peace would pervade instead of strife and contention as is sometimes the case. Then our church relations would be correspondingly sweeter, more spiritual, and more powerful for good. The world would acknowledge that there is something in the religion which we profess that exceeds by a thousand times what the world calls pleasure in her revelry of sinful indulgences.—Alfred S. Rotz in "Evangelical Visitor."

BREAKERS NOT BUILDERS

Some Christians have never been "broke to work double," they cannot keep step with others—they must have their "own way" or they will not work at all. If their will is crossed, they do not hesitate to make a split in the Body of Christ. They will separate very friends without any thought of what it has cost some one who went before to build up an assembly. Indeed, we have known some of this kind who seem to delight in tearing to pieces and scattering the flock of God, all to satisfy a selfish ambition. **These are not builders, they are breakers,** and very often just bluffers. Paul had this class in mind when he said, "I beseech you, brethren, **mark** them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid** them. For they that are such serve not our Lord Jesus Christ."—Unknown.

SUNDAY SCHOOL LESSON

Lesson for Dec. 11, 1932—Neh. 8:10-17; Mark 6:30-32

THE CHRISTIAN'S USE OF LEISURE

Golden Text.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Introductory.—What shall we do with our spare moments? Or are we ever justified in taking time for recreation? This lesson throws scriptural light on both these questions.

There is a time for rest as well as time for work. Both mind and body need relaxation from the toils and cares of life. God has made provisions for this need. In the Old Testament dispensation there was provision made for this in a system of sabbaths, and in the New Testament the same provision is in evidence. Rest, if properly taken, prepares both mind and body for the duties of life.

But rest, like labor, should be taken with the end in view as set forth in our golden text. To take it as a matter of course that our time for recreation should be spent in vanity and foolishness, in dissipation and ungodliness, is like taking it as a matter of course that life should be spent in sinful indulgence, except in times of danger or when we are about ready to die. Leisure, like others of life's opportunities, should be turned to good account in that it is spent to the glory of God. Our lesson furnishes us a few notable illustrations.

Nehemiah's Thanksgiving (Neh. 8:10-17).—"Neither be ye sorry, for the joy of the Lord is your strength." What was the occasion? It was a day of leisure, a day of rest. However, there was no suggestion of a ball game, a swimming pool, a matinee, or anything else that the world thinks of in connection with times of leisure. They had something better. The day was recognized as a holy day. And while there was no foolishness in evidence, there was evidence of still greater joy. There was Ezra the scribe who used his teaching powers in making clear to the people the message and meaning of the law. The people learned from him that this being the feast of the seventh month they had the privilege of dwelling in booths. Learning of this, they went forth joyfully and provided for themselves this comfort, the first time since the days of Joshua that they had done this. It was for them a new experience, "and there was very great gladness." The greatest joy that can come to any one is the joy of the Lord. Not only is it soul-satisfying here but it extends on into eternity, for "At thy right hand are pleasures forevermore." Let our pleasures, as well as our duties, be consecrated to God.

Jesus Seeking Rest (Mark 6:30-32).—Jesus, like the men of God in olden times, sought places of solitude, where He could rest His weary body, take time for meditation, and commune with the Father. On this occasion, when His disciples had gathered around Him and told Him of the things that they had done and taught, He said, "Come ye yourselves apart into a desert place, and rest a while." Here let us observe:

1. That the apostles had a commendable habit of bringing their things to Jesus and telling Him about it. If we would have the same habit it would save us many a trouble and make us more serviceable to Him and to the Cause.

2. That the servant of God needs times of recreation or rest. Jesus knew what His disciples needed, so He commanded them to take a rest. There were further duties ahead, and this rest would simply help to get the body in proper condition to bear up under the task.

3. That the servant of God needs times of meditation and prayer. We need to be taking in as well as giving out. While "it is better to give than to receive," we have nothing to give if we have not received anything. The apostles needed this time for meditation and spiritual infilling, and so do we.

4. That the best place for meditation is in the presence of Christ. Just as Christ needed to be in fellowship with the Father when He was alone in His meditation and prayers, so the disciples of Christ need to be in His presence if they would be Heaven-blest in their meditations.

5. That there are times when we need to be away from the association of other people, as well as times when we need to be in their presence. The place to which Jesus had invited His disciples was "a desert place;" a place where there were no detractions, no other people around to interrupt them in their devotions and meditations. This is nothing in favor of living the hermit's life, for the disciples invariably got back among the people when they had completed their rest and meditations. Alone with God for power, we need to get to where the people are to bring them messages of power.

6. That whether we rest or labor, we should not fail to be subject to the voice of the Lord. When Christ sent them out, they went. When He entreated them to rest, they obeyed. Laboring or resting, they were obedient to the Lord, doing all to His glory. It reveals to us the blessedness and power of the consecrated life.—K.

Bible Meeting Topic

V. MIRACLES OF CHRIST—POWER OVER DEMONS (Jr.).—Luke 4:35; Matt. 12:22; Matt. 8:28; 9:32

Topic for December 11

MOTTO

"Who hath delivered us from the power of darkness."

OUTLINE STUDY

I. Recorded Miracles of Power over Demons.

1. Demoniac in the synagogue cured.—Mark 1:23-26; Luke 4:33-36.
2. Healing of the demoniac.—Matt. 12:22-27; Mark 3:19-30; Luke 11:14, 15, 17-23.
3. The demoniacs in Gadara healed.—Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.
4. A devil cast out and a dumb man cured.—Matt. 9:32, 33.
5. Lunatic child with devil healed.—Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Memorize a Passage from the Outline.
2. Relate Some of the Instances Where Jesus Exercised Power over Demons.
3. Jesus Is Stronger Than Devils.
4. Jesus Can Deliver Us from the Devil's Power.

For Seniors.

1. Our Deliverance from the Power of Darkness.
2. How to Receive Christ's Saving Power.

PERSONAL THOUGHT

Am I safe under the protective armor of the Lord Jesus Christ?

SEED THOUGHTS

My friends, there is one spot on earth where the fear of death, of sin and of judgment need never trouble us—the only safe spot on earth where the sinner can stand—Calvary.—Moody.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armour down;
The work of faith will not be done
Till thou obtain thy crown.—Geo. Heath.

I. **Power Over Demons.**—The demonized were seemingly very common in the days of the Lord Jesus. They were also not uncommon in the days of the apostles who cast them out in the power of the Lord Jesus Christ. And it is possible for people to become fanatic on the subject, as the early settlers of the colonies did, and became executioners of so-called witches. Yet it is not impossible that Satan may work to-day in whatever ways that he may have the power to work in lost and sinful humanity, even to the agency of demons who possess those who are given over to him.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, DECEMBER 1, 1932

Field Notes

Bro. Nevin Bender of Greenwood, Del., preached the Thanksgiving sermon at Mellinger's Church near Lancaster, Pa., on Thursday morning, Nov. 24.

Meetings at Erb's Church, Lancaster Co., Pa., closed on Sunday evening, Nov. 20, with eighteen public confessions. Bro. J. W. Hess of Akron, Pa., was in charge.

Bro. John R. Mumaw of the Eastern Mennonite School was scheduled to begin a series of meetings at the Weaver Church, near Harrisonburg, Va., on Monday evening, Nov. 28.

A very interesting Thanksgiving service and Bible meeting is reported from Gingerich's Church, Lebanon Co., Pa., on Thanksgiving Day. Instructors, Jacob Moyer and Ira Landis.

On the afternoon and evening of Dec. 18, a workers' meeting is to be held at the Cocalico Mennonite Church, Lancaster Co., Pa. An interesting program has been arranged for.

The brotherhood at Mellinger's Church, near Lancaster, Pa., is looking forward to a series of meetings, which is scheduled to begin about Dec. 8, with Bro. J. W. Hess of Akron, Pa., in charge.

Bro. Oscar Burkholder of Breslau, Ont., spent the fore part of last week with the brotherhood of Lawrence Co., Pa., in evangelistic efforts, the work being continued by Bro. S. G. Shetler of Johnstown, Pa.

Bro. and Sister J. A. Ressler and daughter Ruth, spent Thanksgiving season with friends in Wayne Co., Ohio. On Sunday they took part in a missionary day service at the Mennonite Church at Orrville, Ohio.

If previous arrangements were carried out a series of meetings was begun at the Mennonite Mission at Reading, Pa., on the evening of Thanksgiving Day, with Bro. Noah H. Mack of New Holland, Pa., in charge.

The brotherhood in the Cumberland Co., Pa., district is looking forward to a series of meetings at the Slate Hill Church, which is scheduled to begin about Jan. 1, 1933, with Bro. E. W. Kulp of Bally, Pa., in charge.

Bro. J. D. Graber of Manson, Iowa, filled the regular appointment at the Doylestown, Pa., Mennonite Church on Sunday morning, Nov. 20, and Bro. J. H. Mosemann of Lancaster, Pa., performed a similar service in the evening.

Meetings closed at the Brick Church near Willow Street, Pa., on Sunday evening, Nov. 20. Bro. E. W. Kulp, Bally, Pa., was in charge. Among results were a number of confessions and a strengthening of the congregation.

The Bible Conference held at the Oak Grove Church near Smithville, Ohio, Nov. 24 to 27 was marked by good attendance and interest. The instructors were S. F. Coffman, Vineland, Ont., and Jesse Smucker, Smithville, Ohio.

We are in possession of a neat little folder giving particulars concerning the Ontario A. M. Bible School now being held at the East Zorra A. M. Church near Tavistock, Ont. Instructors: M. S. Zehr, Jacob R. Bender, Joel Schwartzendruber.

Young People's Bible Meeting Topic Booklets for 1933 are now ready for shipment according to orders received. Prices: Single copy, 10c; Dozen copies, 90c; 100 copies, $5.00, postpaid in each instance. Mennonite Publishing House, Scottdale, Pa.

Bro. S. E. Allgyer of West Liberty, Ohio, was planning to spend last Sunday and the following Sunday with the brotherhood at Belleville, Pa., in the intervening time visiting the Millwood and Morgantown congregations in eastern Pennsylvania.

The annual Bible Reading held at Slate Hill Church near Shiremanstown, Pa., Nov. 23-25, was well attended. Besides the people of the local community there were those present from surrounding counties, as well as from Washington County, Md.

Bro. David Garber of Harrisonburg, Va., has been spending a number of weeks in Ontario, allowing himself to be used in furthering the interests of the Kingdom. Among other activities he conducted series of meetings at Wellesley and Poole churches.

The congregation worshiping at Manson, Ia., expects to begin evangelistic meetings on Dec. 9 and to continue until Dec. 18. Bro. Milo Kauffman is to be the evangelist. The prayers of all God's people are solicited in behalf of the work.

The Lord willing, there will be an ordination service for ministers at Cottage City, Md., on Sunday morning, Dec. 4; also an ordination for deacon at Elizabethtown, Pa., on Thursday morning, Dec. 15. The prayers of God's children are desired in behalf of this work. N. W. R.

The Bible meeting held at Lancaster, Pa., on Thanksgiving Day was well attended. It is estimated that a thousand people were present in the afternoon. The instructors were C. K. Lehman, Harrisonburg, Va.; Nevin Bender, Greenwood, Del.; Paul Huddle, Shepherdstown, Pa.

The following note concerning the work in Illinois is copied from the Mission News Bulletin: "Brother and Sister Friesen will have charge of the Thanksgiving service to be held at the Roanoke Church. A. C. Good will conduct evangelistic meetings at Metamora and J. A. Heiser at Roanoke in the near future."

Appointments were made for Bro. C. F. Derstine, Kitchener, Ont., as follows:

Nov. 23-27, Bible conference at Pinto, Md.
Nov. 28, Springs, Pa.
Nov. 29, 30, Bible conference at Oak Grove Church near Grantsville, Md.
Dec. 1 (evening), Scottdale.

Bro. Daniel Kauffman of this office, accompanied by Sister Kauffman and daughter Fanny, spent the Thanksgiving season at Slate Hill community near Shiremanstown, Pa., where Bro. Kauffman was one of the instructors at their annual Bible meeting. They expected to spend the week-end with the brotherhood in Juniata Co., Pa. H.

Good interest is reported from Hernley's Church, Lancaster, Pa., where Bro. Elmer Martin of Lancaster, Pa., has been conducting revival meetings. The singing class conducted at that place on Saturday evenings by Bro. Burkholder was suspended during the time the meetings were held, but will be continued after the meetings are over.

A telegram reached Scottdale on Sunday, Nov. 27, stating that Bro. A. I. Yoder of West Liberty, Ohio, moderator of the Ohio Conference and vice president of the Mennonite Board of Education, died. We have no details concerning his death. We extend our sympathy to the bereft family. The funeral was to be held Wednesday, Nov. 30.

The brotherhood worshiping at the Strickler Mennonite Church near Middletown, Pa., is looking forward to Sunday, Dec. 4, when they expect Bro. and Sister J. L. Rutt, missionaries on furlough from South America, to be with them; and to Sunday, Dec. 18, at which time they expect to begin a series of meetings with Bro. J. W. Hess of Akron, Pa., as evangelist.

Brethren John R. Mumaw, Harrisonburg, Va., and J. Ward Shank, Broadway, Va., and their respective families spent a few days with friends in Scottdale last week. Bro. Mumaw preached an appreciated sermon for the Scottdale congregation on the forenoon of Thanksgiving Day. He also filled an appointment at the Masontown, Pa., Church on Friday evening, Nov. 25.

The brotherhood of the Beech Church near Louisville, Ohio, spent last week in a series of meetings with Bro. J. D. Mininger of Kansas City, Kans., in charge. It was Bro. Mininger's intention to take up similar work, after the meetings at Beech, near Marshallville, Ohio, where meetings were to have been started at Crown Hill Church Wednesday evening, Nov. 30.

Wednesday evening, Nov. 23, and Thanksgiving Day were spent in a Sunday school and mission meeting at the South Union Church near West Liberty, Ohio. This was the thirty-fifth annual Sunday school union meeting of Logan and Champaign Cos., Ohio, and one hundred and first quarterly mission meeting. Bro. I. W. Royer of Orrville, Ohio, was the principal speaker, with local talent assisting.

Bro. and Sister S. M. Kanagy of Chicago, Ill., have spent the past number of months in Ontario in the interest of Sister Kanagy's health. Latest reports are that Sister Kanagy is slowly but steadily improving. Bro. Kanagy is preaching at Wanner's Church near Hespeler, Ont., and is helping in the Lord's work in the district as opportunity affords. At present he is conducting a singing class at Breslau.

Among those who attended and took an active interest in the Bible meeting held last week at the Slate Hill Church, Shiremanstown, Pa., was our aged deacon of Mechanicsburg, Pa., Bro. Jonas Zimmerman. Bro. Zimmerman, who is in his ninety-fifth year, is still hale and hearty, taking an active interest in the affairs of the Church. May his last years on earth be full of heavenly sunshine and be fruitful of results in Christian service.

Bro. N. E. Troyer of West Liberty, Ohio, recently closed a series of revival meetings with the brotherhood at Elkhart, Ind. Meetings were held at both the Prairie Street and Belmont churches and continued for about three and a half weeks. Thirty-four services were held in all, and there were thirty-one confessions. Some of these were members of the Church, while others confessed for the first time. A number of confessions were made at Belmont after the meetings closed. We are glad for the encouraging reports from the work at Elkhart.

Correspondence

Lyman, Miss.

Dear Herald Readers:—Bro. and Sister E. S. Hallman and daughter Anna of Falfurrias, Texas, and Sister Louise Yoder of Pettus, Texas, were with us from Friday evening until Monday. On Saturday evening we had our counsel meeting, Bro. Hallman having charge. On Sunday morning he conducted the communion service, nearly all the members taking part. The Lantz family from Kiln were with us and took part in the services. In the afternoon Bro. Hallman preached at the Lizana schoolhouse where our people hold services, and again at the church after young people's meeting. The Hallmans and Sister Yoder also served on the Y. P. M. program. We appreciate very much to have others come in to help us in our services.

Sister Carr, who has been confined to her bed for some time, is improving and is able to be up part of each day now.

Nov. 18, 1932. Nora Hershey.

New Holland, Pa.

Dear Herald Readers, Greeting:—On Sunday, Nov. 6, we observed communion at this place. On the evening of the same day we opened a series of evangelistic meetings, which continued every evening until Nov. 19. These meetings were conducted by Bro. Ray Shenk, of Cottage City, Md., who preached the Word with power, as a result of which the brotherhood was greatly encouraged, and twenty souls confessed Christ as their Savior. The converts are all young people and need our help and prayers.

There are others who should give their lives to Christ. Some are under conviction; others are unconcerned. Our prayers ascend in their behalf.

"Praise the Lord for his goodness, and his wonderful works to the children of men."

Nov. 21, 1932. Shelley Musser.

Schellsburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Nov. 13, Bro. and Sister Joseph Saylor and their family were present with us. Bro. Saylor preached for us in the morning. We were glad to have them with us. On Sunday, Nov. 27, we will have Sunday school at 10 o'clock, preaching following. Sunday, Nov. 27, will be our Missionary day. In the evening we are going to have a missionary program, also a missionary sermon by Bro. Hiram Wingard, at which time we will return the money for the quarters and mite boxes. Pray for the work done at this place.

Nov. 20, 1932. Ruth N. Grime.

Hubbard, Ohio

Dear Gospel Herald Readers: — I thought a few lines from us in our new home might interest some of you. The nearest Mennonite church from here is 27 miles. We solicit your prayers in our behalf, that both husband and myself may hold out faithful to the end. Any one coming this way will surely find a welcome here. We would also be glad to have a letter from any one who will encourage us. There are many who know us and we will appreciate letters from our friends.

M. N. Maust and wife.

Nov. 21, 1932.

Birch Tree, Mo.

Greeting of love in Jesus' name:—Thanksgiving season is again at hand. Though times are depressing and circumstances quite trying, do we thank and praise God for His goodness and all His benefits toward us?

He has promised never to leave us nor forsake us, and the cattle upon a thousand hills are His. Are we forgetting God?

On first Sunday night services of this month one woman made confession. Will you pray for her and the work at this place? Third Sunday of this month we had no preaching services at the church because health conditions did not permit the pastor to fill his appointments.

The outstation work is still being kept up with the usual interest and attendance. We thank each one for his prayers and interest in the work here. Continue to pray for us that we may be faithful in these trying times. Every day seems to bring something new that the enemy has done to discourage or hinder the work in some way.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

(Continued on page 748)

Miscellaneous

BIBLE CONFERENCE

(An acrostic)

By P. E. Penner

B ring the Bible to the nations,
In these days of sore distress;
We were rescued for this purpose—
Why should we at all digress?

I s not this the Plan of Ages;
To prepare for Christ a Bride;
Gathered out of all the nations—
Which will be all Heaven's pride?

B ought by **Blood** and saved by **Power**—
It's the **"Masterpiece"** of God—
Kept through Christ's own intercession,
And His gentle Shepherd-rod.

L eaning on His loving bosom,
Resting on His power divine;
She is filled with hidden glory,
That will soon the sun outshine.

E ven angels are astounded,
As in wonder they behold;
How in myst'ry God is working,
What in words can ne'er be told.

C hrist, upholder of Creation,
Is the object of her love;
Though her feet on earth still wander—
In her dwells the **"Heavenly Dove."**

O n the Rock that's never failing,
She can rest with heart serene,
Without wavering in Him trusting
Whom her eyes have never seen.

N o one can on earth or heaven,
Pluck the faithful from His hand;
May the storms of life be raging—
Safe in glory she will land.

F rom the Throne of **"Heaven's Glory,"**
She is watched with greatest care—
She is destined to be conqueror,
And with Christ His glory share.

E ntered in the **"Book"** in heaven,
With the **"Blood of Christ,"** her name—
His great love is never changing;
But forever is the same.

R ing it out, ye **"Bells of Heaven;"**
"Jesus Christ is coming soon;
We will meet Him over yonder,
'Bove the stars and sun and moon!"

E 'er the year may yet be ended,
We may hear the "trumpet sound;"
In His holy presence landed,
In the sky we will be found.

N ot a critic shall come near us;
But with Christ we'll be alone,
While our works are there examined,
And we'll reap what we have sown.

C lean from **"Spot"** and free from **"Wrinkle;"**
Married in heaven we shall be;
Angel bands then all around us—
"Our Father" we shall see.

E verlasting **rest** and **service,**
Mingles then in joyful tone—
All the honor shall be given
To the **"Triune God"** alone.

Premont, Texas.

PAST—PRESENT—FUTURE

By S. B. Wenger

For the Gospel Herald.

When I can not hear well enough to get the thoughts of others I do a lot of thinking for myself. This was true on Nov. 20, while our Sunday school was rendering a missionary program. The faint voices of the children, ranging in age principally from six to thirteen, were not loud enough that I could hear, but I doubt if, after all, any one in the congregation enjoyed the service more than myself. As I looked into the bright faces and thought of the past, present, and future, I thought of the time when I was under deep conviction at the age of thirteen, and now with regret wished that I might have had the courage and encouragement to unite with the Church at that age.

At that time, some sixty or sixty-five years ago, in our community in Virginia, very few united with the Church until full manhood or womanhood. When I did finally unite with the Church, I was past twenty-two years of age. I was the only single young man in our congregation, and had drifted far out into the world in the period between thirteen and twenty-two. This part of my life is a regret, that might instead have been spent in Christian service, if I had had the courage of my convictions at the age of thirteen, when I penitently engaged in silent prayer and when alone often sang the words of the old hymn we used to sing in those days:

"Oh how I love Jesus,
Oh how I love Jesus,
Oh how I love Jesus,
Because He first loved me."

The only encouragement we children got at church in those days was an occasional warm handshake from some of the old brethren and sisters, with the words, "Be a good boy."

As I looked into the bright young faces of our Sunday school, and some of them now members of our church, I felt that I was looking into the faces of some of the future pillars of the Church, and the tears came to my eyes, tears of regret and tears of joy. I thought of the aged pillars of the Church in the days of my grandparents, whom I well remember; those of the days of my parents; those who started out in life with me; those of the present age; and these promising young faces of our grandchildren. To me it is a joy unspeakable to see the young start out in Christian service. I think I can appreciate the Church more than the average person because I, many years ago, stood alone as a representative of the Mennonite Church in this community.

At the close of the Sunday school program on this occasion, Bro. D. D. Kauffman delivered a very appropriate sermon, the theme of which was "Standing true to our convictions in the Lord's work." I felt to say with Peter of old, "It is good for us to be here."

As I am advancing in age I enjoy more and more the Christian life, and try to walk closer in the footsteps of the One who gave His life that we might live in eternity.

South English, Ia.

A LACK OF LOVE

By P. Hostetler

For the Gospel Herald.

Many years ago it was seen that there was a lack of spiritual life in our churches and the question came up in conferences as to what could be done to gain more spiritual life. This is, and was, much the same as a lack of love; for when we have the spiritual life by the indwelling spirit, or Holy Ghost, we also have that godly love by the same Spirit, as fruit of that Spirit in us. This lack of love is one plain sign of our being in the last days (Mark, it says days, not times, II Tim. 3:1-4). Men are lovers of pleasure more than lovers of God. See also II Pet. 3:3 about conditions in last days. Then in Matt. 24:12 we can see why this love is lacking, because unrighteousness abounds; or, as in the German, it is taking the lead and Godly love is crowded or choked out. Then, looking at the last book of the Bible which was written less than 100 years after Christ's coming into the world, we can see what God said of the then standing of the 7 churches in Asia. The one first mentioned had already fallen or lost its first love, and unless it repented and regained this love it would be a lost church.

It is to be feared that many to-day might be in a similar condition. They still had many good things and no doubt had a love, or else the Word would not say they lost their first love. This love did not avail or count before God, so it must have been only that human love that God has given to humanity so that friends and parents, without any Christ Spirit, will do very much for those they love. Then when we look still further on in this book of Revelation, where things are noted as God sees, we see that the last or 7th church had lost its warm love and become so lukewarm or poor and blind and naked (unawares) that they needed to repent and have their eyes opened and be clothed again, else they too would be lost. Perhaps there are many like that to this day and do not take heed to the warnings given here. May we all have eyes to see and ears to hear what the Spirit says unto the churches. This lack of love, no doubt, is one of the main causes of many of our church troubles, family quarrels, and difficulties between neighbors and nations.

Again, we see in Acts 15:36-40 where Paul and Barnabas could not work together, and it was not a lack of love for each other, but they could not agree how to do in this work. Likewise in our time a lack of seeing things alike and disagreements often cause more or less difficulties in getting along together. We also

see in the descriptions of the other five churches that they had other faults and some quite serious or great, that were not called a lack of love.

Jesus had perfect love for His disciples and people, but comparatively few would follow Him or accept His teaching. Even of those who followed Him many left Him and His love would not hold them. Paul also had to say to the church at Corinth that the more He loved them the less he was loved. Now we may perhaps all agree that a lack of love is here and most everywhere, but do we all agree on what can and must be done to get this first or warm Godly love back again.

It is clear that when we lose our godly love we lose our God and our salvation, and this fact needs to be loudly and plainly proclaimed in all the churches. The next thing that needs to be taught in no uncertain sound is this, that the cause of this love waxing cold or getting away from us is given in Matt. 24:12. "Iniquity abounds;" or, in other words, the Christians allow themselves to love and follow the ways of the world and its pleasures, and this cause must be removed before we can ever get that first love again. Some may think we may gain this love back by simply praying and praying and holding on to God for it, or by reading and reading God's Word about love over and over; but this is not the cause according to God's Word which tells us what and how to do.

We read in John's epistle that if any man has this world's goods and sees a brother in need and does not give him anything, how can God's love remain in him. In other words, such doings will choke out God's love. In John's Gospel (5:10) he says if we keep His commandments we shall abide in His love even as Jesus abides in the Father's love. Jude in his single chapter tells us to keep ourselves in the love of God, and the above text in John tells us how we can do this. But let us turn again to Rev. 2:5. Here we see that we shall (or must) do three things: (1) remember from where we have fallen; (2) repent; (3) do the first works.

This does not mean that I shall make the same confession and be baptized again as I did at the time of my conversion and joining the Church, but I need to remember my vows and renew them, or, obey as at the first. Many thousands made the same promises that I did at that time (and I never thought it a mistake or too much asked of me) that I would renounce or say, "No," to the devil, to my flesh and to the world. That is, that I would not do anything in these lines that are sinful, also that I would be obedient to God and to His Church, which implies that the Church has a right to ask me to do or not to do things even though not just so stated in the Bible. For instance, the Church has a right to ask me to help in any work of the Church that needs to be done and it may and should require me to stay away from worldly amusements and pleasures such as movies, theaters, dance halls, etc., etc.; also to dress and act in other things in a way that is becoming and right.

There are always some in the church (as there were at Corinth) who are "yet carnal." If the Church and the ministers have the love for their souls as they should, they cannot allow these carnal ones to attend such places, and in case any are so far gone that they prefer to be excluded from the Church rather than to stay or obey, these need to be put out for their own good and for the good of the Church. I fear the mistake is too often made that we don't make it clear what it means to keep our baptismal vow and how that we may go wrong when we do not say, "No," to the world.

There are three things there to say no to and not just one. Paul writes that we shall cleanse ourselves from all filthiness of the flesh and spirit. Our hearts and minds and bodies are to be clean or pure. Peter gives us much the same program in his second letter (1:5-7) where he tells us to give *all diligence* to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly love, and charity. Here we see we can't add love first because that is greatest or most important, but we must add virtue and a lot of other good and godly graces, then only can we also add charity. We may partly illustrate by saying, suppose we would set up an idol in our home or even in our heart (and one of the great idols of our day is the god of Fashion). No doubt the blessing of God will leave our house and home and be out in the field, as we read in the Old Testament. We might pray till we are gray as an old Bishop used to say, we could not get that heavenly blessing back till we carry that idol out. It is right to sing, "I want to love Him more," but we may need to do also as James says, "Draw nigh to God, and he will draw nigh to you." If we continue in His Word we will know the truth. May we all do this.

Roanoke, Ill.

REVERENCE

By a Sister

For the Gospel Herald.

There are so many things for us especially as young people to revere that it would be impossible to cover them all. I have sifted my material to six head topics: (1) Reverence for God; (2) reverence for God's name; (3) reverence for God's Word, (4) reverence for religious leaders; (5) reverence for our parents; (6) reverence for old age. The first three we shall consider together.

One would consider it pardonable if one heard an atheist or an infidel show irreverence for God and sacred things, but we do not need to go that far from the fold of the Lord Jesus to find it. For little do we think of the small things where we neglect to show Him honor. If we love the Lord Jesus as we should, we would not need to be reminded so often of our neglected reverence for Him, we would do it for Jesus' sake.

Those interested in our welfare have spoken very convincingly along the line of reverence during prayer. We are very guilty—but not only the young folks. Dear young friends, if you have nothing to thank God for, and if we do not want to ask anything of Him, let us at least bow our heads and close our eyes in His presence. But during prayer we talk to Him, what about when He talks to us through His servants. Yet so many (and we are especially guilty) in our church will thoughtlessly draw the attention of the audience and we so thoughtlessly let our attention be drawn.

As I have said before, we should do all this out of love but it is also commanded in God's Word. Read Psa. 33:8: "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him;" also Deut. 12:32: "What thing so ever I command you, observe to do it; thou shalt not add thereto nor diminish from it."

We hear so many so-called Christians taking not only God's name, but His dwelling place as well, in vain. We are commanded not to. In the Ten Commandments it is rated the same as, "Thou shalt not kill." Do we when we write His as a possessive pronoun of God capitalize it? I am mentioning small things, but God sees.

Occasionally we attend meetings of a slightly worldly and religious nature. When our national anthem is sung we all rise. Frequently we sing, "Come Thou Almighty King." Do we stand? You know as well as I. So does God.

The fifth point is one of which nearly all of us are guilty, namely reverence for religious leaders. They are God's anointed, and we are commanded to obey them in Heb. 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God."

The young people of to-day are unpardonably guilty of irreverence for parents. I wonder where the fault lies. Let me read Deut. 27:16: "Cursed be he that setteth light by his father or his mother." You say that was under the law. Certainly it was. But God spoke it, and the same God rules to-day. Often out of common courtesy we show respect to the aged, especially to those we know, but to strangers we do not pay the slightest bit of attention. Young friends, if you see an aged person in need of help, help them. You will be old too, some day. I believe if a campaign were started among our young people for reverence along the lines I have touched, our present protectors would not fear for the future of our beloved Church.

Manheim, Pa.

CORRESPONDENCE

(Continued from page 745)

Offer unto God thanksgiving and pay thy vows unto the most high. May the Lord bless each one of His children everywhere.

Nov. 22, 1932. Mae Cowan.

Manson, Iowa

Greeting to all Herald Readers:—On Nov. 20 Bro. Simon Gingerich of Wayland, Ia., was again with us to officiate at communion services. There were over two hundred who partook of the sacred emblems, more than at any time before, if we remember correctly. We are very glad for this. The preceding Friday counsel meeting was held.

On Sunday evening the primary department rendered an interesting missionary program. They also returned their earnings from the quarters at this time. Following their program Bro. Gingerich gave us a message using as a text, "Occupy till I come." We are always glad for the brother's messages and visits with us. May God richly bless him as he labors in His service. Remember us in your prayers.

Nov. 22, 1932. Freda Zehr.

Midland, Michigan

Dear Herald Readers:—Greeting. We are very thankful to our kind heavenly Father for the many spiritual feasts we were permitted to enjoy during the past few weeks.

On Nov. 2 Bro. C. C. Culp of Chief, Mich., came to conduct our revival meetings. He stayed until the 13th, bringing a message each evening and on Sundays. He certainly preached the true Gospel with power from above. As a result of these meetings one soul confessed Christ, and a number felt the need of a closer walk with God, and we believe that each one was strengthened in the faith.

One evening Bro. Sommers of Ashley opened the meeting, and on another Bro. Menno Eash of Fairview helped with the services.

On Nov. 17 our bishop, Bro. O. S. Hostetler, and Bro. and Sister Ira Johns came and stayed over Sunday. Bro. Johns preached on Thursday evening and on Sunday forenoon, and Bro. Hostetler on Friday and Sunday evenings. Their messages were much appreciated. On Friday evening counsel meeting was held, and on Sunday one young sister was baptized and we had our communion services. Let us not forget the great love which God has shown toward us, and may we ever be faithful witnesses for Him.

Nov. 23, 1932. Dora Wyse.

Pond Bank, Pa.

Dear Herald Readers:—Greeting of love. We are passing through the Thanksgiving season. We have many, many things to be thankful for, both natural and spiritual. We look back to the refreshing revival we had in August, and the many souls who confessed Christ; the impressive baptismal services both in the church and at the water. It was a beautiful Sunday afternoon in October, the time of year when nature has changed every tree to beauty. The shadows of the trees in the water with the most beautiful colors of red, yellow, green, and orange made a very beautiful scene which seemed to make the services more impressive. Five were baptized in the water, the others in the church.

We are also thankful for the all-day meeting held Nov. 19, 20, by Bro. John R. Mumaw and Bro. Lewis Showalter of Virginia, and Bro. Walter Lehman of Marion, Pa. The services were well attended and enjoyed by all. Especially Bro. Mumaw's sermon on Heaven, which gave us a greater longing to go there. There was one confession.

We are also thankful for our faithful minister, Bro. Harvey Shank and his family, and for their untiring efforts put forth to win souls for the Kingdom. We are thankful to Jesus who made all this possible through love.

We have a very interesting Sunday school. Come and visit us when you come this way. Also pray for the work in a special way.

Yours in His service,

Nov. 23, 1932. Lydia Bumbaugh.

Guernsey, Sask.

Dear Herald Readers, Greetings:—The past summer, with its evenly distributed rainfall, has been a wonderful growing season.

In early July Bro. and Sister Paul Erb and family, of Hesston were at this place. Bro. Erb held an eight-night revival. There were quite a number of confessions and consecrations.

God blessed us with good crops and gardens this fall. We have had very little snow but the thermometer has been down to 15 degrees.

On the 13th of this month Bishop Roth of Tofield was with this congregation. In the forenoon inquiry was held, and in the afternoon, communion.

Last Sunday afternoon we had our two-hour Missionary Day program. To-night (Nov. 24) the congregation is invited to Bro. Clem Snider's for the purpose of organizing a literary society.

Several of the brethren from here are in the north country putting in homestead duties.

Bishop Abe Gingrich of the Elmira congregation is spending the winter with us.

Pray for the work at this place.

Nov. 24, 1932. Stella Gingrich.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—On Oct. 2 Bro. Daniel Augsburger of Osborne, Ohio, and Bro. J. A. Good of Bremen, O., worshiped with us, Bro. Augsburger preaching a very inspiring sermon.

On Sunday, Oct. 16, preparatory and communion services were held with Bro. A. I. Yoder of West Liberty, O., conducting the services.

On the evening of Oct. 23 some of the young people of Fulton Co., O., rendered the Y. P. M. program. A very interesting program was given, after which Bro. Edward Frey preached a sermon. We appreciated these visits very much. On Thanksgiving Day our annual Thanksgiving services were held; we were again reminded of the many blessings God is daily showering upon us, for which we owe our sincere gratitude. We are looking forward to a Bible conference which is to be held holiday week with Bro. Oscar Burkholder as instructor. Bro. Burkholder will also preach a sermon each evening following a Bible lesson. Our prayer is that the Spirit of the Lord may direct these meetings in such a way that much good may be derived therefrom.

Nov. 28, 1932. Cor.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Gospel Herald Readers:—"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness." Thursday evening, Nov. 10, Bro. L. L. Swartzentruber, West Liberty, Ohio, was present with us in our Weekly Bible Study at Altoona, taking part in the services and looking after needy children for the Orphans' Home. Bro. Le Roy G. Kopp and wife of Elizabethtown also were present in the services. Thursday evening, Nov. 17, a special members' meeting was called. The majority of the members were present at this meeting when the Resolutions of the Fall Conference of the district were read, including the Constitution and Rules and Discipline, with comments on same by our Bishop J. N. Durr, Martinsburg, Pa. At the same time four of our members who had transgressed were reclaimed.

Thanksgiving services were held Thanksgiving evening at 7:30, an open meeting with testimonials of praise and thanks, followed by a sermon by Bro. Nissley. The services were well attended.

The Pinto congregation sent in provisions for the month. The Blough congregation sent a truckload of provisions to help to supply the needy of the city.

Lord willing, evangelistic services will be held at the Mill Run Chapel,

beginning Jan. 1, 1933, in charge of Bro. Elmer Martin, Lancaster, Pa. We solicit an interest in your prayers in behalf of these meetings.

The Christmas season is drawing nigh. It is our custom to supply a basket of provisions for dinner for our members and other needy families. The Lord has been blessing the work. Added families are in the congregation, so our supply for same needs to be larger than in former years. Any one sending money please mention for Christmas baskets. We would like to give dressed fowls or meat in each basket, vegetables, cookies, groceries, etc. We should have same by Dec. 23.

Friday, Nov. 25 a number of us held services at the Blair County Home and Asylum, giving three of the inmates who are members communion, since they were not able to be present at the Altoona services.

Bro. E. S. King, daughter Dorthy, son Norman, and Katie B. Yoder, of Belleville, Pa., attended the services on Sunday, Nov. 13.

Bro. Ira Stoltzfus, Martinsburg, gave us the privilege of gathering up the gleanings from his orchard and cabbage patch, which was much appreciated.

Cash Received During the Month

Southwest Conf. Dist.	$21.17
Allensville Cong.	17.10
No. 673	1.00
No. 674	1.00
No. 675	2.00
S. W. Dist. Sunday School Conf.	.75
	$43.02

Value of Clothing from Sewing Circles

Louisville, Ohio	$6.00
Crown Hill, Ohio	4.04
Belleville & Allensville, Pa.	9.95
Crossroads & Lauvers, Pa.	5.67
Chambersburg, Pa.	3.00
Mattawana, Pa.	4.30
Thomas, Pa.	1.80
Conestoga, Pa.	2.30
	$37.06

Many thanks for your support. We beg a continued interest and your prayers.

Nov. 25, 1932. Joseph M. Nissley.

A SERMON TO ONE MAN

The smallest congregation that ever listened to a sermon is one among the many interesting reminiscences now published in the career of Dr. Lyman Beecher.

The results of Dr. Beecher's sermon to a single listener deserve publication, if only as an encouragement to preachers who are depressed by the paucity of their hearers.

In the early part of his career he was once engaged to preach in a remote district, peopled by a sparse and scattered population.

It was in midwinter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could scarcely proceed. On his arrival, although the place was empty, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began.

The service was closed, when the solitary hearer departed and left the preacher alone.

Twenty years after, Dr. Beecher was traveling in Ohio when a stranger accosted him by name. "Do you remember preaching," said he, "twenty years ago to one man?" "Yes, yes," said the doctor, grasping his hand, "that I do; and if you are the man I have been wishing to see you ever since." "I am the man," was the reply, "and that sermon saved my soul and made a minister of me. The converts of that sermon, sir, are all over Ohio!"—Scattered Seed.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

CHRIST'S FINISHED WORK ON THE CROSS

By Daniel Kauffman

For the Gospel Herald.

TEXT: It is finished.—Jno. 19:30.

These were the last words uttered by our dying Lord upon the cross. It was three o'clock in the afternoon. Since nine o'clock that morning He had hung in ignominy upon the cross, suffering indescribable agonies, mocked by Jews, soldiers, and passers by, pouring out His life blood for our redemption. The Scriptures record seven distinct utterances of our Savior on the cross, and these three words were not only the last but also the climax of all that He had uttered. Aside from the matter of pouring out His life blood for our sakes, this was a very busy day for Him, as well as a very important day for us.

During the six hours in which He hung upon the cross Our Savior had uttered a prayer of forgiveness for His cruel persecutors, had committed His mother to the keeping of the disciple whom He loved, had spoken words of pardon to the penitent thief by His side, and in the midst of all this trying ordeal He had given us an example of how to act in the midst of persecutions that we should never lose sight of. Having completed His work, He very fittingly uttered the words, "It is finished." The inspired writer tells us the remaining part of what He did: "And he bowed his head, and gave up the ghost."

Naturally the question arises, What was finished? There were still a number of things for Him to do before leaving this earth. By rising from the dead He became "the firstfruits of them that slept." By "shewing himself alive after his passion by many infallible proofs" He left a witness and an evidence of His divinity that the combined forces of earth and hell can not overthrow. By giving the last commandment to His disciples to "preach the gospel to every creature" He mapped out a program for the Christian Church to the "end of the world." And when He took His triumphant flight to glory He led the way into the realms of the glory world in which all the blood-bought sons and daughters of God will share His glory and praise His name forever and ever? So we see very readily that when Christ said, "It is finished," this did not mean the finish of all His work. Yet it meant the conclusion of a number of things which we shall endeavor briefly to notice:

1. It meant the last of His sufferings. He had, as we noticed, gone through a siege of indescribable sufferings. He was indeed "a man of sorrows, and acquainted with grief." A being "altogether lovely," and coming into a sin-cursed world to "save his people from their sins," He was cruelly persecuted, spit upon, lied about, hounded as a criminal, crowned with thorns, scourged, and as a climax to all the ignominy heaped upon Him He was nailed to the cross and died the death of the vilest of criminals. But now all these things were at an end. He was now beyond the reach of His persecutors. That cruel sword thrust into His side meant nothing to His body, for His Spirit had taken its flight. After three days He rose triumphant over every foe, and His forty days on earth thereafter was a record of miracle-working and gracious teaching without any hint of suffering of any kind. The suffering Christ is found only on the other side of Calvary; all is glory on this side, all about Him throughout eternity will be unalloyed glory. Thank God, His sufferings are over. We now recognize Him as our Advocate before the Throne. "He ever liveth to make intercession."

2. It meant the completion of His sacrificial work. We sometimes talk about "the finished work of Christ" upon the cross. Yes, this was the finish of His sacrifice. The redemptive work was

complete. He had paid the price. "By one offering he perfected forever them that are sanctified." His blood had been shed forth, and there remained nothing to do but for man to accept this sacrifice, believe on the Lord Jesus Christ, repent of our sins, obey His voice, and we have the blessed assurance that the blood of the Lamb "cleanseth us from all sin." As we see the crimson flood that flows from Calvary we are made to cry out in the language of God, "It is finished!"

3. It meant the finishing stroke of God's part in the deliverance of sinful man from the bondage of sin. The long-suffering of God is indeed great. But when the life blood of His only begotten Son was poured forth on Calvary, there is nothing further that man need look for to save his soul from endless death. The grace of God is indeed flowing out to man, as it has always done; but there is nothing further that God is doing in the way of sacrificial redemption. The Lamb was slain "once for all." We must accept this or nothing. As for the payment of the ransom price, "it is finished." The next move is ours. Salvation is free for the asking, but it is thrust upon no one. Neither need we look for new terms of salvation. When the last drop of the precious blood of the Lamb was shed, there was nothing more to offer. The supreme Sacrifice means that the plan of God for the redemption of man is both complete and completed.

The finished work of Christ means the beginning of the work of man. We now have something upon which to work. God has given us the means whereby we may work out our soul's salvation "with fear and trembling." It is to the cross that we come to begin our journey heavenward. It is there that we find salvation, there that we get our start, there that we are to begin our experience in grace, there that we find our entrance to the highway of holiness upon which the heaven-bound pilgrim wends his way to the glory world beyond.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Christ was not only crucified "by the determinate counsel and foreknowledge of God," but it is also the plan of God that we lay down our lives for the same cause. By this we do not mean necessarily a martyr's death, but we understand this to mean that it is our duty as the children of God to be as fully committed to the cause of Christ and the Church as Christ Himself was. Thus upon the altar, our life is in His hands. And whether the end comes peaceably or at the hands of the persecutor, let us see that our whole being is kept upon the altar of the Lord—which will mean that when "It is finished" will mark the close of our earthly career, "Come up higher" will mark the beginning of an eternity of bliss and glory.

Scottdale, Pa.

SPECIAL MEETING

Gap, Pa.

Report of Bible instruction meeting held at Millwood Church Nov. 4-6, 1932.

Organization.—Mod., Amos B. Stoltzfus; Instructors, John W. Weaver and Harvey E. Shank.

Subjects Discussed.—Inspiration of the Bible; Power of Home Influence; "Godliness with Contentment;" The Overcoming Life; Personal Mission work. Weaver.

Practical Christianity In Every Day Life; Evils of the Tongue; "Keep Thyself Pure;" Religious Complications; Children's Meeting, Shank.

Thoughts Presented.—The Bible is God's mind and thought expressed in words. No book ever stood the test through the ages as has the Bible which is one of the many evidences that it is inspired of God. God never commanded any one to do anything that He did not also give power to do it. Real Christianity is a practical Christianity. The Church and nation of to-morrow will be largely what the home influence is to-day. We want a home influence that will recognize authority in the home, Church, and nation. A godly home influence is certainly a wonderful factor in bringing up children. You can bury a man, but you cannot bury his influence. The tongue has two great extremities; a great evil if misused, and a great blessing if used to the glory and honor of God. "Godliness with contentment" is something the world cannot give. Any religion that does not make a person walk different from the world is a vain religion. Many times we trouble ourselves with trouble that never comes. No one can live a pure life except by the grace of God. The central power of salvation is the precious blood of Christ. The Modernist calls it "a slaughter-house religion," but that does not change its wonderful power to cleanse from sin. It is easier to believe that God formed man out of the dust of the ground than to believe that man orjginated from a monkey. Our position in Christ Jesus decides our attitude toward the world. The new birth is just as essential unto salvation in the twentieth century as it was in the first century. Any member arising up against Church authority hates God and His work. Members of the Church are as transparent stones with Christ the true light shining from within-OUT. Natural complications are serious matters, but religious complications are more serious. Unless we are willing to do small things we shall not be able to accomplish great things. The strongest factor in mission work is, example; the greatest hindrance, inconsistency. The overcoming life is possible only through faith in Christ Jesus. The Spirit of God always directs according to the Word of God. Too many people have a sort of mushroom Christianity—it springs up very soon, and then is gone. A real Christian does not need to go to the movie for joy and satisfaction. Many times our lives are as dry cisterns, and God would have them as artesian wells. God wants His people to have abundant life, abundant peace, abundant joy and happiness.

J. G. K.

Married

Bowman—Shank.—Bro. Frederick Bowman and Sister Gladys Shank, both of the Sharon congregation near Guernsey, Sask., were united in marriage Sept. 17, 1932, at the home of the officiating minister, Bro. M. H. Schmidt. May God's blessing be upon them through life.

Birmingham—Mahnke.—On Nov. 15, 1932, at the residence of the bride, in St. Johns, Mich., Bro. Ira Birmingham and Sister Hannah Johanna Mahnke, both of the Bethel congregation, were united in marriage, Geo. H. Summer officiating. May the rich blessing of God attend them through life.

Yoder—Miller.—On Saturday evening, Nov. 5, 1932, Bro. Willis R. Yoder of Kent, Ohio, and Sister Christiana E. Miller of Canton, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister Christian N. Miller, Bro. John D. Miller officiating. May God richly bless them as they journey through life.

Mosemann—Histand.—Bro. John H. Mosemann Jr. of Lancaster, Pa., and Sister Ruth Histand, Doylestown, Pa., were united in holy matrimony on Sunday afternoon, Nov. 20, 1932, at the home of the bride's parents in the presence of the immediate family. Bro. John H. Mosemann, father of the groom, officiated. May the Lord grant them many happy days in their new relations.

Obituary

Vargas.—Helen Vera, daughter of Alfred and Soledad A. Vargas, was born in Los Angeles, Calif., Feb. 17, 1921; died Oct. 24, 1932; aged 11 y. 8 m. 7 d. She leaves father and mother, 2 sisters, and 2 brothers (Sadie and Ida, Alfred and Rudolph), and 2 grandparents (Miguel Vargas on the father's side and Dolores Avilla on the mother's side). Her stay on earth was brief, yet by her kind and loving disposition she won many friends. We shall miss Helen in our Sunday school. Sadie, Helen's sister, brought another little Mexican girl about Helen's age to Sunday school last Sunday, and said she was to take Helen's place in the Sunday school.

Erb.—Menno G., son of the late John and Bena (Gardner) Erb, was born June 22, 1866; died at Wellesley, Ont., Oct. 18, 1932. Death was caused by pneumonia, being sick in bed for one day. He was married to Barbara Streicher Jan. 30, 1900, who preceded him Aug. 13, 1925, at Kingman, Alta. He was a faithful member of the Amish Mennonite Church, and is greatly missed by all who knew him. He is survived by 2 brothers and 2 sisters. Funeral services were held from his late home by John Wagler and at the church by C. Zehr and C. Schultz.

"Uncle, thou art sweetly resting,
Cold may be this earthly tomb;
But the angels sweetly whispered,
Come and live with us at home."

A Niece.

Wagler.—Mary, daughter of Jacob L. and Mary (Schwartzentruber) Wagler, was born in Wellesley, Ont., May 6, 1903; died May 3, 1932, at the K. & W. Hospital, Kitchener, Ont. She was in delicate health nearly her life time and died of pernicious anemia. The day of her death she was taken to the hospital for a blood transfusion—which was no help to her, as she died in the transfusion. We know she went to reap the smiles and kind words she had for others in her sickness and long suffering. She was a faithful member of the Amish Mennonite Church at Poole. The funeral took place May 6 from her late home at Millbank, Ont., by John R. Gerber and at the church by John Gascho and Nicholas Nafziger. She leaves her parents, 1 sister, and 2 brothers.

"Why should our tears in sorrow flow,
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?"

Musser.—Mary C. Musser was born Oct. 15, 1849; died Nov. 15, 1932; aged 82 y. 1 m. Sister Musser was a faithful member of the Mennonite Church at Mountville, Pa. Her last illness was of several weeks' duration. Gradually she grew weaker. She was unable to attend the communion services at the church. She partook of the sacred emblems just thirty-six hours before departing this life. Too weak

to talk, she whispered her thanks to those who ministered, and we saw her in this life for the last time. Her husband preceded her in death by six years. She leaves 4 children, 2 sons and 2 daughters; 1 sister, and a host of friends. She lived to see grandchildren and great-grandchildren gather round the family fireside. She was a lover of children, and deeply interested in church and Sunday school work. Services were conducted at the home of her daughter, Mrs. Amos Rohrer, by J. K. Charles, and at the Mountville meetinghouse by J. H. Mosemann. Text, Heb. 4:9.

Kurtz.—Elizabeth Kurtz was born in Mifflin Co., Pa., March 10, 1852; died at Mishawaka, Ind., Nov. 13, 1932; aged 80 y. 8 m. 3 d. At the age of three years she came with her parents, Mr. and Mrs. Jonathan Byler, to Topeka, Ind. In 1878 she was united in marriage to Bro. Jonathan Kurtz, who for many years was bishop of the Maple Grove Mennonite congregation and who preceded her to the home beyond two and a half years ago. They lived in this community for fifty-one years. Four years ago they made their home with their daughter in Mishawaka. In her youth she accepted Christ as her personal Savior and remained a faithful member of the Mennonite Church until the Lord called her to her eternal rest. She is survived by 5 children (Alta of Mishawaka, Ind.; Orvin of Harrisville, Mich.; Earl of South Bend, Ind.; Lester of Birch Run, Mich., and Alice of Fort Wayne, Ind.). She also leaves 11 grandchildren and 7 great-grandchildren. Funeral services were held Nov. 15 in the home at Mishawaka conducted by —— Yoemans and at the Maple Grove Mennonite Church in Topeka, Ind., conducted by Edwin J. Yoder. Text, Dan. 12:3. Burial in Maple Grove Cemetery.

Kauffman.—Anna (Stoll) Kauffman, daughter of John and Elizabeth (Swartz) Stoll, was born in Allen Co., Ind., March 19, 1866; died at her home near Fair Oaks, Ind., Sept. 22, 1932; aged 66 y. 6 m. 3 d. In 1869 she with her parents moved to Daviess Co., Ind., where she resided till the year 1911, when she with her husband and family moved to Jasper Co., Ind., where they resided till the time of her death. On March 4, 1886, she was married to Gideon Kauffman, who preceded her in death Sept., 1924. To this union were born 10 children: Lizzie Yoder, Fair Oaks, Ind.; Leah Yoder, Mio, Mich.; Bertha Eicher, of near Ft. Wayne, Ind.; Victor, who died in 1893; John, at home; William, Fair Oaks, Ind.; Maggie, who died in 1917; Amos, who died in 1904; Agnes Stoll, Washington, Ind.; Elmer, at home. She also leaves 23 grandchildren. In 1884 she accepted Christ as her personal Savior and united with the Amish Church, in which faith she died. Mother will be missed in the home and in the community for her kindly disposition and hospitality, and in the church as a faithful member, but He who doeth all things well saw it best, and we want to submit to His will. Funeral from the home Sept. 25, 1932, in charge of Albert Anderson, David Helmuth, and F. W. Weaver. Burial in the Amish cemetery.

Aeschliman.—Theophilus Aeschliman was born near Archbold, Ohio, April 17, 1861; died Nov. 11, 1932; aged 71 y. 6 m. 24 d. On the morning of Nov. 11 he went to Archbold to transact some business, started home, and on Main Street on the New York R. R. tracks his automobile stopped in front of a westbound fast train and was hurled instantly into eternity. He was united in marriage with Fanny Vonier, April 10, 1883. They were blessed that they could share the joys and sorrows of life together for nearly a half century. This union was blessed with 2 sons and 3 daughters (Mrs. Aaron Klopfenstein, Mrs. Henry Richer, Mrs. Samuel Richer and Enos Aeschliman of Wauseon, Ohio, and Benjamin Aeschliman of Archbold, Ohio). He leaves his deeply bereaved companion, 5 children, 24 grandchildren, 4 great-grandchildren, 1 brother, 3 sisters, and a host of near relatives and friends. Bro. Aeschliman was of a loving and quiet disposition, loved by all who knew him. In his younger years he accepted Christ as his Savior and united with the Defenseless Mennonite Church and later transferred his membership to the Amish Mennonite Church and remained faithful until the end.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Funeral services were held Nov. 13 at the Central A. M. Church conducted by S. D. Grieser, assisted by E. B. Frey. Burial in Pettisville Cemetery.

Henson.—Alta Kimbell Henson, wife of Clarence Henson, died very suddenly at the home of her daughter, Mrs. Truman Bontrager, where she had spent the afternoon. In the evening when she was getting ready to go home she passed away to go to her heavenly home. She died Nov. 5, 1932; aged 55 years. She spent most of her life in Gratiot Co., Mich. She was a member of the Evangelical Church, a kind and loving mother, and an ardent worker. One daughter, Edna Irene (aged two years), preceded her in death. Besides the sorrowing husband she is survived by one son, Jesse, of Lansing, Mich.; one daughter, Clarice (Mrs. Truman Bontrager); one grandson; one brother, Jesse Kimbell, of Barryton, Mich.; Mary Sprague, of Pompeii, Mich.; and Vern Henson, at home, for whom she has been a mother since their early childhood; besides many relatives and friends. She will be missed much in the home because of her love and kindness. We cannot understand why, but we may pray to God that He will give us grace to say from the heart, "Thy will be done." Although grief-stricken over her departure we feel our loss is her eternal gain. Funeral was largely attended, with services at the home by E. A. Bontrager, of Midland, Mich. Text, Rev. 14:13. Interment in the cemetery near by.

"One less at home,
The charmed circle broken;
A dear face missed day by day from its accustomed place;
But cleansed and saved and perfected by grace.
One more in heaven."

Shank.—Jonas E., son of the late Andrew and Cathrine (Harnish) Shank, was born Jan. 30, 1858, near Lancaster, Pa., died Oct. 24, 1932; aged 74 y. 8 m. 24 d. He had been in his usual good health, having attended a singing Saturday evening, and S. S. and Church services on Sunday morning, at his granddaughter's home for dinner and called on other relatives. In the evening he retired as usual and Monday forenoon, while working with others, he passed away before medical aid could be summoned. Surely "In a moment, in the twinkling of an eye, we shall be changed." If he had lived another day he and his wife would have celebrated their 51st wedding anniversary. He was a member of the Mennonite church for 48 years. His place at Sunday school and church services was not vacant when he could be present. He is sadly missed by relatives and a host of friends. He is survived by his widow (Katie R. Landis) and 3 children (Emma, wife of David Shenk, H. Landis Shank, and Walter L. Shank), a foster daughter (Adelia H. Lehman), 7 grandchildren, and 1 great-grandchild, all of near Lancaster, Pa. A sister, a twin brother, a son, and 3 grandchildren preceded him to the spirit world. Funeral services on Oct. 27 at the house and at Millersville church were conducted by the brethren, Jacob G. Hess and Jacob Harnish. Texts, I Cor. 15:6 (latter clause) and Matt. 25:13. Interment in adjoining cemetery.

"Like a ship that's left its moorings
And sails bravely out to sea . . .
So someone dear has sailed away
In calm serenity."

Kelson.—Gustavons Cornelius Kelson was born in Beauford Jamaica (West Indies) Dec. 11, 1847. His parents were Moravian missionaries to this island. He received most of his education at Alsace-Lorraine. Sometime in his early life he left home, which he often regretted in his late years. At the age of 25 he arrived in America. Living from hand to mouth until he became an elderly man, he finally was placed at the state poor farm near Salem, Oreg. Members of the Hopewell Mennonite Church near Hubbard held semi-monthly service there. Through their efforts, prayers, and personal interest, Gustavons Kelson was brought to know his Savior. On Jan. 15, 1926, he was baptized and united with the Hopewell Church. Since he desired to live with Christian people he was admitted to the Portland Mission Home. His services around the premises and in the garden were highly appreciated. In the Church he was always at his place of worship, doing his part as a true soldier of the cross. On Dec. 27, 1931, he became a member of the Portland congregation. Two weeks before his death he became sick with complications of diseases resulting from old age. During this time of suffering he often said he longed to go to be with Jesus. On the morning of Nov. 12, when a few friends gathered around his bedside, he peacefully passed away, his years numbering 84 y. 11 m. 1 d. Funeral services were conducted by Bro. Paul Roth at the Portland Mission on Nov. 13 (text Job 14:15, 16) and by Bro. Fred Gingerich at the Hopewell Church on Nov. 14 who spoke on the mercies of God. Interment in adjoining cemetery. Two lines from his favorite poem:

"Only one life, 'twill soon be past,
Only what's done for Christ will last."

Unzicker.—Clara Mumaw Unzicker was born in Elkhart, Ind., Feb. 12, 1880; died Nov. 15, 1932; aged 52 y. 9 m. 2 d. She was the daughter of the late Dr. Henry A. and Malinda Blosser Mumaw. She was married Oct. 13, 1923 to Glenn G. Unzicker, and is survived by her husband, her mother, now nearing her 80th birthday, and a sister, Phoebe, wife of Aaron C. Kolb, of Kitchener, Ont. Her father died April 1, 1908, and her brother Andrew in 1918. Of Clara it may be truly said she was an exceptional daughter in her devotion to her mother, who, whenever absent on a visit, could always await with assurance the arrival of a letter daily, while, in the home, there was nothing within the ability of Clara to bestow in material things or physical comforts, or in dutiful love and filial affection, that was found lacking. For upwards of 21 years Clara was employed in Elkhart banks, serving as teller in the Savings Department of the St. Joseph Valley Bank since 1918, where she won the confidence and loyal friendship of a large circle of business people. A few years ago she became very ill from influenza which left her with a weak heart, but she still gave of her best in the service of her employers, who extended to her the privilege of many absences in order that she might build up her strength. Ten days before her death she was still at her post of duty, but her condition compelled her to take a rest, and from that time forward she gradually lost ground, until she quietly slipped away on Nov. 15. She and her husband were members of the Evangelical Church. Her end came very peacefully, and she was fully resigned and ready to go. She left a bright testimony and this helps wonderfully in bearing the burden of grief. Short services were held at the home in Elkhart, Ind., on Friday, Nov. 18, by David A. Yoder, after which a public funeral, very largely attended, was held at First Evangelical Church, in charge of the pastor, A. H. Doescher, assisted by D. A. Yoder and J. S. Hartzler. Among the hymns used was a family favorite, composed by her uncle, the late Henry B. Brenneman, entitled "There's a beautiful, beautiful land," which was rendered by special request at her funeral. Interment was made in the Prairie Street Cemetery. A beautiful life has gone out, but sweet memory of her lingers to inspire those who remain.

A. C. K.

HESSTON SPECIAL BIBLE TERM

Hesston College and Bible School is planning for a fairly large class of Special Bible Term students for the six weeks term beginning Jan. 3. Following are a few reasons why you should attend:

1. Expenses have been reduced so that you can afford to attend.
2. Hesston needs you.
3. Six weeks from your ordinary work, spent in observation, meditation, prayer, Bible study, and fellowship will prove a blessing to you.
4. You will become better acquainted with your Bible.
5. You will have the privilege of studying methods of practical Christian work.
6. You will have six weeks of fellowship with Christian students.
7. You will receive inspiration and encouragement for Christian living and Christian service.
8. You may be a blessing to the students and to the school.
9. Special emphasis will be placed on Sunday school teacher training.
10. Instructors who are capable teachers, sound in the Faith, and who understand and are interested in young people.

Many inquiries concerning our special term have been received. Information will be gladly given to anyone interested. Write for a Special Bible Term Bulletin.

Milo Kauffman, President,
Hesston, Kansas.

A DOZEN GOOD THINGS IN PROSPECT

It's not too early to plan for a season of mid-winter Bible study. Eastern Mennonite School is planning for a feast of good things beginning January 4 and closing Feb. 14, 1933.

The Prospects:

1. Six weeks of intensive Bible study.
2. A good study-environment.
3. Inspirational Christian Life Conference.
4. A stirring Mission Meeting.
5. Helpful lectures on interesting topics.
6. Experienced Special Term instructors.
7. Public Literary Meetings and Music Programs.
8. Revival meetings conducted by Bro. Oscar Burkholder, Breslau, Ont.
9. Two days devoted to the discussion of Sunday-school work and its problems.
10. A "Ministers' Week" of four days overlapping the last two days of Special Bible Term.
11. Opportunities to enlarge your acquaintanceship with several hundred other Mennonite young people.
12. Scenic natural wonders amidst a mild winter climate.

A bulletin giving full particulars regarding courses, programs, tuition, board, and room will be ready for distribution the last of October.

Eastern Mennonite School,
Harrisonburg, Virginia.

ANNOUNCEMENT

Winter Bible School at Goshen College
January 3 to February 3, 1932

The usual six weeks' Special Bible Term at Goshen College is being changed this year to a five weeks' Winter Bible School, with greatly reduced expenses. The regular term will continue four weeks, with classes six days per week, thus making possible the completion of five weeks' work in four weeks. By special arrangement students desiring to get the full six weeks' credit may do so.

The fifth week will be one of unusual profit, a combined Sunday school workers' and ministers' week, continuing from Tuesday to Friday, followed by the Christian Life Conference. Detailed announcement will follow later, with a strong program of experienced and able speakers and leaders.

The regular instructors for the Winter Bible School will be I. W. Royer, Orrville, Ohio, and D. A. Yoder, Elkhart, Ind. Several other special instructors will also serve.

The entire expenses for the five weeks will be only $25.00 for tuition, board, and room. Tuition will be reduced to $5.00. A hearty welcome is extended to all. Come and enjoy a rich spiritual feast. For information write to S. C. Yoder, President, Goshen College, Goshen, Ind.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School, which is conducted under the Southwestern Pennsylvania Conference, will open its twelfth annual session Jan. 2, 1933, for a period of seven weeks. The faculty and arrangement of subjects consist of the following:

S. G. Shetler, Principal, Johnstown, Pa.—**Old Testament History, Christian Principles, Child Psychology, First and Second Kings, English, Proverbs.**

E. C. Bender, Martinsburg, Pa.—**Leviticus, Amos, Obadiah, Jonah, Galatians, Ephesians, Sunday School Methods.**

J. Irvin Lehman, Chambersburg, Pa.—**Ezekiel, Church History, Christian Principles.**

O. N. Johns, Canton, Ohio—**Gospel of John, Young People's Meeting, Bible Geography, Homiletics.**

J. Frank Brilhart, Scottdale, Pa.—**Summer Bible School.**

Lina Z. Ressler, Scottdale, Pa.—**Sewing Circles.**

S. A. Shotzberger, Lancaster, Pa.—**Vocal Music.**

Mabel B. Lefever, Lancaster, Pa., Matron.

Among the special meetings to be held are **Christian Workers' Conference, Young People's Consecration Meeting, Ministers' Meeting, Ministers' and Missionaries' Week, Sunday School Week.**

Expenses.—All books and supplies are furnished free. The total expense for room, board, light and noon meal at school for the six school weeks will be $24.50. Students staying over the week end will need to pay only $2.00 extra for the six weeks. No tuition for the special Sunday School week, but extra for board. Tuition, $1.50 per week for the regular six weeks. Tuition may be paid at any time during the term. Worthy students who are not able to pay all expenses will be granted free tuition. By special arrangement with the proper officials tuition may be paid at a later date. No student will be required to furnish bed clothing, towels or any other equipment for his own room.

Each year 50 per cent or more of the former students return. The course is so arranged that students may attend a number of years without duplicating work. Certificates of credits and diplomas are granted to all completing the prescribed course.

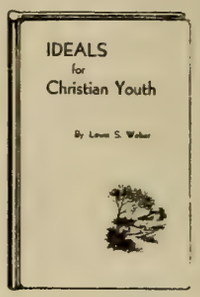
Further information will be given by writing to the Principal. Prospects are very good, and we urge all to enroll early so that proper arrangements can be made for board, rooms, and books.

S. G. Shetler, Principal.

There are those who tell us that they "believe in nonconformity" but do not believe in "uniformity." This is another artful way of justifying themselves for following the uniform of the world rather than the uniform of the Church. Nobody who really believes in nonconformity and faithfully obeys the Word of God in the kind of clothing worn will ever be bothered by the "uniformity" bogey.—Doctrines of the Bible.

IDEALS FOR CHRISTIAN YOUTH

By Lewis S. Weber



A carefully planned and prepared work on life interests of young people. "One may read this book with interest as well as with profit. The chapters and paragraphs are brief but bright and full of practical and helpful suggestions. Ideals are presented, but means of attaining them are also presented. Instead of reading a lecture on Christian ethics, the youth finds presented to him a means of attainment." 21 chapters, 122 pages. Cloth decorated cover..... 65¢

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

CHRISTLICHER GEMEINDE KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1933 contains, besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price **30 cents** postpaid. May be ordered from the **Mennonite Publishing House, Scottdale, Pa.**

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY DECEMBER 1, 1932 J. A. RESSLER, Editor

EDITORIAL

"Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

* * *

Jesus was walking by the side of the beautiful Sea of Galilee. There may have been others on the shore that day, perhaps many boats were then or had been out on the lake, all with their crews of fishermen. Villages clustered closely beside one another along the sea in those far away days. We do not know what the fisher folk thought of the solitary Man who walked along, nor whether they said "Salaam" to Him as He passed, nor whether He returned their greeting. But we know He walked alone.

* * *

Then He came near a boat from which two men, Simon and Andrew, brothers, were casting their net. They were intent upon their occupation, just as we all should be. The idle dreamer has little to reward him. They were casting their net into the sea, for the sea abounded in fish then as now. They cast their net where the fishes were—no use to cast the net out over the dry ground in hopes of catching fish. Who ever heard of such a thing?

* * *

And Jesus stopped in His walk. He called to the busy brothers, using the words of the text above. Strange words—"fishers of men"—what could they mean? But they had met the Master before. Andrew had met Him one day not long after His baptism, when he and John were walking together and Jesus had invited them to spend an afternoon and evening with Him. And then Andrew went and called Simon. Jesus knew the fisherman at once and gave him a name he did not then deserve. He was known then as Simon son of Jona, but Jesus said he should be called the Rock—Simon Cephas, or Simon Peter. So the Man who called them that day was not a Stranger, and they "straightway forsook their nets, and followed him."

* * *

The business to which Jesus called those men that day—fishers of men—they say that the original has in it the idea of "taking men alive"—is the greatest business in the world to-day. Fishes of Galilee died when they were caught. The human "fishes" whom Simon Peter caught on the day of Pentecost, three thousand of them on a single cast of the net, were saved to eternal life. Don't go to Wall Street of New York, or Threadneedle Street of London, or to the Bourse of Paris to find Big Business! A few short years may see paupers of the millionaires that throng those places now. One of the sad experiences of my life was an acquaintance with a family that had ventured all of a large fortune in Wall Street—and lost all but the earnings of a member of the family—an artist—and she couldn't sell her work. The father was broken in spirit and partly in mind. They had gone to Vevy for rest—why continue? Big business is not on Wall Street. "Taking men alive"—that's real work!

* * *

Here's a feature which in these days of "depression" should interest every one: Not only is the business to which Jesus called His fishermen disciples the greatest business in the world in all ages, but it is an occupation in which there is no rivalry and no competition. More than that, the workman in this occupation is sure of his pay—the Master owns the universe, and if the present universe were not great enough to produce the wealth required, He could create a million more universes as big as ours to supply the demands on His resources. Many men are out of work in these days, and we sympathize with them. But there are a few of us who can still say, "I never knew what it is to be without anything to do! I never was without work! Not that I always got big financial returns for what I did, but of work there has always been a plenty." He used to get ten or twelve dollars a day in the rolling mill. When the mill shut down for repairs, he'd work on a farm at a dollar a day, or "fix-up" about the home. He kept his muscles firm so that when the mill started again he was ready. The toiler for the Master in His great harvest field is never out of a job. There are always men in abundance who need to be "taken alive" for the service of the Lord. "Let none hear you idly saying, There is nothing I can do!"

* * *

And pay! Did you ever hear about Billy Bray? He was not a character in fiction but a real character—a fisherman preacher and worker among the fishermen of Bristol, England. He'd go out in the boats with the rough men and teach them to love the Lord Jesus as they worked. Our beloved Brother Richard Teague here in Scottdale, who passed away a few years ago, often spoke of Billy Bray, and his mother knew him well. He trusted his Lord for all things temporal and spiritual. By dint of much saving and much praying Billy got enough money to build a chapel. It was all finished and furnished except for the pulpit. And Billy could not think of letting the chapel go without a pulpit. Some one gave him a shilling for his work. With the shilling in his pocket he passed by an auction sale. A cupboard was being sold. At once Billy saw his pulpit. No one bid. "I'll give ye a shillin' for un," called the anxious man. "One shilling bid; who'll make it one and

sixpence?" called the crier. "I will!" came from the crowd, and the crier announced, "Done! Sold at one and sixpence."

* * *

Billy was much disturbed. He had felt that God had led him to the sale and that he was to have the cupboard for his pulpit and that the shilling was to pay for it. He started home. Soon he saw some men with the cupboard on a cart. He stopped to hear their conversation. "What we are to do with un I can't tell," said one; "we can't get it in by the door nor by the window. I was foolish for buying it. I'd take a shillin' for un right noo." Up spoke Billy Bray, "I'll give ye a shilling for un, if ye'll take it to my chapel." As the cupboard was on the cart, the man very willingly agreed. Billy then understood how the Lord had provided him not only with what he needed to finish his building, but provided even the conveyance for the pulpit to the place it was to be used. God does provide. The Lord's arm is not shortened. The lack is in us who fail to trust Him and ask largely.

* * *

And there was George Mueller with his orphanages and the thousands of homeless and helpless children he supported, never asking any one for a penny—telling only the Lord his need. Sometimes both larder and till were empty in the evening, but never once did God fail him. Before the time for the morning meal there was an abundant supply for the day. Time and space fail to tell of Hudson Taylor and his China Inland Mission—supported wholly by voluntary contributions in answer to prayer; of the many thousands of consecrated missionaries who have gone out under organized boards, many of them to lay down their lives in sacrifice to their devotion to the Cause of Christ; in particular to tell of the history of our own mission in India, where the Lord held back, sometimes workers, sometimes funds, until the exact time when the workers or the funds were needed and would be sure to be applied in the right way. The acquisition of the land for Sundarganj, Rudri, Balodgahan, Mohadi, Dondi, and perhaps every other piece of land the mission now owns was in answer to prayer. All these are monuments to God's preserving and protecting grace. God's pay is good—He's the best Paymaster in all the universe.

* * *

Another wonderful feature about the service to which God calls us as fishers of men is the fact that we need not leave our homes to accept His call. We can begin right where we are. The power of the upward pull of a strong, pure, honest, righteous, holy life in any community is beyond all human calculation. "That we should be to the praise of his glory" (Eph. 1:12), was one of the ideals Paul held out to his friends in his letters. Not that we should **do** marvelous things, tho doing is very important; not that we should **say** so very much about ourselves or our work, altho testimony of our lips is right and good; but just simply **BEING** to the praise of His glory is the thing he makes emphatic just there. The opportunity of BEING right with God is everywhere, in all lands, in all times, in all conditions.

* * *

I've heard evangelists discuss success in various places and under different conditions. "But then, you know, the young people of that community are pretty well gathered into the church membership, so we could not look for so large a class of converts at this time!" But how about the persons not in any church in that very community? How about the building up of a strong, solid working force within the Church? How about getting the people who are busy to do more efficient and more effective work—how about getting them to enjoy their work for the Master more than ever? How about getting the people who have not yet even tasted the joy of service to just begin to try it a little bit and then cheer them on the greater effort? How about YOUR getting out on the firing line of the conflict against Satan yourself and seeing what a real battle is? Resist, and he'll flee; you flee and he'll capture you!

* * *

How about it, anyway? Are you one who is still standing idle in the market place because no one has hired you? Or are you in the service at a penny a day? Perhaps, even if you are a "fisher of men," you might not be able to tell exactly how many "fishes" you had caught at the end of the week or month—perhaps Peter did not always keep count—but I am sure of this: God's account is strictly correct and accurate. You are sure of your reward. Peter once, I think a little timidly, asked, "What shall we have therefore?" because they had forsaken all. And the Lord said, A hundredfold in this life **with persecutions,** and—blessed be His name—in the world to come eternal life.

* * *

We appreciate your response to the inquiry regarding pictures. There are a few to whom private replies will be written; if you do not receive such a reply, please accept this short notice as our message of thanks.

SELF SUPPORTING MISSIONARIES

By J. N. Kaufman

For the Gospel Herald.

In a recent number of the Gospel Herald an article appeared under the caption "Shall We Simplify Mission Work?" of which the heading of the present article was given as a subhead. The writer of that article is, or was, a missionary in Arabia. He frankly says that what he states in his article is his own personal opinion and "not as the opinions of any church or groups." Now the opinion of the individual is not to be discounted simply on the score that it does not have the backing of other responsible persons. Some of the most significant movements in history have been the outgrowth of pioneer thinking on the part of foresighted and courageous trail blazers. Dr. Harrison, the writer of the article referred to, makes no reference to a possible vast reorganization of mission work; and we therefore may take it that his idea is to continue mission work along present-day lines.

The article makes reference to a simplified type of buildings in order that the national churches may be able, when called upon to do so, to take over these buildings into their own national organization and maintain them at their own expense. This idea is sound, for it is a great temptation for missionaries, who are able to get the money, to construct church and other buildings of such imposing proportions that they become "elephants" on the hands of the national churches when the latter are called upon to assume responsibility for them. However, the purpose of my article is to examine the suggestions Dr. Harrison makes with reference to self supporting missionaries.

He makes the following surprising statement: "Our missionaries have never earned their living in free com-

petition with other people even in the most friendly environment. Their fathers sent them to schools and, upon graduation, they became missionaries on a salary. They know nothing about the problems which would be created if they were pitchforked out into open competition even in their home country." It seems to me that the statement is both unkind and unfair. I know nothing about the missionaries of whom our friend is speaking but I do know that the remark is not true in reference to our own missionaries. I will not need to go into detail with reference to opportunities of earning their own living on the part of our missionaries nor is it necessary to say that our missionaries had been earning their own living or else their way through school before coming to India. Need I say that the missionaries would not be afraid to compete in the open market were they to go back to the home land and earn their own living?

Now what about earning our own living here in India? If you concede to us the privilege of undertaking to support ourselves wherever we can get a job then I believe at least a number of us would have no difficulty. There are schools and colleges where we might get teaching positions. We might try for positions in banks or other business houses in the big port cities of Bombay and Calcutta or we might get positions in such companies as the Singer Sewing Machine or Standard Oil. Most of these positions pay well but earning one's own living, merely, is not the question before us just now but earning one's own living while engaged in some definite mission work; for we would do missionary work first of all and support ourselves while we are doing it. In the positions above mentioned, to do any type of mission work worth the name would be out of the question.

The writer above referred to speaks of blacksmiths, farmers, and carpenters. I do not know how many of these skilled workmen we have in Dhamtari but there are a good many, most of whom are without regular work. They pick up odd jobs when and where they can. Many would be delighted to get a regular job at twenty-five cents a day and with such an income they could well support themselves and their families. Or take the carpenters. What I have said about the blacksmiths is true of the carpenters. Those of us who know something about carpentry would, as independent carpenters, be able to maintain a higher standard of workmanship in our output than the average trained Indian carpenter, but the buying public is not much interested whether or not the carpenters maintain a high standard of workmanship. If a needed article looks good and if it has a sufficiently low price they buy. Thus there is but a very small profit for the carpenter if he is on piece work. We have two trained and experienced carpentry instructors employed in the Mennonite Mission Carpentry School. They each get $16.00 a month with which they manage to maintain themselves and their families. Let us say that the present writer will take the place of one of these carpentry instructors and start on a self supporting basis. At the end of the month there is his salary amounting to $16.00. About the same time the bill for that month comes from the hill school where his daughter attends. The bill is $14.00 and must be paid.

I might try for the Head Mastership of our High school. There I would get $53.00 a month of which $4.00 would



A Hindu Idol

go for house rent, if I would live in his house, or $8.00 if I continue in the house where I live at present. $14.00 school expenses for Kathryn and $8.00 for rent makes $22.00. The balance $31.00 would go towards the support of myself and family. But this is not the only thing to consider. I must not only be self supporting but I am to do some mission work. The headmastership of the high school is an exacting position. It takes thought and energy from 10:30 A. M. to 4:30 P. M. The periods before and after school must be utilized in preparation and rest for the next day's work. Where would be time for much missionary work? The headmastership of our high school is far and away the best position in the mission so far as salary is concerned. But to be truly self supporting according to Dr. Harrison's plan I cannot even accept a position in the mission. I must seek elsewhere. Government positions would be closed to me, a foreigner. Motor mechanics? That has some possibilities but in order to take care of possible business, I must be properly equipped and that is expensive. Even if I could get the necessary capital I would still have tremendous competition from many well trained Indian motor mechanics each of whom can live on a much less income than would be necessary for a foreigner in India.

What to do? What about the medical missionary? I asked Dr. Troyer if he could make his own living in Dhamtari for himself and family without any help from America. He says even with a drastic reorganization of the hospital and even if he give no free medicines at all to the suffering poor and needy he could not even make a living for himself through medical work at the present time though some years ago when conditions were better he might have made the attempt.

I thought of Mr. Maitland, a Scotch friend, who is Manager of the Raipur Forest Tramway, with headquarters about sixteen miles from Dhamtari. Just as jobs go I would like that job. I could maintain myself and family comfortably on his income which amounts to $320.00 a month plus free railway pass and other privilege! But even if the company would hire me (I am not a trained engineer) they would not allow me to do mission work while being manager of the tramway and, besides, I would have to work on Sundays.

I turn to one other possibility—farming. Brother Kniss would like to try this. The idea is not impossible. Bro. Beare and Bro. Brunk, who both have experience on our Mission farm at Balodgahan, say they would not undertake to earn their own living on our Balodgahan farm with the present arrangement. Much more actual farm land would be required and a system of diversified farming would have to be introduced which is not possible under the malguzarial system. Then again farming operations could not be carried on on a sufficiently large scale for purposes of self-support without either depending on a large amount of labor or the use of adequate farm machinery. To depend on labor would be a risk few foreigners would want to take for, supposing there would be actions taken by the self-supporting farmer which would seriously offend the Hindu religious sense of the laborers or supposing there would be converts to Christianity—a result which would most certainly be worked for—our farm helpers would most likely leave in a body, urged to do so by their Hindu religious guides, and I would be ruined. To purchase the machinery needed for my farming project

would materially increase the capital required.

Bro. Biswas, formerly Headmaster of our High School but now landlord of a village some six miles from Dhamtari, tells me that a person undertaking self support as above indicated could not depend on rice farming alone but would have to plant orchards and farm sugar cane and peanuts and oil producing grains and have a small dairy. By installing machinery whereever possible and pay what labor is required considerably higher than the market rate one could be comparatively free from labor worries. I agree. Bro. Biswas estimates that a capital of about $9500.00 at the present rate of exchange would be required (the minimum). My own estimate is some higher. This would of course include the price of the land, stock, machinery, buildings, and an adequate reserve fund to "keep the home fires burning" until the farm begins to produce and to provide for lean years. $15,000.00 may be a bit too high, but $15,000.00 invested at 6 percent would earn as much interest as the board now allows to two missionaries.

H. Dear & Co., pay $75.00 to $125.00 a month to their assistants in the forest south and east of Dhamtari, extracting railroad ties, but the company is absolutely averse to well developed family life among their assistants for the reason that they are afraid too much attachment to family life will interfere with the efficiency of their assistants. Recently they even refused to allow one of their assistants to take his young wife to the jungle south of us to live. The opportunity in this line for doing mission work while supporting yourself would be practically nonexistent.

But possibly our methods of mission work need to be revised to conform more nearly to those of the Apostle Paul and the early Church. Modern missionary methods, like the methods of everything else that is done in the modern world, are of a highly specialized character. To pursue the task as set for us requires on the part of the missionary close application. His time and energies are fully occupied in that task. The apostle Paul with his fellow worker, started out on his missionary journeys to evangelize the Gentile world as a task committed to him by God and the Church. I doubt if the subject of missionary support was ever discussed by the church at Antioch, and Paul, not wishing to be "chargeable" to any one, made and sold tents, an occupation he no doubt learned in Tarsus. It is not unreasonable, at first thought, to conclude that if St. Paul's methods were followed to-day we would have more encouraging results with much less or even no cost to the older churches. But it is well to remember that Paul did his work among a class of people practically identical with himself in purpose and outlook of life and economic standards of living as his own. No readjustments of any consequence were necessary on his part. The tents he made were of a kind in common use by the people and when he sold them he received for them an amount wholly commensurate with the labor he expended and with the income he was able to purchase on the spot articles he always had been accustomed to. Speaking with reference to this part of India no one not having the experience can properly realize the vast difference in economic status between the village people and foreigners. There is almost nothing in common. Food which keeps the villager in a fair condition would be intolerable even for a week. Clothing—well, the average villager wears almost none. And the huts in which they live would not be tolerated by an American farmer for his pigs. I do not mean to imply that I as a missionary would necessarily be obliged to submit to such living conditions and yet if I would become economically independent and live on the poverty of the land I cannot hope to sell my "tents" to the villager unless they are within the villager's financial reach.

But Paul was not opposed to supported missionaries for he plainly stated that "they that preach the Gospel shall live of the Gospel"—a principle which he taught in I Cor. 9:1-14 but which he was satisfied not to draw on as long as his tent making brought him a living.

I have not tried in this article to prove that self supporting missionaries are not desirable. Their good influence among the people is admitted. The possibility of transforming a community and assist the community to move in a mass, and thereby to accept Christianity as the only hope of moral and spiritual betterment is readily apparent and this is perhaps brought about more naturally by one who moves among the villagers as one of them than by one who to all intents and purposes lives on a plane vastly above the ordinary villager. My object was simply to point out that Dr. Harrison was mistaken when he applied his arguments to Indian conditions.

Dhamtari, C. P. India.

THE WORD OF GOD IS QUICK AND POWERFUL

For the Gospel Herald.

We find in our work in South America that the Word of God has the same power and results as at home. The converted give the same happy testimony and their prayers have the same stirring power. We find also the Word of God true as to the power of Satan in this world where he is the prince. The following examples will prove their power. The first one shows the power of God's Word to convict souls of sin.



Typical South American Home of the Poorer Class

A Jewish Girl

Sarita lives across the street from us. I had been teaching her and her sister English, and in exchange they taught our children music. She has been coming regularly to the meetings. For some time I felt she was not happy and was impressed with the Gospel. She is an intelligent girl and goes to college. Her sister said, "Sarita is so funny, she does not want to do anything but stay at home or go to Culto."

One evening she sat beside me in the services, and I felt I should speak to her. I invited her to come to the house so that I could speak to her alone. On the way she began to cry and said, "I don't know what is the matter with me. I am so unhappy. I have not committed any sin but I do not have peace." In the afternoon she was rath-

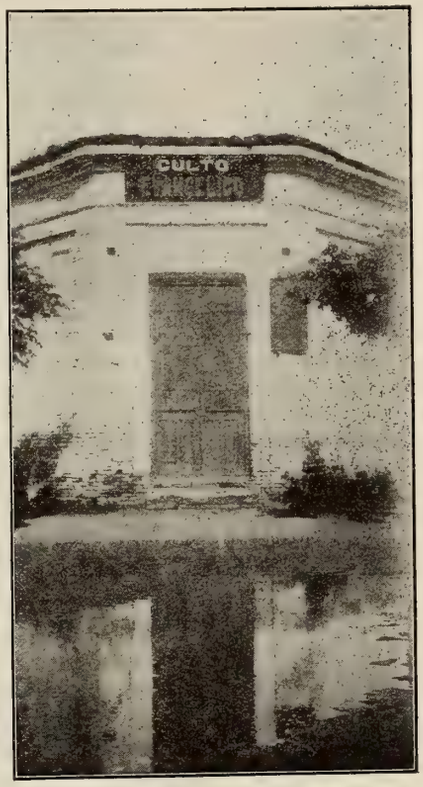
er down hearted and her parents had sent her to the theatre to brighten her up. She said, "I came home more miserable than ever." "This world is false there is no peace in this world." I then told her that I knew what was the trouble. "God is calling you to follow Him and accept Christ as your Saviour." Jesus said, "Peace, I leave with you, my peace I give unto you, not as the world giveth" etc. We then read texts in John three. She seemed to like the text, "As Moses lifted up the serpent in the wilderness even so must Christ be lifted up." We read, "For God so loved Sarita that He gave His only begotten Son that if Sarita believes in Him she shall not perish." I also had her read Isaiah 53:6. We had prayer. She seemed to find it difficult as do all Jews to recognize Christ as the Messiah and to admit that she is a sinner. But the Word is proof for both. We studied together the texts that prove so well from the Old Testament and fulfilled in the new, our Savior as the Jewish Messiah, the star of the morning, the sacrifice once and for all. We need not shed the blood of lambs for remission of sins. Christ is the Lamb of the world. I was so glad to hear her say finally, "I believe Christ and our Messiah is one and the same person." She wants to continue Bible study with me privately but not that her family knows it. We are praying that she may openly confess Christ as she can never really be happy until she does. But she will have to suffer. She loves to study of Christ's second coming and we both enjoy it together. Will you join us in prayer for Sarita?

The Power of Satan

Some time ago a man who professed to be a medium died in our city. On the same day Mrs. Cariole died. It is said that in her youth she was engaged to this man and he was supposed to have said that when he dies she will die too. Also several others who studied spiritualism died shortly afterwards. It may have just happened this way but the Word tells us that to a certain extent Satan has power over death. But thanks be to God, over the believer washed in the blood of the lamb, he has no power.

After the death of this lady, her seven children were left in the home, and every night they were bothered by terrible noises so much that the whole town assembled to hear it. One stayed outside the window and another inside at the hour the noises were usually heard. But they could see no human being, only hear the loud bumps that seemed to shake the place. A sewing basket was left in one room and when they went to get it, they always found it in the next room. Doors opened and shut and chairs seemed to move. The family were sad and tried to rid themselves of the noises by the help of other spiritualists and even had the Priest to pray. But it was of no avail. They came to the Culto church and through the power of prayer all stopped. Where Jesus is Satan cannot be. The family were happy. Seven young folks were all studying the Bible and were taking the lessons for baptism. They had made public confession in the church.

One day all their Bibles but one disappeared. They were in the kitchen with the front room of the house locked and the beds all opened out to air with the covers on the floor and chairs. When they went to the room the beds were perfectly made, and when they opened them they found a number of



A Christian Church in Argentina

papers telling them that they should not go to the mission and should go to the Catholic church; that their mother was in Paradise and would have to go to hell if they would continue coming to Culto. They were signed by the mother. The priests are cunning and they undoubtedly planned that some human agent should do this. But any way this discouraged the family and they stopped coming. May the Lord help them to really see their mistake before it is too late is our prayer.

The oldest, a young man, had not given up faith, but the others did not want him to continue. The devil knew he could work with them through spiritualists anyway if they go to the Catholic church, but if they were really given over to Christ his power would be stopped. The devil put dissensions into the hearts of the members so that they are not the best of friends and this causes problems in the church. But God's Word is more powerful than Satan. May we be filled with the Spirit and win many souls for Him.

The work in our two surrounding towns is growing. In Moctezuma we recently had 14 baptized. They are happy and have one meeting on Sunday alone, with the Y. P. M. subjects. We have a meeting there every Wednesday night. In Smith there seems to be great interest too. It has only been a month since we began here and a year since we have been going weekly to Moctezuma.

Note.—We are greatly interested in the case of the spiritualists and would be very glad to know the final outcome. In order to avoid possible trouble in the locality, we are, for the present, withholding the name of the writer.—Editor.

MISSIONARY DAY NEWS

INDIA

J. A. Ressler, W. B. Page and wife, our first missionaries to India, were appointed Nov. 4, 1898, landed in India March 24, 1899, opened work at Dhamtari Nov. 22, 1899.

Thirty-Three Years Ago

There were no Mennonites in India except these missionaries, we had no buildings, no schools, and our missionaries could not speak the language spoken by the natives.

Twenty-Six Years Ago

We had 13 missionaries, 414 native Christians, 2 organized congregations. Number of inmates in the Orphanages, 190 Boys and 175 Girls. Jacob Burkhard died at the age of 33 on September 29, 1906.

To-day

We have 27 missionaries in India, 7 on furlough. (See pages 13 and 14 Missionary Day Pamphlet). Besides there are 31 native evangelists, 35 Bible women, who held 13,239 meetings in 1931. There are 16 Christian primary school teachers, 19 Station primary school teachers and 11 Academy school teachers. There are 1,339 native Christians in the organized congregations and 8 main stations with 11 out-stations. During the year 1931 there were 81 Sunday Schools in operation; 8 medical dispensaries and one general hospital, 1 missionary doctor, 1 Indian doctor, 3 missionary nurses and 6 Indian nurses; treated 461 patients in the hospital and 34,651 out-door patients. Other lines of teaching are also carried on in the Carpentry School,—shoe-making, rug-making, weaving, farming, etc.

SOUTH AMERICA

T. K. Hershey and wife and J. W. Shank and wife were the first mission-

aries to Argentina, South America. Landed in Argentina Sept. 11, 1917; opened work at Pehuajo Jan. 21, 1919.

Fifteen Years Ago

There were no Mennonites in Argentina except these missionaries. We had no buildings and our missionaries could not speak the Spanish language spoken by natives.

Ten Years Ago

We had 8 missionaries, 16 native Christians, 2 organized congregations and 4 Bible Readers.

To-day

We have 14 missionaries on the field and 6 on furlough. (See list in Missionary Day Pamphlet, page 17). We have 10 Bible Readers, a number of Argentinean evangelists, 274 native Christians in 9 organized congregations. There are 16 Sunday schools and 57 Sunday school officers and teachers, 171 Bibles, 702 New Testaments, 2,863 Gospel portions and approximately 219,570 tracts were distributed in 1931.

MISSION SERMON

L. J. Miller

Text—Matthew 28:19.

This is the command given to the disciples just before Christ left them, when He ascended to heaven, where He now sits at the right hand of God, to appear in the presence of God for us.

This great commission which was given to the disciples and was fulfilled in their day, is also given to us. The same Gospel which they heard, and which was preached to every creature under heaven, reaches down to us and has reached all who were called through their word, to make the message known to the generation in which we live.

How near are we fulfilling the command? As a Church are we awake to our opportunities in carrying the Gospel to all the world? First, Jerusalem; second, Judea; third, Samaria; and fourth, unto the uttermost parts of the earth.

There are many opportunities at the present time where people are in want of daily food, where the Gospel can be made known by word and deed, where faith and love can be exercised. Jas. 2:15: "If a brother or sister be destitute of daily food, and one of you say unto them: depart in peace, be ye warmed and filled, notwithstanding ye give them not the things needful to the body, what doth it profit? Even so faith if it hath not works is dead being alone."

The command also tells us that repentance and remission of sins should be preached. The teaching of John the Baptist was: "Repent, for the kingdom of heaven is at hand." Jesus sent out the disciples and said: "Go preach the kingdom of heaven is at hand." I fear there is a lack of teaching true repentance in the present day. If ever there was a time when people needed to be taught it certainly is now. In this time when so many of the sacred conventionalities which we know to be results from searching the Scriptures, and accept as ordinances from God, when these are looked upon lightly, and others completely disregarded, it certainly behooves us to cry aloud: "Except ye repent ye shall all likewise perish."

There is evidence that God's Spirit is still striving with man, by the number who turn to the Lord. The opportunities in reaching out to Judea, Samaria, and unto the uttermost parts of the world are ripe on every hand. I remember quite well when I was a boy our bishop at that time longed that something might be done for foreign missions, and as we had no foreign mission activities at that time, he asked the congregation to make an offering and send it through other mission activities. I am so glad that to-day we have awakened to establish missions in our rural fields, and have city missions at a number of places, also a number of stations in India and South America, and are looking forward to the time when we can establish a mission in Africa. In one of our home mission stations there were two colored people who found Christ, one of whom has since died. Before he died, however, he gave the following testimony: "No one ever told us before. If you had not told us we would have been lost." The one who is still living is putting forth every effort to tell her people, desiring that we should preach to them.

While the depression has come upon us at this time we want to be economical on every hand that the work of the Lord may not suffer. Our old, established mission stations should endeavor to make the work self-supporting, as nearly as possible, and we should cautiously enter new fields. There are fields ripe for harvest if workers and means were available. I am sorry to note that some of our ministry are drifting towards salaried ministry, seeing the opportunity for easy money, but oh, how sadly they lose out in having a conviction for the lost. Jesus said: "Freely ye have received, freely give."

In the four missionary alls, first we have "All power," by which we need not fear for lack of strength. See Eph. 3:16: "That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man." Second missionary all: "Go ye therefore and teach all nations." They went everywhere preaching the Word. Third all: "Teaching them to observe all things." Fourth all: "Lo, I am with you alway, even to the end of the world."

In our missionary activities our sole purpose should be the salvation of souls, and to glorify God. That God desires all people should be saved is evident. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live." He is longsuffering toward us, not willing that any should perish, but that all should come to repentance. If we have this same spirit, we too will long that others may know of Christ and His power to save. That Paul had a desire that others be saved is expressed in the words, "I will gladly spend and be spent for you."

Missionary activities are a blessing to any congregation. First, it is the obedience to the command; second, it is a token of life in the Church, it stirs up the pure mind. The spirit of the missions is the life of the Church. All of us can help; either go, or help go, or let go. It is important, because there is no other name given among men whereby we must be saved, but in the name of the Lord Jesus.

Christ was a real foreign missionary. He came to this earth from His throne in glory, to redeem fallen humanity. Paul was willing to give his life to fill up that which was behind the afflictions of Christ in his flesh for His body's sake, which is the Church. See Col. 1:24.

To do effective mission work we need prayer. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest" (Matt. 9:38). Peter and John went up together into the temple at the hour of prayer (Acts 3:1). When they had prayed and fasted they laid their hands on them and sent them away (Acts 13:3). Active workers are called by the Holy Ghost. Some are set apart for special service, while others may be called to minister. See Luke 8:2, 3; Rom. 16:1-4.

The King's business requires haste. Christ says: "Go out quickly into the streets and lanes of the city and bring hither the poor and the maimed and the halt and the blind," when there was still room the Lord said: "Go out into the highways and hedges and compel them to come in, that my house may be filled." In our missionary activities, we should preach the Word. There is a great lack of whole Gospel teaching, "For the time is come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and be turned unto fables. But watch thou in all things, endure afflictions, make full proof of thy ministry."

What can we do to make our mission activities more effective? First, by real consecrated effort. Second, by real Christian living. Third, by being alive to the work. By going where they are. The Good Samaritan, for example (Luke 10:33), came where he was; he had compassion; went to him; bound up his wounds; poured in oil and wine; set him on his own beast, and brought him to an inn; took care of him; stayed until the next day. He gave the host two pence and said unto him: "Take care of him and whatsoever thou spendest more when I come I will repay thee." Now which of the three was neighbor unto him which fell among thieves? The Lord

not only asks to "go into all the world and preach the Gospel," but gives the blessed invitations, "The Spirit and the bride say, come," "Let him that heareth say, come," "Let him that is athirst, come," "Whosoever will let him take of the water of life freely." May we continue to yield to the Spirit, and as the bride of Christ send out the invitation to all the world that the message of sympathy expressed in the following song may ring in our hearts, that we may do from the heart what our hands find to do.

"He Was Not Willing"

"He was not willing that any should perish;
Jesus enthron'd in the glory above,
Saw our poor fallen world, pitied our sorrows,
Pour'd out His life for us—wonderful love!
Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear,
Jesus would save, but there's no one to tell them
No one to lift them from sin and despair.

"He was not willing that any should perish;
Cloth'd in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart, broken by sorrow and shame.
Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth near,
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.

"Plenty for pleasure, but little for Jesus;
Time for the world, with its troubles and toys,
No time for Jesus' work, feeding the hungry,
Lifting lost souls to eternity's joys.
Perishing, perishing! Hark how they call us:
'Bring us your Savior, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim.'

"He was not willing that any should perish;
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view."

Garden City, Mo.

ANSWERING THE MISSIONARY CALL

Wm. Detwiler, Supt., Canton Mission

The Call Itself.—Jesus, the Son of God, the Messiah who was with the Father from eternity, and who had part in the creation of the universe and of man, took upon Himself the form of a servant, became flesh and blood, and was made in the likeness of man. He was born of a virgin in lowly Bethlehem's stable. For some thirty years He walked the hills and valleys of what we now call the Holy Land. At the age that we consider the prime of life, He was taken outside the Holy City and nailed to the cross for the sins of the world. He was buried. He rose again the third day. He journeyed with the disciples after His resurrection. He was seen of them for forty days. One day He led them outside the city of Jerusalem and gave them His last commands. The last command was to go and tell the world the things they had seen Him do and the things they had heard Him speak. They were to be His witnesses. Then He ascended to heaven, giving them the promise of His return.

Our work in the meantime is the saving of men's souls from eternal torment, for the glory of God. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?" Again, Jesus before His crucifixion gave the parable in Luke 19 of the nobleman who went to a far country to receive for himself a kingdom and to return. But before he left, he delivered to his ten servants his ten pounds with the command, "Occupy till I come." So the Lord Jesus, the absent nobleman of the parable, has left to the Church the command, "Occupy till I come." The pound that He has entrusted to us is the Gospel, the good news of how men can be saved from everlasting destruction. What will be the fate of those in the Church who bury their pound and do not trade with the same for the salvation of souls? Some day the absent Lord will return, and then those who have not been faithful shall receive their reward according to their works.

How We Answer The Call.—The call comes to every Christian, "Go ye therefore and preach the Gospel." "Ye shall be witnesses unto me." Too often we think that the call is only for those who have been appointed as missionaries or for those who have been ordained to the ministry. If you were passing the burning building and saw that there was a person there who would perish in the flames unless he would be rescued, would you say if it were in your power to rescue him, "That is the work of the firemen. That is why they have been appointed. Let the firemen rescue him. If he dies, it is not my fault?" If that soul would perish, you would be responsible for it. So in the Christian life we dare not say that we are not called for the work of spreading the Gospel, for every Christian is to be a soul-winner.

Then, too, we must get away from the conception that answering the missionary call means that we must go to the foreign field, or to some city or rural mission, or even that we must necessarily teach a Sunday school class. There are a hundred other ways that we may answer the call. The illustration of the woman who in earlier life felt that she was called to the foreign field, but who could not go for some reason or other, is but one of many. She finally found that there was a terribly wicked man who lay sick not far from her home. Day after day she went to him and ministered to his physical needs, and to his spiritual needs as she found opportunity. All that she received in return for some time were curses and hatred. But, finally she won him for the Lord. Is there some neighbor whom you could help to find the Lord? Is there some poor family whom we could help and win by giving a loving hand in time of need? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Again, you recall the story of the poor crippled boy who could do no more than write Scripture verses on pieces of paper and drop them on the street below, but who by these means was able to reach at least one person. Oh, that the Lord might give us a vision of the many open doors which He has placed around us! If we will not be faithful in these small opportunities, how can we expect the Lord to open to us the larger spheres of service? "He that is faithful in that which is least is faithful also in that which is much."

We must not think, however, that all that the Lord wants from the Church is only the incidental service. No, the call comes from at home and abroad, "Come over into Macedonia and help us." "Leave your nets. Leave your fishing, and come, follow me, and I will make you fishers of men." "Leave your homes, your parents, your job, your farm, your everything, and come, follow me." But before the Lord can entrust us with these greater tasks and responsibilities, we must probably prove ourselves first as Christian business men, as Christian farmers, as Christian homemakers, serving God in mission work in these fields. If the mothers of our land could realize how they could serve God by taking care faithfully of the home, they could see that they are really called to answer the missionary call. The missionary call applies to faithfulness in this sphere as well as to faithfulness in more actively proclaiming the Gospel to those who have never heard of it.

A Few Qualifications Necessary to Hear the Call.—There are some qualifications necessary before we can hear the Lord call us to active service. In the first place, we must be sure that we have been cleansed from all sin and impurity. It was only after Isaiah saw the holiness of the Lord that he saw his own uncleanness and his unfitness to stand before Him. After the fire from off the altar had cleansed him, then he could hear the Lord call, "Whom shall I send, and who will go for us?" Then he could respond, "Here am I, send me." If sin and iniquity stand between us and God, we cannot hear Him call for help. May God search us and cleanse us, that we might hear His voice in all things. Then too, we must be sure that we are on the altar, wholly consecrated to Him. Is there still a withholding in the secret closet of our heart of some pet notion or desire for ambition that is not given to Him? Are we burdened for souls or are we seeking for fame for ourselves? Are we burdened for the glory of God, or are we filled with selfish ambitions? Sometimes we may think that we have a call to active service, which is probably no more than merely a selfish desire on our part to get into the public eye, and to make a name for ourselves. The wish in these cases may be the father of the thought. Then again, we

should have no confidence in the flesh. Think of Moses. He felt a call from God to deliver the Israelites out of the land of bondage. He went forth in his own strength to carry out what he felt was God's plan for him. But he failed, and had to be trained in God's desert school for forty years. Then when God came to him in the burning bush he felt that he was unable to do the work to which he had been called. Is not this the case with many of those who would work for the Lord? How often we try to do in our own strength that which we feel that we should do. How often we try to run ahead of God. How often God has to take away our strength that He might receive the glory. God said to Paul, "My strength is made perfect in weakness." May we respond with Paul, "Most gladly will I therefore rather glory in mine infirmities, that the power of Christ may rest upon me." Someone has said, "What we need is not strength, but weakness." Another reason why we may not be able to hear God speak to us is because we are living too far away from Him. Like Peter we are following afar off, warming ourselves at the fire of the enemies of Christ. Someone has said that God uses the vessels that are nearest at hand. Brother, is this the reason why some do not receive what they consider a call to definite service? Are our affections on things of the earth, or are they set on things above? "Draw nigh unto God and he will draw nigh unto you."

Excuses for Not Answering the Call.—There are some people who have a call to active service, but who are not willing to answer the call. Someone says, like Moses, "I am not able to do the work." Give the Lord a chance. Let Him use your weakness and make thereof strength for His glory. Another says, "There are so many others who could do the work so much better than I can." True, it is a good trait to esteem others better than ourselves, but is this really the reason, or is it simply an excuse to hide a guilty conscience? Jesus would say to such an one, "What is that to thee? Follow thou me." Then there are others who feel that they cannot answer the call because of family relations. The illustration is given of a man who was called by the Church to the foreign field. He replied that he could not go on account of his wife and child. The Lord then took away his wife. Again the call came. This time he excused himself on account of his child, whom he felt that he must support. Then the Lord took away the child. Again the call came. This time he was willing. But he had to pay dearly for failing to answer the call when it came before. May we not be found at either extreme: let us not run ahead of the Lord and the Church, neither let us be of those who excuse themselves when the call comes and the way opens. Again, there are those who excuse themselves from answering because of a good job or business. Let us remember that whatever we hold more dear than the Lord is to us an idol, and we are not worthy of the Lord. Peter said, "Lo, we have left all, and have followed thee." "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters and mothers, and children, and lands, with persecution; and in the world to come eternal life."

The Sin of Not Answering the Call.—But what about those who are unfaithful to the call? "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Are we afraid to answer the call? Are we afraid that He will not care for us? Do we think He will be a hard taskmaster?

A. B. Simpson said, in speaking of the text, "Be sure your sin will find you out," that the sin in this text stands "for our sin, when we are hoarding the Gospel and keeping it to ourselves while a thousand million souls are left to perish through our neglect. This sin is finding out the guilty Church, and we shall see that most of her losses and failures are due to her selfish neglect of a perishing world. Perhaps we shall also see that the sorrows of our own family circle, the poverty of our own souls, and possibly the ruin of the souls of our loved ones, may be due to the same cause, because we cared not for the perishing souls of the heathen, and God let the curse that we allowed to come upon them touch us in a sensitive place to remind us of our selfishness and guilt."

It is a sin for the Church not to answer the missionary call? Suppose your dearest friend were dying. As he is about to leave this world, as he is about to breathe his last breath, you put your ear to his mouth, and hear him whisper his dying wish. In these last words he makes of you a request. If you loved that friend, would you hesitate to fulfill his dying wish? If it were in your power to do it, would you consider yourself his friend if you did it not? And yet we do not hesitate to fail to carry out the last clear command that the Lord gave to the Church before He ascended. Since our obedience is the test of our faith, how dare we say that we love Him if we fail to make disciples of all nations? Then, too, we are not loyal to Him. Many lives have been sacrificed out of sheer devotion to earthly leaders. Have we a leader that is worthy to be followed? And yet too often we are not willing to follow Him in all things. True loyalty implies not only doing the things that are asked of us by those whom we serve, but it implies a willingness to do more than is asked of us. Is this the loyalty that we show to Christ? Again, as A. B. Simpson says, the sin of failing to evangelize the world is also the sin of breach of trust. God has made us trustees of the Gospel. If an earthly trustee is unfaithful to his trust, he is punishable by the law of the land. And yet we as Christians think that we can get away with unfaithfulness to the trust committed to us by the Lord of glory, and then receive the welcome, "Well done," when we are called to meet Him. Oh, that we might realize the sacredness of the trust that has been committed to us, for there is no other way by which the teeming millions may be saved, but by the Gospel that we hold. If the watchman fails to give warning, the blood of those souls that he failed to warn will be required by God of the watchman's hands. Are we free from the blood of all people? Again, as Simpson says, if the Church withholds the Gospel from a dying world, it is guilty of the sin of ingratitude. We do not in the first place appreciate what the Lord Jesus has done for us. We do not show the gratitude that we should for the pangs that He felt for us. We do not appreciate the sacrifice that He made for our salvation. Yes, we enjoy our salvation, but how selfish that we should not share with those who do not enjoy the greatest of all blessings, the eternal salvation of the soul. When we think of the glory land, and of the joys of the redeemed there and then think of the woes of the damned, how can we do else but tell the good news as we have opportunity? But, alas, our coldness! "I would thou wert hot or cold. So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth." Then, too, we do not appreciate our rich heritage that has come to us from our ancestors who marked the way of the centuries by the blood which they spilled for the priceless Gospel. When we stop to think of the billions that we spend for the destruction of human lives and for the spreading of misery, of the millions for pleasure, and for anything but for Christ, and yet but one-hundredth of our capitalized wealth for the spreading of the Gospel, is it any wonder that the Lord lets a depression come upon the nations:

"Christians, have you heard the story how the meanest man of men
Brought his vile accursed silver in abhorrence back again;
Thirty pieces was the value of the world's Redeemer then.

"Now 'tis thirty cents in copper, for the Savior has grown cheap,
And to sell the blessed Master we need only stay asleep,
For the cursed Judas' money is the money that we keep."

Lastly, as Simpson says, we are guilty of the sin of murder. We have the opportunity of saving human life, and failing to do it, we are murderers. But far greater, we have the opportunity of saving souls from an endless hell for eternal life in heaven with the means that the Lord has entrusted to us, namely the Gospel, and we hoard it for ourselves,—how can we be guilty of anything short of soul murder?

Spurgeon once said that "the question of the heathen was also the question of the Christian, and that it concerned our eternal future quite as much as theirs."

Conclusion.—What will we do with Jesus? Will we retain Him and the merits of His blood for ourselves only? Or will we say, since Jesus spared not Himself, nor withheld anything to make my eternal happiness possible, I will tell to others the good news of His redemption, and help others to share in this salvation, that God may thereby be glorified. May God help us to see our responsibility.

Outside the city of Samaria were four leprous men. They said, "Why sit we here until we die?" If they went inside the city, they would die of the famine, for there the famine was so severe that

people were eating each other. So they decided to go to the camp of the enemy, saying, "If they save us alive, we shall live; and if they kill us, we shall but die." So they departed and found plenty, and more than plenty in the enemy's camp, for the Lord had made the enemy to flee. Then they said, "We do not well; this day is a day of good tidings, and we hold our peace." Therefore, they went back to the city and told their comrades, and there was sufficient for all. So may the Church of Jesus Christ say, "We do not well: this day is a day of good tidings, and we hold our peace."

OBSERVATIONS IN SOUTH AMERICA

By O. O. Miller

It is assumed that the subject as assigned means to refer to those observations having to do with the newly established Russian Mennonite colonies in Brazil and Paraguay and to the Mission interests in the Argentine.

The story of the Russian colonies begins in Moscow, Russia, during the summer and fall of 1929. Of the 12,000 Mennonites and Lutherans who gathered there from all parts of Russia and Siberia in a last desperate attempt to leave the country 3700 Mennonites succeeded in reaching Germany—aided in this by the German Government and other German agencies. With the aid of Holland and American Committees, these went on to Canada, Paraguay, and Brazil during 1930—about 700 to Canada, 1400 to Brazil, and 1600 to Paraguay. The Mennonite Central Committee deemed a personal contact with the folks in Brazil and Paraguay following their first year's residence necessary, in order that the continuing effort to help them and relationship with them could be more efficiently arranged.

The colony in Brazil is located in the state of St. Catharine, a state largely developed by German colonists. The German Government and the Holland Committee have sponsored this movement and the activities to date. The Mennonite colonists have settled in two groups—jungle areas lying about 150 miles from the coast and at an elevation of from 1500 to 2000 feet above sea-level. Before homes could be built or any planting done, the impenetrable jungle had to be cleared. The 5-day visit here showed abundant evidence of the difficult pioneer beginnings, also that there are still plenty of difficulties and problems ahead. We were agreeably impressed with the confidence, optimism, and hope expressed regarding the future and the deep gratitude for the aid given them, and for the very evident blessings of the Lord on their efforts.

Bishop Jacob Hiebert accompanied us from Brazil to Paraguay. The movement to Paraguay has been sponsored and supported by the Mennonite Central Committee. The colony is located about 100 miles west of the Paraguay river, in the Gran Chaco area. The country is level—about 80% of it inhabited by nomad Indian tribes. The climate and crops are semi-tropical. The colonists lived in 13 villages, each with 20 to 25 homes. In the organization of their village, church, school, and industrial life we noted commendable progress. There was the same attitude and gratitude manifest as already noted for Brazil. The colony leaders seemed unanimous in their expressions of feeling of the Lord's direct guidance in and blessings upon this movement. Our own happiness in and gratitude for the part of the Home Church in the effort was made stronger by this visit. The movement seemed to us fraught with tremendous missionary possibilities as well as probably providing in time to come a unique haven for future Mennonite immigrants.

In the Argentine it was our privilege to get a brief first-hand view of the results of the past 16 years' effort of our missionaries there. In spite of language barriers we noted abundant evidences in happy faces, the gleam in the eyes, the pressure of the hand shake in the 7 congregations visited, of the joy and peace accompanying the new birth. We also saw our sent-out ambassadors in front line duty. These contact visits deepened, strengthened, and confirmed our own missionary convictions and visions. We got a few new glimpses of the waiting ripe-to-harvest needy field, and of the outworking of the promises when there is faithful labor in the harvest.

The trip to and through South America confirmed the reports given us from time to time by returned missionaries as to the great spiritual needs and opportunities for witnessing in this sister continent. Our strategic occupancy of this field for missionary effort, when one takes account of the colonization as well as the Argentine Mission efforts, especially impressed us.

CHARITABLE HOMES

B. E. Stauffer, Supt., Mennonite Old People's Home
Hagerstown, Md.

In the first place I want to draw our minds to the thought of a family home which is unlike the charitable homes.

In many cases the family home is broken up, when the one or the other of the parents is gone. That home then falls into other hands and will no longer be a home for the one who remains.

It had been the writer's experience just lately in making research for some historical facts that it takes some effort to get back to the first owners of homes. Therefore, I wish to draw our minds to the fact that there is quite a difference between the two homes. A charitable and well established home will be continued for time to come. No **one** death will close the home, but by succession it goes on. In our Home in Maryland some of the promoters of our Home have gone to their reward, and others have taken their place. In our managing committee two brethren are called to their reward, others have faithfully taken their place.

Thirty-three have died out of the Home in this time of eight years' experience, and still the Home continues. Not like the family home referred to.

Now we want to think about the charity part of the Home that made it possible to establish these Charitable Homes. There was kindness, liberality, with a disposition to help the needy. But don't think that it is only the penniless that are in need of these Homes. There are other conditions to be met that a Charitable Home can so nicely give under a Christian atmosphere.

I also want to refer to who the inmates **were**, and who they **now** are. Out of the thirty-three that died, there were eighteen that had no child living to take care of them and some of them no near kin that could have taken care of them. A few of them were married, but most of them were unmarried, and of the twenty-four now living, we see that we have again eighteen on our list that have no family and no near kin to care for them, and most of them unmarried.

Those that are here that have families are not here because their children would not do for them, but simply because the Home can give them more comfort than they could give them in their own home, and it is also the parents' desire to be here.

We, as caretakers of this Home, were not permitted by the Lord to keep our own children, and now we have the pleasure of looking forward to the Home for our care, if we should live to the time that we could not care for ourselves. We think it is quite a comfort to know that we have a place that we will be cared for when we get **old.**

With the experience we have, we would encourage our people to establish more Homes. I am sure it means great blessings to all. I made mention of the Old People's Homes, and will also say a word for Children's Homes. This is the beginning of life and children need the kind Christian training for future life.

In conclusion I would encourage all that can, to help to support and maintain these Charitable Homes, for the good of the young and aged, now and in the future.

का बनिया समझ जानो, यह स्वरगन राज,
१ जैसे वह मोती के कारन, जगती सकल फिरानो.
२ काहू पास देख वह मोती, मन में अति ललचानो.
३ अपनो सकल सम्पदा देके, वाकूं तब ले आनो.
४ अब मैं कहूं बात एक तुम सूं, यह सांचो करि जानो.
५ मानिक बड़े मोल के यीशू, वाही कूं पहिचानो.
६ उनकी शरण भली है भैया, पापन तें बचि जानो.
७ जो तुम स्वरगन को सुख चाहो, तो उनहीं कूं मानो.

An Indian Christian Hymn

THE CALL OF SOUTH AMERICA

Arising from the Present Day Needs

J. W. Shank

It may be remembered by some of those present that twenty years ago, in this same month, the first definite plans for the South American Mission were presented and discussed here at this same place. At that time it was my privilege to address the Mission Board, giving my report of observations and findings in the trip of investigation to South America. Having arrived in New York the month previous, on my return from my tour through South America, it was possible to bring fresh facts about the situation.

I have recently looked over the address given twenty years ago at this place in order to get the main points brought out. These



Babies of the Mission Eating Dinner

I have again looked at in the light of our actual experiences in this field during the last fifteen years. I mentioned the following existing conditions in South America that we would have to face in the building up of a mission in that field:

1. Unstable governments, with their corresponding graft, injustice, and aristocratic control.
2. The high cost of living, building, travel, etc.
3. Irreligion, atheism, indifference.
4. Catholic fanaticism, idolatry, and superstition.

My suggestions at that time were that these are only the common difficulties that are found in every foreign mission land, and that we should therefore take courage and face them, by God's grace and by His Spirit; that the truth of the Gospel would win its way if the workers would go in faith and work with courage.

The following special suggestions were given:

1. That we should not begin under financial embarrassment; that we should raise at least $25,000.00 toward the work, before making a start.
2. That we should work on a plan of partial self-support, a mission farm being the best means of attaining such an ideal.
3. That Chile or Argentine were the two countries where we could most suitably establish our mission.

The above were the suggestions twenty years ago. Were I to make suggestions to-day, they would not be greatly different from these. It should hardly be necessary for me to state that, in accordance with those suggestions, a general solicitation of the churches was made and a sum of over $20,000.00 was subscribed. While this financial backing was useful in giving confidence for the opening of the work, yet it has thus far not been sent to the field. It is the firm conviction of the missionaries, and has been all along, that this money should be used for the purpose for which it was subscribed. This conviction is stronger at the present time, I believe, than ever before.

The last fifteen years on the field have taught us many things. Among them, the most outstanding are the following:

1. We have not found the government, in the country where we are working, at all unfavorable to us. While there are many hindrances to the work, arising from unsatisfactory governmental conditions, yet when the missionary works wisely, it is possible to accomplish much. The Apostle Paul had to work against far greater difficulties with the authorities.
2. While the irreligion, the indifference, the Catholic opposition, etc., are very great hindrances and often discourage the worker very greatly, yet we have always felt that when God is for us no man can be against us. Mysterious things have occurred to make a way for us over the great difficulties.
3. We have been able to rejoice in this that there have always been open doors where we might enter and do a work for the Master. Never have we found it impossible to work. Progress has not been astonishing, but it has been steady. For all of these things we praise the Lord.

I shall take most of my time in this address to discuss matters that most deeply concern the Argentine Mennonite Mission at the present time. When we look out upon the field, we see that truly it is white already to harvest. There is so much territory that has as yet not been reached; there is so much yet to do in our own immediate field or district; there are entire provinces and even greater divisions of territory where both Indians and white people are without the Gospel. Must these great districts go without the Gospel because the churches in the homeland have not the means to push the work more rapidly? Must all of the money be used in a small district covering an area of only 25,000 square miles? Is it possible that the advance in the work must be retarded by lack of workers and funds? Each missionary at the present time is taking care of a central station, and besides that, from one to three outstations. We ask, can he spread himself out over still more territory and yet do justice to the work? Has the home Church reached its limit in support, and has the missionary reached his limit in witnessing to the unsaved? These are questions about which the missionaries are deeply concerned, and we feel that the home church should be fully as deeply concerned.

I wish to present at this time some problems and their possible solutions. They are problems that have been facing us for some time. I shall describe some of our efforts and also some results, with the hope that these may also become your problems and that you may be able to help us in their further solution.

I. How to Make the Native Church Self-supporting

It certainly would not be the aim of any missionary body to evangelize a certain region, expecting at the same time to continue supporting the work in that field. All missionaries aim to help the native Church to become independent of exterior help. In the beginning, the missionary comes uninvited. He can not expect to ask support of those who have not invited him. Most of the people who are reached are of the poorer class. Little can be expected of them at the best. The Catholic Church, which has existed in those regions for centuries, has extorted money from the people for everything. When we come presenting the Christian religion, the people suppose we are there for the money. It is very difficult to convince them of anything different. Especially the outsiders say, "What can be their motive in coming so far to do a work if it is not for the money?" For this reason the missionary must exercise great care in the beginning not to say too much about money for the support of the work.

We must get native workers as soon as possible. Most of the possible workers come from the poorer homes. Every child from the age of ten and upwards is needed to help support the family. How can we take a bread winner from the native home and ask him to give his time to the work of the Lord without remuneration? Therefore, in the beginning, we gave some financial aid to Bible women and kindergarten helpers. We must also prepare young men to be capable for the ministry. For this we have the mission Bible School. But the question arises, How shall the young men and women be supported while in school? Conditions are such that they can not work part time as they might in some places, and study the rest of the time. Even if they could, wages would be too low for them to support themselves. Thus far we have assisted the students so that it would be possible for them to study. But then follows the problem that they and others begin to look upon this as an opportunity to get a job on the mission force. To some this would be a tempting opportunity. To counteract these dangers the missionaries have been thinking, praying, and planning.

We began attacking the problem by creating sentiment, in the Bible school and among the native workers, in favor of more native initiative in the evangelization of their own country. We tried to show how long it would take to evangelize Argentine if they

would depend upon foreign workers and foreign money. Another very important step in the work was the creating of a Home Mission Board in the Argentine conference. This board was to be composed of both natives and missionaries. It is the duty of this board to fix the annual budget of expense and missionary endeavor for the native churches. We announced that no increased funds for new native workers nor for the opening of new stations were available from North America; that the native Church would have to shoulder the responsibility of financing new work and supporting new native workers.

We found willingness to approach the new problem seriously. Every native whom we approached was ready to put his shoulder to the wheel so that the work might go forward. They realized that in apostolic days the new congregations were self-supporting and all members seemed to be active in the spread of the Gospel. They therefore began to see that the problem was theirs personally and collectively.

Another practical way of attacking the problem we have found to be, leading the people to a more definite plan of giving. We have used the envelope system effectively. The result last year was significant. The average gift per member (given through Church, Sunday School, Young People's Meetings, and Women's meetings) was 19.78 pesos per year, or about six dollars U. S. money. Last year was a very hard year, yet the increase per member over the year before was 3.38 pesos or one dollar. When we remember that wages in Argentine are only about half as much as here, and at the same time the cost of living is fully as much as it is here, we must admit that an average gift of six dollars per member for church expenses and extension work is very good.

Another question in this connection is that of the missionary's support. It is known that he receives support from the homeland. Can he ask the native minister or worker to support himself while he receives support? Should he also make an effort to support himself? Every missionary believes he could support himself in the Argentine field. He knows also that, if he should do that, he would have less time by far for religious work. Is it fair to the work for him to do it? And yet, how can he manage so as to be an example to the Native in favor of self-support? If a missionary, after having become known as a worker in a certain section, should begin some business in order to support himself, he might be greatly misjudged. The average native would believe that he did it simply to better his financial condition. He might be looked upon as mixing business with his religion, and in that case the result would be detrimental. This is one of the acute questions with the missionaries.

I would like to review the four ways in which we may teach the native Argentine church to look toward self-support:

1. Dispel the idea that the mission is an institution in the foreign field whose propensity is to give remunerative jobs to folks.
2. Create a sentiment in favor of self-support by appealing to the conscience and the self-respect of the native, not to be dependent upon foreign money.
3. Continue teaching and practicing systematic giving in the congregations so that the people will be educated in giving.
4. The missionary might seek his own support by engaging in some kind of business, which of course would curtail his time for religious work but would at least set a good example to the native worker.

II. How to Make the Native Church Self-extending

It is becoming urgent that the district where we are working should be evangelized. Should it not be the problem of the native Church to complete this task which the missionaries have begun? The native Church is too young and is not strong enough to do it alone. A fairly strong missionary force must continue in this same section for quite a while yet, so as to work with the growing native force in the completion of the task. We believe this matter must be impressed upon the conscience of the native Christian. Some of the older societies are farther along in this matter. They have much more home mission work than we have. But we are happy that a real beginning has been made in this direction.

A very important way to create the sentiment in favor of missionary extension is to **give the layman more voice in the Church and Conference.** If he has more voice he will feel a much greater responsibility to be active for his Lord. Let us again go back to the apostolic church for our example. In the Acts of the Apostles and the epistles we see many evidences that the congregations themselves had much authority and consequently exercised much initiative.

III. How to Prepare the Native Church to be Self-directing

The time will come, and that right early, when the direction of the South American Conference will fall upon the shoulders of the native people. The missionary will rejoice to see that day. For that reason, we are already looking toward the turning over of certain responsibilities to them. Other boards have made considerable advance in this direction. The Methodists have recently ordained a native bishop. They have not more than two or three missionary pastors the rest being natives. They realize, as we do, that the native man is the one who should finally carry the Gospel to his fellow. We lead the way and create the missionary spirit. They understand the native mind better than we do. For that reason we will be glad to have them do more of the direct evangelistic work.

The native will learn to do by doing. If we give him all the responsibility he can carry, he will learn how to go ahead. We must continue to work with him and encourage him in the hard tasks.

IV. What Is Expected of the Home Church

1. Let no man think that our task is nearly finished in Argentine. The home Church can not yet lay down the job. We will need the same amount of money we now receive to continue in the evangelization of the section where we are working at present. What we can not do with this budget must be made up by the native people. We are determined to make the present budget reach as far as possible and at the same time continue opening up new outstations within our district. This will require great sacrifice on the part of the church and of the missionaries, but by the grace of God we shall go on.

2. There are great sections in South America; yes, even great sections in Argentine that are yet waiting for the Gospel. We feel that some of those who are now on the field should be pressed into service in some of these new sections. If that is done, no doubt more funds from the homeland will be needed to carry on the work. These "regions beyond" need us, and while we have energy to press on let us do so. There are at least four possible regions in Argentine where we could find a pressing need.

3. Would it be out of place for us to suggest that in order to adequately meet the needs in any foreign field, it is urgently necessary for the home Church to implicitly trust and uphold the missionary that is sent out? There are conditions so different from anything here in the homeland, that only the true Christian spirit in the missionary can solve them. Let us recall that the apostles as they went to Syria, later to Asia Minor, later to Greece and to Rome, found different conditions in each place. Paul and Barnabas saw the necessity to use special tact in order to make their message adaptable to each different section. The missionary must prove his spiritual character so as to inspire confidence. If he can not be trusted, he should not be sent out.

4. Along with the suggestion above let me add another that should serve as a safeguard to the home Church. It is this: That a representative be sent to the field oftener than has been the custom in the past. The Methodist mission in Argentine has direct touch with the home Church through a representative every year. Perhaps that is oftener than necessary, but the missionaries in Argentine think that we should receive a visit every four or five years. We need this contact and the home Church needs it. Certainly many problems could be solved in this way.

In conclusion, let me appeal to the Board and to the Church in general that you do not take the task in South America too lightly. The obstacles against which the missionary must work are very great. For that reason he needs your continued confidence and prayers. The native Church is young and lacking in experience, for that reason she should not be too hastily judged. But there are evidences of gratefulness to the home Church for having made it possible to hear the Gospel, and also evidences of a growing zeal for the extension of His kingdom. They and we need your constant prayers and coöperation while we go on in the great task.

Goshen, Ind.

SIXTY THOUSAND MEXICANS

By J. W. Shank

For the Gospel Herald.

Could you believe it that there are sixty thousand Mexicans in the state of Illinois? That is what the Mexican consul told us the other day. "Where are they?" I asked him. He answered, "About ten thousand in Chicago; the rest are scattered around in the various cities—Joliet, Peoria, Springfield, and others."

How about these people? What are they doing here? Many of them have been here for eight, ten, fifteen, and some as many as twenty years. Many of them can speak a little English; most of them can not. Their children who are old enough to go to school have learned English. They came here to get work. Most of them had work before the depression, and most of them are out of work now. Those I have met claim they worked in the steel mills, foundries, railways, and various packing houses. One man had his back injured by an engine in the railway yards. He cannot work. His companions, fearing they might lose their jobs if they testified that they had seen the accident, claimed they saw nothing. As a result, the railway paid no claims and the man is left helpless.

The city is helping some of these people, but not all of them. We found some families of eight and nine children who get about fifteen dollars a month from the city as help. Can they live on that? Some of them have been helped at the mission with bread, vegetables, and clothing. They are very much discouraged. Most of them say they would rather be working than to be receiving help from the city.

The people from Samaria have come over to Judea. Shall we then give them the Gospel? It is a great task. There are many thousands of them. Some denominations are working among them. We have visited missions conducted by the Methodists, Presbyterians, Pentecostals, etc. We have found lots of folks who say they have never attended any of the above mentioned missions. We have invited them to come here. Each Tuesday night we have a service in Spanish for them. Each Tuesday the crowd is some larger. New folks keep coming. We went to the American Bible Society and got Spanish Testaments. We also sent for some song books and some tracts from a Bible house in Texas. It is a pleasure to be able to speak to these people. They seem to listen eagerly to the Gospel story.

We have visited many of them in their homes. They have become somewhat Americanized as to their way of living, but after all when one steps into a home he sees evidences that they are from another land.

Pray for these people. There are lots of Mennonites in the state of Illinois. Shall we not do a work for these people who have come to our doors? Yes, and there are some in nearly all of the States. A large colony is in Gary, Ind. Many are in Detroit and other cities of Michigan.

Yours in behalf of the foreigners within our borders.

1907 S. Union Ave., Chicago.

FROM OUR MISSION STATIONS

Iowa City, Iowa

(609 Riverside Drive)

Greeting in Jesus' Name:

As we look around us we see the leaves and plants going to sleep, having answered their purpose to their Creator in their season. We are wondering how many of us do likewise, or are concerned as to the purpose God has created us? May we answer this purpose in Iowa City, and may God's people hold us to the Throne of Grace. We have much to praise our heavenly Father for and we want to with David of old, "Enter into his gates with thanksgiving and into his courts with praise, be thankful unto him and bless his name."

Bro. Warren Long of Peoria, Ill., was with us for a week end meeting in October and two expressed a desire to be Christians.

Nov. 3, 1932, Council meeting was held by Bro. D. J. Fisher all expressing a readiness to go on and be faithful to the Lord and the Church. On Nov. 6, 1932, Bro. Fisher again came into our midst and on the afternoon of the same day Bro. Joe Hershberger preached on the subjects of baptism and breaking of the bread and the cup, and the washing of the saints' feet, after which two precious souls were received by water baptism into the church. May the Lord bless them and we be as a church an encouragement to them. We then were privileged and blessed in the communion service and the washing of the saints' feet.

We are sorry to say there were some who are not quite ready to accept all of the teaching of the church and could not be received, but since one brother has expressed a desire and willingness to go on. Will you pray for these new converts?

We are expecting, the Lord willing, to have a missionary service and are getting ready for a Christmas program and a treat for the Sunday school.

We are glad to be able to say our Sunday school and services are on the upward trend and new faces are appearing here and there. May we with Jesus do them good and may they be able to say, It has been good for us to have been here.

We are in need of finances to carry on the work in this place—coal, lights, and other necessary things, the chimney has been blown down and is in need of repair. We are grateful to those who have so kindly responded in the past and anything will be gratefully received as there are many who are calling for help and it would seem hard to turn them away empty. May God bless you all is our prayer.

Nov. 19, 1932. The workers.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers:—We have great reasons to praise God for His continued love and blessings to us, both spiritual and natural.

In our last item to the Herald we mentioned about Bro. L. P. Showalter, Broadway, Va., and Bro. J. L. Stauffer Harrisonburg, Va., being with us, but failed to say that their car was heavily loaded with supplies for the Mission and second hand song books for the church. We want to take advantage of this opportunity to thank the donors for the same.

We expect some students from the Eastern Mennonite School, Harrisonburg, Va., over Thanksgiving week end to render several programs for us.

We are also looking forward to the time if the Lord will to begin a series of meetings, Dec. 3, with Bro. E. F. Hartzler, Marshallville, Ohio, in charge. Dear Christians, please pray in behalf of these meetings that saints may be strengthened and sinners made to turn to God.

We praise God for an increase in attendance and interest in the services.

The unemployed situation here seems a little better than it had been for some time, and yet there are hundreds of families without employment; many need clothing, food and fuel. We visit in some homes where they have just a little coal that they gathered on the railroad, and they have to save it so that they sometimes can hardly keep warm and sometimes do not have enough fuel to heat water to wash their clothes and iron them.

We want to make an appeal here for a little help for these poor unfortunate ones. Dear brethren, Dear sisters, if you feel like sharing the blessings that God has given you with some of these worthy poor, just send us your donation to be used for this purpose, and especially for Christmas baskets for them, many which otherwise will hardly receive anything. In these baskets we put only such things as eatables and clothing, not a penny is spent for toys. May the Lord direct you in this matter. In His glad service.

Nov. 21, 1932. Hiram Weaver.

SEWING CIRCLE CORNER

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

Most of the space allotted to our corner this month is taken up by a little story about a mountain journey. It may be that, if the Lord lets us live a little longer, we shall be able to share with you more of our experiences among the hills and among the many kind friends we meet in distant places. One of the trying experiences of some of our missionaries in India has been the absence of hills in the vicinity of the Mission. Those who grew up on the plains, perhaps, do not miss them so much. But those of us who could see the hilltops bordering a valley every clear day, longed for a look at the hills—just as David lifted up his eyes to behold the help of God in his heart's eye.

THE MARYLAND MOUNTAINS

By Lina Z. Ressler

For the Gospel Herald.

"I love my mountain home,
I love my mountain home,
Where the skies are blue, and the hearts are true"—

She was a bright, happy girl and, as the sweet melody rang out many hearts responded to the thought. The mountains have a loveliness all their own. Rivers and valleys and plains all have beauty but the solemn grandeur of the mountains is different.

How many of us have "lifted up our eyes unto the hills" and found new confidence and trust in Him who "weighed the mountains in scales and the hills in a balance."

I wonder—tho of course I know—why sin ever came to darken these beautiful mountains. It seems such a pity! And by the way—why does sin darken and spoil any thing? In the "Garden Cradle" of the world everything was "good." The Creator said so—and so is all His creation. So might be all His creatures if the responsible portion of them would receive the salvation He offers and would live the life that would result from that salvation.

The little mountain schoolhouses where happy children are puckering little brows over the three R's—the earnest teachers coming day after day to help them all have their appeal to us and we are interested in every one.

Oh, yes! the mountains are interesting for they are teeming with life—human life.

We love the long slopes, forest-covered and rocky, many times, tho we find, too, many splendid highways. Sometimes we find rough roads, and branches none too gently brush both sides of our car as we go along. Great rocks break the monotony of the road bed, and as we look ahead we wonder whether we shall ever reach the end of the tangle, and a continual problem is, What should we ever do if a car were to come to meet us there?

Again and again we are thrilled as we get little glimpses of the real life in the mountains. Tiny wild creatures cross our pathway and scold from the branches of the trees. The nuts are all theirs, in their opinion, and why should cars and people invade their homes? Occasionally we get little glimpses of human life in other homes—small homes most of them are, some are built of logs, some of stone, some frame houses, all comfortable and "suitable looking" because of the mountain setting.

Busy mothers may be seen thru the doorways going about their household tasks, brushing, sweeping, cleaning—just as we all do—for mountain homes as well as city homes need to be kept bright and sweet and clean.

Rosy children playing about in the dooryards, or gathering nuts on the hillsides, interest us, for we realize that they, too, are among the "little children" of whom the Savior said, "Suffer them to come unto me."

On the particular day when many of these impressions were made more vivid to us we had the privilege of stopping at four centers of Christian activity along this section of our mountain work.

How grateful we were to the loving Father for bringing about the ordination of a deacon at Glade, a prosperous Sunday school center nestled among the woods in a lovely farming community. May the Father bless and continue to prosper the work.

The road was a bit rough and winding along the next lap of the journey, and as we drew near the LaGear schoolhouse, we heard earnest voices inside. On going in we found that a Bible class was going on with good interest and a fair attendance. At the close of the Bible class, Bro. Bittinger, the teacher, volunteered to show the way to Laughlyn schoolhouse. His car seemed more familiar with the road than ours, and it took a bit of effort to keep up. But the smiling faces of the Sunday school folks, of whom we had only a short glimpse at this particular time, made it worth while to stop.

"Only a little farther," said Bro. Bittinger, and we followed on. Soon we found a comfortable mountain home, where a little group were waiting to share the sacred emblems of the broken body and shed blood of our Lord. It was a blessed meeting. One elderly brother sealed his vows with the Lord in the ordinance of baptism in this service.

I am glad that we Mennonites are a plain, simple folk. These services seemed so fitting and natural. How reverently we observed the ordinance of feet-washing, and how naturally blended the surroundings with the act. It was almost dark by this time, and again the cars buzzed. Brethren Bittinger, Miller, Maust, and Otto, more familiar with the road than we, were soon out of sight, and our little car buzzed on. Several times I tried to argue with Uncle J. A. that we surely were lost, for it seemed such a long, long way to the highway, and we could not see one friendly light except those on our own car.

Uncle J. A., as always, kept up the courage of the family, and finally we heard the familiar sound of cars on the National Pike. Soon we found a friendly home where we have many times found help and comfort and rested a bit before the evening service at the Oak Grove Church. A blessed little meeting with another friendly group of loving, happy mountain people.

Is it worth while? Really this was one of the happy days in the memory book of Uncle J. A. and Aunt Lina.

PRESSURE—VICTORY

Pressed out of measure,
And pressed to all length;
Pressed so intensely,
It seems beyond strength;
Pressed in the body,
And pressed in the soul,
Pressed in the mind,
Till the dark surges roll.
Pressure by foes,
And pressure by friends,
Pressure on pressure,
Till life nearly ends.

Pressed into knowing,
No helper but God,
Pressed into loving,
The staff and the rod.
Pressed into liberty,
Where nothing clings,
Pressed into faith,
For impossible things.
Pressed into living,
A life for the Lord,
A Christ life outpoured.

—Author Unknown.

SUNDAY EVENING

"Let us believe the best; there are enough, you know,
Judging by what they see—wronging each other so.
Let us believe the best; there are enough to blame,
Numbers to think the worst—numbers to brand a name.

"Many a man would rise out of his dark despair,
If there were only one just to believe and care—
Out of the losing side daring to take his stand—
Heedless of what men say, holding a brother's hand."

Talk about the questions of the times! There is but one question—**how to bring** the truths of God's Word into vital contact with the minds and hearts of all classes of people.—Gladstone.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for October, 1932

GENERAL

Forks Cong & SS Ind	$15 50
Medway Cong O	13 60
Martins SS O	8 36
Bethel Cong (Medina Co) Ohio	29 00
S Union SS O	38 38
Mt View Cong Alta	9 01
Mt Zion Cong Mo	50
Sugar Crk Cong Ia	62 33
Roseland Cong Nebr	4 26
Latschar SS Ont	6 75
Dickie Union Settlement SS Ont	2 50
Rockton SS Pa	1 50
	191 69

INDIA

General

Sue F Landis	5 00
Detroit Cong Mich	5 25
H N Kulp	4 55
Mr Werner Lenggenhager	1 00
Matt 6:3 Kans	10 00
Lindale SS Va	9 65
Metamora SS Albert Sommer Cl Ill	40 00
Hopedale Cong Ill	20 00
Roanoke Cong Ill	12 66
Morrison Cong Ill	5 25
Goodfield Cong Ill	10 00
Providence SS Pa	11 50
Plain View SS O	12 50
Bethel SS O	22 03
Central Cong O	12 50
Sharon Cong Sask	24 15
E Holbrook Cong Colo	4 00
LaJunta Cong Colo	7 76
Palmyra Cong Mo	3 50
Mt Zion Cong Mo	3 00
Reiff Cong Md	105 38
Marion Cong Pa	10 36
Fairview Cong Ore	13 50
Zion Cong Ore	22 25
E Fairview Cong Nebr	23 63
Lancaster SS Pa	32 06
Landisville SS Pa	41 03
Kraybill SS Pa	15 33
Hagey Cong Ont	11 00
Detwiler Cong Ont	8 60
Geiger Cong Ont	24 00
A Sister Ind	182 00
Shantz Cong Ont	23 65
	737 09

Missionary

Louise E Augsburger	25 09
Mrs Moses Cressman	50 00
Mattawana SS Pa	11 78
A Sister Ind	450 00
Blooming Glen SS Pa	112 50
Blooming Glen SS Pa	47 16
Martins Crk Cong O	25 00
Beech Cong O	29 26
Bethel SS Girls Cl O	8 50
Henry M & Emma K Landis	25 00
Spring Val SS Kan	37 50
Hesston Col SS Kan	25 00
Mt Zion Cong Mo	2 50
E Fairview Cong Nebr	28 97
Salem Cong Nebr	9 76
Manson Cong Ia	16 32
Belmont Cong Ind	8 50
Elkhart Cong Ind	18 57
Yellow Crk Cong Ind	22 82
Stahl Cong Pa	30 00
Mr & Mrs H F Reist	50 00
Lockport SS O	20 25
	1,054 48
S C Contributions:	
Protection SC Kan	7 50
Spring Val SC Kan	18 00
Pleas Val Aid Soc Kan	8 25
Ind-Mich SCs	33 00
Millersville SS Mrs B F Neff SS Cl Pa	10 00
Science Ridge SC Ill	27 00
	103 75
Total India Missionary	1,158 23

Missionary Children

A Sonnenberg SS Cl O	37 50
Nappanee SS Pri Dept Ind	10 00
Sug Crk SS Lenora Miller & Alice Roth Cls Ia	15 25
	62 75
S C Contributions:	
Forks SC Ind	30 00
Ray & Katherine Yoder	12 00
	42 00
Total India Miss Child	104 75

Evangelist

Manitou Cong Colo	25 00
A Brother Pa	15 00
Matt 6:3 Pa	6 00
Millersville SS Lydia Sauders Cl Pa	25 00
Hess SS Pa	50 00
E Petersburg SS YMB Cl Pa	7 50
A Bro & Sister Pa	40 00
Manheim Bible Study Cl Pa	8 50
	177 00

Bible Women

Howard-Miami SS Cls 8, 11, 14 Ind	12 50
W H Lehman	12 50
Peter Garber	12 50
Oak Gr SS Mrs P J Hartzler Cl O	29 50
Blooming Glen SS Pa L D Hunsicker Cl	12 50
Bethel SS Old Sis Cl O	12 50
Goshen SS Ind	19 65
	111 65
S C Contributions:	
Martinsburg SC Pa	12 50
Weaver SC Pa	12 00
	24 50
Total for Bible Women	136 15

Teacher

A Sister Ind	204 00
O Grove SS Mens Cl O	60 00
Blooming Glen SS Pa T K Moyers Cl	21 00
Anna Hoover	58 00
Goshen SS Ind	68 10
Goshen SS Ind	25 50
Masonville SS Chester & Anna Neff Cl Pa	24 00
Mellinger SS Fd Pa	45 00
Landisville SS Mens Cl 6 Pa	15 00
Oreville Home Workers Pa	30 00
Ten Sisters Lanc Pa	8 00
Landis Val Cong Sev Sis Pa	3 00
A Bro & Sis Lanc Pa	5 00
A Sister Mellinger Cong Pa	5 00
A Bro & Sis Akron Pa	10 00
	581 60

Orphan

Hopedale SS Jr Cl Ill	9 00
Sue F Landis	5 00
A Sister Ind	10 00
A Bro & Family Ind	22 00
Bethel SS Pri Dept Mo	9 00
A Bro & Sister Ind	9 00
Mr & Mrs C A Vogt	18 00
Forks Cong & SS Ind	20 65
Mr & Mrs Alvin J Miller	10 00
A Bro & Sister Mich	11 00
A Sister Ind	116 00
Metamora SS Ill	
Mrs J J Camps Cl	30 50
Ada Imhoff Cl	44 00
Peter Garber	11 00
Blooming Glen SS Robert Nase Cl Pa	4 00
Berlin SS Cl 1 O	9 00
O Grove SS Mrs Musser et al Cls Ohio	35 97
Berlin SS Ohio	11 00
Blooming Glen SS Cl 4 Pa	9 00
Beech SS Cl 13 O	11 00
Martins Crk SS Cls 1, 12 Ohio	11 00
Walnut Crk SS Cl 13 O	16 00
Bethel SS Medina Co O	
Classes 2, 6, 10, 11	9 00
Class 3	22 00
" 4	11 00
" 7	11 00
" 8	11 00
" 9	22 00
Mr & Mrs L S Kreider	11 00
Cherry Box Cong Mo	20 00
Albany SS Ore	17 27
W Union Cong Ia	12 36
L Deer Crk SS Pri Dept Ia	7 43
Landisville SS Girls Cls 5, 6 Pa	11 00
The Sisters Mt Joy Cong Pa	9 00
Elizabethtown SS Pa	
John Rutt Cl	20 00
Ada Hershey Cl	10 00
Mrs Eli Burkhart Cl	9 00
Verna Brandt	8 00
Lititz SS Ellen Landis Cl Pa	8 00
Naomi Erb	9 00
Strasburg SS Pri & Begin Dept Pa	10 00
Landisville SS Pri Cl 1 Pa	9 00
Shore SS Ind	20 15
Goshen SS Ind	13 50
Elkhart SS Cl 15 Ind	4 00
Elkhart SS Cl 22 Ind	11 50
Ft Wayne SS Ind	19 00
	757 33
S C Contributions:	
Fulton SC Ohio	17 00
Total for India Orphan	774 33

Widow

A Sister Ohio	5 50
Sue F Landis	5 00
A Bro & Sister O	5 50
M E Troyer & Family	2 00
Mattawana SS Pa	5 50
Alma Troyer	5 50
Bethel SS O	
Mothers Cl	5 50
Class 1	11 00
Class 5	5 50
Portland SS Cl 4 Ore	5 50
Sugar Crk SS Lavina Graber Cl Ia	22 00
L Deer Crk SS Cls 11, 12 Ia	3 60
Elizabethtown SS Elmer Groff Cl Pa	5 50
S S Gehman	5 50
Shore SS Ind	5 50
Bethany SS Mich	5 50
Elkhart SS Cl 26 Ind	5 50
Elkhart SS Cl 27 Ind	1 20
	110 80

Medical

A Bro Ore	5 00
Mission Meeting Ore	5 62
Zion, Hopewell & Bethel Congs Ore	9 84
Sheridan Cong Ore	6 06
Harrisburg Cong Ore	17 50
Fairview Cong Ore	8 79
Mr & Mrs Ernest H Miller	10 00
A Sister Ind	10 00
Barbara Weaver	40 00
L R Troyer & Family	10 00
A Sister Ind	240 00
A Sister Ohio	10 00
Oak Grove SS Wayne Co O	
Mrs J M Wengers Cl	15 00
Mrs D P Kings Cl	10 00
Milton Rohrers Cl	3 00
Crown Hill SS Young Sis Cl Ohio	15 00
Fred Stichter	10 00
A Strasburg SS Teacher Pa	5 00
Landisville SS Girls Cl 7 Pa	10 00
Interested One Ont	10 00
Goshen SS Ind	16 40
Elkhart SS Cl 17 Ind	12 00
	479 21
S C Contributions:	
L Deer Crk SC Ia	10 40
Freeport SC Ill	10 00
Midland SC Mich	15 00
	35 40
Total India Medical	514 61

Evangelistic Budget

A Tithe	19 38
Mr & Mrs Ernest H Miller	15 00
A Bro & Sister Ind	13 00
G G Marner	5 00
Holly Grove Cong Md	13 00
A Sister Ind	208 00
W Union SS Elsie Kinsinger Cl Ia	15 00
	288 38

Girls' Industrial School

Mission Meeting Ore	5 63
Zion, Hopewell & Bethel Congs Ore	9 84
Sheridan Cong Ore	6 06
Harrisburg Cong Ore	17 50
Fairview Cong Ore	8 78
Toronto Mission SS Ont 13 Year Old Girls Cl	1 15
	48 96

Lepers

Sue F Landis	5 00

Boys Hostel

Pleasant Hill SS O N W Schrock Cl	10 00
Total India Mission	4,646 90

SOUTH AMERICA

General

Milford AM Cong Neb	20 00
West NY SS N Y	18 48
Sue F Landis	5 00
Mr & Mrs Rufus Gingerich	5 00
Matt 6:3 Kan	5 00
Lindale SS Va	5 68
L Salford SS Pa	55 00
Souderton Cong Pa	19 45
Leetonia SS O	13 87
Martins SS O	12 60
N Lima SS O	14 36
Central SS O Allen Co	12 50
Sharon Cong Sask	24 15
E Holbrook Cong Colo	4 00
LaJunta Cong Colo	7 75
Palmyra Cong Mo	3 50
Mt Zion Cong Mo	1 00
Plum Crk Cong Nebr	10 00
E Fairview Cong Nebr	25 82
Gehman SS Pa	9 54
Sara A Lehman	15 00
Floradale Cong Ont	10 67
Shore Cong Ind	10 00
Blough Cong Pa	10 25
Thomas Cong Pa	9 00
Kaufman Cong Pa	9 60
	337 22

Missionary

A Bro & Sister Ill	125 00
Souderton SS Pa	37 50
Pleas Valley SS Kan	9 70
LaJunta Cong Colo	16 26
Bethel Cong Mo	14 80
Sycamore Gr Cong Mo	18 10
Good Cong Pa	18 00
Bossler SS Pa	35 28
E Zora AM Cong Ont	75 00
Mr & Mrs H F Reist	50 00
	399 64

Missionary Children

Wilson S Brunk (Jr Earnings)	7 74
Beulah M Brunk (Jr Earnings)	7 74
Elizabethtown SS Pa Ada Garbers Cl	12 50
Alta Nunemakers Cl	12 50
	40 48

Evangelist

Mr & Mrs Ernest H Miller	10 00
A Sister Ind	50 00
Lanc E Chestnut St SS Mrs Hess Cl Pa	12 50
Fairview Cong N D	30 00
Souderton TM Pa	12 00
E Union Cong Ia	22 26
Salem Cong Nebr	6 68
	143 44

Bible Readers

O Grove SS Wayne Co O M J Smuckers Cl	16 00

Orphan Support

Mr & Mrs P W Brunk	10 00
Towamencin SS Pa	22 50
Bethel SS Ore	1 19
Lanc SS Mrs Rohrers Cl Pa	4 00
Delaware SS Pa	25 00
Toronto Mission SS Beginners Cl Ont	13 77
	76 46

Publication

A Bro & Sister Lanc Pa	5 00

Bible School

Bethel Cong Mich	11 56

Kindergarten

Elkhart SS Cl 24 Ind	4 70

Building—America Station

Sue F Landis	5 00
Mt Joy SS Pa	102 28
	107 28

Orphanage Building

Hopedale Cong Ill	33 73
Roanoke Cong Ill	41 20
	74 93
Total S America	1,216 71

CITY MISSIONS

Altoona, Pa.

Springs Cong Pa	8 67
District SS Treas	4 50
Kaufman Cong Pa	8 00
Allensville Cong Pa	17 11
	38 28

Altoona-Mill Run

District SS Treasurer	0 75

Canton, Ohio

Martins & Plainview YPBM O	9 50
Beech YPBM O	5 76
A Sister Canton Cong O	1 00
A Sister O	2 13
A Bro Pa	5 00
Oak Grove Cong O	60 00
Canton SS O	4 08
	87 47

Canton Home Relief Fund

Berlin Cong O	8 00
Leetonia SS O	6 63
O Grove & Pleasant Hill Congs O	15 00
Crown Hill Cong O	9 06
Walnut Crk YPBM O	10 00
Martins Crk Cong O	11 52
Martins Cong O	9 60
Beech Cong O	10 00
Plain View Cong O	7 00
Orrville Cong O	7 25
	94 06

Chicago, Ill.

Metamora Cong Ill	17 19
Metamora SS Ill	17 42
Willow Spgs Cong Ill	5 08
Midland Cong Mich	13 56
Mrs Alvin Colby	2 00
J W Shank	9 00
Brother Beare	1 00
Lydia Oyer	1 00
Lena Schrock	2 00
	68 25

Detroit, Mich.

Leo Cong Ind	11 43
Shore Cong Ind	5 00
Detroit Cong Mich	6 46
Cong at Orrville O	3 50
Lilly Esch	10 00
Mrs Fannie Grieser	2 00
Sam Beck	1 00
Chief Cong Mich	5 00
	44 39

Ft. Wayne, Ind.

Los Angeles Mission Day Meeting Calif	20 35
Shore Cong Ind	6 00
	26 35

Iowa City, Ia.

W Fairview Cong Nebr	17 50
L Deer Crk Cong Ia	32 30
	49 80

Kansas City, Kans.

Mr & Mrs P W Brunk	5 00
Crystal Spgs Cong Kan	7 00
Milan Val Cong Okla	2 99
Larned Cong Kan	7 50
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	3 50
W Liberty Cong Kan	6 77
Daytonville Cong Ia	10 36
W Fairview Cong Neb	17 50
E Fairview Cong Neb	21 42
Salem Cong Neb	9 07
Manson Cong Ia	12 03
Matt 6:3	60 00
A Bro & Sister	10 00
As Unto the Lord	20 00
A Brother Ore	15 00
W S Gingerich	0 75
P H Ziegler	1 00
Mrs C A Holderman	5 00
M M Buch	5 00
A Friend Va	5 00
Grace Allebach	2 00
Lydia Zehr SS Cl	3 75
	231 64

Kansas City Bible School

Anna Hoover	5 00
Yellow Crk SS Pri Dept Ind	5 00
	10 00

Lima, Ohio

Manson Cong Ia	25 59

Los Angeles, Calif.

Lamont Brown	2 00
Annie L Moyer	2 00
Los Angeles Cong Calif	27 38
	31 38

Norristown, Pa.

Doylestown Cong Pa	16 70

Peoria, Ill.

Science Ridge Cong Ill	11 03
Willow Spgs Cong Ill	5 08
Peter Garber	5 00
Manson Cong Ia	12 00
Barbara Schertz	1 00
Esther Zehr	5 00
Peoria Cong Ill	4 51
	43 62

Peoria Re-roofing

Roanoke Cong Ill	14 78

Philadelphia, Pa.

Doylestown Cong Pa	16 71

Toronto, Ont.

Hagey Cong Ont	8 00
Shantz Cong Ont	16 00
St Jacobs Cong Ont	40 95
Hagey Cong Ont	8 00
	72 95
Total City Missions	872 72

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Milford AM Cong Neb	9 05
Peter Garber	5 00
Plum Crk Cong Neb	7 23
Toronto Mission SS Mrs Chapmans Cl Ont	6 70
Special Support	135 75
Joseph Short	1 00
A Sister Ill	1 00
Gale Easley	2 00
M M Buch	5 00
	172 73

Orphans' Home, Ohio

Fannie Good	1 00
Willow Spgs Cong Ill	6 88
Pleasant View SS O	7 12
Springs YPBM Pa	9 07
Masontown Cong Pa	2 70
Scottdale Cong Pa	14 32
Morrison's Cove Congs Pa	0 94
Farm Income	15 88
Special Support	384 00
A Sister W Liberty O	2 00
A Sister Ohio	1 00
A Sister Pettisville O	5 00
	449 91

Orphans' Home, Ohio Supt's Res.

Eli Amstutz	50 00
O Grove Cong Wayne Co Ohio	5 00
	55 00

Home for Aged—Illinois

O Grove Cong Champ Co O	51 75
Elkhart Cong Ind	45 50
Willow Spgs Cong Ill	5 87
Peter Garber	5 00
Special Support	700 11
Produce Sold	100 89
Jonathan Farver	10 00
Mrs Renner	1 00
	920 12

La Junta Hosp. & San., Colo.

E Bend SS Ill	37 44
Freeport Cong Ill	34 60
Peter Garber	5 00
Masontown Cong Pa	1 35
Scottdale Cong Pa	7 16
Morrison's Cove Congs Pa	0 46
Hannah Baer	1 00
Hosp Sales Charged (Sept)	2,517 87
Hosp Sales Out Patients (Sept)	6 50
Hosp Sales Cash (Sept)	456 36
Income Boxwell Farm (Sept)	185 50
Income Weaver Farm (Sept)	152 00
Litwiler Rent (Sept)	5 00
Woodruff Rent (Sept)	244 00
Manitou SS Colo	30 00
Ethel Zook	4 78
Hosp Sales Charged	2,543 72
Hosp Sales Out Patients	28 25
Hosp Sales Cash	577 26
Income Boxwell Farm	239 28
Litwiler Rent	5 00
Woodruff Rent	193 53
	7,276 06

Millersville Orphanage

Souderton Cong Pa	15 00

Grandview Hospital

Line Lexington Cong Pa	25 00

Portland Bldg. Fund

Filer Cong Ida	4 01
Total Char Institutions	8,917 83

OTHER FUNDS

Africa

Sue F Landis	5 00

Hesston College

Mt View Cong Alta	10 00
Mt Zion Cong Mo	6 00
Manson Cong Ia	8 90
	24 90

District General

Doylestown Cong Pa	22 87
Plain SS Pa	86 90
Spring City Cong Pa	101 00
Doylestown SS Pa	17 72
Howard-Miami Cong Ind	23 59
Goshen Cong Ind	35 06
Maple Grove Cong Ind	30 56
Clinton Br Cong Ind	10 04
Middlebury Cong Ind	12 79
Emma Cong Ind	8 17
Clinton Fr Cong Ind	23 31
Shore Cong Ind	5 25
Maple River Cong Mich	20 00
Goshen Cong Ind	12 75
Clinton Br Cong Ind	5 80
Maple Grove Cong Ind	21 00
Hydro Cong Okla	13 10
Birch Tree SS Mo	1 61
Mt Zion Cong Mo	7 20
W Liberty Cong Kan	8 85
Kitchener Cong Ont	17 50
Hopewell Cong Ore	2 86
Bethel SS Ore	0 89
Albany SS Ore	10 95
Oak Grove Cong Pa	1 00
SW Pa Dist Miss Mtg Pa	26 83
Weaver Cong Pa	4 50
Va Menn Bd of M & C	46 64
	578 74

Rural Missions

Shore Cong Ind	5 38
Salem Cong Ind	9 85
Mt Zion Cong Mo	1 00
Kitchener Cong Ont	17 50
Scottdale Cong Pa	15 00
	48 73

Greensburg Church Bldg.

Sycamore Gr Cong Mo	8 36
Pleas Val Cong Kan	12 50
W Liberty Cong Kan	12 00
	32 86

S. W. Pa. Conference Fund

Schellsburg Cong Pa	3 00
Rockton SS Pa	0 75
	3 75

Good Samaritan Fund

SC's of SW Pa Dist Conf	45 00

Johnstown Bible School

Rockton SS Pa	1 50

Board of Education

Rockton SS Pa	1 00

Prayer Booklets

Delavan SC Ill	0 50
Sent by Lina Ressler	1 00
	1 50

Circle Letter

St Jacobs SC Ont	2 50
Sent by Lina Ressler	0 20
	2 70
Total Other Funds	745 68

RELIEF FUNDS

General

Sue F Landis	10 00
Midway SS O	16 82
Thurman Cong Colo	5 75
	32 57

Russia

Sue F Landis	5 00
Mr & Mrs Ernest H Miller	15 00
J D Hershberger	5 00
Mr & Mrs Rufus Gingerich	5 00
Matt 6:3 Kansas	5 00
O Grove & Pleasant Hill Congs O	110 00
N Sharon OO AM Cong Ia	52 10
SW Sharon AM Cong Ia	30 00
Plain Cong Pa	100 55
Doylestown Cong Pa	50 26
N Lima Cong O	27 35
O Grove Cong O	33 24
Plain View SS O	38 17
D A Diener	50 00
Palmyra Cong Mo	5 50
Wilmot Twp SS Mtg Ont	19 20
Howard-Miami Cong Ind	22 03
Yellow Crk Cong Ind	24 50
Midland Cong Mich	40 00
Holdeman Cong Ind	21 85
	659 75
Total Relief Funds	692 32

SUMMARY

Alta-Sask Dist Bd	67 31
Franconia Dist Bd	833 82
Ind-Mich Dist Bd	785 07
Ill Dist Bd	437 21
Ia-Nebr Dist Bd	475 72
Lancaster Dist Bd	727 02
Mo-Kans Dist Bd	318 00
Ohio Dist Bd	569 16
Ontario Dist Bd	328 44
Pacific Coast Dist Bd	78 42
SW Pa Dist Bd	258 46
Virginia Dist Bd	62 97
Wash Co Md-Frank Co Pa Bd	115 74
S C Contributions	226 85
Menn Bd of M & C	11,999 66
	17,283 85
India Mission Funds	4,646 90
S Am Mission Funds	1,216 71
City Mission Funds	872 72
Charitable Inst Funds	8,917 83
Africa	5 00
Gen & Other Funds	932 37
Relief Funds	692 32
	17,283 85

Gratefully acknowledged and Respectfully submitted,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

Moslems in China

The National Christian Council of China has under consideration the formation of a committee on work for Moslems, through which all missions working among Chinese Moslems might coöperate. Special literature and special training for the missionaries are required, and can best be provided in coöperation.

A Place to Pray

Over the pulpit of the church at Chungju is an electric light which burns all night long, so that any persons wishing to enter the church to pray may do so. One of the doors is always open. Often before daylight Christians will come to pray before beginning the duties of the day, as few, if any, of them have any private places in their homes for prayer. The average size of the rooms is 7x7 feet and these are often occupied by three or four members of the family who sleep on the floor.

The Hebrew Christian Alliance

This organization of Christian Jews was founded in 1913, in Pittsburgh, Pa., by a group of Christian ministers of Hebrew origin, representing the Presbyterian, Lutheran, Baptist and other Protestant denominations. There are now branches of the Alliance in New York, Philadelphia, Pittsburgh, Toronto, Chicago, Los Angeles, and San Francisco. In 1925 the International Hebrew Christian Alliance was organized with headquarters in London, England. Now there are alliances in fourteen countries of the world. Sir Leon Levison, of Edinburgh, an elder of St. George's Church and president of the board of directors of The Life of Faith (the organ of the Keswick Movement) and The Christian, of London, is the president of the International Alliance.

The Alliance has a threefold mission:

1. A united Hebrew Christian witness to the Church that Israel is still beloved of God and that the Christian has a missionary duty to the Jews of the world.

2. It aims to proclaim Christ to unbelieving Jewish brethren and urge the acceptance of Him as a personal Saviour.

3. To present a tangible expression and testimony to the unbelieving world that the Gospel is as strong to-day as ever in the conversion and regeneration of Jews.

The Hebrew Christian Alliance Quarterly, is published in Chicago, and is a magazine of exceptional merit. Jacob Peltz is managing editor.

The Bible for Siberian Exiles

The work which the National Bible Society of Scotland is doing among Siberian exiles in Manchuria has been more and more fruitful. Directors of the three Russian High Schools at Harbin provided all the children with copies of the Gospels. Simultaneously complete Bibles were bought by the Parents' Committees of these schools, and distributed among the school children. Thus over 200 copies of the Bible, and over 2,000 Gospels were distributed.

Copies of the Gospels have also been circulated among refugees coming from Soviet Russia. Again and again, refugees exclaim that the Gospels are of more value than food and clothing. In spite of Bolshevik atheist assertions that the entire younger generation is godless, evidence accumulates that the opposite is true. Both in Russia and Siberia are new revivals, chiefly among young people. At one place in Russia, the secretary of a Communist Youths' Movement was converted. He had been a leader in all communistic movements among the Youth. Other similar cases are recorded.

Pandita Ramabai Hostel

Wilson College, Bombay, has completed a scheme whereby twenty Indian women students are provided with hostel facilities in the new building named the Pandita Ramabai Hostel. When the American Ramabai Association was dissolved a few years ago, it transferred its fund of a lakh of rupees to Wilson College for this purpose, and gave a further sum of Rs, 20,000; Wilson College authorities supplied the balance, and the Church of Scotland Mission the site.

American Aid in Dornakal

Since March 1, 1930, the Anglican Church in India has been a free and independent branch of the Anglican Communion; no longer the Church of England in India, but the Church of India, Burma, and Ceylon; free to formulate its own Constitution, Canons, and order of service. It has before it the task of giving a characteristically national interpretation to Christianity. The Episcopal Church is now to coöperate, and missionary work will be commenced in the Diocese of Dornakal, which for many years has had vigorous mass movements. During the last decade the average increase in church membership has been over 7,000. In point of membership the diocese is the largest in India, yet vast tracts are still untouched by any evangelistic agency.

The particular field that has been offered to the Episcopal Church lies in the Hyderabad State, an Indian Native State. Eventually, it will be called upon to share in the activities of the whole diocese. There is also scope for inaugurating and developing the educational, medical and economic activities of the Church.—Spirit of Missions.

What Joni Did

Joni Uluibau was born at Matuka in the Lau group of the Fiji Islands, was trained in a mission school, and at the age of 21 went with a pioneer mission party to Bougainville in the Solomon Islands. After six years of fruitful service he recently returned to Fiji on his first furlough, hoping to go back with a wife to teach girls to sew, cook and clean. Much of the progress made in that part of the Solomons has been due to his effort and influence. He has translated enough hymns and passages of Scripture to make the first book in the Teop tongue.

The Sydney **Daily Telegraph,** after Joni had stopped in that city on his way home, told his story under the title "What Joni Did as a Christian."

Smiling and fuzzy-headed, with dark brown eyes, and over six feet high, Joni Uluibau is a living example of the work that Christian missions have accomplished in the South Seas.

The simple pride of Joni in his life-work; his calm native dignity; his friendliness; his patience as he wrestles with the intricacies of English, make a picture that impresses itself forcibly upon the mind.

"I go there first when quite young," said Joni, "and they are dirty. They do not know. Oh, how dirty. The pigs are everywhere, the houses fall down.

"I say, in Fiji we keep the pigs in a fence. It is cleaner. Get rid of the pigs.

"At first they laugh at me, but I talk and talk. The chiefs listen; they say, 'Perhaps Joni's way is right.'"

Joni alone tamed those savages, rebuilt their houses, built pig-sties, and to-day two sons of Teop headhunters are learning to be teachers.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 8, 1932 (Herald of Truth Established 1864) No. 36

EDITORIAL

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

This reminds us of the comforting assurance that Christ gave His disciples: "In the world ye shall have tribulations: but be of good cheer; I have overcome the world."

The things you are doing for Jesus' sake others may do that they may have the approval of their fellow men. But let not this possibility be turned into an excuse for judging their motives. "The Lord knoweth them that are his." His "Well done" is enough for those who love Him. Of those who are concerned more in human approval than they are in winning divine approval, it is written, "They have their reward." One overtowering Gospel advice that has proved a spiritual uplift to many a faithful soldier of the cross is this: "Study to shew thyself approved unto God."

There is more than unpleasantness about afflictions. It was the psalmist's testimony, "It is good that I have been afflicted." To this agrees the testimony of Paul: "Whom the Lord loveth he chasteneth:" again, "All things work together for good to them that love God." Affliction, though unpleasant to the flesh and sometimes coming from sources that it should not, has a chastening influence that brings out the finer qualities of life. Through them all there rings this refreshing comfort and cheer to the saints: "Rejoice, and be exceeding glad; for great is your reward in heaven."

A glance at the succeeding pages reminds us that this is a time of activity among our congregations, both among the established congregations as well as in our missions and other Church institutions. We have real reasons for thanksgiving when we reflect upon the way in which many of our congregations spent Thanksgiving day. We thank the Lord for the privileges we have—not the least among which is the privilege of making of each day a day of thanksgiving and praise, and each moment an opportunity to be about our Master's business.

Also we desire to thank our faithful correspondents for the way in which they are sending in Church news from practically all parts of the great Gospel field. Let the good work go on. And to give all who wish to report an opportunity to find space in the news columns of the Gospel Herald, let the language be as brief as is consistent with the telling of the news. Thanks, very much, for the faithfulness in which the Church news have been sent in.

Bishop Amos I. Yoder.—On Wednesday, Nov. 30, at the South Union Church near West Liberty, Ohio, occurred the funeral of Bro. A. I. Yoder who for many years had been a faithful pillar in the Church. Though not a brilliant man, he was a man noted for his sturdy loyalty to the cause of Christ and the Church, a level-headed counsellor, of irreproachable character, always dependable, rendering substantial service wherever he was placed. Naturally we would expect that such a man could and would be used in a number of ways. As minister and bishop he did his work well; and his labors were frequently called for as member of Church-wide Boards, on important committees, and moderator of conferences. At the time of his death, besides other obligations, he was Moderator of the Ohio Mennonite and Eastern A. M. Joint Conference. Vice President of the Mennonite Board of Education, and a member of the Mennonite Publishing Committee and of the General Problems Committee. The general esteem in which he was held was evident from the fact that some thirty-odd of his fellow ministers were present at his funeral. May the sustaining grace of God be the portion of the bereaved family, and the gap left by his passing be speedily filled as the Lord and the Church may direct.

The Ministry of Preaching.—Ministry, as we all know, means service. They who have been set apart to preach the Gospel of Christ are neither "lords over God's heritage" nor professional men making their mark in life. They are simply servants, their commission being to preach the everlasting Gospel of salvation to the flocks whom they have been called to serve.

The importance of preaching the Gospel, and the place which this service occupies in the work of winning souls for Christ and building them up in Christ, is too often overlooked. Other forms of Christian service should not be overlooked, neither should the preaching of the Gospel be underestimated. "As you go, preach," is our commission. "Preach the WORD" was not any more important in Timothy's day than it is in ours. Our commission is to "teach all nations to observe all things whatsoever" our Lord commanded, and the most important phase of this task is that of preaching. Every pulpit message should be a ringing message of Gospel truth, and every messenger should be on fire of heaven, to the end that these messages may be burned into the hearts of the hearers. One reason for the weaknesses of present-day Christianity is the weakness and faithlessness of too many pulpit messages. Every minister should be able to say of a truth, "I have not shunned to declare unto you all the counsel of God." If we would strengthen the Church, we must see to it that from every pulpit there comes a message that is not only convincing and uplifting but also true to the Spirit and teaching of the Gospel.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

ABUNDANCE

There is an abundance of God's **"great grace,"**
As constantly we are before His face.
It's coming to us through Christ alone,
From God's right hand, at the **"mercy Throne."**
God looks on Jesus, and sees us there;
So His great Love with Him we share.
In Ephesians one and two we read
This most wonderful, sacred creed.
It's all included in God's **"great grace"—**
How precious by faith this to embrace!
May we be kept from unbelief;
For that would cause Him deepest grief.

—P. E. Penner.

NONRESISTANCE

By Elias Swartzendruber

For the Gospel Herald.

Why do not all Christian denominations believe and practice nonresistance? The reason this question comes up in our mind is because there is no other one of the fundamentals of the doctrine of Christ of greater importance to Christian living than that of nonresistance: Also, nothing is more plainly taught in Christ's Gospel than nonresistance. And what is more, Christ Himself lived a non-combatant life, and this He did to the time of His death.

We say, "Christ died for our sins." Do we forget that His death came about because He would not resist? He had the power to ask of the Father more than twelve legions of angels for His protection. This is for us an example, and He calls to us "follow me."

But why do not all Christian denominations believe in and practice nonresistance? Their reasons may be taken from different angles. Some will justify themselves by saying that under the Old Testament Scriptures the people were taught to war and to combat against the enemy. To this we say that we now live under the Gospel, and not under the Law, although some commands under the Law are also a legal obligation under the Gospel. But to combat against the enemy as they did under the Law is absolutely forbidden by Christ. Now listen what He says (Matt. 5:21, 22): "Ye have heard that it was said by them of old time, thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." By this it is clear that not only is killing forbidden, but to be angry with your brother without a cause, is equal to the crime of killing. From the above quotation the apostle John may have taken the thought when he said, "He that hateth his brother is a murderer."

Also in the same chapter (Vv. 38-44) Christ says: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." By this quotation one can see that the Lord Jesus rectified some of the Old Testament law, regarding combating against our enemies. And we being under the law of the Gospel, can not fall back on Old Testament Scripture for revenge upon our enemies.

Some take from Rom. 13 that the Christian is called to be a part of the "higher powers;" because it says, "Let every soul be subject to the higher powers." This does not ask you to be in the office of the higher powers, but it does ask you to obey the moral and civil laws of the ruling government. No doubt this 13th chapter of Romans is very much misunderstood. In the 12th chapter Paul writes an exhortation to Christian living, and chapter 13 is only a continuation of the same line of teaching. There is nothing in chapter 13 that tells the Christian that he is a part of the higher powers. If Rom. 13 gives license to Christians to take revenge and combat against the enemy, then has Paul contradicted his own words which precede in V. 19, 20 as follows: "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good."

Now notice, Paul does not teach one thing in chapter 12 and then contradict it in chapter 13, where he speaks to the same people. The "higher powers" are "ordained of God" in the sense that where God has a Church He also has a civil government to protect her for good, and for wrath against the evil-doer. If you want to know what a land is without a Church then go to the cannibals, and you also find no civil government there. We can well thank the Lord for the "powers that be" which are from God for our good against the wrath of the evil-doer.

Christ has also foretold times when persecution will come. He said, "If they have persecuted me, they will also persecute you." He also said, "It needs be that offenses come, but woe unto that man by whom the offense cometh." Offense can not always be avoided, because of the dissension of the two parties which clash between good and evil. We are told, "As much as lieth in you, live peaceably with all men." We find absolutely nothing in Rom. 13 that gives the Christian license to fight against the enemy in carnal warfare.

Manson, Iowa.

A DISCUSSION ON BAPTISM

By John M. Snyder

For the Gospel Herald.

(Continued from last issue)

"Now, Henry, I think you will agree with me that the planting mentioned in verse five refers to the same operation as the burial in verse four, won't you?"

"Certainly."

"And you will also agree that Col. 2:12 and Rom. 6:4 are identical in meaning so far as the baptism part is concerned, and that what is true of one is also true of the other, won't you?"

"Yes, I will."

"Then, with your permission we will confine our present discussion to the meaning of Rom. 6:4. If you can establish that this passage speaks of water baptism by immersion, I will concede that all three verses (Col. 2:12; Rom. 6:4, 5) teach the same. On the other hand, if I can establish that Rom. 6:4 does not speak of water baptism by immersion, you will admit that the same applies to the others. Is that fair?"

"Surely. What one teaches they all teach."

"Fine! I just wanted us to get together on common ground for our discussion. Now let us go back to Rom. 6:3, which speaks of being 'baptized into Christ.' By what operation are we baptized into Christ?"

"Why, by the baptism of the Holy Spirit, I suppose."

"That is correct. We read in I Cor. 12:13 that 'by one Spirit are we all baptized into one body,' and the preceding verse shows that this body is Christ. Now, Rom. 6:3 also speaks of being 'baptized into his (Christ's) death.' Can you tell me by what operation this is accomplished?"

"I suppose by the same operation by which we are baptized into Christ. It says that all who have been baptized

into Christ have been baptized into his death, so it appears that baptism into Christ's death is a result of baptism into Christ. Isn't that right?"

"Yes, you are right. Now, bearing in mind that the baptism into Christ's death is a result of the Holy Spirit baptism by which we are baptized into Christ, observe that verse four says we are buried with Him by this **baptism into Christ's death.** Or, in other words, our burial with Christ is a result of our being baptized into His death, which in turn is accomplished by the baptism of the Holy Spirit, by which we are baptized into Christ. Do you not see, then, that Paul is speaking of a spiritual experience which follows or accompanies the baptism of the Holy Spirit, namely the death and burial of 'our old man' (v. 6), and that he is trying to show that a person who has become a member of Christ's spiritual body can no longer live in sin? for the 'body of sin' has been crucified and buried, but not resurrected, with Christ, and therefore we are 'dead unto sin.' This passage, therefore, has no bearing on the ordinance of water baptism, and cannot properly be so used."

"Your explanation is satisfactory to me, Brother Edwards. But may not water baptism be a symbol of this burial with Christ, and if so, is it not reasonable that the mode of administering the symbol should illustrate the spiritual truth which it represents?"

"That might possibly be true, Henry, but you would have to find some other Scripture to authorize that symbolism for water baptism. Otherwise you have no reason for the assumption except that it would enable you to use these three verses to prove your theory of water baptism. And that would manifestly be begging the question. Do you know of any passage which would authorize such a symbolism?"

"No. At least I can't think of any just now."

"Nor do I, and I have carefully gone over every passage in the New Testament which speaks of water baptism. But I do find passages which indicate that water baptism is a symbol of the Spirit baptism. 'I indeed have baptized you with water: but he shall baptize you with the Holy Ghost' (Mark 1:8). There are others to the same effect. Now if water baptism is a symbol of the Spirit baptism, it is not necessary that it should, by the method of administering, typify the burial and resurrection spoken of in Romans 6, for these are results of the baptism of the Spirit, and that which symbolizes the cause may also be said to include the results."

"Well, Brother Edwards, I have one more argument; and if you can satisfy me on that, I am ready to admit that you have proved your case. Does not the Greek word translated 'baptize' always mean 'to dip or immerse?' "

"This opens up a large field for discussion, and if you want an exhaustive treatment of the question, I should recommend that you read Ditzler's treatise on Baptism and Fairfield's Letters on Baptism. Both may be had in the College library. I am not in a position, nor will it be necessary, to cite you to all the passages in the original Greek in which 'baptizo' is used. However, all Greek scholars admit that 'baptizo,' sometimes at least, had the meaning which you have given. But Ditzler shows that even in classic Greek it did not always have that signification. It is used in instances in which water is applied to the subject, as well as when the subject is applied to the water. Aristotle used it in this sense.[1] Ditzler, summing up after examining the passages in which 'baptizo' is found from its earliest occurrence about 520 B. C. to the time of Polybius, about 205 B. C., says (p. 231): 'Among its prevailing classic meanings are intoxicate, overwhelm, overflow, pour over or upon, of words, then the effects of wine, questions, water. We know that none of these meanings can be derived from dip or immerse. . . . They are constantly in all languages derived from words primarily meaning to sprinkle, to pour, to moisten, bedew, etc.' He treats this subject at considerable length, but I think this will be sufficient to establish the fact that it may fairly be questioned that the meaning in classic Greek always denoted a dipping or immersing into."

"I am willing to grant that. But you have not proved that 'baptizo' in the Bible means pour or sprinkle."

"We are coming to that. Now suppose that in classic Greek 'baptizo' always did mean dip or immerse and nothing else, (which, as we have seen, it does not) and suppose that the writers of Scripture were writing in Greek of a religious ceremony for which the language had no specific term, it would be necessary for them to either coin a new word, or to invest a current expression with a special meaning. 'Baptizo' has in it the idea of washing or cleansing. In this case the religious ceremony also has in it the idea of cleansing. Would it be incredible that 'baptizo' should be used for this new ceremony, even though the mode of administration might be different?"

"No, I suppose not."

"Well, let us now see whether the use of the word 'baptizo' in the Bible will give us any light as to whether or not such a thing did really occur.[2] In Heb. 9:10 we have the expression, 'divers washings,' used in reference to the ceremonial cleansings of the Jewish Law. The Greek word translated washings is 'baptismois' (noun form of the verb 'baptizo.') Can you tell me how these ceremonies were administered?"

"Some of them were administered by sprinkling, I know, but I suppose some were also performed by dipping in water, were they not?"

"Can you give an instance?"

"Well, no, I cannot recall any just now."

"Then you are in the same fix that Fairfield was in when he set out to make a list of them to substantiate his belief in immersion. He says, 'I said to myself when I came to this verse: "Here I shall find my Baptist views well sustained; there are plenty of immersions laid down in the ceremonial law to justify the writer of this epistle in speaking of them as 'divers baptisms.' " Accordingly I set myself to making an array of them. If you have not gone through with this or some similar experiment, you will scarcely be prepared to appreciate my astonishment at not being able to find one. PURIFYINGS there were—"divers" of them; but immersions—not one! . . . I have not succeeded thus far in finding one instance in which anybody was required to dip or immerse himself, or to be dipped or immersed by another, from the beginning of Genesis to the end of Malachi.' " (Letters on Baptism, p. 99f.)

(To be continued)

[1] Ditzler on Baptism, p. 260 ff.

[2] Ditzler maintains that the primary or root meaning of "baptizo" carried the idea of affusion rather than of dipping or immersion, which came later as a derived meaning from the idea of washing or cleansing by dipping.

HOLINESS NEGATIVELY DEFINED

The old-fashioned method of preaching and teaching was to define the subject negatively. It was very useful and stripped the subject of many false and mistaken notions. It is well for the same reasons to define holiness negatively sometimes as there are so many misconceptions of what it is.

1. Holiness is not a fanaticism, entertained by a few eccentric individuals. It is certainly scriptural and has been professed by some of the most sane and cultured minds that the world has ever known.

2. Holiness is not divine healing. The latter has to do with the body. Some have been healed by faith who have never been made holy in heart.

3. It is not the gift of tongues. Paul said though he spoke with the tongues of men and of angels and had not love he was "as sounding brass, or a tinkling cymbal." The church to whom he wrote had the gift of tongues and he told them they "were yet carnal."

4. It is not pardon of sins. Pardon of sins is external. It is done for us but holiness is wrought in us.

5. It is not the profession of holiness. If that is all we have we do not

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Manitou, Colo.

Dear Herald Readers:—"Hitherto hath the Lord helped us."

"O, 'tis wonderful, wonderful,
The way the Lord provides!
When we humbly follow
As His Spirit guides;
Manna in the desert,
Water from the rock;
On the wintry hillside
Pasture for His flock."

Again our group of young people had opportunity to visit the home of a discouraged one and sing songs of cheer and comfort.

On the 20th we observed missionary day with a sermon in the morning and a program in the evening. The children gave a few songs and recitations. The grown-ups discussed the subjects, The Holy Spirit and Missions, Stewardship, Opportunities Around Us. We also had short talks on India and South America, and opportunity was given that we might also abound in the grace of giving.

Thanksgiving day was a day of thanks giving for our little group. We met in a "praise service" in the morning, and a "praise program" in the evening. Many were the expressions of thankfulness for mercies and blessings, spiritual and temporal. To make our thanksgiving practical an offering was taken for the needy. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

The Lord bless you. Pray for the work here.

Martha Guengerich.

Nov. 25, 1932.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers, Greetings:—As the Thanksgiving season passes, we have reasons abundant for thankfulness. We are glad and thankful to the Lord for, among other things, the financial support that the friends of he Mission have been giving. We are very glad that at the end of October Bro. Reiff could report that we were not overchecked. Will you pray that the Lord might thus continue to supply the needs of the work here? We are trying hard to keep down expenses, so that we might be good stewards of that which He entrusts to us through the Church.

Since our last correspondence we were very glad to have the opportunity to spend eight days in Eastern Pennsylvania, visiting friends and relatives "back home." The reason we went was because two of our Sunday school workers, Mary Troyer and Anna Slabaugh, went to the vicinity of Philadelphia, having now employment there, and agreed to pay for the trip if we would take them. We are indeed sorry to see our faithful workers leave us one by one, but working conditions are such here that it makes it expedient for the girls working in private homes to go to other sections that are not as "hard hit" by the depression. Our observations convince us that Ohio is "harder hit" than Eastern Pennsylvania.

Bro. J. S. Gerig preached for the congregation here on Nov. 6; Bro. Stanford Mumaw on Nov. 20; and Bro. J. D. Mininger on Thanksgiving day. We are glad for the help given by these brethren. Come again.

A number of our members are on the sick list. Sister Weimer has not been well for some time. We are glad to say that she is able again to be up and around. Sister Bowen had a second operation for cataract. Over a year ago she had a cataract removed from one eye, and a few months ago she had the one from her other eye removed. She was getting along fairly well; then she suffered from two strokes, leaving her condition rather serious. Sister Schwary has also been ailing for some time. Her services in the work of the Church and S. S. are greatly missed. Will you remember these sick ones?

By the time this letter reaches the readers, our revival meetings will be well under way, if present plans carry. We expect to begin on Thursday evening, Dec. 1, and continue indefinitely. Bro. Otis N. Johns, our bishop, will be the evangelist. Please remember these meetings in your devotions.

We acknowledge, with thanks, gifts of clothing and provisions from the following during the month of October:

Provisions

Martin's Cong.	$17.24
C. King, Beech Cong.	.35
Katie Nussbaum, Canton Cong.	.25
Harvey Metzler	.17
Oak Grove Cong., Ohio	44.90
Beech Cong.	7.20
Mrs. Allen, Canton Cong.	.20
Friends, Canton Cong.	.47
Becher's Dairy, Beech Cong.	4.65
	$75.43

Clothing

Oak Grove S. C.	$ 8.38
Oak Grove Cong.	3.00
Ever Ready S. C., Beech Cong.	2.65
	$14.03

Nov. 28, 1932. Wm. G. Detweiler.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greetings:—On Nov. 13 we had our counsel and examination meeting. Peace and harmony prevailed. On Nov. 20 we had our communion services. Most of the members partook of the sacred emblems, and also observed the ordinance of feetwashing, as the Savior exemplified in Jno. 13:15. When the same spirit of "certain men," recorded in Num. 9:6 concerning the passover, is manifest in communicants of the Christian age; none will absent themselves lightly. See also verse 13.

On Thanksgiving day we had a program at Ybor City, in the forenoon, in which a goodly number of children had verses memorized with the words, "thanksgiving," "praise," or "blessed." Most of these children come from homes where the parents seldom darken a church door, or do not think of giving thanks to God for His many blessings bestowed upon His creatures. Our prayer is that the seed (Word) sown in these tender hearts may be as good seed sown into fertile soil, and that it may bring forth fruit to His glory.

In the evening of the same day we also had a program at the Mennonite Mission Church. There is a trifle over two miles distance between these two places, but both are in the city limits of Tampa.

This program consisted of poems by younger ones, and readings by older ones, especially along the line of a special "Thanksgiving." Both meetings were well attended and faces that were not present in any of our meetings before were aglow with smiles.

"The harvest truly is just as great," as when Jesus spoke those words, and we may be safe in saying that the laborers are more few accordingly. It DOES seem to take more teaching and preaching to win a soul.

Tags on cars from different states tell us that there are tourists in Tampa. Among those visiting the Mission from the north were Bro. and Sister Hertzler of Denbigh, Va., and Bro. and Sister Roy Groff and Bro. and Sister Norman Hess of Lancaster Co., Pa. The latter two couples spent several days sight-seeing and extended their journey on to Miami before returning home.

We are looking for Bro. J. H. Mellinger and a few others the last of this week to spend the winter here. Others have informed us of their coming a little later. We are always glad for these visitors, for our congregation is rather small.

The superintendent requested me to state that we could use quite a number of the "Beams of Light" and "Words of Cheer," even if they were back numbers. May be some S. S. would have missed using a roll of such. We could use a few or many. Thank you.

Health in general is good among the workers. We are especially glad for the presence and help of Bro. and Sister D. H. Horst of Marshallville, O.

In His glad service,

Nov. 28, 1932. L. S. Glick.

Kansas City, Kans.
(Mennonite Children's Home)

Dear Christian Friends:—We have again taken time to look back and enumerate some of the things to be thankful for and find many reasons for thankfulness to our heavenly Father.

During the past month we investigated one case where a child had been left on the hands of grandparents and they were unable to support. The great-grandfather of this little five-year-old girl was a Mennonite.

The Stanley School remembered us again this year with their annual Thanksgiving offering of eatables.

Bro. J. N. Mast from Oklahoma visited at the Home about ten days recently and proved very helpful in doing up a lot of repairing.

Little Freddie, a five-year-old boy, that we were trying to place in a good home, went along with Bro. Mast when he left for home as far as Canton, Kans. Bro. Wm. Landis and family have very kindly offered to take him on trial.

At present we have four fine little boys whose mother is hardly expected to live. We are glad to be able to say that the mother has requested to be baptized and wants to be accepted as a member of the Church. The father is still unsaved. Will you pray for him?

We are feeling the financial condition of the people very keenly as we are called on for so much help from people who are entirely unable to support their families.

Two friends were very kind in remembering us with the Thanksgiving dinner. One sent a very liberal donation and the other a fine, large dressed turkey.

Provisions of food and clothing sent to the Home this month were:

2 barrels canned goods, Stanley School.	
K. C. Friend,	$4.20
Shickley Neb. Cong.	7.70
Wayland, Ia. Cong.	65.00
Garden City Friends	30.00
Sycamore S. C.	4.00
Bethel S. C.	4.50
W. D. Brenneman	5.00
Miller's feed mill	2.50
Hydro, Okla., Friends	5.00
Milford, Neb., E. Fairview Cong.	10.50
Jackson, Minn., Cong.	2.50

The Lord has wonderfully answered prayers and we appreciate that friends are praying for the work.

Chris. E. Miller, Supt.

Nov. 28, 1932.

Los Angeles, Calif.
(148 W. 74th St.)

Gladly we praise and thank the Lord for His wonderful works among us. We are not ashamed to declare to all people what He has done for us.

Sunday, Nov. 27, we held our communion service. Many testified it was the best communion service they had been privileged to attend. All but a few of the members were present. Some of the absent ones live too far away to even attend the communion service.

We just passed through about three weeks of revival meetings, which were true to name in this respect. There was a reviving within the church.

Bro. James Bucher of Indiana seemed to drift into our midst just when the Lord could use him in His program in connection with the Church. Under the guidance of the Holy Spirit working in and through a consecrated servant, some very practical, forceful, and effective messages were delivered.

In the very beginning of the meetings it was mutually agreed that we needed a revival within the Church. All efforts were centered and concentrated toward this end. Saturday, Nov. 12, was decided on as a day of fasting and prayer, and on that very evening the prayers began to be answered, and fulfilled. Then and there began a process of melting, and blending, and yielding. A number came forward to renew their consecration.

Sunday, Nov. 13, Bro. Bucher preached on Jas. 5:15: "Confess your faults," etc. The point of confessing one's own faults was forcefully presented, and urged upon all present. Upon the invitation almost the entire membership present responded and confessed their own faults, and asked forgiveness of the congregation. This resulted in a continued blending and merging of lives. We became so absorbed in the resulting blessings of this meeting, and the presence of the Holy Spirit was so precious and near; when we observed the time of day the clock said fifteen minutes past the noon hour. We quietly stepped over and stopped the clock, we don't remember just when that meeting closed, time was no longer reckoned. We held a week's meetings without the aid of the old clock telling us the customary time to close.

There are times when a clock is a positive nuisance in the church. For instance, when the Holy Spirit is working in our midst, conviction is striving with some one, and then the hour-hand of the clock says it is the customary time to close the service. Even the preacher gets a little nervous, and thinks perhaps he should not hold them any longer. God forbid that we should hinder the Spirit's working in our midst.

As a visible result of the meetings the mark of separation from the world is clearly observable, both among the brethren and sisters; for which we praise and thank God.

Revival meetings have both joyful and sorrowful sides. We rejoice when souls respond to the call of God, and sorrow fills our heart when souls reject the mercies of a loving God and a pleading Savior.

When the Holy Spirit works in power the Church is brought nearer to God or will drift farther away from Him. Sorry to report that during these meetings eight former members asked for a church letter, stating their intention of uniting with other churches not of our faith. We were unable to grant their request for letters under those circumstances, until further counsel with our conference members.

Ten were received into church fellowship during the meetings, eight by letter, an aged sister upon confession of faith (past seventy years old), a boy twelve years old was baptized, by our bishop, Bro. G. D. Shenk.

Remember the Mission you seldom or never saw, but should pray for.

Nov. 28, 1932. P. A. Heller.

Reading, Pa.
(1202 Windsor St.)

Dear Herald Readers:—The work at this place is growing continually. The attendance at the evening meetings is very good, also the Sunday evening attendance. The Sunday school average is around 190. For this we are glad and praise God for it. We also appreciate having Bro. Luke Horst and wife as workers at this place. May we continue to pray for them, that they may be used in winning souls for Christ. They also have organized a sisters' sewing circle at this place to meet once a month. Quite a number of young sisters from other places are living in private homes in Reading and are interested in the sewing circle. We also have the children sewing every Saturday afternoon, with an attendance of about 60 children or more.

They are building a garage, which is almost completed, it being built between the mission home and the church building, which will be very convenient. Brethren from other places came and helped to dig out.

We had preparatory services on Sunday afternoon, the 20th, also communion services in the evening; 44 partook of the sacred emblems of our Lord and Savior Jesus Christ.

We are glad to write that Bro. Harry Souders and wife have again been reinstated to full fellowship, for which we rejoice; also one applicant for membership.

On Thanksgiving day we had an all-day meeting. Among the speakers was J. L. Rutt of South America, whose talks we appreciated. The same evening Bro. Noah Mack began revival services lasting for ten evenings. Bro. John W. Hess had been away for two weeks holding meetings at Erbs. In his absence Bro. Frank Kreider and Bro. Ira Landis preached for us. Also on Nov. 20 Bro. Stoner Krady had the children's meeting and Bro. Paul Mosemann the topic for Y. P. Meeting.

We ask an interest in your prayers.
Yours in the Master's service,
Amanda Buckwalter.
Nov. 29, 1932.

Peoria, Ill.

(1103 Ann St.)

Greeting in Jesus' Name:—On Sunday, Nov. 27, we had our Missionary day. Our services were conducted a little different than we usually have. We had short talks on the India and South American fields, and our responsibilities toward mission work.

After a spiritual feast in the Sunday school Bro. Long gave an invitation, inviting sinners to accept the Lord, but there was no response. After the worship service another invitation was given and again no response. In the evening the African field was discussed. An invitation was given to accept the Lord and also to those who desire to dedicate their life to full-time life service for the Lord. It truly was a night of rejoicing to see eleven come forward to accept Christ as their Savior and three to dedicate their life in service to the Lord. Among some of these were three young fathers with their wives, also one gray-haired father and his three children. While prayer was being offered in behalf of these souls one young man who had a great struggle in fighting his convictions found his way down from the balcony beside the rest. In a conversation with Bro. Long he said, "I have sworn off everything." He went home rejoicing in his new-found gladness. He could not keep his joy to himself but told his brother, who is a father of four children. His heart was touched and he said he wants to get right with God. He met with Bro. Long last evening and is willing to renounce sin and accept Christ as his Savior.

Our hearts are made to rejoice when we see souls turning from sin to a life of usefulness in the Master's service. Will you pray with us that these souls may become strong soldiers of the Cross and that many more might be won for the Kingdom?

Next Sunday, Dec. 4, our bishop, Bro. C. A. Hartzler, will be with us, at which time three individuals will be received, one by water baptism and two by letter.

We ask an interest in your prayers.
Nov. 29, 1932. Elizabeth Schrock.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—We are happy to tell you of the blessings of the Lord showered upon us again. It is human to look upon natural blessings as the blessings most outstanding. But certainly the blessings of the Gospel far exceed any temporal blessings we have ever realized.

Food supplies, clothing, and sewing have been donated to the institution liberally. Contributions of funds are also appreciated. The Home must have the continued support of the Mennonite Church if it will continue functioning as it has in the past. We wish to make a plea here for the prayers of God's people in behalf of our work. Many people visit the Home throughout the course of a year, and get better acquainted with the work. We invite others to stop with us.

May we call your attention again to our recent publication from the Home, "The Child," which gives a history of the Home, with many miscellaneous items of interest in connection with the work. We are interested in getting the remainder of these books out among our people. The book sells for $1.25 postpaid, and will make a suitable Christmas gift to parents or children who are interested in the work of the Church. Write to the Mennonite Orphans' Home, or the superintendent, for this book.

The following items were contributed here during the months of October and November:

Crown Hill & Martins Congs., Wayne Co., canned fruit & other eatables	$75.00
Two sisters, W. Liberty, O., grapes	1.00
A brother, W. Liberty, O., grapes	1.00
S. Union S. C., W. Liberty, O., clothing	2.80
M. S. Yoder, W. Liberty, O., potatoes	.60
S. B. Plank, W. Liberty, O., onions	.50
Anthony Kauffman, W. Liberty, corn	5.00
Samuel Zook, W. Liberty, bread	8.80
Brethren & sisters, Fulton Co., canned fruit & eatables	88.50
Sonnenberg Cong., Wayne Co., O. canned fruit & eatables	139.00
Forks S. C., Shipshewana, Ind., cloth'g	10.29
Bethel S. C., W. Liberty, O., clothing	6.50
S. Union S. C., W. Liberty, clothing	5.25
Doylestown S. C., Doylestown, Pa., clothing	6.80
Jr. S. C., Middlebury, Ind., clothing	2.50
Alva Lapp, W. Liberty, O., eatables	.75
Nelson King, W. Liberty, O., eatables	1.10
A Brother, W. Liberty, O., eatables	1.10
E. R. Miller, Fentress, Va., s. potatoes	10.00
Judd Wilkins, W. Liberty, O., lard	3.00
Lee Yoder, W. Liberty, O., lard	5.00
A Bro. & Sister, W. Liberty, eatables	3.00
Thanksgiving dinner, by S. Union Cong., W. Liberty, O.	36.00

We are thankful to our kind heavenly Father for these expressions of love, and we pray His tender blessings on all who remember us in this way. Aside from these contributions, there are many other helpful things directed to the Home. Sisters have been frequently coming in and helping with the mending, sewing, etc. Sister Allie Hostetler of this community helped us out wonderfully this fall by helping us six weeks with sewing. This was highly appreciated. At this time Arline Yoder, also of this place, is giving the workers an appreciated lift, by giving her kind help in the Home with the work in general. Sister Mary Frey of Elida, Ohio, is spending a few weeks with us at present in order to get better acquainted with the institution which was instrumental in getting her into a good Christian home when she was very small, and also to assist with the many duties which crowd in on the workers at this season of the year.

Bro. Alpha Yoder of the Oak Grove congregation, West Liberty, O., has spent about a month with us at intervals, and will continue during the winter, as the Lord directs. He is doing some repair work on the buildings, and is giving us valuable help in every way. We highly appreciate every help and support given us, and are thankful to God for His fatherly care for the fatherless.

Order your book, "The Child," now.
Sincerely,
L. L. Swartzentruber.
Nov. 30, 1932.

Marietta, Pa.

(Mennonite Mission)

Dear Readers:—The work at this place is continually growing. Good interest is manifested in all the services. There seems to be more of a desire to hear the Word of God, something which satisfies which they do not get in serving Satan. Baptismal services were held here on Nov. 13, when four precious souls were received into church fellowship and one reclaimed. May you remember them; also the five who are under instruction at the present time.

At our last prayer meeting a middle-aged man confessed his Savior. Surely His Spirit is still striving with the unsaved. He stated that he had not been in church for 8 years till he came to the Mission.

Every Friday evening we have a meeting in some home. The S. S. lesson is discussed. A number of homes desire to have these meetings, surely appreciated by all—an opportunity to reach some who do not come to the services.

Sewing school is on the increase. Highest number, 91. We are trying to reach 100. We are thankful for the hearty response of teachers who come in from different circles to help us. We should have not less than 25 teachers.

Our Thanksgiving meeting was well attended, with good interest. All the subjects were discussed in a very satisfactory way. The Thanksgiving spirit was held all through the day.

We expect Bro. Rutt, missionary on furlough from South America, on Dec. 18.

We appreciate the work that the relief station is doing which has been organized by our Mission Board. In this way we will be better able to care for our needy this winter. We appreciate that you have stood by us nobly and faithfully. Surely the Lord will bless you for it. We are especially trying to take care of our poor mem-

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SUNDAY SCHOOL LESSON

Lesson for Dec. 18, 1932—REVIEW

Golden Text.—And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Introductory.—"Christian Standards of Life," is the central theme of the lessons for this quarter. These lessons set forth a number of standards that are vital to Christian life and experience. If they have not proved valuable to us, it is because we failed to take advantage of our opportunity to give them a careful and thorough study. Following is the list of standards considered:

I. **The Christian's Devotional Life.**—In every home, in every life, there should be an atmosphere of devotion that shows clearly that Christ is recognized as "our all and in all." Prayer, Bible study, testimony, righteousness, love for truth, a shining in the image of our Master, these are among the things belonging to the devotional life. Let our days begin and end with prayer and devotion, and the intervening moments be spent in a way which harmonizes with this beginning and ending.

II. **The Christian in the Family.**—If there is any genuineness in our profession of Christianity, this is made manifest in the life in the home. If the family life fails to give evidence of real devotion and loyalty to God, dismiss all further claims. In every home there should be a spirit of devotion and loyalty that makes its impress upon both family and visitors.

III. **The Home and the Coming Generation.**—That child is signally blest that is born to parents whose foremost duty toward their children is recognized as bringing them up "in the nurture and admonition of the Lord." "Train up a child in the way he should go; and when he is old, he will not depart from it."

IV. **Problems of the Modern Home.**—Many are the problems connected with homemaking and keeping. Chief among these is that of bringing up children to the end that when they leave the parental roof they will have been gathered into the fold of Christ, faithful in His service, loyal to the Church, equipped to fight the battles of life. This should be the motto of the heads of every Christian home: "As for me and my house, we will serve the Lord."

V. **The Christian and Law Observance.**—This lesson is especially applicable to present conditions. America, as well as other nations, needs the lesson. Not only the Eighteenth Amendment, but all other laws upon the statute books, should be respected. If this is true with reference to laws of nations it is much more true of the laws of God. "Let every soul be subject unto the higher powers," remembering that the highest among the high, is Almighty God. By way of comparison, "We ought to obey God rather than men."

VI. **The Christian and World Peace.**—This lesson is most practical when applied to the present, leaving both past and future to take care of themselves. "As much as lieth in you, live peaceably with all men." While our testimony should at all times be for peace, this testimony will weigh most when our lives show forth what our testimony favors.

VII. **Making a Living.**—The subject sounds rather common, yet it is vitally important. In this connection, together with the admonition that we should be "not slothful in business," we are cheered with the assurance: "Seek ye first the kingdom of God and his righteousness, and **all these things** shall be added unto you."

VIII. **Stewardship of Money.**—Another name for this is that of proper conservation of our means. Three things are connected with this: (1) Be diligent in acquiring it. (2) Save it. (3) Invest it where it will mean the most for the Lord's Cause.

IX. **Stewardship of Life.**—Life brings with it a three-fold obligation: (1) Acceptance of Christ as Savior and Lord. (2) Full consecration and faithful service. (3) Faithful witnessing to the end. The end of such stewardship means an entrance to and eternity of bliss and glory.

X. **Living with People of other Races.**—Real Christianity knows nothing of race prejudice. The color of a man's skin has nothing to do with the preciousness of his soul, though it may at times be a barrier to receiving faithful attention on the part of would-be Christian workers whose race prejudice influences their missionary labors. As Christ gave His life for the people of "all nations," may our missionary zeal be in harmony with His sacrifice. It is a matter for genuine satisfaction that "God is no respecter of persons;" that whether Jews or Gentiles, white or black or brown or yellow, all have access to the throne of grace. Let the news be carried to all the nations, and our relations with our neighbors, especially those of other nationalities, be such as to impress them with the fact that we are in perfect harmony with our Lord and His purpose.

XI. **The Christian's Use of Leisure.**—Rest is a necessity. It is not necessarily idleness, and should never be made the occasion for dissipation or ungodliness. If our rest hours or our vacations are properly made use of, they will mean increased vigor and greater usefulness when we get back to active service. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—K.

Bible Meeting Topic

THE NEGLECTED FIELDS ABOUT US.—Matt. 9:36-38; Jno. 4:35-38

Topic for December 18

MOTTO

"Look on the fields; for they are white already to harvest."

OUTLINE STUDY

I. The Members of Our Own Family.
1. Children who need training.—Prov. 22:6.
2. Older ones who need guiding.—Gen. 18:19; Psa. 78:1-8.
3. Unsaved ones who need to be won.—I Pet. 3:1, 2; I Cor. 7:16.

II. Members of Our Community.
1. Saved ones who need nourishment, fellowship, and love.—Heb. 10:24, 25.
2. Unsaved who need our prayers and example and help.—Col. 4:5, 6.

III. Communities in Reach of Our Testimony.
1. Influences over other congregations.—II Cor. 8:24.
2. Communities next to us without the message.—Mark 1:38, 39.
3. Hungry souls for whom no one cares.—Matt. 9:36-38.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Shining for Jesus Wherever We Go:
   a. Shining at Home.
   b. Shining at School.
   c. Shining among the Neighbors.
   d. Shining among Strangers.
2. Helping Others Who Need Us:
   a. Distributing Literature to Read.
   b. Helping the Sick and the Poor.
   c. Comforting the Aged and Lonely.

For Seniors.
1. The Unsaved about Us.
2. Reaching the Unchurched Community.
3. The Spirit of Evangelism at All Times.

PERSONAL THOUGHT

Are we missionaries everywhere we are?

HOLINESS DEFINED

(Continued from page 755)

have holiness, the necessity to enter heaven.

6. It is not admission of its scripturalness. We have known people who admitted its scripturalness and allied themselves with the "holiness people" who did not have the experience.

7. It is not a disposition to hit everything in sight or to lambast every one who does not have it. It is lightning and not thunderbolt that kills. In some quarters "holiness people" have so hit everything in sight that it is supposed that holiness means abuse.

8. Holiness is not the theory of holiness. No theory of holiness will get us into heaven.—Selected.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, DECEMBER 8, 1932

Field Notes

For want of space in this issue, quite a bit of material intended for this number of the Gospel Herald is held over for next week's issue.

The brotherhood of the Landis Valley Church, Lancaster Co., Pa., is looking forward to a Bible meeting, to be held Jan. 21-23. Fuller particulars later.

Brethren S. E. Allgyer and Alpha Yoder of West Liberty, Ohio, spent a portion of two days last week at the Publishing House and with friends in Scottdale.

We are in possession of an interesting program of a workers' meeting to be held at Cocalico Mennonite Church, Lancaster Co., Pa., Dec. 18. An interesting meeting is in prospect.

Last week was spent by the brotherhood of the Spring Valley, Kans., congregation in a series of meetings with Bro. Milo Kauffman of Hesston, Kans., in charge. These meetings were to have closed on Sunday evening, Dec. 4.

We are in possession of a program of the forthcoming Bible Conference at Weavers Church near Harrisonburg, Va., to be held Dec. 9-11, with Brethren Elmer Martin of Lancaster, Pa., and C. K. Lehman of Harrisonburg, Va., as instructors.

The regular annual Sunday school meeting will be held (D. V.) at the East Chestnut St. Mennonite Church, Lancaster, Pa., beginning on the evening of Jan. 1 and continuing all day Jan. 2. The invitation is, "Come thou with us, and we will do thee good."

L. S. K.

A brother writes from Bowmansville, Pa.: "The Lord willing, a series of meetings will open on Sunday evening, Dec. 4, at the Bowmansville Mennonite Church with Bro. Henry Lutz of Mt. Joy, Pa., in charge. Pray that the Lord will open all hearts to the truth."

Brethren Aldine Brenneman and James Shank, Jr., are the new ministers at Weavers Church near Harrisonburg, Va., having been ordained recently. May God richly bless them in their new and added responsibility and make their ministry profitable for the cause of Christ and the Church.

Bro. C. F. Derstine of Kitchener, Ont., for a number of years editor of the Christian Monitor and still connected with the editorial staff of that periodical, preached an acceptable sermon at the Scottdale Mennonite Church on Thursday evening of last week. He had spent about ten days in evangelistic work and Bible meetings at Pinto, Md., and in the Casselman Valley district, and left that night for his home in Kitchener, Ont.

A marked interest was manifest in the week-end Bible and mission meeting held at Cross Roads Church near Richfield, Pa., Nov. 25-27. Among the visiting ministers from a distance who were present, besides the scribe, we may mention the following: Bro. Harvey Shank (one of the instructors), Chambersburg, Pa.; Bro. Nevin Bender, Greenwood, Del.; Bro. J. F. Bressler, Lancaster, Pa. The brotherhood in Juniata Co., are to be commended for aggressive zeal for the Master and loyalty to His Word.

J. A. Knelson. Again we are asked to give advice regarding the repeated appeals from a party by this name from Apdo 45, Cuauhtemoc, Chih. Mexico, for financial help. Our answer is the same as on previous occasions and we again emphasize that there is extreme danger in answering any appeals of this kind. If any one is in need, the approach to our relief organizations is open and such appeals will then be investigated. In this particular case, the appeal comes from a community that is well able to take care of its needy ones.

Bro. J. S. Lehman of Lancaster, Pa., formerly known as the business manager of the Mennonite Publishing Company of Elkhart, Ind., has recently gone through a serious operation for gangrene, suffering the amputation of a limb just below the knee. Bro. Lehman is now in his 86th year, and stood the operation quite well for one of his age. Just two weeks prior to the operation he had taken his last communion at East Chestnut St. Mennonite Church. Those wishing to write him may address him at 825 Columbia Ave., Lancaster, Pa. May the Lord grant him a speedy recovery.

Correspondence

Waterloo, Ont.

(Waterloo congregation)

Greetings:—"The Lord has done great things for us whereof we are glad." This has been the experience in our lives during the series of meetings which were held at the Waterloo Church, Nov. 5-17, by Bro. A. J. Metzler of Masontown, Pa. We were permitted to realize the great truth that "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to us, not willing that any should perish but that all should come to repentance" (II Pet. 3:9).

We are indeed thankful that God's Spirit is still here to convict men of sin and that there are those who are willing to yield their lives to Him. Twelve souls have responded to the call. Most of them are young in years, with the exception of one elderly man who is past seventy.

The Lord has unfolded many truths to us through His servant, both in regards to our relation to God and our personal responsibilities to our fellowmen.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24).

There were also a number who expressed a desire for a closer walk with the Lord. May His grace and power keep each one of us through life. The prayers of God's people accompany Bro. Metzler as he leaves for his home field of labor. May the Lord bless and use him to His own praise and glory and for the welfare of the church.

Nov. 20, 1932. D. Snider.

La Junta, Colo.

Dear Herald Readers:—A missionary program was given on Nov. 20. At that time the children brought their missionary earnings, and the older people also had the privilege of giving their offering.

On Nov. 27, counsel meeting was held, Bro. Allen H. Erb bringing us a message from Romans 14. Our preparatory services will be held on Nov. 30, and communion, in charge of Bishop Jacob A. Heatwole, the following Sunday.

Mary C. Brenneman.

Nov. 27, 1932.

Middlebury, Ind.

Dear Brethren:—Our meetings closed last evening at Forks Church.

Attendance and interest were good. Fifteen converts. Bro. Henry King of Harper, Kansas proclaimed the messages. He begins at Maple Grove Church at Topeka, Ind., to-night for 10 days.

Nov. 27, 1932. D. D. Miller.

Morrison, Ill.

Greeting in Jesus' Name:—On Oct. 30 we were permitted to commemorate our Lord's death by communion. Bro. J. S. Shoemaker of Dakota, Ill., officiated.

We also enjoyed a small program on missionary day, in the forenoon. In the afternoon the funeral of Sister Maria Gsell Longanecker was held at this place. She was formerly a member of this place, but for 40 years a member of the Brethren in Christ Church. She was 85 years old. Time is on the wing and we need to be ready, for the Bridegroom will soon come to claim His bride.

Nov. 27, 1932. Cor.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons whereof to praise His holy name, for He is still mindful of His people and still continues to shower many blessings upon us.

Bishop D. A. Yoder was in our midst holding a series of meetings, which began Oct. 13, and continued to the 24th. These services were well attended and the Word was preached in its power and simplicity, encouraging saints and warning sinners. The visible results were two reconsecrations and one confession. The brotherhood was strengthened to press onward in greater simplicity. Although results were not as large perhaps as we expected, still we have His promise: "My word shall not return to me void."

On Sunday, Oct. 23, we again were privileged to commemorate the death and suffering of our Lord and Savior. A goodly number partook in these services with Bro. Yoder in charge.

The Bowne congregation joined with the White Cloud and Vestaburg congregations in a Thanksgiving and mission meeting, held at Vestaburg on Thanksgiving Day. The meeting was much enjoyed by all present.

Remember us at the throne of grace.

Nov. 28, 1932. Cor.

Parnell, Iowa

(West Union congregation)

Greetings:—On the eve of Oct. 30 Bro. and Sister Mark Ross of East Union congregation with Bro. Mark's parents, of Elida, Ohio, worshiped with us. On the same evening Bro. Edward Deiner of Daytonville preached for us while his brother Charles from Canton, Kansas, preached for the Daytonville congregation.

We are glad to have Bro. Henry Kuhns in our midst again after a few months' absence, when he visited his former congregation, near Thurman, Colo.

On Nov. 22 about 90 kind friends and neighbors gathered and husked 30 acres of corn for Bro. Joe Birky. Bro. Birky hasn't been well for some time, and these deeds of mercy will mean much to him.

Bro. Norman Hobbs of Iowa City preached for the little flock at Nira, Nov. 20.

Loran, son of Erlis Swartzendruber, is at present in the Mercy Hospital at Iowa City, where he underwent an operation for appendicitis on Nov. 19.

Bro. A. G. Yoder is laboring with the West Fairview congregation near Milford, Neb., over Sunday, Nov. 27. During his absence Bro. Silas Horst of South English, Iowa, preached for us, using for a text, I Sam. 23:11.

The entire community was shocked when the news was broken that our former bishop, Bro. A. I. Yoder, had passed to his reward. May the good Lord comfort the bereft family.

We were pleased to have with us in our regular Sunday services, Nov. 27, the brethren, Joe Wertz and Ora Kaufman of Pigeon, Mich.

Nov. 28, 1932. Cor.

Rockton, Pa.

Dear Herald Readers, Greetings:—Our congregation was favored with a very timely message by Bro. A. J. Metzler, Masontown, Pa., on his way to Canada, Oct. 24. He was accompanied by Bro. McCann, also of Masontown. We invite others to stop with us when passing through.

Oct. 31 Bro. and Sister Alex Weaver of Johnstown were with us. Bro. Weaver preached both morning and evening. Bro. and Sister J. Frank Brilhart and Sister Minerva Johnson of Scottdale also were with us that Sunday.

Bro. and Sister Brilhart have been helping us very much in our services, coming up every two weeks. May God richly reward those who travel many miles to bring the Gospel to others.

Sister Mabel Hummel, our Sunday school secretary, was recently operated upon for appendicitis. We are indeed thankful that she is recovering very rapidly.

Nov. 27 we had an attendance of 50 at Sunday school. We are glad for the interest that is manifested. In the evening we had a missionary program that was very well rendered. Bro. J. Frank Brilhart then gave a very timely message on Gen. 3:9. He impressed the thought, "Where art thou before God?" Can we meet God face to face or are we fearful as Adam because of hidden sins in our lives?

Continue to remember us daily in prayer.

Nov. 29, 1932. E. Pearl Hummel

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings of Love:—Certainly we have much to thank the Lord for—the rich spiritual blessings, especially which we as Christians are privileged to enjoy.

We have just closed a two-week revival service Sunday evening, Nov. 20. Bro. Elias Culp was the evangelist. The Lord used our brother in giving forth the Word in its truth and power, revealing the great love of our Savior and the awfulness of sin and Satan. Thirteen souls accepted Christ, for which we praise God. May we all pray for them, that they may have the joy of yielding all to Him who is able to keep and bless. The special meetings have closed, but the way of salvation is ever open to the sin-sick soul who seeks his Savior. May we ever be faithful in His service, winning souls for Him.

In our late mission programs Bro. Walter Herr gave some reports on the work at Sunnyside and the need of consecrated workers there.

Sunday, Nov. 20, we had our special missionary day program. Several of the Sunday school pupils gave missionary pieces and some children from Sunnyside sang. Bro. Harry Snavely gave the closing talk, stressing the fact that the Lord has a work and a place for each of us that no one else can do or fill, and the necessity of doing His will.

Nov. 29, 1932. Cor.

Elida, Ohio

(Pike and Salem congregation)

Greeting to Gospel Herald Readers:—For a number of years our bishop, Bro. J. M. Shenk, now in his 85th year, has been wanting a bishop to assist him in his work, but, until recently all efforts to have a man ordained for that purpose had failed.

Some time ago, Bro. B. B. King expressed a willingness (when asked by our bishop) to be ordained for that purpose, if the congregation here voted in favor of having it so.

The vote was taken, and was almost unanimous in favor of Bro. King being ordained to assist our aged bishop.

Two bishops, E. F. Hartzler and A. I. Yoder, were called to assist Bro. J. M. Shenk in the ordination.

On Sunday afternoon, Nov. 20, after an ordination sermon by Bro. A. I. Yoder, Bro. King was ordained, and is now one of our bishops in the Pike and Salem congregation near Elida,

(Continued on page 764)

Miscellaneous

THE SERVICE OF PRAYER

By Anna Zook

For the Gospel Herald.

What place should prayer have in our Christian life? Is it necessary to pray little or much? Should our prayers be confined to certain days, or hours, or moments of days? Is there anything which we do not have the privilege to tell God? Should we only pray at certain places of prayer such as our accustomed place of prayer or places set apart for divine worship? All these questions seem to be answered in Paul's letter to the Thessalonian church: "Pray without ceasing," which we understand to mean to always be in a prayerful mood; praying always, anywhere, and everywhere.

God is never too busy but is always ready and willing to listen to anything His children may wish to ask. The gates of prayer are never closed and God is always attentive to His children whether they may be in the factory, at home, in a foreign land, or in their secret closet.

To the true child of God prayer is a wonderful privilege. We need to ask God to help us in anything we may undertake to do. How often we fail to receive a blessing when we neglect to ask God's help and guidance in even the smallest details of life.

"Prayer is the Christian's vital breath." When we neglect prayer we cannot grow. The closer we walk with God and the more we talk with Him, the greater will be our joy, peace and satisfaction. What a privilege we have that we can take to God all our disappointments and sorrows and know with assurance that even though seemingly there are obstacles in the way, the burden is lifted, we have peace and our joy is multiplied.

But there are others who need our prayers. Those on whom the great responsibility of shepherding the flock rests. Our home ministers and missionaries often have heavy responsibilities placed upon their shoulders. They may be called to places of grave danger or they may have some unpleasant tasks to attend to. To know that there are those who are remembering them at the throne of grace gives them encouragement and strength to press on.

Paul, in his letter to the Romans, requested that they remember him in their prayers. I believe it just as necessary for us to remember our elders. "Now I beseech you therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me, in your prayers to God for me" (Rom. 15:30).

There are so many people who have not heard of or accepted Christ as their Savior. They are still out in the world of sin and darkness. Possibly many have not had an opportunity to learn of Christ. Then there are the careless and indifferent ones. We may feel our incapability of doing much in the way of spreading the Gospel. Again prayer is outstanding. We can, in a very definite way, ask God to provide a way that they may learn to know of Him. We may not be able to give much of our time or substance but through using prayer as our weapon much may be accomplished. Because "all things are possible with God" (Matt. 19:26).

There are those who are round about us, the careless and indifferent ones, perhaps a few words spoken at the right time while we breathe a prayer to God for them, may cause them to stop and think long enough for them to realize the awful condition they are in and they will repent and accept Christ as their Savior before it is too late.

In Matt. 5:44 Jesus commands us to pray for our enemies. We are to love, bless them when they curse us, pray for them when they despitefully use us and persecute us. This is quite a test. It is not hard to love and pray for those whom we love, but to pray for our enemy and to wish them God's blessing goes against our human nature. But with the love of God dwelling within us we can be overcomers and pray for those who work against us. Through prayer for them they may become our friend and be won for Christ.

We should not forget to pray for each other. How much easier it is to bear our burdens and cares when those who are of like faith join with us in sending our petitions to God in prayer.

"The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer.

"Had taken me to God that very hour
And asked the easing of the load, and He
In infinite compassion, had stooped down
And taken it from me.

"We cannot tell, often as we pray
For some bewildered one, hurt and distressed
The answer comes—but many times those hearts
Find sudden peace and rest.

"Some one had prayed, and faith, a reaching hand
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer—
Oh, let us pray."

When our great heavenly Father laid upon us the obligation to love Him with our whole being, He did not ask of us anything impossible.

I. E. Burkhart.

THE CHRISTIAN'S REWARD AT CHRIST'S SECOND COMING

By F. B. Showalter

For the Gospel Herald.

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

Much has been said about Jesus coming again. Others have prophesied as to the time, but there is no specific time recorded in holy writ when He shall come. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall the coming of the Son of man be" (Matt. 24:36, 37). "In those days they were feasting, and drinking, marrying, and given in marriage, until Noah entered into the ark, and the door was shut."

To-day the warning is given to us: "Be ready, for in such an hour as ye think not, the Son of man cometh." Let us have our lamps trimmed and burning, with the divine oil of grace and love; so that when the voice is heard, "Behold, the bridegroom cometh, go ye out to meet him," that we will be ready to meet Him and go unto the marriage supper of the Lamb.

What a glorious time it will be for the child of God when He shall come to be glorified in His saints, and to be admired in all them that believe; "for if we believe that Jesus Christ died and rose again, even so them also which sleep in Jesus will God bring with him." "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are living and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:14-17).

Oh the wondrous delight. We shall go without dying—no sickness, no sadness, no dread, no crying; caught up through the clouds with our Lord into glory, when Jesus receives His own.

"Then clothed in His brightness, transported I rise,
To meet Him in clouds of the sky;
His perfect salvation, His wonderful love,
I'll shout with the millions on high."

Christ said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die" (Jno. 11:25, 26)—shall never die the death of the wicked, shall never, never have the sting of death. Whether living or fallen asleep in Jesus, when the trump of God shall sound, we shall all hear.

"And I heard a great voice out of heaven, saying, Behold the tabernacle of

God is with men, and he will dwell with them, and they shall be his people, and God shall wipe away all tears from their eyes, and there shall be no more death, (natural death) neither sorrow, nor crying, neither pain, for the former things are passed away and the city had no need of the sun neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof." "And the gates of that holy city, shall not be shut at all by day, for there shall be no night there, and there shall in no wise enter into it, anything that defileth or maketh a lie, but the saints of the Most High shall take and possess the kingdom, for ever, and ever."

There will be quite a different scene among worldlings when the Lord will come to judge the world. Men's hearts shall fail them for fear, for the powers of the earth shall be shaken; there shall be signs in the sun, and in the moon, and the stars, the image of the heavenly.

"In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed." "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." "Blessed and holy is he, that has part in the first resurrection, on such the second death hath no power but they shall be priests of God, and of Christ, yea redeemed heirs of God, and joint heirs with Jesus Christ if so be we should suffer with him."

"And he that sat upon the throne, said, Behold, I make all things new, and I saw a new earth, for the first heaven, and the earth were fled away, and there were no more sea." "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations and he shall separate them one from another." "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindred of the earth, shall wail because of him." "And Enoch also prophesied of these things saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

"But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. For the day of the Lord shall come as a thief in the night, in the which the heavens will pass away, with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:7-10). It is then, when men will go to and fro, in the earth. They will go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and of His glory and of His majesty.

"They will cry for the rocks and mountains to fall upon them, and hide them, for the great day of his wrath is come, and who shall be able to stand, and I (John) saw a great white throne, and him that sat upon it, from whose face, the earth and heavens fled away, and there was no place found for them." "The fearful and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone."

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Roscoe, Calif.

MODERN STEALING

By Orrie D. Yoder

For the Gospel Herald.

Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning.—Lev. 19:11, 13.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbor's service without wages, and giveth him not for his work.—Jer. 22:13.

With all the increased crime of these perilous times, especially stealing and thieving, is it not time that we begin to investigate what all may account for the same? Perhaps there are principles of stealing going on in a hidden manner which are the seed-bed of what is known as open stealing. Let us see.

A few youths were apprehended for taking goods without paying for them and were judged for stealing. A neighbor remarked thus: "It is no wonder that those boys steal, for their father borrowed some money from me quite a while ago, and I finally asked him for it, but he did not seem to care much whether he ever paid it back or not."

Now was there any ground for this neighbor saying that it is no wonder that these boys steal? In truth and reality, is it not a fair question to ask whether this father was not as guilty of stealing as were his boys? Yet the boys were apprehended for stealing and the father is considered innocent. But is he innocent? Let us illustrate again:

Three kinds of travelers go the highways to-day. The one comes to your door and asks whether he may buy a gallon of gas as his supply is exhausted. You sell him the gas and nothing more is said. Another comes to your door and states that he needs a little gas to get to his destination, but has not a red cent to pay for any. This man you give a little gas and say nothing more about it (providing he does not make a habit of begging gas). Still another man goes the highway that too needs gas. But he plans to get gas without coming to your door to ask for it. He manages to go to your tank and get gas without your knowledge, or at least without paying you anything for it.

Now if you were to name these three kinds of travelers who need gasoline, you would perhaps say that the first is a regular business man, in his dealings; he pays for what he needs and receives. The second one, you might call a beggar or something else, but without a doubt you would class the latter as a thief who steals and one whom you would hardly trust with anything. But why this distinction?

These three named characters may all go the same highway, they may all travel the same speed, they may all possess the same make of cars and may get their gas all from the same man, yes and may even get the same amount of gas. Then why is the latter a thief and not the other two? Well, it is plainly this: the latter character is in the habit of taking gas without asking your consent for the same and without making any effort to pay for value received. In the language of one of the texts cited above, he is "using his neighbor's service without wages." The beggar too may not be able to pay for value received, but because he receives his goods by first asking for their use, he is still not classed as a thief. Better then a thousand times be a beggar than a thief.

Now if this man is a thief because he manages to get gas without asking for it and without paying for it, was the father of the above named boys a thief, since he was using his neighbor's money longer than the specified time without asking the owner for the same, and without paying for value received? Is using money without the consent of the owner any less stealing than the man who uses gas without the consent of the owner? Is using money without paying for its use any less stealing than using gas without paying for it, unless it is like the beggar, by request and permission of the owner?

Well did some one say in connection with our Sunday school lessons on the Home, that the cause for so many uncontrolled youth to-day is that so many parents have never learned to control themselves. Sad must we say to-day that the cause for so much crime and stealing is that there are too many professed Christians who in their lives and deeds are practicing the underlying principles of stealing.

Well, let us come right home. Is there any stealing going on within the professed bounds of the Mennonite Church? Are there those among us who conscious-

ly or unconsciously are guilty of stealing; that is, of using property and possessions of some one else without the owner's consent or approval, or without endeavoring to pay for value received? Is the habit of stealing really creeping into our church to-day? It used to be said that whenever a Mennonite made a bargain or a promise, you could depend upon him to fulfill it. Certainly there were no principles of stealing when this was the practice. But how about it to-day?

Is it possible, too, that in the name of the Church or in the name of some of our religious enterprises, principles of stealing are becoming in vogue? Are people ever asked to give or lend money, or time to work, or movements without or against their consent and approval, and without receiving due or equal returns for the same?

Now, dear readers, we come to the heart and burden of our message. The above noted scriptures are some of the divine principles that shou'd govern all our business and dealing. We should be clear from the principles of stealing, and if any one should endeavor to live out the principles of the above scriptures, it is those who loudly profess the nonresistant faith.

As a people we are making a loud profession. We profess that we are keeping and observing principles and ordinances above other denominations and which they no longer observe, but how about the principles that underlie our business relations to one another and to the world? When non-Mennonite people are thrusting into our faces, that "if ever another war like the past World War comes again, *you Mennonites will not get by as you did in the Past,*" it is high time that we begin to clean up our non-Mennonite business relations and clothe ourselves with true nonresistant business principles such as were taught and maintained by our forefathers.

Thank the Lord that we can profess such a faith as that of our forefathers, but let us endeavor by God's grace to possess it. Our God is a righteous God, and a Biblical pessimism warns us that we can never stand before the world in the future as we have in the past when trying times are at hand, unless we in the present refrain from endeavoring to build and progress by "unrighteousness" and "wrong." We shall reap what now we are sowing. "God is not mocked." Are we in the present sowing what we in the future desire to reap, and what we desire the coming generations to reap? When trying times shall again come, can we reap the desired harvest from the seed we are now sowing? "Thou shalt not steal."

Aurora, Oreg.

The supreme antidote for these cares and worries that depress us is to take them to the Lord. He will help us to bear our burdens. D. D. Miller.

FROM OUR MISSION STATIONS

(Continued from page 758)

bers first, and then give to others as the need is presented.

In regard to the Christmas baskets, these families are helped right along. Anyone who feels like replenishing these baskets over the Christmas season by way of chickens or some vegetables or money, it will be gratefully received. These baskets will be sent out as in former years. We are planning to have a Christmas dinner for all the children that come to Sunday school. We have on roll about 200. Brief services will be held at the Mission on Saturday before Christmas at 12 o'clock. We should not have less than 15 or 20 chickens as well as other things that go to make up this meal. If you feel you can give anything along this line it will be gladly received. You should have it at the mission home on Friday before Christmas. We also solicit your help. Any one is welcome to come and help; we need you. Thanks in advance for what you give. Also wish to state that all who can, should come on Christmas morning to help to sing on the street; we will leave at 2 o'clock on Christmas morning at the mission home. All are welcome. Pray for us.

Dec. 1, 1932. David B. Groff.

CHRISTIAN WORKERS' NORMAL AT DHAMTARI

The "Workers' Normal" for our Christian workers has just gone into history. It seems to be the unanimous feeling that twelve very profitable days were spent together. Most of the missionaries, about 120 evangelistic workers, and a large number of school teachers, medical workers and many others attended all or part of the meetings. In the evenings special meetings of the evangelistic type were held. A number of times the large church at Dhamtari was practically filled at the night meetings, even though the meetings were conducted more expressly for Christian workers. We are glad for this evidence of interest.

The instructors at the meetings included three Indian men and nine of our missionaries. Our bishop acted as chairman of the meetings.

In the course was included a book entitled "Jagod Guru" (Life and Works of Jesus). The "Life and Teachings of Paul" was studied without another text book than the New Testament. Much benefit resulted from this study. A brief study of Menno Simons' life, including the eighteen articles of faith, was a part of the course much enjoyed by our workers. Many of us feel the need for more study of the doctrines of Christian faith and the distinctive doctrines of our own church. Some of the periods were taken up with the discussion of the best ways of presenting Bible stories. This was a profitable part of the program. There were some discussions on practical work for our Christian workers, especially that of administering medical help and first aid, etc., in the non-Christian villages in which they work.

Judging from the voluntary testimonies of many of our Indian brethren, we can say that we certainly had a profitable time together. The workers seem to be "fired up" anew for another year's hard work in their respective fields.

This is not the first time a normal of this kind was held here but this year no examinations were required of the Indian workers, and we are glad to report that the interest shown by most all of our people was intense in spite of the absence of this incentive. In fact we believe that in this way even more good was accomplished because the workers did not only prepare for examinations but actually sought spiritual benefit in the studies.

This is just at the beginning of our biggest touring season, and we hope that the results of this normal may be felt in the villages where work will be carried on during the season. Above all, we have the faith that God is being glorified by the reconsecration and new zeal that resulted from the studies and discussions as well as the special seasons of prayer held during the meetings.

Will you pray that we might all be made more efficient as laborers in His vineyard so that many more souls might be brought into the kingdom before it is too late.

Yours in His service,
Lloy and Elizabeth Kniss.

Oct. 20, 1932.

CORRESPONDENCE

(Continued from page 761)

Ohio. He with his family intend to locate here some time after the first of next year. Pray for Bro. King, that he may be a help to our aged bishop, just such as he needs; and for our aged bishop, that they together may "feed the flock over the which the Holy Ghost hath made them overseers."

Just one week after Bro. A. I. Yoder assisted in the ordination of Bro. King, a message came from West Liberty, O., informing us that he had been called from time to eternity.

Monday morning, Nov. 21, Bro. J. M. Shenk started for Virginia to spend some time with his son living near Harrisonburg.

Nov. 29, 1932. M. S. Shenk.

Lititz, Pa.

Dear Brethren, Greetings:—The evangelistic meetings which started Nov. 6 and closed Nov. 20, in charge of Bro. J. W. Hess of Akron, were

well attended and good interest shown. Praise God for the many truths we were privileged to hear. Nineteen precious souls accepted Christ during these meetings. May we remember them in our prayers, that they may be faithful to God and true pillars in the Church; also for the many who have not yet accepted, that they may too accept Christ before it is too late.

An evangelistic meeting began at the Lititz Mennonite Church on Nov. 26 and will close about Dec. 11 with Bro. Irvin Lehman in charge.

Nov. 29, 1932. Cor.

Wadsworth, Ohio
(Bethel congregation)

Dear Readers, Greeting:— We have been richly blessed in both temporal and spiritual blessings. We were privileged to gather in bountiful harvests and were made to realize that even though God does withhold blessings in one way He gives them in some other way; and He will never leave nor forsake His children.

Oct. 21 and 22 the tri-county S. S. meeting was held at this place. A S. S. Normal was also connected with it. Bros. S. G. Shetler, I. W. Royer, Wm. Detwiler, and E. J. Varnes were the speakers. They brought us some very helpful and practical truths, which indeed need to be put into practice before we get a blessing from them.

Our bishop, Bro. O. N. Johns, was with us the afternoon of Nov. 13 at which time we had our counsel meeting. The Tuesday evening following, the Problems Committee (Bros. I. B. Witmer, Eli Frey, and S. E. Allgyer) met with us and gave us some very good messages.

Nov. 27 is a day that will linger in the memory of some. At our morning services 8 souls were received into Church by water baptism. Following that we had our communion services. We are glad that we can say every member present partook of the communion. There were some who had stayed back at times before, but during the revival meetings reconsecrated their lives to God and were again privileged to partake of the sacred emblems of Christ's broken body with us. Bro. Johns was with us at this time and there were a few visitors present also.

We ask an interest in the prayers of God's people in behalf of the work at this place, that we may remain true to Him.

Nov. 29, 1932. Marjorie Rohrer.

Sterling, Ill.

Greeting to Herald Readers:—A few items from this place may be of interest. We can say with the Psalmist, "Bless the Lord, oh my soul, and forget not all his benefits."

A number of us had the impression that in this time of great need we should share our material blessings with others. So on Oct. 26 a truck was loaded that amounted to two tons, and was taken to the Home Mission in Chicago.

Nov. 20 was missionary day. This was the day for the children to bring their offerings from their quarter investments and their mite boxes. The children did very well this year. One incident that deserves mention was that of one of the little boys. The little lad did not have many opportunities to earn money for his mite box, but all that he could get hold of he carefully deposited in his box. He fell suddenly ill in July, and on the tenth day he went to be with Jesus.

Thanksgiving day services were held as usual, with a short message by the pastor, followed by open conference by a number from the congregation on the subject, "Reasons for Gratitude." A suggestion was made that we bring a "thank offering" in the way of provision, and another truck load was brought together and taken to Chicago for Bro. A. H. Leaman and his people.

Sunday, Nov. 27, was a day long to be remembered, when a class of sixteen young people were received into church fellowship by water baptism. This class came voluntarily, and it was a day of rejoicing for parents, pastor, and Sunday school workers. Bro. J. S. Shoemaker, our bishop, was present and officiated at the services. We praise God that he was physically able to be with us.

Our pastor, Bro. A. C. Good, will be with the Metamora congregation in a series of meetings Dec. 4 to 11. While the Lord tarries may we labor unceasingly for the salvation of souls, that we may come rejoicing, bringing our sheaves with us.

Nov. 30, 1932. Cor.

Canby, Oreg.
(Bethel congregation)

While another special Thanksgiving time has passed, the spirit of thanksgiving should be continuous for the Christian. If we were to thank the Lord only once a year many of the blessings received would not be remembered. Our hearts would grow cold and fruitless. So let us be thankful always and "in everything give thanks."

On Nov. 20, we observed the communion service. Bro. Allan Good and family worshiped with us. Bro. Good preached a fitting communion sermon, using as his theme, "Till He come." In the afternoon a few gathered at the home of Bro. and Sister Ezra Burkholder to observe the ordinance with them. Bro. Burkholder was recently afflicted with a paralytic stroke, but is improving at this writing.

In the evening of Nov. 20 we had a missionary program consisting of memory verses and songs by the children, and an illustrated missionary lesson given by Anna Snyder. This was followed by several recitations, special numbers of singing, a report on the life of Pandita Ramabai, and a discussion on the topic, "Past, Present, and Future in our Mission Work." Emphasis was given to the thought that we cannot wait till the depression ends to continue our missionary efforts. Christ may return soon and many will be unprepared to meet Him if we neglect our present duties and opportunities.

We appreciated the visits of quite a number of brethren and sisters from other places during the summer. At present Bro. Philip Kreider of Palmyra, Mo., is employed among us and worships with our congregation.

We are expecting to have Bro. J. P. Bontrager with us in the near future, D. V., to conduct revival meetings. Will you with us pray that we may truly be revived, and that the lost may be led to accept Christ?

Nov. 30, 1932. Cor.

Flintstone, Md.

Dear Readers, Greeting:—We have much for which to thank our heavenly Father. He is continually pouring out upon us both temporal and spiritual blessings. We were thankful to have the privilege to meet with the brethren and sisters at the church at Pinto, Md., on Sunday, Nov. 27. Bro. C. F. Derstine gave us two soul-stirring sermons. Such meetings and blessings we need very much. The Lord is ready to give, if we but meet the conditions to receive them. God is well pleased when His believing children walk in peace and are all united as one body in Him. We ask an interest in your prayers.

Dec. 1, 1932. J. A. Dally and wife.

Chambersburg, Pa.
(Marion congregation)

Dear Readers of the Gospel Herald:—On Nov. 5 Bro. and Sister B. B. King arrived here for revival meetings which continued until Nov. 18. The opening service each evening consisted of a brief Bible reading or children's meeting followed by a searching sermon by Bro. King. Nine boys confessed Christ as their Savior during the meetings. One from this congregation had confessed previously at the meetings held at Pleasant View by Bro. J. W. Hess and since the meetings closed another young man who had formerly been a member at Lancaster desires to renew his covenant. The prayers and best wishes of the brotherhood here go with Bro. King on his western trip.

Among those from a distance who attended one or more of these meet-

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

After a short vacation over the Thanksgiving season we are again at work. A number of students went to their homes. The first unusual thing for those who remained was to do without supper. The students had voted to dispense with supper on Wednesday evening so that baskets could be filled for some poor families about us. Thanksgiving morning the baskets were distributed. Instead of Prayer Circle on Wednesday evening the two circles sang at the home of Bro. Leonard Amstutz, who has been ill.

Bro. A. D. Wenger had charge of the Thanksgiving service at 10:00 o'clock. A duck dinner was greatly enjoyed too, and we were not sorry we had to stay here. In the evening about 50 students sang at a number of different homes. Bro. Dan Hartman took the group in one of his trucks.

The following faculty members were gone over this time: Bro. C. K. Lehman was at Lancaster, Pa.; Bro. J. L. Stauffer, at Morgantown, Pa.; Bro. J. R. Mumaw, at Scottdale, Pa.; Bro. A. D. Wenger had part in a Bible conference with Bro. S. H. Rhodes at Zion Hill, a church in the mountains to the west. Bro. Stauffer left the week before for Plain City, Ohio, where he had part in Bible conference work.

Nov. 20 was a day of blessing. In the morning service eight young persons were baptized. In the evening Bro. D. S. Brunk of Gulfport, Miss., preached the communion sermon. Bishop S. H. Rhodes had charge of the baptismal and communion services.

In an earlier report we failed to list Bro. B. B. King's talk at one of our Friday morning devotional meetings. Bro. A. D. Wenger was at Chambersburg, Pa., in Bible Conference work over one week-end in October.

This year so far the Mission Committee of the Y. P. C. A. has sent out groups of students and faculty members to the following places to give programs: Mountain View Church in Augusta Co., and Lindamood's schoolhouse, Va., and the mission at Knoxville, Tenn. The group at Knoxville also gave a program at the Concord Church, thirteen miles out from the city.

A chapel talk on "How to Handle Money" was given by Bro. D. W. Lehman one Wednesday morning. Bro. J. R. Mumaw gave the second term address on Nov. 16 on the subject, "The Issues of Life."

Two evening lectures were given so far this year. Bro. Wenger gave an illustrated lecture on the Holy Land. Bro. Merle Eshleman talked on "The Heavens Declare."

Bro. S. G. Shetler and Bro. and Sister Sanford Shetler were visitors here recently. Bro. Sanford preached in the morning and his father spoke on War at the evening service. Both had part in conjoint prayer circle on Saturday evening and in Mission Prayer Meeting on Sunday morning.

More shrubbery was recently planted on the campus. The Root nursery at Manheim, Pa., gave us the same advantages as last year—donating a dollar's worth for every dollar we spent.

Our Michigan friends, the Wertz family, again sent us fish—enough for all the faculty homes and the dining room. The donation was so generous that the dining room folks enjoyed them at three different meals. Bro. Dan Hartman earlier donated chicken for a Sunday dinner.

At this writing Bro. J. R. Mumaw is engaged in a series of meetings at Weavers Church near here.

To-day we had the pleasure of listening twice to Bro. Virgil C. Finnell of North Manchester, Ind., who is in the community lecturing against the use of tobacco.

This will be the last news letter for 1932. We are looking forward to Short Bible Term which always brings with it new friends and new blessings. The opportunity of six weeks of Bible study is again before you. Has it occurred to you that for greater efficiency in the Lord's work, He might want you to take advantage of this opportunity? If you cannot possibly get away for six weeks, plan to meet with us during Christian Life Conference, Sunday School Workers' Meeting, Mission Meeting, or Ministers' Week. We are expecting showers of spiritual blessings from Him who loves to bestow them on His children.

Nov. 30, 1932. Sadie A. Hartzler.

SPECIAL MEETINGS

Wellman, Iowa

Report of the Annual Thanksgiving Program, held at Daytonville, Iowa, Nov. 24, 1932.

Organization. — Mods., Henry Kuhns, Chris Hershberger; Chors., Mark Ross and Herman Yoder; Sec., C. J. Gingerich.

Program and Speakers.—Devotion, conducted by John Y. Swartzendruber; Origin of Thanksgiving Day, Gideon Yoder; The Spirit of Thanksgiving, Isaiah Yoder and Mary Gingerich; The Spirit of Ingratitude, Hannah Good.

Afternoon

Devotion, Harvey Yoder (Psa. 34); Children's Meeting, Carrie Swartzendruber (Subject, Belshazzar); How Encourage the Mission Spirit in Our Sunday School, Clark Brenneman and Ruby Bontrager; The Personal Need of Sacrifice in Sunday School Work, Mark Ross and Esther Buckwalter; What Part Has the Sunday School in Evangelizing the World? Omer Yoder and Bessie Yoder; Missionary offering; Benediction, David Miller.

Evening

Devotion; Workers' Meeting, Norman Hobbs, Iowa City; Sermon, Simon Gingerich, Wayland, Iowa.

Thoughts Presented.—The sacrifices and hardships of the early Pilgrims of 1620 in Holland and in America in 1621 were touched upon with the proclamation issued by our government to set a day apart for worship. The true spirit of thankfulness is lost sight of to a certain extent by our own people. "In everything give thanks;" especially for grace and victory. Jesus made the great sacrifice which should make us all grateful. Ingratitude keeps us unhappy, and makes us complain. We need a mind and conscience on mission work to encourage the mission spirit. Encourage faithfulness in little things. Seek first the Kingdom. Greatness of work can be measured by the sacrifice that it demands. Every person from a child to the superintendent must fill a place, else the work will suffer. It is a pleasure to every Christian to see Christ's Kingdom grow. Children are pliable. The chief object of the Sunday school should be to evangelize: for this we need to **pray, invite,** and **give.** The business of the whole Sunday school is to bring a **whole** Gospel to the **whole** world. Sec.

Shiremanstown, Pa.

Report of the Twenty-eighth Annual Bible Reading held at the Slate Hill Church, near Shiremanstown, Pa., Nov. 23-25, 1932.

Organization. — Mod., Chester Harbold; Sec., Cora E. Zimmerman; Instructors, Daniel Kauffman, Scottdale, Pa., Oscar Burkholder, Breslau, Ont.

Topics Discussed.—The Aim of the Mennonite Church, Fundamentalism and Modernism Contrasted, The Doctrine of Separation, The Place of the Parent in the Church, The Lord's Day, The Place of the Cross in Christian Faith, The Blessed Hope. Additional features: Children's Meeting, sermons on the following subjects: Thanksgiving, Christian Unity, Personal Responsibility, The Power of the Spirit.

The various messages were deeply spiritual, illuminating, and ought to serve as a stimulus to renewed searching of God's Word that we may walk more closely with the Master. The presence of a goodly number of visiting brethren and sisters was an encouraging feature of the meeting.

Secretary.

PRAY FOR THEM

Oh, why is it that often
There comes a thought of friends,
Which seems our heart to soften
With love that never ends?

It seems it must be God,
Who at that moment sends
A thought of some whose troubles
Have piled up without ends.

He means for us to pray for them
At that most dangerous moment,
When Satan with his many snares
To his wicked task is bent.

Oh! pray for them most earnestly;
A friend or foe, whoe'er it be,
He'll hear and answer when you call
He'll bow His ear to hear.

Even if 'tis just one word,
Then say it quick before that hour
When that awful cry is heard,
I did not have the power.

It seems a little thing to do
For such a great reward,
But then there comes a blessed thought
That God your prayer has heard.

And then perhaps some day,
In that great Book above,
That same prayer may be entered
As a token of great love.

—Sel. by a shut-in Sister in Christ.

Married

Stoltzfus—Stoltzfus.—On Nov. 3, 1932, at the home of the bride, Bro. Amos Stoltzfus of Ronks, Pa., and Sister Katie Stoltzfus of Talmage, Pa., were united in marriage by Bro. John Beiler. May the blessings of God attend them through life.

Stoltzfus—Fisher.—On Nov. 22, 1932, at the home of the bride, Bro. Aaron J. Stoltzfus of Gap, Pa., and Sister Rebecca M. Fisher of Ronks, Pa., were united in holy matrimony by

Bro. Jacob S. Stoltzfus. May God's blessings accompany them through life's journey.

Kauffman—Alwine.—On Nov. 23, 1932, at the home of the officiating minister, Bro. S. G. Shetler, near Johnstown, Pa., Bro. Ernest Willard Kauffman and Sister Leora Mae Alwine, both of the Thomas congregation, were united in the bonds of matrimony. May the choice blessings of Heaven rest upon them during their journey through life.

Obituary

Lantz.—Elizabeth, wife of George Lantz, was born in Somerset Co., Pa., April 20, 1904; died of tuberculosis at the County Home; aged 28 y. 5 m. 16 d. Besides her husband and 1 child, she is survived by her mother, 1 brother, and 2 sisters. Funeral services were conducted in the Stahl Church by S. G. Shetler. The body was laid to rest in the Livingston graveyard.

Snyder.—Edwin F. Snyder was born July 14, 1859, near Denver, Pa.; entered into rest, Saturday, Nov. 19, 1932; aged 73 y. 4 m. 5 d. He lived with his oldest son Edwin close to Denver. He and his wife, Susie, united with the Mennonite Church Oct. 25, 1914. Bishop Ben Weaver received them into fellowship. He was a devoted brother in Christ. His congenial disposition made him many friends. The encouragement he gave to others, by way of precept and example, is worthy of following. He was married to Susie Ludwig on May 24, 1881. This union was blessed with 4 children: Samuel, Stephen, Lizzie (Meckley), and Edwin L. All the children survive. So do the mother, 9 grandchildren, and 1 great-grandchild. Funeral services were held at his late home near Denver Nov. 24, followed by services at the Denver Union Church near by. He was a member of the Bowmansville congregation. Bishop John M. Sauder had charge, assisted by Bro. A. A. Landis. Texts, Heb. 9:27, 28; II Cor. 9:15.

Neff.—Elizabeth C., wife of Abram J. Neff, and only daughter of William M. and the late Mary Alice Harpine, was born Nov. 19, 1878, near Broadway, Va.; died Nov. 1, 1932, at Rockingham Memorial Hospital; aged 53 y. 11 m. 12 d. Death was due to complications following an attack of grippe. Her sudden departure was a shock to her family and many friends, as she lived only a few days after her condition was regarded as critical. Thirty years ago she, together with her husband, accepted Christ as their Savior and united with the Mennonite Church. "I am not afraid," were the words she spoke in a moment of apparent consciousness as she lay suffering in the hospital. She was a woman of loving disposition and greatly devoted to her family and friends. She is sorely missed in her home and community. Surviving are her husband, 1 daughter (Mary) at home, father and 1 brother (Joseph Harpine). Funeral services were conducted at the home by P. E. Shank and O. B. Shannon and at the church by P. E. Shank and A. D. Wenger. Interment in the adjoining cemetery.

Sala.—John M., son of the late John and Mattie Miller Sala, was born in Somerset Co., Pa., April 15, 1855; died near Johnstown, Pa., Nov. 17, 1932; aged 77 y. 7 m. 2 d. He was married to Mary Anne Berkey, and to this union were born 3 children (Edward J., Maggie Jane at home, and Lydia Anne, married to Curtis Horner). His wife died Jan. 12, 1917. Besides his children, he is survived by 5 grandchildren, 1 brother, and many other relatives and friends. He was one of the oldest members of the Stahl congregation, having united with the Mennonite Church many years ago. His health had been failing for a number of years on account of cancer, but his condition was not critical until about five weeks before his death, and only one week was he bed-stricken. Throughout his sickness he did not seem to suffer much pain and he did not complain of his lot in life. He was a very faithful attendant at church as long as health permitted, and served as treasurer of the Sunday school for many years. Funeral services were conducted in the home by S. G. Shetler and Sanford G. Shetler. Services in the Stahl church were in charge of L. A. Blough, S. G. Shetler, Sanford G. Shetler, and A. B. Stoltzfus. A very large concourse of people met in this service. The body was laid away in the Stahl cemetery.

Miller.—Lydia Miller, daughter of Amos and Catherine Sensenig Stauffer, was born in Stark Co., Ohio, April 12, 1854; died Oct. 22, 1932; aged 78 y. 6 m. 10 d. Feb. 5, 1880, she was united in marriage with Joseph Miller at Canal Fulton, Ohio. To this union were born 9 children. Mr. Miller passed away June 19, 1917, and she was preceded in death also by two children, an infant son Daniel died May 7, 1882, and a daughter 8 years old died April 28, 1898. Soon after their marriage they moved to Elkhart Co., Ind., where they lived during their married life. About two years after Mr. Miller's death she gave up her home and lived with her children; the last with her son Frank of Elkhart, where she passed away following a 6 weeks' illness. She leaves 7 children (William O. and Amos of Nappanee, Frank F. of Elkhart, Mrs. Charles Haney of Leesburg, Mrs. William Clark of Solomon's Creek, Alpheus of Findley, Ohio, and John of Middlebury). There are 25 grandchildren and 1 sister (Mrs. Martha White of Dalton, Ohio), and 4 brothers (Samuel Stauffer of Wakarusa, Amos Stauffer of Los Angeles, Calif., Daniel Stauffer of Canton, Ohio, and Jacob Stauffer of near Goshen). Funeral was held at the Yellow Creek Mennonite Church Oct. 25, 1932, by Frank Krider and Jonas Loucks. Text, "She hath done what she could." Buried in adjoining cemetery.

Steiner.—Naomi, daughter of D. K. and Susan Swartz Smucker Hartzler, was born near West Liberty, Ohio, Oct. 28, 1900; died at her home near North Lima, Ohio, Nov. 23, 1932; aged 32 y. 27 d. Her mother preceded her in death when Naomi was yet at a very early age. She grew to young womanhood in the home of her father near West Liberty, O. She early confessed conversion and united with the Mennonite Church, of which she was a faithful member until death. Her early years of womanhood were spent in teaching school. In this capacity, her students and co-laborers will always remember her for her conscientious attitude and utter devotion to duty. She was united in marriage to David C. Steiner May 10, 1926, to which union were born 4 children (Martha Sue, Paul Edward, David Jr., and Esther), the latter two dying in infancy. She is survived by her husband and the two remaining children, together with her father, one full brother, six half-brothers, and four half-sisters. Sister Steiner's illness was of short duration, but she bore her afflictions bravely with a full resignation to the Master's will. Funeral services were held on Nov. 25 at the Midway Mennonite Church near Columbiana, Ohio, conducted by Bro. Paul Yoder, assisted by E. M. Detwiler and S. G. Shetler. Interment in the adjoining cemetery, with services at the grave conducted by Bro. I. B. Witmer and Bro. David Lehman.

Culp.—Rufus E., son of Henry and Catharine (Weber) Culp, was born near Nappanee, Ind., May 29, 1880; died Nov. 16, 1932, at his home in Elkhart, Ind.; aged 52 y. 5 m. 17 d. He was ill for one year with dilation of the heart. He was married to Carrie M. Ringenberg May 25, 1911. To this union were born 3 children (Ora Henry, Melba, and Wade). Rufus worked at the carpenter trade as long as health permitted. They had lived in La Junta, Colo., three years, until eight and one-half years ago when they moved to 2507 Morton Ave., Elkhart, Ind. He was conscious until a few minutes before he passed on to be with Him who doeth all things well. His mother (Catherine Culp) passed away Sept. 3, 1932, and his father (Henry Culp) died July 2, 1910. His brothers, Henry A. Culp died Feb. 28, 1907; Norman Culp, Dec. 21, 1930. He leaves his wife, 2 children (Melba and Wade), 1 sister (Mrs. Jonas Loucks), 3 brothers (Charles W. Culp, Sterling, Ill.; Vernon S. Culp, Akron, Ohio; and Emanuel I. Culp, Tiskilwa, Ill.); also a host of relatives and friends. He united with the Mennonite Church when a young man, and attended services at the West Market St. Mennonite Church, Nappanee, Ind., as long as health permitted. He will be missed in the Sunday school and Church as well as in the home. May we look to Jesus who doeth all things well. Funeral was held at the West Market St. Mennonite Church, Nappanee, Ind., Nov. 19, 1932, conducted by E. S. Mullet.

Roth.—Samuel W. Roth was born Feb. 28, 1874, at Noble, Iowa; died at his home at Shickley, Nebr., Nov. 21, 1932; aged 58 y. 8 m. 26 d. After a lingering illness of about 6 months he died of heart failure. He was united in marriage to Mary Schrock on Feb. 27, 1895. To this union were born 2 sons and 8 daughters. His oldest daughter, 3 grandchildren, father and 1 sister preceded him in death. He leaves his loving companion, 2 sons, 7 daughters, 3 grandchildren, 3 sons-in-law, 1 daughter-in-law, his aged mother, 3 brothers, 9 sisters and a host of relatives and friends. He united with the Mennonite Church in his youth and remained faithful until the Lord called him to his reward. All was done that loving hands could do but the Lord thought better and took him home. His desire was to go to heaven and that his family follow his footsteps that they may meet him there.

"Dear Father so suddenly passed to yonder shore;
Here on earth we shall greet him no more,
Though our hearts do ache
Till they nearly break,
For one whom Jesus saw fit to take
We humbly to God's promises cling
Which to our lonely hearts do comfort bring."
—The family.

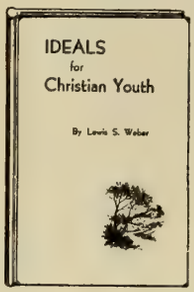
Funeral services were conducted by Bro. P. R. Kennel at the house and at the Salem Church by Bro. Benj. Schlegel and at the grave by Bro. F. C. Reeb. Interment in the adjoining cemetery.

Yoder.—Christena, daughter of David and Nancy Mast, was born in Meyersdale, Pa., April 16, 1856; died at the home of her daughter, Mrs. Milton J. Mishler, near Shipshewana, Ind., Nov. 16, 1932; aged 76 y. 7 m. When a small child, she with her parents moved to Holmes Co., Ohio, where she resided until she reached womanhood. They then moved to LaGrange Co., Ind. On April 23, 1882, she was united in marriage to Christian E. Yoder, who died Feb. 8, 1911. In 1891 they moved to Cass Co., Mo., where they resided six years, when they again moved to Indiana where they lived the remainder of their lives with the exception of a few years in Michigan. She united with the Mennonite Church at an early age and remained faithful until death. Death came to relieve her after an illness of five weeks, due to a complication of diseases. She bore her illness with Christian fortitude, which was characteristic of her whole life. She leaves 2 sons and 2 daughters: Eli A. Frey, Fanny (wife of Ammon Frey), David C. Yoder, Mary (wife of Milton J. Mishler), and 2 stepsons, Harley P. Yoder and Niles P. Yoder. Thirty-three grandchildren and eleven great-grandchildren also survive, with five brothers and five sisters, besides a host of relatives and friends. Services held at Shore Church by Y. C. Miller and D. D. Miller.

"Mother was tired and weary,
Weary with toil and pain;
She has left us sad and lonely,
May we all live to meet her again.
Into heaven's mansions she entered,
Never to sigh or to weep;
After long years of life's struggles,
Mother has peacefully fallen asleep."
The Family.

IDEALS FOR CHRISTIAN YOUTH

By Lewis S. Weber



A carefully planned and prepared work on life interests of young people. "One may read this book with interest as well as with profit. The chapters and paragraphs are brief but bright and full of practical and helpful suggestions. Ideals are presented, but means of attaining them are also presented. Instead of reading a lecture on Christian ethics, the youth finds presented to him a means of attainment." 21 chapters, 122 pages. Cloth decorated cover..... 65¢

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

CORRESPONDENCE

(Continued from page 765)

ings were: Bro. and Sister J. A. Ressler, Alice Kauffman, Ada Leasher, all of Scottdale; Sister Mary Miller, Greenwood, Del.; Sisters Emma Zimmerman and Ruth Stoltzfus, Harrisonburg, Va.; Sisters Martha Mosemann and Esther Histand, Washington, D. C.

The annual business meeting has been announced for Dec. 13.

Dec. 2, 1932. J. E. Martin.

Jackson, Minn.

Dear Herald Readers, Greetings:—On Nov. 12 Bro. Simon Gingerich was again with us to officiate in the communion service. The counsel meeting was held on Sunday morning and a good number expressed their desire to commune.

On last Sunday morning Bro. Noah Landis preached a very touching sermon and one sister was willing to stand for Jesus, and expressed a desire to unite with the Church soon.

Dec. 3, 1932. Cor.

Harrisonburg, Va.

Dear Herald Readers:—Bro. D. S. Brunk of Gulfport, Miss., worshiped with the Weaver congregation on Thanksgiving day and opened the service by reading Psa. 148, after which Bro. Jos. R. Driver of Waynesboro, delivered an inspiring Thanksgiving message, using for a text, Acts 14:15-17.

Bro. Driver admonished us not to trust in the vanities of this world, but in the living God, who gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The Thanksgiving service was followed by nominating candidates for the ministry. Bro. A. P. Heatwole of Waynesboro, delivered the message, after which 12 brethren were nominated. The ordination service was held at Weaver's Church Nov. 26. The lots fell on the brethren, Aldine Brenneman and James Shank, Jr. May the Lord abundantly bless the brethren in their labors for Him and make them "Fishers of men."

That the Bible meetings being held in many of our churches are both profitable and interesting has been proved by having the second meeting in the recent past at the following places: Bethany, Toll Gate, Peake, and Zion Hill. Meetings yet to be held at Gospel Hill and South Fork, W. Va., Dec. 3, 4.

At this writing a series of meetings is in progress at the Weaver Church in charge of Bro. John Mumaw of this place. A Bible conference has been announced to be held at the above named place Dec. 9-11. The brethren Elmer Martin of Lancaster, Pa., and C. K. Lehman of this place are to have charge of the meeting.

May the Lord bless the efforts being put forth to the upbuilding of His Kingdom, and the saving of the souls of men.

Dec. 3, 1932. Laura E. Kulp.

SPECIAL BIBLE TERM AT HESSTON OFFERS YOU

1. Six weeks of wholesome, helpful Christian fellowship in a Christian institution.
2. Hours of fellowship with your Savior in Bible study, chapel services, prayer meetings, etc.
3. A deepening of your spiritual life through your contacts with Christian instructors and students, revival meetings, and a Christian atmosphere.
4. Many social contacts that will be both pleasant and beneficial.
5. A better working knowledge of the Bible.
6. Training in Christian service and Christian living.
7. An opportunity of being a blessing to our school and students.
8. An opportunity of helping others and being helped by the exchange of ideas and convictions.
9. The privilege of attending programs and lectures that will have both cultural and spiritual value.
10. All this, and more, at greatly reduced expenses. Six weeks tuition, board, and room for only $22.50. Come if you can.

For information and Special Bible Term bulletin write

Milo Kauffman,
Hesston, Kansas.

A DOZEN GOOD THINGS IN PROSPECT

It's not too early to plan for a season of mid-winter Bible study. Eastern Mennonite School is planning for a feast of good things beginning January 4 and closing Feb. 14, 1933.

The Prospects:

1. Six weeks of intensive Bible study.
2. A good study-environment.
3. Inspirational Christian Life Conference.
4. A stirring Mission Meeting.
5. Helpful lectures on interesting topics.
6. Experienced Special Term instructors.
7. Public Literary Meetings and Music Programs.
8. Revival meetings conducted by Bro. Oscar Burkholder, Breslau, Ont.
9. Two days devoted to the discussion of Sunday-school work and its problems.
10. A "Ministers' Week" of four days overlapping the last two days of Special Bible Term.
11. Opportunities to enlarge your acquaintanceship with several hundred other Mennonite young people.
12. Scenic natural wonders amidst a mild winter climate.

A bulletin giving full particulars regarding courses, programs, tuition, board, and room will be ready for distribution the last of October.

Eastern Mennonite School,
Harrisonburg, Virginia.

ANNOUNCEMENT

Winter Bible School at Goshen College
January 3 to February 3, 1932

The usual six weeks' Special Bible Term at Goshen College is being changed this year to a five weeks' Winter Bible School, with greatly reduced expenses. The regular term will continue four weeks, with classes six days per week, thus making possible the completion of five weeks' work in four weeks. By special arrangement students desiring to get the full six weeks' credit may do so

The fifth week will be one of unusual profit, a combined Sunday school workers' and ministers' week, continuing from Tuesday to Friday, followed by the Christian Life Conference. Detailed announcement will follow later, with a strong program of experienced and able speakers and leaders.

The regular instructors for the Winter Bible School will be I. W. Royer, Orrville, Ohio, and D. A. Yoder, Elkhart, Ind. Several other special instructors will also serve.

The entire expenses for the five weeks will be only $25.00 for tuition, board, and room. Tuition will be reduced to $5.00. A hearty welcome is extended to all. Come and enjoy a rich spiritual feast. For information write to S. C. Yoder, President, Goshen College, Goshen, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 15, 1932 (Herald of Truth Established 1864) No. 37

EDITORIAL

"**Prove all things**; hold fast that which is good."

"**The Lord reigneth,** let the earth rejoice . . . . The Lord reigneth, let the people tremble."

"**The Lord reigneth.**" And whether this fact makes us rejoice or tremble depends wholly upon what attitude we have toward Him.

The Bible speaks of Gog and Magog. Here in America it seems to be a race between Grog and more Grog. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

"A Threefold Chord."—From a recent letter received from an active bishop in the Lancaster Conference district we take the liberty to clip the following:

"Our old bishop, Bro. Jacob N. Brubacher, used to say, 'The three cardinal principles in Church work are love, peace, and unity.' They are a threefold chord that is not quickly broken. Where the first is lost it is difficult for the other two to be retained."

Amen. With this "threefold chord wrapped around John 17:20-23 as well as around the hearts of all fellow-laborers with Christ, we have a "bond of perfectness" which can not be broken.

Our Sunday School Lessons.—Take a good look at next Sunday's lesson. To some people it may seem as "only another review lesson," but those who have followed these lessons closely during the present quarter recognize in the outline presented in next Sunday's lesson a brief summary of twelve very important Bible standards, vital to the highest interests of Home and Church.

The series of lessons now about to close will be followed by another series quite as interesting and important. After a study of a thrilling story of the advent of Christ we are to take up a study of His life and teaching as recorded in the book of Mark. The Sunday school, these days, presents golden opportunities which none of us can afford to miss.

"We Want Beer!"—The people who join in this clamor want a number of other things that are not for their own or others' good. While they are not all clamoring for the same things, they are unanimous in this that they want all restrictions removed that stand in the way of their own fleshly desires. **There is a clamor** against the "blue laws" that try to restrain the money-changers from exploiting the people who are in for a wide-open Sabbath. The racketteer, the gambler, the moonshiner, the bootlegger, the Sabbath-desecrator, the white-slaver, the beer-guzzle, the drunkard, the machine politician, and every other person who puts carnal gratification above the common good and the rights of others, all want all laws liberalized to the extent that they will not seriously interfere with their own "liberty," to work against the common welfare of the people. Paraphrasing the language of Paul, "Our hearts' desire and prayer to God for America is that they might be saved."

Befriending the Friendless.—If you are looking about for an opportunity to do good, here is one that will prove a blessing to both yourself and to others:

Look around you. You see some people who count their friends by the score. Then you see others who seem almost if not altogether friendless. Without manifesting unfriendliness toward the first class, let us go out of our way to prove our friendship for the second. The first may be most deserving, but the second is the most needy. Paul would say, "And those members of the body which we think to be less honourable, upon these we bestow more abundant honour." It is the spirit of Christ, manifested in His friendliness toward the poor, the maimed, the halt, the blind, the outcast as well as those who are blessed with friends. Lazarus was seemingly without friends; but after death he had friends that carried him into the realms of glory. Prove yourself a friend to the friendless, and you are not only a blessing to them but your life also will be blessed and enriched through this exercise of the spirit of the "Friend that sticketh closer than a brother."

Here are ten things that we **can** do:

1. We can keep from doing things that we know to be wrong.—Jas. 4:17.
2. We can yield ourselves unreservedly into the hands of the living God.—Rom. 6:13.
3. We can be faithful in our efforts "to observe all things whatsoever" our Lord—through His Gospel, through His inspired servants, through those who are over us in the Lord—has commanded us.—Matt. 28:19; I Cor. 14:37; Heb. 13:7, 17.
4. We can set our "affections on things above, not on things on the earth."—Col. 3:2.
5. We can be uniformly kind—in thought, word, and deed—towards others, especially our enemies.—Eph. 4:31, 32.
6. We can refrain from spreading evil reports about others.—Phil. 4:8.
7. We can pray for our enemies, and do our best that we may "overcome evil with good."—Matt. 5:44; Rom. 12:17-21.
8. We can lend a helping hand to those in need, take a sympathetic attitude to those in distress, and prove ourselves a friend to the friendless.—Matt. 25:34-40.
9. We can be sincere in our professions, pure in our thought-life, truthful in speech, reverential in worship, and loyal to God and the Church.—I Cor. 5:8; Jas. 1:27; Jno. 14:15.
10. We can be habitually prayerful, walking in fellowship with God and with those "of like precious faith," looking forward with a steadfast hope

which only the child of God can have. —I Thess. 5:17; I Jno. 3:1-3.

"If ye know these things, happy are ye if ye do them."

"If ye do these things ye shall never fall."

A DISCUSSION ON BAPTISM

By John M. Snyder

For the Gospel Herald.

(Continued from last issue)

"It begins to look as though I didn't have much ground to stand on, doesn't it, Brother Edwards?"

"Well, Henry, we are not through yet. You know that the Septuagint is a Greek translation of the Hebrew Scriptures made from 130 to 300 years before the time of Christ, and that it also includes what we now know as the Apocryphal books. In one of these books, Ecclesiasticus 34:25, we find a passage which reads thus: 'He that is purified (baptizomenos, passive participle of baptizo, is the Greek word used) from a dead body, and touches it again, what does his cleansing profit him?' Now if you will turn to Numbers 19 you will find the law concerning the purifying ceremony which is referred to above. Reading from verse eleven to the end of the chapter you will find that whoever touched a dead body should be unclean seven days, and on the third day and on the seventh day a clean person should sprinkle him with the water of separation, and on the seventh day he should be clean. This purifying, which was by sprinkling, Sirach, the writer of Ecclesiasticus, calls baptizing. Josephus, the Jewish historian who wrote after the time of Christ, also refers to it in the same way: 'Baptizing (baptizontes) by this ashes put into spring water, they sprinkled on the third and seventh days.' (Antiquities of the Jews, book 4: chap. 4). So you see that even before the time of Christ 'baptizo' was used of a ceremonial cleansing which was administered by sprinkling water upon the subject. Other passages could be given to support this fact.

"But let us turn to the New Testament for a passage in which 'baptizo' is used of an instance in which affusion was clearly the mode. Read Acts 1:5, 8 and Acts 2:16-18. Here we find 'baptizo' used in connection with the giving of the Holy Spirit, and we also have the terms 'came upon' and 'pour' in speaking of the same event. Can there be any reasonable doubt as to how the baptism of the Holy Spirit was given? And have I not clearly shown that the word 'baptizo' in its various forms is in the Bible applied to instances in which, not dipping or immersion, but pouring and sprinkling was the mode used?"

"Yes, Brother Edwards, I am compelled to admit that you have met all my arguments fairly and squarely and have convinced me that you are right."

"Now let us sum up the points we have covered. We have seen that in none of the accounts of Christian water baptism does it directly state what mode was used, and that immersion is not a necessary inference in any of them. Then we found that the Scriptures usually taken to prove immersion—viz. Jno. 3:5; Rom. 6:4, 5; Col. 2:12—do not refer to water baptism at all, but to spiritual experiences of the man who accepts Christ. Lastly, we have seen that the word 'baptizo' is clearly applied to ceremonial cleansings by affusion; that the Jewish Law did not require any immersions; and that the baptism of the Holy Spirit was by pouring. Therefore we conclude that affusion is better substantiated by Scripture as the mode of Christian water baptism than is immersion. However, while we believe that pouring, or sprinkling, is the Scriptural mode of baptism, the Mennonite Church does not claim that immersion does not constitute baptism, but would, without rebaptism, accept for membership an individual who had been immersed provided the applicant was satisfied with the former baptism, show evidence of real conversion, and is now one in faith with us. Have you any more questions, Henry?"

"No, Brother Edwards, I have none just now. Thank you very much for your kindness in so clearly explaining the question to me. I feel that I can now accept your position without any misgivings, and I want to prove myself a loyal member of the Mennonite Church and defender of her teachings."

"God bless you, my boy. If you at any time have other problems, be free to come and talk them over. I am always glad to be of help when I can."

"Thank you, Brother Edwards. And now as it is getting rather late I must be going to my room. Good night."

"Good night, Henry."

Note: For my information on the meaning of "baptizo" I am largely indebted to Ditzler and Fairfield in the works referred to above. Since this discussion is intended to be conclusive rather than exhaustive a great deal of available material has been omitted.—J. M. S.

Hesston, Kans.

THE HOLY KISS

By David E. Plank

For the Gospel Herald.

Some time ago the writer felt moved to present a few thoughts on this ordinance. About this time several good articles were published in the Gospel Herald, and we refrained from presenting anything further on the subject at the time. However, we are impressed that a few things still remain to be said. By God's grace we shall try to give our meditations in that same charitable spirit which the holy kiss typifies.

We are grateful that our Church still believes in and practices the holy kiss, or kiss of charity, as it is called by the apostle Peter. On the other hand, we are pained to note that some of our people, even ministers, are opposing its observance, presumably with the purpose of entirely eliminating its observance from the practice of the Church. In meditating on this matter, we note two reasons (or shall we say "excuses"?) why some brethren neglect or even refuse to observe the holy kiss:

"It is unsanitary." In occasional cases there may be justifiable reasons for not observing the holy kiss. Where a brother or sister has contracted some contagious or infectious disease which is communicable to others it is only fair and right that such a person should refrain from observing the kiss. I believe in such a case a person is entirely justified in not observing it, and does not violate the spirit of this command by so doing. However, we owe an explanation to a brother or sister when we fail to respond to their offer of greeting. Furthermore, it is our urgent Christian duty to practice such habits of cleanliness and sanitation as will befit us to greet our fellow-Christian with the kiss when occasion makes it proper. But we should be very careful how we judge the other party. To fail to extend the kiss to a brother for unsanitary reasons, whether real or imaginary, is a serious matter, and we need to have very good reasons for such failure. Personally, I prefer to "take a chance" (?) of contracting some possible disease, rather than to refuse my brother the kiss of charity.

The Christian apostolic people (New Amish) strictly forbid their members to use tobacco in any form. I presume this rule is sometimes violated, but members make themselves liable to censure when they do. Their main reason for this strictness is their weekly observance of the kiss, even by the laity. There is much here to be admired, both in the abstinence from tobacco and in the more general observance of the kiss. However, as long as our Church tolerates the tobacco habit, I shall not hesitate to thus greet a brother who uses it. Repulsive as tobacco is to me, I can endure the smell for the sake of charity and the ordinance which so beautifully typifies the charitable spirit.

Those brethren who unduly emphasize the sanitary objection would do well to consider another grave source of disease contraction. The money which we have in our purses is in all likelihood much more filthy and laden with germs than any kiss of charity that a brother may give us. Money

passes through all kinds of filthy hands, yet it looks so good to us that we receive it without question as to how much filth it may contain. "Filthy lucre" it is in more ways than one. Again, we are reminded of the saying, "Consistency, thou art a jewel." On the whole, I fear the objection on sanitary grounds is a good deal of an excuse, except in occasional cases. We will now consider something that may be a real reason for some folk's attitude towards the kiss.

"They are ashamed of it;" especially the brethren. The sisters seem more ready to observe the kiss than the brethren—possibly because the world does not frown upon women kissing one another as much as for men to do so. This practice, however, is not the only one in our Church of which we may be tempted to be ashamed. Feet washing and the devotional covering also provoke ridicule on the part of the world, but we must endure this ridicule if we would be true to the Master.

Some years ago a young minister of the Christian ("Campbellite") Church lived next door to us. I found him good company, for he seemed to believe in all the fundamental doctrines of the Bible, and some of the "peculiar" things as well. One evening I took him along to a service in our church. When we were seated waiting for the service to begin one of our ministers entering, greeted another minister with the kiss. Quickly my visitor turned to me and asked, "What was that?" "Which do you mean?" I asked in return. The incident being commonplace to me, I did not recognize what caused his surprise. "Why, those ministers kissing! Was that the observance of the holy kiss?" I replied, "That is what we intend it to mean." He sat in deep thought. Of course he had read the Scriptures, but evidently supposed that no church observed it any more. Was this honest disciple inclined to ridicule what he had seen? Not a bit of it!

Brethren and sisters, may we appreciate this ordinance, along with the rest. God ordained it, and He intends and desires that we properly observe it. God knows all about the germs, and moreover, He knew all about them when He gave the command through the apostles to "Greet one another with a holy kiss." Also, He knows all about it when we are tempted to be ashamed of any of His commandments, and "He is able to succor them that are tempted." It was Jesus who "endured the cross, despising the shame," and He did it for our sakes and "for the joy that was set before him."

We do not say that the kiss must be observed at every meeting, neither do we condemn it. Very probably the early Church did observe it every time they gathered for worship. I presume the effect of this ordinance could be cheapened by too frequent observance to the extent that it might become a mere form with us, but there is manifestly less danger in this extreme than the other. Its observance is especially fitting when a brother departs or returns after an absence. Also to visitors as they come to us. We know of no reason why ministers should observe it more than lay members, except by way of example. One brother of conservative views expresses the belief that the observance of this command need not be confined to members of our own Church, but that the greeting may be extended to any brother whom we recognize as Christian, especially of like faith, and who would appreciate such greeting. It is becoming quite embarrassing to know how to approach even some Mennonite ministers, for while we appreciate the kiss ourselves, there are those who do not seem to so appreciate it.

May we ever observe the spirit and also the letter of this beautiful command.

Eureka, Ill.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Deut. 14:21, omitting the latter part. W. W. B.

Such scriptures can be understood only as we interpret them in harmony with other parts of the Levitical law. The principle involved is that of eating flesh containing blood, which was distinctly forbidden under the ceremonial law. Moses says, in effect, "You may give such meat to the Gentiles, but you as Jews are not permitted to eat of it." It will be noticed that in the apostolic Church there was a testimony against Christian people eating the flesh of "things strangled" (Acts 15), evidently out of deference to the consciences of converted Jews who had not yet outgrown their adherence to the teachings of the ceremonial law.

Please explain Luke 22:32. When was Peter converted? E. G. H.

This is a part of Christ's warning and admonition to Peter, in which He reminded Peter of the great trial that was just ahead and assured him that He was praying for him. The expression, "When thou art converted," evidently means, When thou art restored. When you have been restored to your senses and allegiance to me after shamefully denying me, then use your powers in winning your brethren to the same position of restored loyalty and strengthen them in this attitude.

Matt. 24:41: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Will that be before or after the rapture, when the saints will be caught up to meet the Lord in the air? E. G. H.

From the nature of the questions put to Christ as recorded in the beginning of this chapter, it is evident that some of these prophecies are of double interpretation. As to the exact time of the tribulation here spoken of, Bible students may be divided into two classes: (1) Those who place all of Matt. 24 before the destruction of Jerusalem and all of Matt. 25 before and at the time of Christ's second coming; (2) those who associate the tribulations here spoken of with the rapture (I Thes. 4:13-16), either before or after, or both. "Let every man be fully persuaded in his own mind."

Please explain Acts 2:4. Did the disciples actually speak in the different languages named, or did they speak in their own language and the Lord changed their message into these different languages? E. G. H.

The first thought that we wish to get is that the disciples speaking in cloven tongues was miraculous, and no man can explain a miracle. We may have opinions, but we should not be too dogmatic in trying to force these opinions upon others. This fact, however, is clear: When Peter (for instance) delivered that memorable sermon, all the people present heard him in their own native tongue. Or, as they expressed themselves, "How hear we every man in our own tongue, wherein we were born?" Just where, and in what manner, this Spirit-empowered message was multiplied into these different languages is beyond the power of any man to explain.

One thing to bear in mind is this: There is nothing about our modern "tongues" demonstrations that can in any way equal this marvelous gift on the day of Pentecost. And even in the day when Paul wrote to the Corinthians about the gift of tongues, he must have had in mind something different from this Pentecostal demonstration; for he commanded them not to speak in other tongues without an interpreter, whereas on the day of Pentecost they needed no interpreter.

When Paul and Barnabas were sent forth as missionaries, was that from Antioch or from Jerusalem? E. G. H.

Evidently from Antioch. Read Acts 12:25-13:4.

Did Satan and his angels have a chance to repent? E. G. H.

We have no direct scripture on this point. But it is evident from such scriptures as Jude 6 that they did not.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Ybor City, Tampa, Fla.

(2002-3rd Ave.)

Greeting in Jesus' Name:—We have great reason to be thankful to our kind heavenly Father for the many blessings He gives to us day by day.

We feel to praise Him that Bro. and Sister Horst of Marshallville, Ohio, were willing to come and help in the Lord's work. Their work is very much appreciated by the native people, as well as by the workers, as the harvest is great and the workers so few. We have no sister churches to come in and help us out now and then, as they do in the North.

At this time we especially feel thankful to our government for giving us a Thanksgiving day, and for encouraging the people to come together at their places of worship, to honor and praise God for His goodness to us through another year. We should feel very thankful to God for these blessings that we can enjoy when we think of other nations.

We had services here in Ybor City in the morning, in which these dear children gladly took a part by giving thanksgiving memory verses and song. They seemed so willing, yes, anxious—to do their part, which they did so well.

Bro. Glick gave a short talk on Thanksgiving, also teaching the children that they should not forget to be thankful for what they get. A little girl said her mother wanted to take her and her brother to the show, but they told her they wanted to go to church. Can we realize what it would mean to have parents who would rather take us to the show than to church?

We invited the parents to the meeting. Many promised, but failed to come. Of course we can't blame them very much, as they understand so little English. But they are very sociable, and we feel the need very much for a minister to preach to them in Spanish. We hope the Lord will lay it on some one's (brother and sister) heart to come and help in this foreign mission work, at home.

After the Thanksgiving service Bro. Byer had oranges for a treat for them, which had been gathered from the groves. They all went home thankful and happy. In the evening we also had services in the church on Ida Street.

Nov. 29, 1932. Anna K. Kauffman.

Ft. Wayne, Ind.

(1209 St. Marys Ave.)

Dear Herald Readers:—God has indeed been mindful of us in blessing us with health and many temporal as well as spiritual blessings. Since our last letter to the Herald we have had the privilege of having one soul (a young man) baptized and received into the Church, two reinstated, and a deeper consecration of a number of our dear young people.

We were glad on Nov. 13 to have Bro. Amos Nusbaum of Middlebury, Ind., Clinton Brick congregation, and a number of young people visit us both morning and evening. Bro. Nusbaum preached for us and the young people took charge of the Y. P. Meeting. Those present were Gladys Honderich, Lois Honderich, Ellen Gardner, Ruby Kalb, Freda Pletcher, Cleo Nusbaum, Clarence Kauffman, Samuel Miller, Walter Pletcher, and Junior C. Kauffman. We felt richly blessed by their effort, and the program rendered, and trust they may return to our Mission.

We were also glad for a short overnight visit from Bro. J. D. Mininger of Kansas City.

Sister Melinda King of Harrisonburg, Va., spent a few days in Ft. Wayne, visiting old friends who were all glad to see her. She gave an interesting talk to the children in Sunday school, and in the evening a program on the work and lives of people of Virginia. We were indeed glad to welcome her "back home," and know she enjoyed her visit with us.

Bro. S. J. Miller and family of Pigeon, Mich., S. Grieser, P. L. Frey, Willis Augspurger, and John Rich of Archbold, Ohio, worshiped with us Sunday Nov. 27. Bro. Miller and Bro. Grieser took charge of morning services and gave inspiring messages.

Our annual Thanksgiving service of the Ft. Wayne and Leo congregations was held at Leo this year. A very blessed time was reported by all. Good weather, good speakers, and the presence of the Holy Spirit made it a blessing to all present.

We wish at this time to mention and thank those who have sent in canned fruit and other supplies. We wish to thank those from Fulton Co., Ohio, who sent in 3 barrels of canned fruit to be divided among members; also 1 barrel of canned goods from the Howard-Miami congregation, Amboy, Ind.; a load consisting of canned goods, potatoes, other vegetables, flour, meal, etc. from the Shore congregation which has been so faithful in looking after the needs of Ft. Wayne Mission; two barrels from Holdeman congregation, and two from the Yellow Creek congregation.

We wish also to thank the sewing circles of Lima, Elida, and Fulton Co., for clothing and bedding. We take this opportunity of thanking all who in any way have helped, and we know God will richly bless you for the same.

Will you remember us at the throne of grace?

Dec. 3, 1932. The workers.

Roaring, W. Va.

Dear Herald Readers, Greetings:—The Thanksgiving season is over. Bro. and Sister Good, their two boys, and I spent a few days with our parents near Harrisonburg, Va. We also attended the ordination services at Weavers Church. Consequently our regular Thanksgiving sermon was delayed until Sunday evening. We find that we have many reasons to show gratitude to our heavenly Father in these times when the world is murmuring about depressing conditions. May we live in keeping with the times that we may be able to help the needy.

People here are rather well supplied with food for the winter, as there was a good growing season. A few find it hard to get money for clothing and the necessary groceries. There has been no work for those who had been dependent upon their daily wages for these supplies.

Bro. Good conducts two preaching services each Sunday, besides teaching a Sunday school class. There are four places at present where services are held: Roaring, at home; Brushy Run, five miles distant; Spruce Mountain, nine miles; and Carr Schoolhouse, thirteen miles. Nearly all the roads are mountain roads, but are passable most of the time.

In the last three months we have had a message from each of the following ministers: Bro. H. B. Keener, Bro. J. E. Suter, and Bro. D. S. Brunk. Help is always appreciated, and we would be glad if more would favor us with a visit. There have also been other visitors since our last writing, including a group from the Eastern Mennonite School, who rendered an instructive program here.

The work has been blessed this year with a number of accessions to the Church. Twenty-three were baptized and three reinstated. We praise God that He so moved upon the hearts of men that they were willing to accept His mercy. Pray that these may be faithful and influence others to turn to Christ.

Dec. 5, 1932. Nellie Coffman.

Cottage City, Md.

(Washington, D. C., Mission)

At a special meeting on the evening of Dec. 3, Brethren Truman and George F. Brunk were chosen to pass through the lot for minister. Ordination services were held Dec. 4, at which time George Brunk was ordained to the ministry. He has the

prayers and best wishes of the congregation.

Recent visitors were Virginia and Leona Horst, who helped us in visitation work; also Isaac Baer and family, Hagerstown, Md., and S. H. Brunk, Fentress, Va.

At the present time there are two converts under instruction. Will you pray for these young people that their lives might be wholly given to the Master?

One who had been a member here has gone out from us and no longer has a desire for Christian fellowship. It makes us sad to see folks sinning against God when they have a knowledge of plain Bible truth.

A Mennonite girl, 20 years of age, desires a position in a Mennonite family, preferably in Michigan, in the vicinity of Aranick or Pleasant View churches. She has experience in practical nursing and general housework. She is a good worker and is obligated to support her two-year-old brother whom she would like to keep with her.

Any one interested in securing her services for any kind of work communicate with R. J. Shenk, 5 Calvin St., Cottage City, Md., Brentwood, P. O.

We desire your earnest prayers for the Lord's work in this vicinity.

Dec. 5, 1932. Martha Mosemann.

Millersville, Pa.

(Mennonite Children's Home)

There are forty children in the Children's Home at present, which crowds the institution. A brother and sister are expected to leave for a foster home to-day and a family of seven support children are to be returned to their father in the near future. A motherless boy is on the waiting list and will be admitted as soon as there is an empty bed for him. There are twenty-eight boys in the institution.

The workers and children are enjoying good health. A few of the children have had a mild attack of grippe recently.

Sister Anna Stauffer, Lancaster, Pa., has been added to the working force of the Home and we greatly appreciate her help. The Levi Brubaker family donated two large turkeys for a Thanksgiving dinner for the Home family, which was greatly appreciated by both workers and children. May the Lord bless Bro. Brubaker and daughter for their interest in the needy as well as in the charity work of the Church in its various activities. A Christmas dinner is planned for Dec. 24. Cash contributions sent in for this purpose should be specified as such. We want to thank you in advance for what you may do along this line. The superintendent will gladly call for donations, if notified. As these gifts come to us from time to time we are made to think more and more about the great Gift that our dear heavenly Father gave for the redemption of a lost world, whose birth we soon shall celebrate. Pray for us and this great work of caring for the needy, is our prayer.

Yours for the unfortunate,
The Workers,
Dec. 5, 1932. Per Levi Sauder.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—We praise the Lord for His continued goodness to us. He has been sustaining us through a busy season. Some weeks past we met a brother that told us they were remembering us in their family devotions that our strength fail not. We believe others have been praying for the work in its different phases. We acknowledge definite blessings from the Lord in connection with the relief work of the past months. We thank the brotherhood for their continued prayers, and ask them to keep on. So many have been helped with food, and then having attended the meetings have been taught the Word; so that we hear many expressions of appreciations, both for the natural food and the spiritual. Some are expressing themselves as being much interested in their soul's salvation. We ask our readers that they pray that many decisions for Christ may be made at this time. One man told us last week that he had not attended Church for 20 years and now he is intensely interested.

About 300 families are being helped with food twice a week at the present time. Last week the Strasburg and Willow Street churches contributed. This week and next six churches in Erisman district will contribute. The Hershey's and White Horse and Doylestown and some other churches will contribute on Christmas week. The last week in the year the Martin Mennonite Church around Weaverland, of which Moses Horning is bishop, will bring foodstuffs for the less fortunate.

As to our Christmas work we would say that we are planning to give baskets to the families we are helping now on Friday, Dec. 23. This is the regular day and so no change will be made except that a better portion may possibly be given on that day. Our donation days have been changed a number of weeks ago from Wednesday and Saturday afternoons to Monday and Friday afternoons.

There are also problems which need to be solved. The Phila. Co. Relief Committee has been operating for three months, and we have been trying to keep in touch with their work to avoid unnecessary duplication. Many families when receiving help from them tell us so and stop coming for aid from us or drop out without telling us. Last week we went to their office again and they told us that they could take care of every family that applies to them. Then we thought we could close. But when we heard families telling us how they applied there for aid and have not yet been visited or have been visited but have received no aid as yet, or as we found out the circumstances of some families by investigating in the neighborhood, we were moved to reconsider the situation.

As we see it now we are planning to make a change in our work about the beginning of the year. A letter of explanation will likely appear in these columns about that time. Money contributed for Christmas will either be used for buying additional things for the Christmas baskets or for Scripture calendars for each family, or will be reserved for doing relief work after the beginning of the year when congregations will not be coming in as they have done in the past three months.

Bro. Frank Martin of Weaverland preached here on Tuesday evening, Nov. 29. He was accompanied by Brethren Martin Weaver, Daniel Stauffer, and —— Sensenig. All were with us next day and went out investigating some of the relief families. A similar group is coming to-morrow, Dec. 7, from the same section for the same purpose. The Lord has granted us two to help at this time. Bro. Samuel Swiegart of near Morgantown came a few weeks ago and is doing efficient work in the relief activities. Sister Fannie Eberly of Metzler's congregation came to stay for the winter to help in the house. This additional help is lightening our work considerably.

Bros. Noah Hurst of Ephrata and Samuel Lehman of Manheim preached here last Sunday. We are expecting Bro. Melvin Bishop of Blooming Glen this evening (Tuesday). We ask your prayers for the work from a material standpoint, and especially in a spiritual way, that many souls may be saved and the Lord glorified. Pray for us as we minister the Word to the many. Double services are still being held Sunday mornings and evenings and Tuesday evenings.

In His service.
Dec. 6, 1932. J. Paul Graybill.

A HEART TO HEART MESSAGE FROM KANSAS CITY MISSION

By J. D. Mininger

For the Gospel Herald.

Dear Friends and Prayer Helpers. Greeting:—The past year has been one of rich blessing. As I think of the many experiences in which God has honored faith, answered prayer, and brought blessings, I wish I could gather together our large family of faith-

(Continued on page 796)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.—Psa. 62: 5-8.

Christmas will meet you before we meet again through this page. Our meditation goes out to you, hoping that you may have sufficient grace to be merry and sing psalms; furthermore to recall again the great gift that God gave to the world in the person of His dear Son. May much joy and peace be yours as the gift of God to you. H.

A MESSAGE TO SHUT-INS

By Mary Alice Brubaker

Dear Shut-in Friends:—I thought I would write a letter this balmy, cool, breezy afternoon. God is so good to us. He gave us a good shower of rain last night. I hope you got some too. He gives me strength to be on my chair, eye sight to see those pretty cheering flowers; to read my Bible (which I prize above all else) is such a great joy to me. Yes, my greatest and highest joy and delight is in memorizing Scripture verses, psalms, and whole chapters; even hymns and songs. They are such an inspiration. They talk to me—then I can talk better to Him, even in my sleepless moments and hours during the night. Those hymns of praise (even those in German) give songs in the night: thus the time glides sweetly and quickly by. I write too, but it goes very hard; it is so strenuous, yet I enjoy it very much. I never knew I had so many nerves and muscles until now. The pain and discomfort tells just where they are, yet the Lord is able to keep the joy bells ringing in my heart. To know I am His and He is mine. Oh, what a consolation and comfort this affords to all those who trust in Jesus!

Dear shut-in friends, what a miserable time we would have without Jesus here below! Oh, that compassionate Jesus, how sweet the name, above all names! "The joy of the Lord is our strength." His grace is sufficient. Paul said, "When I am weak, then am I strong." Look up! Welcome His sweet will. Gladly suffer for Him. We know not how soon you and I are to answer the summons, "Child come home." Let us all be patient and faithful at any cost; it will not be long. You all indeed have my sympathy, and if I don't know where you all live, Jesus knows. He cares. Though many miles apart, He answers our prayers. "He never leaves nor forsakes us." Please let us hear from you.

Sterling, Ohio.

WHO WAS THE CRIPPLED BOY?

There was a certain man that had a son. The boy befriended himself with another boy. These two were real friendly, and as time went on they became very much attached to each other. Some time later the young man was married and started a home for himself.

That certain man was much interested in his boy, but when these two young men became very much attached to each other the father wanted to interfere with their friendship but could not break it up. At this time that certain man was grandpa and king. Now the little grandchild was five years old. Grandpa finally killed himself, and the little boy's father got in trouble and wanted to run away. The nurse took the little five-year-old boy, and while they were running away the little boy fell and was hurt so badly that he was lame all his life. It appears that he had hurt his spine, for he was lame in both feet.

The young man that grandpa did not like became the king. The crippled boy's father also died. The crippled boy's father was such a good friend to the new king that when the crippled boy's father died the new king had the crippled boy to live in his grandfather's house and eat at the king's table.

H.

THANKFULNESS IN AFFLICTION

(Isa. 63:7-9)

By J. L. Rutt

Perhaps there is no one who is tempted to be discouraged more than the one whom the Lord has called out of active service for awhile because of bodily affliction, but in all cases discouragement is the devil's calling card. It unfits one for service. It is a lack of faith in God; getting the eyes off God upon one's own weakness.

Truly there are always some things for which an afflicted one can give thanks. I remember visiting an aged sister in South America who thought that her affliction was as severe as it could possibly be. I reminded her of her family who was tenderly caring for her as best they knew how in her affliction. Just shortly before I had visited another elderly woman who had fallen out of bed and suffered more pain than the sister mentioned first who was now complaining of her lot. She with a smile of satisfaction said that she had many, many things for which to be thankful.

Oh, that it might be possible for all the shut-ins and all others suffering who are not shut-ins to thoroughly consider as did the prophet (speaking for Christ did) when he mentioned the lovingkindnesses of the Lord and the praises of the Lord. How wonderfully He has created man and placed at his disposal all things of the vegetable, mineral, and animal kingdom. I truly also believe that all here in the homeland can thank his or her Maker for the wonderful provision all have been provided with. Indeed, in trying to count the benefits we would find, as the prophet has said, a "multitude of lovingkindnesses." In our visitation work in South America a missionary often enters homes where there was a shut-in in bed, in a cold damp room without any heat and in beds many times which you or I could hardly call a bed (at least not a comfortable one) with ragged, dirty and foul smelling bed covers. I rejoiced to think of how my ancestors and your ancestors and even you yourself have been cared for with comfortable beds; well cooked food and plenty of it; cared for with loving hands which endeavored to make you comfortable. Such are some of the benefits which shut-ins can enjoy here in the homeland, care and attention at your command every moment of the day while those in South America who must go to the municipal hospitals have practically no attention at night; i. e. from 10 P. M. until 6 A. M. You have a multitude of lovingkindnesses to speak of and to thank your heavenly Father for which an invalid or a shut-in in South America does not have, but in verse 9 we read, "In all their affliction He was afflicted," and that afflicted one was and is Christ who knows, who loves, and who cares for you while you are seemingly passing through the furnace of affliction and He desires that you and I might be wholly yielded to Him. A certain author has expressed it in the following words:

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, "As God will"
And in the hottest fire hold still.

(Continued on page 791)

SUNDAY SCHOOL LESSON

Lesson for Dec. 25, 1932—Luke 2:8-20

GOD'S GIFT TO MAN

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Introductory.—The golden text of this lesson is sometimes called "the golden text of the Bible." Certain it is that the gift of God's own Son, through the shedding of whose blood a sinful world was given the opportunity of accepting deliverance from the bondage and curse of sin, is the golden event in the annals of history which should bring joy to the hearts of all people. Having spent a quarter in the study of inspiring themes and Christian standards of life, we now devote one lesson to the advent of the Son of God into a sinful world, after which we are to spend the next quarter in studying "The Gospel of the Son of God" as portrayed to us in the book of Mark.

The Message of Angels (Luke 2:8-14).—On the hills of Bethlehem of Judea a number of pious shepherds were watching over their flocks by night. Suddenly a startling scene was presented before them. Possibly, while seeing that their flocks were safe and undisturbed, they may have been beholding and admiring the starry heavens. It will be remembered that it was the shepherd king that penned the thrilling message, "The heavens declare the glory of God, and the firmament sheweth his handiwork." But whatever these shepherds may have been doing at the time, "an angel of the Lord came upon them, and the glory of the Lord shone round about them." And this was his message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Pause a moment. Think what might have been your emotions had you been among these shepherds. Why did this angel come to these lowly shepherds and not to the mighty men in Judea? We may not be able to tell, but we know that God reveals Himself to the faithful rather than to the mighty. But this was but the beginning of this remarkable vision. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Here let us pause another moment to meditate upon the nature of this message. Verily the scene was impressive, but not so impressive as the message itself. It brought to us two Christian standards which should be uppermost in the aspirations and lives of all Christian people: (1) "Glory to God in the highest:" (2) "on earth peace, good will toward men." If every Christian professor would make it his first object in life to give glory to God above all other things, and continually walk in paths of peace, maintaining a feeling of good will toward all men, it would bring about the mightiest revival that this world has witnessed since the days of Christ. It was a most impressive and appropriate message to be brought to the world at the time of the advent of the Prince of Peace. To the shepherds, as well as to all of God's people since that time, this annunciation was indeed "good tidings of great joy."

The Witness of the Shepherds (16-20).—The heavenly host having departed, these shepherds gave evidence of the fact that the proper parties had been singled out as the ones to whom this revelation was made by saying one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Some have tortured this into meaning that the shepherds rather doubted the heavenly message and started on an investigating tour to find out whether there was anything to the message. But the wording found in our lesson text does not bear out this conclusion. They acknowledged that this that the heavenly host had proclaimed "is come to pass" and that "the Lord hath made known unto us" the very things that the angel of the Lord had told them. And they "came with haste" and found it just as they had been told. This is one of the evidences of the sublime faith which these shepherds placed in what they heard from the heavenly message-bearers.

Two more things impress us with their faith and trust in God. The first of these is the way they worshiped the infant King and glorified God for what they had seen. An evangelical faith and real worship invariably go together. Having paid their homage to this infant Babe in the manger, they returned to their post of duty.

A second evidence of their faith was the fact that they "made known abroad" the things that had been revealed to them. They were real missionaries. And why should they not publish such tidings? As proclaimed by the angel of the Lord, this that they had heard was "good tidings of great joy, which shall be to all people," and all people have a right to hear and accept the story. And let this same story be heralded far and near in our own generation. It is a message "to all people," and all people should know of the Christ who came to save them from their sins. Publish the news, to the end that not only on earth but also in a bright eternity all people may have a part in singing the heavenly anthem of "Glory to God in the highest." Let our songs of praise be heard as far as our voice reaches, and "the good tidings of great joy" be spread throughout all the earth.—K.

Bible Meeting Topic

CHRIST'S BIRTH FORETOLD.—Isa. 9:6; 7:14

Topic for December 25

MOTTO

"Immanuel."

OUTLINE STUDY

I. The Prophetic Voice.

1. Seed of the woman.—Gen. 3:15.
2. A king of Judah.—Gen. 49:10.
3. The family of Jesse.—Isa. 11:1.
4. Unto us.—Isa. 9:6.
5. A branch of David.—Jer. 23:5; Psa. 132:11.
6. The seed of Abraham.—Gen. 12:3; Gal. 3:16; Gen. 22:18.
7. A virgin to bear a son.—Isa. 7:14.
8. In Isaac shall thy seed be called.—Gen. 21:12.
9. The place of His birth.—Mic. 5:2.
10. The time of His coming.—Dan. 9:24, 25.
11. The seed of Jacob.—Gen. 28:14.
12. Raised up of the brethren in Israel.—Deut. 18:15-18.
13. His life sought.—Jer. 31:15; Hos. 11:1 (Matt. 2:16-18).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. The Blessing in Christ's Birth:
   a. "He shall save His people from their sins."
   b. He Shall Be a Good Shepherd.
   c. He Shall Bring Joy and Peace.
2. God With Men:
   a. Christ Is God in the Flesh.
   b. He Is a Sympathizing Friend of Men.
   c. He Will Take His Own to Glory Where He Is.

For Seniors.

1. The Assurance of Fulfilled Prophecy.
2. The World's Need Supplied in Christ's Coming.
3. The Office Christ Fulfills.

THANKFUL IN AFFLICTION

(Continued from page 790)

He comes and lays my heart, all heated,
On the hard anvil minded so
Into his own fair shape to beat it
With His great hammer, blow on blow;
And in the hottest fire hold still.
And at His heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it over and over and heats it,
And lets it cool and makes it glow;
And yet I whisper, "As God will"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only long-lived would be;
The end may come, and will tomorrow,
When God has done His work in me;
So I say, "As God will"
And, trusting to the end hold still.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, DECEMBER 15, 1932

Field Notes

Bro. David Garber returned to his home at Harrisonburg, Va., recently after spending several weeks in the evangelistic field in Ontario.

Continued meetings at the Warwick River Church, Denbigh, Va., have been arranged for, from Dec. 17 to 30, with Bro. J. Irvin Lehman of Chambersburg, Pa., in charge. H. M. S.

Three new members were received into the congregation at Martinsburg, Pa.,—two by letter and one by baptism. May the new fellowship be mutually helpful to them and the congregation.

A brother writes from Orrville, Ohio, "We had a very encouraging service on Sunday morning (Dec. 4). Two confessions in our regular service. We always appreciate when they come that way."

Request for Prayer.—A brother who has recently suffered a very severe accident which sent him to the hospital, and whose condition is quite critical, requests the prayers of all who know the worth of prayer.

An interesting description, by Bro. Paul Sauder, of the work done at the Lancaster relief station reached us too late for publication this week, but we expect to publish it in next week's number of the Gospel Herald. Watch for it.

Bro. Jonathan Hartzler, one of our aged ministers in Wayne Co., Ohio, has recently been quite sick but latest news report him as improving. Our prayer is that he may be spared to his family and the Church for a number of years.

A brother writes from Hanover, Pa.: "The Lord willing, we are going to have a Bible meeting at Hanover, Pa., Jan. 7, 8. The instructors are John W. Weaver of New Holland, Pa., and Christian K. Lehman of Lancaster, Pa."

A post card from Bro. J. M. Nissley, Altoona, Pa., brings us this announcement: "The Lord willing, evangelistic services will begin at Mill Run Chapel Jan. 1 in charge of Bro. Elmer G. Martin of Lancaster, Pa. We solicit your prayers."

Bro. J. N. Durr of Martinsburg, Pa., is spending the winter with his daughter, Sister Hannah Miller and family, of Springs, Pa. "Sorry to see him go," says our informant. "Glad to see him come," is, in all probability, the comment at the Springs end.

Communion services were held at the Allensville Church, Mifflin Co., Pa., with Bro. S. E. Allgyer of West Liberty, Ohio, in charge. After the week-end services at that place, Bro. Allgyer went farther east, expecting to fill appointments in a number of churches.

The Lord willing, Bro. C. Z. Martin of Columbia, Pa., Mission will be with the Mummasburg, Pa., congregation on Saturday evening and Sunday, Dec. 17 and 18, as instructor in a series of timely subjects. An invitation is extended and prayer requested. A. W. M.

Communion services were held in the Pinto, Md., church on Sunday, Dec. 4. We praise God for the spirit of devotion that was manifested, and for the fact that almost the entire membership was present to partake of the sacred emblems and engage in the ordinance of feet-washing.—R.

Bro. A. J. Metzler of Masontown, Pa., filled an appointment at Springs, Pa., on Monday evening, Dec. 5. Text, Heb. 9:24-28. He had spent the day with Bro. E. E. Bittinger of Springs, and some others, in the vicinity of Jennings, Md., (Bear Hill region), in the interests of the Lord's work.

Bro. S. C. Yoder of Goshen, Ind., began a series of meetings at the Midway Church near Columbiana, Ohio, on Sunday morning, Dec. 4, expecting to continue over two Sundays. "We have reasons to believe that the Lord will bless us with good spiritual meetings," writes a brother from that community.

Bro. Chris E. Miller of the Children's Welfare Home, Kansas City, Kans., has this to say about some Missouri brethren: "Thirty-five brethren from Cass Co., Mo., spent a day in a timber near Kansas City and by night they had moved enough wood, all ready for the furnace, to provide heat for a good part of the winter at the Children's Home. We praise the Lord for such loyal support."

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held at Elkhart, Ind., on Saturday, Dec. 3. Among other things it was decided that for the time being the missionaries in the foreign field should come home on furlough and return to the field at the times previously specified. The present financial outlook, though not overly bright, is quite satisfactory.

Bro. C. Z. Martin of Mountville, Pa., sends us the following news items: "Christmas baskets at Columbia Mission will be given out this year, as in previous years. Those desiring to help in this work are requested to have their donations at the mission two or three days previous to Dec. 25. The final singing class conducted by Bro. Samuel Shotzberger at Columbia Mission will be there 3:30 P. M., Dec. 25."

Bro. Rufus W. Heisey writes from Lititz, Pa., informing us of the progress of a number of meetings in his part of Lancaster Co. Among these were the revival meetings at Lititz, Bro. J. Irvin Lehman in charge, with about 12 public confessions at the time the letter was written, and the beginning of meetings at East Petersburg on Dec. 4, Bro. J. W. Hess of Akron in charge, which are scheduled to close about Dec. 25.

Word reaches us that Bro. Amos G. Kauffman, for 34 years a deacon in the East Petersburg, Pa., Mennonite Church and President of the board of directors of the Mennonite Old People's Home near Lancaster, Pa., since its organization, passed to his eternal reward after a month's illness from a complication of diseases. Bro. Kauffman was widely and favorably known, and his passing means a distinct loss to the Church. May the comforting grace of God abide with the bereaved family.

Sister Lina Z. Ressler of this place visited the Gortner, Md., sewing circle on Tuesday, Dec. 6. Forty members and visitors were present. The close of the day showed a commendable amount of work done for the Master. A Gospel service was held in the church in the evening, with very good attendance and attention. Next day Sister R. visited the Springs, Pa., sewing circle for a short time, and found the sewing room in the basement filled with the usual busy, cheerful, happy workers.

A letter from the Mennonite mission in Knoxville, Tenn., brings us the news that the series of meetings announced for that place has been postponed be-

cause of the serious illness of the evangelist's father, Bro. E. F. Hartzler, also, that Sister Weaver, wife of Supt. Hiram Weaver of the Mission, has been compelled to go to the hospital because of severe gall stone attacks, but was improving at the time the letter was written. May the grace of God attend the work there and Rom. 8:28 be made apparent in the midst of these afflictions.

Representatives of the District Mission Board and of the Associated Sewing Circles visited the Bear Hill School, near Jennings, Md., on Monday, Dec. 5. Sister Nellie Beachy of Casselman, Md., is the presiding spirit of this institution, and the interest, attention, and general conduct of the pupils reflected great credit upon both teacher and pupils. There are needs in this vicinity, as in many other places, but the generous response to previous appeals has made the prospect of facing the coming winter more tolerable than it has been in some times past.

Bro. Stoner Krady of the Lancaster, Pa., Mission submits the following announcements:

Regular meetings for the winter: Sunday morning, 9:15, S. S. and preaching; Sunday evening, 7:45, preaching; Monday evening and Wednesday evening of each week, 7:30, prayer meetings; Friday evenings, 7:30, preaching.

No Christmas baskets to be handed out this year, because the same families are being helped regularly, but anything given for relief will be used from the warehouse on Pershing Ave. and Locust St. Money for this purpose will be gladly received.

Correspondence

Elkhart, Ind.

(Olive congregation)

Greeting in the Name of Him who loved us and died for us:—In our last letter we forgot to mention the name of Bro. Allen Christophel among visiting ministers. He delivered an impressive message. The same was made more impressive ten days later when the message came that he had passed into eternity. Surely we are in the land of the dying.

Brethren Silas Weldy and Jacob K. Bixler have recently preached for us.

Our revival meetings, which were to be held the fore part of December by Bro. Jno. Grove, have been postponed.

Nov. 6 counsel meeting was held by our home ministers. Nov. 13 communion and feetwashing were observed by one hundred seventy. Certainly we rejoice that He died for us and gave us a memorial to remind us of what He did for us. The communion season brought us both joy and sorrow. We were saddened because some could not be present to commune, some withdrew from the Church, and one devoted sister (Edna Smeltzer) passed into eternity Nov. 8, the day the family were moving into their new home which they recently purchased. She leaves a husband and two small children. We cannot always understand God's dealings, but we know that He knows best.

Nov. 18 we held our annual business meeting. Officers were elected as follows: Sunday school Supts., Merrill Weaver, Andrew Miller; Chor., Oscar Weaver; Sec., Lois Yoder; Treas., Fred Bixler; Libr., Alice Housouer; Del. to Conf., Raymond Hartman; Church Chor., H. N. Yoder; Ushers, Levon Weaver, Lowell Yoder; Aid Plan Director, Will Lechlitner; Mission Bd. Members, C. A. Shank, S. E. Weaver, Oscar Weaver; Trustee for three years, Andrew Miller.

Nov. 18, 1932. H. N. Yoder.

Brutus, Mich.

(Maple River congregation)

Dear Herald Readers:—"Oh that we worship the Lord in the beauty of holiness. Let us give thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear son, in whom we have redemption through his blood, even the forgiveness of sins."

Our congregation was privileged to enjoy the feast of good messages during the Bible Conference of Thanksgiving week. Brethren Ray Yoder of Wakarusa, Ind., and C. C. Culp of Chief, Mich., were with us as instructors, at which time thirteen timely subjects were given:

The Word of God; Reverence; Satan; Holy Spirit; Filled with the Spirit; Resisting the Devil; Man; Sensuality; Assurance; Grace; Christian Living; Second Coming of Christ.

Then on Thanksgiving day we had a sermon in the forenoon and Bible subjects in the afternoon. The interest was very good and services well attended.

Bro. Yoder was with us from Nov. 19 to 27. He preached at Littlefield Mission with a large attendance.

We thank God for the Lord's work among us. There were four souls who confessed Christ as their personal Savior. Two renewed their covenant and two from another church expect to unite with us. There were also four other confessions. May you remember those who are taking Christ for the first time, and the others that they may be faithful and be assets to the church.

We all were drawn closer to God and may God receive all the honor and glory for His blessings and work among us.

Charles Babcock and family of Midland, Mich., took part in the Bible Conference with us.

May God bless you all, that you may remember the work here at the Throne.

Nov. 19, 1932. Angeline Tyson.

Aurora, Ohio

(Plainview congregation)

Our Thanksgiving week brought us renewed blessings. On Sunday, Nov. 20, Bro. J. A. Leichty brought us a message while Bro. Noah Hilty favored us likewise on Sunday, Nov. 27.

On Sunday afternoon, Nov. 20, two groups went out to visit the sick and shut-ins, bringing them cheer and encouragement through song and a short season of devotion.

On Thanksgiving we came together, as usual, for a Thanksgiving service. The time was spent in meditation on a Bible lesson on the Biblical view of Thanksgiving. This year we tried to thank, not only in word, but also in deed and brought along donations for the needy in the southern Ohio hills along the Ohio River. These provisions were delivered the next day.

During the week, Bro. E. B. Stoltzfus was in Indiana engaged in revival work. On the 27th Bro. H. N. Troyer took care of the East Orwell appointment.

We are looking forward to the Bible Conference to be held here during Christmas week with Bro. A. J. Metzler in charge. Pray for us.

Nov. 29, 1932. Cor.

Cullom, Ill.

Dear Herald Readers, Greetings:—We are very thankful to our kind heavenly Father for the many feasts we were permitted to enjoy during the past year.

The afternoon of Nov. 26 Bro. J. A. Heiser of Fisher, Ill., came here and a business meeting was conducted and a reorganization for the coming year, as follows: Church trustee, Bro. Aaron Hirstein; Supts., Bros. Lewis D. Appel and Lewis Hartman; Sec.-Treas., Sister Elsie Koerner; Libr., Sister Mildred Hartman; S. S. Chor., Sister Lillian Wought; Church Chor., Sister Susie Koerner; Cor., Bro. Lewis D. Appel; Com. for arranging programs for Y. P. M. and S. S. quarterly meetings, Bros. J. W. Davis, Lewis Hartman, and Lewis D. Appel.

On the evening of Nov. 26 Bro. J. A. Heiser preached at the preparatory service, and on the following day the communion service was held, conducted by Bro. Heiser assisted by Bro. J. W. Davis. Nearly every member present partook of the sacred emblems.

(Continued on page 797)

Miscellaneous

SIGNS AND WONDERS OF TO-DAY

By Lawrence Keister

For the Gospel Herald.

How wonderful to think of God—
And know He thinks of me!
How wonderful to offer prayer
To One who hears my plea!

Yet more I wonder when I think
Of my unerring Guide,
Who fills the heart with His own love
And empties out its pride.

The signs and wonders of to-day
Declare this fruitful fact
That God is here in His own way
To think and feel and act.

Scottdale, Pa.

THE MINISTRY OF INTERCESSION

By Emma King Risser

For the Gospel Herald.

Prayer consists of such elements as adoration, praise, thanksgiving, communion, petition, pleading, supplication, and intercession. Of these intercession is the most intense, for it goes beyond self and self-interests to others. Supplication is the earnest pleading, intense desire, a holding on to God as did Jacob of old; and when this is made for others, when self is forgotten, then prayer indeed takes on its fullest, broadest, deepest meaning.

For a better understanding let us look at the words of our subject: **Ministry**—the act of serving, attending, relieving; **Intercession**—to fall between, the act of reconciling two parties at variance; to pass between, to plead in favor of another. This is just what is done in the ministry of intercession. It is not an easy task, and means agony, suffering, and sacrifice.

Examples of Bible intercessors help us to a better understanding. Abraham (Gen. 18), Moses (Ex. 32), Samuel (1 Sam. 7), Nehemiah (Neh. 1), Ezra (Ezra 10), Jeremiah (Jer. 9), and Daniel (Dan. 9). Jesus Himself is an example, as are also the apostles.

An examination of these prayers shows intense earnestness and unselfishness. Moses, so overwhelmed with sorrow, though innocent himself, felt the burden of Israel's sin as his own. With grief so deep for the dishonor of God's name, he was willing to have his own name blotted out rather than his people. Jeremiah is another example. Can we imagine him as careless, indifferent and lost in the pleasures and business of earth? Look at the intensity of desire: "head were waters," "eyes a fountain of tears," "weep day and night"—just a literal pouring out of his whole life in one consuming passion for the salvation of his people. Ezekiel gives another picture of an intercessor (Ezek. 22: 20)—just some one "to stand in the gap." Then Paul comes with a desire so deep for Israel that he could wish himself accursed from Christ for their sake. The apostles regarded prayer as the most important employment that engaged their time or attention. Thus we see the ministry of intercession in Bible characters. These were not **exceptional** instances, but rather **representative**; and show to believers to-day their duties, privileges, and possibilities.

"While intercessory prayer is emphasized in the Word, yet it is least used in daily life. It differs from supplication in that the latter refers mainly to the suppliant and his own supply, and again because intercession concerns not only others but largely implies the need of divine interposition. Many prayers in their answers allow our coöperation and imply our activity (e. g. our daily bread, deliverance from temptation, etc.) while on the other hand our activity sometimes hinders God's working. Therefore the deepest convictions of prayer answerings are wrought in cases where we are powerless." This is true in intercession. We are powerless. We simply **ask**; He **does**. Jno. 14:14. The human will must be lost in God's will so that it presents no resistance or persistence beyond His own, or ventures no assistance. How needful then when we see the danger and havoc of man working alone that we come to a realization of our nothingness and undoneness and lay hold on the mighty power of God through prayer. "Man's extremity is God's opportunity." We must "let go and let God."

The work of the individual and the Church — soul-saving — is such that, while left to the instrumentality of man, cannot be accomplished without the power of God. "Prayer will link the life of the Church with this power and make it available for this world's needs." What is the world's greatest need? Education? Politics? Social reform? Many organizations, secular and religious, are working for these. "We cannot deny that much has been done for the good and comfort of humanity. Sanitation improved, provision for the illiterate, tenement districts improved and cities cleaned up." But this cannot meet man's deepest need. False religions, illustrated by the priest, pass by. Humanitarian help — the Levite — fails. Man is past human help and self-improvement, therefore the need of divine help. The nature and need then calls for a higher power, and this is obtained through prayer. Intercession with God is most necessary where man is most powerless. "It is the highest identification with the Son of God—a sort of fellowship in His mediatorial work. During this dispensation His work is mainly intercession. He calls us to take part in that holy office, standing like Phineas between the living and the dead to stay the plague, or like Elijah between earth and heaven to unlock heaven's flood-gates."

The world can never be saved. It is doomed to destruction. The Church will apostatize. Everything earthly shall fail. But a bright spot shines through all this mass of ruin and destruction. A remnant shall be saved and come out gloriously victorious. A bride shall be picked out and prepared from this world's corruption and defilement and for this intercessory prayer is the only instrument.

This apostate condition can be seen and felt. Piety and reverence are sadly lacking. Conviction and conversion when souls actually fear and tremble, little known. Actual change of heart and life, godly sorrow for and forsaking of sin, rare.

Are we satisfied with these conditions? Speaking of them soon brings the cry of "pessimism," "criticism," "dissatisfaction." This is sad for it only lulls to a deeper sleep, and gives a security which is false. We would not be pessimistic, for there is a bright optimism to the child of God; but we do need a vision of things as they actually are. We need more of Jeremiah's "pessimism;" and when we see sin and sinners as he saw them, will be driven to our knees. A full realization of conditions about us will forever take away all trust and confidence in our own ability to change them and cause us to see that unless God interposes nothing can be done. This is one condition for intercession.

The Church is drifting. Worldliness, new theology, modernism, are threateningly near. The spirit of present-day unrest, dissension, and disregard for authority are creeping in. All these are cause for alarm. We restrict and restrain and legislate, but without avail and in perplexity we wonder what measures to take next. There is no better solution to any and every problem than earnest, intercessory prayer.

We have seen the divine nature of this ministry, that it is not a human attainment or achievement, also the importance and necessity of it. But how enter in? None are barred, but it does take a close walk, a living, vital union with God. This separation from the world, this companionship with God, will make the things of earth seem small. As we view them from our exalted place in Christ they lose their charm. This union with God fills the heart with love, and is the secret of living for others. If we love others as ourselves, their needs and burdens will be upon us as our own. It is only when we thus take upon our hearts others' needs that we can enter most fully and truly into real intercession.

Think of our experiences as we came to God—the burden and fear and despair our sins brought us; the clinging to our own plans and desires; the fear to place unreservedly all upon the altar; the suffering and agony of the crucifixion hour when we died to sin and self. Do we remember? And as we faced these different steps, counted the cost, saw our own helplessness and hopelessness, then through the prevailing prayers of others were enabled to see the One "mighty to save and strong to deliver," how we rejoiced! And how necessary that we extend this same help to other struggling ones!

Oh for such a vision of the needs, burdens, and heartaches of fallen, hungry men that would make us forget all else and in the intensity of desire, throw ourselves between them and an offended God and plead in their behalf! Just identify ourselves with Christ Himself, plead His blood and claim His promise! This will bring results which cannot be measured, our own lives will be enriched and souls will be saved and led into useful service for the Master.

"Have you caught the vision God would have you see?
Millions now are dying far across the sea.
Who will bring redemption to the shackled slave?
Will you go and tell them Jesus Christ can save?

"Have you caught the vision of a world that's lost?
Have you counted, brother, what redemption cost?
This old world is drifting down to endless night—
Will you go and tell them Jesus is the light?

"Have you caught the vision what a soul is worth?
It is far more precious than the things of earth.
Seek to know, my brother, what you need the most—
Will you let Him fill you with the Holy Ghost?

"We must keep the vision, counting not the cost;
Have a holy passion for a world that's lost.
Seek His re-anointing; lying at His feet—
Bringing souls to Jesus made in Him complete.

"O, to catch the vision of a world that's lost!
O, that men would tarry for the Holy Ghost!
O, for holy passion in the human breast—
Bringing souls to Jesus here to find sweet rest."

Hesston, Kansas.

BLESSINGS OF A SURRENDERED LIFE

By Mary Troyer

For the Gospel Herald.

Just how may we have that surrendered life? Jesus told His disciples to tarry at Jerusalem until they were endued with power from on high. They obediently tarried there until the Holy Ghost came upon them. The Holy Ghost came at Pentecost, which was 50 days from the Passover. At the present time we receive the Holy Ghost, not by tarrying and praying, but when we repent and are "baptized into one body" we receive the Holy Ghost. But we need a continual filling in. We can only get the fullness of the Spirit by yielding and surrendering, by emptying out sin and self and worldliness so as to make room for the Spirit.

We want to notice first that we can never live the victorious life unless we get through the Holy Ghost the new life within. When we get a changed heart the outside life must change. God will impart power unto us if we have a will to do His will. When Paul was convicted of sin he said, "Lord, what wilt thou have me to do." He says he was "not disobedient unto the heavenly vision," but at once made a full surrender and received the power.

All through the Bible we see that blessings lie in paths of obedience. "If ye know these things, happy are ye if ye do them." If one surrenders his life to God as a living sacrifice, God will not withhold any good thing from him.

It takes some people years to surrender themselves to God. The surrendered life flows out to bless other lives, has a passion for souls, and a deep interest in the welfare of both young and old to lead them to Christ. The Holy Spirit transforms the life and places the affection and hope in heavenly things. This is what every child of God is expected to possess. The surrendered life is a clean life. If a man is to be used of God in bringing sinners to Christ he must live a clean life; not only outwardly, that which man sees, but inwardly, that which God recognizes. One who fails to surrender the last thing to God, but clings to some pet sin, can not have power with God; for God demands clean vessels for effective work. Now that we have Christ as our sin-bearer, we also have Him as our deliverer from the power of sin. Sin lurks on every side, and we as Christians cannot rely on our own strength to overthrow the power of sin; so we must look to Christ as our deliverer, that we may remain steadfast in our Christian life.

Fairview, Mich.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

Dear Friends:—The first big thing that I am going to tell you about is our evangelistic meetings which were conducted by Bro. Allen Erb, of La Junta, Colo. The meetings began on Sunday morning, Nov. 6, with a sermon from Psa. 91:14-16. The glorious program of God's salvation to men was effectively pictured for us. Comments were made on the "I wills" found in this text. The final "I will" is the best one. In the evening our brother spoke to us from Hosea 14:14—"I will heal their backsliding, I will love them freely." Other references used were Hosea 4:6; 6:4; 7:8; 7:11; 12:1. The main thought in this sermon was that none of us deserve the love of God—we are saved by grace.

All the messages delivered during the meetings were full of life and power. We feel that we had a very profitable series of meetings. Brother Erb also had charge of our Chapel services during the week that he was with us; and on Thursday morning at a conjoint devotional meeting he gave a pointed talk on "A Christian's Private Devotional Life." A number of examples were given; Psalms 119 was used as a basis for remarks.

We are planning to have our communion on Sunday, Dec. 18. There are fourteen applicants for baptism at that time.

On Nov. 11, Bro. S. C. Yoder gave us an address which was in keeping with the spirit of the day. First he told us about some events which preceded the great war, then listed some lessons to be learned. Some of these were: great questions cannot be settled by means of warfare; there cannot be a war without moral adjournment; consequences of warfare; Christians cannot engage in a holocaust—those who chose to be unpopular rather than to fight were nearest right. The three conclusions of the address were: If the world would advance, it must cease from wars; Christians must strive to make it as hard as possible to have wars; I pray that God may spare this generation the horrors of another war.

During Courtesy Week Bro. Harold Bender gave us a series of chapel talks on this subject. Infantile characteristics were pointed out. It was made clear that not all "grown-ups" have put away childish things. Bro. G. H. Enss continued this discussion the following week.

Last Sunday members of our Sunday school classes made their annual pledges to mission causes. Some pledges were made to the evangelistic work in South America, and others to the fund for building a boys' hostelry in India.

The home-coming season was very much enjoyed by us all. It is indeed refreshing to see our friends who have been in school before, and it is also inspiring to meet new people of the same faith and interested in the same cause.

Our hearts were saddened last Sunday afternoon by the news of the passing of Bro. A. I. Yoder. Our prayer is that God's comforting Spirit may be with the family at this time.

On Sunday morning, Dec. 4, Bro. S. C. Yoder will begin a series of meetings at North Lima, Ohio.

Tuesday morning, Nov. 29, Bro. Henry King of Harper, Kansas, conducted our chapel services. He read to us the first chapter of I Peter.

We are looking forward to the beginning of our Bible School which will begin Jan. 3 and continue until Jan. 30, from which date until February 3 the Sunday School Workers' and Ministers' Week will be held. Immediately following will be the Christian Life Conference.

On Dec. 22 some of us are planning to go home to spend Christmas vacation—others will be visiting "relations."

A merry Christmas and a happy New Year to everyone.

Dec. 1, 1932. Lydia F. Shenk.

A HEART-TO-HEART MESSAGE

(Continued from page 789)

ful friends and share these precious experiences with you. We think of you as one of our co-workers and attribute much of the success of the work to your devotion in prayer in behalf of us here. Many times when we are at a crisis it is heartening to know that you are praying for us. We are convinced to-day more than ever before that **the only solution to man's problems and the problems of this troubled world is the Gospel of Jesus Christ. The Kansas City Mission is dedicated to the task of giving the whole Gospel of full salvation to as many people as possible.** As we are faithful to this purpose we marvel at the way God opens up doors of service for us.

As I sit down and try to tell you what we are doing here I am reminded of what one of our friends said who visited us not long ago. After having seen some of the work which we are called to do, she said, "My, that's a small place; but there is a lot going on there." Let me give you a little idea of the many phases of our work.

Some Activities

There are two preaching appointments each Sunday at the Argentine Mission besides a live Sunday school, a children's meeting and a young people's meeting. A Sunday school is conducted each Lord's day in the Morris schoolhouse with encouraging interest. Frequently there are preaching services there also. Each Sunday afternoon the Word of God is preached in the part of the city known as Quindaro. A small chapel was offered to us to use without cost. At regular intervals appreciated services are held in the W. C. T. U. Home for Old Ladies. From time to time appointments are filled at the state penitentiary at Lansing, Kans.

We consider the Week Day Bible School one of the unusual opportunities for service. It continues this year with an enrollment of over two hundred. Mary Stalter, Blanche Ropp, Bessie Smith, Martha Weaver, Mamie Yoder, and Paul Mininger are our faithful teachers. You will remember that Sister Blanche Ropp and Sister Mary Stalter are regular workers with us. The teachers are all doing fine work and are devoting themselves unstintingly to the teaching of God's Word to the boys and girls.

The High School credit class is a new venture for us this year. This class is composed of High school students who meet one hour each week for Bible study. It is conducted as any other High School class and an arrangement is made with the Board of Education whereby they will receive credit for their year's work. There are about twenty enrolled in the class at present. A few of these are not High School students, but are taking the work because of their interest in the Bible Study. This is the age when young people need special help, and we feel this to be a great opportunity to influence these young lives. Paul Mininger is the teacher of the class.

It would surprise you to know of the many calls which come from folks who have unsaved friends in or near Kansas City. We try to seek these out, befriend them and lead them to the Saviour.

We believe in putting young converts to work. One of the ways we do this is by putting them to work distributing tracts. "The Way" is distributed by a number of our brethren each month. The ministry of "The Victory Leaflets" has been a source of blessing to many. The letters from those who have been blessed lead us to believe that we should enlarge this work. As the Lord leads and supplies funds we expect to continue and enlarge this work.

You might be interested to know that we receive many letters from friends who unburden to us their problems, seek spiritual advice, and request prayer. We regard this a rare privilege and consider each letter as a sacred task which we take to God in prayer and answer in the light of His Word. This kind of work has increased greatly during the past year and we often ask God to make us worthy of the confidence placed in us.

Interesting Incidents

I just must share with you a few of the precious experiences of the past year. Some of them are almost too sacred to talk about—but your interest in the work has been such that I feel that I should share them with you.

"I would give all the world if I could live the kind of a life Mr. S. is living," said Mr. G. to us lately. Mr. S. found the Lord years ago and has been one of our dependable members and active workers in our congregation. Before we left Mr. G's. home we had the joy of seeing him rejoice in a newfound Saviour.

In the providence of God a letter from an inmate from the Kansas State Prison came into my hands. He was there for having committed a major crime, but received the forgiveness which only Christ can give. He wrote, "I know of no one who is interested in my freedom but the Lord." Later I called on him. He had been confined for over two years, and I was his first visitor. It was a real inspiration to hear his testimony of peace, joy, and forgiveness which he gave in the midst of the sin and vice of a penitentiary. He is now an applicant for membership in our congregation.

"Here is a dollar, I was absent from church Sunday morning when the offering was taken." Similar to these were the words of a young man, who found Christ in connection with the Mission during the last year. His mother, who was also a convert, died over a year ago and her son for whom she prayed, and for whom we prayed for many years, is now happy in the service of his mother's God.

A consecrated brother and sister from —— sent a check which represented the returns for a load of wheat. Later he wrote asking us to let them know when they can help again. This is the kind of co-workers that Paul had when he said, "I thank my God on every remembrance of you."

"You can depend upon our Kansas City congregation praying for you," said a brother to me shortly before I left to assist in evangelistic meetings in one of our country congregations.

A cheerful giver writes: "The Lord has blessed us very much. We have been saving our quarters for Mission money, and it seems the more we give the more we have to give."

Another one of our prayer warriors says, "What a privilege to simply be a channel through which the Lord pours out Himself upon other hungry individuals."

Needs

With the coming of winter we are face to face with cases of dire need. In one instance a destitute mother of 25 years was found to be the victim of "T. B.," and may be taken to the poor farm. This is one of the many cases where they are looking to the Mission for help. To think of folks facing the cold blasts of winter without sufficient food, fuel, clothing, and adequate housing is heart-touching indeed.

At this Christmas tide, when we celebrate the giving of God's unspeakable Gift, shall we not cheerfully give to Him of that which He has entrusted to us, so that the work of the Lord as conducted by the Kansas City Mission may continue? I think you know that the only source of income that we have is the voluntary offering of God's stewards. At this season of the year, when added demands are made upon us, your gifts will be heartily appreciated.

We are working hard and praying earnestly that we may be enabled to close the fiscal year without a deficit.

Will you join us in prayer that our lives as workers may be as thoroughly

yielded to God as were the few loaves and fishes in the hands of our precious Lord?

Your loyal coöperation in times past is genuinely appreciated and we are earnestly striving to merit a continuation of the same.

Kansas City, Kans.

CORRESPONDENCE

(Continued from page 793)

We are truly thankful for our faithful minister, Bro. J. W. Davis, and his family, and for their untiring efforts put forth at this place for the extension of God's Kingdom.

Come and visit us as you pass by this way; also pray for the work here.

Dec. 3, 1932. Cor.

Harper, Kans.

(Pleasant Valley congregation)

Greetings:—The Thanksgiving season again finds us with many things for which to be thankful. Bro. Paul Erb and family spent their Thanksgiving in our vicinity. Bro Erb gave several singing lessons to the young people of our congregation. He also preached two very helpful sermons and Sister Erb gave several helpful talks to the children and young people.

We are looking forward to a series of meetings with Bro. H. A. Diener as evangelist. We trust we may be awakened to a greater sense of responsibility to those about us who do not know Christ, as well as to the needs of our young people who need much help and encouragement in this time of uncertainty and distress, both within the church as well as without.

We know of a certainty, however, that if Christ be lifted up among people conditions will change.

Our young people have organized a Christian worker's band. To date the work they have done consists of wood sawing for some of our number who are not blessed with health to do heavy manual labor. They have also sung to a number who are deprived of church privileges. Their work so far seems to have been appreciated.

Dec. 3, 1932. Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The junior department of our Sunday school gave a suitable missionary program on Sunday evening, Nov. 20, at which time they also brought in their returns for the quarter fund and the savings boxes.

The Sunday school reorganization for the coming year took place yesterday with the results as follows:—Supts. Simon Baer, Cecil Gingrich; Pri. Supts., Ida Brubacher, Gladys Snider; beginners Dept., Mrs. Menno Snider, Mrs. T. L. Kolb; Cradle Roll, Mrs. Clifford Cressman; Chors., Titus L. Kolb, Harvey Snider; Sec.-Treas., Mahlon Clemens, Clayton Weber, Clarence Snider; Librs., W. F. Schisler, Ida Brubacher, Mrs. Lorne Horst; usher, Charles Kramer.

The young people's meeting will be reorganized this week. Baptismal services were also held yesterday when four were received by the sacred ordinance and one by confession. Several weeks previous, two were received, one by letter and one by confession.

Bro. S. M. Kanagy of Blair filled both morning and evening services here on Sunday, Nov. 27.

Bro. C. F. Derstine will be engaged in revival meeting work this week at the Detwiler Church at Roseville.

The annual twelve weeks Bible School is scheduled to begin on Jan. 2.

Dec. 5, 1932. Geo. A. Weber.

Creston, Mont.

(Mountain View congregation)

Dear Herald Readers, Greeting:—During the latter part of October Bro. Nick Roth of Tofield, Alta., was with us, at which time communion services were held and several evening meetings. We greatly appreciated his being here.

On Sunday evening, Nov. 20, a missionary program was given. Arrangements have also been made for a Christmas program to be rendered by the children.

On Thanksgiving morning our annual Thanksgiving services were held, which consisted of a short testimonial meeting and a sermon by our pastor, Bro. J. G. Hochstetler.

Dec. 5, 1932. Cor.

Tavistock, Ont.

We are thankful to our Father for the many blessings He bestows upon us. Sunday, Nov. 27, seventeen young people, upon confession of faith, were baptized and received into church fellowship. May God bless them and help them to be faithful and loyal to the end, and bring glory and honor to His holy name.

Our Bible School is progressing nicely at this place at the East Zorra A. M. Church. The Lord has been kind and has blessed us wonderfully. We have an enrollment of forty-eight. We are glad and praise our heavenly Father for the interest shown. May the Lord continue to bless us that the work may bring Him honor and glory.

Bros. M. S. Zehr of Pigeon, Mich., and J. R. Bender have been engaged in the work.

Dec. 5, 1932. Cor.

SPECIAL MEETINGS

Guernsey, Sask.

Report of a Missionary Day program held at the Sharon Mennonite Church Nov. 20, 1932.

Organization.—Mod., Eldon Bowman; Sec., Clista Rosenberger.

Program and Speakers.—Devotion, A. S. Biehn (Acts 13:1-13); Prayer; Recitations, Doreen Snider, Beulah Gingrich; Song by the Primaries; "Missions in India," Ira Gingrich; "Missions in South America," Noah Weber; Recitation, George Biehn; Matt. 28:18-20, M. H. Schmitt; "Christ Our Great Missionary and Example," Herb Kehl; "Twenty-one Excuses by Unsaved and How to Overcome Them," Bertha Bowman; Reading, Lyle Shantz; Talk to the children, Abe Gingerich; "Our Individual Responsibility," Dan Schlabach; Offering.

Thoughts Presented.—Wonderful opportunities to reach the unsaved are through the Sunday school, visitation work, Bible coach, and Bible tracts. Our help is needed to support the various institutions. Unitedly the work can be carried on. A missionary must have the burden of lost souls. Christ was the greatest missionary the world has ever known; He is our example. Christ is coming back again, therefore we ought to be busy fulfilling our duty as given by Him. We should not only urge others to go but should be willing to go ourselves. Remember the missionaries by our prayers. God's promise is "To be with us to the end of the world." Examples of our responsibility to our fellowmen are given all through the Scriptures. Secretary.

Reading, Pa.

Report of the Annual Thanksgiving and Mission Meeting held at the Mennonite Gospel Mission, 12th and Windsor Sts., Reading, Pa., Nov. 24, 1932.

Organization.—Mod., Isaac Geigley, A. L. Lehman; Sec., I. B. Hurst; Chors., Paul Burkholder, Edwin Weber.

Program and Speakers.—Song service; Devotion, Jesse Mack; Thanksgiving Sermon (Text, Phil. 4:4-7), Amos Horst; "The Dedicated Life in the Missionary Land," Jacob Rutt; Song service; Devotion; "The Privilege and Power of a Separated Life IN Christ," Christian Kratz; "Scriptural Teaching on Every Christian Being a Missionary," Henry Garber; "Personal Experience in the South American Field," Jacob Rutt; Song service; Devotion; Children's Meeting led by Noah G. Good; "The Value of Youthful Missionary Impressions," Henry Garber; Sermon (Text, Luke 24:15), Noah Mack.

Thoughts Presented.—We should use wisdom in using the blessings of the Lord. One of the signs of the latter days is ingratitude. Dedication pays when we think of the worth of a soul. In mission work the Lord desires quality in place of quantity. The best way to make people see Christ is to live Christ. A Christian's life will shine—it cannot be hid in our everyday life, in our business life, or in our social life. The mission of the Church is missions. We all have a part to do in the missionary cause: (a) We can go; (b) we can help others; (c) we can give of our means; (d) we all can pray. The saddest experiences of life, as well as the most pleasant experiences, are offered in mission work. Missionary zeal leans very heavily upon missionary information. If we want to have a missionary Church we must impress upon our young people the missionary cause. We have to confess that we are fools at times when we fear and worry instead of trusting. How hard it is for younger ones to remain faithful when older ones are wavering. Secretary.

Lancaster, Pa.

Report of the Annual Bible Meeting, held at the Mennonite Church, Lancaster, Pa., Wednesday evening, Nov. 23 and Thanksgiving Day.

Program and Speakers.—Testimony of the Bible to Its Own Inspiration, Nevin Bender; Signs of the Times, John Bressler; Devotion, John H. Mosemann (Psa. 106); Thanksgiving Sermon, Aldus Brackbill; Twofold Word of God, Paul T. Huddle;

Five Sure Anchors of the Christian Faith, Chester K. Lehman; Devotion, Noah Landis (Isa. 53); Christ in the Old Testament, Nevin Bender; Christian Liberty, Chester K. Lehman; Practical Sanctification, Jacob H. Mellinger, Paradise, Pa.; Devotion, David Landis (Psa. 56); Intercessory Prayer, D. Stoner Krady; Lost World—Sleeping Church—Coming Lord, Nevin Bender.

Thoughts Gleaned.—To the Jew were committed the oracles of God. Acts 13:33-35, As it is written; its fulfillment. The Lord spoke by the prophets. Holy Ghost also a witness. The Lord gave the Jews a sign for them then. The day of the Lord cometh as a thief in the night. How God through Adam named all the creatures. We walk by faith and not by sight. Man without God is eternally lost. Many will deceive and be deceived. Five anchors of Christian faith: Faith in God; His Word; Incarnation; Outpouring of the Holy Spirit; Christian Experience. Christian liberty is often misunderstood. We are not under the law, but under grace. Law was powerless to save. Walk in the Spirit. We are free to do God's will. Sanctification means freeing from the bondage of sin. Canaan was a land set aside for Israel to be a witness for God to other nations. Christ prayed for the apostles to be sanctified. Sanctification is progressive. Before the flood the trend of humanity was away from God; then the flood. Many profess and not possess. Man seeks self-exaltation; Christian seeks Christ.

Moderator, D. Stoner Krady.

Wakarusa, Ind.

Report of Sunday School Meeting of Elkhart, Olive, and Holdeman congregations, held at the Holdeman church, Nov. 27, 1932.

Organization.—Mods., C. A. Shank, Henry Weldy; Chor., Mahlon Stichter; Sec., H. N. Yoder.

Program and Speakers.—Devotion, Harry Burkey; Children's Meeting, Rhoda Weldy; What Christ Means To Me—(1) In My Study of God's Word, Menno Weaver; (2) In My Prayer Life, Sadie Sherman; (3) In My Relation To My Fellowmen, Paul Wittrig; Book Study (Philippians), J. S. Hartzler; Devotion, Manford Freed; The Sin of Irreverence, D. A. Yoder; Sermon, A. L. Buzzard (Text, Isa. 9:9).

Thoughts Gleaned.—If people were of one mind much trouble would be avoided. I never want to cease praising Him for what He did for me. The trouble is too few of us wish to travail and do personal work. We would rather sit at His feet than go to Gethsemane. We would rather go to a feast than to Gethsemane. If I do not recognize God's authority, power, etc., I am irreverent. God's house is not for business but for reverence. Irreverence calls for repentance.

H. N. Yoder, Sec.

Marietta, Pa.

Report of Thanksgiving Meeting held at Marietta Mission Nov. 24, 1932.

Thoughts Gleaned.—We should be thankful for all things, especially for our spiritual blessings. Every one who accepts Christ will have a praise to God for His Son. When a man is lost in this world he is lost eternally. The Lord doesn't choose the greatest, but He makes the least be the greatest. Christ's mission was to save the lost. The conscience of man, unenlightened by God, goes wrong. 30,000 promises in the Bible. All the good ones are for the child of God. Christ is a bud of promise. The life that is hid in Christ is a joyful life. Our social life depends a lot on our Christian life. People read our lives more than what we say.

Secretary.

Chambersburg, Pa.

Report of an all-day meeting held at the Pond Bank Mennonite Church on Nov. 19, 20, 1932.

Organization.—Mod., Jacob Martin; Secys., Lois Shank, Emma Rock; Chor., George Bollinger.

Program and Speakers.—Devotion, J. I. Lehman; "Our Young People and their Problems," J. R. Mumaw; Sermon (I Tim. 4:12), Lewis Showalter; Devotion, Edward Bollinger; Children's Meeting led by J. R. Mumaw; S. S. Lesson, Lewis Showalter; "The Holy Spirit," J. R. Mumaw; Devotion, George Ernst; "Holy Spirit" (continued), J. R. Mumaw; "The Consecrated Life," Walter Lehman; "Experiences in Our Mountain Work," Lewis Showalter; Devotion, George Keener; "Shoulder up Your Cross," Lewis Showalter; Sermon (Heaven), J. R. Mumaw.

Thoughts Gleaned.—Don't try to solve any of your problems without God. Young people should live: (1) a secret life of prayer, (2) conscience life to obedience, (3) open life of purity, (4) active life of service. We ought to have a conversation in which we can invite the Lord to hear. Without the Holy Spirit we cannot know the will of God. The needy are heaven's repository on earth for the consecrated life. The Church is limited in power because of members who are not consecrated. Christianity without a cross is Christianity without a Christ. When you give up your will then there is no cross. Reasons why we ought to think more about heaven: (1) We'll have a greater desire to go there. (2) We'll be better able to bear our burdens. (3) It will enable us to live a more holy life. (4) "Set our affections on things above."

Secretaries.

Minot, N. Dak.

Report of the Twenty-third Mission Meeting of the Mennonite Conference District, held at the Lakeview Church near Wolford, N. Dak., Nov. 12, 13, 1932.

Organization.—Mods., John Stoll and Abe Stoll; Sec., Sylvan Yoder; Chors., Rhoda Hochstetler and Abe Stoll.

Program and Speakers.—Song Service; Devotion (Rom. 12), Sylvan Yoder; Talk on II Cor. 5:20, Eli Hochstetler; Sermon (Text, Psa. 127:1, 2), Archie Kauffman; Sunday school; Missionary Sermon (Text, Jno. 12:21), Archie Kauffman; Song Service; Devotion (I Tim. 6), Jerry Yoder; Children's Meeting, Archie Kauffman; How can the Sunday School Help Every Christian to be a Missionary Anywhere and in Every Way in These Perilous Times? Sylvan Yoder; How May My Life Count Most in His Service? Edward Jones; Scriptural Methods in Raising Money, P. A. Yoder; The Value of a Talent, Sadie Yoder; The Value of a Soul, Mrs. Sylvan Yoder; The Value of Our Time, Tobias Slaubaugh; Junior Boys Sunday School Class, No. 5, Assignments, Abe Stoll; Select Reading, Bertha Yoder; Song, by Junior Girls; Results of Faithful Missionary Efforts in the World and Eternity, Eli Hochstetler; Open Discussion; Dismissal; Song Service; Devotion, Eli Hochstetler; Query Box, conducted by Henry Rhodes; Workers' Meeting, Archie Kauffman; Sermon (Text, Luke 14:15-20), John Stoll.

Thoughts Presented.—John 12:21: "We would see Jesus." This has been the cry of the world all through the ages. When Andrew found Jesus, he went out immediately to do mission work; he brought his brother to Jesus. A challenge: The world is crying to-day, "We would see Jesus." The world can see Jesus in the Word (The Bible), and in the Christian. Nothing really satisfies but Jesus. The Christian life is the only one worth living. It is worthwhile for the everlasting joys which shall be hereafter. The Christian life is something the world can't take away. The Christian receives great riches and a lasting joy.

Excuses people give for not being Christians:

1. "Can't understand the Bible."
2. "Yes, I want to come sometime, but I want to wait awhile till I get older."
3. "There are sinners in the Church."

If you are a prodigal son, come to Jesus.

Secretary.

Aldersyde, Alta.

Report of the Sunday School and Mission Program, held at Mt. View congregation, Nov. 20, 1932.

Organization.—Mods. Willis Yoder, Menno Gingrich; Secys., Dorthy Green and Mabel Buschert; Chor., Joe Steckly.

Program and Speakers.—Song Service; Opening and Address of Welcome, Morris Eby (Psa. 107); Value of Blessing and Unity in the Sunday School, Joe Steckly and Mrs. Gordon Good; How to Feed the Lambs, Howard Stauffer; The Importance of Preparing and Emphasizing the Sunday School Lesson, Clarence Ramer and Barbara Guengerich; Open Discussion; Sermonette on Sunday School Work, Milo Stutzman; Children's Meetings, Marlin Brubaker and Mrs. Urias Gingrich; The Spirit of the Good Samaritan, Dan Burkholder and Esther Bricker; A Mission For Every One, J. B. Snyder and Joel Riest; Discussion; Devotion (Col. 3), Henry Harder; How the Habits Formed in Youth Affect our Christian Life, Gordon Good and Myrtle Buschert; Sermon (Text, Matt. 5:13), Clarence Ramer.

Thoughts Gleaned.—The power of the Church depends in part on the unity of the Sunday school. As Jesus has set the example, just so it is our duty to teach them the sincere milk of the Word. The condition of the flock reflects the interests of the shepherd. The purpose of the Sunday school is to impart to the pupil a knowledge of the Word of God. In order to do this the teacher must first have an experience and a knowledge of the Bible. Teaching is not just lecturing, telling, or getting the pupil to memorize; but a real teacher is one who can cause the pupil to learn the vital truth concerning salvation, by coming down to the child's level and seeing his point of view. There are three principles of success: integrity, industry, and interest. Success is attained, not inherited. Integrity—"The integrity of the upright shall guide them." Industry—"By the sweat of thy face thou shalt eat bread." Interest—We must be remade of God and a promise of reward stimulates our interest. Strive to grow up to be a straight tree. The worth of the soul is the same, no matter of what nationality we are. We should be willing to help our neighbors, both physically and spiritually, even though it means sacrifice of earthly comforts. May God lay on our heart a burden of the needy. We can only fulfill our mission when we give ourselves over to God. Are we willing? The best habits we can form are those of reading the Bible and praying. Then only God helps us overcome our bad habits and live a victorious Christian life. We are only defeated when we fail to lay all on the altar. "Ye are the salt of the earth." As our food is flat without salt, so our life is flat without Christ. Salt also is preserving. If Christianity consists only in name and not in preserving power, it is good for nothing but to be cast out.

Secretary.

Married

Mast—Smucker.—Bro. Norman D., son of Bro. and Sister Aaron Mast of Westover, Md., and Sister Virginia, daughter of Bro. and Sister D. M. Smucker of Denbigh, Va., were united in holy marriage on Thanksgiving day, Nov. 24, 1932 by Bro. George R. Brunk.

Geib—Ebersole.—Elmer Geib of Lancaster Co., Pa., and Sister Bertha Ebersole of the Landisville, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the rich blessing of God attend them through life.

Buckwalter—Book.—Bro. Lester R. Buckwalter and Sister Anna Book were united in marriage Nov. 24, 1932, at the home of the bride, by Ira L. Hershey of Gap, Pa., uncle of the bride. May the Lord bless and direct their married life.

Miller—Stutzman.—On Thursday, Nov. 24, 1932, Bro. Howard Miller and Sister Esta Stutzman, both of the East Fairview congregation near Milford, Neb., were united in holy marriage by Bro. J. E. Zimmerman. May God's choicest blessings attend them through life.

Landis—Ruth.—Bro. Wilson S. Landis of Skippack, Pa., and Sister Esther K. Ruth of the Plain congregation were united in marriage on Saturday evening, Nov. 19, 1932, at the home of the officiating bishop, Bro. Jonas Mininger. May God richly bless them as they journey through life.

Grieser—Stamm.—Bro. Raymond Grieser and Sister Florence Stamm, both of the Central A. M. congregation near Archbold, Ohio, were united in holy marriage at the home of the officiating minister, Bro. Eli Rupp, Nov. 19, 1932. May God's choicest blessings be upon them through life.

Nusbaum—Mecum.—Bro. Elmer Nusbaum and Sister Viola Mecum, both of Middlebury, Ind., were united in the holy bonds of matrimony, Sept. 24, 1932, at the home of the officiating minister, Bro. Clyde X. Kauffman near Brutus, Mich. May the Lord's richest blessing attend them through life.

Grieser—King.—On Thanksgiving day, Nov. 24, 1932, at the Central A. M. Church near Archbold, Ohio, Bro. Truman Grieser and Sister Beulah King were united in marriage in the presence of a large attendance by Bro. E. L. Frey. May God bless them with many happy days in their new relation.

Wyse—Nofziger.—Bro. Harold Wyse and Sister Cora Nofziger, both members of the Lockport, Ohio, congregation were united in holy marriage Nov. 6, 1932, at the home of the bride's parents, Bro. and Sister William Nofziger, Bro. E. L. Frey officiating. May God's blessings attend them through life.

Brubaker — Showalter. — On Thanksgiving evening, Nov. 24, 1932, at the home of the bride's parents, Bro. and Sister Arb Showalter, near Dale Enterprise, Va., Bro. Jacob David Brubaker and Sister Reba Bernice Showalter were united in holy matrimony, Bro. S. H. Rhodes officiating. May the Lord bless them as they share the joys and sorrows along life's pathway.

Lehman—Yoder.—Bro. Vernon E., son of David and Christina Lehman, Orrville, Ohio, and Sister Irene L., daughter of Menno and Alice Yoder of Orrville, Ohio, were united in marriage Nov. 5, 1932, at the home of the officiating minister, Bro. I. W. Royer. May the blessings of heaven attend our brother and sister all along life's pathway and prosper them in their labors of home and Church.

Obituary

Shank.—Mary Shank was born July 8, 1869; died Nov. 10, 1932; aged 63 y. 4 m. 2 d. She was a member of the Mennonite Church since thirteen years of age. She was failing in health for many years, her last illness lasting only ten days. She died of heart trouble. She was the last surviving member of her family for 22 years. Funeral services were conducted Nov. 13 at the home of her nephew, Samuel J. Diller, in charge of Bros. Amos Martin and John Risser and at Millers Church near Hagerstown, Md., by Denton Martin and Daniel Strite.

George.—Edith Sophia, daughter of John F. and Margaret A. George, was born in Carlisle, Pa., Mar. 27, 1918; died at the St. Elizabeth Hospital, Dayton, Ohio, Oct. 30, 1932; aged 14 y. 7 m. 3 d. She came to Ohio with her parents Nov., 1923, and has resided here since until her death. Oct. 9 she confessed Christ as her Savior, and on Oct. 19 was baptized and received into the Mennonite Church. She is survived by her parents, 4 brothers, and 1 sister. A brother and sister preceded her in death. Funeral services were conducted in the Mennonite church, Osborn, Ohio, by E. F. Hartzler, Marshallville, O., and Daniel Augsburger. Text, Job 1:21. Interment in the cemetery nearby.

"Sister, thou art sweetly resting;
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Beam.—Maggie, daughter of Mr. and Mrs. John Hostetler, was born in LaGrange Co., Ind., on March 6, 1867; died Nov. 27, 1932; aged 65 y. 8 m. 21 d. She was married to David J. Beam Jan. 17, 1889. To this union were born 3 children (Lauretta, who died in infancy, Lydia at home, and Grace, wife of Frank Harrer, Shipshewana, Ind.). She leaves, besides the above mentioned, 7 grandchildren, 1 twin sister (Mrs. Levi Wingard of near Johnstown, Pa.), and other relatives and friends. She united with the Mennonite Church in her youth and lived faithful until the end. Her life was associated with much suffering on account of sickness, which she bore with patience, waiting till God should call her to a better home. Funeral services were held at the Shore Mennonite Church, where she held membership, conducted by Josiah J. Miller and O. S. Hostetler.

Poynter.—Alma Tena Poynter was born in Lagrange Co., Ind., April 10, 1890; died Nov. 21, 1932; aged 42 y. 7 m. 11 d. At the age of eighteen she united in marriage to Clarence Poynter. To this union were born 4 children, 2 of them having preceded her in death. She leaves her husband, 1 daughter (Wanita), 1 son (Ralph), and many other relatives and friends. She accepted Christ as her personal Savior in her early life, having been a member of the Evangelical Church until July, 1925, when she decided to transfer her membership to the Mennonite Church at Emma, Ind., in which faith she continued until death. During her life she endured much pain and suffering. Through all of this she was always cheerful, trusting in her Savior that everything would be for the best. Funeral services were held at the Mennonite Church at Emma, Ind., conducted by M. J. Yoder and O. S. Hostetler.

Oberholtzer.—Lois Jane, infant daughter of Isaac and Ellen (Martin) Oberholtzer, died very suddenly Oct. 19, 1932; aged 24 days. Though her stay on earth was short she had endeared herself to us, but by God's grace we calmly say, "God's will be done." She is survived by her sorrowing parents, 4 grandparents (Bro. and Sister Esrom Martin, and Bro. and Sister Israel Oberholtzer), and a great-grandmother, Sister Annie Huber. Brief services were held at the home of her parents near Brunnerville, Pa., Oct. 21, conducted by Bro. John S. Hess and Bro. Ira Landis. Texts, Gal. 2:3 and I Jno. 1:9. Her little body was laid to rest in the Hammer Creek Mennonite Cemetery.

"Her little bed is empty now,
The voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Her parents.

Boyer.—Abraham, son of Abraham and Elizabeth Boyer, was born in Columbiana Co., O., May 8, 1854; died at Dunlop, Ont., Oct. 7, 1932; aged 78 y. 4 m. 29 d. He was married to Mary Tyson Dec. 24, 1871. To this union were born 2 sons and 1 daughter. One son died in infancy. The daughter, Sarah, died Aug. 29, 1932. One son, William, survives. His wife died Aug. 9, 1904. Oct. 20, 1904, he was married to Mary E. Tyson. To this union were born 2 daughters and 1 son: Mrs. Ivan Hochstetler, Mrs. Henry Baker, and Ervin Boyer. His second wife died Nov. 21, 1918. Besides the children, he is survived by 1 brother (Samuel), 1 sister (Mrs. Samuel Troup), 7 grandchildren, and 7 great-grandchildren. He was a member of the Mennonite Church. Funeral services were held at the Mennonite Church at Middlebury, Ind., conducted by D. J. Johns and Silas Yoder. Burial at the Grace Lawn Cemetery.

Myer.—Lydia, daughter of the late John B. and Eliza (Houser) Kreider, was born Sept. 26, 1863; died Nov. 28, 1932; aged 69 y. 2 m. 2 d. She had been ill for several weeks when death terminated a life of service and devotion to her family and her passing brings sorrow and grief to her loved ones. She will be sadly missed by a large host of friends. She was a faithful member of the Stumptown Mennonite Church and rarely missed being present at its services when her health permitted her to go. Funeral services were held Nov. 30, conducted by David Landis and Elmer Martin, —— Comly assisting at the services in the home. In 1885 she was married to Abram M. Myer, and for the past 21 years resided at Leola, Pa. Besides her husband, she is survived by these children (Elmer K. of Pasadena, Calif.; John K. of Chicago, Ill.; Elsie M., wife of Nevin H. Hillegass of Leola, Pa.; Mabel K., at home); also 2 brothers (Ezra H. Kreider and Nickel Mines). She is also survived by 7 grandchildren.

"Mother, thou hast left us lonely,
Here thy loss we deeply feel!
But 'tis God that hath bereft us,
He can all our sorrows heal."

Blosser.—Bro. Herbert Edward Blosser, son of Bro. and Sister Vernon Blosser, was born in Mahoning Co., Ohio, Oct. 24, 1912; died at the home of his parents in North Lima, O., at the age of 20 y. 1 m. 3 d. Three years ago, when a Junior in high school, he was forced to drop his work, due to ill health. Even though he had to discontinue his high school studies, he spent much of his time reading and studying the Scriptures, and many other valuable religious books. This led him into a deep, devotional, and spiritual life. He had an unwavering faith and a clear conception of the plan of salvation. He spent many hours in prayer with the Lord. He was received into the Mt. Olivet Reformed Church at the age of thirteen, and four years later, united with the Mennonite Church, remaining faithful to the end, which came quietly and peacefully in the forenoon of Nov. 27, 1932. It seemed he had gone so far with the Lord that he just quietly slipped away and went on home. He leaves father, mother, and 1 sister (Ruby). Another sister (Gladys) died some years ago at the age of 6 months. Funeral services were held briefly at the home, and then at the North Lima Mennonite Church, Tuesday afternoon, Nov. 29, in charge of the brethren, A. J. Steiner, E. M. Detwiler, and Paul Yoder. Text, I Jno. 5: 4, 5. Burial in the Midway Cemetery.

McDorman.—Jessie Lee (Amentrout) McDorman was born Nov. 4, 1869; died Nov. 23, 1932, of complications, at the Rockingham Memorial Hospital, Harrisonburg, Va., where she had undergone an operation for gallstones and appendicitis on Nov. 1. After nurses and doctors did what they could to save her life, her physician said, "I have done all I can do." Her nurse called him again for the satisfaction of the family; but she objected, saying, "Don't call the doctor. I want to go home." She expressed herself as being ready to go, not fearing death. "Be ye therefore ready also." She was a member of the Methodist Church from girlhood, until about 20 years ago when she united with the Mennonite Church, continuing in this faith to the end. On Jan. 1, 1890, she was united in marriage to Adam McDorman. To this union were born 8 children. Surviving are her afflicted companion and the following children: Austin C., James S., Olen

S., E. Crawford, Winfield L., and Mrs. J. Paul Martin, Mrs. R. T. Joseph, and Mrs. Claude Smith. She is also survived by 30 grandchildren, 1 great-grandchild, 5 sisters, and 2 brothers. Funeral services were conducted from the Mt. Clinton Church by Bro. J. S. Martin, assisted by the brethren S. H. Rhodes and J. E. Suter. Texts, Luke 13:34; Eccl. 7:1-4; Rev. 21:1-4. Laid to rest in the cemetery nearby.

"Mother dear, your wish is granted;
Sorrow, pain, and grief are o'er.
By the grace of God we'll meet you,
Over on the peaceful shore."

Zimmerman.—Joseph, son of Jacob and Susan Zimmerman, was born near Harper, Kans., April 12, 1887; died as the result of an automobile accident, Oct. 17, 1932; aged 45 y. 6 m. 5 d. On Feb. 6, 1913, he was united in marriage to Tillie Hostetler. To this union were born 4 sons and 3 daughters, 3 sons having died in infancy, leaving 1 son and 3 daughters (Ellen Mae, Vernon Lloyd, Arleta Idell, and Grace Nilene). On Oct. 27, 1921, the death angel entered the home and claimed the mother and took her to her eternal reward. On Sept. 10, 1922, he was united in marriage to Clara King. To this union were born 1 son and 2 daughters, 1 daughter having died in infancy, leaving Roy Elvin and Mary Frances. There remain to mourn his sudden departure, his faithful companion and 6 children, his mother, 4 brothers, 4 sisters, and a host of other relatives and friends. In his early life he accepted Christ as his personal Savior and united with the Mennonite Church, and in this faith and practice he lived a faithful and consistent life. He lived the most of his life near Harper, Kans., where he by his friendly and generous life made a large circle of friends and acquaintances to whom his life was a life of helpfulness and his sudden death a shock. We bow to Him who doeth all things well and with trust and confidence say, "Thy will be done." Short services were held at the home by D. D. Miller of Protection, Kans., after which the funeral was held at the Pleasant Valley Church in charge of R. M. Weaver (Text, Psa. 90:5, 6) assisted by S. C. Miller of Jet, Okla. Burial in the Pleasant Valley Cemetery.

Mecum.—Fannie Mae (Tyson) Mecum, daughter of John H. and Dora N. Tyson, was born Sept. 30, 1888, in Emmet Co., Mich.; moved to Indiana at the age of four weeks, where she spent the remainder of her life; died Nov. 29, 1932; aged 44 y. 1 m. 29 d. She was united in marriage to John W. Mecum Oct. 25, 1906. To this union were born 4 sons, all of whom preceded her in death. Remaining to mourn her departure, are a husband, 2 adopted daughters (Mrs. Viola Mae Nusbaum and Bettie Rose Mecum), 1 brother, and 5 sisters (Reuben J. Tyson, Middlebury, Ind.; Mrs. Alonza Overholser, Goshen, Ind.; Mrs. Arthur Miller, Middlebury, Ind.; Mrs. Clyde X. Kauffman, Brutus, Mich.; Mrs. Ezra Brubaker, Middlebury, Ind.; and Mrs. Ellis Witmer, Middlebury). Two sisters and one brother preceded her in death (Mrs. Abe Boyer, Anna Viola, and Jess Tyson). Also surviving are nieces, nephews, and friends. She bore her illness patiently for nearly six months when she peacefully fell asleep. She united with the Mennonite Church at the age of 19 years, during which time she was a faithful and devoted worker until death. Funeral services were held at the Mennonite Church at Middlebury, conducted by Earl Miller and Silas Yoder. Burial in the Grace Lawn Cemetery.

"Oh! there at last life's pains are past;
We miss thee, oh dear Mother!
It seems that when you went away
The sunshine left our home;
No one heard the footsteps
Of the angel drawing near,
Who took from earth dear Mother,
The one we loved so dear."

Yoder.—Amos Israel, son of C. K. and Catherine (Plank) Yoder, was born near Smithville, Ohio, Jan. 5, 1866; passed away Nov. 27, 1932, after a few days of intense suffering with heart trouble; aged 66 y. 10 m. 2 d. On Dec. 3, 1899, he was married to Saloma Yoder of Kalona, Iowa. To this union 9 children were born. Two boys (Mark Truman and Jason Elwood) preceded their father to the glory world. Surviving are Ruth (Mrs. Thomas Yoder); Elsie (Mrs. J. Milton Brunk); Mary (Mrs. Newton Yoder); Esther, Estella, Sanford, and Lois at home. Bro. Yoder was converted under the preaching of the late J. S. Coffman, accepted Christ as his personal Savior, and the Mennonite Church as his church home, when a young man. He early consecrated his life in devoted and self-sacrificing service to the Lord and His Church, and served faithfully in the Church in various capacities until his Lord called him home.

Ordained as a minister in Tennessee in 1895, he served the Church, as missionary, evangelist, pastor or bishop, as God gave grace, in Tennessee, at the Chicago Mission, in Iowa, in Texas, and finally for 21 years at the South Union congregation, Logan Co., Ohio.

As a bishop ordained by the late Bishop Christian Warye in the church near Kalona, Iowa, about thirty years ago, his counsel was sought and freely given in many of the activities of the Church throughout the congregations and conferences. At the time of his death, in addition to the care of his home church and several other congregations as bishop, he was Moderator of the Joint Eastern A. M. and Ohio Conference; Vice President of the Mennonite Board of Education; a member of the General Problems Committee of the Mennonite General Conference; and of the Publishing Committee of the Mennonite Publication Board.

In his passing he leaves, besides the sorrowing wife and children, 6 grandchildren, 3 brothers, and 3 sisters; also many near relatives and friends to mourn their loss here on earth.

They have reasons to rejoice in the fulfillment of his desire expressed in his dying hours, of being at rest and in his being with those gone before. The family has lost a kind and loving husband and father; the Church an earnest preacher and faithful bishop, as well as a true brother and wise counsellor; the community an intercessor and friend.

Funeral services were held Wednesday, Nov. 30, at South Union Church, near West Liberty, Ohio, in charge of bishop S. E. Allgyer, assisted by Daniel Kauffman, S. C. Yoder and others. Burial in cemetery nearby.

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Jesse B. Martin, Secretary
187 W. Erb Street
Waterloo, Ontario.

FAMILY ALMANAC FOR 1933

English and German

This annual publication has again made its appearance and will be available to our people. This is the sixty-fourth year of publication. Our people have given it their continued support throughout these years and this issue will again have the usual features.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 22, 1932 (Herald of Truth Established 1864) No. 38

EDITORIAL

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

"Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Christ came into a sin-cursed world that a world of sin might have the opportunity of cleansing through His blood, and, like Him, the blood-cleansed saints "received up into glory." Well may the angel of the Lord proclaim the "good tidings of great joy, which shall be to all people." And well may the ransomed of the Lord join with the heavenly host in singing, "Glory to God in the highest, and on earth peace, good will toward men."

Winter is here.—For several months we have heard varied predictions of the kind of winter we are going to have, but we will probably know more about that by March or April, if the Lord spares us that long. We are interested more in the matter of improving our opportunities which the season invariably brings. We are pleased to note that the evangelistic work in our congregations continues to go on and that a harvest of souls is being gathered into the fold of our Redeemer. May this important work continue. And while we are working for the ingathering of souls let us also be alive to our opportunities to lend a helping hand to those in need of the commonest necessities of life. "He that hath pity upon the poor lendeth unto the Lord."

Family Almanac.—As the new year is approaching we might call the attention of our readers again to the Mennonite Family Almanac for 1933. Besides the calendar features of the Almanac there are a number of other features that are especially valuable to our people. Among these is the corrected ministerial list, brought up-to-date, found on the last few pages of the Almanac. It also contains a considerable portion of interesting and instructive reading matter prepared especially for this periodical. With the nominal price placed upon it, no one can afford to be without it. Many of our congregations have already sent in for their supply, and this mention is made to the end that all of our people may have their supply on hand by the beginning of the year. See notice on last page.

THE ADVENT OF OUR LORD

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord. . . .

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

—Luke 2:7-14.

"Blessings in disguise" is a term that is frequently heard in connection with our present unemployment situation. The thought is that some things regarded by man as actual calamities have the effect of bringing people to their senses, reforming their habits, and thus prove to be blessings instead of calamities. In this connection we might cite the oft-repeated scripture, "All things work together for good to them that love God."

But such "calamities" prove to become "blessings in disguise" only when people respond to the chastening rod of God and learn their lesson in fact as well as in theory. We hear of many theories as to how the present financial depression may be brought to an end, but the main causes for the depression are as yet untouched because too many people responsible for the present status of affairs have not yet learned their lesson. Yet the faithful, trustful child of God takes comfort in Rom. 8:28, and what to others seems a calamity is to him a real blessing for the soul.

Christmas.—This day is usually hailed as a day of great joy, although the occasion of this joy is not the same for all people. To Christian people it is a reminder of that eventful time when Christ the Son of God "came to save his people from their sins."

The long-looked-for Messiah had finally made His appearance. The angel of the Lord proclaimed this "good tidings of great joy" to the pious shepherds of Bethlehem, and no sooner had they heard the message of the heavenly host than they made haste to do homage to the infant King. The wise men from the East came to Jerusalem and inquired, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Then, as now, comparatively few people seemed inclined to give Him the reverence that was due Him.

Herod lost no time in plotting against His life, but through the intervention of Providence the Child was spared through a hasty flight to Egypt. The story told by the shepherds caused people to "wonder," but this is the last that we hear of it. But we thank God for the evidences of faithfulness on the part of Joseph and Mary, of the shepherds, of the wise men, of Simeon and Anna.

As we think of Christmas day, what is the source of our emotions of joy? Do our hearts beat in unison with the notes of gladness sounded by the heavenly host? or with the frolic and fun which brings so much hilarity into the world? Is our feasting of the heavenly or of the worldly sort?

We thank the Lord that so many of our congregations are planning to spend the day in a manner befitting the occasion. And, since Christmas comes this year on Sunday, if Monday will be kept as a holiday, may we hope that it will be spent in the same reverential spirit that is planned for Sunday.

CHRISTMAS MEDITATIONS

CHRISTMAS SPIRIT

By Karl L. Massanari

For the Gospel Herald.

Many hearts are filled with joy
For the coming of the day
That they all call Christmas.
Many hearts are filled with song
For the ringing of the bells
On the eve 'fore Christmas.

Many hearts are filled with praise
For the birth of the Savior
On the morn of Christmas.
Many hearts are filled with thanks
For the giver of the gifts
On the eve of Christmas.

Fisher, Ill.

A CHRISTMAS WISH

By Edith B. Kennel

For the Gospel Herald.

Christmas with its joy and pleasure;
With its peace and glad good will,
Lends you gifts of golden treasure,
Beams of love your soul to fill.

May it fill your heart with gladness,
And your soul with sweet content,
Crowding out all thoughts of sadness,
Give life's song a new accent.

Thus ennobled by your living,
Filled with Christmas joy and cheer,
May you help the world by giving
Christmas joy throughout the year.

Gap, Pa.

DEATH SCENE ON A CHRISTMAS EVE

By Emma R. Denlinger

For the Gospel Herald.

He is dying! Big, cold drops are gathering
On his forehead, smooth and high,
And a more than earthly light is beaming
In his bright and brilliant eye.
'Neath the finger beats his pulse as lightly
As a feather swayed by air;
And as cold as winter's snowy shrouding
Are his hands so weak and fair.

He is dying! Open the eastern window
Wide and let the sun-rays in,
Greet once more on earth his fading vision
Ere his spirit pass away.
Let him breathe the pure, sweet air of heaven,
Let him hear the wild bird's song,
Quickly bring some water, cool and limpid,
Moist his parched lips and tongue.

He is dying! Loved ones are bending
O'er his pale and weakened form;
One his icy hand is fondly pressing
Tears of grief are gushing warm.

Now his bloodless lips are trem'lous
Brighter grows his brilliant eye
Ears are bent to catch the broken whisper
Of his last good-by.

He is dying! See the smile of rapture
Playing on his pallid face;
Bright, seraphic forms are waiting,
Soon he will feel their sweet embrace.
It is finished! death is over;
Homeward has the spirit fled.
Cold and lifeless lies our boy
He is dead.

Ronks, Pa.

CHRIST OUR BLESSED REDEEMER

By Rufus Buzzard

For the Gospel Herald.

Many years ago—in the blest City of David,
Was the Prince of life born, in His prophesied ways;
And He truly was great: called the Son of the Highest;
And confessing Him, we do His majesty praise.

Yea all things are delivered to Him of the Father:
In His glory, God did us thus forth Jesus send;
A propitiation, for all sin—can we know Him;
And of His kingdom, there shall forever be no end.

Casting all our cares on Him, the blessed Messiah;
Feeling that we gain thru Him, celestial bliss for the soul;
And as you have that true faith in Him as thy Savior,
Should it not to thy God consecration extol?

Should it not bring immutable joys—as God promised,
Which should have consolations, to win Life's rich goal,
With a more fervent Hope, that is now set before us,
Which sure hope we now have as an anchor of the soul?

Christ, who entered in by the door, is our true Shepherd:
To Him opens the porter—and His sheep hear His voice:
Putting forth His own Sheep, He then goeth before them,
And His sheep follow Him, praising Him and rejoice.

May we then our true Shepherd and only Redeemer,
The Prince of Peace and Bread of Life, truly obey;
Believing that our life from sin He's forgiven,
May we press toward the mark for the prize, day by day.

For He righteousness loves and He wickedness hateth,
Therefore with oil of gladness He exalted shall be;
His kingdom's strong sceptre, holding life's royal power
Assures us, that if faithful, we soon Him shall see.

Yea the Shepherd and Bishop of souls men should cherish;
Man should fall down before Him and Him glorify;
And if faithfully man heeds our Lord's admonitions,
We'll be caught up together to meet Him in the sky.

New Castle, Ind.

FINDING CHRIST

By John Schrock

For the Gospel Herald.

When Christ came down from heaven to earth there was a sign in the heavens, a star of prophecy which told the wise men that the long-looked-for Messiah had at last come. These wise men came from the East to the great city of Jerusalem to find the new-born King. But they had lost the star which led them to Jerusalem. After inquiry they found that Christ should be born in little Bethlehem. On their journey to Bethlehem they again saw the star which led them into the presence of the great King.

People to-day, like the wise men from the East, sometimes make the mistake of looking for Christ at such places as are greatly esteemed, and there instead of finding Christ they find men who are bent on destroying Jesus rather than worshiping Him.

When these wise men found Jesus they fell down and worshiped Him, and presented Him with the most priceless gifts in their possession. So must we give our life and our all to Christ, if we ever expect to meet Him in glory. Some people want their name upon the Church records but are on their way to hell. "So then every one of us shall give account of himself to God." The devil was cast out of heaven for disobedience, and he will spend eternity in hell, with all his followers. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity," (Psa. 5:4, 5).

God has promised a blessed reward for those who trust and obey Him. Hear His loving, warning voice: "Behold, I come quickly: hold fast that thou hast, that no man take thy crown." Again, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the

name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh out of heaven from my God: and I will write upon him my new name."

Kansas City, Kans.

CHRISTMAS

By J. D. Hartzler

For the Gospel Herald.

To a great many people the thought of Christmas brings to their mind the commemoration of the birth of Jesus. However, to a much greater number of people Christmas means simply a holiday full of excitement, with feasts, trees, stockings, exchange of gifts and Santa Claus. Nowhere in the Bible are we commanded to commemorate the birth of Christ, yet we do it because of our love and appreciation for His coming into this sinful world. This practice has been handed down from generation to generation and has become one of the traditions of the Christian Church.

The people of the world have been able to commercialize the celebration and thereby accumulate profits to satisfy their own selfish desires. The promiscuous exchange of gifts seems to be carried a little farther each year. The spirit of giving is a most admirable trait of character, but too often gifts are given with the intention of getting something in return.

According to the custom in Germany, superiors may give gifts to their inferiors; that is, from father to son or from employer to employee, but never from child to parent. This practice is more in keeping with the original idea of giving, because God who is superior to all mankind, sent His only begotten Son to an inferior people. He gave to a needy race. How much better would it be if we gave to those in need rather than to someone from whom we expected something in return!

Let us not forget that the celebration of Christmas deserves to a large degree a spirit of solemnity mingled with that of joy and happiness.

Tiskilwa, Ill.

CHRISTMAS THOUGHTS

By Vera Mae Roth

For the Gospel Herald.

Darkness falls on the calm Judean hills. Stars faintly glimmer in the fading light and a crescent moon appears in the east. Three shepherds are seated around a small camp fire. Now and then the low murmur of conversation is heard, and their attention occasionally wavers to their flocks. All is quiet save for low rustle of the wind. Suddenly a bright star glows in the east, flooding the entire hillside and Bethlehem with light. The shepherds are afraid, but, lo, an angel appears in their midst saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Suddenly a throng of angels appears, singing, "Glory to God in the highest, and on earth peace, good will toward men."

The light fades. All is again quiet and calm. The shepherds leave their flocks and hasten to Bethlehem. The city is dark—asleep. They arrive at the humble inn and begin their search for the child. They find the Babe lying in the manger, with Mary, meek and sweet-faced, hovering above, kissing the dimpled hands and little feet. Does she know that in years to come these same feet will wearily tread from place to place, and these same hands will heal and comfort the sick? The shepherds fall upon their faces and worship silently. They then leave, but the story goes with them and they tell all whom they meet.

We have the same Christmas story each year, increasing in beauty.

WERE THE THREE WISE MEN KINGS?

By D. L. Christophel

For the Gospel Herald.

An honest inquirer recently asked whether the three wise men from the East who came to Jerusalem to inquire about the new-born King were kings.

There is an interesting side to this story of the wise men from the East that would call for a long story if space permitted it.

It seems that the first wise men we read of in Scripture were the magicians and astrologers of Egypt in the days of Moses and Aaron. Later this class of people were not able to interpret the dreams of Pharaoh, yet through wisdom of God Joseph was able to interpret these dreams. In Daniel's time also, the worldly wise in Nebuchadnezzar's kingdom were not able to reveal what God put into the mouth of Daniel to explain.

Where the wise men who came to visit Jesus in Bethlehem came from is not definitely known. Evidently they were from a country in which the Jews were found in their dispersion, and from them these men had gotten a knowledge of the Jewish religion, its laws and its prophecies, including the prophetic star which was to appear as a sign of the Messiah's advent. Evidently these wise men (magi) were not kings, but occupied an office next lower than the king.

May we, like the wise men, worship this (then infant but now risen and glorious) King, bow down in reverence before Him, that His glory may shine out through our lives.

Tiskilwa, Ill.

CHRISTMAS EVE

By Lois Gander

For the Gospel Herald.

The eventful day before Christmas has finally arrived and is almost gone. Colored lights send their tiny gleams out upon the sparkling white snow through windows decked with Christmas emblems. Down from the heavens floats an angel, a messenger of God. He is sent to the earth to receive a glimpse of the happiness brought into homes by the Christchild's birth. This he is to report back to heaven. As he enters a small hamlet cradled in a picturesque valley, he spies not far from him a spacious mansion with brilliantly lighted windows. Anxious to see a happy family rejoicing over the birth of the Bethlehem Babe, he hastens to one of the windows and looks in. But what does he see?

Amidst red and green streamers and many elaborate decorations of all conceivable kinds, moving to and fro, are gay people in richest attire. The angel looks bewildered and wonders, "Can this be the Christmas spirit?" Then as he listens, he catches some of the words. Immediately he turns away with a pained expression on his face. These people apparently have never heard the Christmas story! He moves on and stops at another house, hoping that this time he will not be disappointed. Inside he sees a father, dressed in red and white, stuffing candy into a stocking hanging from a nail on the fireplace mantel. The angel sighs heavily, for he can see no relation between these things and the birth of Jesus.

He is almost ready to return, thinking that people no longer remember the real Christmas, when he comes to a tiny old house in which he sees a family gathered together. He goes nearer and sees that the children are sitting around their mother's chair, seemingly very much absorbed in the beautiful story their mother is telling them. Then he hears the words **star, angels, shepherds, baby Jesus,** and his heart rejoices. He looks long at the joyous picture, and then, with a smile on his countenance, leaves the town below and returns to heaven; for at last he has found a home where the birth of Christ is truly appreciated.

Goshen, Ind.

Fundamentalism is the sum total of things pertaining to life, while Modernism is the sum total of the things pertaining to death; and between the two is the BLOOD.—Oscar Burkholder.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greetings:—On Nov. 29 Bro. Oscar Burkholder came into our midst and the same evening our revival meetings began. We have been richly blest with Spirit-filled messages each successive evening. Christians are being built up and strengthened and to date four have accepted Christ as their Savior. We rejoice with them in their newfound joy and peace. We know how Satan will try them as by fire. Pray with us for them that their faith fail not but that they may endure to become strongly grounded in Christ. Others are deeply under conviction, and we pray for their complete surrender. Good interest is being manifest in each service, and we feel God is with us.

Much suffering is around us and unemployment continues. Many who can are going to the country. We keenly feel the loss of our Sunday school superintendent, Bro. Emanuel Ropp, who with his family has moved near Imlay City. We are glad for their opportunity on a farm, but their coöperative service at this place is missed. Bro. Earl Detwiler and family of this place, who have been in Fairview for several weeks, have returned for which we feel very grateful. Our group is not large, and each family is greatly missed in their absence.

Dec. 4 Bro. Floyd Bontrager, wife, and family of Midland were with us in the morning services. We are always glad for visiting friends.

With winter upon us we find many in great need in various ways. The sewing circles are doing a great part in supplying clothing for many needy. Many are in need of food, clothing, fuel, and the like and perhaps their Christmas cheer will be limited to the little we can do for them. Many lives have been encouraged and finally saved to Christ by the gift of necessary food or clothing when in dire need. If you feel to contribute to our worthy folk here it will be highly appreciated.

We wish to very gratefully acknowledge in this way the generous provisions sent by the Elmdale, Pigeon River, and Chief congregations; also the clothing for the needy sent by the Central congregation in Fulton Co., Ohio, the Holdeman and Clinton Frame congregations of Indiana and the Turner and Fairview congregations of this state. Other food-stuffs which were highly appreciated were from Mrs. Saloma Mann and sons of Elkhart, and Jesse Smucker and D. D. Troyer of Goshen.

Gratefully yours in the Master's Name.

Dec. 8, 1932. Frank B. Raber.

Hutchinson, Kans.

(Hutchinson Mission)

Dear Herald Readers, Greetings:—A few lines from this part of the harvest field may be of interest to some.

Last Sunday Bros. Harry Diener and J. G. Hartzler conducted baptismal services. Seven sealed their vows by water baptism, followed by communion services. 230 were present at Sunday school, and it was so crowded that it was almost impossible to have these services. Fifty children crowded into the double pulpit. We are very earnestly praying for a home of our own, large enough to accommodate the crowd that would come if we had more room. We dare not canvass the neighborhood and invite the people in, for lack of room. We trust that the Lord will make it possible to complete a basement this spring. Any one having a dollar or more to spare for this purpose, please note that it will be gratefully received.

Several boxes of clothing from sewing circles have been received lately. We thank you.

The situation seems to be growing worse. The "band" from the country is cheerfully and faithfully helping out each Thursday, and are receiving many blessings by getting into the homes and in touch with the parents and children. Many have been won to Christ by these efforts and prayers.

The teachers and superintendent of the Primary Dept. are planning a Christmas Program for Christmas. The Children's meeting and prayer meeting on Wednesday evenings are well attended. Last week over 100 attended, with good interest. The children are learning many verses, which we trust will be remembered many years.

Continue to pray for the work and workers.

A Merry Christmas and Happy New Year to you all!

The mission band,

Dec. 9, 1932. Per. J. F. Brunk.

Norristown, Pa.

(21 W. Marshall Street)

Dear Herald Readers, Greetings:—We again have many reasons to thank God for His wonderful love towards us. We had the privilege of having a series of meetings with Bro. J. C. Clemens for Evangelist. The meetings started Nov. 12 and closed on Thanksgiving night. Bro. Clemens' health did not permit him to be with us every night. The brethren, John Bressler and Melvin Bishop, brought the message during Bro. Clemens' absence. The Word was preached with power, as a result of which a number of souls confessed Christ.

Thanksgiving day we had an all day meeting. Bro. Jacob Hess of Millersville, Pa., gave us the Thanksgiving message. These meetings were well attended.

One of our Sunday school girls confessed Christ, but her father, who is not a Christian, is very much opposed to the Mennonite faith, and will not allow her to join with the church of her choice. Will you pray for this girl, and also for her father, that he may be convicted of the error of his ways and become a Christian?

On Sunday, Nov. 27, Bro. Amos Kolb of Spring City preached for us at both afternoon and evening services.

Dec. 4, Bro. Graber, a missionary from India, gave us a message in the afternoon and evening. He gave a talk and sang in Hindi for the children in Sunday school and children's meeting. The children as well as the older folks enjoyed these meetings.

Our services and Sunday school are well attended.

We wish to thank all those who send clothing and provisions. Nearly every day some one comes to the door for clothing and food. As we visit the different homes and inquire why the children do not come to Sunday school, very often the answer is, "We have no clothes for our children."

We are looking forward to our young people's meeting Saturday evening, Dec. 17.

Pray for the work and the workers at this place.

Dec. 15, 1932. Verda Moyer.

Lancaster, Pa.

(The Mennonite Home)

Dear Herald Readers, Greeting:—As the time has again arrived to give a report of the Home, we will try to do so. There are many problems coming up, but by the help of God we still go on. We lost our most helpful brother, Amos G. Kauffman. He was our standby for almost 22 years. We sometimes wonder what we should do, but God has promised to be an ever present helper.

We lost two of our inmates since the last report: George Martin and Mary A. Troyer. On Nov. 25 we held funeral services over the remains of Geo. Martin, who died Nov. 22. Bros. John Mosemann and ——— Hershberger officiated, reading Psa. 91 and Rom. 6:23. He was aged 86 y. 10 m. 22 d.

Nov. 20 regular services were conducted by Bros. J. C. Habecker, Jacob Harnish, and Deacon Jacob Stauffer,

who read Psa. 71. Bro. Habecker took for a text, Matt. 7:24, 25.

Dec. 4 we held the funeral of Sister Mary Troyer, who died Dec. 1. Bro. Christ Brubaker officiated, reading Phil. 1:20-23. She was aged 85 y. 29 d. In the afternoon preaching services were also held by Bros. Walter Gable, John Meyer, Samuel Fry, and Deacon Aaron Groff. Bro. Meyer read Psalm 23; Bro. Gable took for a text, John 14:1; Bro. Fry took Rev. 21:10.

We have a few on the weak side of life; not very sick, but who have severe colds. We want to thank the good Lord for His watchful care over us and His keeping power over us. Remember us in your prayers.

Dec. 13, 1932. T. E. Moyer, Supt.

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Herald Readers:—We have passed over Thanksgiving day. We were privileged to have a Thanksgiving service in the evening, at which time Bro. C. Z. Martin preached, using for text the one hundredth Psalm. We praise the Lord for the many who came to the services, especially the children. The services are all well attended.

The average attendance at Sunday school is 285; the average number of primary scholars 141. When we consider what it means to the child to be at Sunday school one hour a week should we not as Christian workers put forth the effort to win them for the Lord? There are those who do not go to another Sunday school, only to the Mission. We pray that the Lord might lay the burden on some soul, that they might be willing to be used in so great a work. On Dec. 11, five precious souls had their faith sealed with water baptism. They were five boys—the youngest eleven the oldest sixteen. May we who know the value of prayer remember them at the throne of grace as some of them do not have Christian homes. Also two others were reclaimed.

Bro. Clarence Gochley has returned home from the hospital, being admitted for a broken limb. Bro. Jacob Gumpf is on the sick list.

Preparatory services were held on Saturday evening, Nov. 26. Communion services Sunday Nov. 27, at which time sixty members partook of the sacred emblems. Sister Minnie Landis, who has been ill for some time, was present for communion. We give God the Glory.

We thank the sisters of the different sewing circles who so faithfully give their time and labor in helping teach the children in sewing school. Also we appreciate, and wish to thank the Elizabethtown circle who so kindly donated the school a sewing machine. May the Lord bless each one who took part in the work.

The singing class under the direction of Bro. Samuel Shotzberger closed Dec. 8. The Lord willing, the final singing will be on Sunday afternoon, Jan. 1. The Lord willing, we expect to sing Christmas carols on Christmas morning at various places over the town.

We are grateful to the Lord, and wish to thank those who sent donations such as clothing and food.

Visitors at the mission were Bros. John H. Mellinger, Amos Horst and Michael Frey, Sisters Anna Rohrer, Cora Smith, Eva Yost, and Bertha and Fannie Miller.

The Brethren who preached since last writing were John H. Mosemann, C. Z. Martin, and Amos Myers.

In His name,

Dec. 14, 1932. Edna Hess.

Pottstown, Pa.

(380 N. Charlotte St.)

Dear Herald Readers, Greetings:—Since our last report from this place there has been an increase in attendance as well as interest, both among our people which we are laboring among and the brethren and sisters who are so kindly assisting in the work here.

We have an average attendance of about 70 in our Sunday school, with about the same number at our week-day meeting held on Tuesday evenings at the Mission.

On the evening of Nov. 22, Bro. Jacob Moyer of the Souderton congregation preached an appropriate sermon for the Thanksgiving season, basing his remarks on Psa. 33:12.

Tuesday evening, Dec. 6, Bro. Lewis Martin, Supt. of the Pinesburg, Md., Mission, was a welcome visitor and gave us a talk on the work at Pinesburg, also a few remarks concerning the personal work of our mission activities.

A mother and three daughters who have recently confessed Christ after having been under conviction for a long time (but, owing to hindrances delayed the open confession) are now happy and have found peace. They are under instruction at the present time at our regular week-day evening service.

The Lord willing, we expect to hold a series of evangelistic services during the latter part of January. May you remember the work of the Lord in your prayers, that stony hearts may be mellowed and souls may accept salvation while mercy's door is open.

We wish to thank those who have so nobly assisted in the work, whether Sunday school teachers, or by your presence or by material needs and your prayers. May God's Word be honored, His kingdom advanced, and souls saved for time and eternity.

Dec. 15, 1932. Elmer G. Kolb.

SOUTH AMERICA ARGENTINE WEEKLY NEWS LETTER

(November 11)

By D. Parke Lantz

For the Gospel Herald.

In all South American countries Nov. 2 is called the "Day of the Dead." This year our workers went to the cemeteries with special tracts, printed in our printing plant in Trenque Lauquen, and distributed them among the large crowds that gather on that day in memory of their departed relatives or friends. The tract for this year was written by our Argentine brother, Santiago (James) Battaglia, for the purpose of refuting the teachings of the Catholic Church regarding purgatory and to show forth Jesus Christ as our only and perfect salvation. The people received our tracts readily and we pray that many may read them and take an interest in their future destiny while it is yet day.

A tract was given to a woman powwow or quack doctor, who after walking a few steps shrieked and fell to the pavement and was taken to her house in an auto. She even called in a medical doctor to treat her and now the neighbors are all talking about it as she has always said that she could cure others and advised all her followers never to go to a medical doctor as they really do not know much. She has also told her followers not to read the Bible, nor to discuss their religion with others but to insist that inquirers should go to her and attend her meetings and in that manner learn their doctrine. There are several such teachers in nearly every town and especially where we have started mission work they seem to take delight in fighting against us.

The plague of locusts that has been coming south from the Chaco has now reached the borders of the province of Buenos Aires. The other day while we were on the road to O'Brien (a town 25 miles north of Bragado) to hold our regular services, we saw hundreds of the locusts which appeared to be butterflies at a distance. The government is aiding the farmers in an effort to exterminate the pest and are using gases and liquids that are poisonous only to the locusts. Ditches and barriers are also used and when the ditch is full gasoline or kerosene is poured on them and then set afire.

We are praying that the plague may be wiped out as it means suffering if the locusts continue spreading out into the country as they eat up everything.

The new congregation in Mechita is taking up Studies in the Life of our Lord, on Wednesday evenings, and on Friday, young people's meetings in which all are beginning to take some active part. The subjects lately have been on the general theme of "Dan-

(Continued on page 812)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A CHRISTMAS TALE

By Arline Yoder

For the Gospel Herald.

What tales a winter's night might tell,
Had the starlet a voice to relate;
The silent moon but casts its spell
On the hush of a wanderer's fate.

Oh night! Oh cold and cruel night!
As the winds from the north shriek and groan;
'Tmay be some soul is lost from sight—
Oh be kind to the sufferers that roam!

And as my thoughts and dreams review
The old tales that I heard years ago,
A picture paints itself anew
Of a child dying—lost in the snow.

The wintry winds moaned loud and long,
Driving snowflakes like darts through the air,
And drifting streets of quaint Shylong
Where the lights shone with dim, ghostly glare.

'Mid old Shylong's proud, haughty air
Where the wealthy thought naught of the poor,
A widow lived with little Claire
In a shack many would not endure.

No light shone out from Claire's poor home.
All was darkness, and sorrow, and gloom.
Her mother, ill, with pain would groan
As she lay in the cold dingy room.

With fear and dread, the poor child Claire
From the window gazed out at the night.
The blackness spoke of dread despair—
On its wings it might usher their flight.

Then pierced her soul a shriek so shrill,
Like the cry of lost hope and despair,
A groan, a sob—and all was still,
Save the wind that forewarned little Claire.

She rushed to supply her mother's wants,
And she cried, "Mother, what can I do?"
She touched her brow, so fevered once,
Now so cold, at dread death's rendezvous.

Her only friend on earth was gone—
She had gone the way of mankind,
Where none from thence return at dawn—
Leaving Claire in the darkness behind.

With agony of soul she cried,
"Oh my mother, you have left me alone!
Who now have I on earth to guide
Me in life, or to care or to love?"

She ran, half-clad, out into the cold,
In the blackest of dark, stormy nights;
No passers-by did she behold,
Just the gay decorations and lights.

Would some one give a helping hand?
There was wealth in the town's treasure store,
Yet none to help the beggar-band—
But at pleasure's feet money would pour.

It took all nerve to beg for help
She was not of the beggar-band type;
'Twas all there was to do she felt
As the tears from her blue eyes she wiped.

At last her courage stronger grew,
As she gazed at a cottage so grand;
They must have wealth—I'm sure 'tis true—
They might lend me a glad helping hand.

The great judge opened wide the door
With a manner of pride and content,
And listened to the child implore
But no money for waifs could be spent.

The door banged shut in Claire's sad face,
And she shivered and wrung her cold hands—
Should she give up? her steps retrace?
"On, go on"—a small voice so commands.

And so again Claire wandered on,
But she knew not where fate would direct.
No stars to lead, this Christmas shone—
Did e'en Heaven our Claire thus reject?

Ah, no! the angels' eyes looked down
And beheld the dejection of Claire;
While at the judge's deeds they frowned,
Yet they listened to Claire's simple prayer:

"I'm left alone in this cold town.
Oh, dear God, carry me to a home
To share the bounties that they own,
So that I will no more need to roam!"

At last amid the raging storm,
There burst forth like an infinite calm
The sweetest chimes—from Heaven borne—
"Hark, the Herald Angels Sing"—what balm!

The music charmed and drew her near,
The cathedral so stately enthralled;
She soon forgot all tears and fear,
The Divine to the worship had called.

She crept inside through great carved doors,
To the innermost door then she stole;
Her fondest hopes as eagles soared
As she saw the rich carvings and gold.

The door was just a bit ajar,
She could see the great choir clothed in white,
And on each brow a gilded star—
It to Claire was a heavenly sight.

She reveled in the beauteous throng,
As the pastor arose to his place,
And in a voice so clear and strong
Told of God's wondrous, bountiful grace.

How Christ was born—not in an inn,
In a manger where oxen were fed.
Oh come, adore, and let Him in
Take good heed to the message I've read.

"Christ so loved me—He came to die,
And these people welcome Him in their lives;
Perhaps they'll pity such as I,"
Thought the child in a joyous surprise.

Alas for Claire the service was done,
And the sexton strode down the great aisle;
To Claire he said, "Make haste and run,
There's no time for a bold beggar child."

"They said that Jesus too was poor,"
Sighed poor Claire at the thought of the Christ.
"Where shall I go? what more endure?
Where does love in its fullness exist?"

And Claire once more was turned away
To the winds, to the snow, and the cold;
And as she watched the steeples gray
As they point to the skies—ah, behold!

An angel stooped and whispered, "Come;"
And the poor freezing child heard the call
The snow her bier—her roaming done,
She had Christ and a palace and all.

The chimes pealed, "Sleep in Heavenly peace,"
As she entered a far better home—
That song in Heaven did not cease
For Christ had so soon claimed His own

West Liberty, Ohio.

A HIGHER DECREE

By Lucille Weaver

For the Gospel Herald.

We are told that many years ago when Caesar Augustus ruled the Roman Empire, he could set the government in motion merely by the touch of his finger. He was proud of his power, and therefore he issued an edict saying "that all the world should be taxed."

Palestine was one of the countries which was affected by this decree, and among these people who were taxed there was a humble couple in the village of Nazareth. They were Joseph the carpenter, and his wife Mary. They had to travel nearly a hundred miles in order to reach the proper city to pay their taxes. This city was Bethlehem and, after traveling many days, they finally reached the gate of the city.

Joseph was very anxious to get inside and find a lodging place, and Mary was nearly dead with fatigue. They reached the inn, but found it crowded with strangers who had arrived before them. So they had to find lodging elsewhere. The only place they could find was a stable in the inn-yard, which was also occupied by the animals of the other travelers. There, midst these most humble surroundings, the babe Jesus was born.

The next morning the noise and bustle broke out again in the inn yard; the citizens of Bethlehem went about their work. People continued to pay their taxes, and in the meantime the greatest event in the history of the world had taken place. Joseph and Mary and a few humble shepherds alone knew the secret that the Savior of the world and the Messiah of the race was born. But these faithful shepherds "made known abroad the saying which was told them concerning the child."

Although the Emperor of Rome did not know that his greedy tax decree would influence the birth of the Child who would rule in the future, we see that it brought about the fulfillment of an ancient prophecy.

Foraker, Ind.

Wherever you find young people who make it a practice of prayerfully reading the Word of God, there you find young people who are established in the faith.—C. F. Yake.

SUNDAY SCHOOL LESSON

Lesson for Jan. 1, 1933—Mark 1:1-11

JOHN PREPARES THE WAY FOR JESUS

Golden Text.—Prepare ye the way of the Lord, make his paths straight. —Mark 1:3.

Introductory.—With this lesson we begin a six months' course of study in the Gospel of the Son of God, as recorded in the book of Mark. It is a precious privilege which none can afford to miss. Our duty does not end with a regular attendance. We miss a valuable opportunity if our attendance habit is not backed up with a faithful study of each lesson, together with its connecting links.

The Ministry of John the Baptist (1-8).—John the Baptist was a second cousin and the divinely appointed forerunner of Christ. Of him the prophet wrote, "Behold, I send my messenger before thy face." He was the advance agent, sent before the Messiah, whose mission it was to prepare the way, to get the people ready to receive Him.

It was a most worthy forerunner that God had chosen to be the advance agent to prepare the way. His preaching was sound and to the point. His message was startling and gripped the hearts of the people. His life was simple and his humble modesty was faultless. His message was that of genuine repentance. His character was beyond reproach, and the substantial nature of his manhood is apparent from the fact that his success and popularity did not turn his head. In comparing himself with the Messiah whose forerunner he was, he said: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Marvelous was his success. The inspired writer tells us that "there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized in the river of Jordan confessing their sins." Here let us observe:

1. That the truth, spoken from the depth of consecrated conviction, has a marvelous power that pierces to the depths.
2. That the faithful preaching of the Word tells people of their sins as well as their opportunities and means of escape.
3. That it takes modesty and humility, rather than egotism and braggadocio, to drive conviction home.
4. That among those who are reached with the Gospel are those who had formerly been steeped in the vilest of sins.
5. That the simple life fits the life of power.
6. That real success is conditioned upon man's working in harmony with the plan of God concerning his life.

The Baptism of Jesus (9-11).—Among those who came to John for baptism was Jesus of Nazareth. Well may John say to Him, "I have need to be baptized of thee; and comest thou to me?" This statement was in keeping with his spirit of humility. But Jesus quickly satisfied him by informing him that "thus it becometh us to fulfill all righteousness." While Jesus was God He was also man. As man He needed to be submissive to all the ordinances instituted for man. In this unquestioning obedience He set us an example which we should never forget. The fact that Jesus had no sins to confess did not excuse Him from obedience to the commandments of God. On the other hand, this sinlessness qualified Him for this service. So likewise may the sinner who comes to Jesus become qualified to become the beneficiary of all the ordinances of God by yielding himself to God and become sinless through the operation of the Blood.

There was a remarkable demonstration of divine approval at the time Jesus was baptized. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Here let us observe:

1. That in this baptismal service the Trinity is very much in evidence. The Son was baptized, the Holy Ghost brought the heavenly benediction upon Him, the Father gave His approval.
2. That this incident shows divine approval of John's institution of the ordinance of baptism. Here again the Trinity is in evidence, as it is in every Heaven-approved event and institution.
3. That water baptism is typical of the baptism with the Holy Ghost. As John himself says, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." In other words, man baptizes with water, while God baptizes with the Holy Ghost. Both have a place in the divine plan, both are necessary, and both should be kept in their proper place.
4. That not only in our baptism but in all other things we should follow the example of our Savior. In submitting to baptism He set an example of obedience. In the descent of the Holy Spirit we have an evidence of the unity with the Spirit and with the Father. In His final Great Commission, His command, "in the name of the Father, and of the Son, and of the Holy Ghost," He clearly includes both the water and the Spirit as belonging to the believer's baptism. Let our attitude toward God be such that the divine approval rests upon us as it did upon Christ. Then, and then only, can God say of us, "These are my beloved sons and daughters, in whom I am well pleased."—K.

Bible Meeting Topic

LIFE'S PURPOSE.—Jno. 17:4; Rev. 4:11; Gen. 1:26-28; Psa. 8

Topic for January 1

MOTTO

"Give glory to the Lord your God."

OUTLINE STUDY

I. Purposes that Make Claims upon Us.

1. Riches.—I Tim. 6:9, 10; Matt. 6:19; 19:23.
2. Earthly glory.—Jno. 5:44; I Cor. 3:18-23.
3. Self-satisfaction and pleasure.—Luke 12:19, 20.
4. The service of lust.—I Jno. 2:15-17.
5. Service of Satan.—I Tim. 5:15; I Jno. 3:8.

II. True Purposes Set Before Us by God.

1. To serve the Lord with all our heart. —Deut. 10:12, 13; 6:5.
2. To seek first the kingdom of God and His righteousness.—Matt. 6:33.
3. To do the will of God in all things.—Heb. 10:7; Matt. 12:50.
4. To glorify God in all things.—I Cor. 10:31; I Pet. 4:11.
5. To fulfill our calling in life.—Acts 20: 24; II Tim. 4:7; Phil. 2:15, 16.
6. To magnify our Savior.—Phil. 1:20; I Pet. 2:9; II Thes. 1:11, 12.
7. To attain to His high calling for us.—Phil. 3:7-14; I Pet. 5:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Purpose."**
2. God's Purpose in Creating Us:
   a. He Did All in Wisdom.
   b. He Had Pleasure in Doing Good Things.
   c. He Wanted Us to Enjoy His Goodness.
   d. He Wanted Our Service.
3. How We May Fulfill God's Plan:
   a. All Have Missed His Plan.
   b. Jesus Saves Us to Fulfill God's Plan.
   c. In Jesus We May Enjoy God's Glory.

For Seniors.

1. God's Right to Us.
2. What God Purposes for Man.
3. Man's Failure.
4. Attaining God's Purpose for Our Lives.

PERSONAL THOUGHT

I will do everything in the name of the Lord Jesus and thus fulfill the purpose of my life.

SEED THOUGHTS

"It matters not how long we live, but how."—Sel.

Face the new year with the old Book.
Face the new needs with the old promises.
Face the new problems with the old Gospel.
Face the new life with the old remedies.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, DECEMBER 22, 1932

Field Notes

Change of Address.—W. A. Wideman, from Mazeppa, Alta., to Calgary, Alta.

Bro. Elmer Yoder of Allensville, Pa., filled the regular appointments at Rockton, Pa., over the week-end of Dec. 11.

An ordination service is announced for Bossler's Church near Elizabethtown, Pa., on Tuesday morning, Dec. 27, at which time a minister is to be ordained.—R.

The Crystal Springs congregation near Harper, Kans., has arranged for a series of meetings during the holiday week with Bro. Paul Erb of Hesston, Kans., in charge.

A brother writes from Mt. Joy, Pa.: "The Lord willing, there will be an inspirational song service at the church at Mt. Joy on the afternoon of Christmas day. All welcome."

Among the worshipers at the Scottdale Mennonite Church last Sunday were Brethren Earl Brilhart, Paul Prinkey, and Harold Burkholder, students in Goshen College.

If previous arrangements were carried out, Bro. J. M. Kreider of Palmyra, Mo., began evangelistic meetings at Shore Church near Shipshewana, Ind., on Tuesday evening, Dec. 13.

We are in receipt of an interesting program of a Bible meeting at Landis Valley Church, Lancaster Co., Pa., beginning on Friday evening, Jan. 20, and closing on Sunday evening, Jan. 22.

Brethren I. W. Royer of Orrville, Ohio, and A. J. Metzler of Masontown, Pa., spent Friday of last week at the Publishing House, in the interests of the general Sunday school work of the Church.

Sister Emma Shank, missionary on furlough from South America, spent a few days of last week with friends at Scottdale, after a few weeks' visit with friends in Lancaster Co., Pa. She left for her home at Goshen, Ind., on Saturday morning.

The brotherhood in the vicinity of West Liberty, Ohio, has arranged for a Bible conference, to be held Jan. 25-29. Meetings of this kind always awaken a live interest in that community, and we believe that the coming meeting there will prove to be of the same kind as those held in the past.

A program of the annual Sunday school meeting to be held in the East Chestnut St. Mennonite Church, Lancaster, Pa., on New Year's day and evening before, is before us. Among the out-of-the-county speakers listed on the program are J. C. Clemens, J. L. Horst, Melvin Bishop, and Leidy Hunsicker.

An inspirational meeting, held under the auspices of the Eastern Mennonite Board of Missions and Charities, is announced for Wednesday, Dec. 28. First on the program is a missionary sermon in the morning, by Bro. Henry E. Lutz, and the meeting closes with an address in the evening on "Other Sheep" (Jno. 10:16) by Bro. J. W. Hess. Among the speakers whose names appear on the program is that of Bro. J. L. Stauffer of Harrisonburg, Va.

Correspondence

Duchess, Alta.

Dear Herald Readers, Greetings:—On Nov. 20 a number of the young people from this place went to High River to a Sunday school meeting.

On Nov. 27 we had missionary day. In the morning the Primary Dept. rendered an interesting missionary program.

We opened a series of meetings on Nov. 29, which continued until Dec. 4. These meetings were conducted by Bro. Milo Stutzman of Tofield, Alta. He gave a Bible lesson each morning at 10:30, and preached a sermon each evening following a Bible lesson. On Sunday he preached both in the morning and evening.

There were no confessions, but there are some who should give their lives to Christ.

Dec. 4, 1932. Cor.

Canton, Kans.

(Spring Valley congregation)

Greetings to all Herald Readers:—Thanksgiving season has again passed into history. Have we counted our blessings during the past year, and have we been grateful for each one? I trust we as God's people observe Thanksgiving day every day, rather than only once a year, and may our lives be an expression of gratitude for what He has done and is still doing for us.

Dec. 4 closed a series of meetings at this place which were conducted by Bro. Milo Kauffman. The Lord has blessed us with spiritual food. May the message-bearer be a blessing wherever he goes. As a result of the meetings there was one confession and a number of reconsecrations. We truly praise God for answering prayers.

Will you pray with us that these and the many others who have made the wise choice may find Jesus precious to their souls.

Dec. 5, 1932. Tillie Diener.

Pryor, Okla.

Dear Herald Readers:—Greeting:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ."

While we think the apostle here had in mind the blessings of heaven itself, we also believe he had in mind the spiritual blessings afforded the child of God in this life already, by the Spirit of God. We fear many so-called Christian people are not aware of the value of the gift of the "Spirit of God," the Comforter. He is God Himself. That part of the Godhead that children of God have, to coöperate with in this life in the flesh.

He is the great Teacher and Guide of life, just as Jesus was to the disciples and apostles when He was here. And to fully coöperate with Him and have Him to fully teach and lead them, they must be obedient to Him and not willingly allow the dearest thing or friend on earth to disobey His teaching in their heart.

Too often they are ready to look about and take the advice and decision of some other person or body when it is really contrary to the teaching of that "still small voice," the Holy Spirit.

May we as children of God in this world that is so full of seeking pleasure for the flesh, be faithful to God and the teaching of the Holy Spirit that it may be spoken of us also as in Rev. 16:15. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments."

On Nov. 6 we partook of the emblems of the broken body and shed blood of Jesus, in commemoration of what He has done for mankind. Bro.

I. G. Hartzler officiated. He returned home the first of the week.

On Nov. 12 Bro. H. J. King, wife, and three children, of Harper, Kans., came into our midst, remaining over Sunday. Bro. King preached three inspiring sermons at the church and one at the Oak Grove schoolhouse, about ten miles northwest of here, where Bro. Monroe Hostetler lives.

May the Lord bless both the brother and the messages of Salvation that souls may be gathered into the fold and saints strengthened in the faith.

Dec. 5, 1932. I. J. Hartzler.

Freeport, Ill.

Dear Herald Readers:—They that put their trust in the Lord shall not want any good things. The Lord is continually blessing us with spiritual good things.

On Oct. 9 we held our communion services. Bro. J. Davis and wife of Flanagan, Ill., worshiped with us. Bro. Davis brought us the message from Jno. 10:10.

Brethren John Sauer and Samuel Shelley, of Juniata Co., Pa., have been spending some time in this vicinity.

Nov. 13 we had all day missionary meeting. Bro. and Sister P. A. Friesen brought us very appreciative missionary messages in the forenoon, afternoon, and evening. There was also a meeting with a specially called sewing circle on Monday.

As the year is drawing to a close, may we put forth a greater effort to redeem the time given us. We need the prayers of God's people in our small sphere to accomplish the Master's work.

Bro. A. J. Meck has been quite ill. Pray for us; there are many needs.

Dec. 7, 1932. Ida Kniss.

Greensburg, Kans.

Greeting:—Nov. 27 our congregation enjoyed an all-day service, which took place in our new church basement. In the morning Bro. Harry Deiner of Hutchinson, Kans., gave a very inspiring message, and in the afternoon Bro. Irvin Burkhart of Hesston, Kans., delivered the dedicatory sermon. The message was well fitted for the occasion and was also very uplifting to the inner man. In the evening Bro. D. D. Miller of Protection, Kans., preached to us, which we also enjoyed very much. We rejoice in this that we can now worship in a house we can call our own.

Our pastor, Bro. E. M. Yost, was called to hold a series of meetings at Winton, Cal. He left here Nov. 30.

Last Sunday Bro. C. Bontrager of Hutchinson, Kans., filled the appointment here. We again were richly blessed through the brother's message. Next Sunday we expect D. D. Miller from Protection.

We are looking forward to our coming meetings during the holidays. Pray for these meetings.

Dec. 9, 1932. Cor.

Aldersyde, Alta.

Dear Readers, Greetings:—Nov. 6, Bro. Roth was with us. He gave us some very good messages from God's Word. He also helped with communion. Most of the members were present.

Bro. Milo Stutzman was with us for the week beginning Nov. 20 to 27.

Sunday, Nov. 20, we had an all day meeting. A number of brethren and sisters from other places were here. We had a very good time together.

During the week we had Bible study class in the afternoon and a singing class, followed by a sermon, in the evening. Attendance was very good, and we were indeed blessed by having learned more of the blessed Word.

"Rejoice in the Lord always and again I say rejoice."

Dec. 7, 1932. Cor.

Kokomo, Ind.

Greeting in Jesus' Name to all Herald Readers:—On Nov. 22 our bishop, Bro. J. K. Bixler of Elkhart, Ind., came into our midst, and the same evening held counsel meeting. The following Sunday we had communion services, of which a goodly number partook.

On Nov. 24, Thanksgiving day, we had an all day Sunday school meeting. Bro. Maurice O'Connell of Lima, O., came to hold our revival meetings. He preached the Word of God each evening until Dec. 4. The visible results were a number of confessions and a number of reconsecrated lives, showing that they will live better lives and walk closer to God.

On Sunday afternoon, Dec. 11, we met and organized our Sunday school. The following officers were elected: Supts., Paul Meyers, Willard Martin; Treas., Wm. King; Chor., L. C. King; Church Chor., Dan Hershberger.

Dec. 11, 1932. J. E. Troyer.

Imlay City, Mich.

Dear Readers, Greeting:—On Oct. 9 Bro. Ray F. Yoder of Wakarusa, Ind., commenced a series of meetings. The meetings closed Thursday evening, Oct. 20, after a number had confessed Christ, including an aged grandfather.

On Monday evening, Oct. 17, Bro. Frank Raber and a group of workers from the Detroit mission were present. We appreciate their interest in the meetings.

On Sunday, Nov. 27, baptismal services were held and seven were received into the Church. Among them were Grandmother Messenger and her granddaughter, Oralie Raymont, aged 10. Her mother joined our church about three months before, after having attended our services quite regularly for several years.

We appreciated having Brethren Eli and Ray Bontrager of Midland, Mich. present during the baptismal service. Bro. Eli Bontrager assisted Bro. Peter Ropp. At present we are anticipating with interest a group of students from Goshen College who plan to visit the churches in this state during Christmas vacation. We believe they will have an inspiring message for us all.

Here at the Bethany congregation we are few in number (with eleven families) and have our problems to face. We ask the prayers of God's people that we may be steadfast in faith and that the work of Christ may go on. We also ask any who travel through this way to stop and worship with us.

Dec. 10, 1932. Cor.

Columbiana, Ohio

(Midway & North Lima congs.)

Greetings to Herald Readers:—We have had with us the past week Bro. Sanford Yoder, Pres. of Goshen College, who conducted a series of meetings at the Midway Church, starting Sunday evening, Dec. 4, and continuing until Sunday evening, Dec. 11. The opening service each evening consisted of a brief talk to young people. His subject, "What I would do if I were young again," was very helpful and practical for all. The series of sermons Bro. Yoder gave were very fundamental, strengthening us in our faith. Five young souls made their decision for Christ during these meetings.

May we practice in our daily life the things we have heard. Our Sunday schools and Y. P. B. M.'s have been re-organized for the New Year. We ask an interest in your prayers, that we may go on in unity, serving our Lord and Master.

Dec. 12, 1932. Cor.

Goshen, Ind.

(Clinton Frame congregation)

Dear Readers, Greetings:—We wish to report our S. S. reorganization as follows: Supts., Ira Yoder, Etril Leinbach; Prim. Supt., Paton Yoder; Chors., Hazel Smucker and Mary Johns; Secys., Ruth Byler and Viveron Hoffman; Libr., Ruth Byler; Y. P. M. Mod. and assistants, Jesse Smucker, David Yontz and Moses Hoffman; Chor., Kathryn Stutzman.

We have had a number of visiting ministers in our services since we last wrote for the Herald, among them being Tobe E. Schrock of Clarksville, Mich. (formerly at home here) Amos Hostetler of Emma congregation, Chris. Reiff of Elkhart, Emanuel Stahley of California, J. K. Bixler of Elk-

(Continued on page 813)

Miscellaneous

SHARING CHRISTMAS

By Edith B. Kennel

For the Gospel Herald.

We have often heard the story
Of the Bethlehem manger King;
How the heavens shone with glory
When the angel choir did sing;

How the lowly, humble shepherds,
Filled with wonder, fear, and awe,
Hastened to the homely stable,
There the wondrous Baby saw;

Also wise men from a distance
Saw His star and puzzled were;
Brought Him gifts of earthly treasure,
Gold, and frankincense, and myrrh.

As we listen to this story
Each succeeding Christmas day,
There are people who are living
Many, many miles away,

Who have never had a Christmas;
Never knew the Savior's love;
Never heard the first glad carol,
Glory to the God above.

And the peace and goodwill message
Never filled their hearts with cheer,
While we feel the joy and gladness
On this happy day each year.

So instead of giving presents
To the folks who have to spare,
Let us be more noble-minded;
With the poor our Christmas share.

Let us sing the angel carol;
Send afar the story dear,
Till the heathen heart rejoices
With glad Christmas joy and cheer.

Gap, Pa.

WALKING WITH THE WORLD

By Ruth Grove

For the Gospel Herald.

Some time ago I read the tract, "The Church Walking With the World," which I think gives us a very good picture of the ways in which the churches around us are losing their spiritual power. And the saddest of it all is, where will they be placed, or where will they stand on the judgment day when they appear before that great Judge?

God says in His Word to come out and be ye separate from the world. God's people are to be "a peculiar people." When Christ calls us and we accept Him it is not long before the world or Satan (perhaps in the form of our dearest friends, or in some other way) comes to tempt us and get us to walk with them.

The world with his cunning words tries to persuade us in many ways to walk with him, suggesting: "What is the use to be so strict to refuse to go to such and such an entertainment? Others go, and they are church members. It does not hurt them. It will not hurt you to go either." In other words:

"Your road is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

With such cunning words we are soon tempted to half shyly approach the world and give him our hand. But is he satisfied with that? Read on and see what he has to say:

"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

He isn't satisfied with having us to walk along with him. We are dressed too plainly to suit him. He keeps on leading us little by little.

Like a person once told me: "Your personality and your beauty could be brought out much more if you would wear something not quite so somber. As it is, you are hiding your light under a bushel." In other words, you could do more if you would dress more like the people around you.

But what does Christ say about it? All His teachings are for the plain, simple dress, something that is neat in appearance but does not conform with the styles and fashions of the world.

Let us read what the Bible says: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4). And really, what difference does it make if we do not adorn ourselves with outward apparel to please men or the world, if we adorn ourselves with the "ornament of a meek and quiet spirit, which is in the sight of God of great price." We promised to put away worldly things when we accepted Christ. Now are we faithful in keeping that promise? It is far better to please God than it is to please man. For if we do not please God, where will we spend eternity?

Is Mr. World satisfied with our fashionable clothes or attire? Now that he has gotten us to change our dress for a costlier one, let us see what he says next:

"Your house is too plain, said the proud world,
Let us build you one like mine;
With kitchens for feasting and parlor for play,
And furniture never so fine."

No, he is not satisfied with our plain homes. Our furniture is too poor and shabby. Our houses are not large enough. They are not fine enough. The parlor is not large or fine enough to entertain large groups. Our kitchens were not built for feasting, nor our parlors for play.

"Then he (the world) built her (the Church) a costly and beautiful house,
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer."

Girls bedecked with jewels, lace, and fine clothing are winning the favor of the world. Children, boys and girls, young men and young women, are having a good time, playing in God's house and are lost. Never once a thought of the Church nor her purpose; never a thought of God nor His plan for the salvation of their souls.

"The angel of mercy rebuked the Church,
And whispered, 'I know their sin.'
Then the Church looked sad, and anxiously longed
To gather her children in.
But some were away at the midnight ball,
And others were at the play;
And some were drinking in gay saloons,
And the angel went away."

The angel of mercy comes often to rebuke us for the way we are doing; for the way we are allowing things to take place in our homes. When we long to gather our children in, where will we find them? First, at plays, musical entertainments, parties, later shows, balls, and some in saloons! Why? We have allowed them to attend places which did not **seem** wrong at first, but nevertheless they were places of evil. They did not make us think of God nor heavenly things. In fact, we were made to forget these things for awhile. What was the result? We went again and again. Presently other amusement places are attended and we lost interest in attending spirit-filled places of worship.

But the World comes along and speaks in soothing tones:

"Your loved ones mean no harm—
Merely indulging in innocent sports."

But where is it leading to? Farther and farther away from God. But under this seemingly happy life millions of souls are hungering for something better, something more precious than gold or worldly amusements, for these last for only a season.

"'Your preachers are all too old and plain,'
Said the gay World with a sneer;
'They frighten my children with dreadful tales,
Which I do not like to hear.'"

Notice that the World says, **"my"** children. They are no longer children of God. They belong to the world because they are following him. They are therefore no longer children of God and consequently not heirs to His Kingdom of heaven.

Then the World goes on and gives his reasons for disliking the good old-fashioned and Spirit-filled ministers of the Gospel:

"They talk of judgment and fire and pain,
And the doom of darkest night.
They warn of a place that should not be
Thus spoken to ears polite!
I will send you some—a better stamp,
More brilliant and gay and fast,

Who will show how men may live as they list
And go to heaven at last.

"The Father is merciful, great, and good,
Loving, tender, and kind;
Do not think He'd take one child to heaven
And leave another behind."

Ah! how misleading, how cunning are his words. How he comes as an angel of light, a false prophet. "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves."

Is Mr. World satisfied with having new men standing behind the pulpits, preaching flowery sermons? Ah, no. He wants control of the purse strings now.

"'You give too much to the poor,' said the World,
'Far more than you ought to do;
Though the poor need shelter, food, and clothes,
Why thus need it trouble you?

"'Go take your money and buy rich robes
And houses and carriages fine;
And pearls and jewels and dainty food,
The rarest and costliest wine.
My children they dote on all such things
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in.'"

No wonder there is such a cry of lack of funds everywhere for mission causes. We are spending too much on ourselves. The pleasures of the world have so taken us in that we cannot afford to give so much; and yet we can spend it for extra luxuries, something we do not need. The result is that millions of souls are dying without Christ. Why? Because we have grown cold, careless, and indifferent and care nothing for the lost about us.

"Then the Church sat down at her ease and said,
'I'm rich and in goods increased.
I have need of nothing, and naught to do,
But to laugh and dance and feast.'"

Ah! sad Church, have you forgotten the work Christ gave you to do? Have you forgotten the message of love, the Gospel story that you were to spread, the millions of souls to save?

"The sly World heard and laughed within,
And mockingly said aside,
'The Church has fallen—the beautiful Church,
Her shame is her boast and pride.'"

The World is now laughing at the Church. She has fallen—drifted away from God. Satan, the world, has succeeded in his attempt to cause the Church to fall. Now he is laughing and making fun of her. She has forgotten God and can no longer be counted as one of His. And what is the heavenly verdict?

"A voice came down from the hush of heaven,
From Him who sat on the throne;
'I know thy works and what thou hast said,
But alas! hast thou not known
That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant Bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place.'"

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:9).

When we appear before the judgment seat of Christ, will our names be blotted from the Book of Life because we have forgotten God and walked hand in hand with the world? God forbid that it should be so. For to be cast into a lake of fire would be our reward if our names were blotted out. "And whosoever was not found in the book of life was cast into the lake of fire" (Rev. 20:15).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

May we say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

South English, Iowa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

DIVERSE CHRISTMAS ASPECTS

By Ammon G. Brubaker

For the Gospel Herald.

TEXT. What think ye of Christ? Whose Son is He?—Matt. 22:42.
Is not this the carpenter's son?—Matt. 13:55.

In the times before and since the first Christmas, when the Judean shepherds were thrilled with the angelic message declaring "good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord," there have been diverse aspects and opinions among men, concerning this mysterious person and birth.

It reminds one of the many-sided advertising signs seen in business places. An observer from one angle might read: "Pure Wholesome Milk from Sunlight Dairy." Another in a different direction: "Have a quaff of 'Barleycorn's' Shimmering Lager" etc, as the case might be. Thus while men would behold apparently the same objects, yet from different positions they would form diverse conclusions.

Likewise men beholding Christ from the standpoint of true faith realize with the poet: "How sweet the name of Jesus sounds in a believer's ear," or with Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16), and, "Unto you therefore which believe he is precious"—but "a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient" (I Pet. 2:7, 8) or the enemy's aspect: "What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time" (Matt. 8:29)? To the one, "the savour of death unto death," to the other, "the savour of life unto life."

Confessedly, "Great is the mystery of godliness, God manifest in the flesh." Christ incarnate is the mystery of God. Paul's desire was that the Colossian brethren, and the Laodiceans, and "we" as "many as have not seen his face in the flesh," might have the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge, "for in him dwelleth all the fulness of the Godhead bodily" (Col. 2:2-9).

He warns us of the worldly philosopher's aspects, and of the danger of being "spoiled" by "any man" through philosophy. What a false aspect many ancient and modern philosophers have had of Christ and His birth—like the unbelieving Jews, a mere "carpenter's son," or "son of David," in the flesh and nothing more. How diverse and deceitfully dangerous are the various traditions and views of men with reference to the virgin's child and Christmas. But the angelic aspect and testimony was one of great joy which brought forth praise and glory to God in the highest, from a multitude of the heavenly host, as they declared the child to be "a Savior, which is Christ the Lord;" "which things" they "desire to look into."

The prophetic aspect was portrayed and verified by the fact that the "child was born and the Son was given" in the "city of David." "For thou Bethle-

hem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. 5:2).

To the earthly ruler, Herod and his capital the view was one of trouble. His envious, jealous spirit led him to inquire where Christ should be born, and when told that out of "Bethlehem should come a governor that shall rule my people Israel," he, under false pretense of also worshiping the new-born King, makes diligent inquiry and search for the young child, which effort being thwarted by God Himself he rages in wrath to the extent of fulfilling another prophetic foreview, becoming the murderer of "innocents," and the instigator of "Rachel weeping for her children" (Jer. 31:15). But with contrasting virtue the sages of the East worship Him, giving gifts; gold, frankincense, and myrrh, fulfilling the prophecies of Isaiah and of David.

And Simeon, because he was just and devout, "waiting for the consolation of Israel," perceived in the child Jesus the "light to lighten the Gentiles and the glory of thy people Israel." Anna the prophetess, because she "served God with fasting and prayers night and day," "gave thanks likewise unto the Lord and spake of him to all them that looked for redemption in Jerusalem."

To the true Christian Christ is "all in all." He ever beholds Him from the basis of faith, hope, and assurance, and with Paul he confidently asserts, "I can do all things through Christ which strengtheneth me," and with Peter he is "ready always to give an answer to every man that asketh a reason of the hope that is in" him.

The Christian's view of Christmas is expressed in a spirit of helpfulness, peace, good will to his fellow man, and praises to God for His "unspeakable gift." When his children ask him, "what mean ye by this," he explains to them the true meaning and origin of Christmas, setting aside all fictitious tales and personifications of Santa Claus, etc., etc., endeavoring early to instil into their innocent questioning minds the true story of the birth and mission of the Christ-child. In short, his entire Christmas program is arranged to comply with I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The world's aspect is commercialistic and pleasure-seeking. New and remodeled ideas and inventions that appeal to the carnal nature of man, designed to loosen his cash or attach his credit, are efforts of worldly manufacturers and merchants.

The pleasure-seeking social element seeks places and ways to **spend** Christmas—(not invest)—for truly it is often **spent** in "riotous living." "Wherefore do ye spend money for that which is not bread?" The text's sobering questions are open to us, my dear readers, "What think ye of Christ? Whose Son is he?" The Samaritan woman hopefully asks, "Is not this the Christ?" Will we believe God when He says, "this is my beloved Son—hear ye him?"

"As a man thinketh in his heart, so is he."

"Oh, thou Son of the Eternal God,
Who o'er the remotest sands of eternity hast trod,
Oh, wondrous mystery, how can it be?
That Thou through love didst live and die for me."

Mifflintown, Pa.

ARGENTINE LETTER

(Continued from page 805)

gers which Beset the Believers," and we are now studying "Christian Stewardship" and "The Missionary Spirit in the Church." Will you pray that these studies may be a benefit to all the members?

The believers in Alberti are studying the doctrinal lessons preparing for baptism in the near future. They have a lot of opposition from the priest and also from the quack doctors, but several are firm and are encouraging the ones who are somewhat afraid of the enemies of the Gospel. Last week one old lady said that she was too old to change her religion but after some one encouraged her she said that she will continue to attend the Mission.

There are quite a number of Spaniards who are interested in having the Gospel preached in Spain. They are sending many tracts and booklets to their people and we are praying that many workers may be raised up to help the very few who are in Spain according to the population.

Our Italian brethren are also writing to their folks and telling them of Jesus who is the living Christ and Saviour of all who call upon Him. One of the converts in Bragado is the grandson of a man who studied for the priesthood in Italy but did not continue in that career as he said that he could not honestly believe all that he was supposed to teach in the Roman Catholic Church. There is much superstition taught and believed, which is very difficult to overcome and we ask you all to pray for the work and the workers in South America to the end that our labours may be blessed by Him.

Bragado, F. C. O., Argentina.

LANCASTER RELIEF STATION

By J. Paul Sauder

For the Gospel Herald.

At one time the Master said, "Give ye them to eat." At another time He said, "Inasmuch as ye have done it to the least of these . . . ye have done it unto me." "For I was an hungered and ye gave me meat . . . naked, and ye clothed me."

With this idea in mind the Board of Bishops of the Lancaster Conference authorized the Mission Board to set up machinery for relief work. After considering ways and means the Board decided to set up a central station in Lancaster at some favorable location. The station has been set up at Locust Street and Pershing Avenue. This station distributes food and clothing upon the recommendation of the mission workers who know the people and the conditions. It was thought best that these necessities of life be given out only upon recommendation, so that all so receiving would be worthy and there would be no duplication.

This is how the machinery works: Someone in need comes to the Mission at Vine St. There Bro. Stoner Krady hears the story of the circumstances and passes on the cases as to their worthiness. Those found to be worthy of help are given an order which is taken to the station four blocks distant. Baskets are filled twice a week. A list of eatables is kept for each family showing the number in the family, the amount of employment, the days on which help is given, and the kinds and amounts of food given. As these articles are received they are checked off on this list. Thus the workers at the station can tell who has been helped. Duplication is avoided by frequent exchange of information with the social service exchange, an organization for the exchange of information between the various bodies that are assisting the unfortunate.

This station also assists in getting supplies to the various mission stations for distribution by the workers in those places. It is the aim to have the work coördinated as much as possible, as that will result in the most efficient distribution.

The committee appointed by the Board consisting of Brethren A. S. Horst and Jacob D. Mellinger is at the station every day. They have given their thought and energies to the work. The work has gotten off to a good start. The brotherhood has taken hold of the work so that the workers have had something to give out. The need remains great.

Our people have always responded when the needs were shown. We have the confidence that they will continue to do so, and do so in the name of Him who gave and gave and gave.

This relief work will be done by each doing his or her bit. Since it is the work of the Church, all are invited to come to visit the station. A good way to reach it is to go south on S. Lime St. three blocks to Locust and east one

block to Pershing Ave. Visit the station, support the work by prayers and means or supplies as opportunity affords, and pray that the souls of the people may be benefitted by the literature accompanying the baskets and by the ministrations of those who minister for His sake.

New Holland, Pa.

OUR HOME COMING MISSIONARIES

By S. C. Yoder

For the Gospel Herald.

For some time it appeared that it might be necessary to suspend all furloughs for missionaries who had contemplated returning to their homes this year and to retain in this country all who are now on furlough. This appeared necessary owing to financial conditions. At a recent meeting of the Executive Committee it was decided to bring home all the missionaries whose furloughs are now due and who have stayed on the field overtime.

This involves Bro. and Sister Kniss, Sister Sarah Lapp, and Bro. and Sister Beare, from India, and Bro. and Sister Litwiler from South America. The latter will have been on the field a year overtime when their furlough becomes effective.

It is also necessary to return some of the workers to their respective fields during the next summer. Bro. and Sister Friesen will likely sail for India some time next June or July, as will also Bro. and Sister J. W. Shank sail for South America.

This was thought expedient owing to the fact that plans had been made beforehand and it is deemed best to carry them out if possible. The whole matter of furloughs from now on will rest with the decision of the board next spring and unless financial conditions change very materially it is not probable that the present system can continue.

The Executive and Mission Committee, together with the Study and Revisions Committee, will give this matter consideration at the February meeting, and it will come up for further disposition at the Annual Meeting next spring.

The Executive Committee wishes to express to the brotherhood its sincere appreciation for its support during the past. It is only through a continuous coöperation and support that our present work can be maintained and carried forward.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 809)

hart, (who helped in communion service Oct. 16); also Bro. Walter Yoder from the College was here one Sunday evening in September and conducted Y. P. M. along the line of "How to Improve Congregational Singing."

Our deacon, Bro. David Yontz, was not well this fall, so the men from the church and a number of his neighbors got together and hustled his corn into the crib for him. The following week another bee was planned for Emmet Kerlin, a brother who has been sick too, but rain stopped them before they got it quite finished.

Teacher's Meeting is held every three weeks. The fall S. S. Meeting for this district was at Goshen College on missionary day.

We had services here on Thanksgiving day. Bro. D. D. Troyer, our bishop, preached a very inspiring sermon, telling us that if we have hung our harps on the willows, we should get them down and have them tuned according to the harmonious chords of God's plans.

We are always glad for visiting ministers and workers, but we do not mean to infer that our home preachers do not serve us faithfully, for they do.

Dec. 12, 1932. Cor.

Bloomingdale, Ont.

(Snyders congregation)

To all the Believers in Christ, Greetings:—On Dec. 4 Bro. Jesse B. Martin came into our midst for revival meetings. The old-time Gospel of salvation through the atonement of Christ was the chief burden of the message.

Truly we can say, we had a revival. Two souls found salvation and many of the believers were revived. The weather was extremely cold, but thanks be to God we could enjoy to see the members brave these adverse conditions to the joy of their own souls and the glory of God.

There are still others at whose door the Redeemer is waiting to enter. May we unitedly pray for them.

Our S. S. will be reorganized, D. V., this coming Sunday. May every official and every teacher be a light to the world and a salt to earth.

Wishing all the Herald readers a Christmas season filled with the joy of heaven we remain,

Dec. 12, 1932. H. W. Stevanus.

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Readers of the Herald:—We are looking forward to our Bible conference to be held the last few days of December. We expect Bro. B. B. King (who is now engaged in this work at other churches in Nebr.) and Bro. George Miller of Milford, Nebr. to be our instructors. Pray for these meetings.

On Nov. 27 we had an ordination service. Bro. Abner Yoder of Parnell, Iowa, and Bro. Joe E. Zimmerman of Milford, Nebr., were with us. Three brethren were in the lot for the ministry, and it fell on our former deacon, Bro. Ezra Roth. May the Lord help him in his new duties.

Nov. 20 we had a missionary program in the evening. Some time was taken with a lesson with the children. A few missionary topics were discussed, followed by a select reading, an essay, and a sermon. Attendance and interest were good. Everyone was encouraged to do more for His cause.

Dec. 12, 1932. Cor.

Flanagan, Ill.

(Waldo congregation)

Greeting to Herald Readers:—Our Sunday school has been reorganized for another year with the following results: Supts., Bro. Noah Yordy, Bro. Homer Springer; Prim. Supt., Bro. Edd Yordy; S. S. Chor., Bro. Roy Roeschley; Church Chors., Bro. Melvin Roeschley, Sister Barbara Stalter.

Pray for the work at this place.

Dec. 12, 1932. Carrie Grieser.

Breslau, Ont.

Dear Herald Readers, Greetings:—Since our last letter to the Gospel Herald we have had two interesting all-day meetings here. On Nov. 6 we had our quarterly mission meeting for the four churches east of the river. In the morning Bro. Burkholder preached a missionary sermon and Bro. Chester Buschert of Preston gave a talk to the Sunday school. The afternoon program opened with a children's meeting led by Sister Alice Snyder of Bloomingdale. An essay on II Cor. 8:1-5 by Sister Mabel Groh of Hespeler was followed by Bro. Abram Metzler, Masontown, Pa., on "What should the church expect of her missionaries?"

In the evening three short talks were given on "The Weapons of our Warfare": the first one, "Not Carnal," by Bro. Eben Cressman of Breslau; (2) "Spiritual" by Sis. Gladys Shantz of Preston; (3) "Mighty Through God," by Sylvanus Shantz of Preston. This was followed by an address on, "What should the missionaries expect of the church," by Bro. S. M. Kanagy of the Wanner Church.

On Nov. 15 we had a Sunday school worker's meeting, when Brethren I. W. Royer and A. J. Metzler were the speakers on Sunday school work, Bro. S. M. Kanagy leading the Devotional periods and giving us a sermon for the closing number of the evening. The meeting was well attended.

Recently Bro. Burkholder has given his help at the Detroit Mission in evangelistic meetings. In his absence we

(Continued on last page)

ILLINOIS MENNONITE SUNDAY SCHOOL CONFERENCE

Report of the Illinois Mennonite Sunday School Conference, held at the East Bend Mennonite Church near Fisher, Ill., Aug. 25, 1932.

Organization.—Moderator, John L. Harnish; Asst. Moderator, Elmer Martin; Secretary, Harold Zehr; Chorister, Andrew Schrock, Jr.

Order of Meeting and Thoughts Gleaned.—Forenoon: Meeting called to order by moderator. After the song service J. W. Davis read Deut. 31:1-13, and led in prayer. J. W. Davis, Ira Eigsti, and C. Warren Long were named as a resolutions committee.

"The Nature and Nurture of the Child," by Alta Hartzler. A knowledge of the nature of the child aids in his nurture. The child is alert—cannot be repressed; an imitator—watch our example; has emotions of fear, anger and love—to be properly guided. The Sunday school and the Bible can be a help in his nurture with a sympathetic teacher as a guide. The home should train in the virtues, as honesty and obedience, and they will be automatic elsewhere. (Prov. 22:6).

A quartet of men from East Bend congregation sang "Beloved, Now are We the Sons of God."

"Knowing and Applying the Scriptures," by Levi C. Hartzler. II Tim. 2:15 should be used as a motto. Knowing Scriptures: Suggested ways of reading—(1) Read it more; (2) read it continuously—book as a whole; (3) read it repeatedly—rereading brings new lessons; (4) read independently—forming conclusions as led by Spirit; (5) read prayerfully. Helps in Study: marginal references; various versions (for comparison); concordance; Josephus Works, etc. Bible Schools and Correspondence schools a help. Application: Jno. 14:26 and 16:13 show Holy Spirit as guide in study of Word. Sunday school is the place where children learn to know Bible. Give it first place. Sympathetic understanding of pupil and realization of our duty as watchmen gives force to our application of scripture.

"I need Thee every hour," sung as a prayer by congregation.

"The Laws of Teaching," by C. Warren Long. There are seven recognized laws of teaching. Laws drawn up as rules are briefly: (1) know the lesson you wish to teach; (2) keep attention of pupil upon lesson; (3) use words pupils understand; (4) teach unknown by means of known; (5) stimulate thought on part of the pupil; (6) require expression of thought by pupil; (7) review correcting false ideas and completing true.

The Quartet sang "The Story is True."

Open discussion led by Ira Eigsti.

Afternoon Session

The meeting was called to order by the assistant moderator. After a song service Harold Oyer used Jno. 17:1-26 as basis for devotional meditation. The secretary's report was given by Harold Zehr. As Bro. Schrock was called home Jos. Good was asked to proceed with the chorister work.

"Devotional Life of our Officers and Teachers," by Ruth Magnuson. "I am the vine, ye are the branches."—The branch must have definite contact with the vine if any fruit is to be borne. Have regular time for prayer. Pray for ourselves and for the class. Feed daily upon bread and water of life.

Trio by Conrad Sisters.

"Developing Devotional Life of the Child," by Mabel Schrock. Reverence is lacking—future of Sunday school, Church and nation hang upon our spirit of reverence. Place of parents. Foundation of reverence should be laid when mere babies. Insist upon reverence during prayer and reading. Children are imitators. Consider type of hired help and visitors. Place of Sunday school is to teach and practice reverence. Teacher should be deeply devotional herself. Insist on having Christian teachers in public schools. Watch children's associates, and know what literature they read. Let us watch and pray that the Church lose not her saltness.

Congregational song, "God is love," and song, "Come Spirit Come," by East Bend Men's Chorus.

"Be Filled with the Spirit" (Eph. 5:18), by Leland Bachman. Christ promised Comforter but before we can be filled with Spirit the heart must be emptied and cleansed as by I Jno. 1:9. Christ died for cleansing us of sin and that we might receive the Spirit. Example of change in Peter. If we hunger we shall be filled. Spirit our source of power. Idle cannon is made powerful by a little fire.

Thursday Evening

A workers' meeting and testimonial service was led by A. C. Good, on the theme of What My Christian Experience Means to Me; during which the Conrad sisters sang, "I can hear my Savior calling," and a mixed quartet from East Bend congregation sang, "God Is Still on the Throne." At seven o'clock the meeting was turned over to the moderator and after a song service Levi C. Hartzler led the devotional service, reading Isaiah 6.

Florence Friesen described **a day in India.** She selected the description of a clinic day. The medical service reaches those who could not be otherwise reached. They work with many lepers and find that the greatest joy comes where physical suffering of large numbers is relieved, as on clinic day.

Mrs. J. W. Shank described **a day in Argentina.** The civilization in Argentina is quite modern and work necessarily quite different from that in India. They must combat Catholicism and Spiritualism. As children start to school at eight years of age, the workers have an opportunity for service among young children.

Bro. and Sister Friesen sang a song in Hindi and Bro. and Sister Shank sang one in Spanish. The congregation then sang, "Send Forth Reapers."

"I have chosen you that ye should go and bring forth fruit" (Jno. 15:16), by J. W. Shank. Christ calls men from the commonplace men of the world. All are chosen who accept Him. The question is not how far but how willing. Love impels us to go. The living testimony of converts in various walks of life carries much weight. True servants serve not for reward but for the love of souls.

The East Bend Chorus then sang two numbers, after which the following resolutions were presented and adopted.

Since Christ our Master teacher very definitely recognized the Children (Luke 18:16; Prov. 22:6) and placed within them God-given qualities that need to be developed, and since it is the opportunity of the Sunday school to impart Bible truths to them, we realize that a knowledge of the Word and an exemplary life is necessary on the part of the teacher; whereas teaching is a process and that certain laws must necessarily be observed, be it

Resolved, That we encourage all Sunday school workers to study the laws of teaching; to study the child; and to diligently acquaint ourselves with the Scriptures (II Tim. 2:15) that each lesson may be so prepared and taught that the child will be won for Christ and be built up in the faith of our Lord and Savior Jesus Christ.

It is an accepted fact that as Sunday school workers we need to live the same relationship to Christ as living branches are related to the vine—a vital relationship—Jno. 15:1-7. It is also quite generally accepted that in the midst of daily duties we are inclined to be so busy with things that we neglect the Spiritual and depend upon the material things. Furthermore we have the God-given command to be filled with the Spirit (Eph. 5:18). Therefore may we resolve to set aside a period each day which we shall devote to Bible study, prayer, meditation, and a quiet waiting before God; and do all we possibly can to build strong Spirit-filled lives so (1) we may be qualified to train and to teach our children in our homes and in our Sunday schools so the right foundation will be laid for glorious Christian lives, and (2) that we will be able to meet the various experiences of life and accomplish things for God with the help of the Holy Spirit's power.

Since the Christian has been chosen from the foundation of the world in Christ by God for the purpose of bringing forth fruit (Jno. 15:16, Eph. 1:4), be it

Resolved that we fully yield our lives unreservedly unto Him so we may be able to bear much fruit. Jno. 15:8.

Whereas, we have been enjoying many spiritual messages and a beautiful fellowship with our Lord and the Christian brotherhood, be it

Resolved, that we humbly express our heartfelt appreciation to God by living a more noble Christian life bathed in the Holy Spirit, and that we also express our thanks to the Christian brotherhood of the East Bend Church, who have helped to make the spiritual feast possible, by a rising vote.

Missionary Sermon, **"The Christian Duty to a Lost World,"** by P. A. Friesen. I Tim. 2:4 and Acts 26:13-18. We are to go forth as a charged wire—to give light—to open eyes of the blind. When we come with the message the cry is, "I've been looking for you." "Tell people in America to pray for us." Is our message heartfelt? When we meet our Savior how can we answer the question, "Where is thy brother?"

Harold Zehr, Secretary.

Married

Schmidt—Shantz.—On Nov. 26, 1932, at the home of the officiating minister, Bro. Jesse B. Martin, Waterloo, Ont., Bro. Daniel Schmidt of the Shantz congregation and Sister Lillian Shantz of the Kitchener congregation were united in the bonds of matrimony. May the guidance of the Holy Ghost and heaven's blessing be theirs through life.

Obituary

Yoder.—Stephen Yoder was born Aug. 22, 1917; died Oct. 20, 1932; aged 15 y. 1 m. 28 d. Stephen became sick rather suddenly with appendicitis, and was taken to the St. Joseph's Hospital in Lancaster, where he underwent an operation and died ten days later. He leaves his parents (Benjamin and Sadie Yoder), 2 brothers (Eli and David), 6 sisters (Erie, Sylvia, Annie, Katie, Mary, and Lizzie). Three sisters passed on before. Funeral services were held by Christian King, David Fisher, and Menno Fisher.

Harder.—Leonard Charles, infant son of Grace L. and John C. Harder, was born in Didsbury, Alta., Sept. 3, 1932; died Nov. 21, 1932. His stay with us was only eleven short weeks, but we are glad God let us enjoy him that long at least. Our hopes for him were

high when suddenly he was snatched from us. We trust that our disappointment is God's appointment. He leaves his parents, one brother (Richard), one grandmother, and a number of aunts, uncles, and cousins. Funeral was conducted Nov. 22 by Bro. Isaac Miller of Mazeppa, Alta.

Rutt.—Cyrus R., son of the late Abraham and Esther Reist Rutt, was born Feb. 28, 1868, in Lancaster Co., Pa.; died of heart disease Dec. 2, 1932, at his home at Lancaster Junction, Lancaster Co; aged 64 y. 9 m. 4 d. He was a member of Kauffman's Mennonite Church. Oct. 24, 1893, he was married to Minnie S. Miller who preceded him in death 15 years. He is survived by two children (Grace E., wife of Fred R. Hahn; and J. Roy, both at home). Funeral services were held from the late home Sunday afternoon, with further services at Kauffman's Mennonite Church, by Bros. Isaac Brubaker and William Heisey. Interment in the adjoining cemetery.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal."

Fisher.—Hannah, daughter of the late Jonas and Catherine Stoltzfus, died at the home of her daughter, Katie, from infirmities of old age, Nov. 24, 1932; aged 72 y. 2 m. 15 d. She was united in marriage to Levi Fisher, who preceded her in death 8 years. The following survive: 4 sons (John, Daniel, Jonas, and Levi), 2 daughters (Mrs. Levi Stoltzfus, and Mrs. Joel King), all of near Intercourse, Pa. Also 26 grandchildren, 2 great-grandchildren, 1 brother (Amos J. Stoltzfus), and 1 sister (Mrs. Samuel Zook). She was a faithful member of the Amish Church. Funeral services were held from the home of her son, Levi, Nov. 26, by Benuel M. Stoltzfus and Jonas E. Stoltzfus. Interment in Ronks Cemetery.

"Into heaven's mansions she entered,
Never to sigh or to weep;
After long years of life's struggles,
Mother has peacefully fallen asleep."

Lehman.—Ray Lehman was born near Kitchener, Ont., March 12, 1914; died in the Groves Memorial Hospital, Fergus, Ont., at the age of 18 y. 8 m. 5 d. He lived at Breslau until a few months ago when, with his parents, he moved to Arthur, Ont., where he was accidentally shot while hunting, and died within a few hours. He is survived by his parents (Mr. and Mrs. Samuel Lehman), 1 sister (Ruth), and 3 brothers (Warren, Lloyd and Gerald). Ray's last testimony was that, if he should not get better, that he was ready to go, if it was the Lord's will. The last couple weeks of his life he was often heard singing, "My heavenly home is bright and fair."

"In health and strength he left our home,
Not thinking of death so near,
It pleased the Lord to bid him come
And in His sight appear.
The call was short, the shock severe,
To part with him we loved so dear,
Our hope's in heaven that we may meet
And then our joy will be complete."

Hunsberger.—Mary (Horst) Hunsberger was born Oct. 29, 1867; died Dec. 1, 1932; aged 65 y. 1 m. 2 d. She was united in matrimony to Moses Hunsberger Oct. 2, 1895, with whom she shared the joys of a happy life for 37 years. Sister Hunsberger had been in failing health quite a while, but always was patient and contented with her lot. She gave her heart to the Lord in her youth and lived a faithful Christian life. Though silent in word, she is still yielding her influence upon those who remain. She leaves her sorrowing husband and 1 sister Susannah (wife of Bishop Jonas Snider); also a host of relatives and friends. The services were held Dec. 4 at the Waterloo, Ont., Mennonite Church. The funeral was conducted by Bros. Newton Weber and Jesse B. Martin. Scripture reading and text, I Cor. 15 and Psa. 23. The body was laid to rest in the adjoining cemetery, waiting for the resurrection, when Christ shall descend from heaven and the dead in Christ shall rise first.

King.—Eli Z., only child of Samuel and Barbara (Zook) King, was born Jan. 25, 1866, in Lancaster Co., Pa.; died Oct. 28, 1932, near Ronks, Pa.; aged 66 y. 9 m. 3 d. On Mar. 1, 1891, he was married to Annie Rote of Ontario. He is survived by his wife and a large number of friends. When he was baptized and united with the Old Order Amish Mennonite Church, with a class of 17 boys and girls, his aged grandfather, Bishop Eli Zook, officiated. Eli was the first one of five boys to be called home by our heavenly Father. He was always of a kind disposition and was well liked by all who knew him. He will be greatly missed in the community where he lived. His seat was seldom vacant in church when health permitted. His funeral was largely attended, with services at the home of Pre. Christ King, by Bros. John Beiler and Ben Beiler. Interment in Beiler's Cemetery near Ronks, Pa.

"Dearest Eli, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By a friend.

Stoltzfus.—Mattie, daughter of Daniel and Rebecca Esh, died at her home Nov. 21, 1932; aged 67 y. 9 m. 24 d. Death came following an attack of heart trouble. Her children and some grandchildren were gathered at her bedside part of the time, singing hymns, and after she had given them all good-bye she passed away. She was united in marriage to Daniel Stoltzfus, who preceded her in death 15 years. The following children survive: Jonas E., Daniel M., Levi, Mrs. Henry Stoltzfus, Mrs. John King, Mrs. Samuel Smoker, Mrs. John F. Stoltzfus, and Mrs. Amos Kaufman; also a number of grandchildren, 1 great-grandchild, and the following brothers and sisters: John, Jacob, Samuel, Mrs. Samuel Stoltzfus, Mrs. Abraham King, Mrs. Amos M. Stoltzfus, and Mrs. Benuel M. Stoltzfus. Funeral services were held from the home of Daniel Nov. 25, by Stephen Stoltzfus and Aaron Esh. Interment in Morgantown Amish Cemetery. She was a faithful member of the Amish Church.

"Mother, dear, your wish is granted;
Sorrow, pain, and grief are o'er.
By the grace of God we'll meet you
Over on the peaceful shore."

Kirchhofer.—Rosina, daughter of John and Katherina Baumgartner, was born in Wayne Co., O., June 17, 1863; died Nov. 26, 1932. With three sisters and one brother, she was early in life bereft of her parents. She grew to womanhood in the home of her uncle, Jacob Baumgartner. On Aug. 9, 1896, she was married to Daniel Kirchhofer. To this union were born 2 sons and 2 daughters (Roy, Delvin, Stella, and Dora). In the spring of 1882 she was baptized by Christian Sommer, uniting with the Sonnenberg Mennonite Church, and in the same year transferred her membership to the Salem Mennonite Church, where she remained an active and loyal member to the time of her death. Rosina will be missed in the home as a loving and sympathetic mother, in the neighborhood as a friendly and devoted Christian. She was a great sufferer for many weeks, of cancer, gallstones, and other complications, but she bore it all patiently. On Thanksgiving evening she bade her husband good-bye. In the morning of Nov. 26 she passed away, where we hope to once more meet her in glory. She is survived by her husband, children, 2 sisters, and 1 brother. Also a host of other relatives and friends. Funeral services took place Nov. 28, and were conducted by her pastor, A. R. Kaiser, assisted by I. W. Royer of Orrville.

Herr.—Jacob H., son of the late George and Elizabeth (Harnish) Herr, was born Mar. 14, 1875, in Lancaster Co., Pa.; died Dec. 1, 1932; aged 57 y. 8 m. 19 d. He was a member of the Mennonite Church, much beloved and very active in Church work. He is greatly missed by all. On Jan. 25, 1900 he was married to Barbara Huber. To this union were born 6 sons and 2 daughters of whom 1 son preceded him in death. He leaves his bereaved companion and these children: J. Landis of Landis Valley, George K. of New Providence, Elizabeth H. at home, John H. of Lampeter, Aaron H. of West Willow, Henry H. and Edith H. at home. He was a kind and loving father and deeply concerned in the welfare of his children. He has lived to see all his children accept Christ. Funeral services were held Dec. 4, at Byerland Mennonite Church. The funeral was largely attended, services were conducted inside by Bros. John H. Mosemann and Maris Hess and outside by Jacob T. Harnish and Landis Shertzer. Text, Isa. 38:1. Interment in adjoining cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his voice be heard with his loving tone,
By the loved ones left, round his own hearthstone.
He has gone, he has gone to his house afar,
To the beautiful land where the angels are."

Zimmerly.—Peter Zimmerly, oldest son of John and Elizabeth Basinger Zimmerly, was born three miles northwest of Orrville, O., near the Crown Hill Church, Oct. 8, 1857; died of kidney trouble and heart failure at his home near West Lebanon, O., Dec. 1, 1932; aged 75 y. 1 m. 23 d. In his youth he was baptized and received into the Crown Hill Mennonite Church, and after his marriage transferred his membership to the Sonnenberg Mennonite Church, where he remained a faithful member until the end. His place in Sunday school and church was never vacant when he could be present. On Jan. 17, 1888, he was united in marriage to Mary Anne Steiner. This union was blessed with six children. Silas died at the age of 19 years, in 1915. Those living are John, Edwin, Lizzie (Mrs. Otto Kassefels), Lydia (Mrs. Samuel Neuenschwander), and Melinda at home. He is sadly missed by his companion and sons and daughters. Also survived by 21 grandchildren, 3 brothers (Christian, John, and Jacob), 4 sisters (Mrs. David Zuercher, Mrs. John D. Steiner, Fanny, and Leah). One sister (Elizabeth) died in her youth, and Rebecca (Mrs. Chr. Zuercher) at the age of 54 years. He was a loving father, kind neighbor, and was of a peaceful and quiet disposition. He was bedfast for nearly five weeks and bore it with Christian fortitude. Funeral services Dec. 3 were in charge of Jacob Neuenschwander, J. S. Moser, and Louis Amstutz, home ministers; also J. D. Mininger of Kansas City. A large concourse of relatives and friends gathered to pay their last tribute of respect.

Mast.—Priscilla, daughter of Jacob and Elizabeth Buser, was born at New Bedford, Ohio, Sept. 14, 1866. In her youth she united with the Church of New Bedford. In 1888 she had her membership transferred to the Martins Creek Mennonite Church of which she remained a faithful member until death. On Oct. 25, 1888, she was united in marriage to David Mast of Millersburg, Ohio. To this union were born 2 children (Sadie and Frank). In the year 1910, at the age of sixteen, Frank passed to his reward. Years passed by and she faithfully filled her place as a true wife, mother, and grandmother. On July 19, 1930, her husband died. She has been failing in health for several years, but only within the last year has her disease shown its true seriousness. Throughout this time she bore her affliction with Christian fortitude and wholly retained the unselfish, patient nature that was such a great part of her. However, on Dec. 2, 1932, after weeks of severe suffering, accompanied by this God-given spirit of submission to His will, the Master saw fit to take her to her reward; aged 66 y. 2 m. 18 d. Her kindness and loving nature shall always leave their deep impression on the hearts of all who knew her. She leaves 1 daughter (Mrs. Melvin Miller, at home), 6 grandchildren, 1 step-sister, 2

aunts, and many relatives and friends. Funeral services were held Dec. 5 at the Martins Creek Church, conducted by Calvin Mast, text Phil. 1:21, assisted by S. W. Sommers and C. Z. Yoder. Interment was made in the cemetery near by.

Musser.—Elizabeth, daughter of Adam and Anna Felix, was born at Burton City, Ohio, Feb. 7, 1868; died Dec. 8, 1932 at Orrville, O.; aged 64 y. 10 m. 1 d. On Nov. 18, 1886, she was united in marriage with John W. Musser. To them were born 3 sons and 1 daughter (Theodore H., Ernest R., Orie W., and Gladys M. (Mrs. Howard Kauffman), all of Orrville. She is survived by all her children, 6 grandchildren, 3 brothers (Frank of Marshallville, O., Peter of Orrville, O., William of Smithville, O.), and 3 sisters (Mrs. John B. Kurtz of Smithville, Mrs. Solomon Goon of Perrysville, O., and Mrs. Nicholas Stempfli of Columbiana, O.). Her husband died Nov. 26, 1915, leaving her in widowhood over 17 years. She confessed her faith in Christ as her Savior in her youth and was received into the Oak Grove Mennonite Church, later becoming a charter member of the Orrville Mennonite Mission Church, in which fellowship she worshiped until death. The services of the house of God were her delight, and the keeping of the Christian ordinances brought her much joy. In her last illness, which deprived her of meeting in public worship for about seven months, she appreciated very much the ministries of friends in song, reading of Scripture, and in prayer. She suffered much distress in her affliction, but bore it with Christian patience. Again and again she expressed her full resignation to the Lord's will, but had a strong desire to depart and be at rest with the Lord. She was a helpful neighbor, a loving and self-sacrificing mother, and a quiet and devoted Christian. Her life was a life of service for others and in turn her days of lingering affliction were blessed by the loving service of others who provided every possible comfort for her. Funeral services were conducted at the home and the Oak Grove Church on Dec. 11, 1932, by I. W. Royer, assisted by A. L. Scherry, J. S. Gerig, and C. Z. Yoder. The 23rd Psalm was used by request of Sister Musser for the scriptural meditations.

Stoltzfus.—Martha Etta, daughter of Elias and Sarah Swartzendruber, was born near Eagle Grove, Iowa, Feb. 26, 1904; died at her late home in Manson, Iowa, after a brief illness due to pneumonia; aged 28 y. 9 m. 11 d. In 1909 she moved with her parents to Versailles, Mo., where she grew to womanhood. She attended school at Hesston College, graduating with the Academy class of 1923. She developed the talents with which God had endowed her for the greater usefulness which this development made possible for her in the home and in the Church. On Feb. 26, 1927 she was united in holy matrimony to Chris Stoltzfus, Jr. This union was an unusually happy one. It was an inspiration to see the devotion which Martha showed as a wife and mother. This union was blessed with one son (Floyd Eugene) who, with his father, is now left without a mother's love to mourn a distinct loss. While attending school at Hesston College she heard the call of Jesus to yield her life to Him. She answered the call and dedicated her life to God and to His service. She lived and passed on in the faith and hope which came to her at conversion. Besides her deeply bereaved husband and her little son, thirteen months old, she leaves her aged father and mother, 3 brothers (Henry of Marathon, Ia., Edwin of Manson, Ia., and Ernest of Palmer, Ia.), and 3 sisters (Mrs. Edw. Pletcher and Mrs. Orva Wenger of Manson, Ia., and Mrs. Joseph Graber of Dhamtari, India). She also leaves a host of relatives and friends to whom she had endeared herself by her personal charm and Christian graces. Truly we have all suffered a great loss. The husband has lost a devoted wife and companion, the little son a Christian mother, all of us a real sympathetic friend and helper. We bow our wills to Him who doeth all things well, and who makes no mistakes in His dealings with His children. Her bright Christian testimony in word and life is a comfort to us all in this hour. Funeral services were held Dec. 10 from the late home in Manson, Ia., and from the Mennonite Church in charge of C. L. Graber of Wayland, Ia., assisted by Milo Kauffman of Hesston, Kans., and Ammon Egli of Manson, Ia. Interment in Rose Hill Cemetery near the city.

THE CHRISTMAS STORY

By Edith B. Kennel

A light, a gleam,
A shining star;
A new born baby boy.
A stable home,
A manger bed,
And a mother's heart of joy.

A note of praise,
A heavenly strain,
Then the angel choir sing,
While shepherds true
Their way pursue
To see the new-born King.

Wise men afar
Behold His star,
In wonder take their way,
To Bethlehem old
With gifts of gold
Their tribute to Him pay.

With loving hearts
This Christmas day
We too our King adore,
With yielded life
And songs of praise
Our hearts with joy outpour.

Gap, Pa.

CORRESPONDENCE

(Continued from page 813)

were supplied by Brethren Newton Weber and Noah Hunsberger of Waterloo.

Willard Cressman one of our Sunday school boys, is home again after spending seven weeks in the "Sick Children's Hospital," Toronto. Church and S. S. are more interesting than ever to Willard after spending so many weeks in the hospital. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Dec. 14, 1932. E. Cressman.

Schellsburg, Pa.

Dear Herald Readers:—On Sunday, Dec. 25 we have Sunday school at 10 A. M. In the evening we will have a Christmas program followed by a Christmas sermon by Bro. Hiram Wingard. We intend to give the small children a little Christmas treat.

Dec. 17, 1932. Ruth N. Grine.

Ontario Mennonite Bible School

We are looking forward to the opening of our Bible School on Jan. 2, 1933 at Kitchener, Ont. Will you plan to be with us during this winter term of twelve weeks Bible study? If you cannot be present for the whole term, come for part of it.

The course this year is the first part of the three-year cycle of study. Courses and teachers are as follows:

Book Analysis, Homiletics, Music, and English I, by S. F. Coffman, Principal of school.

Doctrine, Epistles, Biblical Introduction, History of Religion, and Sunday school Lesson, by O. Burkholder.

Gospel of Matthew, Church Work, Church History, Missions I, Personal Work, and Public Speaking, C. F. Derstine.

General Church History, Old Testament History, Distinctive Church Doctrine, and Sunday school Normal I & III, J. B. Martin.

Any one coming to Bible School with a car, follow the following directions as provided by a provision in the act of the department of National revenue:—"Upon arrival at the frontier the student should request the customs officer to furnish him with a traveller's vehicle permit without bond or deposit which will enable him to use his car as a means of transportation to destination. He should then interview the nearest collector or sub-collector of revenue and have his permit endorsed so that he may use it in Canada during the term of school."

If you want detailed information about tuition, general expense, courses, etc., write us and we will send you a catalogue.

Jesse B. Martin, Secretary
187 W. Erb Street
Waterloo, Ontario.

FAMILY ALMANAC FOR 1933

English and German

This annual publication has again made its appearance and will be available to our people. This is the sixty-fourth year of publication. Our people have given it their continued support throughout these years and this issue will again have the usual features.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 29, 1932 (Herald of Truth Established 1864) No. 39

EDITORIAL

Farewell 1932. Welcome 1933.

If all our grumbling and complaining during the year just closing were written in a book, and all that we have said in the way of praises to God because of blessings received were written in another book, which would be the larger of the two books?

What may we reasonably expect from the new year now about to open? That depends largely upon what we are willing to put into it. Here is a rule that we may depend upon: "Whatsoever a man soweth, that shall he also reap." God is ready to do His part. Are we ready to do ours?

Speaking of New Year resolutions, here are a few that may be safely made every day of the year:

1. That we will never knowingly do wrong.
2. That we will begin and end each day with prayer.
3. That we will watch our opportunities to return good for evil.
4. That we will carry a ready testimony for truth and righteousness.
5. That we will endeavor to live to the glory of God and the good of fellow men.

Some one quotes Edison as saying that no man knows one seven-millionth part of what there is to be known about any one thing. Yet with what little we do know, if every one living would suddenly begin doing as well as he knows how it would bring about the greatest revival that this world has ever known. This world is suffering less because of ignorance than it is because of people sinning against better knowledge. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

A Word-picture of War.—The other day a sister handed us a clipping that she had carried for a number of years. This description impressed us as being so nearly like the manufacture of the war sentiment during the great World War that we asked for the privilege of passing it on to our readers. Read it:

MARK TWAIN ON WAR

"The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.'

"Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open.

"Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."—From "The Mysterious Stranger" (1899), published by Harper and Bros.

The reader will observe that this was written in 1899, or fifteen years before the World War broke out in Europe. When, three years later, the flame of war reached America, the story of how public sentiment was turned from that of opposition to frenzied support of war could not have been any nearer true to facts than this is, though some one would have written in 1917 instead of 1899. There is an old adage which says, "Whom the gods would destroy they first make mad." There can be no successful war without it being supported by unreasonable hatred.

NEW YEAR

Now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

Enter ye in at the strait gate . . . because strait is the gate, and narrow is the way, that leadeth unto life.—Matt. 7:13, 14.

Wherefore he saith, Awake thou that sleepest, arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly. —Eph. 5:14, 15.

Ye are the light of the world. A city that is set on an hill can not be hid.—Matt. 5:14.

Even so we also should walk in newness of life.—Rom. 6:4.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25:11.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

Keep all these and similar Scriptural precepts, and you have all the "New Year resolutions" you need.

"What hath God Wrought?"—This is one of the questions that comes to us as we meditate upon the close of another year. It is profitable for us to ponder upon the course of events during the year just closing, for, if we have the right attitude toward God and man, such meditations will help prepare us to meet the opportunities and the problems confronting us during the year just ahead.

"What hath God wrought" during the year 1932? As usual, He has accomplished far less than He would have accomplished had man done his part as he should have done. The earth has again yielded its bounties, yet through the selfishness and improvidence of man there are millions now facing starvation. This is typical of everything that may be said when the providence of God and the

improvidence of man are compared. Here are things which God has provided for us in abundance: food, fuel, pure air, opportunities to do good, fellowship with those "of like precious faith," freedom to worship God in accordance with His holy Word, heavenly sunlight, protecting care, etc., etc., etc. In all of these things God did His work perfectly, abundantly. In whatsoever things there were limitations and disappointments, these must be reckoned to man and not to God.

"What hath God wrought?" During the year just closing He has wrought the miracle of grace in the souls of all who came to Him in faith confessing their sins, and stands ready to perform this miracle in the hearts of all other sinners who turn from darkness to light. During this year also He has taken home to Himself thousands of saints who heard the final summons, "Come up higher." Wondrous are the works of God; and wondrous are the opportunities of those who stand ready to coöperate with Him in the wonderful work of bringing the blessings of heaven in transforming power to the sinners of earth.

What has the year 1932 meant to us? and what, by the grace of God, will be the accomplishments of 1933 in and through our lives?

OF INTEREST TO PREACHERS

By J. D. Mininger

For the Gospel Herald.

(Suggestions for the New Year's sermon)

"Dear Lord, before this year is born
I give it to Thy hand,
Content to walk by faith what paths
I cannot understand.

"Whate'er is in the coming days
Of bitter loss, or gain,
Or very crown of happiness,—
Should sorrow come, or pain,—

"Or, Lord, if all unknown to me
Thine angel hovers near
To call me to that farther shore
Before another year,—

"It matters not,—My hand in Thine,
Thy light upon my face,
Thy boundless strength when I am weak,
Thy love and saving grace!

"I only ask,—loose not my hand,
Grip fast my soul, and be
My light of life upon the path,—
Till, blind no more,—I see!"

—Martha S. Nicholson.
(A shut-in), Wilmington, Cal.

Suggestive Themes and Texts

Theme: **Beginning the Year with God.**
Text: In the beginning, God.—Gen. 1:1.

Theme: **Our Supreme Need for the Coming Year.**
Text: Be endued with power from on high.—Luke 24:49.

Theme: **The Value of Time.**
Text: So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:12.

Theme: **Our Goal for the Year, 1933.**
Text: I have glorified thee on the earth: I have finished the work thou gavest me to do.—Jno. 17:4.

Theme: **How to Have a Happy New Year.**
Text: But his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psa. 1: 2, 3.

Theme: **The New Year—A Door of Opportunity.**
Text: Behold, I have set before thee an open door.—Rev. 3:8.

Introduction

One's failure or success in life depends upon what he does with the opportunities which come into his life. How glad the angels of heaven would be if they were accorded the privileges that are extended to the Christian to-day. With the coming of 1933, there comes

I. **The opportunity of crossing the threshold of the new year with a life clean in the sight of God.**

1. New Year's day is a day of balancing accounts in the business world. Wise is that person who balances also his spiritual accounts and faces the new year with a clean sheet and a "conscience void of offense toward God and toward men."

2. No one can have a happy new year who is carrying forward the guilt of the past year. Wise is that person who uncovers his sin to God and appropriates the merits of the blood of the Lord Jesus.

II. **The opportunity of letting your light shine.**

"They took knowledge of them that they had been with Jesus" (Acts 4:13).

III. **The opportunity of prayer.**

Think of the tourist who is too busy traveling to get gas.
"So I pave the way before me
With the promises of God."

IV. **The opportunity of enriching one's life through Bible study.**

"Thou through thy commandments hast made me wiser than the aged and mine enemies" (Psa. 119:98). R. V.

V. **The opportunity of personal soul-winning.**

"He that winneth souls is wise" (Prov. 11:30).

VI. **The opportunity of laying up treasures in Heaven.**

"But lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

VII. **The opportunity of coöperating with loyal church leaders.**

"As a son with the father he has served with me in the Gospel" (Phil. 2:22).

Conclusion

May God enable us to see each opportunity and develop it to the utmost possible degree during the coming year. A life spent in thus making the most of its opportunity will be assuredly rewarded with a welcome at the open door of heaven and the Master's "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy lord." May that be the happy portion of each reader.

Kansas City, Kans.

THE DORTRECHT CONFESSION, 1632

By John Horsch

For the Gospel Herald.

The present year marks the third centennial anniversary of the drawing up and adoption of our confession of faith. A short account of the origin of this confession may therefore at this time be of more than ordinary interest.

The author of the confession was Adrian Cornelis, bishop of the Flemish (Flandrian) Mennonite Church at Dortrecht in the northern part of the Netherlands. During Menno Simons' life time many Mennonite refugees of Flanders, on account of the cruel severity of the persecution in this province, had fled to the northern provinces of the Netherlands, where the persecution was less severe. At the time of the adoption of this confession there were many churches of Flemish Mennonites in the northern provinces. Some of the congregations had gradually drifted apart and in at least one instance an actual division had taken place. The drawing up and adoption of this confession were the result of persistent efforts toward union. The first edition of the confession has the title, "Peace Action between the Mennonites which are called the Flemish."

Many Mennonite bishops and ministers gathered about the middle of April, 1632, in Dortrecht, despite the protest of the clergy of the Protestant state church of the city who urged the authorities, to forbid "the extra-ordinary gathering of the Anabaptists from all provinces."

The archives of the Mennonite Church at Dortrecht contain the following account of the work of this gathering:

"On April 21, 1632, the general peace (union) was brought about in the holy name of the Lord among those who had gathered here in Dortrecht through the efforts of the beloved bishop Adrian Cornelis and other friends. The deliberations were concluded by the right hand of fellowship and the kiss of peace and the observance of the communion. Thus they recognized each other, to the great joy and delight of many, as one united brotherhood."

Of the fifty-one ministers who signed this confession, at this date or soon after, two were of Crefeld in Germany and two "of the upper country," probably South Germany. On Feb. 4, 1660, the confession was signed by thirteen bishops and ministers of the Swiss Brethren in the Alsace assembled at Ohnenheim. It is worthy of notice that this was before the division of the Swiss Brethren into the parties of Hans Reist and Jacob Ammon had taken place.

Adrian Cornelis was ordained bishop in 1626. He died Nov. 6, 1632. One of his successors as bishop of this church was Thieleman Janz van Braght, the compiler of the Martyrs' Mirror.

Scottdale, Pa.

THE MEANING OF CHRISTMAS

(Extracts from an article in the "Goshen College Record," by G. H. Enss, and selected by a brother for publication in the Gospel Herald.)

The Christmas season is here again, and again we are reminded of that great event, when the Lord of glory descended from heaven and here on earth took upon Himself the form of a lowly man. The event itself is of such far-reaching significance and its meaning so sublime that any attempt to give a fully adequate interpretation must fail. We shall have to admit that the best interpretation will always remain a feeble attempt. Much would have been gained if we could only avoid and if possible eliminate all misinterpretations which are lodged in the minds of our present generation. It is a deplorable fact that our Christmas celebrations are more and more becoming a meaningless merry-making, mixed with cheap fun and outright foolishness. If we should try to understand the meaning of Christmas from the Christmas cards which are sent through the mail by the millions every season, we might come to the conclusion that Christmas is a season when men take liberty to make of life a grand comedy. It is a matter of deep humiliation and shame for all earnest-minded Christians. The original cause for this festive season seems to play no part in the celebration, and traditional phrases are used without any discrimination. Everybody is "happy," but for no reason whatsoever.

* * *

This, of course, is the common fault of most of the interpretations of Christmas. Only a few sense the tragedy in the words of the angel "Thou shalt call His name Jesus, for He shall save His people from their sins." This is the tragic note in the Christmas message. Christ did not come for a wedding feast; He came because of sin. There is therefore no cause for merry-making on Christmas eve, but much reason for real, deep joy. The nature of this joy may be illustrated by an experience which lingers in my memory. There was a serious case of illness in our home in northeastern Russia. It happened in the winter time when the weather was most severe. A blizzard had been blowing for some time and the roads were almost impassable. The only physician in the neighborhood lived about twelve miles away. The patient grew rapidly worse and Father decided to send for the doctor. The most reliable servant was given the best team of horses and entrusted with an urgent request to the physician to come with him without any delay. The servant left in the morning, but in that northern district daylight lasted only from 9 a. m. to 3 p. m. Therefore night was upon us again before help could arrive. Great anxiety prevailed in the home. The patient lay in high fever restless and in pain. Some one watched at the window anxiously peering for the first glimpse of an approaching equipage. However, the darkness of the early night and the raging snowstorm outside presented an impenetrable wall to the eye. Still our ears were sharpened to catch the sound of the sleighbells, which were hung around the horses' necks. Minutes seemed like hours and hours like days. My parents were in despair as they saw their child struggling for life. Fears that the horses might have lost their way began to torture us. What if the doctor had declined to venture out on such a night? Suddenly the crack of the long whip and the driver's voice amid the jingling of the bells could be heard through the howling of the wind and something broke through the darkness and stopped in front of the door. A man in a big fur coat leaped quickly from the sled and rushed into the house. It was the doctor. What a relief! No cause for merry-making but sufficient reason for rejoicing simply because the doctor was there! This is the Christmas message. The great Physician has arrived! He is here! The world was and still is seriously ill struggling for life in the clutches of sin. Cause for merry-making? No, no, no! But sufficient reason for rejoicing, for the great Physician is here to heal the sin-sick world.

* * *

But there is another note in the Christmas message which points to a still more serious tragedy. This note is sounded in the words "And the Word became flesh." The significance of these words may be better understood in the light of another scripture passage which reads as follows: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same, that through his death he might destroy him that had the power of death that is the devil" (Heb. 2:14). According to this interpretation the Christmas event is unquestionably under the shadow of the Cross. And again I must say with a sharp pain in my heart, that I can see no occasion for such lightheartedness as we observe during the Christmas season. Do we not realize that the birth of Christ really meant His death, and that the manger in which He lay was as good as His grave? When the Son of God descended from heaven, He leaped to His death. This, of course, was in His purpose that He might save us from death, and bring to us the gift of life. But, here again, foolish imagination and superstition have darkened the Gospel story to such an extent that hardly any trace is left of the Christmas truth. It is indeed difficult to understand how such wild misinterpretations are at all possible. Think of the big fat Santa Claus clothed in red who is supposed to descend through the chimney and fill an old stocking with good things to eat—How much does this custom contribute to the understanding of the Christmas event? What an outrageous custom! If gifts are given and the children need an explanation, let the Christ-child be the giver of good gifts. And may I suggest a song for the occasion? It will be found in the Church Hymnal, Number 405: "I Gave My Life for Thee." This song, and Hebrews 2:14 for a Christmas text, might help us to see the real meaning of Christmas.

"I gave my life for thee, my precious blood I shed,
That thou might'st ransomed be, and quickened from the dead:
||I gave, I gave my life for thee, what hast thou giv'n for me?||

"My Father's house of light, my glory-circled throne
I left, for earthly night, for wand'rings sad and lone:
||I left, I left it all for thee, hast thou left aught for me?"

"I suffered much for thee, more than thy tongue can tell,
Of bitt'rest agony, to rescue thee from hell;
||I've borne, I've borne it all for thee, what hast thou borne for me?||

"And I have brought to thee, down from my home above,
Salvation full and free, my pardon and my love;
||I bring, I bring rich gifts to thee, what hast thou brought to me?||"

Goshen, Ind.

Christ admonishes us to "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." That means that for the child of God the Kingdom of God is the first thing in life, while the material things of earth are simply "added" things.—Oscar Burkholder.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"OF SUCH IS THE KINGDOM"

We wonder, oh we wonder
Where the little faces go,
That come and smile, and stay awhile
And pass like flakes of snow.

The dear, wee baby faces
That the world has never known;
But mothers hide, so tender-eyed
Deep in their hearts alone.

We love to think that somewhere
In the country we call heaven;
The land most fair of anywhere
Shall unto them be given.

A land of little faces;
Very little, very fair,
And everyone shall know her own,
And cleave unto it there.

—Sel. by Ellen and Isaac Oberholtzer.

SOUTH AMERICAN WEEKLY NEWS LETTER

(November 18)

By D. Parke Lantz

For the Gospel Herald.

AMERICA

The meetings conducted by Bro. Amos Swartzentruber were well attended and the last evening a large number manifested a desire to take Christ as their Savior and Lord. Will you pray for these, and for the Snyders who realizing their added responsibility are in need of your prayers.

TRES LOMAS

Several sermons on the Victorious Life, Baptism and Communion services here and in Treinta de Agosto, kept the brethren Hershey and Swartzentruber busy for a week. The Spirit was present and many confessed Christ. These new converts and their pastors also need your prayers.

TRENQUE LAUQUEN

The pastor, T. K. Hershey, has, on account of baptism and communion services, been away from his station and the burden of the Church work has fallen on his assistant, Santiago Battaglia. The children in the Home are happy under Sister Hershey's care, being much better than in their former homes, although they are to our mind in very cramped quarters and we are all hoping to see them in a larger and more sanitary home.

PEHUAJO

The Bible school will close Nov. 25 with an appropriate program. There will be three graduates, all of whom have attended with a determination to redeem the time and acquire a working knowledge of the Bible and to put into practice what they have learned. The teachers not only endeavored to offer knowledge, but to present deep spiritual truths so that the living Word might dwell in these young lives.

BRAGADO

The locusts have reached our county and the merchants and farmers are planning to kill the grasshoppers when the eggs are hatched, which will be in from 5 to 7 weeks. The weather is very unsettled with hail storms and wind, with very hot days and nights. The meetings are as usual with good interest and new people attending. Pray for them and for us, that the Word may prosper.

Bragado, F. C. O., Argentina, S. A.

THE MESSAGE OF EVANGELISM

By J. W. Shank

For the Gospel Herald.

The supreme vital force of the Christian evangel is due to the fact that it is centered about a great personality.

Nothing in this finite world possesses such dynamic influence and power as can be expressed and exercised by human personality. Jesus as the center of Christian evangelism is the supreme personality. In Him we will find the highest expression of human intelligence and the most profound expression of human sympathy and love. Jesus by His appealing personality expressed to the human heart what no code of laws, no prophetic song and no angel from heaven could express. "In him was life and that life was the light of men."

The message of evangelism is one that was foretold centuries before it came to us.

The inspired prophets could not express in its fullness the content and meaning of the message. They saw the light afar off like the gleam of a torch, and they knew that in its realization it would shine as the perfect day. At least it was to them a message to be presented through personality, through some great kingly soul whose love for all men, both high and low, was to flow out spontaneously. The supreme expression of the prophets was their references to this great event.

The wonder of it all is that these strange prophecies were so accurately fulfilled. In the fullness of time God sent His Son into the world and the supreme message of evangelism embodied as a human being spread its light into the very presence of fallen humanity. Every word that fell from His lips was in harmony with that wonderful life; every attitude was expressive of the Godlike sentiments born in His soul; even the expression of His countenance must have moved men to marvel and to seek Him, for in everything about Him they saw and felt a heavenly presence.

The message of Jesus' life is a message for democracy.

All race distinctions were foreign to the Gospel of Jesus. His yearning love went out to the Samaritans, to the Greeks and the Syrophenicians. He forgot the traditional exclusiveness of His fellows and sat with the publicans at their feasts. His message fit the lives of these people; that is, in Christ they found a hope for better things. His attitude gave no place to caste nor to any sort of social distinctions. With such a message the follower of Jesus can go to the ends of the earth. All men will find in it something that appeals to the purest emotions of which human hearts are capable.

The message of evangelism is a perfect one.

It is full and complete. In it are contained all of the things that men's souls yearn for. It satisfies the desires of old age and of youth; it brings hope to the down-trodden, courage to the discouraged, and strength to the weak. It satisfies the intellectual, for in this message the Master mind expressed the profoundest wisdom of the ages. It satisfies the unlearned, for here we have the expression of truth in so simple a form that even a child can understand. It satisfies the poet and the lover of nature, for here was a man who knew the beauty of the world and who loved the great out-of-doors. How often Jesus spoke of the grass, the flowers, the wind and storm, the birds and the beasts of the field.

The message of evangelism satisfies every human soul because it offers present help.

If we abide in Christ and His words abide in us, we have within our own soul a comforting power and an effective power by which we may accomplish for Him. It is not a gospel of future benefits only; it is for to-day, in my little circle, here in the class room, yonder on the street, there in the quiet home, anywhere, everywhere, any time, every time, always.

The message of Jesus is a beautiful, a harmonious one.

Its ethical principles appeal to the noblest souls, for they are heavenly principles.

Where would we find a greater expression of beauty and harmony than in the beatitudes, or in the Lord's prayer, or in the parables? The harmonious character of Jesus Himself is typified in all His wonderful teachings. He practiced in His daily life the things He taught. All through the great tragedy that was enacted in His crucifixion He lived that beautiful harmony, in His last supper with His disciples, in His last long prayer to His Father, in the garden of Gethsemane, before the priests and sol-

diers, on the cross. There is nothing in the story to jar our sensibilities; that is, nothing in the action or attitude of Jesus. He acted as only a great soul can act. And when we go out with the picture of such a man living such a life we will find men and women everywhere who will pause in mystified wonder and love to know more about Him.

The message of Jesus is the world's greatest expression of love.

Even His enemies declared that "never man spoke as this man." The message that poured from His soul was fresh from the loving heart of God. Did He speak a parable or preach a sermon, on every occasion He manifested in some illustrative or direct way the love of the Father. Did He heal a blind or a deaf man, a leper or a man possessed of a demon, He showed in every case the great love motive in the use of His power. Did He speak to an erring soul like Nicodemus, or Zacchaeus, the rich young ruler or the woman of Samaria, it was always with an attitude of winning love that convinced them of His divine character. Wherever we proclaim a Gospel that is centered about such a personality, whose every expression portrays such pure, unadulterated love, we must move men to a higher and a nobler life.

The message of Jesus satisfies men's souls because it is a message of salvation.

A message that saves men from the guilt of sin is the greatest message of the ages, because sin is the scourge of humanity. To be saved from sin is to be free; it is to be set on the way toward heaven; it is to be placed in the company of God's children, the sons and daughters of God. The message of the cross of Jesus is a message of atonement, of justification, of purification for the holy presence of God. With such a message the Spirit-filled worker can bring hope to the fallen, to the distressed, to the doomed men and women of the earth. To every one he can point to the One who was lifted up that He might draw all men unto Him. For every one there will be hope, there will be power enough to save, there will be grace enough to forgive, there will be all that is needed to bring every trusting life into the very presence of God.

And what more shall one say of this message which every worker in His kingdom may proclaim to needy humanity? Let us remember that the Gospel of Jesus Christ is not only a written message that men may read, not only is it a story of the words and works of the Great Teacher; but this Gospel is a Life, a living presence, a living, moving power, a holy personality that lives in every heart that is fully surrendered to God. It is furthermore a message that will burst forth from every human personality that abides in Christ. What a privilege it is to be an ambassador in His name!

Chicago, Ill.

"THE LETTER KILLETH"
(II Cor. 3:6)

By T. K. Hershey

For the Gospel Herald.

We are living in an age in which many ministers of the Gospel would have us believe that we should cease to interpret the Holy Scriptures literally, but should interpret them spiritually; for they say, "The letter killeth." By this they mean that we lose out spiritually and miss great blessings through literal interpretations of certain portions of God's Word.

There are those in the ranks of the Mennonite Church that observe feet washing because the Church has not as yet dropped this plain teaching, but they get no spiritual benefit from it because they believe in their hearts that Jno. 13:1-17 should not be taken literally but spiritually—"the letter killeth." The same is true with the teaching of I Cor. 11:1-16. When a Church insists on a literal interpretation of these 16 verses and that women should wear a prayerhead covering in time of prayer, they again say, "The letter killeth."

A woman has a husband living somewhere, or at least she has not heard that he has died—"therefore," said a minister, "she is bound to her husband as long as she does not know that he has died and should she marry another, she would be living in adultery," citing at the same time Rom. 7:1-3. Someone else answered, "Yes, but 'the letter killeth,'" meaning to say that taking a literal interpretation of Rom. 7:1-3 means spiritual death.

Exact Meaning of II Cor. 3:6

In his commentary, J. Calvino understands "the letter killeth" to be the teaching of the Old Testament, and the "Spirit" that of the New; in other words, the Law and the Gospel. If one studies the whole chapter, in which the expression, "the letter killeth," is found, he will find there is a striking contrast between "the letter," or the law that killeth and the "Spirit" or the Gospel, which giveth light.

The law is the minister of condemnation and death, and thus we have in this chapter a series of striking contrasts between the law of the OLD COVENANT and the spirit of the NEW. The contrast is not between two methods of interpretation—literal and spiritual.

"The letter killeth, but the Spirit giveth life." "Killeth" refers to eternal death, the opposite of eternal life. The prohibitions of the letter (law) incited to sin which meant death. The law gives no promise of resurrection. The Gospel makes alive with a life that is spiritual.

The teaching, as we understand it is: That the law is inferior to the Gospel and inflicts death, while the Gospel brings light and life. That certain texts are to be taken spiritually and not literally, no one will deny; but in order to get rid of certain outstanding doctrines, or to allow some favorite fad in the Church, no one should quote II Cor. 3:6. For this text, as we have shown, does not refer at all to "literal" or "spiritual" interpretation, but to the LAW and the Gospel and their outstanding differences.

Trenque Lauquen, F. C. O.,
Argentina.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and are unprofitable and vain.—Titus 3:9.

Referring to Rom. 1:18-28, does Paul have reference to the heathen, meaning to say that they have brought upon themselves their extreme ignorance and darkened condition?

A. B. K.

That is our understanding of this remarkable passage of Scripture. It is a vivid word-picture of the awful results of sin. We sometimes speak of "Christian nations." There are none. True, there are nations in which there are many real Christian people; but these, as compared with those who are only nominally Christian or no Christians at all, are as the "few" on the narrow way compared with the "many" on the broad way. And yet, with the little real Christianity we find in these nations, they stand out as an earthly paradise as compared with the illiterate, ignorant, superstitious, and terribly degraded populations in the darkest realms of heathendom. Forsaking God means a drift into sin. A drifting into sin means a plunge into spiritual and moral degradation, and the farther individuals or nations are removed from the uplifting influence of the Gospel the denser and blacker their awful depravity. Paul's message to the Romans is also a message to "this present evil world." The greatest need of the world to-day is the Gospel.

Here is the personal testimony that all the world needs to have—a testimony that comes from the innermost depths of the experience of every real soldier of the cross: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

We have plenty of mission work right among us; in our home communities.—G. D. Miller.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruiful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

OUR HERITAGE IS FOR FUTURE GENERATIONS

By Alma B. Martin

For the Gospel Herald.

Before we can pass our heritage on to the future generation, we must understand fully ourselves just what that heritage is.

Before the foundation of the world the plan of redemption was laid out in heaven. From the fall of man until the coming of Christ all things point to the coming of the Messiah and His work here on earth. Jesus came, was rejected by the Jews, and crucified; but not until His work was accomplished—not until the seed of the future Church had been firmly planted here on earth. Nor do we have a dead Savior to worship, but a living one. Rom. 8:34.

How the Christian faith was preserved down through the ages by men of old is a long, long story. How they suffered persecution of the severest type, many giving their lives rather than their faith, show how highly the Christian faith was regarded. Should we regard it less highly in these days when we are not threatened with persecution?

It was through this persecution that the early Church was scattered and the Gospel spread. Did you ever stop to think what it might have meant to us had the Gospel, instead of going west into Europe, gone east into Asia? But that was not God's plan. The apostle Paul was led to Rome, the world center at that time, that the Gospel might be preached there, and finally down through the ages might be brought by our forefathers to this country.

Have you ever just stopped to think what a wonderful heritage we have as children of Mennonite parents and members of the Mennonite Church? Why is our heritage greater than that of other Christian denominations? Because the Mennonite Church was always living closer to the doctrines and teachings of Jesus than other churches, up to this time. There was a time not so many years back when other Churches were of a plain faith, but pride and worldliness entered in, and little by little they drifted away until they no longer bear the marks of separation as commanded by the Word of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

What a heritage that we can be the sons and daughters of the Lord Almighty. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I Jno. 3:1).

How our hearts rejoice and how thankful we should be that we have these blessed promises preserved in our heritage for us. All through history there have been men who have tried to destroy the Bible, God's Word, in some way or other, but Jesus has said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

All through history our forebears held true to the faith for they knew He had promised, experienced His abiding promise here, and clung to the blessed hope until relieved of this tabernacle whether by water, fire, or sword.

Now that we have these joys for ourselves, do we want to be selfish with them? No one can have both the love of Christ and the spirit of selfishness in his heart. Either one or the other must reign. No true Christian can be selfish. What if some one had shattered our faith in the Bible and in the Church? Do we wish it? Certainly not! Then do we want to place our children in the hands of teachers, men and women, who will delight in doing this very thing? Yet that is just what is being done to-day. How many of our young people are lost to the Mennonite Church and laugh and scoff at its principles — such as non-resistance, separation from the world, feetwashing, etc.

Can this be prevented? Yes, to a great extent, by the proper spirit of devotion, teaching, instruction, and example in the home. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Their associations should be watched. More boys and girls have been lost to the Church through bad companions than any other way. When we think of the wonderful blessings we have received from the Christian home, how zealous we should be to have our homes, homes of love, homes where the spirit of Christ is ever present and can be felt by all, where the children would much rather be at home than out in the world. You may ask, "Is this possible to-day?" Yes, I believe it is. The true child of God does not delight in the companionship of the world.

In looking over other denominations we can see that the Mennonite Church has held its young people better than any other. The young people and the children of to-day will be the Church of to-morrow. How important it is that they should be taught the "all things" of Matt. 28:20.

Some folks contend that if we would not be so strict in discipline, we could hold our young people better. Is this true? How about other churches who have let down the bars? When worldliness comes in spirituality goes out; when we lose the form of separation, we lose the principle. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23).

Would it be a cross just to drift with the world? Would we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" just by drifting along with the world? Do we admire the man or the woman who goes through life without any aim, purpose, or goal? What a challenge to us as young people, who are full of life, and the spirit of youth! We don't want to drift along with the tide, but we want to swim upstream. We want to stand for Christ, to be out and out Christians, to take up our cross daily and follow Him. We want to be true soldiers of the Cross.

If this is our aim in our Christian life, we will not murmur under the Bible restrictions as taught by our beloved bishops, but we will gladly do all in our power to help them carry out the scriptural rules which they have made because they felt it was for our good; and we will thank God that we have such Spirit-filled men who are so concerned about us.

Let us heed the admonition of Paul to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Does this mean we shall have smooth sailing all the time? No. There will be rough seas of trials and temptations, but our Captain will pilot us safely through. We have the promise of God and His promises never fail—"But God will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

With this promise written on our hearts, we can go forth daily following Him who shall lead us in the way everlasting. With His life our life, His law written upon the fleshly tables of our hearts, going forth con-

(Continued on page 823)

SUNDAY SCHOOL LESSON

Lesson for Jan. 8, 1933—Mark 1:12-20

JESUS BEGINS HIS WORK

Golden Text.—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

Introductory.—This lesson follows immediately after the events recorded in the last. The word "immediately" has a prominent place in the life and labors of Jesus. He was always prompt. Read the last few verses in the Gospel of John for an intimation of how much there was crowded into the brief life of Jesus Christ upon earth.

Temptation of Jesus (12,13).—Matthew and Luke give us a fuller account of the temptation of Jesus. This is one of the most valuable lessons we get from His life. Paul afterwards taught us that Jesus "was in all points tempted like as we are, yet without sin." A study of this temptation experience of Jesus reveals the fact that His experience was not unlike the temptations which are the common lot of men. But there is this difference between the ordinary individual and Jesus: man often yields to the tempter's wiles, Christ never did. The subtlety of the tempter, the close adherence of Christ to the written Word, and the powerlessness of Satan to break through this wall of truth are among the prominent things to be noticed here. Another thing that we should not forget is that Christ used no weapons here that are not also ours to use. "It is written" belongs to us as well as to Him. The trouble with too many people is that they neglect or refuse to avail themselves of the use of this weapon. "The Sword of the Spirit" in the hands of the child of God is invincible to any foe. If you would know the secret of overcoming power, study the manner in which Christ overcame the tempter on this occasion. Two things are worthy of our notice: (1) Angels ministered unto Christ. (2) The tempter was completely repulsed, but left only "for a season."

First Galilean Ministry (14,15).—We come to another scene of Christ's activities. This is quite awhile after His wilderness experience with the tempter. It was after John's imprisonment that this event in His ministry occurred. His theme: "The gospel of the kingdom of God." His fourfold message: "The time is fulfilled," "The kingdom of God is at hand," "Repent," "Believe." It was a live message then, it is a live message today. In this brief message is included the essence of the entire Gospel of Christ. It was a straightforward message, characteristic of the man, not unlike the message of John the Baptist.

Call of Four Disciples (16-20).—This, however, was not the first time that these disciples had been drawn to Him. Read the latter part of the first chapter of John for a description of how these men had first become His disciples. But having previously been converted to Him, it is but reasonable to suppose that they should henceforth be subject to His voice. Here are a few thoughts that crowd into our minds:

1. All people converted to God are subject to His voice. "My sheep hear my voice," said the good Shepherd. So completely are they subject to Him that "a stranger's voice will they not follow." One of the evidences of true conversion is the inclination to hear the voice of the Lord rather than the voice of the world.

2. God's people are liable to receive a call to special service. This is what occurred in the event here recorded. Being disciples of Christ, they received the call for training that they might become His apostles. This special call to special service does not mean the same thing for all people. For some it may mean the call to the ministry, for others the call to the mission field, for others a call to other spheres of service. But whatever that sphere of special service may be, let us not hesitate to yield to the Master's call and obey His holy will.

3. They were called to become fishers of men. Some one has said that this means catching men alive. These men had been fishermen. They were still to continue in their occupation, only after this it was men, not fishes of the sea, that they were after.

4. They were called to follow Christ. Whithersoever He went, they were called to follow after. Discipleship without companionship with Christ is impossible. Every truly converted child of God is able to say of a truth, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

5. Notice the promptness with which they obeyed the Master's voice. They did not parley or hesitate or dicker for terms. They obeyed "straightway." Having previously given their hearts to Jesus, they were now subject to His voice. As men are of infinitely more value than fishes, so the work of winning souls for the Kingdom is infinitely greater and more valuable than the most prosperous business in which man can be engaged. Unhesitating obedience is the lesson here taught. "Go and do thou likewise."—K.

Bible Meeting Topic

PILLARS OF THE FAITH—ABRAHAM (Jr.).—Heb. 11:8-19.

Topic for January 8

MOTTO

"Here have we no continuing city."

OUTLINE STUDY

I. Called to an Unknown Country.
1. Journeying to Haran.—Gen. 11:31.
2. Journeying to Canaan from Haran.—Gen. 12:5.

II. Experiences in the Land of Promise.
1. At Sichem and at Bethel building altars.—Gen. 12:6-8.
2. Moved to Egypt in famine time.—Gen. 12:9-20.
3. Moved back to the place of his altars.—Gen. 13:1-4.
4. Moved to Hebron.—Gen. 13:14-18.
5. Unselfishly helped Lot.—Gen. 13:5-13; 14:13-16.
6. Received a promise which he believed.—Gen. 15.
7. Angels visited Abraham.—Gen. 18:1-15.
8. Abraham prayed for Sodom.—Gen. 18:16-33.
9. Isaac was born.—Gen. 21:1-5.
10. Abraham was tried.—Gen. 22:1-19.
11. Sarah died and was buried.—Gen. 23:1-20.
12. He found a wife for Isaac.—Gen. 24.
13. He died and was buried.—Gen. 25:7-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Abraham."**
2. Memorize a Portion of the Text in Hebrews 11:8-19.
3. Tell a Story in Abraham's Life:
   a. The Story of His Call.
   b. The Story of Abraham's Unselfishness.
   c. Angel Visits.
   d. The Story of Isaac.
   e. Acts of Faith.

For Seniors.
1. How Abraham Became a Pillar of Faith.
2. Abraham's Vision for the Future.
3. How We May Partake of Abraham's Expectations.
4. Lessons from Abraham's Failures.

PERSONAL THOUGHT

We may walk in the steps of the faith of Abraham and, like him, become a pillar of faith.

OUR HERITAGE

(Continued from page 822)

quering and to conquer with the zeal, faith and hope of our forefathers, we will—and only then—have a REAL heritage for children's children. Then when the Lord returns our children will be among those who shall be caught up together with Him in the air to be forever with Him. I Thes. 4:17. Can the Lord depend on you? You CAN depend on Him! For the gates of hell shall never prevail against the True Church. Matt. 16:18.

You owe it to future generations that they may be blessed as you are. Endure hardness as a good soldier and God will bless future generations.

Lancaster, Pa.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 29, 1932

Field Notes

Bro. M. C. Lehman, who has been attending Yale University the past semester, arrived at his home in Goshen, Ind., Dec. 21, to spend the holidays with his family.

Brethren Joseph J. and Iddo D. Yoder, ministers in the Old Order Amish Mennonite Church at Meyersdale, Pa., spent part of Wednesday of last week in the Publishing House, renewing old acquaintances.

The meetings held at Bowmansville, Pa., Mennonite Church, Dec. 4-16, resulted in 14 public confessions and the congregation greatly strengthened. "We feel that much good has been done," writes a brother from that community.

January 1, 1933, is the date set for the beginning of a series of meetings at River Corner Mennonite Church, Lancaster Co., Pa., with Bro. Henry Lutz of Mt. Joy, Pa., in charge. The prayers of God's people in behalf of the meetings are desired.

December 30 is the date set for the beginning of a series of meetings at the Kansas City Mission, with the superintendent, Bro. J. D. Mininger, in charge. May the meetings prove to be a real revival, both in the salvation of souls and the spiritual uplift of believers.

MENNONITE YEAR BOOK AND DIRECTORY

We aim to get out this annual statistical publication as soon after the New Year as possible. In order to get the data correct and up-to-date it is necessary that we have the latest information. Many letters have been sent out asking for this information. If you have received any of these we ask that you reply promptly. However, we would like to have the coöperation of all our readers in the work of revising our statistics. Send any information you may have on ordinations, deaths, or changes of addresses of bishops, ministers, and deacons; in changes of personnel in workers at mission stations or members of the various church and mission boards, in time and place of holding services, of new work opened, or any other information that you think we ought to have. Consider yourself a committee of one to help us get the material in the Year Book as nearly accurate as possible.

A brother writes us from Kansas City: "Busy? sure. But what a privilege to have a little share in making Christ known to the lost. Last Saturday we had the joy of seeing four people publicly confessing Christ. Yes, praise God, the revival has already begun. A 'merry Christmas and a happy New Year' in the highest sense of the term."

Among the recent visitors at the Publishing House were the following: Marie Bender and Viola Bittinger, Springs, Pa.; Marion Wisseman, Grantsville, Md.; Paul Bender and wife and Ruth Bender, Goshen, Ind., George Smoker, Harrisonburg, Va.; Naomi Smoker, Lyndhurst, Va. The two latter are at home spending their vacation with their mother, Sister Louisa Smoker, the remainder being either teachers or students from Goshen College, spending their vacation at Springs and other points in the East.

A Correction.—Bro. S. A. Shotzberger, Lancaster, Pa., sends us the following: "There is a misprint in the Columbia singing. Please print it as follows: We will hold our consecration song service at the Columbia Mission Jan. 1, 1933, at 2:30 P. M., with these choristers present: Bro. Ezra Brubaker, Elizabethtown; Bro. Leidy Hunsicker, Blooming Glen; Bro. Mahlon Kreider, E. Petersburg; Bro. Homer Bomberger, Manheim. Address by Bro. Gideon Eberly of Lancaster. Class in charge of Samuel A. Shotzberger."

On Sunday, Dec. 18, 45 members residing in Madison Co., Ohio, who held their membership at the Oak Grove Church near West Liberty, O., were released from the above named church, to be organized into a separate congregation in Madison Co. This organization was partially effected the same day in the afternoon, and will be completed as soon as arrangements can be made for the ordination of a minister. This new congregation is about 30 miles from the Oak Grove Church, in the vicinity of Plain City. Will you pray for the work in this place? S. E. A.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings:—We have much to be thankful for in spite of the cold weather.

Our bishop, Bro. H. A. Wolfer, who has labored in the Idaho field for the past month, has again returned. We are glad the Lord can use him in other fields, but we are also glad to have him home with us again.

We are thankful, too, for the manifestation of the Spirit. Only yesterday one who had wandered into the ways of sin once more returned to the fold of God. One was also received into the Church by letter.

Sunday, Dec. 11, we held our Sunday school reorganization which resulted as follows: Supts., O. W. King, Marcus Lind; Chors., Norma King, Melvin Wolfer; Secys., Melvin Wolfer, Lyle King; Treas., Charles Bond; Libr., Beulah Shenk.

We crave an interest in your prayers for the work at this place that it may continue to prosper.

Dec. 12, 1932. Cora Bond.

Wolford, N. Dak.

(Lake View congregation)

Greetings to Gospel Herald Readers:—Since you last heard from us through the Herald, we had our mission meeting (Nov. 17), and on account of the bad roads we had only one brother present from the other congregations in this district, Bro. Archie Kauffman of Kenmare; also one sister, Rosey King, who came here to spend some time visiting her daughter. Bro. Kauffman preached for us on Saturday evening and Sunday morning, and also conducted the children's meeting and the workers' meeting.

We feel the Lord was with us and His Spirit was at work, for in the evening one soul took a stand for God and more were counting the cost.

Our service is well attended this winter, even though the thermometer has showed 22 below already this winter. During an ice storm Bro. Noah Backer broke his arm, when a piece of ice fell on him, but is greatly improved at this writing.

On Nov. 27 we had our communion service, with a goodly number present to partake of the sacred emblems. May we go forward with renewed courage.

On the 18th we expect to have our quarterly meeting with Bro. Abe Stoll as Moderator. We are planning an all day meeting if the Lord wills.

We trust that the Herald readers may remember us in prayer, that we may be true witnesses for Him.

Dec. 14, 1932. Minnie Stoll.

Cornwall, Pa.

Greeting in the blessed Name of Jesus:—The Lord hath done great things for us whereof we are glad. We have been wonderfully blessed at this place.

As had been announced, we observed communion Nov. 27. All the workers and the members partook of the sacred emblems. One young boy partook for the first time. There are five members at this place, with three applicants under instruction. Bro. Henry Lutz preached the sermon, and, with Deacon Clayton Brubaker, shared the emblems. Quite a few people from the village were present for which we are glad.

Our Sunday school attendance is somewhat higher than during summer. We have had attendances as high as 207 and 204. Some children are coming from Dutchtown now. We pray that the interest may continue to grow.

The prayer meetings are continuing in the village. We have had testimonies from some of the village people that they receive encouragement and are strengthened by these meetings.

The ministers who spoke the past month were Henry Lutz, John Weaver, and J. Irvin Lehman.

We have received much spiritual food through these brethren. May the Lord richly bless them for their ministering. We also wish the blessing of God upon the many visitors.

In November the brethren, Amos Martin and Elam Stauffer, distributed some turnips among the people of the village for Thanksgiving day dinner. They were gratefully received.

The Lord has blessed us in a special way in the past week, Dec. 12-18. On Dec. 12 some of the Mission Board met with the superintendent of the Bethlehem Steel Co., in the hope of leasing the present building. They succeeded in getting a lease on the building for two years, rent free. Dec. 13 about 20 men from the Erb's and Lititz district took some lumber and started to put in a ceiling, also making some changes for the primary class. Double weather-boarding was put on the sides. Till evening the work was about half completed. Dec. 14 about 20 men from Erisman's and Erb's came together and finished the work. This work was very necessary. The building was very hard to heat; this will make a great change. Now we will be able to make it comfortable for those who come to worship. We feel that the Lord has wonderfully blessed us in making this possible. We also feel to thank the officials of the Bethlehem Steel Co., for their appreciation of what we are doing. They have always treated us with the greatest respect and kindness.

We again wish to extend a hearty invitation to all to whom it is possible, to visit us. We are always glad for workers who come and help when we need helpers. Your presence is encouraging to us. Your prayers for the work and the workers are very necessary and greatly appreciated.

Sunday school every Sunday at 2 P. M., followed by preaching at 3 o'clock. Prayer meeting every week, alternating: Tuesday evening in the homes; Thursday evening at the house. Dates for prayer meeting are as follows: Dec. 20, 29; Jan. 3, 12, 17, 26, and 31.

Remember us before the Throne.

Benjamin W. Stauffer.

Dec. 17, 1932.

Spencerville, Ind.

(Leo congregation)

Dear Herald Readers, Greetings:—We again are thankful to our heavenly Father for the many blessings that we have received and enjoyed during the past year. Having enjoyed the Thanksgiving and Sunday school meetings that we have been permitted to attend, we trust the good Lord has been glorified thereby.

Our series of meetings started in the evening of Nov. 25 and lasted until Dec. 4, with Bro. E. B. Stoltzfus in charge. Our dear brother labored faithfully, giving us the pure Word of God. His timely messages were appreciated and gratefully received, and again we trust the Lord has been glorified. Two young girls have accepted Christ and quite a number have reconsecrated their lives. These were some of the visible results.

While another year will soon be past may the Christians be better equipped for the battles of life during the year 1933.

Dec. 18, 1932. A. S. Miller.

Manheim, Pa.

(Erisman's congregation)

Greetings:—Some time ago (about six months to be nearly exact) an active worker in our congregation asked a certain brother to write occasionally for the Gospel Herald, telling of our activities at Erisman's. The writer happens to be the one who was asked to do it, and I rather suspect his main object was to give an idler something to do.

We have regular preaching services every two weeks, alternating morning and evening. We also have Sunday school every Sunday. On Dec. 11 the following officers were chosen for the coming year: Supts., Elam Stauffer, Harvey Metzler, and Daniel Eshleman; Secy., David Nissley; Treas., John Brubaker; Chors., John Metzler and Albert Frey. These brethren have all served in their respective offices for some years, and we hope we can keep them.

We praise God for peace and harmony in our church and S. S. work, and feel that our efforts are not in vain.

It was the privilege of our district, including Gantz's and Hernley's, to send a truck load of provisions to the mission at Philadelphia, Dec. 16. We believe all donations were cheerfully given and gratefully received. "One generation passeth away, and another generation cometh": Text of the funeral services for our aged brother, Eli Metzler, the father of our minister, M. G. Metzler, Dec. 18. We rejoice that there is a rest provided for the weary, and yet we are saddened when we see how the older ones are being called away. May their declining years be filled with peace. Yes, another generation cometh. How grateful we should be that God has provided willing workers among the younger members of the church. His work will continue, but how much more might be accomplished if each one would let his light shine before men.

A tree is known by its fruit, and a church by the walk and conduct of its members. Elam B. Longenecker.

Dec. 18, 1932.

(Continued on page 829)

Miscellaneous

THE OLD YEAR AND THE NEW

By Dora E. Landis

For the Gospel Herald.

The year 1932 will soon be past,
A new year will soon be here;
Have we the past year lived for the good of others,
And filled their hearts with cheer?

Have we followed the Master's footsteps
As closely as we could have done?
Have we yielded to temptations of this world,
Or have we victories won?

Have we cared for the poor and needy;
Helping others' life's burdens to bear?
Have we told of the love of Jesus;
Of His kind and tender care?

Have we visited the sick and lonely,
Giving sunshine wherever we be?
If ye have done it unto one of the least of these,
Ye have done it unto me.

Have we prayed for the lost and dying
In the homeland and across the sea?
That the Gospel light might shine in their hearts,
Hearing the Savior's call "Follow me."

Let us strive to work more for the Master,
All the year, in every way.
Let our light so shine for Jesus,
Living as if Christ should come to-day.

As we enter the threshold of this new year,
Fresh courage let us take.
So when the Bridegroom cometh
We may be found awake.

Lancaster, Pa.

THANKSGIVING

By Ida Crilow

For the Gospel Herald.

What does Thanksgiving really mean to us? Is it a day for real pleasure? or is it a day to worship God?

The answer to this question would vary with different individuals. But when thinking of Thanksgiving we should think of the spirit of the people who held the first Thanksgiving day. How they must have felt to have plenty of food, even if it **was** only the bare necessities of life. We think of what it really meant to them; and what it means to us to-day. **They** really were thankful.

Thanksgiving originated from the Jewish feasts of the Tabernacles and was first observed by the Pilgrim Fathers when they came to this country. The day was later set aside by the government and became a national holiday.

Thanksgiving day, to many, is not always a day of cheer. To some it may be a sad day, when they recount their sorrows, losses, pains, debts or other distress. However, the Pilgrims who celebrated the first Thanksgiving day did so after a bitter experience. Led on by the desire to worship God aright in this new land of freedom, they gained a bleak, bare, cold land, peopled with hostile tribes. In their shacks the first winter they saw many of their loved ones perish, their fondest dreams shattered. They clung on, hoped in God, sought bravely to cleave to their ideal. Times have changed. We have more civilized problems, nevertheless just as irritating. For often they sap the soul unless we are on guard. We also battle with life—with death. They ordered a feast and prayer, we ought not do less. To **many,** Thanksgiving day is only a day of feasting and pleasure. To **those** it has lost its real significance. They have lost a great deal. To those to whom the day is still real, it can be the source of great blessing, though the year may have had its share, and more, of distressful things.

It is human nature to remember the pleasant and forget the unpleasant occurrences of life. Just so in a season of Thanksgiving we are most thankful for what seems to our human judgment to be positive factors in the realization of life's aims and purposes. It is easy enough to be grateful for the pleasant circumstances in our lives. Indeed we can easily be thankful for health, natural beauties, friends, parents and Christian privileges, but the test of our gratitude comes when we should be thankful for some of the difficulties we look upon as negative factors, but which God may regard as our greatest blessings in the light of their influence upon us—circumstances which enlarge us and give us the broader vision of life and its possibilities. It often takes just **such** circumstances before the better things can result.

Thanksgiving appeals to us in more ways than one. It affords us an opportunity by which we can show our appreciation both natural and spiritual. This holiday comes in a time of the year when most of the crops have been harvested. A thankful person will offer blessings both natural and spiritual.

How should we observe this day? We may observe it either in a thankful or in a sinful way. Where there is no conception of sin, there is no conception of grace. Where there is no conception of grace, there can be no gratitude. Ingratitude is a nation-wide sin.

Do we really have something to be thankful for? Yes, innumerable things—homes, friends, health, daily food, protection, besides the invaluable spiritual gifts which we receive from God.

What is the true spirit of Thanksgiving? Is it being particularly thankful on one specific day each year for our blessings? This is a false conception of the true Thanksgiving attitude. Every day of our lives should be one of real thanksgiving. The blessings our heavenly Father showers on us are as numberless as the stars, and yet do we as often as we should give thanks for them? Returning thanks for our blessings should be a part of our life.

To live here and enjoy the many useful and necessary things of life without being thankful, shows that we do not realize our blessings as we should. How can we help but be thankful if we think of our many blessings, and where they come from? If our gratitude were practiced daily in word or deed, every day of our lives would be one of real thanksgiving.

"Oh, give thanks unto the Lord; for He is good: for His mercy endureth forever."

Millersburg, Ohio.

NEW YEAR'S DAY

By D. L. Christophel

For the Gospel Herald.

It is with pleasure that I write a few words of encouragement to the readers of the Gospel Herald; not that New Year is such a wonderful holiday, a day preferred before other days, a day when people are supposed to turn over "a new leaf." While New Year's day is just like any other day, we are glad that time could be divided so admirably that we can look from one year to another; and while we think of another New Year look up to One who has created days to labor and days to rest.

God rested the seventh day and sanctified it, and has caused this order to go on from time to time. May we devote our life and time to Him who gives us all we have, even the most valuable Gift. Therefore we should live and think more seriously and sincerely, and live the devotional life, with thanks to our heavenly Father—before New Year's day as well as after.

We wish to thank our heavenly Father for this another New Year's day. May we ever abide in Him and do His holy will, not only in outward works but also with a sincere heart. And then New Year's day will mean more to us than a mere speculative theory.

Depending on theory is not practical. Let us honor and glorify God, the Creator of all things.

Tiskilwa, Ill.

GOSPEL ECHOES

(Gathered during a series of meetings held at the Stony Brook Mennonite Church, in charge of Bro. John H. Gochnauer of East Petersburg, Pa., and Bro. Amos S. Horst of Akron, Pa., as reported by Elizabeth M. Kauffman of Wrightsville, Pa. Bro. Horst took Bro. Gochnauer's place the last few days due to the illness of the latter.)

(Texts, Gal. 4:4; Job 11:7; Jno. 17:17; Ezek. 18:20; Acts 2:37; Matt. 27:65; I Pet. 2:24; Mark 10:17; Mark 1:37; Rom. 10:9,

10; II Sam. 24:12; Acts 26:28; Isa. 55:7; Luke 14:16, 17; Hosea 11:8.)

God is never too early or too late; always on time.

The greatest advent into the world was the coming of the Son of God.

Don't stumble at strange words in the Bible. God put them the way He wanted them.

We are not bringing anything new; it is the testimony of the Word of God.

Man can only know God as God reveals Himself to him.

God is unchangeable.

In God we have justice and mercy perfectly blended together.

If we want to see Him as He is, we must live like Him here.

If you find anything that is not in harmony with the Word of God it is not truth.

From every viewpoint the Scriptures are not out-of-date.

The Word of God is not to be lightly spoken of.

Our guilt before God does not depend upon the kind of sins we commit.

If there is a sin not repented of, and we come before God, it will not be forgiven.

We wish we could say this so loud that you would not forget it: "BE SURE YOUR SIN WILL FIND YOU OUT."

All evil in the world is the result of sin. We praise God that sin has been atoned for.

Sin can never be undone. Let us take heed before it is too late.

The Bible does not say which is the greatest sin, but it does say which is the greatest commandment; and by breaking this we may be committing the greatest sin.

The things we do are an index to the heart.

The world is not a friend of the Church.

Repentance is the ground work for our eternal salvation.

This life is given us to prepare it for that more abundant life.

I sometimes think we too lightly esteem our heavenly birthright.

Let us make our eternal destiny as sure as we can.

We can not make saints out of our selves. We must meet God's conditions.

Some people want to be in the Church, but they want to do as little as possible.

There was no accident in God's program when sin entered the world. He knows all things.

Man has been lost beyond human remedy.

Jesus went to the cross voluntarily. There were no errors in God's plans.

God has done all that we could not do.

I wish that we might be more impressed with the scene of Calvary.

The Christian life will rob us of nothing that is worthwhile.

If we could picture in words the blessedness and glory that is awaiting the Christian Church, there is not a soul that would remain aloof from entering in.

Jesus became our Sin-bearer. He could not save Himself and save us. He was looking forward to the homecoming of the ransomed ones.

Following the way of the Master means sacrifice and suffering.

We demonstrate before man what we are by the things we do.

If we have not that peace and joy in our Christian life, it is because we have not surrendered all to God.

The Mennonite Church offers the opportunity to keep the whole Gospel.

The clothes we wear are an index to our personality.

We thank God for the hedges that protect the Christian Church, but there are some trying to break them down.

By wearing the plain garb it will help us to feel out of place with the world. They are a testimony to the world.

We will never fail if we do what Jesus wants us to do.

There are many people that are not slow to tell others what they think of them, but who are slow to confess what Jesus has done for them.

We ought to live according to our confession.

There are many different professions in the world to-day, and yet they are all working for heaven.

Many people are going against better knowledge.

A sinner must make a confession. We do not live our sinful lives alone. It always affects other people.

Is there anything in your business or social life that would keep you out of heaven?

There are many people in the world to-day who do not want to be identified with the people of God.

The Church will not lose its testimony as long as it keeps away from the world.

All the promises in God's Word are for the believer. There are none for the sinner.

There are some people that want to go as far as man's extremities and God's opportunity.

It is more of a question to people to-day as to whether they will ever be able to tear loose from the hands of Satan, than whether they will be saved or not.

If you want to be lost you must trample underfoot the things God put there for you to be saved.

There are some people that would like to carry their sins along with their Christian life.

It is much easier to turn to the Lord before He turns to us.

Heaven is ours for the asking. God has done His part.

The marriage vow was instituted by God Himself for the purity of the human race.

The sacredness of the marriage vow has been broken down.

God has provided a way for every experience in life.

Young people will do well to ask their parents' advice as to the family they wish to marry into.

Think of the large number of Gentiles in the world and the few who are turning to the Lord.

All those that stay away from Jesus Christ can not have a real excuse.

We have the picture of many homes in the world to-day of the father believing one thing, the mother another, and the children lost.

We can not remember the time we did not believe God's Word as truth.

If God so cares for us, is it not worth while for us to take notice?

The Lord has spoken good concerning the Church. "Come thou with us, and we will do thee good."

Let us come and reason with God. He is not unreasonable.

Folks have got to a place where they do not forgive one another.

If we have love one for another we can bear one another's burdens.

We can profit by the experiences of others.

God has exhausted every avenue to send out the call.

We need to search for eternal life. Where there is a searching, there's a finding.

God has made it possible that every soul can be saved.

Procrastination is the thief of eternal life.

WHAT MUST I DO TO BE SAVED

What I can Do of Myself

By Elda Long

For the Gospel Herald.

Very much of the success of an undertaking of any kind depends on a right beginning. The Christian life is surely no exception to this rule. To be a Christian means simply to be a believer, and really confess Jesus Christ as our Savior and follow Him; then and only then can we be saved.

The Bible, the rule of life for the Christian, is a large Book; yet the essential features of a right beginning of the Christian life are contained in a comparatively few verses of quite simple language, so that all who will may easily understand.

One of the passages in which the germ of the plan of salvation is revealed is given in the story of the jailer who, just like so many others of his time and in all ages to the present, thought he must do something to

earn his salvation. Paul quickly told him that the whole work he had to do was to "believe on the Lord Jesus Christ." The rich young ruler had to pass the same test, though Jesus did not word His instructions in just the same way as Paul did; nor did He say just the same thing to Nicodemus, but the end of all was the same.

It was a divine love in the Father's great heart that prompted Him to sacrifice His only Son. It was love compassionate, self-sacrificing love in the heart of Jesus Christ, that made Him willing to leave His home in heaven and spend weary years in this sin-cursed world.

Where would I be to-day had not Christ, the greatest of all missionaries, come to this earth and suffered and died that I may be saved?

It is inspiring to know that because of His coming and living the life He lived, we can be "more than conquerors through Him who loved us" and gave Himself for us.

A Christian at one time asked an eight-year-old girl if she was a disciple of the Lord Jesus. She frankly replied, "Yes, sir." Then he said, "Do you know yourself to be a child of God?" And again she answered, "Yes, sir." "Well, how do you know it?" he asked. She replied, "Him that cometh unto me I will in no wise cast out." But the Christian said, "That does not say anything about being a child of God. How then, do you know that you are?" "I know it because I know that I have come to Him, and He says that He will not cast out those who come and confess Him."

Can I give any better reason for my faith than this simple little child, who knows her saved state because she rests on God's Word?

Then my life, if yielded to God, is joyful and I believe:

That Jesus is the Christ.

That He saves His people from their sins.

That His blood cleanseth from all sin.

That He has all power.

That He is able to destroy the works of the devil.

That He is able to save to the uttermost.

That He is able to make us stand.

That He is able to keep us from falling.

That He is able to make all grace abound.

That He is able to subdue all things.

That He is able to perform what He has promised.

That He is able to do above all we ask or think, and that He is coming again.

May we press hard toward heaven, which is our goal. "I know that my Redeemer liveth, and at the latter day he shall stand upon the earth."

Sterling, Ill.

HYPOCRISY OF EXCUSE-MAKING

By Sarah Hartzler

For the Gospel Herald.

You can make all kinds of excuses. When called on to work for the Lord don't say, "I can't." Do the little you can while young, and the Lord will give you strength to do more as you get old. You cannot make an excuse to satisfy God and take your own way for your life. God wants obedience in all things. A hypocrite is one who has the form of godliness, or belongs to church, but denies the power thereof; one who is false; pretends to be what he is not, and makes the excuse, "I am just as good as others." Now listen to the Scriptures. Here is what Jesus says about hypocrisy: "Jesus, knowing their hypocrisy, said unto them, Why tempt ye me" (Mark 12:15). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1, 2).

Now listen and remember—all lies, stealing, falsehood, and impurity, are sin and must be confessed and repented of. Oh, parents, help your children to live a pure life; be an example worthy for them to follow. Nothing impure can go upon the highway of holiness to heaven. Job says a hypocrite shall not come before him, nor any that forget God, and the hypocrite's hope shall perish. In Luke 11 Jesus gives many woes. Woe unto you, scribes and Pharisees, hypocrites. Woe unto you, lawyers! Ye entered not in yourselves and them that were entering in ye hindered. Take care your excuses. Hypocrisy may hinder others from entering in.

Now look unto Him who is able to save and keep you from falling. The wisdom that is from above is pure, peaceable, gentle, full of mercy and good faith, without partiality and without hypocrisy. Just give Him your loving service.

Limon, Colo.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE NEW YEAR

By Menno B. Brubaker

For the Gospel Herald.

TEXT: So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:12.

With the thought of the new year let us consider it moment by moment, hour by hour, day by day. As the moments come and go, may we purpose in our hearts as Daniel of old (Dan. 1:8) to stand true for God. Think of the severe tests that he went through. As we think of the new year coming in, we also think of the old one passing out, never to return again; a solemn thought. What is done is done forever. We can never recall a past act, day, or year. But thanks be to God, we can repent of past deeds and acts. May we number our days in this way, that we serve the present day by having it full of good deeds. As Jesus says, "I must work the works of him that sent me while it is day; the night cometh when no man can work" (Jno. 9:4). When we know this, and Jesus has set the example of activity for good, the time will come when time will cease. How important it is to be diligent and watchful and prayerful, to the end that we may be found in the line of privilege and duty. "Let us not grow weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9).

By privilege we mean that we should be thankful that we are counted worthy to advance the cause of Christ and to bear shame for His great name. "For the preaching of the cross is to them that perish, foolishness, but to us that are saved it is the power of God" (I Cor. 1:18). Even though men may call us foolish, shall we not with renewed grace and power press forward in this new year? "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil" (Eph. 5:15, 16).

May we depend on God and the Holy Spirit. God's Word says, "So teach us that we may apply our hearts unto wisdom." "But of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Shall Christ have all the glory; not men? "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). May the Lord grant us wisdom for every obstacle that is in the way. We can have this for the asking in faith. May we be

"wise as serpents and harmless as doves."

As we take a backward look over the old year we are convinced that we are frail. We are not sure of a permanent dwelling on this earth, but we seek one to come. May we look by faith to one that is permanent with Christ Jesus.

This small message may be read by some that have endured suffering in body, possibly for a number of years. Pray that the Lord give grace. May we all look to Jesus who is "the author and finisher of our faith." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). As we are stewards of time, may we be diligent in this time that the Lord gives us, as in this new year which comes to us unstained.

McAlisterville, Pa.

CORRESPONDENCE

(Continued from page 825)

Kokomo, Ind.

(Howard-Miami congregation)

Dear Herald Readers, Greetings:—We are very thankful to our kind heavenly Father for the many spiritual feasts we were permitted to enjoy during the past few weeks.

On Thanksgiving day we held our annual Sunday school meeting with the Burr Oak and Kouts congregations. We were again reminded of the many blessings God is daily showering upon us, for which we owe our sincere gratitude.

The following Sunday we were again privileged to commemorate the death and suffering of our Lord and Savior, with our bishop, Bro. J. K. Bixler, in charge.

On Nov. 24 Bro. and Sister Maurice O'Connell of Lima, Ohio, came to conduct our revival meetings. They stayed until Dec. 4. He brought a message each evening and on Sunday. He certainly preached the true Gospel with power from above.

We are indeed thankful that God's Spirit is still here to convict men of sin, and that there are those who are willing to yield their lives to Him. As a result of these meetings there were seventy confessions and 26 of these confessed Christ for the first time. May we all pray for them that they may have the joy of yielding all to Him.

On Dec. 11 our Sunday school was reorganized as follows: Supts., Paul Myers, Delbert Myers; Treas., Wm. King; Secys., Willard Martin, Marvin Hershberger; S. S. Chor., Levi King; Church Cor., Dan Hershberger.

Remember us at the throne of grace.

Dec. 19, 1932. Nellie Frey.

Brunnerville, Pa.

Greetings in the Master's Name:—Although you have not heard from this part of the earth's harvest field lately, the Lord has been richly blessing us.

Bro. John W. Hess conducted a series of meetings at Erb's from Nov. 6 to 20. Nineteen confessions and the strengthening of the brotherhood were some results. Since the meetings one more soul has accepted Christ.

On Dec. 6 Bro. Abram Risser preached at the regular morning services.

On Dec. 11 Bro. Irvin Lehman, who conducted meetings at the Lititz Church, preached at the Hammer Creek Church.

The Good Cheer Singing Group will sing at Manheim on Christmas morning.

Remember us in prayer.

Dec. 19, 1932. Cor.

Smithville, Ohio

(Oak Grove congregation)

Greeting:—Bro. S. G. Shetler was here Oct. 23, preaching from Judges 13:8. He brought many uplifting thoughts for the training of children in a Christian home. He also consented to conduct the review in the junior Sunday school. Stressing things we see daily should not fail to impress us of the glories of God.

A very interesting type lesson was given, "A Sunday Dinner". When we eat food—be it roots, bark, seeds, or leaves, cake, butter, etc.—it should suggest a Bible verse. He quoted a verse for each item, with adeptness, also explained the need and importance of prayer at meal time.

Oct. 30 Bro. S. E. Allgyer preached to us. Several helpful topics given to us were, The Blessings Through Unity, and The Purpose of Worship. Besides he gave a clear explanation of several articles of faith; also of adornment of the inner life.

A Bible Conference was held from Nov. 24 to 27, with all day sessions on Thanksgiving and Sunday. The instructors were Bro. S. F. Coffman, who unfolded to us studies in I Peter; and Bro. J. N. Smucker, who outlined "Sermon on the Mount". Much spiritual zeal and interest was shown. In spite of the cold, wet weather, the attendance was large. During the meeting and since, a total of ten young souls confessed Christ.

The junior Y. P. meeting has been studying lessons in Articles of Faith. They memorize references and apply the verses stressed. It is directed by Sister Emma Rohrer and Bro. C. J. Horst. The scholars take all the leading parts in each program.

Nov. 20 Emerson Hostetler gave an inspiring object lesson to this group on "Nonconformity".

On Christmas eve a group of sixty will lead in the evening worship, with singing the Sacred Messiah oratorio. The words are verses taken chiefly from Isaiah, Psalms, and the four Gospels.

The annual business meeting will be held early next month, besides the election of officers in Sunday school and Church, both at Pleasant Hill congregation and here.

Dec. 19, 1932. Mervin Smucker.

Middlebury, Ind.

Greetings:—We are very thankful to our kind heavenly Father for the many feasts we were permitted to enjoy during the past year.

We again reorganized our Sunday school for the coming year, as follows: Supts., Bros. Clayton Eash and Lawrence Yoder; Chor., Bro. Paul Lantz; Sec.-treas., Bro. Harold Yoder; Supt. Y. P. M., Bro. Floyd Kaufman; Church Chor., Bro. Lawrence Yoder. Our prayers are that much good might be done this coming year and that everything might be done to His honor and glory. Sister Fannie (Kerlin) Eash is quite seriously ill of heart trouble. Sister Martha Hershberger remains quite feeble.

Pray for us.

Dec. 21, 1932. Cor.

Hollsopple, Pa.

(Blough congregation)

We have lately passed through a very helpful and spiritual Bible conference and revival meetings. The Bible conference was held Nov. 22-27. Instructors: J. S. Hess of Lititz, Pa., assisted by local talent, until Saturday, the 26th, when Bro. Aaron Mast of Pocomoke, Md., came to assist in the Bible conference and also to conduct evangelistic meetings. The Bible conference was well attended, with good interest. The discussions were full of spiritual food and instructions.

During the evangelistic meetings Bro. Mast preached the Word with the power of the Holy Ghost, not shunning to declare the whole counsel of God. The meetings closed Dec. 7, with 12 public confessions and the members of the Church revived.

Baptismal services were held Dec. 18, when ten young sisters were baptized and received into Church fellowship, and a man and his wife reclaimed, renewing their vow again with God and the Church.

Pray for the work here, that all may labor together in unity and love for the upbuilding of the Church and the salvation of souls.

Dec. 21, 1932. L. A. Blough.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings of the Season to All:—This year with its

(Continued on last page)

SPECIAL MEETINGS

Coatesville, Pa.

Report of the Dedicational Services of the Mennonite Mission, Coatesville, Pa., Nov. 12, 13, 1932.

Program and Speakers.—The Chief Cornerstone, Jacob Mellinger; The Church and Her Mission, Jacob H. Hershey; Our Work in South America, Jacob L. Rutt; Children's Meeting, Stoner Krady; Helps and Hindrances in Mission Work, John W. Weaver; Contending for the Faith, Ray Shenk; Mennonite Church History, Ira Landis; Abiding Essential to Live, Amos Stoltzfus; "Come Thou With Us, and We Will Do Thee Good," Amos S. Horst; Report of Building Committee, A. K. Mast; Sermons preached by John A. Kennel, John S. Hess, and Abram L. Martin.

Others Taking Part in Services.—Noah Sauder, Chris Kurtz, Ezra Weaver, Samuel Martin, John H. Mellinger, Frank Martin, John Darkes, Simon Heistand, Casper Richie, Isaac G. Kennel, Jacob L. Miller, and Sem Eby.

Thoughts Presented.—We build upon Jesus Christ as the chief cornerstone. Success means to build upon a good foundation. The church brings light; the world is darkness. Be true to your calling. The great harvest is ripe. Missionaries must be in harmony with the Church. A godly, devoted life is essential. Visitors in order of the Church are always welcome. We who profess to know the Lord should contend for Him. Disobeying is an evidence of unbelief. May we hold fast, prove ourselves, strive together, for the faith of the Gospel. The Mennonite faith can be traced back to the Gospel age.

Thoughts From Sermons.—Our first thought in the new house is God. Abram had time to wait upon God. Only a few hear the Lord and follow Him. God has ordained men to teach and preach. Make your calling and election sure. God wants true worshipers. Believe on the Lord Jesus Christ, and that He arose from the dead.

A. K. Mast.

Belleville, Pa.

Report of the Sunday School Conference held at the Maple Grove Mennonite Church, Nov. 18-20, 1932.

Organization.—Mods., Frank Yoder, Eli Zook; Chor., Dorothy Zook; Secs., Ethel M. Peachey, Maude E. Hartzler.

Program and Speakers.—What the Sunday School Has Accomplished, John Byler; What the Sunday School Is Accomplishing, Grace Zook; What the Sunday School Should Accomplish, Elmer Yoder; Sermon, Maurice O'Connell; My Responsibility to the Sunday School—as a Pupil, Lena Zook; As a Chorister, John B. Kanagy; As a Teacher, John Grassmyer; As a Superintendent, S. G. Shetler; Dealing with Excuses, Maurice O'Connell; Value of Visitation Work, Maurice O'Connell; The Teacher's Privilege vs. Teacher's Duty, John M. Esh; The Making of a Teacher, S. G. Shetler; The Power of Prayer, J. C. Kanagy; The Power of the Word, J. B. Zook; Sermon, Maurice O'Connell; Children's Missionary Day Program; Missionary Sermon, Maurice O'Connell; Children's Service, Maurice O'Connell; The Joy of Christian Service, Sadie Spicher; Sermon (Job 1:10), Maurice O'Connell; Worker's Meeting, Elmer Yoder; Our Goal—The Whole World for Christ, E. D. Hess.

Thoughts Presented.—The Sunday school has made progress by God's guidance; given young people an opportunity to work; aroused interest in mission work—the quarter fund and mission saving box. It is accomplishing cradle roll visitation which keeps children in church and interests parents. The greatest work a Sunday school can do is to point souls to Christ. The Sunday school should reach out to ungodly families, create missionary spirit and activity, create burden and longing to save souls, increase number of church members. Pray for selves, teachers, fellow pupils, and indifferent persons. Regular attendance develops wholesome habit. Pupil's attitude should be that of love and reverence. Good attention helps teacher. Chorister should be a pattern worthy of following. It is his duty to stimulate an interest in singing. Be Christ-like. "Work while it is day." People will excuse themselves from the feast of God for the beggarly elements of the world. We should not make excuses but pay our respect to God who has made us. We have an invitation to the marriage feast sent by the Holy Spirit. Will we accept it or reject it? Love changes duty to a privilege; if there is no interest, then it becomes a duty. Teachers are made by experience and prayer. Man is a deprived creature and needs a higher power. It is our privilege to ask for power. Make Christ the central theme in your life and you will receive joy. The whole world will never be won for Christ. Our motto should be, "Bring Christ to the whole world." The Great Commission involves witnessing, preaching, teaching, and healing.

Secretary.

Morgantown, Pa.

Report of Bible Instruction Meeting held at Conestoga Church, Morgantown, Pa., Nov. 25-27, 1932.

Organization.—Mod., Sylvanus Stoltzfus; Instructors, J. L. Stauffer and J. C. Clemens.

Subjects Discussed.—Familiar Spirits or Biblical Occultism; James, the Book of Practical Christian Living; The Non-Conformed Life; Security of the Believer, by J. L. Stauffer. Exalting Christ in the Christian Life; Jude—Contending for the Faith; The Attitude of the Church in the Face of Present World Conditions; The Transformed Life, J. C. Clemens.

Thoughts Presented.—Resist the devil; don't run, as we have no protection from the rear. Submit to God's will, and to do all to the honor of God first consult Him before you do anything. If we have confessed Christ we have Him for an Advocate if we sin. The human heart is not capable of loving two things equally at the same time. Let your conversation be seasoned with salt. No believer should yoke up with an unbeliever in marriage. Grace is stronger than sin, if it is not bound. Church would not approve of the world taking part in choosing officers of the Church; neither should the Church take part in choosing world's officers. Church has no right to follow the world in attire.

Secretary.

Millersburg, Ohio

Beech Grove Mission Sunday School closed Sept. 25, 1932, with a short program.

Program and Speakers.—Song Service, led by Hiram Yoder; Devotion, Ray Mast (Matt. 13); Special songs; What Does It Mean to Be a Christian, Paul Beechy (Matt. 7:24-29; 16:24); How We can Win Those Around Us to Christ, Albert Schrock; Why We have Mission Sunday Schools, Calvin Mast; How Mission Sunday Schools Make Contacts, I. W. Royer; Sermon (Hebrews 2:1-3), Alvin Miller; Singing; Benediction.

Thoughts Gleaned.—Christians build on the Rock; a fool builds on the sand. Sunday school superintendent must live a prayer life. Do not allow cares of this life to hinder us from going after the lost. Jesus was never too tired to preach to and feed the needy. Patience to encourage and help the weak. Our character helps us to win. Our personality draws others. We should show a love for a lost world. As we see the need, we should give to others. Honor the Lord with our gifts.

Remarks.—Daily average attendance, 62. A gain of 12 over 1931. After paying all expenses for literature and buying 50 new Life Songs, we closed the books with a balance of $5.08. Total expenses, $54.25. This includes 50 Life Songs. Y. C. C. to 23 homes. We wish to extend a hearty "God Bless You" to all who contributed their presence, help, and means to the work at Beech Grove this last summer.

In the Master's service,
E. J. and Eva B. Varns.

Salunga, Pa.

Report of All Day Bible Instruction Meeting at Salunga Mennonite Church, Thursday, Oct. 27, 1932.

Organization.—Mod., John Gochnauer; Sec., Frank N. Baer; Chors., Amos G. Kauffman and John E. Metzler.

Program and Speakers.—Devotion, Isaac Brubaker; God's Eternal Purpose Concerning Man, Henry Garber; Where There is no Vision the People Perish (Prov. 29:18), John Weaver; What Shall I Do with My Life? John W. Hess; Benediction; Devotion; Sermon (Psa. 51), Power of Prayer, Frank Martin; Address, Luke 10:2, Jacob Rutt; How Stem the Tide of Worldliness? John W. Hess; Blessings of a Consecrated Life, John Weaver; Benediction, Stoner Krady; Devotion, Ira Landis; Address, Luke 21:28, John Gochnauer; Sermon, John W. Hess.

Thoughts Gleaned.—When we think of infinity and eternity we cannot begin to comprehend in their fulness God's purposes concerning man. God's revelation of His will and purpose to man is progressive. All peoples of the earth are included in His plan for redemption and blessing. Vision is revelation. Upon God's people rests the task of upholding the truth among men. Adversity leads to sobriety. Purpose of Church is to protect from sin and not compromise. Present-day conditions constitute a challenge. Any life that does not take God into account is a failure. A misspent life is a tragedy. God is the source of life. It is well to do definite reading and thinking, personally and independently. When we think of the ease with which criminals escape the law we are made to think that our courts are run under grace rather than by law. It is only reasonable to dedicate and consecrate our lives to God. We should give our concerns into the hands of God and He will have the care. God's faithfulness in the past should inspire us with trust and hope for the future. True happiness and peace can only be had by living in harmony with God's laws.

Secretary.

Harrisonburg, Va.

Report of the Bible Conference held at Weaver's Church, Dec. 9-11, 1932.

Organization.—Mod., Joseph W. Coffman; Instructors, Elmer Martin, Lancaster, Pa., Chester K. Lehman; Chors., Eli Brunk, Kent M. Shank; Sec., Mahlon L. Blosser.

Subjects Discussed.—By Bro. Martin: The Mennonite Confession of Faith of 1632; Two Modern Errors (1) Liberalism, (2) Formalism; Christian Attire; Young People's Problems and Their Solutions (1) Christian Life Problems, (2) Life Work Problems, (3) Social Problems. By Bro. Lehman: The Fall of Man and Its Effects; The Redemptive Work of Christ; The Plan of Salvation (1) Repentance, (2) Faith, (3) Justification, (4) Regeneration, (5) Sanctification.

Thoughts Presented.—The articles of the Confession of Faith are founded upon the inspired Word of God. The elementary law of God never changes. The Holy-Ghost-filled person will live the Christ-life. Liberalism began in the Garden of Eden. We should not deviate from the standards of God. Eternal security is a false doctrine. It is easier to live under grace than under the law. All things have form, but when they are perverted from God's intended use they are error. Excess form in our worship may deprive the Spirit of full directing power. Christian clothing must be modest, durable and used for a covering. Chris-

tian parents should help solve the young people's problems. Our problems are changing, from the cradle to the grave. The way heavenward is never closed. Wait upon the Lord in all activities in life. Life companions should be sought from among those of like faith. Young people need social life, but it should be guarded by parents. Young people should gather in singings and uplifting meetings for associating. We cannot retain in this world what we lost in the fall. Christ's blood is a covering for our sins. Our transgressions led Christ to the cross. When we get a vision of God we abhor ourselves and repent. All sin is against God. Sorrow is not repentance, but godly sorrow will lead to repentance. It is impossible to justify ourselves, neither can the law justify us, but justification is of God's grace. Our deliverance from bondage is by God's power and not ours, but by our implicit obedience. Regeneration is preceded by repentance and faith. The new birth cannot be perceived by the five senses, but is of the Spirit within. God has made ample provision for perfecting our lives if we allow Him to purge us. We have a perfect standard in Christ Jesus. Sec.

East Petersburg, Pa.

Report of Sunday School Meeting held at East Petersburg Mennonite Church, Lancaster Co., Pa., on Thanksgiving day, Nov. 24, 1932.

Organization.—Mod., Jacob Miller, Lancaster, Pa.; Sec., B. R. Kreider, Manheim, Pa.; Chors., Miller Hess, Mt. Joy, Pa., Jonas Longenecker, Middletown, Pa.

Program and Speakers.—Devotion, Harry Erb (Psa. 107:1-21); Thanksgiving Sermon, Henry Lutz (Psa. 71:1-18); Importance of Meditation of God and His Word in Prosperity, in Adversity, I. B. Good (Deut. 8:1-20); Our Aim in Sunday School Work (1) Attendance, Elias Eby; (2) Teaching the Word, Harry Shreiner; (3) Winning for Christ; (4) Preparation for Service, Elam Stauffer; Devotion, Samuel Lehman (Psa. 100); Children's Meeting, David High; Reverence for God, His Word, His Day, and His House, John Weaver (Heb. 12:28, 29); How to Safeguard Our Youth Against Present Day Influences, Henry Lutz; History of the Sunday School Work in the Mennonite Church, M. G. Weaver; Dismissed by Landis Schertzer. Devotion, Seth Ebersole (Psa. 146); My Privilege—(1) As Pupil, Christian Charles; (2) As Teacher, Frank Newcomer; (3) As Superintendent, Musser Herr; Sermon (Prov. 29:18), Henry Lutz.

Thoughts Presented.—Reasons for meeting on this day, to be thankful and realize what God has done for us. God showeth forth righteousness and goodness in natural way, by supplying our needs at a time we think they are exhausted. Unless we are thankful for what we received, we are not fit for more. Picturing conveniences of forefathers and present-day luxuries, leads to pride and self-indulgence. God sends adversity as a discipline, and for a better end in life. Try to hold our children; lead them, do not force. Four important steps in winning for Christ: Invite, Welcome, Lead, and Feed. We should realize the responsibility of teaching the Word. We will not be successful unless we have a burden on heart for lost. Speak to lost when Spirit prompts. Prove in our lives that we are followers of Christ. Preparation for service lies upon the individual. We must have reverence for God, His Word, His day, and His house. Safeguard by using influence against bathing beaches, disrespectful children, life insurance, etc. One of the greatest problems of our forefathers was to establish Sunday schools and increase respect for the Church. A pupil starts at the bottom of the ladder. We must have attention, discipline, reverence, curiosity, and confidence. Our privileges are hid in Christ; must abide in Him, each one finding place in vineyard. Plea for unity in purpose. Proper selection of hymns. Every teacher and officer should have in heart I Cor. 13. "Where there is no vision, the people perish." Secretary.

Married

Zimmerman—Nolt.—Daniel H. Zimmerman of Groffdale, Pa., and Minnie B. Nolt of Weaverland, Pa., were united in marriage Dec. 15, 1932, by Bro. Joseph Wenger. May God bless their life.

Martin—Sauder.—Joseph Martin and Lydia Sauder, both of the Weaverland, Pa., district, were united in holy matrimony, Dec. 8, 1932, by Bro. Joseph Wenger. May His blessings attend them through life.

Nolt—Zimmerman.—Ammon Nolt and Emma Zimmerman, both of Groffdale, Pa., were united in marriage at the home of the bride's parents, Dec. 6, 1932, by Bro. J. O. Wenger. May His richest blessings be theirs.

Nolt—Martin.—Jonas M. Nolt and Anna K. Martin were united in holy marriage at the home of the bride's parents in the Weaverland, Pa., district, Dec. 1, 1932, by Bro. Joseph O. Wenger. May their life be a happy one.

Zimmerman—Martin.—Harry W. Zimmerman of the Groffdale, Pa., congregation and Lena B. Martin of Martindale, Pa., were united in marriage Dec. 13, 1932, by Bro. Joseph O. Wenger. May their life be full of blessing.

Weaver—Zimmerman.—Harry O. Weaver and Mary R. Zimmerman, both of the Groffdale, Pa., congregation, were united in marriage Dec. 22, 1932, Bro. J. O. Wenger officiating. May the Lord's richest blessings attend them through life.

Hershberger—Eicher.—On Thursday, Dec. 8, 1932, Bro. Vernon Hershberger and Sister Lela Eicher, both of the Milford, Neb., A. M. congregation, were united in marriage at the home of the officiating bishop, Bro. L. O. Schlegel. May the Lord richly bless them through life.

Stauffer—Stutzman.—On Thursday, Dec. 15, Bro. Glen Stauffer and Sister Florence Stutzman, both members of the East Fairview Church near Milford, Neb., were united in holy marriage, Bro. J. E. Zimmerman officiating. May God continue to bless them in their new relation.

Gingerich—Staker.—On Nov. 3, 1932, Bro. Arthur J. Gingerich of the Metamora congregation and Sister Esther E. Staker of the Tremont congregation were united in holy marriage at the home of the officiating bishop, Bro. Ezra B. Yordy, near Eureka, Ill. We wish them God's blessings through life.

Albrecht—Schrock.—On Dec. 17, 1932, Bro. Wilbur A. Albrecht of the Waldo congregation near Flanagan, Ill., and Sister Ruth Schrock of the Roanoke, Ill., congregation, were united in holy marriage at the home of the bride's parents, Bro. Ezra B. Yordy officiating. May God's blessings attend them through life.

Esbenshade—Nolt.—On Nov. 14, 1932, Bro. J. Ross Esbenshade and Sister Stella Nolt, both of the Landis Valley congregation near Neffsville, Pa., were united in holy marriage at the home of the officiating bishop, Bro. Noah Landis of Neffsville, Pa. May the Lord's richest blessings attend them through life.

Rhodes—Schertz.—Bro. Marvin D., son of Dea. A. W. and Sister Anna Rhodes, of La Junta, Colo., and Sister Katherine, daughter of Lena M. Schertz of Manson, Iowa, were united in marriage at the home of the officiating minister, Bro. Allen H. Erb of La Junta, on Sunday evening, Dec. 11, 1932. May God richly bless them through life.

Kanagy—Yoder.—On Sunday evening, Dec. 18, 1932, at the home of the officiating bishop, Bro. S. E. Allgyer of near West Liberty, O., occurred the marriage of Bro. George W. Kanagy, and Sister Stella Yoder, both of the Oak Grove congregation. May the blessing of divine grace be theirs to enjoy through life.

Myers—Leaman.—On Saturday morning, Dec. 17, 1932, Bro. Joe A. Myers of the Strasburg, Pa., congregation and Sister Mary C. Leaman of the Lancaster, Pa., congregation were united in holy matrimony at the home of the officiating minister, Bro. Frank M. Herr of Willow Street, Pa. May God's choicest blessings be theirs through the uneven journey of life.

Obituary

Gerber.—Donna Louise, daughter of Mr. and Mrs. Valentine Gerber, died Dec. 17, 1932; aged 1 month. She is survived by her parents and one brother (Arnold Gene). An infant sister (Irene Marie) preceded her in death four years ago. Although we knew her stay on earth would be short, she endeared herself to us all. God saw fit to take her from us for He had need of her Over There. A short service was held on Sunday afternoon, Dec. 18, at the home, near Ligonier, Ind., conducted by Bros. Edwin Yoder of Topeka, and H. F. North of Nappanee, Ind. Burial in the South Union Cemetery near Nappanee.

Bontrager.—Willis, son of Dan and Fannie Bontrager, Fairview, Mich., died Dec. 4, 1932; aged 28 d. Death was caused by measles followed by pneumonia. He leaves father, mother, 3 brothers, 1 sister, and other relatives and friends. Little Willis' stay in this world was very short. But in such times the comforting words of our Master come to us, where He says "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Willis has gone where pain and sickness are no more, awaiting loved ones to follow. Short services were held at the home by Bro. Menno Esch, from Job 1:21, after which the remains were laid away in the Kittle Cemetery.

Adams.—Jeanette, widow of the late George Adams, was born at Lafayette, Ind., Nov. 28, 1864; passed away at the home of her daughter, Mrs. Richard Young, Hannibal, Mo., where she had lived for 12 years. The surviving relatives are 3 children (Mrs. Richards of Maywood, Calif.; Clarence Andrews of Ilasco, Mo.; and Mrs. Young of Hannibal, in whose home she passed away). Her husband preceded her in death 12 years. Sister Adams united with the Mennonite Church in Hannibal just a few months ago. She gave evidence of a strong faith in God and said she loved the plain, simple Gospel way. She suffered several years with asthma and contracted a bad cold which caused her death. Funeral services were held at Schwartz's funeral home, conducted by Harry Buckwalter of Palmyra, Mo. The remains were laid to rest in Mount Olivet Cemetery.

Hoover.—Vera W., infant daughter of Daniel Z. and Susanna (Weaver) Hoover, died Dec. 9, 1932, after a two-weeks illness of pneumonia; aged 8 m. 1 d. Besides her parents, she is survived by the following brothers and sisters: Ammon, Noah, Martha, Mary, Emma, David, Daniel, John, Amos, Alta, Anna, Ella, and Aaron, all at home; also many other relatives and friends. Two brothers preceded her to the great beyond. Though her life here was short it had brought much happiness to the home. Her departure has left sorrow, yet we have the blessed hope and assurance that she is safe with Jesus, for He said, "Of such (little children) is the kingdom of heaven." Funeral services were held Dec. 12 by Bro. Menno Zimmerman at the home, with further services at the Weaverland, Pa., Mennonite Church, conducted by Brethren J. O. Wenger and

Aaron Burkholder. Text, Matt. 19:14. Burial in adjoining cemetery.

"Vera's journey here is ended,
She is now among the blest;
Within the golden gates of heaven
With her Savior, she's at rest."

Lapp.—Kate K., daughter of John D. and Mary (Krupp) Clemmer, was born at Lansdale, Pa., Jan. 8, 1869; died at her home Nov. 26, 1932; aged 63 y. 10 m. 18 d. On Oct. 1, 1892, she was united in marriage to Isaiah L. Lapp who preceded her in death in October, 1913. To this union were born 4 children (Lester, who was killed by a trolley in 1901; Mary M. Rittenhouse of Franconia, Pa.; John and Wilbur of Lansdale). There is also one grandchild. She united with the Plain Mennonite Church after marriage, and was a faithful member for nearly 40 years. During her 19 years of widowhood, with a family of 3 children, many problems arose, but her faith in God and her dauntless courage carried her through these years. She will be missed in the community and by the family who have enjoyed the Christian training in the home. All are now members of the same church. We cannot understand why Mother should be called home so soon, but the family feels that God's way is the best way. The funeral was largely attended, with services at the home and the Plain Mennonite Church. Services were conducted by J. C. Clemens and Jonas Mininger. Text, Rev. 14:13. Interment in adjoining cemetery.

Hochstetler.—Susan, daughter of Benjamin and Lydia Hershberger, was born in Howard Co., Ind., Jan. 7, 1860; died of heart trouble at the home of her daughter, Mrs. Neal Phillips, near Nappanee, Ind., Dec. 13, 1932; aged 72 y. 11 m. 6 d. In her youth she came to Elkhart Co. and worked in the vicinity of Nappanee. She was united in marriage to Albert Hochstetler of near Burlington on Nov. 27, 1879. They lived on a farm 4 miles west of Nappanee until about 12 years ago, when they moved to Nappanee, where they resided until the death of Bro. Hochstetler in November, 1931. A few months later she made her home with her daughter until her demise. To this union were born the following children: Martin Hochstetler of Huntingdon, Ind.; Mrs. Neal Phillips of Nappanee; Harvey of Garrett, Ind.; Alvin of Elkhart, and Fred of Constantine, Mich. Also her niece, Susie Mishler, was taken into the home when a baby and remained until her marriage to Harold Alexander of Elkhart, Ind. Besides the children she is survived by 19 grandchildren, 4 great-grandchildren, and many other relatives and friends. She with her husband united with the Amish Church in early married life. Some time later they united with the West Market St. Mennonite Church, and about 8 years ago transferred their membership to the North Main St. congregation, where she held her membership until death. She was of a quiet and unassuming nature, yet very much interested in the work of the Church and her family, taking an active part in the sewing circle as long as health permitted. In her last illness she was very patient and submissive, always desiring that the Lord's will might be done. She being dead yet speaketh. Services were held at the house and also at the North Main St. Church, Nappanee, conducted by Bro. H. F. North. Burial in the South Union Cemetery.

Kauffman.—Samuel, son of Tobias and Barbara (Hershberger) Kauffman, was born near Middlebury, Ind., July 14, 1858; died at the home of his step-daughter (Mrs. Ray O. Johns) near Ligonier, Ind.; aged 74 y. 4 m. 23 d. On Sept. 13, 1879, he was united in marriage to Cathrine Eash. To this union were born 4 sons and 2 daughters. One son died in infancy and the wife passed away on Dec. 14, 1910. On Jan. 25, 1917, he was married to Elizabeth Byler who survives him; also 3 sons (Milton of La Grange, Ind., Ora of Goshen, Ind., and Clarence of Bronson, Mich.), 2 daughters (Mrs. Bertha Sommers of Oakland, Calif., and Mrs. Clara Sommers of South Bend, Ind.), 19 grandchildren, and 1 great-grandchild. Three grandchildren preceded him to the great beyond. He also leaves 1 brother (Abraham of Ligonier, Ind.), 1 sister (Mrs. Barbara Miller of Emma, Ind.); 2 step-sons (Fred and Clarence Byler of Goshen, Ind.), and 1 step-daughter (Mrs. Fannie Johns, with whom they had their home for the last several years) and a host of relatives and friends. When a young man he accepted Christ as his personal Savior, united with the Mennonite Church, and endeavored to live a life true to his profession. A good neighbor, a kind husband, a loving father, a faithful Christian taking an active interest in all the activities of the Church (although he was not strong physically for several years), his seat in church services was seldom empty. He attended services on Saturday evening. At 3 o'clock, Sunday morning he took very sick, on Monday he went into a coma and never regained consciousness, and on Wednesday evening he fell peacefully asleep in Jesus.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Funeral services were held on Dec. 9 from the Maple Grove Church in charge of D. J. Johns, D. D. Miller, and E. J. Yoder. Text, Prov. 14:12 chosen by the deceased. Burial in Forest Grove Cemetery.

SPECIAL BIBLE TERM AT HESSTON OFFERS YOU

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For information and Special Bible Term bulletin write

Milo Kauffman,
Hesston, Kansas.

CORRESPONDENCE

(Continued from page 829)

records will soon be past forever. We have either made a good record or a badly soiled one. By God's grace we feel that something has been accomplished the past year which will last for eternity.

During this last Quarter we had our revival meetings with Bro. Milo Kauffman in charge. He faithfully preached the Word and we are sure much good was accomplished. A few confessions were made and a few will be added to the Church in the near future. Many others need salvation and many need spiritual awakening who were yet unwilling to yield.

Last Sunday we reorganized our S. S. to take effect the first of January. The following officers were chosen: Nelson Kauffman Adv. Supt., Fred Grove Asst. Supt.; —— Secy.; Emma Grove and Alta Erb Prim. Supts.; Emma Risser, Libr.; Paul Erb, Geographian; Carol Kauffman, Cor.; Ruth Weaver, Cradle Roll Supt.

We hope to begin the New Year with renewed zeal and power in the Lord. Pray for us.

In Christian love,
Dec. 21, 1932. Rose Buckwalter.

Shickley, Nebr.

Dear Herald Readers:—The Lord has been blessing us, and we wish to praise and thank Him for His blessings.

Our congregation was privileged to enjoy the feast of Bible subjects and good messages in a three-day Bible conference. Bros. B. B. King of Harrisonburg, Va., and J. E. Zimmerman of Milford, Nebr., were the instructors. Bro. King gave us 5 subjects. He also preached three sermons. Bro. Zimmerman gave us two subjects and preached one sermon.

The subjects and messages were very inspirational. We had good attendance and we were all drawn closer to God. May the Lord bless the effort of these brethren in carrying out the work of the Lord.

May we all, with a greater desire for God's Word and His Church and prayer life, grow in grace.

F. C. R.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

—Open Door.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 5, 1933 (Herald of Truth Established 1864) No. 40

EDITORIAL

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God's plan of salvation is wonderful: so simple that no honest seeker after the light can miss it, so wonderfully complex that the profoundest theologian is unable to fathom it to its depths.

The thought of New Year is still fresh on the minds of many people. If this thought will suggest the idea of "walking in newness of life" to those who are yet groping in the midst of the darkness of this world, let us keep on in our meditations.

Death is an enemy. The Bible so characterizes it, and we would not wish to change this view of it. On the other hand, death is the kindest thing that God ever sent to fallen man. As God in His mercy set an angel with a flaming sword between fallen man and the tree of life, so that in his fallen state he could not eat of that tree and live forever, so God has also sent a continual reminder that this earth is not our home; that He has prepared beautiful, blissful mansions for our eternal habitation, and that if we would enjoy these mansions in glory we must, in this life, meet His conditions.

Life.—There are two kinds of life: life here, and life hereafter. The second is dependent upon the first. "Whatsoever a man soweth, that shall he also reap." Too many people stop with this world when they consider this great theme, and thus fail in attaining the life that reaches its fullness in the life to come. And let us not forget that life eternal is impossible so long as there is no crucifixion of the flesh. Before there can be an "alive unto God" there must first be a "dead to the world." We have a beautiful figure (which some have spoiled for themselves by getting it mixed up with water baptism) in Rom. 6: "For like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Beer.—Pronounce the word. With the sound still ringing in your ears, remember that there are two ways to spell it—b e e r and b i e r—producing the same sound. Those indulging in the first, as a rule, hasten the coming of the second, both physically and spiritually.

Will the legalizing of beer hasten the return of prosperous times? There are two good reasons why it will not. In the first place, the more intoxicating drinks which people consume the more crime people commit. What might be gained in revenue will be spent in maintaining larger police forces and increased court expenses. Another thing to remember is that the money collected in excise taxes, in profits for brewers and saloon keepers, and in paying for the beer, is just that much spent for something without food properties and therefore worthless, to say nothing about its injurious effects.

But no matter what may become of our temperance laws, let Christian people remember that "every one that striveth for the mastery is temperate in all things." The nearer that temptation is brought to our doors, the more urgent the necessity for Christian people to set a safe example by practicing total abstinence from every form of intoxicating drink.

The Passing of L. J. Heatwole.—Elsewhere in this number of the Gospel Herald will be seen an obituary notice and biographical sketch of Bro. L. J. Heatwole, well known to thousands of our readers. The loss sustained by the Church is keenly felt by many, yet in the influence of his life we have a rich heritage which we greatly cherish. Seldom has it been the lot of any one individual to touch the life of the people through so many different avenues.

As a school teacher for many years, he is remembered by many who have now become grandfathers and grandmothers.

As a minister and bishop his voice was heard in many churches and conferences, he having a personality all his own. His kindness and interest in the welfare of others leaves a pleasing memory of his life.

As a writer he was quite prolific, his articles for the various periodicals to which he contributed being numbered by the hundreds, and on a wide variety of subjects, and his books fill a unique place in our libraries.

As a counsellor he will be missed in the General Conference, in district conferences, in Church-wide Boards and committees.

As a weather observer of more than three score years, and also as an al-

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MENNONITE YEAR BOOK AND DIRECTORY

We aim to get out this annual statistical publication as soon after the New Year as possible. In order to get the data correct and up-to-date it is necessary that we have the latest information. Many letters have been sent out asking for this information. If you have received any of these we ask that you reply promptly. However, we would like to have the coöperation of all our readers in the work of revising our statistics. Send any information you may have on ordinations, deaths, or changes of addresses of bishops, ministers, and deacons; in changes of personnel in workers at mission stations or members of the various church and mission boards, in time and place of holding services, of new work opened, or any other information that you think we ought to have. Consider yourself a committee of one to help us get the material in the Year Book as nearly accurate as possible.

manac calculator (supplying calendars for as many as sixty almanacs in the United States and Canada), he was both a pioneer and an authority for whom it will be difficult to find a successor.

It is hard to tell in which of these fields of activity he performed his most needed and useful service, but the Lord saw fit to bring his earthly labors to an end and graciously gathered him home at a ripe old age. What his neighbors and friends are saying about him in his home community which he served so long and so faithfully and well, is largely felt by brethren and acquaintances in many other and widely separated fields of labor. Here at the Publishing House we cherish his memory, not only for his contributions to the literature of the Church but also for his valuable counsels in Publication Board meetings and as a member of our Publishing Committee. May the comforting grace of God be with his family and his congregation.

1933.—This paper is dated "January 5, 1933." This means that by the time this reaches the eye of the reader a few days in the new year will have already passed into history. How many of us will be here a year hence for similar reflections concerning the past, present, and future is known to God only.

The year just ahead presents a challenge to us all. Each moment brings with it an opportunity to do good or to do evil. While this is being written the year 1933 stands ahead of us without a single blot on its record by any one. "In this present evil world" it is not expected that a single day will be allowed to pass without a multitude of crimes being committed. "The whole world lieth in wickedness"—to-day, as well as in the day when these words of inspiration were first penned. But none of these crimes, none of these sins, none of this "wickedness," need to be committed by myself, by yourself. Therein lies the challenge: Will we rise to our Christian privilege and live the unspotted life as long as God gives us breath? We may not be able to keep others from sinning, but by the grace of God we as the children of God may "walk worthy of the vocation wherewith we are called."

Coming a little closer home, What shall be the record of the Gospel Herald during the coming year? That is another question which God alone can answer. But as God gives us grace, we shall endeavor to keep these pages filled with helpful reading matter; messages that are scripturally sound, morally helpful, strengthening and encouraging to every home that gives it admittance, keeping its readers in touch with the work and progress of the Church, in all parts of the Gospel field. To do this we need your prayers and your support and coöperation. Helpful suggestions are always welcome. Our thanks are due for the way you have stood by us in the past, and we are hopeful that this helpful attitude on your part will continue. We will fall short of our goal if the Gospel Herald fails to be a real help to every member, every home, every congregation, every conference, every institution, and every scriptural activity in the Church. If in the past there has been a failure in the touch of this paper with the best interests of your community, we would be glad for suggestions to help adjust the lack of proper contact.

With the prayer that the Gospel Herald family will not only grow, but "grow in grace" during this coming year, we submit this as the first issue of the year for your inspection.

CHRISTIANITY THE SUPERNATURAL RELIGION

Christianity is a word which some find difficult to define. One stresses the derivation of the word and forgets its practical meaning; another emphasizes the supposed similarities between it and pagan faiths and disregards the striking contrasts. To the writer, Christianity is "the collective name given to the belief of people who have been redeemed from sin by the atoning work of Christ, and who then attempt to put the teachings and precepts of Christ into practice."

In Antioch, a cosmopolitan city, the word "Christian" was coined. In mocking fashion it was compounded from a Hebrew idea, the Anointed One—a Greek root, "Christos," and a Latin termination, "ian." Though used in the first century as a nickname, it became in time the noblest title conferred upon a human being. Its three-fold origin, like the tri-lingual superscription placed on the cross, signifies the universality of the gospel.

A Point of Divergence

The authors of all religions have died, Christ among them, but only Christ was raised from the dead. A foreshadowing of this event was seen when Aaron's rod budded. This typified Christ, owned of God as High Priest in resurrection.

From this single similarity the paths of Christianity and other religions are as divergent as two highways pointing in opposite directions. Every other faith answers the challenging question, "How may I obtain eternal life?" with the impractical reply, "Do—earn salvation with good works." Christianity alone answers, "Done—the requirements of a just and a holy God have been met in Christ's sacrificial death. Receive salvation free by faith in Jesus Christ."

The soil for Christianity was prepared by the Old Testament. The seed, twelve unlearned Jews, with the Son of God as the germ, took root and grew into a great tree. No other religion has had to overcome as many obstacles as Christianity. Its meeting houses were looted and burned; its guidebook, the Bible, was cast into blazing bonfires; and its adherents were persecuted with horrible tortures. No such Satanic measures have been taken to exterminate any other religion, because no other religion has so angered the self-righteous pride of ecclesiastics, rulers, and the rabble by showing them exactly what they are in God's sight—sinners.

Known by Its Fruits

Men do not "gather grapes of thorns or figs of thistles." The absolute superiority of Christianity over any other belief can, in some measure, be estimated by the results of Christianity upon countries and individuals. Make a religious inventory of the eighteen hundred million people on earth. In China, one-fourth of the population of the world are in the bonds of Taoism and Confucianism; India has one-fifth of the people worshiping idols set up by Hinduism and Buddhism; Africa chains a tenth part of human souls to devil worship. How can the immeasurable advance made by even semi-Christian countries over these lands be explained but by Christianity?

Every step in moral progress and social development has been due to the influence of the Christian dynamic. Within the last century the Fiji Islands has been transformed from the most revolting cannibalism to a civilization of industrious, peaceful, and clothed people. Christianity has gone among the ice-bound inhabitants of Greenland, whose intellect was as slow and sluggish as the seals they lived on. She has gone among the Hottentots of Africa, who were supposed to have been as incapable of

transformation as the vermin that covered them. In every clime which Christianity has permeated, it has been demonstrated that it is the light of the world and the salt of the earth.

A Bold Challenge

Those who blatantly babble that "one religion is as good as another" are challenged to cite points of another religion which are in any way comparable to those of Christianity. Why has it been thus, that only Christianity performs such miracles? The answer echoes through the long corridors of the centuries, that this faith has vitality, progressiveness, and life itself, because the supernatural is in it. A man can no more raise himself to a higher plane of godliness than he can lift himself by tugging on his bootstraps. Unless acted upon from the higher world of existence, a mineral cannot transform itself into vegetable matter, vegetable into animal, or man into divinity. This truth is the capstone in the definition of Christianity. Its ability to transform men and lands lies in God working through it upon them.—Bruce M. Metzger in Moody Monthly.

THE SIGN OF POWER

By Nora Bontrager

For the Gospel Herald.

First of all, we must recognize the fact that "All scripture is given by inspiration of God." Therefore we should be obedient to the commandments or ordinances which He has given to us in His Word. In I John 5:3 we read: "For this is the love of God, that we keep His commandments, and His commandments are not grievous."

If we only stop and think of the greatness and wisdom of God, we will appreciate more fully these ordinances which He has given us to keep. He is not a God that asks His people to do anything that is not necessary for their spiritual welfare, and to those who are resigned to God's will, knowing that He is all-wise and knows better than we do what is best for us, His commands are not grievous, but it becomes a joy to obey them.

Human wisdom has explained some of these ordinances away, saying in the face of God's wisdom, "They are not necessary." We have for our topic "The Sign of Power," or the devotional covering, as we call it, as it is given in the 11th chapter of 1st Corinthians.

In the 5th verse we read, "Every woman that prayeth or prophesieth having her head uncovered dishonoureth her head;" and in the 10th verse it says, she "ought to have power on her head because of the angels."

Both refer to a special covering, not to the hair, as many think. By wearing this covering it shows that she is willing to take her place in subjection to man and that she recognizes man as her head and honors him in his God-given authority in the Church. It is not only a sign of power but it is referred to as **"power"** and some of those who are faithful in wearing it have found it to be really a power to them in their life.

The question has come to many, Just when should this covering be worn? Some say, "I can pray just as well without this covering," and some say, "I have had my prayers answered without the covering;" but is it not rather selfish to expect God to answer our prayers if we know better and are not obedient to His wishes or plan concerning our life? We know it makes special mention of praying and prophesying or teaching. But does not a Christian's life consist of this every day instead of only in public worship? How many times in a day does a mother need special power in the training and teaching of those for whom she is responsible? We cannot do this and expect God to bless our efforts if we are not ourselves obedient.

One of my favorite verses in the Bible is: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." Is our heart perfect toward Him if we do not keep all of the ordinances that He has given us? Can we then expect Him to shew Himself strong in our behalf? And is a sister just to take her place in creation in public worship? In verses 8-10 we find that the woman was created for the man, and "for this cause ought the woman to have power on her head, because of the angels." The Word tells us the angels are ministering spirits sent forth from God to minister to those who shall be the heirs of salvation.

Some may say, "Yes, but God knows our hearts even if we do not have our covering on." But do you think the first-born of the Israelites would have been saved had they said, "God knows we are the children of Israel anyway and we do not need the sign on our doorpost"? Don't you think that angel would not have passed by, had they been disobedient to God's plan, and He would not have seen that sign? God has a right to demand obedience.

Man is uncovered at all times. Why should not then a sister be covered at all times? A man could consistently pray, having his hat on, were it not a custom to do otherwise. This has reference to a special covering. Then again, we can see how the lesson which He tries to teach us corresponds with the lesson on nature. The Word teaches us it is not womanly to take off the hair, or nature's covering. In fact, it cannot be taken off then put on again just when it suits; just how does this correspond with the wearing of the covering only at times when it suits us, perhaps just a few hours on Sunday when it is laid aside and not worn again until the next Sunday?

In studying on this topic we were made to think again on the good talk we had last Sunday evening on, "Forms without a meaning." The reason perhaps that I was made to think of this was because there was a time in my life when it was merely a form. I would have felt justified in laying aside the covering if the Church said so. But we are glad that God has ways of making His will known to even the most rebellious.

The devotional covering surely is a form with a meaning, but are we as a Mennonite church setting it forth to the world as such or only as a form that does not mean so much after all. For instance, if we attend other churches where they do not observe this teaching, and we do not wear our covering there and they know we wear them in our own church, are we not making it appear to them only as form? And suppose as you young folks go out to sing and have scripture reading and prayer with others, and sometimes, perhaps, with those who are not Christians, and you should not wear your covering (We hope you do, but if you wouldn't), people would have a right to say, "It is only a form that the Mennonites have." Not only that, but I am sure that you all want that power in your work of love to others that God has said shall be yours if you are faithful in obeying this teaching from the heart. Have any of us ever found ourselves in this place, when we were away for the day; at a home, perhaps, where this teaching is not observed, and we did not take our covering along, and we were asked to return thanks at the table? We just couldn't because we failed to bring our coverings, and we really did think we would be out of place praying uncovered. We were really sincere, but did we have power? And did the blessing of God rest upon us?

Then we have to wonder if we are not ready to pray when called upon at any time, will we be ready and in our place when Christ comes to receive the Church? We are told to "watch and pray, for ye know neither the hour nor the day when the Son of man cometh." We will not have time to apologize when He comes for not being in our place.

To me this ordinance is to be kept in the church, and not only in the church house. In the words of Ezra we would say, "Whatsoever is commanded of God, let it be diligently

done," even though we ourselves cannot see why. Let us "commit our way unto the Lord," and He will direct our paths. The poet has said:

"Oh, for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events and small;
That hears Thy voice—a Father's voice,
Directing for the best;
Oh, for the peace of a perfect trust,
A heart with Thee at rest."

Fairview, Mich.

ARE THESE THINGS TRUE?

A winner never quits, and a quitter never wins.

A mule cannot pull while he is kicking and he cannot kick while he is pulling. Neither can you.

It is good to have money and the things that money can buy, but, too, it is good to check up once-in-a-while and make sure you haven't lost some of the things that money can't buy.—The P. H. Advocate.

PREACHERS' PAGE

EXPUNGATORY OR EXPOSITORY PREACHING?

Among the numerous incidents of seminary days that hang like pictures upon the walls of memory is one at least which I feel sure Time will never efface. As I descended the steps of the institution where my theological work was taken, a fellow student, who has since gone home to be with his Lord, laid his hand upon my shoulder and said, with far deeper feeling than type can possibly convey, "They have taken away my Lord, and I know not where they have laid him."

The words of that dear Welshman, who was considerably older than myself and had been preaching the Gospel of Christ for several years, were occasioned by a painful experience in the class room which we had just left. It was a class in Old Testament Exegesis (though it might better have been called exit-Jesus, for the theological professor, under whose instruction and influence we were being prepared in part for our life ministry as preachers of the Word, very distinctly and definitely denied the Messianic import of that wonderful fifty-third chapter of Isaiah). "He was wounded for our transgressions," did not refer to our Lord at all. "He was bruised for our iniquities," had no reference to the vicarious sufferings of the Man Christ Jesus. "The chastisement of our peace was upon him, and with his stripes we are healed" was not a prophetic foregleam of Calvary at all. The feelings which some of us experienced in that hour may better be imagined than described. Like the Welshman, we felt that they had taken away our Lord.

In the short span of years since that memorable afternoon, I have watched with sorrow and alarm the increasing drift away from a supernatural religion, abetted too often by a questionable scholarship which has explained away the predictive element in the Old Testament, and has carefully tried to relieve the church of the unnecessary encumbrance of the miraculous. This pseudo scholarship has so enamoured the minds of many in the ministry that to-day we have a considerable number who have become what I would call expungatory rather than expository preachers. They have adopted the pick-axe and the shovel and laid aside the trowel. Their work is largely destructive instead of constructive.

Expungatory preaching is by no means modern. A volume upon my study table informs us that it began away back in Eden, that our first parents constituted the audience, and that none other than Satan was the speaker of the occasion. The full text of his message that day is probably not recorded, but the method which he pursued is quite evident. God had said, "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But Satan said, "Thou shalt not surely die." The modern a(b)use of the Bible had its beginning in the expungatory preaching of Satan, whose knowledge and brilliance all are constrained to admit.

It has been pointed out by someone that in recent years we have been making progress by elimination, and as we see the horseless carriage, the fireless cooker, boneless codfish, and painless dentist, we feel that such is the case, and in that manifest progress we rejoice. But that same process has unfortunately been applied to the Scriptures, giving us unpredictive prophecy, unmiraculous miracles, and an uninspired Bible (in so far as any unique inspiration is concerned).

I have neither time nor disposition to indulge in the Pharisaic pastime of pulling motes out of my brethren's eyes. I am too painfully conscious of my own failures and sins to do that. Nor is my concern for the Book of books, which needs no defense on my part. My concern is for the multitudes of sheep, who are so largely dependent upon us as shepherds, and particularly for the youth whose soul problems of sin, guilt, forgiveness and power can never be met through a humanized Christ or a Bible of questionable inspiration and integrity.

While one should deplore the seeming, and perhaps, actual lack of love which has sometimes been manifested in the controversy of recent years, is the spirit of unrighteous compromise and lack of loyalty shown by many in an avowed effort to secure peace, any less reprehensible? To hear without protest those who deliberately expunge clear facts of revelation is surely not a mark of superior spirituality. A few months ago the Soviet government proposed national disarmament. Coming from a government responsible for the creation of so much discord and strife, and with a policy to create such strife wherever possible outside of Russia, the proposal was extremely inconsistent to say the least, and met with the rebuke which it well merited. Let us have peace in the church by all means, if that peace is consistent with righteousness, but can we well accede to the cry of peace coming from those whose teaching and preaching and influence have done and are doing more than anything else to create strife and division?

Upon our churches there rests a great burden of responsibility to man our pulpits and our Sabbath school classes with men and women from whose Bibles the supernatural has not been deleted. And yet it is just here that many an otherwise good man fails in his duty. A few weeks ago there came to my attention a situation in another church and body, where a pastor who is an expungatory rather than an expository preacher, took so many occasions to deny the Virgin Birth of our Lord and others of the miracles that one member of the Board could stand it no longer. When the matter was discussed among them, however, looking toward some definite action, his fellow members felt that it was not their business what the pastor preached; it was up to the bishop. The said pastor was returned, and continues to degrade the Book to the level of mere human literature and the Lord Christ to the base-born son of Mary. And yet they say, "Let us have peace!" Is peace under such circumstances consistent with loyalty, or are we helping the cause of truth and righteousness by a policy of indifference?

God give us more men who can expound to the minds and hearts of others those things so commonly expunged or evaded. Many a church is suffering from a famine of the Word of God, and it may be that this condition has a very vital relationship to the lukewarmness of churches and the decline in gifts and offerings for the spread of the Gospel of the Son of God. And may we have, too, an increase of that splendid company of laymen who are not afraid to demand that the man who ministers from the pulpit, and the teacher who instructs in the Bible school, believe the things that were written by "holy men of God who wrote as they were moved by the Holy Ghost."—Sel. by W. F. Charlton.

THE MESSENGER OF EVANGELISM

By J. W. Shank

For the Gospel Herald.

I. The Human Personality

The human personality is the **instrument** in God's hand for the work of evangelism. When He called a Moses, a Jeremiah, an Isaiah, or a Paul it was because of the absolute necessity of the human personality for the accomplishment of His work. Upon each of these, and upon multitudes of others, He poured out His Spirit that they might go to the ends of the earth carrying the glad news of salvation.

The important thing to observe here is that the human personality is an **instrument**, to be used. An instrument is nothing without the spirit and power of the one who controls it. It is nothing of itself; it can do nothing of itself; it can give nothing. It is always just an instrument, but a very essential one to be used of God in working out His plan for the world.

II. The Character of this Personality

The human personality, as it is, without the Spirit of God is of no value. A character must be built, but the individual has no power to build himself into a true Christian character. This is accomplished by transformation. The Spirit of God accomplishes the transformation. Christ is the great pattern. We behold Him in His perfection. We are united with Him in Spirit. His Spirit lives in us. There is a mystical union. The power of Christ becomes an active power in us. His character becomes our character. His love, His wisdom, His zeal, His prayer spirit, and His will become fused into our being, into our personality. We become bearers of the fruits of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We live and walk in the Spirit of Christ. His work becomes our work. We love it because He is love and His work is love.

III. The Messenger of Evangelism is the Spirit

Thus far we have spoken about the human personality and its unity with Christ. The Holy Spirit is the manifestation of Christ in the personality. He thus becomes the moving power in the Christian life. He becomes the teacher and guide; He brings all things to our remembrance; tells us what we should say when opportunities come to testify; helps us to distinguish between the truth and error; helps us to walk in the ways of God.

It is through the leading of the Spirit that we are conscious of the terrible lost condition of those who are in sin. Through Him we realize that Christ is the only Savior, that men can not come to God except through Him. It is through the Spirit that men are called to be message-bearers, called to serve in the Kingdom. Through Him we learn that no Christian can live without service; that the business of every Christian is to witness for Christ.

Because of the indwelling Spirit the true Christian becomes in earnest about his life. For him to live is Christ, and without the same concern for the needs of humanity that Christ manifested, this Christ-life can not exist. Hence he will not only be earnest but active in the expression of his earnestness. Human life without activity is inconceivable. The Christ-life without activity is likewise impossible.

Because of the Holy Spirit's presence the Christian life will be sincere. The truth will be in him because it is revealed by the Spirit. His sincerity will manifest itself in all his relationships. Without it he can be no messenger of God to the world for his influence would be of no value. And while he is sincere he will be consistent in his life. Men will see in him unity of purpose and harmony of life and practice.

IV. Manifestations of the Spirit's Power with the Messengers of Evangelism

One of the greatest marvels of the ages is the influence of the Spirit over God's faithful workers. Two thousand years of history will tell the tale of wonderful doings on the part of those who were led by the Spirit of God.

It was the Spirit that transformed a group of trembling disciples into bold exponents of the Gospel of Christ. As apostles they stood before magistrates, before governors and kings. They were bold enough to say that they would "obey God rather than men." From the Gospel narratives it is easy to see that the disciples did not possess this boldness earlier. It came to them only after the infilling of the Spirit at Pentecost.

The Spirit gave these men utterance to an astonishing degree. They preached in the open air to promiscuous multitudes and on certain occasions in the midst of opposition. Their messages were sermons of great power and conviction. The most remarkable of these were uttered by Peter and Stephen and Paul. Men trembled and were hushed to silence with their ringing words.

The Spirit gave these men presence of mind in moments of crisis, when howling mobs were seeking to destroy them. The Acts of the Apostles gives us some remarkable examples of this—at Jerusalem, at Ephesus, at Philippi, and at other places. It furthermore gave them fortitude to endure imprisonments, stonings, and shipwreck. All of these experiences were a part of the work of evangelism.

Again the Spirit led these messengers in the presentation of the truth to seeking souls. Philip was led to bring the Gospel to the Eunuch; Peter was thus influenced to enter the home of Cornelius, bringing Christ to the Gentiles; and Paul was moved by the same power to go beyond the borders of Asia into Macedonia. The promise of Christ was surely fulfilled in these and in countless other activities of these men.

Of what tremendous importance too were the written messages that were inspired of the Holy Spirit and have been handed down to hundreds of generations from that time until now. All lovers of God's Word agree that the Spirit was manifested in a wonderful way in these written messages. Who can count their influ-

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Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain John 10:29, latter clause. Have we a right to believe that after we have been "born again" it is impossible for us to be lost? A sister.

This verse reads as follows: "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The teaching of this verse is that when we commit ourselves unreservedly into the hands of the living God there is no power in earth or hell that is able to take us out of His hands. That is not saying, however, that it is impossible for us, after we were once saved, to neglect the means of grace, become cold in our spiritual lives, yield to temptation, leave our "first love," forsake the Lord, die in our sins, and be forever lost. The Bible is full of warnings along this line. "Wherefore let him that thinketh he standeth take heed lest he fall." Christ warns us that "every branch in me that beareth not fruit he taketh away . . . is cast forth as a branch" (Jno. 15:2, 6). The fact that man is a free agent, can do as he pleases, fixes upon man the responsibility of his choice. And the power of choice is not taken away when we choose to accept Christ as our Savior and Lord. From that time on we may choose to abide or not to abide, to remain a branch or to be cast forth as a branch because of our subsequent choice of not abiding. Read Ezek. 33:13; Jno. 15:2-6; I Cor. 9:27; Heb. 6:4-6; 10:26. None of these warnings, however, need trouble us so long as we are faithful to God and His Word. The faithful child of God has a blessed assurance in I Cor. 10:13.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"The Lord is in his holy temple: let all the earth keep silence before him."

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Another year has gone by. To many of us the time was crowded with small duties and opportunities, so that it seems but a little while that we began to write 1932. To some of you, dear shut-in friends, the time did not pass so quickly. Perhaps your plans did not materialize, or under the strain of circumstances your meditations were confined to spheres or attention taken by the dull grind of a single disappointment that was allowed to get beyond our control.

The Lord has promised victory to all that believe. In Matthew 6 the Lord so beautifully tells how He cares for the lilies and the sparrows, and then raises the question, "Are ye not much better than they?"

A MESSAGE TO SHUT-INS

By Elisabeth Schertz

For the Gospel Herald.

We wish all shut-ins God's blessings. While a shut-in a number of years ago, there were two Bible verses, a song, and a poem that were such a blessing to me that I wish to pass them on to other shut-ins.

The verses you will find in II Cor. 4:17, 18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal."

The song is "Jesus Leads":

"Like a shepherd, tender, true,
Jesus leads; Jesus leads;
Daily finds us pastures new,
Jesus leads; Jesus leads;
If thick mists are o'er the way,
Or the flock 'mid danger feeds,
He will watch them lest they stray,
Jesus leads; Jesus leads.

"All along life's rugged road,
Jesus leads; Jesus leads;
Till we reach yon blest abode,
Jesus leads; Jesus leads;
All the way before He's trod,
And He now the flock precedes,
Safe into the fold of God,
Jesus leads; Jesus leads.

"Through the sunlit ways of life,
Jesus leads; Jesus leads;
Through the warrings and the strife,
Jesus leads; Jesus leads;
When we reach the Jordan tide,
Where life's bound'ry line recedes
He will spread the waves aside,
Jesus leads; Jesus leads."

The poem is, "Perfect Through Suffering":

"God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

"'Tis true He has many an anguish,
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach heaven at all,
If pain did not guide them there.

"So He sends you the blinding darkness,
And the furnace of seven-fold heat.
'Tis the only way, believe me,
To keep you close to His feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one beside you
Whose courage is sinking low:
And well if your lips do quiver—
God will love you the better so."

Falfurrias, Texas.

"AS THE STARS"

By Bettie M. Keener

For the Gospel Herald.

I think of our shut-in friends as the stars that appear first in the sky, after the sun sets out of sight and twilight steals softly over the earth. There comes one star twinkling into sight. It must be the brightest and therefore the first. Then another, and still another, as we watch the darkness deepen until the sky is studded here and there over the great dome.

They are wonderful and glorious to us. They come into existence at God's call, and they answer their purpose of creation. What the extent of this purpose is we may not know now, but they shine. They shine. And they speak. "Their words are gone out to the end of the world."

Our dear friends who are deprived of many blessings that we who are well and strong are enjoying, are no doubt like the bright stars that first catch the eye and ear of their blessed Savior. They are drawn close to Him in a peculiar way and He shines upon them, and they in turn shine upon us, reflecting the glorious light of heaven. They are not all in one place, but one here and one there. They seem to us to be lonely. How hard it would be to sit or lie in one position till some one came to lift or change the position! Or how long the time grows for grandfather who has no business of his own, no companion by his side! Or grandmother who is left without her husband! But they are happy with their Book, and they are full of good things to hand down to children and grandchildren. Blind Mattie must be attended wherever she goes outside her home, but how she shines! Samuel, with his stiff limbs for twenty years, must suffer unknown pain, but he can smile. Lottie, for years an invalid, a sufferer, yet not a birthday passes but a card of cheer and good wishes comes to prove her devotion to those who are busy and sometimes forget to pray. Frances, on her wheel chair, is always an inspiration to faithfulness when you visit her. Virginia, trembling and crippled, is happy and looking for a kind word in answer to her smile. And Ethel, young and anxious to be well and go to school, must exchange it for a life of hospital and doctor bills. Then there are those who must just rest and rest; then rest some more when they are not tired. They do get so tired resting, but they shine and they shine. The cripples, the blind, the sick, all speak to us without opening their mouths or moving their tongues. They speak love and patience and victory, while the multitudes are fretting, running to and fro, dressing, visiting, dancing, frolicking, and having a good(?) time, yet are never satisfied.

Our shut-in friends shine out and appear first upon the dark, lonely earth, because somehow they get refined in the crucible. They learn to lean upon the bosom of Jesus and are willing to suffer with Him and for Him. Shut in, but not shut out; in from many things that harm, in with God alone where everything is theirs. How could they but shine? Who can ever know what communion they have with heaven as they sit alone or lie helpless in bed? What a pleasure it would be to "listen in" as they talk, but that would mar the holy hour. They are getting the glory on their face and when our sun of courage sets and our sky looks dark, we might just look in upon the stars that shine with more radiance than we can produce, and it will set us to singing too.

Harrisonburg, Va.

When some one gives it as his reason for not coming into the Church that "there are too many hypocrites in the Church" it is in order to ask him whether his coming in would mean one more hypocrite in the Church or whether God would have one more soldier of the cross who could be depended upon to help win inconsistent church members from their hypocrisy.—Oscar Burkholder.

SUNDAY SCHOOL LESSON

Lesson for Jan. 15, 1933—Mark 1:21-35

JESUS AT WORK

Golden Text.—My Father worketh hitherto, and I work.—Jno. 5:17.

Introductory.—Two weeks ago we were taught about the baptism of Jesus; a week ago, about His early ministry; to-day, we have a glimpse into His every-day life. While we can not equal Him in power and mighty works accomplished, we can after all pattern after Him in faithfulness and loyalty to duty.

Work in the Synagogue (21-28).—This day we find our Lord in Capernaum. As a matter of course we expect to see Him about His Father's business, and are therefore not surprised that "on the sabbath day he entered into the synagogue, and taught." As was often the case in His ministry, a notable miracle gave Him prominence in the eyes of the people. Let us notice a few incidents connected with His work here in the synagogue:

1. "He taught as one that had authority." His manner was so different from that of the Pharisees that people could not help but notice the difference. More than this, nothing but blind prejudice and studied deception could keep people from seeing the superiority of this Man above all other men, of His Message above all other messages. His authority was two-fold: (1) the heavenly anointing, (2) the Message of Truth.

2. A notable miracle was performed. A man with an unclean spirit was found in the synagogue. This unclean spirit protested the presence of Jesus, just as most people with unclean spirits do; but Jesus quickly proved His superior power by commanding the unclean spirit to come out of the man, which he did. No power in earth or hell can withstand the power of Jesus the Son of God.

3. The people were astonished at this marvelous demonstration of divine power. "What thing is this?" they exclaim. Even unclean spirits obey Him. "Immediately his fame spread abroad throughout all the region round about Galilee." There was no questioning His super-human power. The evidence was too clear to be disputed. As yet, those who were too blind to be convinced had not organized against Him. His miracle-working power was an established fact, and the year of His popularity was at hand.

Work in the Home (28-35).—Having had a glimpse into His work in the synagogue (corresponding to our present-day churches for worship), we are now to witness His life in the home. After His wonderful work in the synagogue Jesus went with a group of His disciples into the house of Simon and Andrew. What shall they do there? forget that they were the servants of God and talk and act as ordinary worldlings are expected to talk and act? Let us see.

There lay the mother-in-law of Peter, sick with a fever. Jesus was told about her condition, sought her bed-side, took her by the hand, lifted her up, "and immediately the fever left her." The man of God in Church also proved Himself the man of God in the home. His was a religion that was genuine, manifest wherever He went. That it was a case of genuine divine healing is evident from the fact that not only was the fever gone but the woman that was healed proved her restoration in that she "ministered unto them."

The fame of Jesus had been spread abroad. "And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him." He was a compassionate Savior. No one who came to Him in faith was ever turned away without a blessing. And in His healing the bodies of the people we have an illustration of what He is willing to do for the souls of the people.

Let us not get the idea that the healing of the body was among the leading objects of Christ's ministry. This is made very evident in the sixth chapter of John, where Christ rebuked the multitudes for seeking after Him because of material advantages rather than for the cleansing of the soul. Of all the miracles Christ ever performed the greatest is that of the miracle of grace wrought in the souls of all who come to Him in faith, the miracle which transforms them from the children of darkness into the children of light. Let us not neglect our great opportunity.

One of the secrets of His marvelous power is brought out in the last verse in our lesson: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." In touch with the Father, He was in touch with heavenly power. A great burden was resting upon Him. His popularity at that time was the least to be considered. His mission to the world was to "save his people from their sins," and only the power divine can accomplish that. As we study the attitude of Christ on this occasion let us reflect that if this was so essential for Him, how much more essential is it for us? As Peter says, "We should follow his steps." Burdened for the salvation of the lost, and having the additional handicap of human infirmity (something over which Christ was the complete Master), let us not fail to learn the lessons to be learned from this incident in His life. Like Christ, let us prove ourselves 100 per cent Christians, in the Church and in the home.—K.

Bible Meeting Topic

SCRIPTURAL TEACHINGS ABOUT MISSIONS.—Matt. 28:18-20; Isa. 55:1-13

Topic for January 15

MOTTO

"He commanded us to preach unto the people."

OUTLINE STUDY

I. The Prophetic Outlook.
1. The Son shall have power of judgment over all the earth.—Psa. 2:6-12.
2. Every knee shall bow.—Isa. 45:22, 23.
3. All classes shall have an opportunity for mercy.—Isa. 49:6; 55:5.
4. Some of all classes will accept.—Isa. 60:3; Hos. 2:23; Joel 2:28-32.
5. Those who do not accept salvation shall receive judgment.—Psa. 2:9; Isa. 60:12; Mal. 4:1.

II. The Saviour's Outlook and Command.
1. All judgment is committed to the Son.—Jno. 5:22; Matt. 28:18; 11:27.
2. An opportunity is to be given to all nations.—Luke 24:46, 47, 48; Matt. 28:19, 20; Mark 16:15, 16.
3. The Gospel preached in all the world before the end.—Matt. 24:14.
4. He counts His disciples as His witnesses.—Acts 1:8; Luke 24:48.
5. All believers are light-bearers to the world.—Phil. 2:14-16; Matt. 5:14-16; I Pet. 2:9-12.
6. The Gospel is a forerunner of the judgment.—Jno. 12:46-50; 16:8-11; Acts 17:30, 31.

III. The Apostles' Efforts and Vision.
1. Paul's calling.—Acts 26:17, 18; Rom. 15:15-21.
2. Peter's enlightenment.—Acts 15:7-9.
3. James' Inspiration.—Acts 15:13-18.
4. John's vision.—Rev. 7:9, 10.
5. The scattered seed.—Acts 8:4-8; 11:19-21; I Thes. 1:6-10.

IV. Our Calling.—Rev. 22:17; Eph. 6:18-20; III Jno. 5-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Teach."**
2. Memorize a Passage from the Outline.
3. The Gospel Preached Everywhere:
   a. In Jerusalem.
   b. In Samaria.
   c. To Gentiles.
   d. Paul Called to Preach to Gentiles.
   e. How the Gospel Came to Us.
   f. How It Will Go to Those We Might Reach.

For Seniors.
1. God's World.
2. The Plan for Salvation of All.
3. The Method Used to Make it Known.
4. Our Trust.

PERSONAL THOUGHT

Since the Lord calls all to be saved and calls the saved to tell others, it is clear that my calling is to fulfill His purpose in my life and to become a winner of souls to the full extent of that which is within me.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JANUARY 5, 1933

Field Notes

This week marks the opening of our special short Bible terms in a number of schools. We hope to be able to report particulars next week.

Last week was spent by the brotherhood in the vicinity of Springs, Pa., in a Bible conference. Instructors, Aaron Mast and S. G. Shetler. A good interest is reported.

Last week was spent by the brotherhood of the West Liberty, Ohio, community in a Bible conference at the Oak Grove Church, with Bro. J. B. Smith of Elida, Ohio, as instructor.

We are in possession of an interesting program of a Bible meeting to be held at the Mennonite Church in Hanover, Pa., on Saturday afternoon and evening and all day Sunday, Jan. 7 and 8. Instructors, Christian K. Lehman and John W. Weaver.

The Lord willing, ordination services will be held at Frazer, Pa., on Sunday afternoon, January 15 for a minister to assist Bro. Mark Swanenburg in the work at this place. The prayers of God's people are solicited in behalf of this very important work.

B.

Sister Lillie Kauffman, East Petersburg, Pa., wishes to express her appreciation and thanks to their many friends that have expressed their sympathy by cards and letters in behalf of her bereavement of the passing away of her husband, Bro. Amos G. Kauffman.

Bro. G. J. Lapp of Dhamtari, India, writes us that full arrangements had been made to hold their annual Conference, Sunday School Conference, and Bible Conference during the holiday week. "The attendance at all these meetings, generally, is very large," he says.

Baptismal services were held at the Forks Church near Middlebury, Ind., on Sunday, Dec. 25, at which time fourteen new members were admitted through water baptism. Two other applicants who were prevented from being present on account of sickness are to be received later. M.

Bro. Martin Kraybill is the new minister at Bossler's Church near Elizabethtown, Pa., and Bro. Clarence Lutz the new deacon in the Elizabethtown congregation, both having been recently ordained. May the grace of God abide with them as they minister to their respective congregations.

Word reaches us that the Mennonite church at Pea Ridge, near Palmyra, Mo., burned to the ground on Sunday afternoon, Dec. 25. Our sympathy goes out to the brotherhood in that community. May the Lord so overrule that a new house of worship will be erected there in the near future.

A Correction.—Through mistake the announcement was made in these columns recently that the coming Bible meetings at Landis Valley Church, Lancaster Co., Pa., are to begin Friday evening, Jan. 20. We should have said, Saturday morning, Jan. 21. Two full days, Saturday and Sunday, Jan. 21 and 22, are set apart for that meeting.

An encouraging letter comes to us from Winton, Calif., where Bro. E. M. Yost of Greensburg, Kans., had just closed a series of meetings. Among other things the writer said: "Sixteen are to be baptized, six have already been received by confession and six more are to be received upon confession this week. We ask an interest in your prayers in behalf of these souls."

An oversight occurred when the donations were published, to the Mennonite Church at South Boston, Va., as reported about the time that building was completed. Among the donations published, there should have been included a donation of $25 by Bro. M. E. Weaver and family of Annville, Pa. This family, along with the rest of the donors, has the thanks of those having the work of that building in charge.

Bro. J. D. Mininger of our Kansas City missions sends us a very interesting article on "The Mission Telephone." We are sorry that we were unable to print the article in this week's paper, as it came after the Mission Supplement was made up and the rest of the paper holds just about so much until it too is full. But you want to be watching for that article next week, as well as another interesting article that is to follow a week later. The reading of these articles will help you appreciate the value of mission work.

Correspondence

Ayr, Neb.

(Roseland congregation)

Dear Herald Readers, Greetings:—Bros. B. B. King and Fred Reeb, the latter of Shickley, Neb., were the instructors at the Bible conference at this place Dec. 13-15. The meetings were very profitable and enjoyed by all who attended. On account of the cold weather and rather small attendance the meetings were held at Bro. Lapp's home.

Missionary day was observed at this place with a short program and sermon. The Quarter earnings and saving-boxes were also returned at this time.

We had a preaching service on Thanksgiving day.

Bro. D. G. Lapp is gradually improving and has been able to be present at the church services a few times.

Those who are acquainted with Bro. Isaac Gross may be interested to know he has been confined to his bed for some time.

We feel grateful to our heavenly Father for all the blessings which He bestows, most of all for His free salvation.

Dec. 21, 1932. Glada Gingrich.

Pigeon, Mich.

(Berne Mennonite congregation)

Greetings in Jesus' Name:—We have many reasons to praise the Lord for His great love and mercy upon us. The past summer and fall have been seasons of blessing, both spiritual and temporal.

Those who were through here and took part in services were Bro. Jesse B. Martin, Waterloo, Ont., in revivals July 5-17; Bro. Samuel D. Grieser, Archbold, Ohio, preaching morning of Aug. 28, and evening of 30th; Bro. Peter Ropp, Imlay City, Mich., preached morning of Sept. 4; and on the evening of Sept. 30 our bishop, Bro. Menno Esch, had charge of our evening service in counsel meeting.

Oct. 2 we observed the ordinances of communion and feet-washing. Evening of same day, a sermon by our bishop.

Bro. F. F. Bontrager of Midland, Mich., preached morning and evening of Oct. 9, and Bro. Royal A. Buskirk of Vestaburg, Mich., preached here morning and evening of Nov. 6.

These brethren were here in the absence of the pastor, who was at different places in revival work. We want to thank these brethren for their help in this great work. We invite them back.

The writer and family were at Leo, Ind., for Thanksgiving. A program was given by the Ft. Wayne Mission and Leo congregations. We certainly enjoyed our Christian fellowship while there.

Evening of Dec. 23 five brethren from Goshen College came in our midst and gave a program in talks and songs to a full house, and the evening of the 24th they gave a similar program at the Pigeon River A. M. Church, and Christmas morning they were with us and took part in the services. We enjoyed these talks and songs very much. Come again.

We reorganized our Sunday school and Y. P. M., as follows: Supts., Bro. Sherman Maust, Joe Swartzendruber; Secys., Omar Swartzendruber, Homer Cender; Chor., Erma Swartzendruber; Del. to S. S. Conf., Bro. Jacob Swartzendruber; Y. P. M. Mods., John Shetler, Will Bechler; 3d member, S. J. Miller. May the Lord bless the efforts put forth.

Yours in Him,

Dec. 26, 1932. S. J. Miller.

Manson, Iowa

Greeting in Jesus' Name:—On Dec. 4 we reorganized our Sunday school and Y. P. Meeting. The following were chosen: S. S. Supts., Emanuel Zehr and John Wiedman; Secys., Elsie Martin and Luella Sommers; Libr., Luella Sommers; Chor., U. J. Hooley. Y. P. M.: Supts., Ed Pletcher and Lawrence Egli; Sec., Edna Stoltzfus; Com., Ira Miller; Chor., Louie Bohn. Church Chor., E. E. Swartzendruber; Cor., the writer. Pray for them, that they may ever be worthy and ready to do God's will.

Dec. 10 we began our evangelistic meetings with Bro. Milo Kauffman in charge. The meetings continued until Dec. 18. Bro. Kauffman did not shun to declare unto us the whole Gospel. As a visible result there were a number who confessed their Savior and also several reconsecrated their lives. We believe there was a real revival in many other hearts. Pray for them.

Bro. Joe Graber, who was called home because of the death of his sister-in-law, Sister Martha Swartzendruber Stoltzfus, also spent the holidays with his family. He gave us a Christmas message on Christmas morning. Bro. Harold Oyer of Deer Creek, Ill., who with his family is visiting in the D. H. Miller home, also gave us a message. We are glad to have these brethren with us.

Christmas evening the children rendered a program to a large and appreciative audience. The chorus gave several selections. Bro. Graber delivered a sermon.

On Dec. 31 our annual business meeting will be held (D. V.).

We wish you God's blessing in the new year. Remember us in your prayers.

Dec. 27, 1932. Freda Zehr.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

Dear Readers of the Herald, Greetings:—Time is passing. Another Christmas season came and went. Our local Board again saw fit to distribute eatables among the poor on the mountain, so the brethren and sisters from New Holland, Hersheys, and White Horse congregations brought liberal donations, more than was thought proper to distribute at one time. It can well be used later. Some money was handed in also. It was divided among 33 families. It was received with thanks. We put a copy of "The Way" and some church papers in each box. One man took a paper and looked at that before he touched the eatables. May those who gave receive a blessing, as well as those who received, both physical and spiritual.

On Dec. 4 one of our old brethren died very suddenly while he was talking with friends, which shows again the uncertainty of life. We have hope that he was ready for the sudden change. The others are fairly well.

May the Lord direct and bless in the New Year.

Dec. 27, 1932. John L. Musser.

Clarence, N. Y.

(Sand Hill congregation)

Greetings of Love:—Let God have all the praise for the many blessings we have received, both spiritual and temporal.

On Nov. 20 we had an all day S. S. workers' meeting conducted by Bro. I. W. Royer of Orrville, Ohio, and Bro. S. F. Coffman of Vineland, Ont.

On Nov. 27 we enjoyed a message from Bro. M. H. Shantz of New Dundee, Ont. In the evening the children rendered a missionary program, at which time they also brought in their missionary earnings.

On Thanksgiving day our congregation met for a short service, after which a business meeting was held and a reorganization for the coming year with the following results: S. S. Supts., Bro. Elmer Murray, Bro. Roy Frey; Secy., Sister Dora Frey; S. S. Chor., Sister Veda Mast; Church Chor., Bro. Richard Weidman; Cor., Sister Luella Troyer; Y. P. M. Supts., Bro. Samuel Helmuth, Bro. Ezra Schrock; Church trustee, Bro. Eli Frey; Ushers, Bro. Dan Mast, Bro. Mervin Kauffman.

On Dec. 11 Bro. and Sister Noah Miller, and Bro. and Sister Pete Jantzi of the Alden congregation worshiped with us, Bro. Miller giving us a timely message.

On Sunday evening, Dec. 25, the children rendered a Christmas program, after which a number of Y. P. M. topics were discussed.

May we enter the New Year with a greater zeal in the Master's cause.

Dec. 28, 1932. Mabel Yoder.

Winton, Calif.

The revival meetings at this place conducted by Bro. E. M. Yost, beginning Dec. 4, have been very successful. During these meetings there were thirty-four confessions. Thirteen were received upon confession and eleven were baptized.

Twelve others that confessed Christ did not make the step, however more are expected to follow.

On Wednesday, Dec. 21 communion services were held. All services have been enjoyed by many, and we believe it has been proved thus through prayer. We appreciate your interest in our behalf and pray that it will continue.

The Sunday school here was reorganized for the new year on Sunday, Dec. 18, as follows: Supts., J. J. Reber, P. N. Yost; Chors., Jeff Ratzlaff, Mrs. P. N. Yost; Secy., Clara Dirks; Treas., Mable Bontrager.

At the annual business meeting the following officers were elected: One-year trustee, P. N. Yost; Treas., Samuel Dirks; Secy., Kermit Dirks; Cor., Lena Dirks; Chors., J. J. Reber, Noah Koehn; Y. P. B. M. Com.: L. E. Weaver, J. J. Reber and Lena Dirks; Children's meeting Supt., Mrs. J. J. Reber; Ushers, Bert Dirks and Wesley Dirks.

Delegates for Sunday school and Church were not elected, for which a meeting will be called later.

Other problems were discussed that will be published in the near future. Our pastor, Bro. J. P. Bontrager, will conduct a series of meetings in various congregations in Oregon, beginning Sunday, Jan. 1. An interest in the prayers of God's children for these meetings will be appreciated.

Dec. 28, 1932. Lena Dirks.

Louisville, Ohio

(Beech congregation)

Greetings to all Herald Readers:—On Nov. 19 Bro. J. D. Mininger of Kansas City, Kans., came into our midst and preached for us each evening until Nov. 27. He preached twelve sermons and also gave us four timely instructions on the book of Philippians. He gave us much food for the soul. The result was four public confessions.

Following are the officers of the

(Continued on page 844)

Miscellaneous

TEACH ME THY WAY

Teach me Thy way, dear Lord,
Teach me Thy way.
Make plain the path I tread
From day to day.
For more and more I see
That all would leaders be,
But I would follow Thee
Without delay.

Guide me, my Savior, guide,
Guide me Thy way.
Instruct my wandering steps
Thee to obey.
We err, though wise and strong,
We err, we all go wrong,
By shorter paths or long,
All turn away.

Lead me, my Shepherd, lead,
Lead me Thy way.
For if I go alone,
I go astray.
And though I know the way,
Or walk as others say,
Or go with whom I may,
I stray or they.

Show me, my Teacher, show,
Show me Thy way.
Thy way, Thy truth, Thy life,
Thy self, I pray.
I seek Thy way to go,
I ask Thy truth to know,
I wish Thy life to show,
Thy love display.—R. M. Ramsay.

CONTENTMENT

It is easy to be content when we have everything we want. Yea, at the beginning of a new year we may be content because we have provisions stored away, and are possessors of stocks and bonds; but many do not have these; many dear people do not know whether they have food for the next meal. Temporal things cause much discontent and turmoil in the heart.

The apostle exhorted the Hebrews to "be content with such things as ye have" (Heb. 13:5). This applies as much to us in our day as to them, and it is needful that we be content. Believers especially should live in an attitude of contentment every moment of every day, of every year. Why? Because "He hath said, I will never leave thee nor forsake thee." Blessed promise, wondrous truth, glorious provision. What if we are hungry? He is "the bread of life" (Jno. 6:48). You may say, "Yes, but that doesn't satisfy my natural hunger." Doesn't it? Well, He says He will not forsake you. He has promised to supply your needs (Phil. 4:19). As you feast your eyes upon Him you will be enabled to trust Him for more and He is abundantly able to satisfy your hunger. The apostle Paul said, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). Was he content because he had everything he needed always? No, he knew what it was "both to be full and to be hungry, both to abound and to suffer need" (V. 12). But he had confidence in God, therefore he said, "I can do all things through Christ which strengtheneth me" (V. 13). Paul had a Christ who satisfied his hunger, quenched his thirst, endued him with divine strength, encouraged him when under fires of persecution, comforted him when distressed, supplied his every need, and proved sufficient to the end of life's journey. Then as a triumphant note of victory he said there was a crown of life awaiting him which the Lord would give him at that day—the day of Christ's coming.

Dear one, at the beginning of this year, what is your motto? Are you laying hold of Christ's sufficiency? Are you trusting Him to be content every moment of the year? Trials may come; hunger may stare you in the face; famine may confront you; sickness may lay hold upon your body; suffering of various description may come upon you as a thick cloud, but remember that Christ, your divine Lord and Ishi, is with you every moment. Friends may forsake, but He will not forsake you. Enemies may seek your life, but He will be a constant friend and source of refuge. Everything here may be against you, but Christ is for you and will bring forth His righteousness in you beyond the brightness of the sun. He will remember you from day to day, from moment to moment. Is there any reason for discontentment? No, there is no room for it, for He completely fills the life of His trusting child. Maybe before the close of the year you may be ushered into His glorious presence. With joy will you meet your Lord, having been content with His presence in life.—Sel. by Peter Zehr.

IN UNION WITH CHRIST

By Noah H. Martin

For the Gospel Herald.

To care for others is the way to be united with Christ. To make sacrifices and share with others, Jesus gave us an example when He left His home in glory and came down to earth and made the great sacrifice—gave His life to redeem the whole human family. Some may plead in favor of self-regard, the necessity in caring for self. It has been said, "Self-love is not so vile a sin as self-neglect." To plant a piece of ground for food that one may selfishly eat while his hungry neighbors look on may be bad enough, but we believe to let a good field run in weeds is still worse.

We notice man's first responsibilities are in taking care of his own household, his own life or soul, to till and cultivate it to enlarge it, and to enrich it that it may bear all it will yield, so we have to share with others. It is legitimate and right to love one's self. But Jesus teaches that we should love our neighbors as ourselves.

To be in union with Christ we will be in spiritual union with His believers. We have this beautifully set forth by the vine as a figure. The branches are only fruitful as they are connected to the main vine. So are we only spiritually fruitful according as we are vitally connected with Christ. When we are united with Christ we will conform our lives to His—have the same mind and love and pity for lost souls. In this way we receive spiritual kinship with Christ. We are not workers **for** Him, but workers **with** Him; not **servants,** but **partners.**

Paul teaches, "Let nothing be done through strife and vain glory." These are two plagues which keep a community from realizing the peace and concord of the Christian ideal union with Christ, where all are for each and each for all. There we find unity.

"In lowliness of mind let each esteem another better than themselves." There are two great opposing motives in life; two wrong methods in doing work—strife and competition. Love and coöperation are much better. It is not difficult to say which are the highest standards of living, in which rests the hope of true religion. To make life a state of strife where man is against another is the end of the unity with Christ. Progress has been achieved through social bonds and community interests and through love. Never has anything been accomplished in the Lord's work through strife. It has been said, "Vainglory has its advantage in business or in school work." Some think we need prizes and competition. They try to get on by elbowing others back. What noble lives have ever sprung from such contests? We know love is stronger than strife; the love motive is always the best if we only believe it. A pupil may have an arm full of prizes when through school; but may be of no use in life, for he never learned to share and love. We are trying to teach a useful life. Selfishness is like other sins—not often in full uniform, it is subtly disguised in winsome forms. To meet man's deepest need is a spiritual message of pure love—a faithful heart devoted to Christ in faithful service to all men. It is true such deeds as supplying food, drink, clothing, visiting the sick or those in prison is working with Christ, for if we do these things unto others we are doing them for Christ. People will not always be rejected for doing bad deeds, but also for leaving good deeds undone. John assures us that all love in human life is begotten of God through Christ. It has its eternal source from God. It also has "behind it infinite reservoirs and ahead of it infinite destinies."

When we are in unison with Christ

and His believers, we are endeavoring to make our love an open channel through which the love of Christ may flow into the lives of others. Paul teaches how we may know we are the children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs, heirs of God and joint heirs of Christ." In union with Christ we must be in His service. The useful gift which any one can bring to the world is a triumphant life. What a triumphant personality Paul was. May we all imitate those virtues.

Hagerstown, Md.

FRIENDSHIP WITH JESUS

By Alice Gingerich

For the Gospel Herald.

True friendship is one attached to another by esteem and affection. Of all the things we desire in the world, I am sure a friend is one of the outstanding things. Who does not enjoy having true, faithful, and loyal friends? We may have friends, but in time of trouble there is no one that can comfort and encourage us as much as by reading God's Word and talking with the one true friend, Jesus —"a friend that sticketh closer than a brother." How often we forget and go back on Him, deny Him, try to get rid of Him; yet He is very constant and dependable, never forsakes us in the critical moment, as we do Him. Surely He is the truest and most constant friend anyone can have.

In Jno. 15:13-15 we read, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you."

If we want to have higher friendship with God, we must read His Word daily and meditate prayerfully upon it, so that we may grow and let the light of the truth of our lives shine out to others who are still in darkness. There is a song which bears very nicely on this subject, "Friendship With Jesus:"

"A friend of Jesus, O what bliss
That one so vile as I
Should ever have a friend like this,
To lead me to the sky.

"A friend when other friendships cease,
A friend when others fail,
A friend who gives me joy and peace,
A friend when foes assail.

"A friend when sickness lays me low,
A friend when death draws near,
A friend when through the vale I go,
A friend to help and cheer.

"A friend when life's short race is o'er,
A friend when earth is past,
A friend to meet on heaven's shore,
A friend when home at last.

"Friendship with Jesus,
Fellowship divine;
O what blessed sweet communion,
Jesus is a friend of mine."

Iowa City, Iowa.

OUR PRIVILEGE

By Isaac R. Herr

For the Gospel Herald.

What shall we do to bless and rejoice the great heart of our God, exalt the greatness of His name, manifest the integrity and the whole-heartedness of our life in Him? His own word is an answer "run in the way of his commandment and he will enlarge your heart;" run in the race of life laying aside every weight and the sin that doth so easily beset you, run and not be weary, walk and faint not, run to reach the goal of your life set in Christ Jesus, press toward the mark for the prize of your high calling in Christ Jesus, run in the amenities and the spiritual proprieties of a saintly and a Godly life in Christ Jesus, run in the best evidence and the best expression of the higher instincts and the nobler intuitions of your soul in Christ Jesus; run in a life that is cleansed from every spot and every wrinkle, made every whit whole in the power of the Holy Ghost; run in a life that has the ring of the right metal, the spark of the right ignition, the tune of a melodious song of heart, and finally, run in a life that is hearty, hale, and well met in Jesus Christ your Savior.

Lancaster, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"WHO IS ON THE LORD'S SIDE?"

By Milo Kauffman

For the Gospel Herald.

TEXT: Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.—Ex. 32:26.

INTRODUCTION

1. The circumstances: Moses had been in the Mount receiving the tables of the law. As he and Joshua came to the foot of the Mount they saw the Israelites dancing before and worshiping the golden calf which Aaron had made.

2. The question: "Who is on the Lord's side?" Not, Who is on my side, and who is on Aaron's side.

3. The demand: "Let him come unto me." It meant action and separation.

4. The consequence: The Levites came forth and were used of God. The others refused to come and 3000 of them were slain.

To be on God's side, Israel had to act. They had to separate themselves from the disobedient, idol-worshiping group. They had to separate themselves unto God.

I. THE TWO SIDES.

1. There are two sets of standards: the standards of the world, and God's standards. We are conforming to one or the other. Either we are on God's side or we are on the side of the world.

2. Are we on God's side? is the question that should concern us. Too often the following attitude is taken: "I am on brother So-and-so's side. Everything that brother So-and-so does is all right, and every one that opposes him is wrong." Following men instead of following God is an evil that oftentimes has been disastrous to the Christian Church. Divisions have occurred in some instances, not because one group was one hundred per cent on God's side and the other one hundred per cent on the side of the world, but rather because one group was for one man and the other for another. Our first concern should be that we are on God's side, and then we will follow God-appointed leaders, and not man-appointed or self-appointed ones.

II. WHAT IT MEANS TO BE ON GOD'S SIDE

1. **It means action on our part.** "Let him come unto me." Some want to be on God's side but are not willing to take an open stand for Him. Suppose an Israelite would have said, "Yes, I am on God's side, but I am not going to step out from this dancing, idol-worshiping, disobedient, God-dishonoring group." He would have been among those who were slain.

2. **It means a life of separation or nonconformity.** There is a great need to-day of a well-balanced, well-rounded program of nonconformity to the world; a program that deals with all phases of separation from the world, including "the lust of the flesh, the lust of the eyes, and the pride of life." We cannot win the world by becom-

ing like the world. Israel always lost when they became like the world. So will the Church to-day.

Many to-day do not like to hear anything on the subject of nonconformity, for they think that it applies to dress only. Any person whose nonconformity is merely a matter of dress is in a large measure conformed to the world, in spite of his attire. Nonconformity, while it must include the matter of attire, means vastly more than that.

Romans 12 and Colossians 3 show us something of what nonconformity meant to the apostle Paul. It includes one's attitude toward himself and others, conversation, affections, conduct, thoughts, business, appearance, family life, etc.

III. WAYS IN WHICH ONE MAY BE CONFORMED TO THE WORLD

1. **In his attitude toward self.** The first thing Paul mentions in his nonconformity teaching in Romans 12 is not to think of ourselves too highly. In Col. 3 he tells us not to prefer ourselves above others. The person who is an "I specialist", thinking and speaking continually of self, and working for self continually, has a worldly attitude regardless of his emphasis on nonconformity to worldly ways.

2. **Conversation.** One of the very best ways of showing that one is nonconformed to the world is by his conversation. Paul says that blasphemy, filthy conversation and lying have no place in the Christian's life. There are plain people who make loud claims to nonconformity and yet are guilty of gossiping, slandering, and filthy conversation. These things are the best indications of worldly-mindedness and conformity to the world. Paul places the evils of the tongue with murder, fornication, wickedness, ungodliness, etc. Rom. 1:29, 30. Of the seven things mentioned by Solomon that God hates, three have to do with the tongue. Prov. 6:16-19.

3. **One's attitude toward his enemies.** The way of the world is to avenge itself, but not so with the Christian. We make the claim of nonresistance, but are we really nonresistant? One may avenge himself with a gun, with his fist, with law courts, or with his tongue. It makes little difference which, for either violates the principle of the Scriptures. The tongue may be so effectively used in revenge that, figuratively speaking, the opponent is left wallowing in his own blood and gasping for breath, while the victor wipes the blood from his sword, glorying in his victory. No law court is more unjust than the tongue, no sword more piercing. He who uses his tongue in avenging himself has the attitude of the world, and to that extent cannot claim non-conformity to the world.

4. **Affections.** The worldling has his affection set on the earth, while he who conforms to God's standards has his affection set on things above.

5. **Conduct.** An impure life, anger, wrath, uncharitable conduct bespeaks conformity to the world.

6. **Business.** Nonconformity reaches into business life. Where the spirit of speculation and the desire to secure money that has not been earned is, there is a worldly mind. God's people have followed the world too much in this particular. Buying without the prospect of paying, and failing to satisfy one's creditors is not a becoming attitude for one professing nonconformity.

7. **Family life.** Paul wanted the Christian family to be different from the worldly family; in other words, nonconformed. Wives are to be subject to their husbands. That is not the way of the world to-day. There is a tendency for women to become "mannish." They want to hold men's positions, to dress like men, act like men, etc. In doing so they have lost much of that womanly quality which real men admire. The Christian woman is to be different from the worldly women.

Husbands are to love their wives. The wives of the pagans were mere slaves. Paul says it is not to be so with Christians.

Children are to be obedient to their parents. Again, this is not the world's way. Paul wants to see real Christian homes that will be a contrast to the homes of the world. He wants homes of love and order.

8. **Attire.** The persons who conform to the world in modern fashions cannot have real spirituality, depth of character, nor a powerful personality. The young man who must spend much of his time "fixing" himself up, and must have many changes of suits, shoes and ties, becomes a "sissy" and has no depth of character, to say nothing of the effect spiritually. In any denomination the sisters who are contributing to the spiritual life of the Church and who are touching lives are the ones who are modestly and simply attired. The congregations that are alive and healthy are the ones that are not slavishly following the god of fashion. Simplicity and modesty of attire is not merely a Mennonite dogma, it is a real Biblical principle. If we lose out on this question we are not a nonconformed people.

Many other ways of being conformed to the world might be mentioned: the kind of homes we have, the kind of automobiles we drive, the kind of meals we serve, etc., etc. The principle of simplicity and nonconformity should apply in these things as well as in one's attire.

IV. WHY SHOULD I BE ON THE LORD'S SIDE

1. Without a people who are separated unto the Lord—who are the salt of the earth—the world is lost. One family of nonconformed people was all that kept the human race from being destroyed at the time of the flood. Ten nonconformed people would have saved Sodom. If there would be no people on the Lord's side the world would be destroyed.

2. It is the only right side. It is the right thing to be a Christian.

3. God's side is the victorious side. It may be the side of the minority; it is the side of the narrow way, yet it is the triumphant side. God's side will triumph.

4. It is the joyous side. The Christian man is the happy man. The person at enmity with God cannot be happy.

CONCLUSION

1. Are you on the Lord's side? If not, why not? You may be on His side if you will separate yourself from a Christ-rejecting world, and separate yourself unto God.

2. There is a time coming when you will be glad that you are on His side. Others will clamor to be on His side then. If we want to be on God's side through eternity we must be on His side now, and that means separation from the world.

Hesston, Kans.

MESSENGER OF EVANGELISM

(Continued from page 837)

ence for the winning of souls for God?

Thus we might continue to recount the influence of the Holy Spirit in the lives of the messengers of the Gospel who in all times since Christ have through its power brought conviction to sinful men. There is no other way. Christ's message must come to men through human personality that is shot through with the influence of the Holy Spirit. Only thus will they be moved to repentance and turn to the living God.

Chicago, Ill.

CORRESPONDENCE

(Continued from page 841)

S. S. and Church for 1933: S. S. Supts., M. O. Krabill, D. M. Hershberger; Chors., Ray Schloneger, Ruth Graber; Secys., Eva Linder, Zelda Linder; Treas., Paul Becher; Church trustee, Harmon Schmucker; Cemetery trustee, Lawrence Schmucker; Church Chors., Alvin Schloneger, John Sommers; Prim. Dept. Supts., Mrs. O. N. Johns, Mrs. M. O. Krabill; Y. P. B. M. Supts., Carl Schmucker, Lloyd Conrad; Libr., Annabel Linder.

Dec. 29, 1932. Cor.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers:—As an institution we celebrated Christmas the thirty-seventh time, recently. The children and workers all had a joyful time. For more than two weeks before Christmas the lessons on the birth of Christ, and associated passages were read, explained, memorized, and quoted; also the Christmas songs and hymns were heard in regular morning worship as well as throughout the day.

We were glad to receive gifts for the children from various Sunday school classes and departments, as well as from individuals who are personally interested in the children here. The thoughtful consideration and remembrances from Christian friends at this season of the year is much appreciated. In several cases money was sent to be used especially to make purchases, adding to Christmas items for the children. This usually fills an important place, from the fact that some of them receive very little from relatives. In fact, some receive nothing, while others receive an abundance. The above mentioned help makes it possible to gladden each heart. An effort was made to place the emphasis strongly on the fact of Christ's birth, and His coming to be the Savior of the world.

The influenza has made its round in the Home, and we have had other slight sickness recently; but at this writing the children are all out, with a general good health again. When we remember the tender mercies of a kind heavenly Father, as they are constantly being manifested to all, we thank the Lord.

The following provisions were contributed during the month of December:

Sewing Circle, Volant, Pa., clothing	$5.10
Martins & Pleasant View Congs., Wayne Co., O., eatables	13.25
Oak Grove & Bethel Congs., W. Liberty, O., Christmas dinner	27.20
A friend, West Liberty, O., peanuts	1.50

The following individuals and groups contributed either gifts or eatables for Christmas:

Viola Baer's Sunday school class, Fulton Co., Ohio; Primary and Junior children, Salem church, Elida, O.; Young girls, Prairie St. church, Elkhart, Ind.; Girls' circle, Hopedale, Ill.; Sonnenberg Sewing Circle, Wayne Co., O.; Sugarcreek Sewing Circle, Sugarcreek, O.; Ft. Wayne Mission children; Girls, Iowa City, Mission; Three Sunday school classes via Cleo Nussbaum, Middlebury, Ind.; Mrs. C. E. Martin, Minier, Ill.; Mr. & Mrs. J. R. Landis, Seville, O.; George Espelin, Bellefontaine, O.; Moore's Bakery, Bellefontaine, O., and Jeff Davis, W. Liberty, O.

May the Lord richly bless all who are helping this work along, and we wish for all, a prosperous New Year, in the Lord's service.

Gratefully yours for the children,
L. L. Swartzentruber.

Dec. 29, 1932.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers:—Nov. 8-10 we had special meetings conducted by Bro. C. F. Derstine, who gave us studies in prophecy and inspiring messages. Bro. H. N. Troyer was with us the remainder of the week, giving lessons on the Tabernacle, followed by sermons. The attendance was good in all these meetings, and we were encouraged and strengthened.

Our Sunday school was again reorganized as follows: Supts., Paul Ressler, H. H. Buchwalter; Chors., Dema Horst, Eunice Eschliman; Secys., Warren Buchwalter, Rhea Hooley.

On Dec. 11 the union Y. P. M. of Martins and Pleasant View elected the following officers: Supts., Paul Lehman, Paul Ressler; Chors., Esther Steiner, Blanche Eschliman; Secy., Rhea Hooley; Treas., Eugene Studer; Program Com., D. J. Hooley, Ralph Eberly, Allen Amstutz.

We had a good attendance on Christmas and the children gave a short program between the Sunday school and preaching service.

May we in this coming year exalt Christ and make known the Gospel.

Dec. 29, 1932. Cor.

Chambersburg, Pa.

(Marion congregation)

At the annual business meeting held Dec. 13, in addition to reports of the various activities during the year, the Sunday school was reorganized and several committees were chosen for the coming year.

The following were chosen for the Sunday school: Supts., J. Ira Eshleman, Victor Lehman; Chors., J. E. Martin, Andrew Lehman; Treas., S. H. Horst; Secys., Mary Appleby, Lydia Horst. Sunday School Conference program committee: Clarence Shank, David H. Lehman, Victor Lehman; Y. P. B. M. committee: J. E. Martin, Victor Lehman, Charles Eshleman; ushers: Charles Eshleman, David H. Lehman. May this be another year of working together. Some one has said, "The nearer we live to Him, the nearer we will get together."

On Dec. 18 Bro. Harry Whitmer of the Upper Strasburg congregation preached for us, and Bro. Harvey Shank performed a similar service the evening of Dec. 25.

Dec. 29, 1932. J. E. Martin.

Hutchinson, Kans.

(Hutchinson Mission)

Dear Herald Readers, Greetings:—We again have many reasons to be thankful, and can say with the psalmist, "Bless the Lord, oh my soul, and forget not all his benefits." We have been so richly blessed this Christmas season. We wish to thank those who have so nobly assisted in the work to prepare the Christmas baskets for the needy, as baskets were sent from Crystal Springs, Pleasant Valley, West Liberty, Hesston and Yoder congregations. Seventy-three homes have been blessed with a Christmas basket. Over 350 people were fed in these homes. We wish to thank the primary departments from these different congregations for the abundance of pop corn balls and candy sent in for the needy children in Hutchinson. The children as well as the older folks enjoyed these gifts. One man said, "Isn't it wonderful? God knew just what we needed." In another home the mother said to the children, "Now we have the house cleaned, but nothing to prepare for Christmas dinner"—and right at that time a big basket was brought to their home. We wish you could have seen that happy family, and there were many others just like it.

Our primary department had their first program on Christmas afternoon. The exercises given by the children were very much enjoyed.

We ask an interest in the prayers of God's people in behalf of the work at this place that we may remain true to Him.

Happy New Year to you all.

Dec. 29, 1932. The Workers.

Grabill, Ind.

(Leo congregation)

Greetings:—On Sunday, Nov. 20, we observed missionary day. The children brought their quarter earnings, also savings boxes, which was an inspiration to all of us to see how gladly and cheerfully they were bringing their gifts. They truly proved that "it is more blessed to give than to receive."

On Nov. 24 the Ft. Wayne congregation and the congregation of this place gathered together for an all day S. S. meeting. Many good thoughts were presented by the different speakers on the program, which we hope may be made practical in our every day life. Those present on the program from other congregations were Bro. Eli Stoltzfus of Portage Co., O., Bro. David Yontz of Goshen, Ind., Bro. Samuel Miller of Pigeon, Mich., Bro. Gus Staumm of Archbold, Ohio. A large crowd was present and the attendance and attention was good.

Bro. Eli Stoltzfus labored among us very faithfully from Nov. 24 to Sunday evening, Dec. 4. The truth was surely presented and we pray that it may bear fruit. Also "be ye doers of the Word and not hearers only." Two souls were willing to accept Christ as their Savior.

The S. S. reorganization for the coming year took place Wednesday evening Dec. 14, as follows: Supts.,

(Continued on page 848)

SPECIAL MEETING

Hollsopple, Pa.

Report of the Bible Conference held at the Blough Mennonite Church near Hollsopple, Pa., Nov. 22-27, 1932.

Officers.—Mod., Harry C. Blough; Secys., Arlene Blough, Catharine Layman; Treas., Wesley Yoder.

Topics and Speakers.—The Aim of Bible Conference, Hiram Wingard; **The Word of God,** J. S. Hess; **Essentials for Bible Study,** J. S. Hess; **Evidences of the New Life,** Joseph Saylor; **The Ministry,** L. A. Blough; **The Congregation,** J. S. Hess; **Self Denial,** Irvin Holsopple; **Personal Work,** J. S. Hess; **Sermon,** J. S. Hess; **The Macedonian Call,** James Saylor; **A Full Surrender,** J. S. Hess; **The Christian and Amusements,** W. C. Hershberger; **Developing the Four-fold Life,** J. S. Hess; **Christian Graces: Love,** J. S. Hess; **Hope,** H. Wingard; **Dangers that Threaten the Church,** W. C. Hershberger; **Place and Power of Prayer,** J. S. Hess; **Practical Christianity,** Aaron Mast; **Obedience to Constituted Authority,** J. S. Hess; **Opportunities for Our Young People,** J. S. Hess; **Sermon,** Aaron Mast; **Sunday School Lesson,** Aaron Mast; **Sermon,** J. S. Hess; **Children's Meeting,** Aaron Mast; **The Lord's Day,** J. S. Hess; **How To Safeguard the Modern Pulpit,** Aaron Mast; **Contending for the Faith,** J. S. Hess; **Sermon,** Aaron Mast.

Thoughts Presented.—We must always have an aim if we would accomplish anything. The Bible is the only Book that gives light to the world. "Faith cometh by hearing, and hearing by the Word of God." The new birth is essential for correct Bible study. We must pray to have the Word of God revealed to us. God supplies the workers for the Church. Jesus came to earth to fulfill the plan of salvation. We should be willing to deny ourselves the things of this world, and be faithful to the Lord Jesus Christ. To do personal work we must first know the Word of God. Ungratefulness to God brings spiritual blindness. Where there is a full surrender there is joy and love. God will not accept your service unless it is whole-hearted. Get your physical body in condition to read your Bible and pray. Keep your mind centered upon Christ. Anything we do that hinders our spiritual life is wrong. Hope is an anchor of the soul. Exercise the talents you have and get away from the border line. No life has any power unless it is in close touch with God. Words without the heart, God will not hear. Practical Christianity is the result of faith. The Lord will not hear us if we have iniquity in our hearts. If we are engrossed in the things of the world during the week we will miss the blessings of the Sabbath. Get men who are prepared for the ministry—full of wisdom and the Holy Ghost. Paul was blameless but not faultless. The cross of Christ is a blessing to the soul. Secretaries.

Married

Miller—Smith.—On Dec. 18, 1932, at the home of the bride's mother, Sister Anna Smith, near Hydro, Okla., occurred the marriage of Bro. John A. Miller and Sister Mary May Smith, Bro. Alva Swartzendruber officiating. May Heaven's blessings attend this union.

Hostetler—Gerig.—On Dec. 25, 1932, at the home of the bride's parents, Bro. and Sister J. S. Gerig, Katherine Gerig of Smithville, O., was united in marriage to Lester J. Hostetler of Orrville, O. The father of the bride officiated. May the blessings of God attend them through life.

Smucker—Kurtz.—On Sept. 22, 1932, at the home of the bride's parents, Bro. and Sister John Kurtz, Marjorie Kurtz of Smithville, O., was united in marriage to Bro. Earl Smucker, also of Smithville, O. Bishop J. S. Gerig officiated. May the rich blessings of God be with them.

Roth—Cender. — On Christmas afternoon, Dec. 25, 1932, at the home of the bride near Pigeon, Mich., Bro. Norman Roth and Sister Marie Cender, both of Bayport, Mich., and both of the Berne Mennonite Church, were united in holy matrimony by Bro. S. J. Miller. May the choice blessings of Heaven rest upon them during their journey of life.

Obituary

Burkholder.—Samuel R. Burkholder was born in Lancaster Co., Pa., Sept. 5, 1850; died at his home in Salina, Kans., Dec. 15, 1932; aged 82 y. 3 m. 10 d. He leaves his widow, Mrs. Jenny Burkholder, by a second marriage, and numerous sons and daughters. Four brothers and five sisters also survive. Bro. Burkholder was baptized quite recently and became a member of the Mennonite Church at Hesston, Kans. Bro. I. E. Burkhart of Hesston had charge of the funeral. Burial in Salina Cemetery.

Hartline.—Caroline Kocher Hartline was born in Belmont Co., Ohio, Sept. 27, 1860; died in Wooster Hospital, Dec. 11, 1932; aged 72 y. 3 m. 14 d. She was married to Christian Hartline on July 2, 1894. To this union were born 2 daughters (Mrs. Wesley Baughman of Smithville, Ohio, and Mrs. Charles Keevert of Burdon, Kans., who preceded her mother in death). Her husband also preceded her in death Mar. 21, 1925. She is survived by 1 daughter and 1 brother (Clem Kocher of Clarrington, Ohio); also 8 grandchildren. She was a member of the Christian faith until her Master called her to her final reward. Services were conducted at the Buckwalter funeral home. Interment in Smithville cemetery. Text, Psa. 90:14, by J. S. Gerig.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea."

Shenk.—Catherine F., wife of Abram Shenk, was born Aug. 26, 1868; died Dec. 4, 1932; aged 64 y. 3 m. 8 d. She was a member of the Mennonite Church at Masonville, Pa., serving faithfully as an example to mothers and grandmothers in the home sphere, as well as a wife who holds the marriage vows sacred till separated by death, coupled with her faithful obedience to church ruling. We feel that in memory we can retain thoughts of her as one of the wise man's virtuous women. Surviving are her husband, 1 son (Clayton), 1 daughter (Elizabeth, wife of John D. Martin of Central Manor), 11 grandchildren, 3 brothers, and 2 sisters. Hers was a useful life but since we have a hope for her future happiness, we may well say with the Apostle, To die is gain. Services were held at Masonville meeting house, attended by neighbors and friends. Texts, Num. 23:10 (latter clause); Isa. 3:10, 11. Ministers officiating were Jacob Heisey of the Brethren in Christ Church, John H. Mosemann, and John K. Charles.

Meck.—Aaron J., son of Philip and Esther Meck of Lancaster Co., Pa., was born Apr. 13, 1867; died Dec. 23, 1932; aged 65 y. 8 m. 10 d. His death was caused by complication of diseases. Forty-seven years ago he came west and located near Freeport, Ill., making his home for seven years with his sister Martha and her husband, Benj. Brubaker. On Dec. 22, 1892, he was married to Emma, daughter of Benjamin and Veronica Shoemaker. To this union were born 2 sons and 2 daughters. One daughter died in infancy. Those who survive are his widow, and the following children: Clarence and Titus, who reside in the same community, and Esther at home. Six grandchildren also survive. He is also survived by 6 sisters and 1 brother (Mrs. Martha Brubaker, Freeport, Ill.; Mrs. Susan Tout; Mrs. C. L. Herr; Mrs. E. H. Kauffman; Mrs. Newton Rohrer, Miss Emma Meck, and Amos Meck, all of Lancaster Co., Pa.). Bro. Meck will be greatly missed in the home, also in the Church, of which he was a loyal, devoted member, and an earnest, faithful worker both in the Church and Sunday school. May the Lord give us all grace to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Funeral services were conducted Dec. 26 at the home, and the Freeport Mennonite Church, by S. E. Graybill, assisted by A. C. Good.

Bawel.—Fannie, daughter of John and Gertrude Bieler, and wife of Joseph M. Bawel, passed beyond the veil on Monday, Dec. 5, 1932, at the Milford, Del., Hospital, after three weeks of illness, caused by a stroke; aged 70 y. 3 m. 23 d. She was a faithful member of the Amish Church, and a Christian mother of 8 children, of whom 3 preceded her in glory (Rosa Anna, Daniel, and Elizabeth). She is survived by her husband, 5 children, and 3 grandchildren (Henry Bawel of Belleville, Pa.; Fannie Bawel of Kutztown, Pa.; Orrie and Ura Bawel at home; Rebecca Zook and Arrie Swartzentruber of Milford, Del.). Two sisters (Malinda and Anna Bieler), reside at Soudersburg, Pa.; Mrs. Lizzie Smoker at Atglen, Pa.; Levi R. Bieler at Parksburg, Pa.; and Abe R. Bieler at Schullkill Haven, Pa. The funeral was held Dec. 8 at the Mennonite Church at Greenwood, Del., conducted by Bro. John A. Stoltzfus, of whose church she was a member, assisted by Amos Stoltzfus, Eli Swartzentruber, and Nevin Bender. Interment at Mennonite cemetery. All her children, brothers, and sisters were present at the funeral.

"Yet a better home thou hast gained,
And He gently whispers, 'Never fear';
And so I trust Him o'er and o'er,
Although the way I may not see,
And when I reach the golden shore
I'll sing, It was the best for me."

A daughter.

Kulp.—Nancy (Tinsman) Kulp (aged 93 y. 3 m. 17 d.) died of the infirmities of extreme age, at the home of her son-in-law and daughter, J. B. and Anna C. Moyer, Elkhart, Ind., Dec. 22, 1932. She had been in failing health since last July, and became bedfast about a week prior to her death. She was the daughter of Adam and Elizabeth Tinsman and was born in Butler Co., Pa., Sept. 5, 1839. When 16 years old she moved with her parents to Grundy Co., Ill. Her marriage to Lewis Kulp, which took place there Nov. 19, 1863, was the first marriage notice to appear in the Herald of Truth. Of the seven children born to them, three died in infancy, and the four that survive her are, Mrs. C. A. (Mary E.) Shantz, south of Elkhart, Mrs. J. B. (Anna C.) Moyer at the home residence, Mrs. William S. (Ella) Gehman, Rush Lake, Sask., and Mrs. Arthur L. (Nancy B.) Gilliom, Indianapolis, Ind. There are also eight grandchildren, seven great-grandchildren and some nephews and nieces. In 1892 the Kulp family moved to Elkhart. Her husband died March 7, 1904. During the many years of her residence in Elkhart she was known to a wide circle of friends as "Grandma Kulp," and will be missed by all. She was a member of the Mennonite Church for about 70 years. She was of an unassuming disposition, and her deeds of charity and helpfulness were many, but unheralded. Services were conducted Dec. 24 at the home and Prairie St. Church by the home ministers, C. Reiff, J. S. Hartzler, and Jacob K. Bixler. Interment in the Prairie St. Cemetery (founded by her husband).

Amstutz.—Alice Amstutz was born at Riggenbach, Canton Bern, Switzerland, Sept. 13, 1854; died at the home of her daughter, Mrs. Vernon Amstutz, in Wayne Co., Ohio, Dec. 5,

1932; aged 78 y. 3 m. 22 d. In 1873 she was united in marriage to Peter Gillman, and to this union four children were born: Paul, John, Alice, and Pauline Gillman. Her husband died June 24, 1885; Pauline died July 3, 1904. She with her children came to America Oct. 5, 1885, and located in Wayne Co., Ohio. She was again united in marriage to Joseph Roth of Smithville, Ohio, July 6, 1886. To this union were born two children: Mrs. Vernon Amstutz and Reuben who preceded his mother in death Oct. 3, 1905. On Aug. 5, 1909, she was married to John Amstutz of Applecreek, Ohio, who died Jan. 30, 1926. She is survived by 2 sons and 2 daughters, 10 grandchildren, and many other near relatives and friends. In her youth she was received into the German Reformed Church, and later united with the Oak Grove Mennonite congregation, where she remained faithful and devoted to the end, interested in the work of her Lord and Master, and in the activities of the Church. She bore her trials and afflictions with Christian fortitude. She was a worthy example of Gospel simplicity and trust in her Savior, and leaves to her family and friends the memory of a beautiful Christian life. Services were conducted by the Brethren Jesse Smucker, C. Z. Yoder, and J. S. Gerig. Texts, Psa. 103; II Cor. 5:1-10.

"Though in the dust of earth
Your mortal body is laid away;
This is not forever. We meet again
On resurrection day."

Hygema.—Lydia Ann (Yoder) Hygema, 73, died at the home of a son and daughter-in-law, Mr. and Mrs. Joe Hygema, of Wakarusa, Ind. Cancer of the stomach caused the death of our dear sister, who had been in failing health for five years; being bedfast for the past 18 weeks. As the daughter of Jacob and Anna Yoder, she was born Feb. 7, 1859, on a farm 7 miles northeast of Wakarusa, known as the Charles Nusbaum farm. Following her marriage to John Hygema on Nov. 1, 1885, they began house-keeping on a farm 5 miles west of Wakarusa and spent their entire married life there. Bro. Hygema, who was a minister in the Mennonite Church, serving the Holdeman congregation, died June 21, 1908. In 1927 Sister Hygema moved to Wakarusa and for the past had lived in the house where she died. But prior to this for a few years she with a sister (Susie) did house-keeping until the death of Susie on Oct. 31, 1931. She was a member of the Mennonite Church since girlhood, most of the time attending services at the Holdeman congregation. Of the five children born to Bro. and Sister Hygema three survive (Joe and Elmer of Wakarusa and Walter of Sebring, Fla.). She is also survived by 11 grandchildren and 1 brother. A daughter (Goldie) died on Feb. 9, 1927, and a son (Samuel) died June 3, 1892. In the passing away of Sister Hygema the family loses an affectionate mother, the Church a very loyal and consistent member, and the community one who could always be expected to be at its service in time of need. Long may her kindly deeds and admonitions linger with us. Services were conducted by Brethren Clarence Shank, Frank Kreider, and Silas Weldy. Burial in Olive Cemetery.

Schertz.—Solomon D., son of John and Elizabeth Schertz, was born Dec. 29, 1871, in Roanoke Tp., where he lived until his marriage, when he moved to his present home near Low Point, Ill.; died Dec. 15, 1932; aged 60 y. 11 m. 16 d. On Jan. 22, 1895, he was united in marriage with Anna M. Garber. This union was blessed with 2 sons and 1 daughter. He leaves his wife, his children (Peter H. of Low Point, Walter A. of La Junta, Colo., and Miriam I. at home), 3 grandchildren, 3 brothers and two sisters (Mrs. J. A. Garber of Eureka, Ill., Peter B. of Cazenovia, Ill., Mrs. J. J. Camp and John W. of Roanoke, Ill., and Emanuel J. of Low Point) and a large circle of friends. In youth he united with the Mennonite Church of which he remained a faithful and devoted member until death. He was actively engaged in performing the duties assigned to him by the Church. At the time of his death he was treasurer of the Illinois Mennonite District Mission Board, a member of the local board of the Home for the Aged in Eureka, and served faithfully in the Church in various capacities. His friendly and generous life made a large circle of friends and acquaintances to whom his life was a life of helpfulness and his sudden death a shock. He was a devoted companion, a kind and loving father and will be greatly missed by all.

"We cannot say, and we will not say
That he is dead—he is just away;
He is gone through the gate of another land,
Led by the Master's hand,
Where everything is kind and good,
Where everything is understood,
So may we live that we may go to the one above
Who has taken him home as an act of love."

Funeral services in charge of H. R. Schertz and E. H. Oyer.

Birkey.—John G. Birkey was born Jan. 14, 1853, in Tazewell Co., Ill.; died of hardening of the arteries Dec. 17, 1932; aged 79 y. 9 m. 3 d. He grew to manhood on his father's farm near Morton, Ill. On Feb. 22, 1873, he was married to Catherine Schrock of Roanoke, Ill. They lived on a farm near there for 23 years. In 1893, with their family, they moved to Champaign Co., Ill., where they resided on their own farm until 1913. In the spring of that year they moved to Manson, Iowa, and have since that time resided in their home in East Manson (except for a few years when they lived with their daughter Katie, Mrs. Ben Zehr). In his early youth he accepted Christ as his personal Savior, and united with the Mennonite Church, in which faith he continued until the end. During his lifetime he made many friends wherever he went by his kind disposition and friendliness. He was a man who enjoyed comparatively good health until about 8 weeks ago, when he began to fail. About 2 weeks ago his condition became more serious. During his illness he endured much pain and suffering, but he bore it patiently, waiting for the time that God should call him home. He leaves his life-long companion of nearly 57 years, 5 sons, 3 daughters, 40 grandchildren, and 8 great-grandchildren. The surviving children are: Lena (Mrs. Dave Springer), of Foosland, Ill.; Joe D. and Levi, of Clarksville, Mich.; Andrew, John E., and Will, of Manson, Ia.; Lizzie (Mrs. Alpha Naffziger), of Rockwell City, Ia.; and Katie (Mrs. Ben Zehr), of Manson. Three children preceded him in death, 2 in infancy and 1 in early childhood. Although he will be greatly missed by his loved ones, yet we bow to Him who doeth all things well, and with trust and confidence say, "Thy will be done." Funeral services were held at his home in Manson, followed by services at the Manson Mennonite Church on Tuesday afternoon, Dec. 20, conducted by J. D. Graber, Nick Stoltzfus, and A. R. Egli. Interment in Rose Hill Cemetery.

Heatwole.—Lewis James, son of David A. and Catherine (Driver) Heatwole, was born near Dale Enterprise, Va., Dec. 4, 1852; died Dec. 26, 1932; aged 80 y. 22 d. With the exception of about three years, when he lived in Cass Co., Mo., and the many times he was called to other fields to labor in the vineyard of the Lord, he spent his entire life in the community in which he was born. In early life he gave his heart to the Lord, united with the Mennonite Church, and remained a faithful member till the Lord called him home.

Nov. 11, 1875, he was united in marriage with Mary A. Coffman. She was a daughter of Bishop Samuel Coffman, a twin sister of Joseph W., and also a sister of J. S. Coffman, pioneer Mennonite evangelist. Bro. and Sister Heatwole lived together nearly fifty years, when the wife and mother was called home. To them were born six children (Katie, married to C. M. Grove; Nellie, married to E. C. Suter; Bessie, married to O. E. Wenger; Elizabeth, married to Earl Grove; Justus and Anna, at home), who survive. That this faithful couple ordered well the affairs of home is evident from the fact that all their children and grandchildren have accepted Christ as their personal Savior and united with the Mennonite Church. He also leaves three brothers and one sister (Aldine J., Timothy O., Cornelius J., and Mrs. J. W. Deputy), ten grandchildren, two great-grandchildren, and many relatives and friends.

May 2, 1887, he was ordained to the ministry at Weavers Church near Harrisonburg, Va., and two years later he with his family moved to near Garden City, Mo. It was at this latter place that he was ordained a bishop, in May, 1892. But because of ill health they moved back to Virginia in 1895. From the beginning he was active in the ministry, and as a bishop he was noted both for his loyalty to his church and kindness in his dealings with others. Though not without faults or without critics, he was the possessor of qualities that drew the masses of the people to him; and the fact of his consecrated loyalty and interest in the welfare of others made him a man who was generally beloved by his people and gave him a large place in the work of the Church.

He received his education in the common schools and in Valley Normal at Bridgewater, Va. For many years he was a school teacher, but in later years his many other activities compelled him to drop this line of work. He was whole-hearted in his support of Church schools, and the Eastern Mennonite School owes its beginning largely to his untiring efforts. He was a prolific writer, contributing numerous articles for religious and secular papers, and his contributions on scientific subjects were always read with interest. He is author of a number of books, among them "Moral Training in the Public Schools," "Key to the Almanac and the Sidereal Heavens," "Mennonite Handbook of Information." He is also the compiler and writer of a series of Moral Standard Readers, which are still in manuscript form. As a pioneer weather observer, in which he had a record of about 64 years, and also as an almanac calculator, he had a field all his own, supplying calendars for as many as 60 almanacs in the United States and Canada. He was both a pioneer and an authority on such matters, and a number of years ago published a perpetual calendar that attracted wide attention.

While he was well and favorably known in his own community, he was scarcely less known throughout the entire brotherhood. For years he was a member of the Mennonite Publication Board and of the Publishing Committee. While he was physically able he was a regular attendant at the meetings of the Mennonite General Conference, serving at times in an official capacity, and his voice was always listened to with interest and respect. Through his preaching, his books, and his numerous contributions to the Gospel Herald and other Church periodicals he was well known far and wide. His name was a household word in thousands of homes. And the same qualities that won him a place in the affections of his own church people also made friends outside of Church circles. Now that he has been called home, his influence is still with us and cherished by those who remain.

He had never been robust in body, yet was sufficiently strong to attend to his duties, in pulpit and elsewhere. But in his declining years his health became impaired, so that during the past six years he has been unable to carry on his work as he had in former years. But it was only within the past few months that he was considered very ill, suffering several slight paralytic strokes. He retained his consciousness until near the close of his life, left a bright testimony, and his going on was but a leading of the way for others to follow as the Lord calls them home. Funeral services were conducted Dec. 28 at Weavers Church by his associate bishop, Bro. S. H. Rhodes, assisted by H. B. Keener and Daniel Kauffman. Text, I Thes. 4:18. Buried in adjoining cemetery.

ITEMS AND COMMENTS

By a recent report of the National Advisory Committee on Illiteracy, appointed by President Hoover three years ago, it is estimated that there are still 4,283,750 people in the United States who are unable to read and write.

By an overwhelming vote a bill has recently been passed in both houses of Congress granting independence to the Philippine Islands after a ten-year transitional period. But the fate of that measure is yet in doubt, as it is not known definitely what President Hoover will do with reference to signing or vetoing it.

Soviet Russia is still in the business of furnishing the world with sensational news. One of its latest moves is a decree ordering millions of people living in the most populous cities to move out into the country. The result of this decree, if carried into execution, means that millions will face starvation or find refuge in prisons or detention camps.

The chairman of the Anti-Slavery Society's mission to Abyssinia has secured a promise from Emperor Haile Selassie to free the 2,000,000 slaves in that country within fifteen years. His method is to establish a special governmental department to deal with slavery and eliminate the abuses accompanying slavery. There is a penalty of death attached to slave trading in Abyssinia.—Capper Weekly.

Samuel Insull, until a recent date considered one of America's richest men but during the past year a fugitive from justice, has been liberated by Greece and the application of the United States for extradition papers that he might be brought back to America for trial has been denied. The ground upon which this action was based by Greece is that Insull did not profit personally from the collapse of the firms of which he was formerly the head.

The old cry, "beer by Christmas," has gone the way of some more propaganda by the "wets." The House passed a bill legalizing beer, but this bill is still before the Senate judiciary committee. It turns out that there are obstacles in the way of legalizing beer that its advocates had either ignored or were ignorant of. The "wet" element among Americans is composed largely of politicians, topers, and money-grabbers who hope to enrich themselves at the expense of other people's depraved appetites.

The noted nationalist leader of India, Mahatma Gandhi, has again broken in on the front pages of the newspapers by threatening to go on another fast. The fear is expressed that another attempt like that might result in his death, and that the death of Gandhi would in all probability precipitate another religious war in India. While no one can predict with certainty what may or may not occur in the near future, we should not forget that this Gandhi agitation in the past has been accompanied by a considerable amount of hysteria. One of the foremost needs of the world to-day is a moratorium from political hysteria.

According to "Information Service" the cost of the Civil War to the United States was $3,221,000,000, that of the Spanish-American War $2,000,000,000, and that of the World War $21,500,000,000. The cost of pensions for the veterans of the various wars to June 30, 1932, was $14,244,849,037. The National Economy League estimates that under existing legislation the costs in the future of the Civil War will be $900,000,000, the Spanish-American War $5,600,000,000, and the World War $82,000,000,000. That is merely the cost in cold cash. It tells nothing of the loss of life, of the blasting of human hopes, or of the destruction of life's higher values. What about this for an Armistice Day meditation?—The Watchman-Examiner.

CORRESPONDENCE

(Continued from page 845)

Benj. Graber, Amos Zehr; Prim. Supt., Virgil Beck; Chors., Alpheus Lederman, Mildred Liechty; Sec.-treas., Harold Beck, Lavern Stuckey; Mods. for Y. P. M., David Witmer and Levi Yoder.

On Sunday evening, Dec. 25, we had a Christmas program. Most of the evening was given over to the children, which was enjoyed by all. A large number of children were present, of whom nearly all took a part. Sister Caroline Beck was in charge. This was followed by a Christmas sermon rendered by Bro. J. S. Neuhouser.

Monday evening, Jan. 2, we are planning on a program, given by several young people from the Goshen College.

Dec. 30, 1932. A Sister.

Topeka, Ind.

(Emma congregation)

Greeting in Jesus' Name:—On Dec. 10 our annual business meeting was held, which resulted as follows: Trustee for one year, Perry Yoder; for three years, Elmer Greenawalt; director of Mennonite Aid Association, Uriah Miller; Mission Board members, Rollin Hostetler, M. J. Yoder, and Amos Eash; Church Chor., Rollin Hostetler; ushers—Milo S. Freman, Valentine Miller, and Amos Eash; S. S. Supts., Rollin Hostetler, Samuel Miller; Chor., Earl Bender; Sec.-treas., Howard Greenawalt; Y. P. M. Mods., Amos Hostetler, Valentine Miller. Our prayer is that all may faithfully perform the duties placed upon them.

There is much sickness at present, many having severe colds.

We are continually reminded of the fact that we will not always stay upon this earth. There have been quite a number of deaths in the last two months; one from this congregation, others from the other churches next to us. Nearly all of them were mothers. May we at all times be ready for the mansions prepared for us, for we know not how soon it may be our lot to be called from this life to the life beyond.

Dec. 23, 1932. Fannie Hostetler.

Scottdale, Pa.

To Our Herald Readers, Greetings:—We are glad to report a number of visitors recently. Among these are Bro. Kenneth Berkshire and family of Masontown, Pa., and a group of Goshen College students—H. C. Amstutz, Earl Brilhart, Carl Hostetler, Marvin Hochstetler, Samuel Swartz, and John C. Wenger—who had charge of our Wednesday evening service.

At this writing a number of our brethren are serving the Lord in other fields; Bro. J. L. Horst, accompanied by Bro. John Paul, having a part in the Sunday school meeting at Lancaster over the week-end, and Bro. J. A. Ressler in the Springs, Pa., community.

We are looking forward to a series of meetings, beginning about the middle of February, to be conducted by Bro. Milo Kauffman of Hesston, Kans. Pray for these meetings.

May this coming year be a year of unalloyed blessings to you all.

Dec. 31, 1932. Editor.

ANNOUNCEMENT

Young People's Consecration Meeting of the Johnstown Bible School

On Saturday afternoon and evening and on Sunday afternoon and evening, Jan. 14 and 15, 1933, there will be a special meeting for the benefit of the young people. In this meeting their possibilities, solutions of problems, and their activities will be discussed by those who have made this phase of work a study, so that the young people may become of greater use in the work of the Church. **An invitation to attend is extended.**

S. G. Shetler.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Monday P. M. and Tuesday, Feb. 6 and 7, 1933.

D. A. Yoder.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY January 5, 1933 J. A. RESSLER, Editor

EDITORIAL

"And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts: and the angels ministered unto him" (Mark 1:12, 13).

* * * *

The above text is a portion of our Sunday school Lesson Text for the coming Sunday, January 8. It condenses into two short verses the whole account of the temptation of Jesus, which in Matthew occupies eleven verses, and in Luke thirteen verses, but the condensed form in which it here appears is full of instruction for us. Even in this short passage there are details which are omitted in the longer accounts.

* * * *

The temptation of Jesus was a part of His preparation for His appearance in His public ministry, just as His being subject to Mary and Joseph was necessary for Him that He might live the life of our humanity, and just as His eating and drinking, working and resting, being weary and sleeping, were necessary to His life on earth, that He might fulfill His mission as our Redeemer. In a very real sense, Jesus Christ was a Foreign Missionary, a Messenger of the proclamation of redemption to a lost world as well as the Redeemer Himself; and in a very real sense He spent weary years in His preparation for the great work He had to do, in much the same way that missionaries spend their time in preparation for their life work at present.

* * * *

The missionaries of the cross today need just a little more severe testing than any other class of Christian workers. Whether they always get that testing before they go to their field of labor is another matter—they need the testing. Often the urgent need of workers on the field—rural, city, or foreign—makes it imperative that workers go at once rather than wait for the "proving ground" test. As we look the field over it is hard to decide the question as to which line of work is the more difficult. The minister and the Sunday school worker in the home congregation are under the constant observation and the criticism of the community in which they live—a help or a hindrance according to the way the worker takes the observation and criticism. These workers have the advantage of access to counsel, if the home community is of the right kind, yet often good counsel is very expensive.

* * * *

In rural mission fields the work is different from the work in established congregations. The worker toils alone, so far as human advisers are concerned. In spiritual character he is of necessity far above those he means to win, but in behavior in social and business lines, while he must ever prove himself of acid test integrity, he must be on a level in many ways with the people of the community he serves. The severest tests of preparation are none too hard in sifting out those who would enter this field of labor. Better, far better, let the field that seems so very needy wait a little longer than to send into it workers untried, untested, to make a failure of their testimony, to bring disgrace upon the fair name of the Church and upon the Cause of our Master. It is bad enough when a worker in Sunday school or in the active ministry of the Word anywhere falls by the wayside; but if there is a strong congregation of believers the wounds can quickly be healed, and the integrity of the faithful is definitely proved by contrast with the failure of the few.

What is said of rural missions might truthfully be repeated regarding the work in our cities. In both cases the field of labor is near the home base and in case of sickness or other trial there is usually a "home community" accessible as a "city of refuge." But when it comes to the work in foreign lands our "Mission Board Fathers" early learned the necessity of careful selection of the workers. In the early efforts they took what they could get, but from the field, rather than from the home land, came the call for missionaries with better and better qualifications. In addition to the isolation from the sustaining influence of the strong home Church, and the danger from evil influences subtle and innumerable, there is the problem of the money it takes to get the missionary to his field of labor.

* * * *

Simple justice would suggest that if the missionary's health should fail, or if there should be other cause for his having to leave the service of the Mission that sent him out, he should have his expenses paid for the return journey to the home land. Exceptions to this rule should be extremely rare—almost or quite nonexistent. For this reason Boards that send out missionaries should use extreme caution, make every possible effort, to send out only such workers as they may have reasonable hopes of keeping on the field. It is true, God's wisdom is far above even that of Mission Boards, and it often happens that a few years spent in a home or foreign mission is only a preparation for a larger field at home. But in any case, the foundation of Character is essential—and that is where we started this composition.

* * * *

The earnest Christian always sincerely prays to be delivered from

temptation. Christ taught us to do so. Yet it is true that the untempted one has grave reason to fear that he is living too near the enemy's country—in fact, too far within its borders—to be considered worth tempting. Hence James could consistently write of the joy of falling into divers temptations and the blessedness of enduring temptation (James 1:2, 12), for the victor is never crowned without a battle. The opposition of Satan may safely be taken as a recommendation of our standing and character. Hence, when those lists of confidential questions regarding candidates for missionary appointment are sent out, they include (or should if they do not—I haven't seen such a list for a long time) the question: "How does he (or she) endure temptation?" Trials come to every one, but how do we meet them?

* * * *

Now, that is the introduction. Jesus was tempted by Satan, for within Him was no evil to suggest sin to Him. James (1:14) gives "self" as the source of our temptations—at least suggests that it is that within us that is the cause of our falling into sin. Jesus was among the wild beasts. They were creatures of His hand, and they did Him no harm. But the missionary—home, rural, city, foreign—goes among wild beasts and is in danger at every turn. Satan hates true missionaries. He never hated any other man as he hated the Lord Jesus Christ. Every form of being Satan can turn against the missionary is ready to attack the representative of our Redeemer. In the heart of India and Africa are numberless literally wild beasts that endanger the lives of the missionaries and of the people of the land as well. But these are gentle and kind as compared with the wrath of Satan against one who is serving the Lord Jesus in sincerity and in truth. And it is Satan who turns the hearts of men against the messengers of our Savior with a fiercer hatred than any that ever infuriated a lion or tiger. Spirit-led, fasting forty days, with the wild beasts—then came the mighty onslaught of Satan. But the Son of God was calm thruout the storm, calm as He was on the Sea of Galilee when the sudden burst of storm smote terror to the hearts of the disciples and He met each fresh attack with "IT IS WRITTEN!" And Satan retired crestfallen from the conflict.

* * * *

Tempted one, pause to think how you were led to the place of temptation. Were you drawn of your own lust and enticed (James 1:14)? If you were, beware! Flee from that place as you would from a den of vipers. If led there by the Spirit of God in the line of His duty, be calm. Rest secure in Him. His "It is written," still stands as the weapon against which Satan cannot successfully wage a conflict. And don't give up the fight! The "way to escape" is still as good to-day as it was in I Corinthians 10:13. God knows just exactly your power of resistance, and when Satan attempts to pass that point, His hand is raised in your defense. God knows the issue of every battle you endure before the enemy comes near to attack you. Trust yourself freely and wholly to Him! There is nothing gained by minimizing sin. Sin is a fearful and horrible thing, no matter in what form it attacks us. And there is no such thing as excusing it. God never excuses it—He cannot! How could we? But He does that which is infinitely better—He forgives it on the merits of His dear Son, who paid the price of all the sin and of every sin we confess, and then He regards us as if we had never sinned. You are undergoing the test of a worker for the Lord. The better the quality of the worker to be turned out the severer will be the test to which he is subjected. I carry a watch that cost less than ten dollars by the time it came around to me. It has been keeping time to within a minute a week for several years. It did not take long to make that watch, nor to regulate it to its present degree of accuracy. But when they want a watch that keeps time with an accuracy of small fractions of a second a month it takes a long time to get it "just right," and it costs many times the price of my "silveroid."

* * * *

"And the angels ministered unto him." Blessed conclusion. Every trial proved Him entirely trustworthy, unconquerable, victor over the mightiest forces of evil. God tested Him—no, not tempted him. But He was tempted by God's permission, and that constituted the test. He came out more than conqueror. And you who are impatient at the delay in the recognition of your abilities as a worker or a witness, remember that the same power that sustained our Savior in His wilderness temptation is available to you in the midst of the severest trials, and that the angels that ministered to Him when the trial was over will bring to you peace and comfort, far better than bread from stones, the admiration of the rabble in the Temple courts, or the possession of all the kingdoms of the earth.

AN INTERESTING LETTER

For the Gospel Herald.

Bethesda Sanitarium,
4600 Mission Road,
Kansas City, Kans.

You probably remember the article in the Gospel Herald about one and one-half years ago telling about the work of the Bethesda Sanitarium in Kansas City, Kansas. This work was opened in January of 1930, by Bro. and Sister Wiebe, formerly of Hillsboro, Kans. They had a similar work there but felt that they could do more for the sick if they would change their location.

You will realize the difficulty in beginning work at a new place in this time of depression. But the Lord has been with them and blessed them in the work. Sometimes the way seemed very dark and discouraging but always just at the opportune time the Lord graciously supplied each need, whether the need was funds, supplies, or workers.

After finishing my nurses training course, I felt that I should do some service for the Lord and prayed that the Lord would open the way for me. I desired to live up to our motto "For the Master's Use." For several years it seemed that the door was closed and I was tempted to feel at times that the Lord had no work for me. Not only that but my health was such that it was uncertain as to whether I would be able to work. But, finally, in the Lord's time, I learned of the need of a graduate nurse at Bethesda Sanitarium. After praying definitely about it, I felt that it was the Lord's leading that I write to Dr. Wiebe who has charge of the work. Later I learned that the workers were praying definitely that the Lord would send a graduate nurse as a worker. The Lord answered our prayers and on November 17, 1931, I began my service for the Master at Bethesda Sanitarium.

A year has passed, a blessed year in the service for suffering humanity. As I look back on the year that has gone I can but praise Him for His

goodness to me; for the blessings that He has so bountifully showered upon us as workers of the Bethesda Sanitarium. Of course the work has not always been smooth; there have been trials, temptations, and problems to solve; many things that were not so pleasant, and if we could have had our choice we would have chosen only the pleasant things. But after all these trials were only blessings in disguise to bring us into closer communion with God and to strengthen us in our service for the Master.

For awhile I could not understand just why I was afflicted with poor health. But after being in the work a number of months I realized more and more the reasons for it. First it was to mold me and make me more pliable in His hand so He could make me into just the kind of vessel that He needed in His service. Second, He had to afflict me in this way in order that I might be more able to sympathize with the suffering ones which the Lord sends into our midst. One remarkable thing about the workers at Bethesda Sanitarium is that all the other workers so far came to the Institution first as patients before the Lord called them to the work.

You may wonder what kinds of diseases are treated here. We specialize in nervous and mental patients and those with chronic diseases. In Matt. 25:40 we read, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And are not those who are nervous; those who have suffered probably for years and those who are afflicted mentally, some of the least of His own? I am sure that they are. And there are so many who are suffering mentally who need Christian care and treatment; not only do they need care and treatment but many of them need the touch of the Master's hand. And what better way to bring them into closer touch with God than to minister with love and kindness to their bodily needs. If we can really prove to them that we love them and are interested in them the battle is half won. We like to get in touch with as many as possible who are afflicted in these ways. Of course we are unable to help every one. But we do the best we can to remove the cause so nature can do her part to bring them to health.

Let me tell you of some of our patients. One, a woman from California who is afflicted with Cancer. She is a Russellite and very firm in her belief. But this is what she says of the workers here. "You have something that I do not have." And again she says, "The devil can't stay long at a place like this." She thinks much of this Mennonite Institution and says if her life is spared she will send us more patients. She has been here almost a year. Her funds are gone for some time. But we care for her as if she were a millionaire. Pray with us that she might be brought to the knowledge of the truth.

A young man is with us who has been sick for over 17 years (the greater part of his life) and unable to walk. He gets around on his hands and knees. His lower limbs are stiff and deformed and he has open sores all the time.

Another one, a father with a number of children, after his wife passed away, has been afflicted mentally. He has been with us for some time and takes much interest in another one who is afflicted mentally, and this is being of great help to him. This other young man had a nervous breakdown while attending school. Since that time, for over two years he has been speechless and seemingly has the mind of a child. He is responding very well to the treatments considering the short time he has been with us. He is more active now, and makes an attempt at talking and will read and write things when asked to do so.

Another, a young mother is also afflicted mentally. She is doing very well and has become interested in making a quilt for a poor family.

These are only a few of the many who are afflicted in this way. Only those who have been afflicted in like manner can know the confusion and agony that this brings upon a person. We feel that we should do all we possibly can for these unfortunate ones.

Another, an outside patient that we came in touch with was of a Catholic family. She was in a pitiful condition. Her weight was about 350 pounds. She was in such a pitiful condition that especially towards the last she was unable to lie down but had to sit up (in a special built chair) all the time. Her abdomen was so large that it would have come down below her knees if they had not placed it on a box. After becoming acquainted with us she thought much of the Mennonites and wanted no other doctor. She was so thankful for what little we could do for her comfort and to relieve her suffering. Her own people would stand around her talking and smoking but could give her no comfort for the future. In caring for her we realized what a blessing it is to have faith in Jesus Christ as our Savior.

We desire to thank those who made it possible that we receive the Gospel Herald and would be very thankful if we could have it for the coming year. Most of our patients are glad for the privilege of access to the paper.

Pray for the work at Bethesda Sanitarium that it might be directed according to the will of God.

In His glad service,

Edith M. Ebersole.

A KOREAN AT PRAYER

A young man was sitting cross-legged on a flat-topped boulder, his hands upon his knees, immovable in meditation. He might have been a "White Buddha" on its pedestal. He did not glance at passers-by and his unseeing gaze was not disturbed by the brightness of the noonday sun.

The ashes of a dying fire were just below his feet. On another boulder near at hand were a brass bowl and spoon and in a bag a few handfuls of rice. A dozen yards away in a hollow place at his right an ice-cold spring bubbled out among the roots of a hazel clump and slipped away in the bamboo grass. On a slightly higher rock behind him was a small white china bowl filled with clear water from the spring and a few grains of cooked rice were scattered over the surface of the rock.

The young man was worshiping an "unknown god," the spirit of the mountain. The rock was his altar. The limpid spring water and the rice grains were his offerings. His ascetic fare and his self-discipline were his devotions. He was waiting. . . .

Our mountain climbing party of missionaries, suddenly emerging from the thicket across the glade, neither aroused his curiosity nor disturbed his concentration. He made no movement to observe us, though it must have been startling to have a group of foreigners, barbarians from beyond the Great Peace Ocean, in strange outlandish attire, suddenly break into the sunny silence of that secluded hollow far up among the hills.

The more ambitious of the climbers went on to the summit of the peak. Some remained to rest and eat a noonday luncheon on the edge of the cliff beyond the spring and to await the others' return. A deep valley wound away among the mountain ridges below. Behind us rose steep mountain slopes covered with thickets of scrub oaks and beeches with clumps of azalea and patches of bamboo grass between the copses. From time to time we glanced across at the ascetic. An hour passed. He made no movement. He must have seen us but he made no sign. The sun was hot but he sought no refreshing shade. He seemed far away in some other world of thought.

Finally I went and sat beside him on the boulder. He eyed me calmly and dispassionately but waited for me to speak. I confess to a curiosity far greater than his own. With proper form and polite phrase I introduced myself, speaking his language and following his country's custom. Gravely and with no show of irritation he returned the salutation. His name was So-and-so from Such a village. Was I honorably in peace?

I was at peace. Was he willing to

be interrupted in his meditations and to talk to a mannerless foreigner?

Certainly; he had no other work in hand.

Had he been sitting there long in this manner?

Long? No, assuredly not. Only three days and nights.

Nights? Surely he does not pass the nights there in the cold without shelter or covering?

Yes, it was cold but he did not mind it particularly. It is warm in the daytime.

But what about the tigers? They prowled continually in these wild ravines. There were bears in the thickets and wild boars in abundance. The signs were all about us. Was he not afraid?

Not particularly. The tigers did not seem to molest him. The wild boars grunted and passed by.

Was he fasting? Not entirely. Twice a day he cooked a handful of rice from the bag and drank water from the spring. But the food supply was getting low. He could only remain another night and day and then go home, even so, traveling hungry.

Might one gently enquire the meaning of this long vigil through freezing nights and burning noons?

He was praying.

To what spirit?

He did not know.

The mountain spirit, perhaps. Tiger, or dragon or horse, he was not certain which. Certainly the spirit of the place. The water on the rock and the rice grains were for the spirit of the place.

What earnest desire led him to this rigorous form of devotion?

No particular desire. He wished to please the spirits.

Were they good or evil?

He did not know. They might give blessing. Certainly they could bring disaster if neglected.

How did he pray?

He had no method. He tried to keep his mind as free from thought as possible. He had heard from Buddhist monks that this was true religion.

Would he like to know how to pray, truly?

Surely he would. But where could one find a teacher.

Had he ever heard of the great God who made the earth and the sky and the mountains, the clear water for man's drink and rice for his food; or of Jesus Christ, the Son of God, who came into the world that men might learn about God and go to Him in prayer?

Truly he had never been caused to hear such words as these. What was the meaning of them?

Jesus Christ is the Son of God. He came into the world to save men from their sins. He is our go-between with God. The Orient's great teacher Confucius is reported to have said, "If a man sins before God there is no place in his life for prayer," but our sacred writings have a more helpful word for sinners. In our Book it is hopefully written, "If any man sin we have a go-between in the presence of God the Father, even Jesus Christ the Sinless One." You can pray to God even now if you will. Close your eyes to shut out the sight of the world around you and repeat this prayer after me. . . .

O God who created all things, our Father, open my dark mind that I may understand Thy truth. Help me to understand that Jesus Christ is my Savior from the guilt and power of sin. Help me to trust Him now and forever. Free me from all fear of evil spirits and save me for Thyself. I ask in the name of Jesus Christ. Amen.

To our amazement, sentence by sentence, he repeated the prayer.

"I ask in the name of Jesus Christ . . ." Clearly and carefully the words fell from his lips. Strange, was it not? A young man who, until that moment, had never heard the name of Christ, willing to repeat a form of prayer suggested by an unknown stranger of a different race?

It was time to go down the trail again. We could not stay for a longer talk. One final question and we would go. Would he like some leaflets which would tell him more about God?

He would but he could not read.

"Take them anyway," we said. "Ask someone in your village to read them aloud and then reader and hearer both can learn the truth. Is it not a good plan?"

"It is well."

"Do not forget your prayer. Perhaps God sent us to meet you here to teach you how to pray. Remain in peace."

"Even so. Go in peace."

We turned and left him on the boulder, commending him in our heart to the Greater Spirit of the place. He remained through that night, but two days later woodsmen who had passed that way said that the young man had gone.

Millions in the world seem indifferent to God. Amateur atheists in America and virulent Reds in other lands may bitterly oppose Him because His Word is a condemnation of the life they wish to lead, but here and there in the world are lonely, seeking hearts. Shall we carry to them the message of God through Jesus Christ?—By Walter C. Erdman, in The Missionary Review of the World.

OUR WORLD MISSIONARY OUTLOOK TO-DAY

I. E. Burkhart

"Thus saith the Lord, the heaven is my throne, and the earth is my footstool" (Isaiah 66:1).

The picture in the text is prophetic. It points forward to the time when heaven and earth shall both be included in the glorious reign of the kingdom of God. A throne and a footstool go together. Every monarch has a resting place for his feet. Likewise the King of kings. Earth is to be a part of His dominion. But this time has not yet come, as Paul says in the book of Hebrews, "Now we see not yet all things put under him." This solemn fact of a world ruled by a king other than Immanuel underlies everything that will be said in this message to-night.

Our World Outlook

As we survey the world in which we live we see disappointment written on the faces of statesmen and subjects alike. When the allies won the great war in 1918 it was believed there would emerge a new world brotherhood in behalf of righteousness and peace. Many were carried away by the enthusiasm of the hour. A distinguished editor of one of our leading papers said: "All that I ask of God is that I may live four years after the close of the war, in order that I may see what a wonderful world we possess." It is now thirteen years since the armistice, and the fact is plainer than ever that it takes more than four years of war to change the nature of mankind.

We see a changing world. Since 1889 Japan has been going to school to all the world and she has learned her lessons well. Seldom does the traveller find himself upon an ocean steamer that he does not find among his fellow passengers one or more Japanese, journeying with the serious intent of studying some institution, some movement, some process, some experience of another nation or people, determined to make this larger knowledge tributary to the expanding greatness of their own country. By this time Japan has learned how to do business, how to make war, how to educate, as the western nations do.

China is another illustration. For four thousand years she has been the same unchanging empire, entirely self-centered and self-satisfied, with a profound contempt for everything foreign. To-day she has turned her face from the past and has been learning from other nations. The changeless in China is giving way to the changing, and the changes are bewildering in their number and variety.

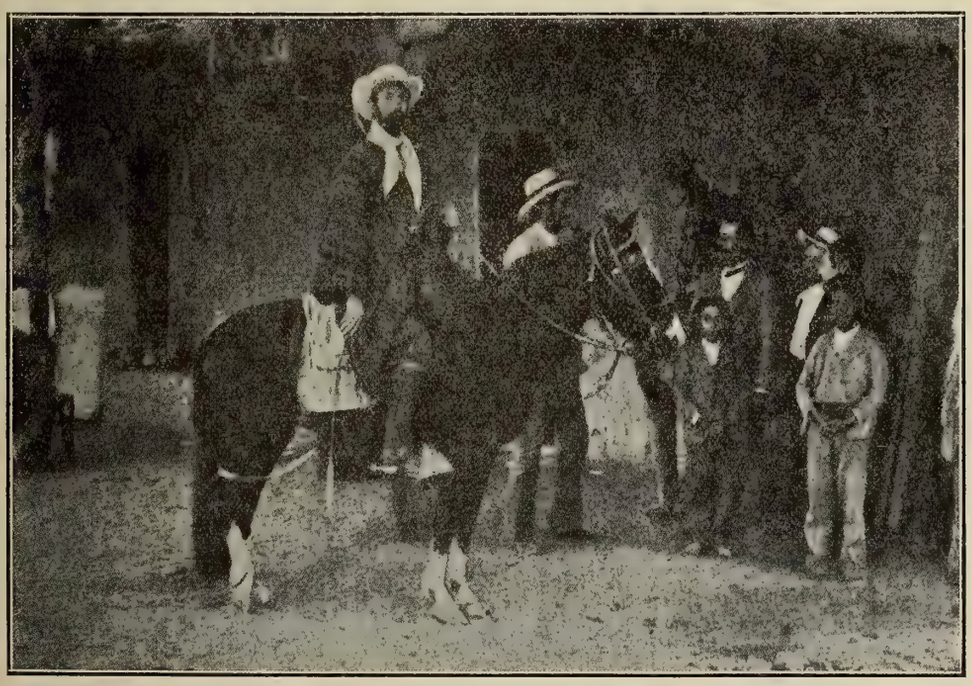
In 1890 China had practically no telegraph. In 1910 she had 26,000 miles and 490 offices. In 1890 China had practically no railroads. In 1910 she had 14,000 miles either built or planned. In 1898 the city of Pekin had only one daily newspaper. In 1910 there were ten in the same city. In 1900 she had practically no students in foreign countries. By 1907 there were 15,000 in Japan. Since that

time they have gone to Europe and America in still larger numbers. In the last few decades those students who had been to other countries have been building up a school system at home, and dormant, changeless, backward China began to go to school.

China seems determined to give western education to all her millions of youth. Her one motive and desire seems to be to acquire the secret of the industrial, commercial, financial, military, and naval power of the western nations. She would learn to make things, to do business, to make money, to train armies, to build navies like the powers of the west. Is there not something alarming in a nation of 400,000,000 people moving forward into modern civilization with no higher motive than this?

In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes: economic, social, educational, religious. It is youth versus age, radicalism versus conservatism, growth versus stagnation, each striving for the mastery, and as we survey this unparalleled situation in these lands the question is forced upon us: What will be the issue of it all?

We see a dying world. Frank A. Vanderlip, former president of the National City Bank in New York, on returning from Europe after the war, said, "The fundamental need of Europe is spiritual." Woodrow Wilson, "The sum of the whole matter is this, our civilization cannot survive materially unless it be redeemed spiritually." David Lloyd George, in speaking of the league of nations as a peace agency, said, "The hope that lies before the world of a life of peace



A Representative Group of Non-Christian Argentineans

is dependent upon something deeper and more fundamental than the league of nations. The league will operate only in so far as the consenting peoples have the spirit of good will, and the spirit of good will rests upon spiritual forces."

Such testimonies could be multiplied many times. They all bear witness to the fact that Jesus was right when He said: "Out of the heart come railings, envying, strife, sedition, and war."

There is a wreckage of war. The Chinese estimate that the Japanese attack on Shanghai cost China 400,000,000 American dollars. Buildings were destroyed valued at 78,300,000; factories and equipment valued at 21,600,000; and 250,000 people thrown out of employment. This is but a gentle reminder of the havoc wrought by the world catastrophe of 1914 to 1918.

There is a wreckage of faith. An authority says that the day was when in any railroad train in Egypt the dominant topic of conversation was that of religion. Though it was Mohammedanism, it was religion. To-day that is changed. Now the questions are: Has not science discredited belief in God? What is the true pathway of nationalism? What principles determine right and wrong? Can we have faith in international agreement? How shall we banish disease? What form of government best suits our country? It is social and bodily well-being instead of the well-being of the soul.

There is even a wreckage of the pulpit. Prominent ministers of the Gospel voice the following sentiments: "The time has come for the doctrine of the higher nationalism to be sounded from every American pulpit, and Christian citizens of every walk in life to speak out fearlessly . . . . We must get legislators to realize that isolation is a sin, and by good will bind the nations into a brotherhood of confidence." Compare this with Peter and Paul preaching the doctrine of the cross and redemption from sin unto holiness through Jesus Christ, and the hope of immortality to come. John R. Mott is credited with the statement that, conditions in the world are bad enough to-day to justify Christians in mortgaging every church house in order to get the Gospel to the needy. Mennonites believe in mortgaging all right, but not in mortgaging to preach the Gospel.

Our Missionary Outlook

Our survey of the Church reveals **a Church committed to the mission cause.** As a small denomination we have missions in the following cities: Philadelphia, Altoona, Reading, Columbia, Norristown, Canton, Lima, Ft. Wayne, Chicago, Iowa City, Wichita, Hutchinson, Portland, Calgary, and Toronto. We are operating several homes for the aged, several homes for children. We also have many outposts in rural fields, and in the mountainous districts of Virginia. We have eight main stations and thirteen sub-stations in India, and eleven main stations in South America. The languages spoken by the members of the Mennonite Church include German, English, French, Spanish, Hindi, and "Pennsylvania Dutch." And by race we are either white or black or brown.

In a real sense the Mennonite Church may be said to be international. She is no longer hid away in the quiet valleys of middle Europe or the isolated farming communities of America. She has to do with many varying conditions of climate, race, nationality, custom, social and economic standing. No longer unknown, unheard, and self-satisfied, but out "where cross the crowded ways of life, where sound the cries of race and clan." The die is cast for the mission cause.

Our missionary faith is grounded in the whole Bible. The Old Testament is a missionary book. The call of Abraham and the elect race was made so that "all nations of the earth might be blessed." The work of Moses shows a missionary purpose. Israel was to keep the law and the statutes of God in the sight of the nations so that the nations would say that God has made them a wise and an understanding people (Deut. 4:5, 6).

The Psalms (the hymn book of Israel) sound forth the same universal strain as the Law. Listen to the words "nations," "peoples," "ends of earth," and others: "O, let the nations be glad and sing for joy. Let the people praise thee. All the ends of the earth shall fear him" (Psa. 67). "Declare his glory among the nations, his marvellous works among all peoples" (96:2). "His dominion shall be from sea to sea. His name shall endure forever. His name shall endure as long as the sun and all nations shall call him blessed" (72:8, 17).

The prophets preach the same news of world evangelism. Isaiah, the evangelistic prophet, says of the coming one: "He shall not fail nor be discouraged till he have set justice in the earth, and the isles of the sea shall wait for his law" (Isa. 42). Micah, the prophet of the coming kingdom says, "Many nations shall come and say, Come let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths" (Micah 4:2). In the following words Jeremiah claims to be a prophet to the nations: "Now the word of the Lord came unto me saying . . . I ordained thee a prophet unto the nations" (1:4, 5). And again, "Thus saith the Lord God of Israel, take the wine cup of this fury at my hand and cause all the nations to drink it" (25:15).

Jonah, the prophet of Jewish superiority, deserves special mention. Assyria was in the ascendancy for the world power, just as Japan is to-day. She was threatening to conquer the western nations including Israel. Anxiety prevailed in Israel. The patriots were beginning to get uneasy and advocated preparation for war. Jonah was one of these patriots, but about this time God called him to go and preach to these Assyrians who were their chief enemy. Jonah was like one of our American patriots who said: "My country, may she ever be in the right, but my country right or wrong." Well, you all know the story, here are the missionary lessons: God wanted the Jews to help warn and save this heathen people. God wanted to rebuke the pride and prejudice of a Jewish superiority complex. God wanted to show His universal love for all kinds and conditions of men. With all this missionary emphasis there are those who see nothing in the book of Jonah but fish oil and blubber and contradictions.

In the New Testament the Old Testament comes into its fullness. It is the handbook for all true missionary endeavor. One cardinal doctrine is this that "Christ died for our sins." Anyone who claims to believe in missions and who does not teach again and again that Christ made atonement for sin is untrue to his God-given commission. Sin is not a bloodless abstraction or some vague and indefinite lack of development, but a personal trampling underfoot of God's eternal law of righteousness.

"Christ arose from the dead" is another vital truth for the missionary. The shed blood is important, but it is not all of the Gospel. Every sermon of Paul and Peter included the blood and the resurrection. The blood has to do with redeeming man. The resurrection has to do with the deity of Christ. May the day never come when Mennonite missionaries soft pedal these vital teachings with world betterment theories. True world betterment is based on living faith in the great truths about God and Christ.

Another keystone in the arch of our world message: "There is none other name given under heaven whereby we must be saved." Christ is the only hope of salvation for an unredeemed humanity. A Jew once told me that salvation is like getting into a building by the back door, the side door, or the front door. I replied that getting into heaven is different from getting into a building, but that it is more like getting married or being adopted into a family. There is just one legal way to marry a man or woman, and only one legal way of adopting children. So there is only one way into heaven. It is by faith in Christ. He is "the door," He is "the way," He is "the truth."

Our missionary outlook also includes the Church as the bride of Christ, the "ground and pillar" of the truth. The word "ground" refers to the foundation. The word "pillar" refers to the upright posts which sustain the superstructures. Converts on the mission field need to respect the Church as should those at home. The Church is the foundation and the upholder of the truth. Private interpretation is edifying, but when it comes to great issues on doctrine and life, the Church is the safest guide and guardian for the preservation of the truth.

Christ's Church is under commission. She has a commission of authority, authority to receive the Holy Spirit, to remit sins for those for whom heaven has already remitted them. (Jno. 20:23). She also has a commission of power, and she is to tarry until she realizes the enduement with power from on high. (Lu. 24:49). The Church also has the commission to make disciples. In order to do this she is to go into the whole world (Matt. 28:19). Her commission also includes the teaching of all things which Jesus commanded (Matt. 28:19). The churches ignoring the plain commands of the Word of God are either disobedient or unenlightened.

Our Missionary Outlook from the Practical Side

From the working standpoint a Church committee to the cause of missions has many practical problems to face and to work out. When the apostle John wrote to the Church of Ephesus (Rev. 2:4) he charged them with leaving their "first love." Is this not also true of the Church to-day? Are we getting used to missions and is our ardor failing, or why is it that we do little more than hold our own?

Another problem that stares us in the face is that of the best distribution of funds so that the most possible gains will be realized. One has to wonder at times if the apostolic Church was so bound to the dollar that their witness depended upon whether or not there was so much money in the treasury. With only praise for the efficient administration of our mission funds, there is yet a deep-seated and fundamental question as to the possibility of expansion even if funds are low.

Nor can we turn away from the serious problem which faces the missionaries who have families to support and to educate. We need also to restudy our policy as to self support for city missions and foreign churches so that funds can be used for expansion. In this same connection comes the question of native control in foreign missions. When are the natives able to administer their own affairs?

Speaking from the positive side we should make definite plans for enlargement. A hold-your-own policy is inadequate. We cannot go back to the old seclusion. Like the young man who went from the eastern part of the country to a college in Kansas. He had never been more than twenty-five miles from home. The first lap of the journey to Chicago was not so bad but after the Santa Fe began to skirt the prairies to the westward things began to look different. Farther and farther he went. His heart strings became tighter all the while as the thoughts of the old home danced about him. Oh, if he could only wake up in the old home again. But he could not. He had set himself the task of an education. To go back would mean the reproach of all his friends who wished him well in his undertaking. So with the Mennonite Church. She has set her face toward the evangelization of the lost. She has adopted a policy that has made her international, and she must go on. Even as Jesus said, "No man that putteth his hand to the plow and looketh back is fit for the kingdom of heaven."

We should plan that missions and churches become self-supporting. We need to help, but the best help is self-help. I state this advisedly, but one cannot help wonder at the principles of Paul. Ideally speaking mission churches should be self-supporting, self-controlled, and self-perpetuated.

Our program should be fundamentally evangelistic. Without ruling out education one cannot refrain from asking the question: Should evangelism grow out of education or education out of evangelism? Some one answers both. But that is not enough. On which of these two shall the board, the Church, and the missionaries place the greatest emphasis? The foreign secretary of another board while travelling in India addressed a group of six hundred young Hindus in a college supported with funds from the home church. He asked the president how many were Christians. The president replied, "About forty." The secretary said, "Just a bit discouraging, not so." The president replied, "Not at all, they acquire Christian standards and ideals imperceptibly while they are here."

One is made to wonder about the kind of Christianity that steals imperceptibly upon men. Is it the same kind that was dispensed on the day of Pentecost and which caused the hearers to cry out: "Men and brethren, what must we do to be saved?" We need to come again and again over the ground that men are lost and that the Gospel will save them, and only the Gospel.

When Dr. R. A. Torrey was in Japan some fifteen years ago he was asked to speak at a large university. Before the meeting the chairman said, "Now don't preach a sermon. They are not ready for that yet. There is only one Christian teacher and very few Christian students. Give them a lecture on the necessity of morality in education." Torrey replied that he had no lecture on that subject and that if he did he would not give it. As a faithful minister he spoke on the text, "What shall I do then with Jesus who is called Christ?" After the sermon he gave an invitation to accept Christ and over a hundred responded. The president of the school said afterward that he is going back to preaching the Gospel again. Why did he ever quit it?

Again, we need to exercise unbounded faith in God and His power to save and to keep the Church. We must think of the Church as a living and a going concern. The fearful backwardness of the heathen, the prevalence of ignorance, of superstition, and of falsehood; the moral perversity and coarseness, fear, fatalism, godlessness, selfishness, and lovelessness; racial pride and prejudice, the corrupt lives and practices of representatives from Christendom—all this would leave the workers discouraged were it not for their faith in the living Christ.

As a Church we ought to humiliate ourselves in prayer and repentance for our failure to use God's way of getting workers. In 1927 the Mennonite Board of Missions and Charities appointed a committee to study the prospect of work in Africa. Even before that

some eastern brethren had shown an interest in the same field. During the years 1928 and 1929 this interest rose like a tide and covered almost the entire Church. The resolution passed in 1930 was to the effect that steps be taken to open work as soon as possible. But to this day nothing has been done. Why do we lack the means and the workers? Jesus commanded to "pray the Lord of the harvest to send forth workers," and it seems that this is the point on which we lack and lack seriously.

Our outlook must also recognize the equality of all men. Race prejudice has no place in a true missionary philosophy. We ought to be willing to give the right hand of fellowship to any man, of any race, at any time, if he gives evidence that he has become a true believer in Jesus Christ.

"Every man, everywhere needs Jesus Christ.
Jesus Christ is able to meet the needs of every man, everywhere.
We owe to every man, everywhere, everything Jesus Christ means to us."

In this connection, may we think with profit upon the vision of John on the isle of Patmos. "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes and palms in their hands; and cried with a loud voice saying: "Salvation to our God that sitteth upon the throne, and unto the Lamb" (Rev. 7:9-10).

If we cannot have fellowship with all races of men in Christ here in this world the chances are that we will not enjoy ourselves when the vision of John comes into fulfillment. It is to be hoped that some of our future board meetings will have delegates here from other countries. Let us hope that some good black brother will be here to take the place of one of these good brethren who have been coming for five or ten or more years in succession. Let them stay at home once and let their places be filled by Indians, by South Americans, for in Christ Jesus there is neither Jew nor Gentile, neither bond nor free.

In conclusion, let us listen again to the text: "Heaven is my throne, and the earth is my footstool." Will the Mennonite church have enough vision, enough consecration, enough loyalty, enough power, so that when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, the great Judge may say to us: "Well done."

Hesston, Kansas.

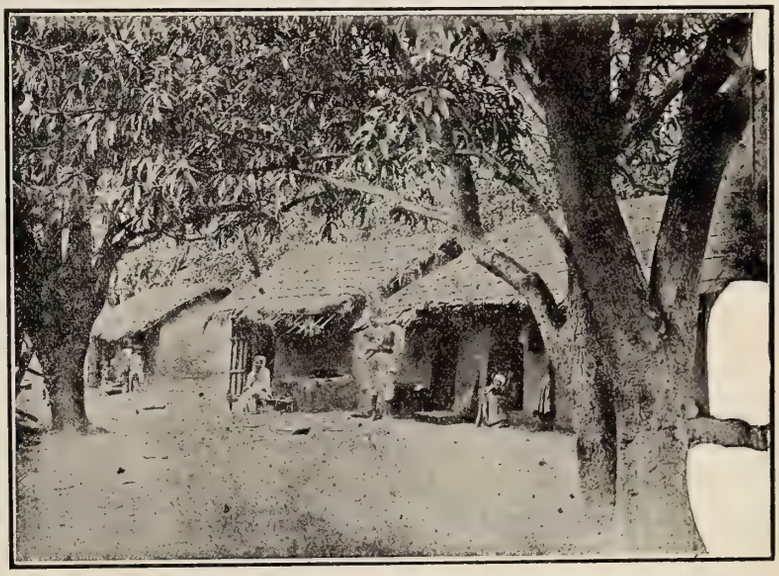
RURAL FIELDS

J. S. Hartzler, Elkhart, Indiana

Some fifteen or twenty years ago the Presbyterian Church Boards made some careful surveys in many of the different states and gave reports of their work. Some of the other denominations at once took advantage of this information and chose some of the best fields and began to work them. In some instances this new work was so close to well-established churches as to cripple work which had long been in progress. A number of years later this same denomination made another survey, but did it in a different way. In reporting their work, instead of naming the county and state surveyed, they referred to the state in some indefinite way, as; a northwestern state, or a southwestern central state, etc., and the county was given a number. The key to those numbers was not given to the public. This is one reason why we are not able to give the name of the state or county in which some of these things are found. In the first survey referred to, quite a full report was given of Marshall County, Indiana, in which it was stated that in one township there was not one young man under twenty-one years of age that was a member of any church. This was rather humiliating for the churches in that part of the state, but recently a presiding elder made the statement that there were two townships within twenty-five miles of Elkhart in which there were no Protestant churches, and this hits the Mennonites of northern Indiana just as hard. The survey also showed that in some western state there was a section of fifty miles wide and one hundred miles long in which practically no Christian work was being done.

Finally a kind of organization was formed among the larger denominations and all unoccupied territory was assigned to the various churches with the idea that the territory might all be worked. But luxurious living and ease are not conducive to great evangelistic effort. Then came the depression. Now the territory belongs to some class, but it is not being worked except by a few colporteurs who will go to certain parts and distribute tracts, sell Bibles, and occasionally preach a sermon. These visits are from six months to two years apart. Want of funds has made matters still worse. Permit me to read from the Methodist's Annual Report of 1931. Pages 40 and 41. "Recent surveys show that eighty-seven percent of our normally Protestant population . . . are not members of any Church." Do we catch the inference? Only thirteen out of every hundred rural people are members of Protestant Churches. Another quotation: "Russel Springs, an inland Kansas county-seat town with substantial school and court buildings, has neither Church structure nor regular religious ministry." Several standard authorities have the following to say as taken from the same report. H. E. Dunnack, state librarian of Maine says, "One hundred thousand of Maine's population are without religious opportunities; ninety-five thousand six hundred fifty-two families are unidentified with any Church; one hundred nine thousand seventeen boys and girls of school age are not enrolled in any sort of Church schools." This same man estimates Maine's Church attendance to be one in seven, and mentions one community of twenty-one hundred people with only twenty-four members of any Church.

Jay S. Stowell, Presbyterian Director of Publicity and Promotion submits data on Clare County, Michigan, as revealed by a local survey. "There are eleven townships with forty-six public schools and an enrollment of one thousand children, an English-speaking American section with a population of four thousand six hundred forty, but no Church at all in action." The report quotes a number more authorities with statements just as striking. It also cites the fact that Utah has seven counties with no active evangelical mission



Homes of Early Christians at Dhamtari, India

in any one of them, and of immense sections on the mountains of Kentucky and Tennessee, assigned to the M. E. Church, for which practically nothing is done.

Time will not permit the reading of all that would interest us but this is enough to show that some are despairing of getting all the parts assigned to them worked at all. How can they expect it? Seventy-one and one-tenth per cent of the country churches are without resident ministers, according to the World Survey by the Inter-Church Movement of North America. The same volume has the astounding statement that only four and seven-tenths of the rural churches have all-time-resident pastors.

Again quoting from the World Survey: "Churches with one hundred members have only one chance in three to live. Sixty per cent of the Ohio rural churches are of this small helpless kind. Ministers serve from two to ten congregations each. The result of one man serving at so many places is not difficult to know." Said survey has another statement that ought to convince us of the immensity of the rural work done. "Five thousand standard churches are needed west of the Mississippi to care for the new communities now un-

evangelized." These statements from those who really are authorities on the rural subject ought to be very convincing to us.

Another thing which is a great barrier to the country and village Church is the drift toward the city which in a great many cases meant a drift toward Sodom. It was a common thing for the best workers from the country Church to be among the first to go to the city. This made the small country Church smaller and weaker, and many were obliged to close the doors. Ministers moved to the city and tried to care for their congregations from a distance. This was because of better educational advantages for themselves and their children; the larger libraries, if near enough to them, were a great advantage. Whatever the reason, the results were not good for the country Church.

Congregations, like individuals, seemed to think that high prices were here to stay. Many built plants instead of church houses, equipped with gymnasiums, swimming pools, dining rooms, etc. Ministers making changes often came to locations where the place of worship was not up to date or suited to their fancy. Here seemed to be an opportunity to make themselves a name. Some soliciting was done, and some money pledged, but not nearly enough. The cost far exceeded the estimate, and when done there was a large church making quite an imposing appearance and a congregation with an enormous debt. Then came the depression with a reduction of wages and profits but the debt remained the same. People became disheartened, and ministers brought an immense pressure to decrease the debt. The situation became tense. One man said just recently, "We have a certain amount of money to raise each month. It seems impossible to do it, but our minister moves heaven and earth to keep the collections up, but we are falling behind. I do not know what it will mean later."

One Elkhart city congregation must raise thirty-five hundred dollars to pay the salary of their minister and has a debt of seventy-five thousand dollars. This at the nominal rate of interest, say six per cent, necessitates getting four thousand five hundred dollars more, or eight thousand dollars, besides heat, light, water and other incidentals. Even with this large amount to be raised each year, the debt was not lessened. How long can the people stand such a drain without rebelling? The same condition is prevalent in a very large number of churches. So true is this that the M. E. Annual Report on page 43, under Urgent Unmet Needs, says, "The situation is aggravated by our inability to maintain even a heart-breakingly reduced program of home missionary service on a justifiable financial basis unless we can count on a substantial increase in world service receipts for general distributable fund. In addition to desperate maintenance needs of our Home Missionary personnel, we must now face the fact that a more adequate financial undergirding of the Department of Church Extension is absolutely imperative if Methodism is to save a considerable number of her well located, finely equipped and fruitfully serviceable churches from utter disaster during the 1932 calendar year. Unfortunately it is too late to save some of them. Unless the General Conference can provide a plan to materially relieve so serious a situation, the gravity of which has repeatedly been called to the attention of the World Service Committee, dire consequences are inevitable. Whether themselves to blame for their present plight or not, the great majority of such debt-ridden churches can neither function effectively in constructive community service nor yield anything like proportionate World Service receipts until their back-breaking financial burdens have been measurably eased." These things refer to Home Missions. The Methodist Foreign Board is in no better plight. The Elkhart Truth, Friday, April 29, 1932, has the following: "The Rev. Ralph Diffendorfer, Secretary of the Board of Missions, announced before the Newark Conference of Methodists that the Denominational Board of Foreign Missions faces a million dollar debt. He declared that missionary work will be wiped out unless the church finds a way to pay off the huge indebtedness." It is evident that other denominations are having trouble along this same line, but I do not have the facts so clearly.

But some one will say, "That does not concern us, let us proceed as if this situation did not prevail." But it does seriously affect our work. Here is one case where if one member suffer all members suffer with it. When other missions prosper it helps us. When they fail it makes the work harder for us. It is sad to see how many church doors are already closed, and there are more to follow. This we need to consider.

If these churches cannot maintain the work already begun, what can they do for the "ten thousand American rural communities which have no type of church;" or for the "thirty thousand American rural communities having no pastor in residence;" or for the "thirteen million four hundred thousand American children under twelve years of age who receive no religious instruction." (These figures are taken from the writings of John McDowell, Secretary of the Presbyterian Board of National Missions.) What can they do for the seventeen counties in the central and far western states which are without any churches, or for the twenty-five thousand men, women, and children in one rural industrial area in a central southwestern state who are without any religious supervision? What can they do for many which are not included in any of the above? The numbers are too large. We do not comprehend them. Think of one hundred times one hundred rural communities who have no type of church. Should they not have churches? If we do not give them, who will?

Did some one say, "We are a folk too feeble to figure much in such an immense proposition?" Including our membership in the United States, Canada, India, and Argentina we barely reach the fifty thousand mark. "What are they among so many?" Because we cannot do all of it at once, is it any evidence that we should not even try to do any of it? The argument does not hold good. Jesus Christ who could make the small amount of bread feed five thousand men besides women and children can bless our work beyond "that which we ask or think," and make us a mighty power for part of this vast unevangelized territory. What are some of the things for us to consider in this great work?

First; it is self-evident that the salaried-ministry-churches with their enormous debts cannot possibly shoulder more work than they now have. The Methodist Board must reduce her work. The report says that they cannot maintain a greatly reduced program unless they get large amounts from the General Fund for their home work, and their foreign work is in debt to the amount of one million dollars. This means that bankruptcy instead of expansion needs their consideration. This is very serious even for us. If they must reduce their work, then who will do it? Is this not a challenge to us, especially so far as their home work is concerned, since we have been considering starting rural mission work?

Second; one cannot think of these very many fields which are in extreme need of the Gospel without realizing that the Church has not nearly measured up to her responsibilities. She has merely touched the borders of her work and it is just possible that if we were more faithful in carrying the Gospel to those who have it not, especially here in our own country, the Lord would bless our work more abundantly, both at home and abroad. Consecrate, consecrate, and "Look on the field." "Preach the Gospel to every creature."

Third; we need city missions. God forbid that I should in any way discourage taking the Gospel to the metropolitan cities of this country, but it is the concensus of opinion that work in the open country is more fruitful and less expensive than in the large city. When whole counties have no churches no one can claim that denominations are crowding each other as is often the case in the city. Then too, temptations, though great enough, are not as great in the country as in the city, and it will be easier to keep the youth interested in religious matters of their own community.

Fourth; with all the parcelling out of territory, it will be easy to get sole rights for large scopes provided we can work them. If a committee were appointed to correspond with different Boards of the various denominations, it would be found that offers would be made of some very good territory. After the selections had been reduced to a few, the committee should necessarily visit the seemingly best fields, study the soil and the sub-soil and investigate a number of other things in reference to the country, before the final decision is made. Surveys have proved that where these are deficient, mission work is a hard problem. Now is the proper time to select the territory. In case times get much better we will not be able to get as good offers as we could get right now. That such territory could be obtained to an advantage is proved by correspondence. But one of these will be quoted here. Mr. M. A. Dawber of the Board of Home Missions and Church Extension of the M. E. Church, writes, "I feel sure that my Board will be very happy

to surrender sections of country where we are unable to meet the task." Answering a few questions which Mr. Dawber asked, he already took up the matter with other members of his board, and their answer, we believe, will be very encouraging.

Fifth; we would need to give some evidence that we are able to carry on such a work before the denomination to whom the territory is now assigned would grant us any large scope. Our people could take some good lessons from the Church Missionary Society of Europe. It would solve the financial problem of such an undertaking. Government was paying the salaries of the ministry of the Church of England, and Baptist, Methodist, etc., were paying taxes to help bear this expense, and at the same time paying the salaries of their own ministry. The Church of England decided to pay an amount equal to the salary of their ministry if they had to pay them, and use it as a missionary fund. They did so and have a fine work in many countries in the Orient. Again, the many thousands of dollars which we save by leaving out of our churches the many things which do not become the house of God, could also be placed into this fund. If these things were done, this phase of the work of spreading the Gospel would be the best supported (financially) of any part of our religious work. We have the young people, by the above plan we would have the money, and with proper consecration on our part, the success of the work would be assured. Our young people want to work, and possibly to get the very best we might need to draft some, and they will be ready when called. Consecrate the gifts, the receivers, and the whole work to the Lord and watch the work grow. "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

Sixth; whether we do this or not, the command is here, even if there is a lack of interest in the salvation of others. Some one says, "You will not even get a good beginning until the Lord comes." Possibly, but we will be at our duty when He does come. If we conclude that we cannot do it now, if—half a dozen other things—the command is still here. What will we do about it?

DIFFERENT PHASES OF MISSION WORK—MEDICAL

By Florence Cooprider Friesen, M. D.

1. Medical Missions are Scriptural

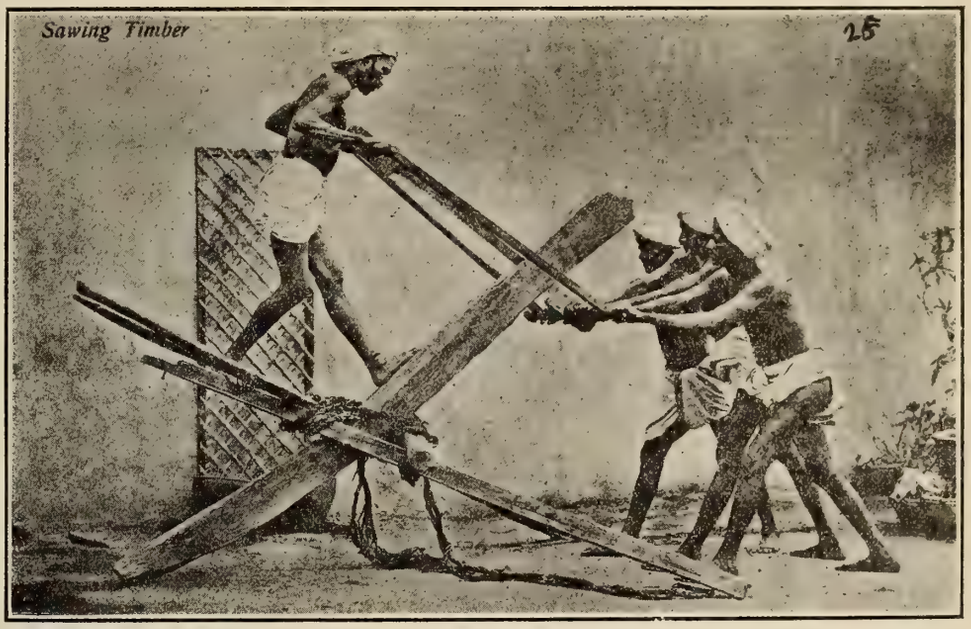
I come to you this afternoon with an old, old story, but its message is ever new and it grips us. How well we like to read the story of Jesus when "He went about all the cities and villages teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people." He did it because He was moved with compassion when He saw the multitudes scattered abroad as sheep without a shepherd. Look at India, China, Japan, Africa, South America, and even our own nation. Do we not see many scattered abroad as sheep without a Shepherd? The Lord tells us to pray that more laborers may be sent forth into this great harvest.

And does it not inspire confidence and give us courage to go forth in His name when we read Luke 9:1, 2: "He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases and He sent them forth to preach the Kingdom of God and to heal the sick?"

Look at David Livingstone. It was faith in God, and a burden for the souls of men that took him into the heart of Africa where he gave his own life blood for the sake of the people who were as sheep without a shepherd. Look at Carey and Judson and many other pioneer missionaries. It was faith in God of the right kind that took them into unknown lands for the sake of making Christ known to the world.

The "Go ye," of Matt. 28:19 is for us to-day just as much as it was for those who lived before us. The promise, "Lo, I am with you alway, even unto the end of the world," is for us too. We need more men and women to-day of the kind we had in pioneer days. Lives wholly consecrated to God and ready to consecrate all for the sake of the Cause.

In the beginning of Christ's ministry (Matt. 4:23): "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." We go all through the Gospels and many times we find Jesus doing just this very thing. Jesus started this great work of healing and teaching and preaching and we are about our Father's business when we are doing evangelistic, medical, and educational work.



A Saw-mill in India

2. The Value of Medical Missions

It was for the sake of having a Mission dispensary in their community that land was finally given for a mission station at Dondi. The queen of that little Indian kingdom and her subjects repeatedly begged us to start medical work in her village. She had a mission bungalow of another mission less than a mile from her palace but she wanted us because of our medicine. We have been called to her village on various occasions and it was on one of these occasions permission was given to build at Dondi. We told her this was the nearest we could get to her as this village was in our territory and she consented to allow us to locate there because she had living quarters there also. The missionaries in that district have received a warm welcome and they have had many opportunities to present Christ to the people along with the ministry of healing. In other words, medical missions open doors that otherwise would not be open to the Gospel.

Medical missions have a real value in educating the public. The ignorance of the people and of the doctors is appalling. They have their own superstitious ideas about cleanliness, the care of the sick, care of infants and children and it often takes much time and patience to teach them the most simple truths. I know one missionary doctor in a large city in India who has built a dispensary with several examining rooms and a laboratory and has a good equipment for efficient service. This has been built with money from the city and many of the doctors of the city work here with him. He touches their lives and the lives of many of their patients. They put out a lot of literature to help educate the public. One leaflet may deal with leprosy. It tells how to avoid the disease and what to do in case some member of the family is afflicted. Another leaflet tells

all about care of infants and their feeding and why infant mortality is so high in India. Another with smallpox and so on. With these leaflets religious literature is also distributed. It will never be known this side of heaven how much good has been accomplished in this way.

Medical missions have filled a big place in educating men and women to serve their own people. In all non-Christian countries it is heartbreaking to see how little love and sympathy there is for even one of their own family who is sick, and how they are neglected. Especially the lepers, the insane, the aged, or any who may be a burden to the family. My heart aches yet when I think of that poor woman who brought her very sick baby to the roadside clinic. She came in a cart with her neighbors. The child died soon after it arrived and it was the most pitiful sight of neglect and suffering that I have seen. As soon as the child died the cartman, in cold, harsh, and unsympathizing tones told her that she could go and not expect to ride home in his cart with that dead infant. The mother walked home, two miles, with the little lifeless form in her arms.

Mission training schools are supplying a crying need in training men and women for doctors, nurses, and compounders, and it is marvelous how the spirit of Christ has been made a part of the training. This part of the work is urgent, for foreign missionaries can never cover the field. They need to be taught sympathy and love for those whom they are serving. Those who have the welfare of the patient at heart very soon gain the confidence of the patient and those who are in the business for personal gain lose the confidence of the individual just as easily as the other one gains it. Asra Bai and Sonai Bai, the two Indian nurses who were first trained from our own mission have proved to be a real blessing to the work and community. They have been loved and respected by all, Christian and non-Christian, and have filled a big place in the mission. Asra Bai was called to a higher service over eight years ago and Sonai Bai is wife of one of the deacons in Ghatula. She is filling a big place in the home, in the Church and community and has charge of the medical work in that station.

Medical missions have done much to bring high and low caste together and also the rich and the poor. They have all been willing to sit on the same bench and wait to be served by the same hands as in no other place. They have meant uplift for the women of India. Before the time of medical women in that country they were shamefully neglected and many would die before seeing a man doctor. The suffering of our sisters in heathen lands is entirely unknown to the civilized world. I have been called long distances and asked many times to examine patients so that their government trained doctor who lived near by could treat them more effectively.

3. The Need of Medical Missions

The ignorance and superstition and evil practices of the people bring to us the urgent need of Medical Missions. I want to show you a few cases that have come under my own observation that will help you to see and realize the need. Go with me down into the crowded part of Dhamtari where the buildings are so close together that little light could enter the houses if there were windows. But the windows are few so that makes little difference. The wife of one of the merchants is sick. The porch and the first room in which a little light is admitted, is filled with men. We pass them all and enter the next room and the next which has been heavily curtained to make sure that no fresh air will reach the patient. Here she lies in total darkness except for the little torch which is fast burning up the last bit of oxygen that may be in the room. Smouldering coals under her bed to keep her warm and she has not been bathed or combed for many days because she has been sick that long. She is lying unconscious in a burning fever and she is not allowed even a drop of cold water to moisten her parched lips. She died because fate decreed it that way, they think, and not because of neglect and shameful treatment.

That poor man who came in from a distant village, suffering from dysentery, and wanted to stay with his brother and be treated. The brother was a medicine man and decided that the medicine given by the missionary was too heating or it did not taste right or he found some reason for not giving it. But he continued to give his own astringents until his brother's esophagus was so contracted that he could not even swallow water. He died and we can rightly say that he was killed by his own brother.

Here is a promising young man. Son of a medicine man, who has contracted tuberculosis. The father treated him for a long time and when he realized that he was losing in the fight he sent him to a sanitarium for a little while but soon brought him home to die. Then he called the missionary in a last hope that the boy might be spared. The missionary tried to tell him that the boy's greatest need was plenty of fresh air, good, nourishing food and rest. The father said, "But I think he has a cold and he is coughing and a cold should not be treated that way. I think he should stay in this closed room and keep away from the fresh air." And the poor boy stayed there a few weeks longer and then he went away forever.

That poor baby, born of diseased parents, full of ulcers and abscesses, oiled and dirty but never bathed, starved, neglected, mistreated every day of its short life, not knowingly and intentionally but because of ignorance and superstition, died. We never ask why so many children die in infancy and why so few people live to old age. We often wonder why they have lived so long.

A poor woman out in a village thirty miles away from us, gave birth to a fine little son. She was wife of one of the wealthiest men in that community. Eighty villages were only part of his wealth. And where did we find this new little mother? Not in a room spotlessly clean with care that you or I would expect under similar circumstances. Neither was she in the best room of the house. That was reserved for the men and she might defile it. No, she was out in a room that had been used to shelter some cattle. She was on an old cot, much shorter than herself and it was sagging and dirty. There were no bedclothes but only a very dirty gunny bag under her, and her own clothes and body beyond description. When I found her in this condition she was in a burning fever and unconscious. Of course she died. The government doctor who had been living near by gave medicine but was helpless as he could not see her and attend her at the proper time. And she was the second wife because the first one was so neglected and ill treated that she jumped in the well to end it all. Do these people not tell us that there is a crying need for medical missions? Do they not need love, sympathy and help? Brothers and sisters, we have much to be thankful for that we have been born in a Christian country and not in heathen darkness. What do we owe to those who are across the waters and less fortunate than ourselves?

4. Medical Missions an Opportunity for Life Service

Have you ever helped someone in need and found real pleasure in doing that service? My own personal experience has been just that. The happiest days of my life have been those days that I have done most for others. Those days that I spent on the roadside in India, touching lives that needed physical help, a kind word, love and sympathy and most of all, Christ, have been some of the happiest days of my life. The medical missionary has many opportunities for service and I want to emphasize, Christian service. There are the dispensary cases to be taken care of, the operations, helpers to be taught, time must be taken for conversation and prayer, touring must be done in season, homes of old patients visited and also homes in which the sick are not able to come to the dispensary. If one is gifted in writing much can be done along that line and lectures should be given teaching people how to live and how to prevent disease, etc. There is no limit to the amount of evangelistic work that one can do along with the medical. Christian doctors are needed the world over. They are needed at home and abroad. Christian doctors who will stand for the right in face of temptation and difficulty, and who will witness for Christ at all times. Let us be awake to the opportunities that are before us and do with our might what our hands find to do while it is yet day for the night cometh when no man can work.

Sankra, India.

PERSONAL SOUL WINNING

Abram J. Metzler

It was gratifying to see this subject given a place on the Mission Program. I am speaking upon the subject of Personal Soul Winning, not only because I've been asked to do so, but because of definite convictions that this is a great theme upon which the Bible is quite clear and positive and a work toward which multitudes of Christians are grossly indifferent.

We realize that the discussions during these meetings have had

to do largely with the mission work in various fields and the Church's relation to that work. We are now entering upon the study of a phase of mission work which is more general and inclusive than any so far discussed. In this study we shall not attempt to discuss ways and methods of doing personal work, but we do trust that the Lord will give us a vision of His plan for every Christian to be a missionary and that each shall go from here with the determination to give others that same vision. It would be fine if 500 folks would leave here with a renewed determination to do more in winning the lost for Christ. But God alone knows what the results would be if these same 500 would go forth with the message from God that it is His plan for every child of His to be a personal soul winner.

We shall first notice what God's Word has to say in reference to winning souls to Christ. We appreciate the council of the wise. The wisest of men said, as recorded in Prov. 11:30, that "he that winneth souls is wise." From this statement of Solomon together with other Scriptures we see that it is only the ignorant or weak Christians who will not win souls. Surely the one who is acquainted with God's Word will readily see the plain teachings and his own commission to this work. We notice, also, what Daniel has to say



A Group of Indian Christians on Their Wedding Day

on personal soul winning in Daniel 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." By this we see God especially favors those who work for Him in this avenue of service.

Then the statement Paul has recorded in I Corinthians 9:22, states "To the weak become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." This shows us that this man of God put the winning of souls as his greatest desire and ambition.

God's Word even records a voice from hell to urge us in personal soul winning. As in Luke 16:27-28, we are told of the rich man's desire for his brothers, because it states, "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." This shows us that if the righteous or the sinner were to send us a message from beyond to-day it would be that we warn all men and endeavor to win them to Christ.

But the most forceful teaching of the Word on the subject of personal soul winning is recorded in Matthew 28:18-20, Mark 16: 15, 16, and especially in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." If we wish to take the teaching of Christ as literal and personal, then we must likewise accept these wise commandments which show us clearly that it is God's plan for every Christian to be a personal soul winner.

We shall next notice some illustrations of personal work; the experience of Nathan with David as recorded in II Samuel 12, shows to every individual this method of work. This is a typical illustration for us to-day; God gave Nathan the message and sent him to the one who had sinned, and God took care of the results. To-day God gives every Christian the commission to take the Gospel message to those who are in sin and God will likewise take care of the results to-day.

We can also look to Christ for examples in personal work; from Him we see that no man is too great, too talented, or too busy to stop long enough to deal with an individual soul. In the fourth chapter of John we see how He led one woman to God and through her many others. To-day when we lead one soul to Christ we can have little idea of the results of that one soul having found Christ.

In the case of Philip and the Ethiopian we not only have the beautiful illustration of soul winning but we see how important it is that God would send a man a long ways to give a message to one individual. There may be times when the Gospel message given to one soul will be more blessed of God, and bring greater results than a similar sermon preached to an audience of a thousand.

Another fine illustration of personal soul winning is that of Paul and Silas to the Philippian jailer as recorded in Acts 16, where again we see that the effects of leading the jailer to Christ did not stop with one, but included the salvation of others.

It is clear from Scripture and from experience that the desire to lead souls to Christ is one of the first and most positive evidences that a person has found Christ Himself. This is beautifully illustrated in the fifty-first Psalm where we see a penitent sinner coming back to God. David says in the twelfth and thirteenth verses "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." We see here the first thing David thinks of after having been forgiven and cleansed, is that of helping others to have the same blessed experience. That is natural.

We also see this principle illustrated at the time Christ called His disciples as given in the first chapter of John. It is said of Andrew when he had found Christ (John 1:41): "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." The same thing is said of Philip as given in John 1: 45, 46: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

The fact that the desire to lead souls to Christ is one of the first and most positive evidences of salvation, is clearly shown by the practice of the early church. As it is recorded in Acts 8:4 which tells us, "Therefore they that were scattered abroad went everywhere preaching the word." We wish to express emphasis on the fact that these that went everywhere preaching the word were not the so-called preachers but what we would to-day call the laity.

We want to notice also that it was not only a few that went spreading the Gospel message but all were missionaries. The early Church realized what the Church of to-day is largely ignoring, and that is the great principle upon which missionary activities are based, that it is God's plan for every Christian to be a missionary.

We could also give many illustrations from present day experiences which show that when an individual has found Christ one of his first desires is to help others to have the same experience. Frequently when we have knelt together in prayer with a burdened soul and when they rise to their feet with the burden rolled away and they show peace with God, one of their first expressions is often manifesting a concern about their unsaved friends or relatives.

We shall sum up a number of reasons for doing personal work: First, because the scriptures make it clear that it is God's plan for every Christian to be a personal soul winner. Another reason why we should do personal work is that the saving of souls from sin brings great glory to God. Then too, we should be engaged in leading souls to Christ because it is the greatest favor we can do any man. The last reason we shall mention for doing personal work is possibly one of the most practical reasons; it is a great blessing and means of growth to the one doing it. The one who would lead souls to Christ as God asks us to do, must not only know his Bible,

but also feed on it daily. We can readily see, how that will be a great help to any Christian who is a personal soul winner; he will be blessed, because he must be a person of prayer. This brings him in constant touch with God and is a further means of growth. Then too as he sees souls accept Christ and their lives transformed by the power of God his faith will be strengthened continually, but one of the greatest blessings and benefits an individual gets from personal soul winning is that it is one of the greatest challenges to purity and consistency in Christian living.

We are firmly convinced that the teaching and practicing of this great Christian work is sadly neglected in our own Church and the results are most disastrous in a number of respects, which not only means that our Church has not grown as it should in numbers but it also means that she has not grown in spirituality because as we have shown, this is one of the greatest means of Christian growth and development.

Then too, since we are not the soul winners we should be, as a result we are soul losers. Any congregation which is not spiritual and evangelistic enough to lead lost souls of their own families continually to Christ, is in a poor spiritual condition to care for those souls after they have been led into the fold.

As mentioned in the beginning we are not giving suggestions and methods of personal work, but we do want to give some practical suggestions as to how the Church may be awakened to this great task; first we believe that every pastor should occasionally preach his sermon on the theme of "Every Christian Being a Missionary;" then after men and women see that it is God's plan for them to lead souls to Christ, personal work could be conducted in most of our congregations. It may be in some cases and personally I believe in most cases it will take a heaven sent revival that will give folks experience with the Lord which they never had before.

Masontown, Pa.

OUR INDIA LETTER

By G. J. Lapp

For the Gospel Herald.

To the Readers of the Herald, Dear Brethren and Sisters in the Lord, Greeting in His precious Name.

The Annual Meeting of the Mission has gone into history as one of most precious fellowship in the Spirit that we have ever had. Circumstances which grew out of the times through which we are living drew us very close to each other and to God. The meetings began Nov. 15th and ended on the 18th. We carried away with us precious memories, impressions and convictions which we trust that under God will become a fruit-bearing ministry directed and controlled by the Spirit.

It was a matter of rejoicing that we could welcome our returned missionaries Sisters Kanagy and Hartzler who brought us very telling messages on, "What the Mission can expect of the Home Church," and "What the Home Church expects of the Mission." Others of our group brought impressive and helpful messages on "The Overcoming Life," "That I may Impart unto You Some Spiritual Gift," "The Missionary Methods of Paul," "The Present Evangelistic Outlook," "The Message of the Epistle to the Philippians," and "The Message of the First Epistle of John." Different ones also brought us very helpful devotional messages at the opening of each session. Much time was spent throughout in prayer and prayerful meditation and deliberation which gave us sessions of unhurried consideration of all subjects presented.

The first day was given to devotional and inspirational subjects interspersed with singing and longer or shorter seasons of prayer. The remaining three days had to be given to the Mission but much time was also given to devotional meditation and prayer. The business of the meetings included the hearing of reports of standing and other committees on the various phases of the Mission work and administration during the year. We very much regretted not to have received reports from our representatives who attended the meetings of the respective Boards in the Home land. These are always of great interest to this body. Our returned missionaries were able to give us much which greatly helped us to form some very necessary conclusions. The financial reports, even though they were mostly dry figures, were of more than usual interest to us. We noted the shortage of funds due to the present financial stringency and although we were driven to more or less apprehension as to the immediate future yet there prevailed a feeling that God would not forsake us in our service for Him in this needy land and that the Church would put forth her best efforts to adequately support the work. We humbly submitted to the will of the Lord believing that He who knows the need of the work would in His own way supply. Taking hold of Him by faith we labor on undismayed and trust Him to take us safely through this vale of shadows.

It will be of interest to the reader to have us share with you some of the helpful resolutions that were passed in the meetings:

"Since we believe that the successful missionary must needs live the overcoming life, be it resolved that we seek daily guidance more faithfully and find our God-appointed tasks in our daily duties by giving ourselves to more intensive meditation and prayer."

"Resolved that since hearing the reports from the Home Church through the missionaries who have just returned we again express our gratitude to the Brotherhood for their continued intercession and faithful support of us and the work in India during these days of financial difficulty. We have been reminded of the sacrifices being made by a large number of people in their continued faithful support of the missionary enterprise and we therefore renew our consecration and declare our intention to strive by His grace to live more fully and faithfully for Him and for the work to which He has called us in India."

In addition to the above resolutions there were passed by unanimous vote others wishing Godspeed to those who will soon be leaving us for the home land on much needed furlough. While at present it is difficult to know whether or not they will be able to go because of shortage of funds yet we believe that if it is the will of the Lord the way will yet open for them to take their much needed furloughs.

It brought to Sister Lapp and myself very keenly the consciousness that Harriet will not be with us very long and if health conditions and other circumstances permit it will be over five years until we see her again. It is always hard to give up the last member of the little family. But the ties will remain strong.

For years we have been trying to raise the physical status of the Christian community in India. Due to a tainted physical inheritance and a background of low moral conscience it has been necessary to strongly emphasize physical examinations before marriage. No definite ruling in the matter has been possible except in the "boardings" but now the community conscience has been aroused enabling us as a Mission to record in a resolution that we heartily support the principle of physical examination of all candidates for marriage and that we coöperate toward ultimately making this compulsory for all candidates. The Annual Church Conference will consider this subject in their meeting this year.

No additional building budget was submitted to the Board but it is hoped that what had been previously submitted may be provided for during the coming year.

Space will forbid mentioning the many other items of local interest that were considered by the body of missionaries. Great strides have been made in the work, not so extensive perhaps, but in the matter of building better the structure which is set up and in planning for greater evangelistic effort through every agency of the Mission and for every possible manner of strengthening the Church established in this land that through her the name of the Lord may be glorified and souls might be won for Christ.

Continue to pray earnestly for the work and give for it as you are led by the Spirit.

Dhamtari, C. P., India.

SEWING CIRCLE CORNER

"Go ye into all the world, and preach the gospel to every creature."

When we come to think of it, really we do not know very much of other parts of our great earth. We are acquainted with our own neighborhoods, our churches, and are, or should be, vitally interested and familiar with our Sewing Circles, Sunday schools, and conferences. To many of us this seems like a sufficient view of the "field."

The Master's command, given to His disciples just before He left them, would imply that this was not sufficient. I wonder if we really think of occasionally and pray for the people in other neighborhoods, Sewing Circles, conferences, states, lands—that go to make up the wideness of the Commission, "all the world" and "every creature."

In these messages intended especially for our sisters we would like to help you all to get a wider vision. Perhaps the Sewing Circle Letter, which comes to many of you, should be more along the line of definite help for the actual work of the Sewing Circle meetings—by the way, if you have any suggestions that will help our Sewing Circles in their work, we should be glad to have you send them along; and again, may we ask here, Are you getting the Sewing Circle Letter? We have a good-sized subscription list, but we feel really that there should be more taking the little message regularly. The price is only $1.00 for ten copies to one address, monthly, for one year, or twenty cents for a single copy for one year. Will you help swell the subscription list? Send for free sample copies to "Missionary Sewing Circle Letter," Scottdale, Pa.

Our article this month will, we hope, give us a glimpse of need and life among our North American Indians.

JULIA GIVEN HUNT

At the death of their father, Satanka, Chief of the Kiowa, Buckskin, the warrior's son and a little daughter, Odeletadi or "Spliced Hair," were adopted by a young government physician and given the names of Joshua and Julia. Later Joshua was sent to the school in Carlisle, Pennsylvania, while Julia stayed in the home of her aunt, Mrs. Stumbling Bear. But Joshua remembered his sister and soon sent for her that she might be surrounded by the fine educational and cultural advantages of the East. Julia became so expert at cooking, sewing, washing, ironing and other household arts that she went by request to a New Jersey home where she soon forgot all the old Indian ways and lived as a white girl, surrounded by beauty and culture. She wore next to her heart a little silver cross which showed that the daughter of a chief was now a daughter of the King as well.

In 1893 Julia came back to the great plains of Oklahoma and, with two earnest missionaries of the Woman's American Baptist Home Mission Society, lived in a little house near the Big Tree Crossing. The missionaries had neither wagons nor harness and rode horseback from camp to camp, telling the story of Jesus. Carefully and patiently Julia began translating many Scripture verses into Kiowa so that the Indians might "hide them in their hearts." She put into their own tongue also the hymn "Come to Jesus," and how their faces shone as they sang it. The Kiowas were great gamblers at this time, and the missionaries did not hesitate to walk boldly into the midst of their circle and there they knelt down and prayed that God might put an end to this evil. The young men who understood English were ashamed and one by one crept from the tent. So the prayers of these women did much to drive gambling out of the tribe. The old Ghost Dance, too, was largely given up through the untiring efforts of the two white women, with Julia Given at their side.

It was not all smooth sailing, however, for the Kiowas were intensely suspicious of Julia, believing that she was in league with the government in an attempt to bring about the allotment of land, up to this time held as one large reservation. Yet Julia never wavered. Her days were made beautiful by continued service as she traveled on horseback from camp to camp, teaching the Indian women how to make real homes, interpreting to the Kiowas not only the words of the missionaries but their thoughts as well, teaching the white women words of the Kiowa language, and helping to translate a part of the New Testament into the Indian tongue. Best of all she lived Christ so consistently that she herself was the best interpretation to her fellow Indians of what it means for the daughter of a warrior chief to become the daughter of the Savior King.

Julia Given inspired many to turn from the old path of sin to join the pilgrims on the Jesus Road. Among those who left the old way was a young Kiowa Indian named George Hunt, a bright, enterprising young man with a good education, who loved this young woman with the Christ love in her heart. And so Julia Given changed her name once more and became Julia Hunt. Into the new home she carried the strength, love and beauty which had characterized her work as Christian Interpreter. Theirs was one of the happiest of Kiowa homes, a shining picture for the many Indians who visited it on business when the husband was engaged as Indian farmer for the Government.

Many changes came to the tribe and to the little church of which Julia was a faithful member so many years. From a small group this church grew to a membership of two hundred and thirty-eight. Mrs. Hunt was the leading spirit of the Woman's Missionary Society, and took charge of the little folk in the Sunday school. Her mother heart and winning tact made her loved by these many little Kiowas as she was loved also by their fathers and mothers. She always stood solidly for the things that meant progress for her people, ever opposing what held them back.

By no means the least important results of her strong Christian life are the son and daughter who bear testimony to-day to the strength and wisdom of their mother's love. Ernest is active in Sunday school and Baptist Young People's Union. Iolata has just completed the last year of her college work at Keuka College. Caroline, a granddaughter, is at Bacone.

The fragrance of Julia Hunt's life, made beautiful with the Christ love which permeated it, rises to-day like sweet incense in many Kiowa hearts. —By Harriet R. King in The Missionary Review of the World.

The Depression in Africa

The depression has reached the heart of Africa. Unemployment is a great and bitter problem not only in this country, but in the huts of Katanga Province, Belgian Congo. Dr. John M. Springer, writing under date of April 7, 1932, says that in that mining district "the natives had become quite accustomed to the industrial and town life, to good wages, and, for them, high living, when suddenly the tide turned and the urban population of whites and natives has been diminished by more than half. Many thousands of natives have been sent back to their villages; the wages for all remaining are greatly reduced, and many skilled and once highly paid natives have no income whatever." Could anything show more plainly that the world is one, and that we dwellers here, whatever our color, location, or job, live a common life?—Christian Advocate.

It is said that a chain can not be stronger than its weakest link. One weak link in some overseer's chain of discipline is an evident lack of sincerity.—J. A. Ressler.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For November, 1932

GENERAL

Madison Co SS O	$ 4 20
Lydia Stoltzfus	5 00
Forks Cong Ind	12 20
John W White	3 00
A Sister Pa	5 00
Sonnenberg YPM O	29 71
No name reported	18 00
No name reported	35 75
Fulton & Williams Co Congs O	80 00
Martins SS O	16 23
S Union SS O	37 11
O Gr Cong Cham Co O	29 27
Sugar Crk Cong Ia	50 08
	325 55

INDIA

General

Allensville SS Pa	15 75
Sue F Landis	5 00
Willow Spgs Cong Ill	12 17
Manitou Cong Colo	8 00
L Salford SS Pa	55 47
Souderton TM Pa	9 00
J H Eigsti	5 00
Lancaster Cong Pa	24 00
Mt Clinton SS Va	12 70
E Holbrook Cong Colo	6 70
Limon Cong Colo	1 65
Crystal Spgs Cong Kans	5 56
Mt Zion Cong Mo	1 75
LaJunta Cong Colo	7 27
Bethel Cong Medina Co Ohio	15 00
Pleasant View SS O	9 00
Wideman SS Ont	25 40
Elmira Cong Ont	15 00
Rainham YPM Ont	7 35
Wanners Cong Ont	26 50
Rainham Cong Ont	15 85
Hagey Cong Ont	7 00
Hagey SS Ont	9 20
Floradale Cong Ont	24 39
Latschar Cong Ont	27 00
Roseland Cong Nebr	50 00
E Fairview Cong Nebr	11 33
Wood River Cong Nebr	10 00
Salem Cong Alta	36 51
Sharon Cong Sask	14 10
	473 65

Missionary

Thomas SS Pa	45 00
Lanc Dist Conf Bd Pa	150 00
Friends Ohio	150 00
A Bro Hydro Okla	5 00
Willow Spgs Cong Ill	41 30
Lockport SS Ohio	18 40
O Gr & Pleas Hill Congs Ohio	150 00
Waldo SS Ill	25 00
D J Augsburger	5 00
Blough Cong Pa	30 00
Stahl Cong Pa	15 00
Kaufman Cong Pa	30 00
Weaver SS Pa	30 00
Spg Val SS Kans	37 50
Leetonia SS O	12 76
Kitchener Cong Ont	79 00
Kitchener SS Ont	46 00
Kitchener YPM Ont	25 00
Sugar Crk Cong Ia	50 00
Salem Cong Nebr	6 55
E Fairview Cong Nebr	24 29
L Deer Crk Cong Ia	27 35
Sharon Cong Sask	29 50
J D Byler	10 00
Belmont Mission SS Ind	18 94
Elkhart Cong Ind	18 73
Elkhart SS Cl 23 Ind Cl 21 Pri Dept Miss offg	11 00 12 45 27 05
	1,130 82

S C Contributions:	
Hesston SC Kan	6 28
Sycamore Grove SC Mo	25 00
Lanc SS Emma Shenk Cl Pa	18 00
Millersville SS Pa	
Hazel Stauffer Cl	4 50
Lydia Sauder Cl	4 50
Levi Sauder Cl	4 50
Masonville SS Pa	
Mrs John Harnish Cl	4 50
	67 28
Total India Missionary	1,198 10

Missionary Children

Masontown SS Pa	10 00
Howard-Miami SS Ind	22 50
LaJunta YPM Colo	37 50
Willow Spgs SS Birth Pen Ill	1 83
Blough SS Miss Day Offg Pa	9 00
Weaver SS Pa	25 00
Salem SS Pri Dept Alta	15 57
Hopedale SS Ill	11 84
	133 24
Junior Earnings:	
O Gr SS Cham Co O	32 66
Boyertown & Hereford SS Pa	35 75
Willow Spgs SS Ill	10 75
Blough SS Pa	1 25
Plainview SS O	8 00
Salem SS Alta	125 15
Hopedale SS Ill	29 50
Berlin SS Ohio	13 90
	256 96
Junior Savings:	
Boyertown & Hereford SS Pa	21 63
Willow Spgs SS Ill	13 08
Blough SS Pa	18 94
Plainview SS Ohio	11 65
Hopedale SS Ill	18 00
Berlin SS Ohio	8 05
	91 35
Adult Savings:	
Blough SS Pa	22 40
S C Contributions:	
Waldo SC Ill	17 95
Total India Miss Chil	521 90

Evangelist

A Brother Pa	15 00
E Petersburg SS YMB Cl Pa	7 50
E Petersburg SS Mrs Warren Farmer & Eliz Brubaker Cls Pa	25 00
Strasburg SS & Cong Pa	50 00
A Bro & Sister Pa	40 00
Manheim Bible Study Cl Pa	8 50
Markham YPM Ont	22 50
Esther Groh	40 00
	208 50

Bible Women

Oak Gr SS Cham Co 2 Old Sis Cls O	12 50
Rohrerstown SS Ada Miller Cl Pa	12 50
Mrs Peter D Schertz Cl Birthday Pennies Ill	5 00
Oak Gr SS Wayne Co Y Mothers Cl O	25 00
Bowne Cong Mich	8 34
	63 34

Teacher

Blooming Glen SS Wm Moyer Cl Pa	30 00
Rohrerstown SS 2 Brethren Pa	20 00
Strasburg Cong & SS Pa	90 00
Ten Sisters Lanc Pa	20 00
A Bro & Sister Lanc Pa	5 00
A Sis Mellinger Cong Pa	5 00
St Jacobs SS Ont	54 00
	224 00

Orphan

Allensville SS Pa	11 00
Altoona SS Pa	7 38
Kitchener SS M C Cressman Cl Ont	10 00
O Gr SS Wayne Co Helping Hand Cl 7 O	22 00
Howard-Miami SS Cl 5, 6, 7 Ind	11 00
A Bro & Fam Kansas	9 00
Mary C Krupp	22 50
Sue F Landis	5 00
Bethel SS Pri Dept Mich	9 00
Peoria Mission SS Ill	11 00
Conestoga SS Marie Helmuth Cl Pa	9 00
Forks SS Ind	25 45
Mabel Miller	36 00
Walnut Crk SS O Cl 5	22 00
Chicago SS Jr Dept Ill	24 00
Berlin SS Cl 1 O	9 00
Walnut Crk SS Cl 8	22 00
E Petersburg SS Pa Mrs Warren Farmer & Eliz Brubaker Cls	9 00
Pinto SS Md	21 00
Mr & Mrs H Gingerich	8 00
A Bro Ont	11 00
L Deer Crk SS Ia Prim Dept	1 10
Cls 26, 27	4 00
W Union Cong Pri Dept Ia	28 16
A Bro & Sister Pa	16 00
Shore SS Ind	7 64
C A Shantz & wife	28 00
Mary E Shantz	28 00
Elkhart SS Cl 11 Ind	6 25
Elkhart SS Cl 15 Ind	5 00
	438 48

Widow

Benj Baker	6 00
Walnut Crk SS Cl 9 O	4 50
Sue F Landis	5 00
Mr & Mrs David Eimen	11 00
O Gr SS Cham Co 2 Old Sisters Cls O	5 50
L Deer Crk SS Cls 1, 2 Ia	3 60
Elkhart SS Cl 26 Ind	5 50
Elkhart SS Cl 27 Ind	1 45
	42 55

Medical

Ada Burkhard	5 00
Fairview SS Mich	20 11
Lakeview, Fairview & Spg Val SS's N Dak	15 00
Kitchener SS A C Kolb Cl Ont	13 00
A Sister Ill	16 00
Larned SS Kans	20 00
Marion SS Pa	20 00
A Sister O	10 00
Fairview Cong N Dak	30 00
A Strasburg SS Teacher Pa	5 00
Weaver SS Pa	20 00
Catlin SS Kans	10 00
Mary E Reesor	40 00
Almeda Gsell	10 00
Elkhart SS Cl 18 Ind	10 00
Elkhart SS Cl 25 Ind	2 00
	246 11
S C Contributions:	
W Union SC Ia	20 00
Total India Medical	266 11

Evangelistic Budget

G G Marner	5 00
A Bro & Family O	52 00
A Bro & Family Tex	52 00
	109 00

Lickma Station

Map View AM Cong Ont	40 00

Ada Hartzler Auto

Mr & Mrs John Hartzler	12 00

Lepers

A Sister Ill	8 00
Sue F Landis	5 00
	13 00

Personal

Mr & Mrs Ernest H Miller	27 00
Total India Funds	3,637 63

SOUTH AMERICA

General

Springs SS Pa	7 50
Cullom SS Ill	4 89
Sue F Landis	5 00
Detroit Cong Mich	5 19
Manitou Cong Colo	8 00
Mr & Mrs Edward Selzer	10 00
E Bend Cong Ill	57 53
Metamora SS Ill	12 24
Lancaster Cong Pa	24 00
Lancaster SS Pa	20 00
E Holbrook Cong Colo	6 70
Falfurrias SS Texas	3 00
Mt Zion Cong Mo	75
LaJunta Cong Colo	7 26
Elmira Cong Ont	10 00
Wanners Cong Ont	21 75
Hagey SS Ont	11 95
E Fairview Cong Nebr	15 59
Woodriver Cong Nebr	15 00
Salem Cong Alta	36 50
Sharon Cong Sask	14 10
Bowne Cong Mich	2 66
	299 61

Missionary

Lanc Dist Conf Bd	300 00
M C Cressman	25 00
Conestoga Cong Pa	100 00
A Bro & Family Calif	10 00
A Bro Hydro Okla	5 00
Souderton SS Pa	37 50
Elizabethtown SS & Cong Pa	74 71
Good Cong Pa	18 00
Mt Clinton SS Va	12 70
Pike SS Va	45 50
Pleas Valley SS Kan	13 44
Syc Grove Cong Mo	13 61
York Co Dist Ont	288 40
Wilmot AM Cong Ont	75 00
Cressman Church Mission Mtg Ont	141 00
Poole AM Cong Ont	32 50
E Union Cong Ia	28 09
	1,220 45

Missionary Children

Leetonia SS O	29 59
Cressman SS "Sunbeams" Ont	2 00
St Jacobs SS Ont	25 00
Leetonia SS Miss Offg O	6 64
Leetonia SS Birthday Offgs O	7 66
Elkhart SS Miss Day Offg Ind	66 20
	137 09
Junior Earnings:	
O Grove SS Cham Co O	21 23
Midland SS Mich	13 75
Martinscreek SS O	15 85
Leetonia SS O	19 10
E Holbrook SS Colo	7 96
Sharon SS Sask	23 75
Elkhart SS Ind	18 04
	119 68
Junior Savings:	
Oak Gr SS Cham Co O	11 43
Plainview SS O	19 64
Manitou SS Colo	21 53
Floradale SS Ont	12 89
Martinscreek SS O	8 44

Leetonia SS O	7 65
E Holbrook SS Colo	8 39
Elkhart SS Ind	15 76
	105 73
Adult Savings:	
Leetonia SS O	5 39
Total S Am Mis Chil	367 89

Evangelist

SW Pa SS Conf Miss Fd Pa	50 00
Sue F Landis	5 00
A Bro & family Texas	50 00
E A Miller	5 00
SW Pa SS Conf Miss Fd Pa	20 00
Ohio Menn SS Conf	25 00
Shore YPBM Ind	8 77
	163 77

Orphan

Sue F Landis	5 00
A Brother Pa	40 00
Landisville SS Wom Cl Pa	10 00
Strasburg SS Pri Dep Pa	10 00
Lanc SS Mrs Rohrer Cl Pa	5 00
Toronto Miss SS Ont "6 year girls"	5 00
Toronto Miss SS Ont L Litwiller Cl	11 00
	5 00
	86 00

Orphanage Bldg.

Sue F Landis	5 00

Bragado Station

Franconia Miss Bd Pa	200 00

Publication

Hershey SS Pa	36 92
A Bro & Sister Pa	5 00
Mexican SS Colo	1 00
	42 92
Total S Am Funds	2,385 64

CITY MISSIONS

Altoona, Pa.

Conestoga Cong Pa	57 00
Masontown Cong Pa	2 25
Casselman Cong Md	1 00
Stahl Cong Pa	4 76
Allensville Cong Pa	14 46
Springs Cong Pa	55
Scottdale Cong Pa	27 42
Martinsburg Cong Pa	5 00
Kaufman Cong Pa	8 35
Blough Cong Pa	9 75
	130 54

Canton, Ohio

A Sister Ill	8 00
A Bro & Sister O	5 00
A Bro & Family O	8 00
A Brother Pa	10 00
Tri Co SS Mtg Ohio	5 74
Martins & Pleas View YPBM Ohio	6 27
Emma Gehman	1 00
Clayton Rohrer	1 50
Beech YPBM Ohio	5 30
Paul Clemens	1 00
Salem SS Wayne Co O	5 83
Katie Smucker	1 00
A Sister Canton Cong O	1 00
Canton SS O	3 33
Mrs George Hostetler	1 00
	63 97

Chicago Home Mission

Pleas Grove Cong Ill	19 49
J W Shank	4 00
Mary Burkhart	2 00
	25 49

Detroit, Mich.

W J Handrich	10 00
Nappanee Cong Ind	10 00
Miller Boys & Graybill	3 00
Joe Gunden	5 00
Detroit Cong Mich	8 70
Conservative AM Cong of Arenac Co Mich	10 00
Fulton Co Lit Soc O	18 00
	64 70

Ft. Wayne, Ind.

Nappanee, Yel Crk & Salem SS Mtg Ind	6 00

Kansas City, Kans.

A Bro Hydro Okla	5 00
Mt Zion Cong Mo	2 00
E Fairview Cong Nebr	21 99
E Fairview Mid-week Bible School Nebr	1 00
Liberty Cong Ia	6 60
Mrs E T Boone	1 00
Mrs M Herr	10 00
Wood River Cong Nebr	7 85
Mary Burkey SS Cl	3 40
Harry Hartzler	5 00
WDBS Children	14 78
Kan City Miss Cong Kan	34 50
	113 12

Lima, Ohio

Tri Co SS Mtg Ohio	5 74

Los Angeles, Calif.

Los Angeles Cong Calif	15 45
Elvina Blosser	1 00
Sheridan Cong Ore	5 00
A Friend	50
Mollie Schrock	3 00
A Friend	25
	25 20

Peoria, Ill.

Roanoke Cong Ill	8 81
Goodfield Cong Ill	7 87
Morrison Cong Ill	8 10
Yellow Crk Cong Ind	11 60
Martha F Zehr	10 00
Peoria Miss Ill	1 75
Peoria Miss Cong Ill	2 51
	50 64

Toronto, Ont.

Angus Weber	7 00
Lewis Smith	2 00
L W Burkholder	5 13
Alvin Culp	6 50
Blenheim Cong Ont	13 08
Elmira Cong Ont	15 00
Weber Cong Ont	7 00
Snyder Cong Ont	9 00
Wanner Cong Ont	24 25
Hagey SS Ont	8 26
Cressman Cong Ont	11 85
Floradale Cong Ont	23 91
	132 98
Total City Mission Fds	618 38

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Sue F Landis	5 00
Mr & Mrs Edw Selzer	10 00
Waldo Cong Ill	7 68
Plainview SS Ohio	18 95
Catlin SS Kans	1 65
W Union Cong Ia	57 36
Special Support	104 75
S S Hershberger	1 00
Harry E Hartzler	15 00
Oregon Friend	2 00
	223 39
Junior Earnings:	
White Hall SS Mo	5 10
Alpha SS Minn	23 40
Catlin SS Kan	11 00
Daytonville SS Ia	10 80
Yoder SS Ark	8 65
	58 95
Junior Savings:	
Alpha SS Minn	2 27
Daytonville SS Ia	1 83
Milan Valley SS Okla	1 79
	5 89
Adult Savings:	
Yoder SS Ark	1 00
Alpha SS Minn	21 58
	22 58
Total for Childrens Home K C	310 81

Orphans' Home, Ohio

Farm Income	13 50
Special Support	325 00
A Bro Ont	2 00
Pinto Cong Md	4 00
Schellsburg Cong Pa	2 00
J D Byler	10 00
	356 50
Junior Earnings:	
Sara C Bolton & Sister	9 00
Total Orphans Home O	365 50

Home for Aged—Illinois

Waldo Cong Ill	7 68
Maple Grove Cong Pa	45 50
Elkhart Cong Ind	45 50
Produce sold	8 47
Contribution Box	1 41
	108 56

Children's Home Bldg.

Junior Savings:	
Daytonville SS Ia	12 63

La Junta Hospital & Sanitarium

Pinto Cong Md	2 00
Schellsburg Cong Pa	2 00
Albert Sherman	10 00
Hosp Sales Charged	2,163 66
Hosp Sales Out Patient	58 50
Hosp Sales Cash	415 43
Income Boxwell Farm	39 09
Woodruff Rent	173 50
	2,864 18

Millersville Orphanage

Plain Cong Pa	46 80
Total Char Inst	3,708 48

OTHER FUNDS

Africa

Sue F Landis	5 00

Annuity

A Sister Va	1,000 00
A Brother Ia	3,000 00
	4,000 00

Poor Fund

Howard-Miami Cong Ind	11 12

Jewish Evangelistic Work

Pinto SS Md	9 67

Hesston College

Kan City Cong Kan	21 01
Mt Zion Cong Mo	2 00
	23 01

Missionary Widow

St Jacobs SS Ont	50 00

Peace Problems Committee

Wanners Cong Ont	7 00

Endowment for Colleges

O O Hershberger	5 00

Prayer Booklets

Tiskilwa SC Ill	1 50

S. W. Pa. Conference Fund

Pinto Cong Md	4 15
Casselman Cong Md	2 75
	6 90

Greensburg Church Bldg.

Protection Cong Kan	9 00

Colportage & Tracts

Nappanee Cong Ind	10 00

Rural Evangel

Subscribers	20

Rural Missions

Salem SS Ind	6 95
Olive Cong Ind	16 77
Nappanee Cong Ind	20 00
A Sister Ind	50
Mt Zion Cong Mo	50
Pleas Grove Cong Pa	2 25
E Men Bd of M & C Pa	100 00
	146 97

District General

Souderton Cong Pa	55 11
Skippack Cong Pa	10 00
Springfield Cong Pa	2 00
Blooming Glen SS Roy Wenger Cl Pa	12 82
Clinton Fr Cong Ind	24 72
Hopewell Cong Ind	13 58
Middlebury Cong Ind	12 95
Goshen Cong Ind	11 62
Bethel Cong Mich	15 00
Howard-Miami Cong Ind	16 74
LaJunta Cong Colo	7 50
Spg Val Cong Kan	30 50
Palmyra Cong Mo	5 00
Falfurrias SS Texas	3 85
Milan Val Cong Okla	2 18
Birch Tree SS Mo	1 18
Mt Zion Cong Mo	10 50
Cherry Box Cong Mo	3 00
E Holbrook Cong Colo	12 40
Larned Cong Kan	4 00
Casselman Cong Md	1 80
Springs Cong Pa	1 08
Pleas Grove Cong Pa	1 35
For Va Bd of M & C	118 67
	377 55
Total Other Funds	4,662 92

RELIEF FUNDS

Russia

Manitou Cong Colo	20 00
Goodfield Cong Ill	10 00
Upper Deer Crk Cong Ia	40 00
Pleas Gr SS Ill	31 75
Allensville Cong Pa	20 71
E M S Cong Va	17 02
Maple Gr Cong Pa	12 06
Filer Cong Ida	4 65
Greenwood Cong Del	18 25
N Sharon OO AM Ia	30 00
Catlin Cong Kan	3 20
Kitchener Cong Ont	17 00
A Bro Hydro Okla	10 00
E R & D L Miller	25 00
Crystal Spgs Cong Kan	9 25
Syc Grove Cong Mo	25 27
Locust Gr Cong Pa	52 36
Pigeon Riv SS Mich	32 90
Sue F Landis	5 00
S E Sharon SS Ia	42 00
A Sis of SW Sharon AM Cong Ia	5 00
Springdale SS Va	50 00
U Deer Crk SS Ia	20 83
Samuel C Moshier	40 00
Waldo Cong Ill	25 00
Freeport Cong Ill	51 90
Metamora Cong Ill	15 30
Boyertown Cong Pa	22 87
L Salford Cong Pa	152 41
L Lexington Cong Pa	161 00
Spring City Cong Pa	77 00
Skippack Cong Pa	15 00
Franconia Cong Pa	153 02
Souderton Cong Pa	89 03
Towamencin SS Pa	20 77
Deep Run Cong Pa	40 00
Hereford Cong Pa	58 00
Providence Cong Pa	21 00
Swamp Cong Pa	14 00
W S Yoder Cong Va	75 22
S E Sharon SS Ia	5 00
Springs Cong Pa	16 98
Weaver Cong Pa	6 75
Casselman Cong Md	10 45
Mt Pleasant SS Va	23 28
L District Va	112 16
Pleas Valley SS Kan	13 35
Mt Zion Cong Mo	16 25
LaJunta Cong Colo	12 75
Martins Cong O	24 06
Fulton & Williams Co Congs O	100 00

Bethel Cong Medina Co Ohio	29 00
Salem Cong O	32 00
S Union Cong O	25 00
E Zora AM Cong Ont	47 74
Blenheim Cong Ont	13 63
Salem Cong Nebr	8 29
W Union Cong Ia	51 39
Manson Cong Ia	26 32
Daytonville Cong Ia	13 06
E Union Cong Ia	17 22
Sugar Crk Cong Ia	70 77
Sharon Cong Sask	15 20
Cora A Kauffman	3 00
Mattawana Cong Pa	11 60
Clinton Br Cong Ind	11 50
Bowne Cong Mich	5 00
Emma Cong Ind	10 08
Leo Cong Ind	13 28
Salem Cong Ind	25 00
Berea Cong Ind	6 50
	2,310 38
S C Contribution:	
Sonnenberg SC O	2 74
Total Russia Relief	2,313 12

SUMMARY

Alta-Sask Dist Bd	353 38
Dak-Mont Dist Bd	15 00
Franconia Dist Bd	1,315 80
Illinois Dist Bd	232 11
Ind-Mich Dist Bd	595 27
Ia-Nebr Dist Bd	619 14
Lanc Dist Bd	520 13
Mo-Kans Dist Bd	340 19
Ohio Dist Bd	481 77
Ont Dist Bd	1,475 44
SW Pa Dist Bd	306 10
SW Pa SS Conf Dist (Oct)	146 63
SW Pa SS Conf Dist	125 67
Virginia Dist Bd	325 01
S C Contributions	109 47
M Bd of M & C	10,690 61
	17,651 72

India Funds	3,637 63
S America Funds	2,385 64
City Mission Funds	618 38
Char Inst Funds	3,708 48
Africa	5 00
Annuity	4,000 00
Gen & Other Funds	983 47
Relief Funds	2,313 12
	17,651 72

Gratefully acknowledged and Respectfully submitted,

V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

Bandit Activities in China

In Kiangsi bandit and communist activity still prevents the reoccupation of our evacuated stations. Miss H. M. Duncan, writing last November from Changshan in Chekiang Province, just over the border from northeast Kiangsi, says: "The Red army is menacing the station sixteen miles away. It is reported that the Reds are attempting to get out of Kiangsi, where fighting, looting, and taking captive is still their work. Owing to these conditions, and acting on the strong advice of the Chinese, we are refraining from visiting these outstations."

In the province of Honan, Mr. and Mrs. H. E. N. Ledgard have found it necessary to retire to Yencheng owing to an attack by brigands on Shangtsai. In Shensi, Mr. and Mrs. W. J. Michel, when traveling by boat, were held up by bandits and relieved of most of the possessions they had with them. In Kansu, the Moslems have again been causing trouble in the northeast of the province. They carried out their threat and killed all the inhabitants they could find within thirteen miles of the city of Liangtang. On September 25 Miss Ivy Dix wrote that the city of Hweihsien was attacked by brigands. The northern section of the city, where the China Inland Mission premises are situated, was the only part not looted. These incidents show how widespread banditry is, and how great is the need to reestablish law and order throughout the country.—James Stark, Secretary of the China Inland Mission.

Hainan Anniversary

Hainan Mission celebrated the fiftieth anniversary of its beginning last autumn. It was in 1869 that a Danish sea captain named Carl C. Jeremiassen came to China to work for the Canton provincial authorities, pursuing pirates and smugglers. He came in contact with Christianity, gave up his service with the government and started work as an independent missionary in Formosa. His experience there showed him the need of medical training, so he went to study under Dr. J. G. Kerr in Canton. His sea voyages having shown him the great need in the Island of Hainan, he began to tell the message of his Lord and Master, there alone, unaided except for his colporteur. To-day the Protestant churches of Hainan number nearly 5,000, with churches, Sunday schools and hospitals.

Encouraging Developments

Charles W. Worth of the Southern Presbyterian Mission, Kiangyin, writes several interesting and encouraging facts. Time was when all conferences were planned, led and financed by missionaries, but more and more the missionary has no other responsibility than to attend, if he chooses. Recently, a conference in Shanghai drew about 700 delegates representing every province in China except one. At the same time a conference for Christian workers was being held in Soochow, where the principal speaker was Chang Tsi Kiang, probably the strongest Christian character in Chinese circles to-day, who has contributed about $10,000 toward the work of the American Bible Society.

He gave an impassioned appeal for the preaching of the Gospel of salvation through Christ. The president of the college is an earnest Christian and one of the graduates, who plans to devote his life to Christian work, said that he did not want any mission help because he was a grown man with a good education and ought to be able to support himself.

Saving the Babies

The Baby Clinic of the Presbyterian Hospital in Taiku, Korea, was two years old in February, the first venture of its kind in a city of some 80,000 people. The staff is composed of three Americans and six Koreans. Lectures to mothers are given by a young Korean doctor, who makes sure that instructions are understood. Literature on the care of children is circulated. Undernourishment is a problem, for little is known of artificial feeding and cow's milk, either fresh or evaporated, is prohibitive in price for the average family. A food laboratory is in operation. About 400 babies have been registered since the clinic was opened.

Lieutenant Lends a Hand

Dr. Frank C. Laubach, a missionary of the American Board, is finding the demand for literature among the Moros so great that the printing press cannot keep up with it. Lieutenant Carleton, of the United States Army, was visiting Lanao not long ago and became deeply interested in watching Dr. Laubach teach the Moros to read by his special new method. Lieutenant Carleton saw the missionaries trying to make enough of the large charts to serve the demand. The day before the Lieutenant left, he said, "I have noticed how you need more charts and how slow the present process is and have decided that if you will give me a sample of just what you want, I will make them on better paper and will send you a thousand." Dr. Laubach said, "Lieutenant, this means that we shall win. This will be the most literate province in the Philippines in five years from now—and perhaps the most literate in the world."

Mathematics in Religion

Logically-minded folk will be interested in Margaret Seebach's "Equations of the World's Religions."

Every religion has in it some great truth, some fine quality; but all except one have some deficiency. We may indicate them by minus and plus signs, and the answer to the equation gives the result in character. Only one shows the plus sign.

Islam=zeal for God—love for man=Intolerance.

Confucianism = morality — compassion = Coldness.

Hinduism = search for God — service to man=Selfishness.

Buddhism=resignation—aspiration=Pessimism.

Animism = belief in the unseen — trust = Superstition.

Christianity=love to God+love to man= Service.

Lord's Acre Movement

Seventy churches, representing seven religious bodies in western North Carolina, are coöperating this year in the "Lord's Acre Movement." The plan, originated several years ago by the Baptists of Georgia, is being promoted by the Farmers Federation. The churches coöperating asked each member of the church and of the Sunday school to set apart some of the farm land, or certain farm animals, and at the harvest season sell the produce or the animals and give the proceeds to the church. Those who have been in the plan state that it has three outstanding results: first, that contributions have been increasing; second, that it provides training in stewardship; third, that there are valuable spiritual results—that people acquire new attitudes toward the earth and are striving more zealously to make it holy.—Watchman-Examiner.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 12, 1933 (Herald of Truth Established 1864) No. 41

EDITORIAL

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In this did Christ set a worthy example for His followers. His mission in the world was to help others, not to have others help Him.

The world is suffering to-day because too few people are following in the footsteps of Jesus. Instead of living for the good of others, too many of us are trying to live at others' expense.

As God's stewards we are expected to turn the things belonging to our stewardship to good account. Our time, our talents, our possessions, our opportunities, all stand before us as a challenge to use in doing our best for God.

"If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

In other words, as strangers and pilgrims in the earth, "our citizenship is in heaven." If we are followers of Christ here we will not only follow Him in a life of self-denial, of sacrifice, of fellowship with Him in His sufferings, but we shall also be followers of His into the glory world above—servants here, kings hereafter.

Every season of the year is a season of opportunities. To this, winter is no exception. Most of our readers are farmers. They are not as busy with their seasonal work as they will be in a few months, but still they are surrounded with enough opportunities to keep them busy all the wakeful hours of the day. Count your opportunities, "name them one by one;" and then, "As we have therefore opportunity, let us do good."

Some people offer their services to the Lord, very much like they would to an official in some business concern. If He should accept them on their own terms, all right; if not, they are disappointed. Why not take the better way? God wants our service, and in His infinite wisdom offers better terms than any that man is able to devise. Since God made the supreme sacrifice to secure our redemption from sin, let us also accept His gracious terms and serve Him "without money and without price," on His terms rather than our own.

Have you noticed that this winter an unusually large number of our congregations are having some kind of special meetings—revival meetings, Bible conferences, Bible meetings, Sunday school meetings, etc., etc.? And the number of converts reported, as compared with reports of other years, is quite favorable. We praise the Lord. We believe that the present financial depression is making some people think seriously that would be buried in the ruins of this world if times were prosperous. Let the good work go on. Let us keep on praying and working.

Some people scoff at the idea of New Year resolutions. And it is a fact that many so-called resolutions are not resolutions at all, but mere sentimental somethings that were never intended to be kept. But we should not forget that resolution is an important factor in the life of the successful man. For example, when "Daniel purposed in his heart that he would not defile himself" that heart resolution was quite a factor in helping him keep right with the Lord. As a rule there are very few New Year resolutions that could not appropriately be formed any other day of the year, but better form a lot of good New Year resolutions than no resolutions at all. And having formed these resolutions let us remember that putting them into practice is after all the important factor in making them practical. Paraphrasing the language of James, "Let us be keepers of our resolutions, and not formers only, deceiving our own selves. For if any be a former of good resolutions, and not a keeper of them, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

An exchange publishes what most people consider as startling news. It tells of a recent discovery by wheat raisers in Ontario that whereas sawdust was selling for $10 a ton, wheat was bringing only $9 a ton. It is one among many things that remind us of how abnormal the present times are. But here is something that is still more startling, and yet so common that most people think nothing about it: There are millions of people who, like Esau, are exchanging their eternal birthright for a mere mess of pottage. The comparative value of things temporal and things eternal is forcibly brought out in our Savior's question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" And yet there are men all around us who forfeit their rights to the blissful mansions in the city of gold for the sake of "enjoying the pleasures of sin for a season." Why should we be startled about things pertaining to this world that are a mere trifle as compared with the things pertaining to the world to come, and regard as mere trifles the things pertaining to the eternal welfare of the soul? "Wherefore he saith, Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

There are four things that are contributing their share of causes for the present world-wide financial depres-

sion, and each of these is rooted and grounded in selfishness. They are: organized capital, organized labor, communism, and prodigality (spending "money for that which is not bread.")

By organizing themselves into trusts and monopolies, capitalists have been able to maintain prices so that notwithstanding the exceedingly low prices of farm products and other commodities people are paying more than twice as much for public utilities and other things people are compelled to use than they did a generation ago.

Organized labor has been able, to a limited extent, to compel organized capital to compromise by maintaining high prices for certain kinds of skilled labor. But only a fractional part of labor gets the benefit of this compromise, and increased unemployment and pauper wages exist because of the combination between organized capital and organized labor.

We point to Russia as a frightful example of what communism means wherever it gets a foothold, but America is not free from this terrible blight.

If the billions of dollars spent annually for "the unnecessaries of life" were conserved for actual service in supplying food, clothes, and other necessities of life for those in need, it would mean a brighter, happier world than what we are witnessing.

As a remedy for the ills connected with present-day living problems, let us heed our Savior's advice: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

I TIMOTHY 6:10

Some one has said, "The crime of the ages has been the prostitution of money. Money is a divine institution and man has recklessly and relentlessly desecrated it. With what result? Just this: There is now, and there ever has been, more suffering to the human race, from the abuse of money than on any other account whatsoever." At first we are inclined to think that this is not true. We think that the sufferings and death during the last war were far greater than any caused by the abuse of money; but a more careful consideration causes us to think otherwise. Even the last war was largely the result of the abuse of money. When the man of God makes money his servant, we may expect very good results; but when man becomes the servant of money, then beware.—J. S. Hartzler.

BIBLE TEACHING ON DRESS

By Velma Shank

For the Gospel Herald.

Dress originated in the Garden of Eden. After Adam and Eve had eaten of the forbidden fruit, their eyes were opened, and they made themselves aprons by sewing fig leaves together.

"Wherewithal shall we be clothed?" is the most widely discussed question known to man. It was the first question raised after the fall of man (Gen. 3:7), is referred to in some form in most of the books in the Bible, is a very prominent topic in social circles, is a means through which the goddess of Fashion rules the world; and that church, family, or social club does not exist in which the subject of dress has not been a prominent theme for discussion. So naturally, therefore, Christians are interested in knowing what the Bible has to say in regard to this great subject.

Nonconformity to the World

All Bible teaching against worldly conformity is divine testimony against conforming to the fashions of the world in dress; therefore, my first point for consideration is nonconformity to the world. This means a life of separation. The Christians are to be separated from the world in thought, motives, and actions; therefore, we should be separated in appearance so that the world cannot mistake us.

In fact, dress may be said to be the advertisement of what is within the heart and mind. If there were no other harm, it would not be right for a Christian to carry a sign which says, "I love the world and am enslaved to its fashions and laws;" for this is a false notice, if he is a real Christian. It is only fair to the public that we should remove the outside announcements of the old life, when the new life has taken its place within. When a pool-room becomes a grocery store it is proper that the sign without should be changed and made to indicate the new business.

Let's just notice a few scriptures. Rom. 12:1, 2: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This passage is quite clear that Christians are not to be conformed to this world, but are to be transformed. Jas. 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." I Jno. 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." We are Christians living **in** the world, but we are not **of** the world. So why hanker after the fads and fashions of the world?

Sex Distinction

Let us notice what the Bible has to say in regard to sex distinction. In Deut. 22:5 we are told that women "shall not wear that which pertaineth unto man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord." This needs no further explanation. Language can make it no plainer. A true woman is not ashamed to be recognized as a woman, just as God has made her. Likewise a true man would be known as a man. Such observe the distinctive garb of their sex and are not found in that of the opposite sex. There also is to be distinction in the hair. I Cor. 11:14, 15: "Doth not even nature itself teach you that if man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her." Another distinction, as stated in this chapter, is that women are commanded to wear a covering or veiling when praying or prophesying, and the man's head is to be uncovered.

Modest Apparel

In God's Word modest apparel is commanded and immodest apparel is condemned and forbidden. I Tim. 2: 9, 10: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold, or pearls, or costly array." It is but natural that modest people should wish to be clothed in modest apparel. Dress is an index of character, and people are recognized by the clothing they wear. Vain and sensual people dress in gaudy apparel, which is very immodest. Humble and pure people dress in apparel that speaks to all that they seek no glory or unholy thought in others. The Bible has specific instructions as how people ought to and ought not to be dressed, and every one of these instructions are violated in the vain fashions of the world. Those who love God and desire to glorify Him are glad to be found in that kind of apparel that will speak for them as belonging to Him who is divine.

May we as Christians remember that clothing is for the covering not the display of the body. Vain display

in dress should be avoided and opposed, because of the following reasons: It is testified against in both Old and New Testament; it means a waste of the Lord's money; it is immodest; it fosters lust; it fosters pride; it is a mark of worldly conformity; and it is the exact opposite of the Bible standards of the ornament of a meek and quiet spirit.

Christian's attire should be particularly exemplary in neatness and simplicity, and should express the graces of humility, purity, meekness, quietness, and nonconformity to the world.

Reading, Pa.

CLARENCE DARROW AND THE NEGRO PORTER

Dr. Harry Ironside tells of an experience he had while on the train to Atlanta, Georgia. He was talking with the colored porter, who was a Christian and who loved to read his Bible. The colored man told him of a conversation he had had with Clarence Darrow, on that train, not long before.

The porter was reading his Bible one day, and Mr. Darrow walked through the car. "What's that?" asked Darrow.

"The Bible," he replied.

"Well, do you colored folk read the white man's Bible? I shouldn't think you would have any use for it. My name is Clarence Darrow. I am an atheist; I have no use for the Bible, and if there is any man on earth should throw it away it is the colored man. How can you have anything to do with it when you think how cruel the white man has been to your race?"

The negro answered, "Mr. Darrow, I have often thought of that and there is a verse in the Bible that explains it all. It is this: 'These things must needs be,' and Mr. Darrow I thank God for it all. My ancestors were wild heathen savages in the heart of Africa, maybe they were cannibals, but savage and ignorant at any rate; and sir, God allowed the white man, a wicked white man, to steal some of them and bring them to this country. He allowed their children to grow up and become slaves, and some of the white men were cruel and some were kind. Maybe some of them used the whip but at any rate they taught my ancestors to work, to be clean, and gave us the Gospel, so that we were changed completely. You know, I feel like taking off my hat to every white man I meet when I think that God allowed him to bring my forefathers to America that I might not be a poor ignorant heathen in the heart of Africa, but that I might have the knowledge of the Lord Jesus Christ, my blessed Savior."

Clarence Darrow said, "Well, I never heard anybody put it like you have. I will have to think about what you have said; you have put things in a different way than anybody else."

Certainly God works in mysterious ways His wonders to perform; and He uses the wrath of man to praise Him.—Christian Victory Magazine.

Question Drawer

If water baptism is not a saving ordinance, why need we observe it? A reader.

No ordinance of itself brings salvation to the soul that observes it (Gal. 2:16; 3:11), so no ordinance can be called a "saving ordinance," not even baptism, although I Pet. 3:21, taken alone, might seem that baptism does save. The entire verse, however, clears this up. Baptism, communion, feet-washing, an honest life, a pure life, a life of service to others, a life of loving devotion to the Master in willing obedience to all that He requires in His Word—all these are evidence that we have accepted Him as our Savior and Redeemer. We repent of our past sins to such an extent that we forsake them, we live in accordance with His will as expressed in His Word, and these things taken together show that we are His obedient followers—saved by grace through faith. Baptism in the name of the Father, Son, and Holy Spirit is "the answer of a good conscience toward God," saving faith, not the cause of it. It is true that the outward ordinance may be administered to an unfaithful one, but this has no virtue, nor can it be called real baptism. Baptism is desired by every one who confesses the Lord Jesus Christ as Savior and Redeemer; hence, to refuse baptism is to deny faith in Christ. We must observe it to keep our conscience clear toward God. It is one of the "all things" (Matt. 28:19) commanded by our Savior.—J. A. R.

Is it right to keep the first day of the week as the Christian Sabbath, or is it the first day of the week that God sanctified and which we should keep holy? S. J. S.

The Jewish Sabbath, along with the rest of the ceremonial law, was nailed to the cross. Col. 2:14. But the Sabbath as an institution was not thus wiped away, for it had existence long before the ceremonial law was in force. Going back to the time of the creation, we read that "God blessed the seventh day, and sanctified it: because that in it he rested from all his work" (Gen. 2:3). Also in the sixteenth chapter of Exodus, before the law was given on Mt. Sinai, we read of instructions given to the children of Israel not to gather any manna on the seventh day, as that was the Sabbath. From these and other references we gather that the Sabbath was an institution that had existence from the beginning, and is not therefore to be connected with any one dispensation. When the law was finally given, it naturally had a place there, and the children of Israel were commanded to "Remember the sabbath day, to keep it holy."

This part is in keeping with the spirit in which the day was and is to be observed—before the law, under law, under the Gospel. But under the ceremonial law the seventh day Sabbath was tied up in a system of sabbaths—the seventh day, the seventh month, the seventh year, the Year of Jubilee—and instructions given for its observance in keeping with the rest of the ceremonial law. As a part of this law we are reminded that in the keeping of the seventh day Sabbath the children of Israel were to remember their deliverance from the bondage in Egypt (Deut. 5:12-15), very much like we now keep this day of rest and worship in memory of our risen Lord who truly declared Himself to be "Lord even of the sabbath day" (Mark 2:27, 28). This we observe on the first day of the week:

1. Because Christ rose from the dead on the first day of the week, and there is no hint of any New Testament command that the seventh-day ceremonial Jewish Sabbath should be continued.

2. Because the disciples, from the day of the resurrection of our Lord, met together in His memory on this day (Jno. 20:19, 26; Acts 20:7; I Cor. 16:2) and on a number of occasions Christ met with His disciples on this day, sanctified it with His presence.

3. From the New Testament references throwing light on the matter of Lord's day observance by the apostolic Church, as well as from the writings of the ante-Nicene fathers, we have abundant evidence that from the day of the resurrection of Jesus Christ it was the practice of the Christian Church during the first three centuries, to say nothing about later records, to meet for worship the first day of the week. And because this day is kept in memory of our risen Lord, it is very appropriately called, "the Lord's day" (Rev. 1:10).

Not only do we feel justified in keeping the first day of the week as our one-day-out-of-seven day of rest and worship, but in the light of the precedent set by Christ and the apostles and the Christian Church during the centuries, and remembering that the Jewish Sabbath along with the rest of the ceremonial law was nailed to the cross, without any New Testament command to keep this ceremonial rest day as our day of rest in this present dispensation, we would feel very much out of place in going back to the ceremonial law for our instruction as to when and how we should keep this day.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings:—As we come to the end of another year we are thankful for the blessings that have been ours during the year. We are glad that He has promised never to leave us, to be with us to the end of the world. As we look forward to the coming year, we want to trust Him that He will undertake for the work here. We pray that the brotherhood will continue to support the work here in the coming year, both spiritually (that is, by their prayers), morally (that is, by their goodwill), and financially.

Our special meetings closed Dec. 11. Bro. Johns brought us good messages during these meetings. Considering the fact that a large number of our people were sick at the time of these meetings, and also that quite a few are too poor to come out a distance every evening, we must say that we had a nice attendance. While there were no public confessions, we want to take God at His Word that His Word shall not return to Him void. We pray God's blessing upon the seed sown. At the close of the meetings, Dec. 11, we had our fall communion service. At the same time one young man who had been a member of another church years ago, was received into our fellowship. May he continue to bear a good testimony.

We were glad to have with us Bro. J. D. Mininger for our Thanksgiving service. He brought us a timely message.

The Sunday school gave its Christmas program on Friday evening, Dec. 23. On Sunday evening, Dec. 25, the congregation here was very glad to have six brethren from Goshen College give us a sacred program, consisting of speeches and sacred songs.

The annual reorganization meeting of the Church and Sunday school, on Dec. 21, resulted in the election of the following officers for the new year: S. S. Supts., D. J. Schwary, John Johnson; S. S. Secys., Leona Resh, Ed. Inman; S. S. Chors., Grace Schwary, John Johnson; Church trustee, John Johnson; Church Chors., John Johnson, C. L. Shank; Librs., Minnie Campbell, Grace Schwary; Chairman Y. P. B. M., D. J. Schwary. May the Lord fill these officers with His Spirit.

We acknowledge with thanks the provisions received from the following during the month of November. We are glad to receive any provisions for the poor that the brotherhood sees fit to send in for that purpose. Our stock of supplies for the poor needs replenishing, if we wish to continue handing out as much or more than we have been. "Remember the poor."

Frank Reinford, Skippack Cong., Pa.	$3.10
Landes Family, Skippack Cong., Pa.	2.60
Beech Cong., Ohio	5.55
Bethel Cong., Medina Co., O.	31.33
Mrs. Wade, Canton	.25
Ella Smucker, Canton	.23
A Friend, Canton	.45
A Friend, Canton	.10
Emma Rohrer, Oak Grove Cong.	1.89
Becher's Dairy, Beech Cong.	4.50
Mrs. Milnes, Canton Cong.	.25
Total	$50.25

Also clothing from the following:

Volant Pa., S. C.	$5.00
Beech Everready S. C.	3.35
Bethel Cong., Medina Co.	5.00
Mrs. Milnes	.35
Oak Grove Bible School	1.00
Total	$14.70

Wm. G. Detweiler, Supt.

Dec. 30, 1932.

Los Angeles, Calif.

(148 W. 74th St.)

Another Christmas has passed, with its rejoicings and pleasures to many; but to others, in a greater or less measure, disappointment, sadness, and tears. Every one would have reason to rejoice in their hearts, if they would take their eyes off the world and worldly things; things that are perishable, that fade and decay with the passing of time, let the mind and heart arise on the wings of faith, upward to the city of God, where dwells the living, and sympathetic, gracious and merciful Savior of men.

We held our Christmas program Friday evening, Dec. 23. A very fitting and appropriate program was rendered by the Sunday school. Practically all the children took part in some manner, either in recitation, exercises or songs. The grown-ups contributed their share in songs. Quite a number of the Upland members were present and assisted in the program. At the close of the program, the usual treat was given to the children, consisting of candy, nuts, apples and oranges. Bro. John Whitaker very generously contributed a large box of oranges. The church building was full, consisting largely of parents and grandparents of the children that attend the Mission (not members of the Church). All seemed to enjoy the evening, if smiles are a criterion to gauge inner thoughts accurately.

Bro. James Bucher delivered the Christmas message using for the basis of his remarks, the first clause of Jno. 15:22: "If I had not come." If Christ had not come we would not have Christmas. "Man has always looked forward for something better." "All hopes blighted had there been no Christ." "But Jesus has come on the scene," etc.

Our regular quarterly mission meeting comes on New Year's day this year. That will be an inspiration and encouragement for us to start the new year aright—in worshiping God, and serving the Master.

The Mission sends greeting, and wishes the brethren in the East everything well, according to the will of God, in the new year.

Dec. 28, 1932. Perry Heller.

Iowa City, Iowa

(609 Riverside Drive)

Dear Friends of the Gospel Herald:—Christmas season is here and we hope Christians are everywhere enjoying the greatest birthday party of all "Jesus the Son of God, the Savior of all mankind," and that as we catch the vision, "No room for them in the inn," may we spread the good news that men everywhere may reserve a place and invite Him in.

We of the Mission have enjoyed a season of worship with inmates of the county poor farm and the Old Ladies' Home of Iowa City, and if the Lord continues to lead we expect to enjoy a number such meetings in the near future.

The day before Christmas the Mission folks turned out to make up and deliver Christmas boxes to the needy, of which our brethren and sewing circles of this conference so kindly supplied and it brought Christmas cheer and a good dinner to thirty-five families. A great number of them are attending services at the Mission. Some do not have any Church affiliations of any kind, and we hope to interest them in the Mission.

Iowa City is not as large as many cities, but there are folks who must go to the city dump and dig out what they can for themselves. Iowa City is a University town, and if you are a student you will get work; but if you are just a taxpayer you can get along the best way possible, and that is one thing that makes the work so hard here.

But we do not want to forget to praise Him, when we realize that the Church was organized a year ago last November with five members. The Lord has gathered twelve souls in one way or another, and added them to the Church making seventeen in all, and this we feel is an encouragement to press on toward the mark for the prize of the high calling in Christ Jesus. As the Lord seemingly is opening new avenues of service, we ask an interest in your prayers that souls may be reached.

We wish to thank all who have so kindly helped, with your prayers and finances, whether in food, clothes, or money, and we wish you God's bless-

ing for the same. We are still looking to you for help, especially those of this Iowa-Nebraska Conference district.

Dec. 31, 1932. The Workers.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Brethren and Sisters:—The relief work carried on for the last five months was closed last Friday, Dec. 30. A number of interesting things happened in connection with the closing. The day after closing another organization a few miles away gave us 250 large loaves of bread because they had too much that day. We gave this out on Monday. Then Tuesday night about 1:00 o'clock the police brought us a truck load of bread, about 670 loaves.

Even though we have closed, our plans are to (possibly periodically) give to a selected list of families. This list will likely be made up of families that are continuing to come to the Mission and who are still in meager circumstances, with possibly some others that we know to be in need. We still have some supply on hand, some things that were received for the winter, out of the contributions of foodstuffs of the churches the past months. And added to these things we have left are some things that came in connection with the closing day donations, which I want to tell you about.

Through Bro. John W. Weaver it was arranged some weeks previous that the Weaverland Conference Church of which Moses Horning is bishop would contribute for Dec. 30, which also became our closing day. And such a supply! Two large trucks; one looked much like a freight car. They had about 4400 lbs. of flour, 1000 lbs. of cornmeal, over 2000 lbs. of wheat cereal, 100 bushels of potatoes, 22 bushels cabbage, 22 bushels of turnips, 1½ bushels of dried corn, 350 lbs. of soup beans, 8 gallons of spreading, 250 lbs. of lard, 170 lbs. of meat, besides canned goods, bread, onions, etc., etc. This church surely did nobly. We often thought of the work and sacrifice on the part of the donors, when we opened the packages the past months—packages such as dried corn, dried fruit, meats, etc. It helped us to be conscientious in distribution.

We ask you to pray that the Lord may direct us in all this work. The meetings held the past week since closing have been very well attended, with very good interest. Some are under instruction for church membership. Many are interested. Do pray that at this opportune time when many hearts are open, many may be saved. Pray for us and others who minister the Word.

Bro. J. L. Rutt will speak here tomorrow evening, Jan. 6. Bro. Wilson R. Moyer will preach in the regular services Sunday, Jan. 8.

Sister May Gauger, who has been ill since last June, is recovering slowly. She has not been at the Mission since her illness.

We would also at this time invite contributions for the payment of the subscription to The Way, 4000 copies being distributed each month.

Jan. 5, 1933. J. Paul Graybill.

Chicago, Ill.
(1907 S. Union Ave.)

"For He hath made Him to become sin for us, who knew no sin, that we might be made the righteousness of God in Him."

As we bear in mind that this was the real purpose of Christ's advent into the world, our hearts are filled with a deep sense of gratitude to God for His great love.

Our Sunday school pupils gave a very interesting program on Dec. 18, and on the 22nd we gave our annual Christmas dinner to about 325 children and adults who helped to prepare and serve the dinner.

The congregations in Iowa, Illinois, and Indiana who made this event possible sent such an abundance of provisions that we were able to fill one hundred baskets for needy families. They were very gratefully received and brought cheer to many hearts. We were glad for the visitors from the country who helped us serve the dinner and fill baskets. In the evening we had an inspiring meeting which was well attended.

The congregations in Iowa, Sterling, and Freeport, Ill., and Kouts, Ind., made it possible for us to help about sixty families with provisions each week during the past four months.

Bro. J. S. Shoemaker of Dakota, Ill., spent a week with us in November. He has been deeply interested in this work from its beginning, and we counted it a real privilege to have him here.

On Sunday morning two young people were received into church fellowship by water baptism. We are glad to welcome them, and trust they will receive as well as be a real blessing among us.

Among our recent visitors who favored us with Gospel messages were Bro. C. L. Graber, who was here in the interest of Goshen College, and A. E. Parker of the Woodstock School in India, which most of our missionaries' children attend. Eight former Woodstock students met with them here and they enjoyed an interesting reunion.

Bro. P. A. Friesen is conducting a series of meetings at Wakarusa, Ind. During his absence Bro. J. W. Shank will be in charge of the services at this place.

Jan. 4, 1933. Emma Oyer.

Lancaster, Pa.
(112 Vine St.)

"He that winneth souls is wise."

We have entered the threshold of a new year, since our last correspondence. As far as we know, the families of our city had sufficient to eat on Christmas day, but perhaps not as much as many were used to having.

Our method of distributing through the warehouse worked out very well. On the Friday before Christmas nearly one hundred families who are receiving baskets of groceries every week received also an extra gift package and in many instances a dressed chicken was included.

We also received a number of money donations, but not to the extent of other years. On the whole, the Lord abundantly provided the means to carry on the work, even beyond our anticipation.

Several confessed the Lord among the families who are being helped, and are attending our services during the week. At our regular Sunday evening service five precious souls stood for Christ. Pray for them.

At the morning service of Jan. 8 twelve will be baptized and received into fellowship. There is also a class of applicants continuing to receive instruction.

Among the visiting brethren were: Christ Brubaker, Christ Lehman, John K. Charles, David L. Landis, John S. Hess, Abram Risser, and John Snavely. We appreciated their help and heartily invite them to return.

Preaching every Sunday morning and evening, Monday evening, and Friday evening. Prayer meeting every Wednesday evening.

These meetings are well attended, as well as our Sunday school and girls' sewing class. Show us you are thinking about us by paying us a visit.

Just a word about feeding the men. This work is very encouraging. A number of men have definitely accepted the Lord. Others are under conviction. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Jan. 5, 1933. D. S. Krady.

ARGENTINE WEEKLY NEWS LETTER

The 25th of November was a day of rejoicing and Thanksgiving for the South American missionaries, as on that day three students graduated from the Pehuajo Bible School, which is in charge of Bro. Nelson Litwiller, and are now available and prospective workers under the Native Church Mission Board.

All the missionaries were present at the services (except Sister Hershey

(Continued on page 875)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A PRAYER

By Edith B. Kennel

For the Gospel Herald.

O, King eternal, hear my earnest prayer;
Prepare my soul to meet Thee in the air;
Forgive my sins.
Help me to live more righteously,
Help me to strive more earnestly,
The fight to win.

Renew my spirit; make it like Thine own,
That I may dry the tear or still the groan
Of one lone soul;
Or lend a hand of friendship day by day
To help the weary on the rugged way
To reach the goal.

Guide Thou my wayward feet each day;
Illuminate my pathway all the way
From earth to heaven;
And there, O God, I'll live with Thee;
A sinner saved by grace eternally,
At Thy right hand.

Gap, Pa.

THE BROKEN HEDGE

(A Story by Grandpa)

There lived a man on a beautiful plantation with his family five. The oldest was twelve, the youngest one, and all were happy as happy could be. They loved the old-time religion, sang the old-time songs, and worshiped in the old-time church on the hill.

He was called a pious man. There surrounded his house a righteous hedge to protect him from the enemy. The fear of God was a shield and a hedge about him and his family of five. Off to school went children four, and one kept cheery the home all day. The devil liked not the hedge around Pious Man's house, so set him about to break it away. He offered Pious man free tickets for himself and family five to moving scenes, playhouse entertainments, prize contest matches, and jolly jesters programs, and the likes, but never could he break through the hedge. He saw but one way open, so followed the children four to the schoolhouse. This place "thought he is too old-fashioned," so he busied himself to build something new and tear the old one away.

The new house was finished and into it was brought an instrument very wonderful to children four. It talked to them; it laughed for them; it sang for them; and it preached for them from the air. So delighted were children four that they did earnestly plead with their pious father to come and see and hear. It so happened that when the tempter saw the man coming, special sermons came from the air—services of the Bread of Life—very palatable to Pious Man's soul. Then there followed things not so good.

As Pious Man turned his face toward home he thought of the blessing in the air that was passing by. He thought also of the curses in the air that should fall not upon Christian ears. Then did Pious Man counsel with family five about the wonder machine. "This will we do," said they, but with misgiving; "in our home we will take from the air the good, and the bad we will let go by."

The devil heard what they said and chuckled. Out of the house went the Pious Man.

Lo, when he reached the hedge it was broken. Then it was that the pious father went into the city forthwith and brought with him the wonder machine.

Time went on and all went well until pious father turned machine over to children five with strict rules for its operating. He instructed them as to how to tune in and where. Children remembered the how but forgot the where. Gradually but surely did they listen to less of the good and a world full of bad. Lo and behold, before the pious father was aware, children five were dancing upon the floor.

Tears filled his eyes and sorrow filled his breast as Pious Man went down upon his knees and this is the prayer that fell from his heart:

"Heavenly Father, forgive Thou me I do humbly pray for breaking the hedge Thou didst graciously plant about me. It had resisted the devil at every turn of the way until he caught me through the instrument of the air. I wist not that the wonder machine would turn the devil loose within my dwelling place. I knew not that he would convert my house into a dancing parlor, a theater, a fighting pavilion, a platform on which jesters, entertainers, and false teachers would stand and teach what they pleased into my family five. When wonder machine came under my roof, then it was that the devil was licensed to dwell within and possess my household.

"Spread Thou Thy downy wings over our dwelling place once more again, heavenly Father, and the voice of the enemy will be silenced within our gates. This day have the wires been cut, through which came the adversary to dance around our fireside. In Thy tender mercies wilt Thou forgive for breaking the hedge. Plant again Thy righteous hedge where it was broken down, by dwelling within our hearts as of old, and Thine shall be the glory.

"In Jesus' name I pray."

When the pious father was seated in his chair he asked how Christians may make the wonder machine a blessing. We have given his answer.

When the Christian churches control exclusive dial space over which to herald sound Bible teaching and spiritual song, and then cause the wonder machine to operate within the limited dial space, only then, and not until then, will it be a blessing and not a curse to Christian homes. After grandfather was through with his story he was asked this question, "How may the people know the spirit they are of?" His answer: "If thy soul delighteth in the world's foolish stuff, thou art of the world—the devil. If thou dost delight in heavenly messages and spirit songs, then thy Spirit is from the Lord."—Sel. by Peter Zehr.

THE VALUE OF GOOD HOME TRAINING

"Calvin, you did not bring in your wood," said John Coolidge to his son after the lad had retired. Calvin arose, dressed and went out with a lantern. The woodbox was never forgotten again.

Calvin Coolidge as a lad worked diligently on the Vermont farm and often helped his father in a general store. In later life, his father paid the boy this compliment, "It always seemed to me that Calvin could get more sap out of a tree than any other boy around here."

The Coolidge home had few rules; there was one that covered nearly all occasions—"Do your job—get it done on time—do it well." This rule gave young Calvin an opportunity to plan his own day, to watch his time and map out his activities. It taught him to assume responsibility and live up to it.

Once a piece of work was assigned, the father walked off. There was no standing over the boy driving him to accomplishment. The confident anticipation of the father became the unfailing response of the son.—D. Carl Yoder.

THE BAR

The saloon is sometimes called a bar—that is true. A bar to heaven, a door to hell.
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honor, pride and fame;
A door to grief, sin and shame.
A bar to home, a bar to prayer;
A door to darkness and despair,
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts;
A door to tears and aching hearts.
A bar to heaven, a door to hell.
Whoever named it, named it well.

THAT IS WHISKEY

This poem was written by a life convict in Joliet (Ill.) prison, March 24, 1916. Think it over.—Selected by Maude B. Douglass.

SUNDAY SCHOOL LESSON

Lesson for Jan. 22, 1933—Mark 2:1-12

JESUS FORGIVING SIN

Golden Text.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

Introductory.—Our lesson to-day is a continuation of the work of the miracle-working Savior. But whereas a week ago we saw Him in the work of healing the body, in this lesson we have an illustration of His healing the soul.

Faith that Worketh (1-5).—Returning to Capernaum after one of His journeys in Galilee, Jesus enters a home which many believe to be the home of Peter. It was noised abroad that He was in the house, and soon the place was thronged, as on previous occasions. So crowded was that home that many failed to find an entrance into it. Jesus improved the opportunity by preaching unto the people.

Among those seeking a contact with Jesus were a number of people who brought one sick of the palsy whom they desired to have healed. Finding the house filled with people and an entrance by way of the door blocked, they made an opening through the roof of the house, and let the sick man down into the presence of Jesus in that way. Jesus perceiving their faith said to the man sick of the palsy, "Son, thy sins be forgiven thee."

By this incident we are forcibly reminded of two things: (1) It is possible to get into the presence of Jesus, in spite of obstacles in the way, provided that our faith is strong enough. The crowded condition at the door of that house kept many people on the outside. But these men of faith who brought the palsied man to be healed were not to be thwarted in their purpose by the ordinary circumstances of life. Determined, they found their way into the presence of Christ. No man with a living faith in Jesus and determined to get into His presence, has ever been kept out of His presence. "If any man WILL do his will, he shall know. . . ." Christ Himself says, "Him that cometh unto me, I will in no wise cast out." (2) There is a malady that is greater than that of any fleshly disease. What disease is to the body, so is sin to the soul. Jesus recognizing the condition of this man, said, "Thy sins be forgiven thee." If our soul is cleansed, it is but a small affair, in comparison, to have a sick body.

Divine Power in Action (5-12).—By this time an active opposition had already risen against Jesus. His fame which had been spread abroad had reached the ears of His enemies as well as His friends. But why should any one choose to be an enemy rather than a friend of one so great and loving and kind and helpful as Jesus our Lord? His successful ministry, besides showing His own power, also brought to light the shallow hypocrisy of many of the scribes and Pharisees who were supposed to be the custodians and champions of genuine religion and truth, and they were not disposed to allow Him to go on unhindered.

As Jesus spoke to this palsied man there were certain of the scribes sitting there and took note of His strange words. "Why doth this man speak blasphemies?" they said; "Who can forgive sins but God only?" That was a very pertinent question. But they were wrong on two points. Supposing Christ to be but a mere man, they took it as a matter of course that His offer to forgive sins was blasphemous. But because He was God as well as man, it was not blasphemy but a mere matter-of-fact statement that He made when He forgave the sins of that man. And because He was God as well as man, they were wrong in denying His power to forgive sins. In fact, it was the very purpose of Christ in coming to the world "to save his people from their sins," laying down His life for this very purpose.

No sooner had Christ perceived the wicked spirit in these men because they thus reasoned in their hearts than He said, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may **know** that the Son of man hath power on earth to forgive sins, (he saith unto the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine own house."

The logic of His argument was this: He proposed to show His power over the soul by a demonstration of His power over the body. The scribes needed no such demonstration of His power, for they had had knowledge of His miracle-working power before this. But hoping to turn people against Him they tried to make it appear that He was a blasphemer. It is a familiar trick of the enemies of our Lord to try to becloud the issues and turn the unthinking people away from Him. We have many of that kind of people to-day.

At the command of Jesus the palsied man, now completely cured, took up his bed, "went forth before them all," and all people marveled. The enemies of God were completely dumfounded. What they ought to have done would have been to acknowledge their error, accept Christ as the great Healer of their souls, and joined the multitude in glorifying God. Give God a chance, and He will still manifest His marvellous works.—K.

Bible Meeting Topic

GOD, THE FATHER.—Eph. 1:1-23; Mal. 2:10

Topic for January 22

MOTTO

"God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

OUTLINE STUDY

I. God, the Father of Jesus Christ.—Rom. 15:6.
1. Gives the Son special honor.—Matt. 11:25-27.
2. Had glory with Him in eternity.—Heb. 1:1-3.
3. Co-worker with the Son.—Jno. 5:17-23, 26, 27.
4. One with the Son.—Jno. 10:15, 30; 17:1, 21.

II. The Father of all Redeemed Souls.
1. Father of all in the body of Christ.—Eph. 4:4-6.
2. Made sons by adoption.—Gal. 4:4, 5.
3. Made sons in the spirit.—Gal. 4:6.
4. Called sons because of His love.—I Jno. 3:1, 2.
5. A Father to separated ones.—II Cor. 6:18.
6. Joint heirs on the Father's throne.—Rev. 3:21; Rom. 8:15-17.
7. Begotten as children.—I Jno. 5:1; Jno. 1:12, 13.

III. The Father of His Creation.—Heb. 12:9; Job. 38:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Father."**
2. Memorize a Passage from the Outline.
3. How God is Like a Father:
   a. In His Pity.
   b. In Caring for His Children's Needs.
   c. In Hearing His Children's Cries for Help.
   d. In Answering before They Call.
   e. In Providing for a Home.
4. How We May Be True Children to God:
   a. By Adoption Provided.
   b. By Continuing with Him.

For Seniors.
1. How God is a Father.
2. How He Becomes our Father.
3. Living under the Care of Our Heavenly Father.

PERSONAL THOUGHT

Jesus has revealed the Father to men in His own glorious person. He has also made it possible for those who receive Him to become sons of God and thus be made partakers of the divine nature. What manner of love is this?

SEED THOUGHTS

O Father, lead us gently by the hand,
Thro' sun and shadow of the future land.
Dim and untraveled lies the way before:
O Father, lead us evermore.

When we would falter or when we would stray,
O Father, lead us all along the way!
Help us to ever closer walk to Thee,
Thro' ways of darkness where we cannot see!
—Alice J. Cleator.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JANUARY 12, 1933

Field Notes

Baptismal services were held at the Beech Church near Louisville, Ohio, on Sunday, Jan. 1. L.

Bro. J. L. Horst of Scottdale preached for the congregation at Kinzers, Pa., on Sunday morning, Jan. 1.

An inspirational song service is announced for Sunday afternoon, 1 P. M., Jan. 15, at the Manheim Mennonite Church, Lancaster Co., Pa. Cor.

The Lima Mission workers send us the following news item: "Bro. S. E. Allgyer baptized four souls at the Mission on New Year's evening. Pray for these. Others are counting the cost."

Bro. E. A. Rediger of Gridley, Ill., has been appointed to take the place of Bro. S. D. Schertz, who was recently called to his eternal reward, as treasurer of the Illinois District Mission Board.

Bro. David Alderfer of the Publishing House force, who has recently undergone an operation in the Connellsville, Pa., State Hospital, is recovering at a satisfactory rate and hopes to return to his work within a few weeks.

A brother writes us from Elkhart, Ind.: "Deacon Jonas Brubaker of the Olive congregation was laid to rest last Wednesday afternoon. That makes the fourth death of Conference members since our last session in June."

An all-day Christian Workers' Conference will be held by the Johnstown Bible School, Wednesday, Jan. 25, 1933. Active workers will discuss topics relative to the spiritual development and activities of Christian workers. S.

Some people in the community of West Liberty, Ohio, and elsewhere are looking forward to Jan. 18, at which time Bro. and Sister S. E. Allgyer will celebrate the 50th anniversary of their wedding. These have been busy years for them, and the Lord has abundantly blessed their labors. May God grant them many more years of useful service.

A preaching point has been established at Nira, Iowa. Services are held there the first and third Sundays in each month, in the afternoons. This work is under the direction of the West Union and Daytonville congregations. H. B.

This number of the Gospel Herald is being made up on Saturday morning instead of Monday morning because we already have on hand enough material to fill up the paper, with several pages of church news to spare. Those sending in such news items as correspondences, special meeting reports, marriage and obituary notices have our sincerest thanks. We want them all to continue, and want representatives from unreported fields to join with the rest in keeping our readers supplied with the work and progress of the Church. The more general such reports, the richer the pages reporting the news. But here is a suggestion: Suppose you make your communications—reporting special meetings, correspondence items, letters from our mission stations, obituary notices, etc.—just about half as long as you have been doing. Our only object in offering this suggestion is that of making possible to give all a chance to have their reports published promptly, without delay. Thanks for your contributions. May the good work go on. It would be a help to the workers here if such news items, wherever possible, could be started this way the fore part rather than the latter part of the week.

We are in possession of a neat little folder announcing the meetings during Ministers' Week at Goshen College, Jan. 31 to Feb. 3, followed by a Christian life conference Feb. 3-5. From the nature of the program we expect to hear of a profitable meeting.

Change of Address.—Bro. Eli S. Hallman and family, from Falfurrias, Texas, to Tuleta, Texas. Retaining our old friendship for the welfare of the Cause at Falfurrias, our prayer is that the ministry of the Hallmans may result in substantial progress for the Cause at Tuleta.

Bro. Oscar Burkholder of Breslau, Ont., closed a series of meetings at Central Church in Elida, Ohio, on Sunday evening, Jan. 1, and left the same night for his home. The same evening a baptismal service was conducted at the Lima Mission by Bro. S. E. Allgyer of West Liberty, Ohio.

The Lord willing, evangelistic meetings will be held at the Mennonite Mission in Pottstown, Pa. (N. Charlotte St.) beginning Tuesday evening, Jan. 17, and closing Saturday evening, Jan. 28. Bro. E. W. Kulp of Bally, Pa., will be the evangelist. Remember the work in your prayers. E. G. K.

A brother writes us from Breslau, Ont., under date of Jan. 1: "Bro. Jesse Martin, minister and coworker with Bro. H. W. Stevanus of the Snyder congregation at Bloomingdale, passed to his eternal reward very unexpectedly this morning while undergoing a slight operation at the K. W. Hospital." May the Lord comfort the bereaved.

Meetings Calendars.—For a number of years Bro. John W. Weaver of New Holland, Pa., has been compiling a meeting calendar of Mennonite congregations in eastern Pennsylvania and Washington Co., Md. The 1933 number of this calendar has just been issued. It is quite convenient for those living in the districts included in the calendar.

Good interest, a crowded house, are two of the things reported from the Sunday school meeting held at Lancaster, Pa., on New Year's day. Besides the attendance from other congregations, there were those present also from the Franconia district, from the district comprising Franklin Co., Pa., and Washington Co., Md., and from the Southwest Pennsylvania district.

Another Church Burned.—Word reaches us that Liberty Church, near South English, Iowa, caught fire from a defective furnace on Sunday evening, Jan. 1, and in spite of the efforts of a large crowd of willing workers it burned to the ground. We are sorry to hear of the loss, and hope that there may be enough interested friends to help the Liberty congregation to a new house of worship.

Bro. B. B. King of Harrisonburg, Va., closed his work in the series of Bible conferences among the several Mennonite congregations in Nebraska on Thursday evening of last week and expected to begin a series of meetings in the Mennonite Church near Freeport, Ill., on Sunday, Jan. 8. Bro. King expressed himself quite favorably concerning the interest of the Nebraska brotherhood in the cause of Christ and the Church.

The Johnstown Bible School has designated the week, beginning Jan. 22, 1933, as Ministers' and Missionaries' week, during which time there will be seven class periods per day devoted to special instruction for bishops, ministers, deacons, missionaries, and workers of charitable institutions. Members of the faculty will be assisted by a number of qualified ordained brethren from various sections of the Church. S.

Attendance in Our Special Bible Terms.—We have reports from most of our special Bible terms with reference to attendance. Following are a few quotations:

Eastern Mennonite School: "We have enrolled 58 special Bible term students to date."

Johnstown Bible School: Reports an initial enrollment of 59.

Goshen College: "Bible term has 27 enrolled, and a number still planning to come."

Hesston College and Bible School: "We praise the Lord for sending us 50 special Bible term students. A few more are coming later."

Ontario Bible School: "62 registered the first week. Interest good."

Correspondence

Parnell, Iowa

(West Union congregation)

A New Year's Greeting:—On Dec. 28 we met for our annual business meeting conjointly with the sisters' sewing circle. Officers elected were as follows: Trustee, G. G. Marner; Treas., Omer Yoder; Mission Board member, C. J. Yoder; Sec. and Church Cor., C. J. Gingerich; Church paper and periodical solicitor, Henry Birkey; Libr., Mahlon Yoder; Cemetery trustee, G. B. Swartzendruber.

Various reports were given which were quite encouraging for the year of so-called depression. We need the prayers of the entire body for this responsible work.

Sister Yoder, wife of A. G. Yoder, has been seriously sick for the past week with neuritis and shingles. Sisters Hettie Hoyleman and Ida Schrock have also been on the sick list.

The Christmas program which was to be given on Christmas eve was rendered by the children, with Sister Fannie Kinsinger as leader, Sunday evening, Jan. 1, with a full house and good interest.

Edward Mininger and Ben Swartzendruber spent Christmas vacation in Kansas City. The former with his parents, J. D. Mininger's; the latter renewing old acquaintances.

Harold Fisher, formerly of this place, but now of Hesston, Kans., is enjoying Christmas season with us, but just a little differently from before. It is now Bro. and Sister Fisher. Happy congratulations! Cor.

Wisner, Nebr.

(Plum Creek congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Our bishop, Bro. J. E. Zimmerman was here to officiate at our communion services Nov. 6. Nearly all of our members partook of the sacred emblems at this time.

Our Bible conference began Monday evening, Dec. 19, with Bros. B. B. King and Geo. Miller as instructors. Six meetings were held. Following is a list of topics discussed: Love, The New Birth, Communion, Social Life, Marriage, Present Day Delusions, Sanctification, Nonconformity to the World, and Christian Loyalty. The brethren also preached a number of sermons on subjects of vital interest to all.

We feel that the Lord blessed us richly at these meetings. We were favored with good weather and roads and our attendance and interest were good. We also feel to express our gratitude to the brethren for their earnest efforts to be used in the Lord's work. May the Lord richly reward them for it.

Dec. 28, 1932. Samuel Oswald.

Minot, N. Dak.

Dear Readers, Greetings:—"Peace on earth, good will to men," was the message the angels proclaimed to the shepherds on that first Christmas morn; "peace," not as the world gives, but a greater peace, for on this morn the Prince of Peace was born of a virgin. Throughout the earth life of this new-born Babe He lived a perfect exemplary life of peace. Among the last comforting words He spoke to His disciples before His crucifixion were, "My peace I leave with you." After the terrible tragedy of the crucifixion He triumphantly rises from the dark tomb to perfect the work of peace. The first words His disciples hear from His lips after the great triumph are "Peace be unto you." "Peace"—not blame, not faultfinding, not rebuke. Peace between God and man through the blood of the atonement—peace between man and man, and, may we say, "peace" the keynote of the Christian religion.

Christmas day, the birthday of the Prince of Peace, has been celebrated the last few days throughout the entire Christian world with much mirth and glee. What per cent have known the real meaning of the day and worshiped the Prince of Peace? Envy, turmoil, and confusion are all about us.

We are entering another new year, blind to what is before us but conscious of the peace of God in the heart. Therefore it is a challenge to every one who has the peace of God to help proclaim it to those in darkness.

On Christmas morning, after the ever new Christmas lesson, we had an inspiring Christmas sermon by Bro. L. A. Kauffman. In the afternoon the children rendered an interesting Christmas program which brought forth the real Christmas spirit of God's wonderful gift to mankind. In the evening our quarterly S. S. conference was held, which was based on Christian life. We were again reminded of what it means to be a practical Christian. On account of sickness in the neighborhood the attendance could not be as large for the programs as sometimes, but the Lord blessed the work done.

The Logan Sunday school work has been discontinued for some time on account of unfavorable weather conditions. The day before Christmas several workers visited each home of the most faithful attendants of the S. S. and presented a small bag of candy and popcorn balls. The homes visited were glad to be remembered and are anxiously waiting for the reopening of the S. S. Thirty-four bags were handed out. Pray for the work at that place.

Bro. Andrew Glick has gone to Bloomfield to help Bro. Archie Kauffman conduct a three-week Bible school there. The Lord willing a three-week Bible school will also be conducted at this place after the close of the one at Bloomfield.

Mrs. Floyd Kauffman.

Dec. 28, 1932.

Sheridan, Oreg.

Greetings for the New Year:—We have again reorganized our S. S. with the following officers: Supts., O. S. Kilmer, G. D. Wolfer; Chors., Raymond Mishler, A. H. Kilmer; Secys., Katie Beachy, Mildred Shenk; Treas., James Hostetler; Libr., Oscar Wideman.

On Dec. 21 we held our annual business meeting. Church Chors., Archie Hostetler, O. S. Kilmer; Secy., Melvin Mishler; Treas., G. D. Wolfer; Y. P. M. Committee: Wesley Shenk, Kenneth Shenk, James Hostetler; Pres. children's meeting, Melvin Mishler; trustees, Dan Widmer, Dan Yoder, O. S. Kilmer. May the Lord bless each officer and each do their best for the Master.

We are looking forward to our meetings which are to commence Jan. 1, with Bro. J. P. Bontrager in charge. We are expecting a great revival, although we realize the devil has a stronger hold than a year ago, when we had a great spiritual blessing and the ingathering of lost souls. May each do his part in sending prayers

(Continued on page 876)

Miscellaneous

JANUARY

By P. E. Penner

For the Gospel Herald.

Jesus is coming, though we know not the day;
Prophecy tells that it's not far away;
The signs of the times are so many and clear,
That we can be sure His coming is near.

All that is said about the days of the end,
With what we see happen now fully doth blend.
Apostasies are many, and faith on the wane,
In churches and schools this is seen very plain.

Nor do we lack signs in this present evil world;
Prophecy in history is now rapidly unfurled.
Look where you will—these are perilous days,
When the "prince of the air" humanity sways.

Under his reign, with all his resources
He's the one that prescribes his followers' courses.
As he makes the program his subjects must run,
With cunning and subtlety his work is being done.

Are we, as Christians, aware of the fact,
That only in Christ we are safe and intact?
How careful our work and our service should be,
As "hardening the hearts of men" we do see.

Read the New Testament prophecy, and
See for yourself just where we now stand.
Awful disasters are very near at hand,
The signs that prove this are in every land.

You dare not dream of a still better time,
While all is unsafe because of much crime.
In a barrel of blasting powder a torch is lit
That which the flame of the powder will hit?

Tremont, Texas.

"AND WE DO ALL FADE AS A LEAF"

By F. B. Showalter

For the Gospel Herald.

The vision of Isaiah the prophet, which he saw concerning Juda and Jerusalem in the days of king Uzziah, was dark and gloomy. God had nourished and brought up children and they rebelled against Him. They became a sinful nation, laden with iniquity, a seed of evil-doers. They became corrupt (bad as bad can be). They provoked the Holy one of Israel unto anger. From the sole of the foot, even unto the head there was no soundness in it, but wounds and bruises, and putrefying sores. The multitude of their sacrifices had no purpose. God rebelled against their burnt offerings of rams, and fed beasts.

He spurned their vain oblations. Incense was an abomination, their appointed feasts were hated and, worst of all, God's ears were closed against their prayers. But God earnestly pled with Juda, and about sixty-two years after this prophecy, Juda came to himself and confessed, "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all fade as a leaf, and our iniquities like the wind, have taken us away" (Isa. 64:6).

Human nature is much the same today as it was when this vision was given. People are corrupt, and full of iniquity, and self-righteousness, but we do all fade as a leaf. The oak tree of the forest, in its different ages, from the time it comes forth from the little acorn, brings forth its tender foliage in its season, flourishes and grows. It stands the storms for years, but in autumn the chilly breeze passes over it, and the leaf fades, dies and passes away.

"For ye shall be as an oak whose leaf fadeth," saith the prophet. The little babe in its mother's bosom, comes forth as the little tiny oak, from the acorn. It may flourish but for a season, and it fades as a tender leaf, gathered by the good shepherd's arms, and transplanted into the glorious beyond.

A junior comes upon the scene a bright and robust boy. He may be a joy to the home and his associates. He flourishes for a few years, and he also fades as a leaf, and drops off.

The youth comes next upon the scene, whose joy is his vigor and strength, he has a prospect of a long, and prosperous career in life; but by a violation of God's laws, his sun is gone down while it was yet day, and he fades as a leaf.

We behold the middle-aged man, in the prime of life, with a matured and strong mind, nurturing a family of sons and daughters, has a flourishing and prosperous business. He is brave and courageous, able to endure the hardships of life, but in the midst of life there is death, and he also fades as a leaf.

At last comes the slow and quiet step of the hoary head, leaning upon his staff, and his head bowed. Once like the giant oak that has withstood the storms for years, with its trunk weather-beaten and the branches dropping off, because of age and decay he finally gives way to decay, and the leaf fades and dies.

The aged pilgrim that leans upon his staff, has seen many seasons come and go, has stood during the storms and trials of life, also felt the joys and sorrows of a long career, has seen his fellow man rise and fall, his natural force is abated, those that look out at the window are dimmed. He has come to the end of his journey, and he fades as a leaf and is gone. "The fool hath said in his heart there is no God." The agnostic disclaims any knowledge of God. The infidel says there is no personal God. They have no hope and are without God in the world. They all do fade as a leaf, and their iniquities like the wind have taken them away.

Princes who are rebellious and companions of thieves, who have no mercy upon the fatherless and widows, do all fade as a leaf.

Therefore the young, and the old, the rich, and the poor, the high, and the low, the Godly and the ungodly, Kings, and Potentates, we all do fade as a leaf.

Will the Church of Jesus Christ fade as a leaf? **No, verily no,** she is built upon the rock of ages, and the gates of hell shall not prevail against her. She has stood for ages and shall stand for ages to come, if the Lord tarries. Her influence shall go on and on. She is like a tree planted by the rivers of water, whose leaf shall not wither. She shall bring forth fruit; because her water issues out of the sanctuary of God; and she shall bring her people to an inheritance, which fades not away, reserved in heaven for her.

Brethren and sisters, let us help to compose a church such as Jesus Christ "might present to Himself a glorious church, not having spot, or wrinkle, or any such thing," and whose leaf fadeth not away.

Roscoe, Calif.

A COMMENDABLE WISH

One of our ministering brethren, in a recent letter to the members of his congregation, says among other things:

My Christmas and New Year wish for you, as a cherished member of our congregation, is beautifully expressed in the words of another as follows: May you have—

A home whose atmosphere is holiness and whose abiding guest is Christ.

A circle of lovers who warn, soothe and understand.

A cluster of Heart-Friends who compel you to do your best.

A memory sweet-scented with the joys of other Christmas days.

A reverence that clothes motherhood and childhood with divinity.

A vision of splendor which shines in the lowliest things.

A sympathy which goes out unceasingly towards the weak, the helpless and those who have no friend.

A joy that sings through words kindly spoken and deeds nobly done.

A generosity, untiring, uncalculating, looking for no return.

A peace that will carry you through any confusion with the poise of Christ.

A courage which marches ahead over rough roads, against storm winds.

A faith which strikes its root deeper because it has been shaken.

A wisdom that is larger for the years of suffering and blundering.

A life which makes goodness interesting, beautiful, desirable.

A trust which banishes worry, cures complaining and crowds out fears.

A heart which never seeks to be greatest, never fears to be least.

A love which can fill in the loss of any and all of these and make every day a King's birthday.

VAIN REPETITIONS

By John L. Musser

For the Gospel Herald.

"Use not vain repetitions as the heathen do." Jesus also commands to "pray always" (Luke 21:36). "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). In another parable Jesus says, "Because of his importunity he will rise and give him as many as he needeth" and follows with "Ask, and it shall be given you" (Luke 11:8, 9). Paul likewise teaches, "Pray without ceasing" (I Thes. 5:17): "Pray everywhere" (I Tim. 2:8); "Pray always" (Eph. 6:18); "continue in prayer" (Col. 4:2); "continue instant in prayer" (Rom. 12:12); "In everything, by prayer and supplication, with thanksgiving let your requests be made known unto God" (Phil. 4:6). Solomon says, "The prayer of the upright is His delight" (Prov. 15:8). In Revelation we read of golden vials full of odors which are the prayers of saints (Rev. 5:8), showing us how precious in God's sight the prayers of saints are. Perhaps in these days of hurry and excitement there is more danger in neglecting to make any petitions than in having many repetitions.

May we obey the teaching of the Word in all things.

New Holland, Pa.

WEEKLY NEWS LETTER

(Continued from page 869)

who felt that she ought not to leave the children at the Home) which were very impressive and spiritual. Bro. T. K. Hershey presented the diplomas after a touching address by Ernest Baumann (formerly of Ohio) a missionary in South America for over 20 years.

The next day the Executive Committee of the Mission met to confer on various problems concerning the Church Conference, on account of the scarcity of work among the members and the consequent drop in the contributions for that fund. It was suggested that Conference pay the expenses of only one delegate from each congregation and that meal tickets, valid for the three days of Conference, be sold to delegates, missionaries, other workers, and visitors.

On Sunday, Nov. 27, general elections were held in 103 districts of the Province of Buenos Aires. At least five men were killed during the process. In Bragado the elections are postponed until Christmas day, and we pray that no blood may be shed on that day that we celebrate as the birthday of our Lord.

A Japanese, an Arab, and a German have been provided with a Bible in their own language, and we ask you to pray that they may all learn to know their Saviour, that they may leave the errors of Buddhism, Mohammedanism, and Romanism and cleave to the Gospel Truths.

This week special meetings are being held in Trenque Lauquen, conducted by Bro. W. G. Lauver. Next week the Bible Coach is scheduled to start off again. Pray for the brethren L. S. Weber and others, who will be engaged in that work.

Yours until He comes,

D. Parke Lantz.

Bragado, F. C. O., Argentina.

THE MISSION TELEPHONE

By J. D. Mininger

For the Gospel Herald.

I was talking with a doctor some time ago and he said, "I get called only to where there is trouble." The same is largely true about the city missionary. Because the work of the Kansas City Mission is scattered over a large part of the city, we receive many calls over the telephone and usually they are from homes in which there is trouble. As the many calls were coming in during the past few weeks I often wished that our friends could listen in to the conversations that are carried on over our telephone. Just to give you a glimpse of the nature of our work that you may more intelligently pray for us, I am going to tell you of some of the things that have gone over our wires during the past few weeks.

The mother of one of the children attending our week day Bible school called one afternoon. She had read the Christmas message we sent along home with the children and wanted to tell us of two families who were in dire need. It was the same old story of the father being out of work for many months. Children from both families were in our week day Bible school. Could we bring them some Christmas cheer?

Another call comes from one of the members of our congregation who was converted while in prison. His cup of trouble seems full. His wife who divorced him years ago was continually coming back and making trouble for him and had finally come and stolen away his boy. She is an ungodly woman and he can hardly think of the boy growing up under her influence. He would like to talk with Brother Mininger.

A friend calls and says that Mrs. X is sick and has only about enough coal to last two days. She attends our services and has two little girls in the Sunday school. Could we help them with a little coal? Some coal is sent. When paying for the coal, the dealer knowing that we are giving it to the needy says, "We are giving to charity this year by giving coal, so we are deducting $— from the bill. We are glad to do this."

"We just read in the morning paper that Mr. Edge was killed last night. He had been drinking and got into a quarrel with another man. The other man shot him. His child attends your week day Bible school and I thought you might want to visit the home."

The telephone rings again. This time a message is received from Midway telling of a young mother whose infant child had died and who is dangerously ill. She is not a Christian but had attended our Sunday school in Midway. Could some one come over and see her? Two calls were made at the home, and both she and her husband promised to live for Christ.

"George Chandler died early this morning and Mrs. Chandler wonders if Brother Mininger would preach the funeral sermon. She says she thinks you will remember them." The home was visited, some Christian comfort was brought to the family, and the funeral was held the next day. That was one of the frequent calls we receive to preach funeral sermons for the poor. This gives an excellent opportunity to preach the Gospel to many who very seldom attend church.

"This is Western Union. We have a telegram from Chicago for you." The telegram asked that we investigate the circumstances of a family with whom the Mission has been in touch for years. The father had deserted the family and we were asked to find out their true circumstances.

"This is Mrs. R. I have a little girl in your week day Bible school. My husband has not worked for many months and we would appreciate a Christmas basket."

Quite a few calls similar to the one above came to us just previous to Christmas. Through the kindness of our Iowa friends who sent us provisions and the many others who sent in their gifts we were able to supply these needy people with a substantial Christmas basket.

The one who usually answers the telephone calls, listens to people's troubles and comforts them is one of God's servants whose name does not often appear in print. She has had her heart and soul in this work for over twenty years and is affectionately known to many as "Mother." Hers is a silent and on the whole an obscure

ministry; but it is one of love, devotion, and sacrifice.

The telephone is a valuable and necessary part of our Mission home. Incidentally it costs $2.75 a month to maintain this telephone service. Anyone who might wish to contribute toward the continuing of this service may be assured that their contribution will be cheerfully and gratefully accepted.

In next week's Gospel Herald you may look for an article in which we will give you "A Glimpse at Our Christmas Mail."

2409 Farrow Ave.

Kansas City, Kans.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

DO ALL THINGS WORK TOGETHER FOR GOOD

TEXT: We know that all things work together for good to them that love God.—Rom. 8:28.

The 8th chapter of Romans is known as the "Victory" chapter. In the 7th chapter a life of defeat and failure is described. The whole atmosphere changes when we enter the 8th chapter. It rings with victory. It thrills with power. The defeated victim of Satan's wiles reigns with Christ in an overcoming life. Among the blessings of such a life is the strong, clear assurance, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (vs. 28). Christians need not be in doubt as to what is happening to them. They need not lament and complain of the hardness of their way. It is their privilege to possess in clear, strong confidence the assurance that their all-powerful God is working every experience of their lives together for their good. Let us consider each precious portion of this promise.

No Chance; No Haphazard

"Work together." Little is accomplished by isolated effort. One knitting needle in grandma's hand will not make the mitten or the sock for little Billie. One shuttle in the great loom will not produce the beautiful fabric. There must be coördination. Things must be made to "work together" before a result is accomplished. Man has learned this lesson well. He knows how to harness the forces of nature and make them "work together" for him to bring forth wonderful developments. Man eliminates the unnecessary. He includes in his plan only what is required to yield results. So does God. Not a circumstance is permitted in the life of a child of God that is not a needful part of God's plan for presenting "you faultless before the presence of His glory with exceeding joy." Remember, child of God, there is no chance, no haphazard; "all things **work together.**"

A Rich Experience

Note that it is "all things" that "work together for good." Truly this sometimes is hard to believe. We cannot see how some things in our lives can be included in the "all things." But thus saith the Word, and thus saith the universal experience of all God's trusting children. Snatched from his busy life of service for Christ, how could that dreary prison of Paul's be working for good? Yet it was, for out from that prison came the heart of God's wondrous revelation to man in those Epistles to the Ephesians, the Philippians, the Colossians, and to Philemon. Child of God, put your finger on the hardest circumstance in your life and say, This is one of God's "all things" working together for my good.

In View of Eternity

Look at the verse again. It says "for good." Now "good" is not comfort; it is not ease; it is not pleasure. Many things are good for us that are not pleasant as the little boy has to learn when daddy punishes him. God keeps our highest good always in view; not the good of our body or of our mind alone, but the good of our whole marvelous tripartite being. And that not for time only. God works for eternity. God's "all things" are working together, dear believing heart, that you may be conformed to the image of His Son.

The Condition

An important condition is laid down. "To them that love God, to them who are the called according to His purpose." Do all things work together for good? No, they do not. There is a mighty power of evil busily working all things that he can control for ill. The world is hastening on to catastrophe. None may claim the precious assurance of this text but the trusting child of God. The world is ripening for the great tribulation and the coming awful judgments of God on sin. But the one who loves God will not be there. The condition is "love God." Serving is not necessarily loving. Being religious does not mean that we are called according to His purpose. Only the child of God, in whose heart there has been born a love for God, may claim this promise. All who love Him are called of Him. "We love Him, because He first loved us." He called us first by His great love; then we responded to that love.

A Blessed Assurance

This verse assures us that "we know" this great fact. Longing is not knowing. Neither is hoping or praying. It is the privilege of the child of God to be absolutely sure that his Father in Heaven is working everything "together for good." What comfort this truth brings! What assurance it gives! What sweet rest in the midst of the storms of life! Have you pillowed your head on this comforting truth? Will you let Him speak to you His own precious Word? "We know that all things work together for good to them that love God, to them who are the called according to His purpose."—George M. Blackett in "The Alliance Weekly."

CORRESPONDENCE

(Continued from page 873)

heavenward in behalf of the lost souls.

Dec. 29, 1932. Frances Kilmer.

Corner, W. Va.

Dear Gospel Herald Readers:—We are now coming into another new year. I feel we have many things to thank the Lord for. We can thank Him greatly for sparing our lives another year. I think we can enter this new year with a prayerful heart, asking the dear Savior to forgive us of all the evil we have done. He is willing to forgive, if we only ask Him from our hearts. I pray the Lord will help us to live closer to Him this coming year. We can see what has been done at the end of this old year, but can we see what will be at the end of next year? Will I be here on earth to see the end of next year? I do not know. May God help us to live to-day as though this was the last day of the old year. May we be looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ.

We are very thankful to have Bro. Paul Good of Roaring, W. Va., to preach here in our little schoolhouse once a month. We would be glad to have him with us more often but he has four other places to have services —Spruce Mountain, Brushy Run, Limber Ridge schoolhouses; at Roaring in the morning and down here the same afternoon.

Dec. 30, 1932. D. C. Dally.

Leetonia, Ohio

Dear Herald Readers, Greeting:—We are thankful to God for an increase in interest and attendance in the work of the Lord at this place. Our ministers, Bros. David Lehman and I. B. Witmer, are working together and laboring on faithfully to build up the congregation.

A number of young souls stood for Christ during the meetings held by Bro. Milo Kauffman the fore part of last August. Bro. Milo preached the Word with power and in no uncertain sound.

Our Sunday school has recently been reorganized for this year as follows: Supts., Norman and Russell Royer; Chors., Paul Witmer and Herman Swope; Secys., Lowell Ziegler and Sylvia Blosser; Treas., Walter Royer; Librs., Lois Culler and James Bauman.

On Dec. 26 our annual Christmas meeting was held. Bro. I. W. Royer was with us and brought two inspiring messages. A Christmas meeting is a very helpful way in which to spend the day (good for our souls).

Brethren, pray for us.

Jan. 1, 1933. Cor.

West Liberty, Ohio

The Bible conference of the Oak Grove and Bethel churches was held at the Oak Grove Church during the holiday week, with Bro. J. B. Smith of Elida, Ohio, as instructor. The book of Ephesians was studied, together with the discussion of a number of very important subjects. The teaching was excellent, and those who were interested in the study of the Word received much help and encouragement. Because of sickness in many homes at this time, the attendance was not so large. We praise the Lord for His many blessings, and we trust the New Year will find us all active in the Master's service.

Jan. 2, 1933. Cor.

Goshen, Ind.

(Yellow Creek congregation)

New Year Greetings to the Herald Readers:—Another year has passed and we are starting out with a new leaf. Looking back over 1932, we can see the wondrous workings of our heavenly Father in the many blessings He has bestowed upon us. May we all strive to serve our Master more faithfully during 1933.

On Thanksgiving day we had a service with Bro. A. L. Buzzard of Elkhart giving us the message. Our S. S. was reorganized on Sunday, Nov. 27, with the following results: Supts., Bro. Virgil Weaver, Bro. Ira Hoover; Secy.-treas., Sister Etta Buzzard, Sister Lois Christophel; Chors., Bro. Paul Weaver, Bro. John Weaver; Cor. Secy., Sister Lucille Culp; Libr., Bro. Warren Christophel.

On Sunday, Dec. 18, Bro. J. K. Bixler of Elkhart preached to us. In the evening the children from the Primary Dept., favored us with a Christmas program. We were certainly reminded of the real meaning of Christmas by their songs, recitations, and exercises about our wonderful Savior, "Jesus." Following that Bro. Homer North of Nappanee delivered a sermon. Our Y. P. M. was also reorganized with Bro. Curtis Hoover Supt., Bro. Otis Weaver Chor., Bro. Paul Weaver Asst. Chor., Bro. Norman Weaver and Bro. J. W. Christophel on the program Com.

From Dec. 27 to Jan. 1 we had evangelistic meetings and the first four days also a Bible conference. Bro. O. S. Hostetler of Emma, was in charge, with a number of our neighboring ministers assisting in the Bible conference. We feel sure that the Lord was with us during these meetings and that the congregation was fed and strengthened spiritually. I trust that we may all strive to seek first the Kingdom of God and His righteousness.

Since the last writing from this place the Lord has again called one of our faithful aged sisters, Sarah Hoover, from our midst.

Continue to remember us in your prayers.

Esther M. Christophel, Cor.

Jan. 2, 1933.

Hopedale, Ill.

To All Herald Readers, Greetings:—On Dec. 18 Bro. Elmer Martin, and Bro. John Kauffman were again reëlected S. S. Supts., for the coming year. On Thanksgiving day Bro. Simon Birky was elected church chorister.

On Sunday, Dec. 25, Bro. Niles Slabaugh of Kokomo, Ind., was with us and brought the message at the morning services. On Christmas night the Chorus brought the Christmas message in song, which was appreciated by a large audience. On New Year's night the Chorus sang at Pleasant Grove Church near Tremont, Ill.

Another year has just closed. Truly, we can say, the Lord has blessed us during the past year. As we are entering the new year, may we endeavor to put forth greater efforts for the cause of Christ and His kingdom.

Jan. 2, 1933. Cor.

Goltry, Okla.

Dear Brethren and Sisters in Christ:—We have just yesterday morning changed calendars from 1932 to 1933. A number of thoughts come to us. One thought is, we are just one year nearer the end of life than we were at the last New Year; and for those who shall have the privilege to be alive at the appearing of Christ we are one year nearer that great, blessed, much longed-for event. "Surely, I come quickly. Amen. Even so, Come, Lord Jesus."

On Nov. 30, 1932, it so happened that we had our regular prayer meeting at the home of our bishop, Bro. S. C. Miller, which was the evening of their 59th wedding anniversary. We thought of that as a unique privilege.

Bro. Henry King of Harper, Kans., was with us from Dec. 29 to Jan. 1, and preached five sermons for us. His presence and messages from the throne of grace meant much to us. We were richly admonished to press on until Jesus returns.

Our average Sunday school attendance for 1932 was 21+. Total number of visitors, 64; both from non-Mennonites in the community, and from brethren and sisters from a distance. We always appreciate visitors.

"Brethren, pray for us."

Yours for Christ,

Jan. 2, 1933. Levi Hershberger.

Markham, Ont.

(Wideman congregation)

Dear Herald Readers, Greetings:—"Hitherto hath the Lord helped us." This we can truly say in looking over the past year and all its activities.

Our Sunday school average attendance has been only one less than last year, in spite of the fact of two branch Sunday schools being started in the outlying districts.

Our Sunday school reorganization was held on Dec. 6 with officers elect-

(Continued on last page)

SPECIAL MEETINGS

Tofield, Alta.

Report of the sixty-second quarterly program held at the Salem Church near Tofield, Alta., Dec. 18, 1932.

Organization.—Mod., D. D. Hershberger; Sec., Estella Zook; Chor., Alta Roth.

Program and Speakers.—Devotion, Elmer Maurer; The Practical Christian—(1) His Devotional Life, Joseph Voegtlin; (2) His Relation to the Home—(a) To His or Her Family, Nora Stauffer; (b) In Teaching Christian Ethics to Children, J. B. Stauffer; (c) In Meeting the Problems in the Home, M. D. Stutzman; (3) His Relation to Government and World Peace, J. K. Lehman; (4) As a Steward: (a) Of Wealth, Barbara Yoder, (b) Of Life, Mahlon Bender, (c) Of Leisure, Verba Stutzman; (5) His Proper Relation to Other Races, N. E. Roth; Children's Exercises, Olive Heffren; Jesus, the Greatest Gift to Man, John Yoder.

Thoughts Presented.—The Christian's devotional life has a great influence on others. His prayer life affects the home. The ideal home is the one in which Christ is the Head, its key to happiness is love. The result of neglecting to teach Christian ethics to children is disastrous. Teaching is effectual when practiced by parents. Problems which affect the welfare of the world are solved in the home. The Church should be vitally interested in the social life of its young people. The Christian should always pray for and be subject to those in authority as long as God's principles are not violated. The way we live determines our eternal destiny. Our leisure time should be

spent to His honor and glory, so we should not go any place where Christ would not enter. It is our duty to show our right relationship to other races, because God wants everyone to be saved. Jesus is now our Mediator and Intercessor.

Secretary.

Leetonia, Ohio

Report of the Annual Christmas Meeting, held at the Leetonia Church, Leetonia, O., Dec. 26, 1932.

Theme: The Unfolding Life of Christ.

Organization.—Mods., Elmer Lehman and Russell Royer; Chor., Paul Witmer; Sec., Walter Royer and Virgil Mellinger.

Program and Speakers.—Devotion, John Lehman; Sermon—What Christ Endeavored to Do in His Day (Luke 4:18), I. W. Royer; Manifestations of the Fruits of Christ's Life in Us Through Love, Mrs. E. J. Swope; Through Faith, J. L. Yoder; Through Joy, Cora Lehman; By the Peace He Gives, James Steiner; Children's Meeting, led by Mary Royer; Our Gifts Through the Sunday School, I. W. Royer.

Thoughts Presented.—Do you know the Son of God this morning? The Gospel is good news of salvation; also a denunciation of sin. Prophecy is understood by those who are pure in heart. We could read the times better if we were more pure and in tune. Reading and accepting the Word brings gladness and joy. Jesus came into the world that we might have faith in God. The Christian is separated from the world to reveal and glorify God. Every Christian is a Christmas gift to the world. Jesus lived a simple life. Faith is believing and knowing the Bible. Man unaided could not find his way back to God. We need faith in times of success as well as in times of adversity. Peace is not toleration; it is freedom from disturbance. The sword that Jesus brought cuts us off from the world.

Secy's.

Married

Mast—Glick.—Bro. Raymond P. Mast and Sister Barbara C. Glick were united in marriage Dec. 26, at Morgantown A. M. Church. Bro. John S. Mast officiated. May God richly bless them as they journey through life.

Stoltzfus—Fisher.—Bro. Jessie Stoltzfus and Sister Sadie Fisher were united in marriage Tuesday evening, Dec. 29, 1932, at the Morgantown A. M. Church by Bro. John A. Kennel. May His blessing attend them through life.

Weaver—Kanagy.—On Nov. 8, 1932, Bro. Daniel Weaver and Sister Sadie Kanagy, both of the Morgantown, Pa., congregation, were united in holy marriage by Bro. John A. Kennel. May God's blessing attend them through life.

Smoker—Beachy.—At the home of the officiating bishop, Bro. John S. Mast, Elverson, Pa., occurred the marriage of Bro. John Smoker and Sister Lucy Beachy on Jan. 1, 1933. May the Lord grant them a long and happy life.

Block—Weber.—Bro. Irvin Block of Waterloo, Ont., and Sister Mary Ann Weber of Elmira, Ont., were united in matrimony Dec. 25, 1932, at the home of the bride's parents, Bro. Jesse B. Martin officiating. May the Lord bless this union.

Jones—Groff.—On Dec. 6, 1932, at the home of the officiating bishop, Bro. C. M. Brackbill of Kinzers, Pa., Bro. Earl R. Jones and Sister Lenora L. Groff, both of Hersheys congregation, were united in holy marriage. May their life be full of blessings.

Stoltzfus—Weaver.—On Thursday, Nov. 24, 1932, Bro. Norman Stoltzfus and Sister Mary Weaver, both of Morgantown, Pa., were united in marriage by Bro. John A. Kennel at the Morgantown A. M. Church. May the Lord richly bless this union.

Nitzsche—Erb.—On Sunday, Jan. 1, 1933, Bro. Elmer Nitzsche and Sister Wilma Erb, both members of the Plum Creek Mennonite Church near Beemer, Nebr., were united in holy marriage, Bro. P. O. Oswald officiating. May the Lord bless them through life.

Hjorth—Oswald.—Bro. Christian Hjorth and Sister Esther Oswald were united in holy matrimony Nov. 13, 1932, at the Plum Creek Mennonite Church near Beemer, Nebr., Bro. P. O. Oswald, uncle of the bride, officiating. May the Lord abundantly bless them through life.

Litwiller—Slabaugh.—Oliver J. Litwiller of Hopedale, Ill., and Vera L. Slabaugh of Kokomo, Ind., were united in marriage at the home of the bride's sister, Orrin Nafzigers, near Hopedale, Ill., Dec. 24, 1932, by Niles M. Slabaugh, father of the bride. May God's richest blessings attend them through life.

Miller—Gardner.—On Dec. 24, 1932, at the home of Bro. Jesse Gardner near Middlebury, Ind., Bro. Samuel S. Miller of the Forks congregation and Sister Ellen Marie Gardner of the Clinton Brick congregation were united in holy marriage by Bro. D. D. Miller. May God's blessings be theirs all through life.

Good—Yoder.—Bro. Jason, son of Bro. and Sister Benj. Good, and Sister Beulah, daughter of Bro. and Sister Aaron Yoder, were united in marriage by Bro. I. W. Royer, Orrville, Ohio, at the home of the bride Dec. 24, 1932. May the blessings of heaven attend our brother and sister in all their labor of home and Church.

Yoder—Yoder.—On Thanksgiving evening, Nov. 24, 1932, occurred the marriage of Bro. Eli H. Yoder and Sister Ruby Yoder, both of the Emma congregation near Topeka, Ind., at the home of the officiating minister, Bro. Edwin J. Yoder, Topeka, Ind. May the choice blessings of the Lord be theirs through life.

Benner—Longacre.—On Wednesday forenoon, Dec. 28, 1932, at the home of the bride's parents, Bro. Paul Yoder Benner of the Souderton congregation, and Margaret May Longacre of the Vincent congregation were united in holy matrimony by Bishop Warren G. Bean. May God's rich blessing attend them through life.

Derstein—Gross.—On Sunday, Jan. 1, 1933, Bro. Wallace Derstein of the Plain congregation, and Sister Emma Gross of the Blooming Glen congregation, were united in holy matrimony at the home of the bridegroom's brother, Harvey Derstein, Souderton, Pa., by Bro. W. R. Moyer. May God bless this union all through life's journey.

Freyenberger—Graber.—On Thursday, Dec. 15, 1932, Bro. Ezra Freyenberger and Sister Louvina Graber, both members of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's parents, Bro. Simon Gingerich officiating. May God bless them and make them a blessing through the uneven journey of life.

Eby—Kuhns.—Bro. Amos E. Eby of the Reiff, Md., congregation, and Sister Esther E. Kuhns of the Chambersburg, Pa., congregation, were united in marriage Nov. 24, 1932, at the home of the bride's parents, Bro. Daniel E. Kuhns of Chambersburg, Pa., Bro. John S. Burkholder officiating. May their married life be one of Christian joy and happiness.

Fleagle—Bricker.—On Nov. 24, 1932, at the home of Bro. Samuel L. Bricker, R. D. No. 3, the bride's parents, Bro. Wayne G. Fleagle of the Row congregation and Sister Ruth E. Bricker of the Strasburg congregation, both of Franklin Co., Pa., were united in marriage, Bro. John S. Burkholder officiating. May the Lord richly bless them in their married life with joy and peace.

Obituary

Weaver.—Leah (Berkey Imhoff) Weaver, a faithful member of the Wisler Mennonite Church, daughter of Stephen and Annie Berkey, was born in Holmes Co., Ohio, Nov. 6, 1852; died Dec. 26, 1932; aged 80 y. 1 m. 20 d. She was married to Pre. Christian Weaver of Wakarusa, Ind., Jan. 1, 1922. They lived together in the town of Wakarusa nearly 11 years. Funeral services were conducted at the Yellow Creek Church by John Martin, Henry Schrock, and Henry Martin. Text, Rev. 14: 12, 13.

Jantzi.—Cleo Bernice Jantzi was born near Lowville, N. Y., Nov. 27, 1932; died three weeks later, on Dec. 18. She leaves her parents (Mahlon and Ruth (Ressler) Jantzi), 4 grandparents, 9 uncles, and 9 aunts. A short funeral service was held at the house by Bro. Jacob Gingerich. Text, Job 1:21. Burial in the Croghan A. M. cemetery.

"O, Cleo dear, 'twas hard to part,
It almost broke one's aching heart,
To part with one we loved so well;
Our grief is more than we can tell."

By her parents.

Thomas.—Warren Neal, son of Menno and Florence (Boyer) Thomas, died Dec. 4, 1932, at the parental home in Thomas' Mills, near Hollsopple, Pa.; aged 2 m. 5 d. Death was due to hemorrhage of the lungs. Besides the parents, the child is survived by 2 brothers (Wayne and Wade). The funeral was held Dec. 6, with services at the Thomas' Mennonite Church, conducted by J. S. Shannon, pastor of the Jennerstown Lutheran Church, and Sanford Shetler of the Stahl Church. Interment in Thomas' Mills Cemetery.

"His little bed is empty now;
The voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Horst.—Maynard Leroy, infant son of Homer and Zenna (Beery) Horst, died Dec. 7, 1932; aged 13 d. He leaves his parents, 2 brothers and 1 sister (Harold, Edith, and Byard), 2 grandparents and a host of relatives and friends. When only a few days old he took a cold which later developed into pneumonia and caused his death. Although his stay on earth was short, it was long enough to bring much sunshine into the home. Funeral services were held at the County Line Church near Orrville, Ohio, Dec. 8, conducted by Bro. Benjamin Good. Interment in adjoining cemetery.

"Oh! sweet little flower, too tender to stay,
God in His mercy took our darling away;
Not from our memory, not from our love,
But to dwell with the angels above."

Lantz.—Naomi Lantz, daughter of Stephen B. and Annie Riehl King, was born July 11, 1908; died in the Lancaster Hospital after an operation, Oct. 28, 1932; aged 24 y. 4 m. 17 d. On Nov. 23, 1928, she was married to Isaac Lantz. Those who remain are husband, father, mother, grandmother, two small children, and 3 sisters: Mary of Dover, Del., Katy and Annie at home. She was a member of the Old Order Amish Mennonite Church. Her funeral was very largely attended, held at her late home near Scalp Level, Pa., conducted by Brethren Benj. Stoltzfus and Christ B. King. Interment in Meyers Cemetery.

"Naomi's journey here is ended;
She is now among the blest.
Within the golden gates of heaven,
With her Savior she's at rest."

A Friend.

Beiler.—Lizzie Beiler, daughter of Stephen B. and Annie Riehl King, was born April 17, 1912; died at her home near Ronks, Pa., Dec. 10, 1932, from complication of diseases; aged 20 y. 7 m. 23 d. On Nov. 11, 1930, she was married to Moses Beiler. She is survived by her husband, father, mother, grandmother, one small child, and 3 sisters: Mary, Annie, and

Katy. She was a member of the Old Order Amish Mennonite Church. Her funeral was largely attended, held at the home of her father near Ronks, Pa., conducted by Christian B. King and Benj. F. Beiler. Interment in Beiler's cemetery at Ronks.

"Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won;
Enter thy Master's joy."

A Friend.

Martin.—Lydia Kaufman, wife of Bro. Amos M. Martin, died at her home in Chambersburg, Pa., Dec. 21, 1932, after about two hours' illness of a heart attack; aged 71 y. 1 d. She is survived by 1 son and 3 daughters. Her husband preceded her about three years ago. She was a life-long member of the Mennonite Church and a regular attendant at services when health permitted. Funeral services were held at the Chambersburg Church conducted by D. E. Kuhns and J. S. Burkholder. Burial in cemetery adjoining.

Smith.—Alson C. Smith was born near Hartford, Kans., Aug, 22, 1873; died Sept. 6, 1932; aged 59 y. 14 d. He was united in marriage to Anna Slagell, Aug. 10, 1903, in Lyon Co., Kans., where they made their home until 1908, when they moved to Hydro, Okla., residing here since that time with the exception of one year at Hartford, Kans., and one year at Kremlin, Okla. He was received into the Mennonite Church by baptism in the year 1910, where he retained his membership until the end. He leaves his companion, 2 sons, and 2 daughters (Sidney—Mrs. Joe Eichelberger, Harvey, Marion, and Mary), 4 brothers and 1 sister (Jesse E., Frank O., Emma—wife of Charles Bigler, Emery A. and George G.). He is preceded in death by an infant daughter, also 2 brothers and 2 sisters. Burial in Pleasant View Cemetery near Hydro, Okla.

Peachey.—David S., son of Solomon and Catherine (Hostetler) Peachey, was born near Belleville, Pa., April 21, 1870; died in the Lewistown Hospital Dec. 25, 1932; aged 62 y. 8 m. 4 d. He was united in marriage to Sarah R. Glick Dec. 15, 1891. To this union were born 6 sons and 1 daughter. One son died in infancy. Surviving are Orrie G., Aaron E., Homer D., Oliver B., Leroy S., Mrs. Aaron Peachey (Katie); also 1 brother (Solomon D.), and 2 sisters (Mrs. Mose Zook and Rebecca Glick), and 8 grandchildren. He was a member of the Conservative A. M. Church. He was widely known. Funeral held at the Locust Grove Church near Belleville, Dec. 28, conducted by S. T. Yoder and Jonas D. Yoder.

"Peaceful be thy silent slumber;
Peaceful in thy grave so low.
Thou no more wilt join our number;
Thou no more our sorrows know."

Renno.—Sally Renno (widow), daughter of Jacob and Fanny (Fisher) Renno, died at the home of her daughter near Bareville, Pa., from infirmities of old age; aged 75 y. 4 m. 14 d. On Dec. 6, 1883, she was married to Eli Riehl of Greenland, Pa. Two daughters survive her: Mrs. Michael Stoltzfus and Ida of near Bareville, Pa.; also one aged brother, Eli. On Dec. 16, 1916, she was married the second time to David Renno of Mifflin Co., Pa. She is survived by 2 step-sons and 3 step-daughters. Her funeral was largely attended, held at the home of her daughter near Bareville, conducted by Benj. F. and John Beiler. Burial in Beiler's Cemetery. She was a member of the O. O. A. M. Church.

"She sleeps, she sleeps, and never more
Will her footsteps fall by the old home door,
Nor her voice be heard with her loving tone
By the loved ones left round her own hearth stone.
She has gone, she has gone to her home afar;
To the beautiful land where the angels are."

A Friend.

Stoltzfus.—Lydia Esch Stoltzfus was born Sept. 24, 1849, near Lewisburg, Pa.; died of heart failure Dec. 24, 1932, near Woodriver, Nebr.; aged 83 y. 3 m. In her youth she was converted and received into the A. M. faith, in which she remained faithful, ever admonishing by precept and example to walk humbly with the Savior. In the closing years of her life she manifested a very great desire to be always present when possible in church services. On June 13, 1867, she was joined in marriage to Jonathan L. Stoltzfus near Lewisburg, Pa., to which union were born 5 sons and 3 daughters; 3 sons and 2 daughters and husband preceded her in death. Two sons and 1 daughter remain (Ammon of Woodriver, Nebr., Christian of Manson, Iowa, and Sarah of Chappell, Nebr.), with 18 grandchildren and 24 great-grandchildren, 2 sisters and many relatives and friends. Services were held Dec. 26 in the Mennonite Church north of Woodriver by J. E. Zimmerman and B. B. King. Texts, II Cor. 5 and I Jno. 3:2. The body was laid to rest in the cemetery near by.

Metzler.—Elias S., son of the late John and Esther (Shelly) Metzler, was born Aug. 27, 1855, in Lancaster Co., Pa. He was married to Rebecca Gingerich Nov. 17, 1881. This union was blessed with 3 children (Dora, wife of Jacob W. Snyder; Bessie, wife of Albert Erb; and Martin, all residing near Manheim, Pa.). He united with the Mennonite Church (Erisman's congregation) in 1908, to which faith he remained faithful to the end. On the evening of Dec. 15, 1932, the Lord saw fit to call him home; aged 77 y. 3 m. 18 d. We humbly say, "Thy will be done." Besides his bosom companion and 3 children, he is survived by 1 sister (Mrs. Lizzie Hernley), 4 grandchildren, and 2 great-grandchildren. He was a brother to Dea. Daniel S. Metzler, who died Sept. 10, 1931. Funeral services were held Dec. 18, at Erisman's, conducted by Bros. Henry Lutz and Abram Risser. Text, Eccl. 1:4. The body was laid to rest in the adjoining cemetery.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend on earth like you we'll find."

The family.

Schertz.—David M. Schertz was born Oct. 6, 1850, in Lancaster Co., Pa.; died Dec. 15, 1932, at Newton, Kans.; aged 82 y. 2 m. 9 d. In 1875 he was married to Mary Y. Zook, of Mifflin Co., Pa., who preceded him in death April 29, 1913. To this union were born 6 sons and 4 daughters, all of whom are living. They are David Z., of Turlock, Calif.; Malinda M. Ade, of Pana, Ill.; Lydia Ellen, of Los Angeles, Calif.; John P., of Arnold, Kans.; Daniel D., of Newton, Kans.; Joseph Walter, of Marcus, Ia.; Alta M. Wenger, of Canton, Kans.; Anna M. Umholtz and Jesse Elmer, of Newton, Kans.; George R., of Eldorado, Kans. There are 24 grandchildren and 2 great-grandchildren. All of Bro. Schertz's 3 sisters and 4 brothers preceded him in death. He was an early settler in the Zimmerdale neighborhood, having moved here in 1885. Most of his time since then was spent in this community. He united with the Mennonite Church in his youth and lived a faithful and consistent life until his death. His death was caused by heart failure, brought on by the fracture of a hip two weeks before. During his last illness he was particularly patient and cheerful, and expressed a strong faith in his God. Funeral services were held at the Pennsylvania Church near Hesston, Kans., on Dec. 18, 1932, in charge of J. G. Hartzler and Earl Buckwalter. Interment in the adjoining cemetery.

Heyerly.—Jesse, son of John and Katie Heyerly, was born near Albany, Oreg., June 12, 1904; died at the Albany General Hospital Dec. 4, 1932; aged 28 y. 5 m. 22 d. He united with the Mennonite Church in his youth. While coming home from taking the cattle to pasture he stopped to speak to his neighbor and while there he was struck by a falling tree. He was taken to the hospital at once where he peacefully fell asleep just before the setting of the sun. On Nov. 17, 1928, he was married to Gladys Berkey of Woodburn, Oreg. They were blessed with two children, Shirley Jeanette and Keith Eugene. He was very much attached to his family and was never quite so happy as when they were together. His great concern was for the welfare of his companion and children. His smiling face will be missed in the community, but most of all in the home. One brother preceded him in death. He leaves his loving companion, 2 children, father, mother, 7 brothers, 3 sisters, grandfather and grandmother (Pre. Daniel Erb and wife), and many relatives and friends. "His sun hath gone down while it was yet day."

"No one heard the footsteps,
Of the angel drawing near,
Who took from earth to heaven
The one we loved so dear."

Funeral services at the home of his parents and at the Fairview Church conducted by Brethren C. R. Gerig, Fred J. Gingerich, and N. A. Lind. Texts, Psa. 39, Psa. 19, and Eccl. 11:3. Burial in Knox Butte Cemetery.

Brenneman.—Daniel Brenneman was born near Kitchener, Ont., Oct. 11, 1851; died Dec. 14, 1932; aged 81 y. 2 m. 3 d. He spent his early life near his birthplace, where he was united in marriage to Mary Boshart, Feb. 8, 1876. They resided near Kitchener until 1900, when they moved to Seward Co., Neb., where they lived until 1915, at which date they moved to Oregon where they lived near Albany, and in the same community, where he was living at the time of his death. He accepted Christ in his youth, uniting with the Mennonite Church, in which faith he was actively identified until his death. His Christian experience meant more to him than just Church membership, and his word of testimony was often heard expressing his joy in the service of the Lord. There remain his widow, 3 sons, and 5 daughters (Jacob, of Tofield, Alta.; M. E. and D. H. Brenneman, Mrs. Eph. Martin, Mrs. Irwin Kenagy, Mrs. Emma Widmer, Mrs. S. E. Eicher, and Mrs. Milton Martin, all of Albany); also 30 grandchildren and 14 great-grandchildren. Two sons (Christian K. and Emanuel) preceded him in death. The immediate cause of his death was heart failure, from which he was confined to his bed about ten days. He will be remembered in the home and in the community for his kindly, cheerful disposition, and in his passing the Albany Mennonite Church has lost its oldest member. Funeral Dec. 18 conducted by N. A. Lind, assisted by Allan Good and G. D. Shenk. Burial in Riverside Cemetery.

Kauffman.—Amos G., son of the late Benjamin and Anna (Kreider) Kauffman, was born near East Petersburg, Pa., Dec. 29, 1864; died Dec. 4, 1932; aged 67 y. 11 m. 5 d. He was preceded in death by 2 children. He is survived by his wife, Lillie M. Bowers Kauffman, also these brothers and sisters (Aaron of Kreadyville, Benjamin and Reuben of East Petersburg, Pre. Hiram of Landisville, Lizzie Ann, wife of Pre. Frank N. Kreider, and Barbara Kauffman of East Petersburg). He united with the Mennonite Church at East Petersburg many years ago, was ordained as deacon of the same place at the age of 34 years, and served in that office faithfully until the Lord called him to his reward. He was one of the founders of the Mennonite Home at Oreville near Lancaster. Shortly after its organization he became president of the board of directors and served faithfully in that office until death. He had a gift of song and was a lover of vocal music. He is much missed in all these activities, as well as everywhere. Funeral services were held Wednesday, Dec. 7, at their home by Bro. Isaac Brubaker and at the East Petersburg Mennonite Church by Bros. Henry Lutz and John Gochnauer. Text, I Sam. 20:18 (latter clause) and Rev. 14:13. Burial in adjoining cemetery.

"If we could hear him singing
As we think he's singing now;
If we could see the brightness
Of the crown upon his brow,
There would be no sighs to worry
And of bitter tears no more,
When we think of our loved one,
Who has gone to yonder shore."

ITEMS AND COMMENTS

The income tax reports indicate that the million-dollars-a-year men are rapidly decreasing in number. Better still would be a report that million-dollars-a-year ambitions were on the decline. Where one man profits by abnormally large incomes scores of other people suffer.

The sudden death of former President Coolidge cast a gloom over not only America but also other countries in Europe, South America, and elsewhere. President Coolidge was held in high esteem, largely because of his simple, common sense methods in official and private life.

At present the newspapers are devoting considerable space to a discussion of the most beautiful words. As in other things in which human taste has a leading part, the judgment of the judges differs widely. However, many people agree that it is hard to improve on the old time-honored list, "Mother, Home, and Heaven."

There is a commendable zeal, especially on the part of some southern women, to wipe out entirely the crime of lynching in the United States. Official reports say that in 1932 there were only seven of such crimes committed. Let us hope that the effort may succeed. And may we hope also that there may be renewed zeal in the matter of working against others of America's great crimes. Instead of Congress working so frantically in an effort to repeal America's temperance laws, that body would enhance its own reputation if it manifested a like zeal in repealing or at least reforming the country's moonshiners, bootleggers, racketeers, gamblers, whiteslavers, extortioners, and others belonging to the criminal classes.

"Buy American" is a slogan that is being raised in many parts of the United States. This sentiment is not confined to America, but a similar attitude in favor of home-grown or home-made products is being propagated in some of the countries of Europe. The idea has something to commend it. The more loyally we support home industries the better, in a material sense, are home conditions. The danger, however, that lurks in that kind of propaganda is that of developing a feeling of selfishness that leads to boycotting and rivalry rather than making the Golden Rule our rule in life, and in the end proves disastrous at home and abroad. One of the most destructive enemies of self is selfishness.

CORRESPONDENCE

(Continued from page 877)

ed as follows: Supts., Russel Grove, J. B. Reesor; Jr. Supt., Orval Weber; Sec.-treas., Ernest Hoover, Oliver Shank; Chors., L. W. Hoover, L. R. Wambold.

Since in October we have had a singing class, held every Wednesday evening, conducted by L. R. Wambold. We practised hymn study and a Christmas cantata, the latter being rendered on Christmas night, to a large and appreciative audience. The young people have enjoyed these practices very much, and realize the value and privilege of praising the Lord in song.

A number of our young people have gone again to attend the Kitchener Bible School for the winter months.

Another division of the work at this place is the young people's meeting, held each Tuesday evening. We feel greatly encouraged by the interest shown and the good attendance.

"The land whither ye go to possess it is a land of hills and valleys and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:11, 12). We stand on the verge of the unknown. A New Year lies before us, and we are going forth to possess it. It is a land of hills and valleys, of golden opportunities, perhaps loss, sorrow and trials. The Father comes near to take our hand and lead us on our way. Trust only. It shall be a good, a blessed New Year. We wish all the readers God's blessing and guidance in the New Year.

Jan. 2, 1933. Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—As we are now beginning another new year, we trust that each of us will resolve that by the grace of God we want our lives to tell for Jesus. As God's people let us daily praise Him, as did David in Psa. 34:3: "O, magnify the Lord with me, and let us exalt His name together."

On the morning of Dec. 23 the annual business meeting was held at the church. At this meeting Bro. Edward Swartzendruber was elected church trustee for a term of three years. Sister Alma Brenneman was elected librarian for one year, with Sister Cora Swartzendruber as assistant. At our regular S. S. session, Jan. 1, Bro. Edward Swartzendruber was reëlected to serve as superintendent for another year.

On Christmas evening a large number gathered at the church for a program of song, in charge of Bro. Mark Ross of the East Union congregation. Christmas songs and many other favorites were sung. The meeting proved to be very inspirational, as we joined in the singing and listened to others bring the message in song.

A four-weeks Bible School began at this place on Dec. 26. The two instructors for the term are the brethren, Simon Gingerich of Wayland, Ia., and Silas Horst of South English, Ia. This is the third year a school of this nature is being conducted, and this kind of study of the Word of God will be a real benefit to the 35 persons who are now enrolled.

Jan. 2, 1933. Bessie Yoder.

Washington, Ind.

(Berea congregation)

Greetings to Gospel Herald Readers:—We again are thankful to our heavenly Father for the many blessings that we have received during the past year.

On Nov. 20 we reorganized our Sunday school. The following officers were elected: Supts., Victor Knepp, Louis Swartzentruber; Secy., Bonnie Swartz; Treas., Jonas Graber; Chors., Louis Swartzentruber, Paul Weldy; paper distributors, Esther Graber, Roy Swartz.

On the evening of Jan. 1 we reorganized our Y. P. M. as follows: Supts., Joe Miller, Peter Swartz; Chor., Ella Knepp.

Nov. 24, Thanksgiving day, we had an all-day meeting at this place thanking and praising God for the many blessings received during the past year.

On Dec. 18 Bro. Clarence Shank from the Olive congregation worshiped with us, bringing us a very good message from God's Word.

We ask an interest in your prayers, that we may go on in unity serving our Lord and Master.

Jan. 4, 1933. Esther Graber.

ANNOUNCEMENT

Christian Life Conference
to be held at
Eastern Mennonite School
Jan. 13-15, 1933

This program, beginning Friday evening, January 13, is planned with the especial purpose of meeting the needs of young people. The meaning of salvation, principles of growth in the Christian life, challenges for Christian service, and other vital themes will be discussed by the brethren Paul Erb of Hesston, Kansas, and J. Irvin Lehman of Chambersburg, Pa. A cordial invitation is extended to Christians of all ages to attend.

Eastern Mennonite School,
Harrisonburg, Va.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Monday P. M. and Tuesday, Feb. 6 and 7, 1933.

D. A. Yoder.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 19, 1933 (Herald of Truth Established 1864) No. 42

EDITORIAL

"Blessed are the pure in heart: for they shall see God."

Can you think of a more direct, simple, and blessed promise than this? And it is all the more precious because it first fell from the lips of our Savior.

Notice the words, "pure in heart." That does not discredit the idea of maintaining a state of purity in outer life, but it calls attention to the seat of purity or impurity—the heart. Get the heart right, and the outside will come right.

What is depending upon the condition of the heart? Everything belonging to the possessor of that heart. It is not only true that "out of the abundance of the heart the mouth speaketh," but the entire life is influenced by the condition of the heart. Get the heart right, and the outside will come right.

The inspired writer pleads, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." When the heart is purified the language becomes clean, the hands become unstained with sin, the feet will be set upon paths of righteousness and true holiness, the affections set "upon things above, not on things on the earth." Get the heart right, and the outside will come right.

But here is another thing that we must not forget. Heart purity is but one of the things belonging to the ideal Christian life. The mind as well as the heart needs enlightenment. Our good intentions bring the most desirable results when we are properly informed as to what is right and what is wrong. David strikes the keynote when he says, "Thy words have I hid in mine heart, that I might not sin against thee." It takes both a pure heart and a well informed mind to produce the ideal life.

Is it possible that the Lord dare not give us the success for which we pray, lest we take to ourselves the credit that belongs to Him and fail to recognize our dependence upon His gifts? Things that are intended as blessings are often turned into a curse because man fails to recognize God as the Giver of "every good gift and every perfect gift." One of the essentials to divine power and human safety in the life and labors of God's people is that they keep themselves wholly upon the altar and exercise the humility through which alone there can be true exaltation. Read Matt. 18:1; Jas. 4:7-10.

Some very practical messages are found in the Doctrinal Supplement which we publish this week. We believe that our readers who are interested in Christian doctrine will find both pleasure and profit in reading these messages.

One of the greatest needs of the present is that of a proper indoctrination of all people professing the name of Christ. What we have to present along this line from time to time is intended as but a mere opportunity to get a taste of what may be had in greater fullness and clearness in the great Book of doctrine, the Bible. Of this Book it is written, "All scripture is given by inspiration of God, and is profitable for doctrine . . . ." If you would be lifted into the regions of the heavenlies, form the habit of reading the Bible prayerfully and daily.

"Where Dwellest Thou?" — This question was asked of Jesus in the early days of His ministry. His prompt reply, "Come and see," showed not only a perfect frankness and freedom from condemnation on His part, but the results of the acceptance of His invitation showed that He occupied proper quarters. If this question were put to us, and our invitation to "come and see" accepted, would results be like favorable?

"Where dwellest thou?" is capable of several applications. Speaking from a material standpoint, our living quarters may mean a great deal in the welfare of our own lives as well as the lives of others. Our homes should be built with an eye to serviceableness and economy rather than extravagance or vain display. Then we should live in a community where the environments are favorable to a proper development of the spiritual life of ourselves and of our families, and where we have favorable opportunities to labor for the Lord. To live out of fellowship with those "of like precious faith" indicates that our dwelling place is not in the most desirable place.

Now another application: "Where dwellest thou" spiritually? What about your daily life? your church relations? your associations? your companions? the kind of places which you frequent? your reading habits? your personal life? If we are what we ought to be we are as ready to say as did our Savior, "Come and see:" and the effect upon the lives of those who do come and see will be favorable to their spiritual welfare. Most of the gains for the Kingdom, now as well as in the days when this question was put to Jesus of Nazareth, are the result of somebody living where he ought to live, and in a way that favorably affected the lives of others. Read Matt. 5:13-16.

Heart Disease.—Years ago we heard some one relate this story: A man found himself ailing and decided to consult his home doctor. After examination the doctor warned him that his ailment was heart disease; that he needed to be very careful with his work and with his diet, or the chances would be that sudden death would overtake him. This speech did not suit this man very well, so he went twenty miles further and consulted Dr.

Cureall about the case. Dr. Cureall gave him a hasty examination, dished out a little medicine, said there wasn't anything seriously the matter with him, and that he might eat and work as much as he pleased and it wouldn't hurt him. The man, greatly elated, started home. When he got there he related to his wife what he had been told, and in the midst of a good laugh over what the first doctor had told him he dropped over dead—from a sudden heart attack.

This world is desperately sick with heart disease. "The whole world lieth in wickedness." Sometimes the patient is near convulsions, at other times he seems fairly good. Dr. Cureall is busy handing out his dope. At present he is in Washington, D. C., advising the patient to get rid of his temperance laws and tank up on beer and other intoxicants. The stock gambler likewise assumes the role of Dr. Cureall, and a comparatively few people keep on enriching themselves at the expense of the masses of less successful gamblers. In the midst of present-day experiences we hear echoes now and then of this diagnosis by Dr. Cureall: "The world is getting better." But the one real DOCTOR CUREALL they never, or at least seldom, consult. If the world of sinners should turn to God, get the experience of "a new heart and a right spirit;" quit living for self and live to the glory of God and the good of others, the patient would be well, the heart disease gone.

PREACHERS' PAGE

FOR OUR MEDITATION

Ways in Which I Promise to Help to Promote the Cause of Christ in General and in My Own Congregation in Particular

(Extracts from a letter by J. D. Mininger to members of his congregation.)

By being present at every service and on time if I possibly can.

By welcoming strangers at the church, and by bringing others with me to church and Sunday school.

By being an interested reader of our denominational church paper, the Gospel Herald.

By cheerfully assuming all my responsibilities as a Christian parent.

By witnessing for the Lord regularly before my employer and fellow-workmen.

By serving as S. S. teacher or substitute if called on.

By holding a prayer meeting in my home if deemed advisable.

By attending and taking part in mid-week prayer meeting and Bible class.

By cheerful and liberal giving of my means to help forward the cause of Christ as decided upon at our quarterly Members' Meeting.

By faithfulness in prayer and intercession; by praying for and encouraging those in places of responsibility in our congregation.

By having a family altar in our home.

By doing my utmost to promote good will and harmony in our congregation and thus keep the "unity of the Spirit in the bond of peace."

By using my automobile to bring others to church and to use it in other ways for the Lord and His cause as opportunity may present itself.

By distributing tracts.

By making calls upon sick folks as opportunity affords.

By praying for and endeavoring to win to Christ the unsaved members of my family.

By taking time daily to feed my soul on the green pastures of God's Word so that I may "know how to speak a word in season to him that is weary." Isa. 50:4.

By discharging faithfully any and all duties enjoined upon me by the Church.

Kansas City, Kans.

THE METHOD OF EVANGELISM

By J. W. Shank

For the Gospel Herald.

I. The Antecedents of Method

It would seem superfluous to discuss the method of evangelism without first giving emphasis to certain antecedents. The disciples of Jesus took with them, first of all, an experience rather than a theory; they proclaimed a person rather than a doctrine. The splendor of their lives was due to the fact that they were patterned after Jesus' life. Their fidelity was to Jesus; their aim, to continue His work. With them there was an impelling motive; by a consuming passion they were constrained to win souls. They were determined to win souls, certain of their ability to get the message across, certain that the message would win. They were full of joy and enthusiasm. They were strong to endure, willing to pay the price of the effort. These men are fit examples for us. We must realize that without such an attitude no method of evangelism will be successful.

II. Definition of Method

By method in evangelism we mean the thought-out or organized plan of getting the message across to the unsaved soul. It may be simply the method by which one individual gets into contact with another as he leads him to the light. It may be an organized campaign of evangelism in which many people take part, being directed toward a community or city. It may have to do with the type of conversation, or of preaching or teaching. It may include the use of the press, the distribution of tracts, the visitation of hospitals or homes. Whatever the means used, method in evangelism has to do with the plan and procedure to bring Christ to the unsaved heart.

III. Personal Evangelism

I believe the most profitable study of all is the method of personal evangelism. It is the method in which, according to the Gospels, we see Jesus most actively engaged. It is the method that in all history has produced the greatest results. It is the method in which every saved soul may have a part. It is suitable for use anywhere, at any time and under almost any sort of conditions or surroundings. But while we speak of this as a method of evangelism, we must remember that personal evangelism may be accomplished by a variety of different methods. Various methods may be used to accomplish this one method.

1. The spiritual approach

The spiritual approach is the method used to appeal to a person who is already somewhat spiritually-minded or, we may say, a mystical type of character. Jesus used this method to approach Nathaniel. He was a conventional religionist who lived his life of devotion to himself. Jesus vitalized his experience by leading him out to a needy world. He made a new man of Nathaniel by tying the subjective goodness up to a service for men. To make use of this method we must know our man. Only certain types of mind, similar to Nathaniel, can be appealed to in this way. To make the appeal we must present an appealing spiritual vision that becomes related to the real world of need. The emotions or feelings must be touched.

2. The intellectual approach

This is the approach fitted to the educated or the intellectually-inclined man. Some come to the truth through an intellectual struggle rather than through the feelings. To such one must make an appeal that will awaken intellectual interest, arouse the thought, perhaps baffle the mind momentarily. Jesus used this method with Nicodemus. He made His attack directly to the heart of the man by approaching him on the matter of birth, showing that birth in the hu-

man way has nothing to do with one's position in God's kingdom. A wise personal worker is needed to meet this class of person. Wisdom is needed to diagnose the case in hand and then to present the theme for thought that will touch the person's life vitally.

3. **The moral approach**

This approach is fitted to the person who is neither intellectually nor spiritually-minded, but rather morally defective. The appeal must be made to the highest sense of moral values so that by contrast the individual will have awakened in him a desire for that higher value. Jesus used this method with the woman of Samaria. By His conversation regarding the water of life He showed her that He was a pure man, and by touching the subject of her social standards He brought before her the contrast between the high ideal and the low. By appealing to her sense of God He aroused her desire for a proper relation with the Divine. In dealing with the morally defective we must always have in mind the presentation to them of the highest of moral ideals. Often this can be done by appealing to the person's memory of a good mother, or of some good person who has been a real friend or benefactor. Best of all is to make the Christ-character stand out in relief.

4. **The physical approach**

This approach is necessary for the individual whose physical condition or surroundings are such that his mind is over-full of physical cares. He needs some sort of relief to his physical handicap so that he can give attention to a spiritual message. It may be only a mental relief by a word of sympathy or a hope of some definite future relief. Jesus used this method with blind Bartimaeus. He saved him from his physical inhibition, from the crowd that trampled and jostled him about. He gave him individual attention that to such a soul must have been a rare treat. Then also He gave him an opportunity to follow Him in the way. The world has many of this class. We must ever be alert to lend sympathy and help, and, along with our help, use tact in bringing the spiritual message to the hungry soul.

5. **The sympathetic approach**

This is the approach that is made through suffering. It is suffering love, overwhelming sympathy for the worst of sinners. The supreme example is Christ on the cross. The ignominy and pain of His own cross did not take from Him the spirit of sympathy for the cruel soldiers and for the penitent thief. In life the consecrated Christian worker will have plenty of opportunity to thus testify by cross-bearing. His testimony, in many cases even without a spoken word, will be seen by those who need Christ. This attitude of suffering with love will win the most hardened sinner.

6. **The spiritually-concealed approach**

This is the most subtle and perhaps most difficult approach to an unconverted soul. It is made indirectly. The subject is not conscious that an attack is being made. The center of the approach is the work of the Holy Spirit. It is usually directed by a praying Christian or group of Christians. Silent influences without possibility of observation are thrown around the subject and these together with the silent force of the Holy Spirit do the work. An excellent example of this is the conversion of Saul. No doubt Christians prayed for this hater of the Christian cause. One by one incidents occurred to show him the sincerity of the suffering Christians. Suddenly the moment came when, in the realm of the spirit, the light was revealed to this spiritually blind man. This is perhaps the most marvelous method that can be used by the Christian. It can not be used except by men of faith and prayer. It will win in cases where all other methods fail.

A few other things may yet be mentioned in connection with personal evangelism. To be successful the worker must know the Bible and be tactful in citing scripture that will fit the needs of the case in hand. The worker must be aware that accidental evangelism is of little value. The approach must be planned and prayed over. The life of the worker must be of a high standard so that an appeal can be made. The first thing of importance is to get the person kindly disposed toward one's self. This can not be done unless one's life will appeal to him.

IV. **Church Evangelism**

1. **Evangelistic sermons**

The evangelistic sermons preached in every Christian church have a large place in the program of evangelism. It is an economical method. While not usually so effective as well planned personal evangelism, yet it is often one of the greatest boons to a congregation. A minister who is alive for God's Cause has a great opportunity here. He need not have a noisy, boisterous method. He needs to bring people to have a sense of sin and to feel the real need of repentance.

2. **Pastoral evangelism**

The method to be discussed in this paragraph is that of the pastor as a leader of his flock, training lay members for evangelism and leading them out in this. Here is a field for great opportunity for a pastor who believes in getting the coöperation of his church members. It may have a most far-reaching effect if wisdom and diligence are used. The main part of the pastor's work will be creating the motive on the part of his laymen. Then he will have to definitely train them and also organize them with proper leadership for the work. He must remember that the evangelistic gift is the birthright of every Christian and that only indifference, ignorance, or laziness will keep him and his people from fully exercising the gift. If members are not spiritual enough, it is his task to get them in line. He may never get the full coöperation of all, but if he does not he need not be discouraged, for Jesus did not get the full coöperation of all His disciples.

3. **Revival meetings**

It will be possible in a single paragraph to give only a summary of this method of evangelism. First, there must be the inward preparation. The true revival begins with prayer, and in the hearts of the people. This preparation must be for inward cleansing, inward reviving, and for the guidance of the Holy Spirit. Often the pastor may do much in preparation by book study of the Scriptures, getting the seriousness of the task into the hearts of the membership. Planning ahead, there will be given attention to the songs to be sung, training singers, spiritual earnestness in singing; attention will be given to advertising, visitation, special prayer meetings, etc.

The time having arrived for the revival meeting, it is entered into by faith and zeal to accomplish for God. It will be a time of joy, but not for just a "good time." The minister will preach the Gospel and not the daily papers; Christ, and not himself. He will appeal to the understanding, seek to reach the heart, and stir the conscience. He will make his appeals direct and personal, by bringing the message home to everyday life. The fewer and simpler his methods the better. He will avoid sensationalism and excitement. He will make his appeal calmly and with deep fervor. His personal devotion and constant prayer will manifest itself in his messages night after night.

4. **Educational evangelism**

This is another type of evangelism that belongs to the Church. It is a longer process and is concerned very largely with the children who are growing up in the Sunday school and young people's society. Some pastors have a definite plan to have a series of lessons, as a part of the week day educational program, dedicated to the teaching of personal Christianity in the heart, the meaning of the Christian life, and church membership. It seems to me that this is a very worthy plan. Whatever religious education is given should always have as its final aim the conversion of the pupil.

(Continued on Page 893)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(Mennonite Mission)

To all Herald Readers:—

Trust in the Lord and do good; dwell in the land, and feed on his faithfulness. Delight thyself also in the Lord; and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he will bring it to pass.—Psa. 37:3-5.

Truly this has been our experience in the past. And the promise remains just as true for the future for His people.

Another Christmas season and celebration of Christ's birth into this world is history. Among the exercises that took place at the Mission was a cantata given on Saturday evening, and a program by the Sunday school children on Sunday evening. Following the program a treat was given to the children. This was donated to the Mission for this purpose.

Among the things most appreciated were the forty-seven baskets filled with provisions that were given to poor families. This was made possible by the country congregations of this state, who so liberally sent provisions to fill the baskets with food.

At one home where a basket was taken, the mother said, "I talked to the Lord this morning about having something to eat, and now He has answered my prayer already." A Negro woman (at whose home we had Home-department visits with her mother) came to the Mission a couple of days after she had received a basket, to thank us and showed her appreciation by saying, "The Lord bless you."

We want to take this privilege of thanking all those who made contributions to make this possible. Both congregational and individual contributions were appreciated. We also want to thank the Jr. girls who took such interest and made stuffed toys to give to the city children. All these little things help to bring rays of cheer and happiness in many homes.

For nearly one and one-half years Bro. Long had charge of one of our Home-department members, a man who has been confined to his bed most of the time for almost two years. Last Monday morning he passed away to his eternal home. Some of our most enjoyable moments are when we are in such personal touch with people as in our Home-department work, and to have the privilege of leading souls to the acceptance of the Savior, as this man has.

When we think of the value of one soul it encourages us to press onward and serve our Master more perfectly.

Yours for the lost of Peoria,
Jan. 5, 1933. Edna Long.

Job, W. Va.

Dear Herald Readers:—We have been here since October and are enjoying the work very much. The people treat us very kindly and we have more invitations to visit in their homes than we can accept and fill.

The attendance at Sunday school and church services is very good, considering the conditions of the roads.

Bro. Jasper Smith and I recently instructed an aged man, Sim Teter, and later received him into church fellowship. About ten days later, after expressing himself as ready to go, he passed away. Burial at the Horton Church; services conducted by the writer.

This is a large, needy field. I am glad to hear folks here say that the Mennonite people have done more for this country than any other people. We want to thank the donors of other states, including Sewing Circles and Relief Stations, for the ready-to-wear garments.

The Red Cross has furnished quite a bit of material to folks of this section. The sisters here made garments from this material for different homes.

As the season was good here last year, I think most all have good food. The potato crop was extra good, and quite a few folks had them to sell.

It is rather hard for men to find work. Some get part time on the state road that is being built this winter from Harman to Elkins.

On Dec. 19 we took Sisters Josie Kiser and Elizabeth Showalter, workers at the Mission Home here, to their homes in the Shenandoah Valley. Dec. 23 we returned. There were six passengers in the car; two E. M. S. students, a Miss Whitecotton, my wife, our little daughter, and myself. We were all enjoying the trip back to the West Virginia hills, when suddenly the steering wheel locked and our car left the road and turned over three times, landing in a stream. Though the glass was all broken and the top a wreck, we were all inside the coach when it landed in the stream. One by one we freed ourselves from the wreckage. Although shocked and stunned and excited, we all escaped with only slight cuts and bruises. We feel that we cannot thank our heavenly Father sufficiently for sparing our lives. The car is wrecked beyond repair, for which we are sorry; yet we cannot worry when we remember and rejoice to know how the Lord cared for each of us.

This accident occurred at Judy's Gap, near the foot of North Mountain. The use of the telephone soon brought Bro. Paul Good to the scene and he conveyed us in his car to the Mission Home.

We ask an interest in your prayers that we may do His holy will and minister to the needs of others.

Yours sincerely, for the Master,
Jan. 6, 1933. Amos D. Heatwole.

Tampa, Fla.

(1409 Ida St.)

Dear Readers of the Gospel Herald:—Again we have passed over the threshold into a new year. I am wondering how many made the mistake in writing 1932 when it should have been 1933.

Christmas for 1932 has gone with its joys and sorrows. In this section of the country it is customary to use some fire crackers, similar to the 4th of July in the North. A few that we learned of are carrying their marks with them for having indulged in such vain doings. Others are rejoicing over presents received and given in making one another happy. Thus time speeds on; but what does this all mean? Why not be serious about our Christmas season and review some of the happenings that brought about this great event? We know many have been thinking along this line and are trying to teach others.

The Christmas programs are a thing of the past for another season. The children did their part well at the program here at the church on Christmas day, in the afternoon. Some of the parents were interested enough to see what the children are doing, while others seem very much disinterested in Christian religion. Every child of God should be a living witness for Him and herald the good news as the shepherds did on their return to the flocks.

Sister Ida Hernandez, who had been seriously sick for several weeks, was brought from the hospital to her home on Saturday night, somewhat improved, but still very weak. Will you remember her in prayer that she may gain her health and strength and be able to take her place in S. S. where she is missed very much just now?

After our regular services at the poor farm yesterday the colored people gave us a few of their religious songs, led by one of the blind inmates. Some of them are quite happy in the Lord.

S. S. Burkholder and wife and a neighbor Fasnacht of Lancaster Co., Pa., are holding forth at St. Petersburg. They attended services here on Jan. 1.

Dan Geiser and wife, daughter, and nephew, are holding forth on West Ida St. Their home is near Dalton, Ohio. Bro. Geiser is here for his health. We

are glad for their help and presence in services.

We are looking for others to add to our services this week also, from Pennsylvania. May all be to His glory. In His glad service,

Jan. 3, 1933. L. S. Glick.

Later:—

The work here still continues with fair attendance in both English and Spanish Sunday schools. Those present in our services here yesterday (Jan. 8) from a distance: Bro. Earl H. Lefever and wife, Bro. J. H. Mellinger, Mrs. Anna Buckwalter, Sue A. Meily, and Sister Ella Landis, Norman G. Hess and wife, Bro. Roy M. Groff and wife, Bro. Sem Eby, Bro. Frank Leaman, Bro. J. Ross Esbenshade and wife, Bro. S. S. Burkholder and wife, and Mr. Evan Fasnacht, all of Lancaster Co., Pa.; Bro. Ralph Mumaw, Bro. Daniel Geiser, wife and daughter Evelyn, of Dalton, Ohio; Bro. Bennet Geiser of Orrville, Ohio; and Bro. David Horst and wife of Marshallville, Ohio; Bro. Milford Hertzler and wife of Denbigh, Va. Others from the North are expected to arrive here this week.

Your presence and help here is greatly appreciated. Come again. What shall we render unto the Lord for all these good things?

We would be glad for back number "Words of Cheer" and "Beams of Light," to use here in the work.

Jan. 9, 1933. C. B. Byer.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Readers of the Gospel Herald: —The workers at the Toronto Mission had another enjoyable Christmas season, with its many duties and resultant blessings.

Our Sunday school held its regular Christmas program on Wednesday evening, Dec. 21, when the children gave a very enjoyable selection of recitations and songs suitable for the occasion. The building was packed to capacity, and a number were turned away.

Through the generosity of the brotherhood in our rural congregations we were again able to prepare, and send baskets of provisions for Christmas dinners into about fifty needy homes. These gifts were greatly appreciated, as was evidenced by the expressions of delight on the faces of many children, and older ones when the baskets were delivered, and also by many letters of appreciation and personal thanks since.

We were glad to have Sister Nancy Shank of Markham with us during the month of December to help with the extra work of the Christmas season.

The Sunday school has continued to grow again during the Autumn months, the record attendance having reached 222, which is almost full capacity for our accommodation; and really more than we can handle efficiently, although we are well supplied with teachers this winter.

As a direct result of the evangelistic meetings conducted by Bro. Jesse Martin of Waterloo last October, there is an aged grandmother desiring to unite in Christian fellowship here.

We desire your prayers on behalf of the work here; that we might press on in the Master's service.

Jan. 9, 1933. Harold D. Groh.

Millersville, Pa.

(Mennonite Children's Home)

Toward the close of 1932, the children were anxiously looking forward to Christmas. The time finally came, and hearts were gladdened. Many gifts were sent in by friends of the children. Others sent poultry and food supplies, so that a nice roast duck and chicken dinner was enjoyed by all. The usual preaching service on Christmas afternoon was in charge of the Brethren Jacob G. Hess and D. Stoner Krady. Bro. Krady gave the Christmas story in a way that every child could understand. May God bless the message.

One mother whose children are in the care of this institution met with us and spent the day with her entire family, a privilege that she did not have for four years. Christmas songs and recitations were given by the children, reminding them of the great Gift that God gave to the world.

During the holiday vacation, an epidemic of influenza came our way. Two of the workers and nineteen children were sick, but at present there are only three in the isolation ward. We are thankful that none were seriously sick. Applications for admission are received but only the most worthy can be considered, on account of lack of room.

Sister Naomi Martin of Maugansville, Md., has come to the Home for the winter months, and we greatly appreciate her help. We again thank the brotherhood for their continued interest in the work of the Home and especially for being mindful of us during the holiday season. We invite you to come to the Home and meet with the workers and children. Come and select YOUR child. There are those who should be in foster homes.

Jan. 10, 1933. The Workers,
Per Levi Sauder.

Reading, Pa.

(Mennonite Gospel Mission)

Dear Herald Readers:—Continuing at this place, endeavoring to do His Holy will, we are encouraged with the many blessed proofs that you are working and praying with us. Surely with His never-failing promises His work must go on.

We rejoice in that the Lord hath supplied our need of another worker, by sending to us Sister Mable Weaver of the Metzler's congregation. She is a daughter of Bro. and Sister John H. Weaver of Ephrata. This, another token of His love and watchful care, affords us much encouragement, and we ask that you pray with us for a continued advancement of His Kingdom.

On Sunday, Dec. 11, a short special service was held in connection with the Sunday school, at which time John Devore, a man seventy years of age, was baptized and received into church fellowship. His joy in the Lord and his testimony have been the means of bringing others in to hear the Gospel. May the Lord yet grant him years of joyous, faithful service. He often speaks of his regret of not having made this wise choice early in life. Bishop John Souder was with us for this service. We were glad to have had it at this time, as many of our Sunday school children had never witnessed the administration of baptismal rites before.

Christmas season came and brought us much opportunity to tell of "the unspeakable gift" by providing temporal gifts. Abundant supplies were sent in from Morgantown, Bally, and Bowmansville congregations, making it possible to supply over one hundred homes with a Christmas basket. A printed message of His love was placed in each basket. One family which had never received a basket before started coming to Sunday school immediately on Christmas morning.

All regular meetings and activities are continuing with good interest, and we look to the Lord for His continued blessing. He has promised His tender mercies are over all His works.

Jan. 10, 1933. Sallye R. Hurst.

Detroit, Mich.

Dear Readers, Greeting in the name of our Lord and Master, the name of Him who has done so much for us and is ever ready to do more than we deserve.

Although there were several who were sick with the influenza and colds the Christmas season was one of rejoicing. The weather was very mild, Christmas day being like an ideal Easter day.

Two programs were given at the church, the one on the Thursday evening preceding Christmas and the other on Christmas night. These both were well attended and much appreciated. May we ever keep in mind the real meaning of Christmas, and constantly give to God our gratitude in praise, worship, and service.

The conditions in the cities continuing to remain very critical, is making work in some respects more diffi-

(Continued on page 893)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A WARNING!

To Every Man, Woman and Child Do Not Trifle with God's Mercy!

A young lady, just as intelligent as any young lady, went to a revival meeting. The power of God was on the meeting; sinners were being saved and Christians were being revived. The power of God struck this young girl, and tears began to roll down her cheeks, and she took her handkerchief and wiped the tears away. Her father, a wealthy farmer, stood on the outside with others, and looking across the tent, he remarked to a friend, "If my daughter confesses Christ I will wade in blood to my neck to take her out of there." But a young man was standing by her side and she did not go that night. The father got into his machine and drove home, and the young man took the young lady home in the buggy. When she got inside she saw him—a big, 240-pound father —walking the floor, and she knew that something was wrong. She said, "Papa, what is the matter with you? Why are you not in bed?" He answered, "I have stayed up to give you your orders." She said, "Papa, what in the world have I done?" He replied, "I looked across that tent tonight and I saw you weeping, saw you have your handkerchief up to your eyes. May, if you confess Christ, I will wade through blood to my neck to take you out of there; and, when I get you home, I will wear out a hickory over your back." He put it down so strong that she knew he meant what he said. She began to weep, and went to her room, and there in the darkness she settled it that she would not go with God. She was a beautiful girl, between nineteen and twenty years of age. She closed her fists and said, "Oh, God, I will never seek Thee! Oh, God, take this feeling away from me! Oh, God, lighten my heart! I do not want to feel this way! Lord, I will never seek Thee! I will never go to that altar! Take this burden away from my heart!" God heard her prayer. The Holy Spirit left her, and her conviction was gone. She went to bed and went to sleep. Because you can go to bed and go to sleep, do not think you are saved. Many people go to bed and go to sleep to whom God will never speak again.

The next morning this young lady got up and went to school, came back, and went to the service that night. Her father stood in the same place as the night before, and kept his eye upon her. When the altar call was given, he looked across and saw her standing with a young man, laughing. He took his neighbor by the arm and said, "Look at my daughter. I conquered her last night before I went to bed. She will never go to that altar." So this girl laughed and giggled while other folks wept and got saved.

But listen! The meeting closed on Sunday night, and settled the destiny of dying men and women. The tents were taken down, and the preachers left the grounds. On Monday morning this girl went to school as usual, and went all that week. The next Monday morning, as she started, she said, "Mamma, my head is hurting me." The mother said, "May, go on to school," and May went, but returned in two or three hours and said, "Mamma, my head is hurting me so that I couldn't stay." She went to her room and went to bed.

She had been in bed three days when, on Thursday afternoon, she sent for her mother to come up, and said, "Mamma, I am sure that you and papa do not know of my condition, and I want you to send for a doctor. I am in an awful condition, and I am going to die." The mother was excited, and said, "I will, I will!" She had the family physician come, and he felt her pulse and took her temperature. He touched the big, strong father on the shoulder and asked him to come outside to the automobile. He loved the family. They had been kind to him. He said, "You have been true to me, and I must be true to you. You have called me too late. Your daughter may soon be in eternity, and if you have anything to tell her, tell her at once. It is no use for me to tell you that I can help her, or to call for more doctors. In a few hours she will be gone."

Listen! The neighbors a mile away heard that father. What do you suppose was the first thing he thought of? I know—the night that he conquered his daughter and made her settle with God. He left the automobile and came in wringing his hands. He fell at her bedside and said, "Oh, May! Oh, May! Seek the Lord. May, pray! Give your heart to God! Pray, May, pray!" She put her hand on his face and said, "Papa, please do not taunt me with the name of God—please do not mention His name to me. My heart has been like a stone since the night you gave me my orders. I went to my room, and I asked God to leave me, and God took me at my word." Then she told him that she was conscious that her doom was sealed, and that from the beginning of her illness she knew she was going to die. She said, "Papa, what time is it?" He answered, "Four o'clock in the afternoon." She said, "How slowly these hours are passing by! But, just think, I am going to a place where there will be no time."

They had built a new home out on the pike, and their old home stood back in the field, with the old moss-covered well and moss-covered bucket. She said, "Papa, go to the old moss-covered well and bring me a fresh drink of water, for I will soon be in a place where I can get no water." He went and brought the water and put it to her lips, and she drank it. Her mother was praying, her unsaved brother was praying, and her two unsaved sisters were down on the floor praying. Oh, I have heard the loudest prayers from sinners praying for their loved ones, that I ever heard from anybody's lips. I have heard louder prayers around corpses than I ever heard around the altar; but I had to rebuke the prayers, and say, "Do not mock God by praying for your dead loved ones." This dying girl said, "Papa, put your arms under my arms, and pull me up in this bed. My feet are in fire. My feet are slipping." He put his arms beneath hers, and drew her up in the bed. Again she said, "Papa, my feet are slipping. Take my feet out of the fire." He said, "May, I have done all I can. Your head is against the head of the bed." She said, "Papa, go back to that old well again, and bring your daughter another drink of water." He started for the water, but before he got back, his beautiful daughter had gone into eternity.

Listen, friends! That father goes to town to buy hardware or groceries, and he stands over the counter like a maniac, and the merchant has to talk to him to find out what he wants. He goes to the field to plow, but he does not plow. He goes to salt the cattle, but forgets to take the salt. When he goes to market, he stands there and does not know what he wants. Every one who knows the story knows what is the matter with that father, they know what is on his brain.

May this tract be a warning to parents not to obstruct the way of their children, and keep them from this free and full salvation, that was purchased for us by Jesus Christ on the cruel cross of Calvary, which fits and prepares us for Heaven and the Glory World.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

"He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

—Sel. by John E. Kaffman.

When men are fishermen they catch live fishes and kill them. When they become "fishers of men" they catch dead men and make them alive.—Jacob Brubaker.

SUNDAY SCHOOL LESSON

Lesson for Jan. 29, 1933—Mark 2:23-3:6

JESUS AND THE SABBATH

Golden Text. — The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark 2: 27, 28.

Introductory. — In our last lesson we noted the growing opposition to Jesus. Truth has one of two effects on the mind of man: either he accepts it and rejoices in it, or he rejects it and the longer it haunts him the more violent his opposition to it. The chief among the Jews chose the latter course. And with an air of self-justification they sought every opportunity to work up a sentiment against Jesus. One of the points they used in their efforts to discredit Him was the sabbath. This is the subject before us to-day.

In the Cornfield (2:23-28). — One sabbath day Jesus and His disciples were passing through a cornfield. The disciples exercised their liberty, as provided for in the law of Moses, to shell out the grain and eat it. This was taken as a dreadful violation of Scripture. The Pharisees came at once to Jesus and said, "Why do they on the sabbath day that which is not lawful?" They did not object to the shelling out of the grain, but this meant labor, and to do any work of any kind on the sabbath day was more than they were able to stand. Jesus brought them face to face with two facts:

In the first place, He called their attention to the fact that David, their patron saint, did something that came nearer violating the law of Moses when hunger drove him to enter the priest's house on the sabbath day and ate of the shewbread, and they raised not a word of objections against it. He at once convicted them of their insincerity and showed plainly that it was not zeal for the law but frenzy against Christ the Messiah that prompted them in their complaints.

Having settled that point, He reminded them that "The sabbath was made for man, and not man for the sabbath," and that "the Son of man is Lord also of the sabbath." They erred in denying the power of the Son of God, as well as in their hypocrisy. Christ's assertion here as to His authority over the sabbath day needs to be kept in mind as we compare the Jewish with the Christian sabbath. Another thing to be borne in mind is that the sabbath, along with all the other provisions which God has made for man, is to be regarded as something called in for the good of man rather than as an arbitrary assumption of power to which man is commanded to submit. Yes, man is supposed to submit; but this submission is to the superior wisdom and law of God rather than to something set up as a show of authority. We hallow and observe the Christian sabbath because we hallow the wisdom and authority of the Lord of the sabbath day.

The Withered Hand (3:1-6).—Here comes another sabbath-day test. When Christ was in the synagogue He saw a man with a withered hand. As usual, the Pharisees watched Him, to see what He would do about it. They did not question His miracle-working power; but, Would He heal the man on the sabbath day? Why, when they saw evidences of His superior powers, did they not give Him full recognition and stop their quibbling? That is not the way of those who deliberately shut their eyes and reject the truth. In this, as in all other things, Christ was unanswerable in the questions put to His enemies.

Seeing the man with the withered hand, He said to him, "Stand forth." Then looking upon His accusers, He asked them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" They were speechless. In their hearts they knew that He was right, but it would be against their purpose to acknowledge it. So they said nothing. The Word says that Christ "looked round about on them with anger." This was not the anger of hatred or malice, but the look of emphatic disapproval of their wicked hypocrisy. We are glad that we have a description of His feelings on this occasion: "being grieved for the hardness of their hearts." God hates sin as thoroughly as He loves righteousness; and it grieves Him to witness the hypocrisy of those who blindly set themselves against receiving and acknowledging the truth.

After this look of reproof for the Pharisees, Christ said to the man with the withered hand, "Stretch forth thine hand." The man obeyed, and his hand was made whole. God was glorified, the man was benefited, and all the witnesses had another proof of the power and divine favor of Christ.

What about the Pharisees? Were they convinced? Did they acknowledge Christ as the real Messiah? Not anymore than on previous occasions. On the other hand, "the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." In this they manifested the spirit of the enemies of God. More and more the cloak of piety and zeal for the law was being overshadowed by the murderous spirit that finally reached its culmination on the cross. We thank the Lord that we can recognize Him as "Lord of the sabbath," rather than the counsels of those who sought to make void the law of God by their traditions.—K.

Bible Meeting Topic

THE BLESSINGS OF A CONSECRATED LIFE.—Phil. 3:4-14; Rom. 6:13-23

Topic for January 29

MOTTO

"Consecrate yourselves to-day to the Lord."

OUTLINE STUDY

I. What a Consecrated Life is:
1. Self-dedication to God.—Rom. 12:1; II Tim. 2:21.
   a. Yielded members.—Rom. 6:13.
   b. Yielded affections.—Col. 3:2.
   c. Obedience from the heart.—Eph. 6: 6; Psa. 119:34.
2. Accepted of the Lord.
   a. In Jesus Christ.—Eph. 1:5, 6.
   b. Because of our efforts to meet conditions.—II Cor. 5:9; 8:12.

II. The Blessings it Brings:
1. In the experience of the consecrated.
   a. A place in God's fellowship.—Ex. 19: 5; Jno. 15:14, 15.
   b. A right to heavenly possessions.—Rev. 22:14; Rev. 2:10.
   c. Joy.—I Pet. 1:8; II Cor. 1:12.
2. To the souls touched by the consecrated.
   a. A salt.—Matt. 5:13.
   b. Winning power.—I Pet. 3:1, 2; I Pet. 2:12.
   c. Instruments of goodness.—Col. 3: 12-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Consecrate."**
2. Memorize a Passage from the Outline.
3. Meet for the Master's Use:
   a. My Heart.
   b. My Body.
   c. My Service.
4. Blessings in Giving All to the Master's Use:
   a. The Approval of the Lord.
   b. Joy in My Heart.
   c. Good Deeds Done to Others.

For Seniors.
1. The Meaning of Practical Consecration.
2. The Fruits of a Consecrated Life.
3. The Joy of Living unto Christ.

PERSONAL THOUGHT

Have we learned the way of the consecrated life and the blessings that reach unspeakably beyond the cost of it?

SEED THOUGHTS

God wants your heart every hour in the day, and every day in the week, and every week in the year.—Udine Utley.

Loyalty that will do anything, that will endure anything, that will make the whole being consecrated to Him, is what Christ wants. Anything else is not worthy of Him.—Burdett Hart.

"Here I give my all to Thee,
Friends and time, and earthly store;
Soul and body Thine to be,
Wholly Thine forevermore."
—Wm. McDonald.

The Lord's to-morrow of blessing is only waiting for our to-day of consecration.—Sel.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JANUARY 19, 1933

Field Notes

The recent revival meetings at the Kansas City Mission closed on Sunday evening, Jan. 8. A number of people confessed Christ as Savior and Lord, and a marked interest was awakened.

The Norristown Mission suffers the loss of a faithful worker in the sudden death of Bro. Emanuel Hertzler. Bro. Hertzler had been assisting in the work at this place since the mission was started.

Bro. and Sister J. L. Rutt visited the Franconia District during the two weeks beginning Jan. 8. Bro. Rutt gave missionary messages in nearly all the churches of the district. His visit was appreciated.

Bro. S. C. Yoder, secretary of the Mennonite Board of Missions and Charities, made a recent tour through the western field, among the places visited being La Junta, Colo., Hesston, Kans., and Kansas City, Kans.

A superintendents' and workers' meeting has been arranged for, to meet at Lancaster, Pa., Feb. 1. Among those whose names appear on the program are Brethren A. J. Metzler, J. Paul Graybill, N. W. Risser, and others.

The recent meetings at Frazer, Pa., conducted by Bro. R. J. Shenk of Cottage City, Md., resulted in twenty public confessions. Of these, many were from non-Christian homes. We seek the prayers of many in their behalf. B.

We are sorry to learn that Bro. J. S. Burkholder of Chambersburg, Pa., had the misfortune of breaking his collar bone last week, while trying to remove a fallen telephone pole from a wire fence near his home. We trust the injury will not prove serious.

The young people's consecration meeting held at the Stahl Church near Johnstown, Pa., in connection with the Bible School, last Saturday evening and all day Sunday, was well attended and fine interest was shown. The School now has an enrollment of 65.

On New Year's Day ten young people were received into church fellowship by baptism at the Biehn Church near New Hamburg, Ont. Bro. Manasseh Hallman preached an impressive sermon and officiated. May the Lord bless these young soldiers of the cross.

A recent letter from Sterling, Ill., says: "S. R. Good is quite sick with tuberculosis." Evidently this refers to Bro. S. R. Good, a deacon in that congregation. Bro. Good has many friends, in widely separated sections, whose prayers and wishes are for a speedy restoration to health.

The annual winter series of meetings at the First Mennonite Church, Kitchener, Ont., will be held from Jan. 22 to 29. Bro. C. F. Derstine will conduct the same. He will be assisted by a group from the Pinto, Md., congregation; Bro. C. M. Helmick and about six others of the brotherhood. Cor.

Bro. Clarence Bontrager spent the week-ends over Sunday, Jan. 1 and Jan. 8 in Ohio, preaching for the Martins Creek, Walnut Creek, and Berlin churches in Holmes Co. on the former date and at Canton and Beech churches the latter date. He favored the Publishing House and friends with a visit one day last week; spent a few days at the Johnstown Bible School and expected to spend a few days over the week-end of Jan. 15 with the brotherhood at the Eastern Mennonite School.

"On Christmas morning he stopped breathing," is the brief message that comes to friends of B. F. Boller, son of George Boller, formerly of Haw Patch (Topeka), Ind. The family have been living in Los Angeles, Calif., for many years. Bro. Boller was a minister in the Congregational Church and was active and faithful for many years in different lines of Christian service. He was well known to many of our readers. We join in extending to the bereaved family our Christian sympathy. --R

Correspondence

Canton, Kans.

Greetings:—We are beginning another new year. Many are making resolutions, which is well and good, but if we use Phil. 3:13, 14 ("This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus") for our one and only resolution and exercise it daily we will not find ourselves falling very far short.

There is much sickness in the Spring Valley community.

We as a congregation ask for the prayers of God's people as we enter into this another new year.

Jan. 2, 1933. Arline Sommerfeld.

La Junta, Colo.

(East Holbrook congregation)

On Christmas eve our Sunday school rendered a Christmas program. After the program a number of our young people went around to the homes of the aged, sick, and shut-ins of the community, singing Christmas carols. It was greatly appreciated by every one.

Christmas morning we had our regular services. In the afternoon the funeral of Melvin, infant son of Bro. and Sister Lewis La Duke, was held.

Christmas evening Bro. Allen H. Erb started a series of meetings, continuing each evening during the holidays. Each forenoon during the holidays, and each evening before the sermon was devoted to Bible conference. The committee appointed to arrange for the Bible conference decided that the lessons should be given by the La Junta and East Holbrook ministry. Bro. Lewis Miller of Limon, Colo., was called to give two lessons in addition to the other work. Interest and attendance during the Bible conference and revival meetings were very good; especially so since quite a number were just recovering from the la grippe. The meetings closed last evening, Jan. 1. One precious soul confessed Christ. Remember her in your prayers, as well as those who rejected Him.

Yesterday afternoon the annual New Year's singing of the La Junta and East Holbrook congregations was held here in our church. The program consisted of a number of special selections, congregational singing, and an address by our bishop, Bro. Jacob A. Heatwole.

Our annual business meeting was held this afternoon. The new officers are C. F. Kauffman, Pres. of trustees; I. B. Kulp, Sec.; Bert D. Snyder, Treas.; and W. M. Headrick, collector; Jacob Unger and John Kiser were re-appointed ushers.

On Dec. 18 we reorganized our Sunday school as follows: Supts., Elias Miller, Jacob Shank; Sec.-treas., Adrian Miller; Librs., Timothy Yoder and Doris Shenk; S. S. Chors., Chas. Snyder and Irene Shenk. The Primary Dept. officers are: Supts., Alma Snyder, Fannie Hershey. Our Sunday school is growing. The enrollment is 167.

Spanish Sunday school is progressing nicely. Although small in number, the attendance and interest are slowly growing. On Monday, Dec. 26, the Spanish children rendered a little Christmas program. The hearty thanks and radiant smiles on the little brown faces showed their real appreciation of the gifts they received.

We request a special interest in your prayers in behalf of the work at this place, that this may be a prosperous year in the Master's service.

Kathryn Leatherman.

Jan. 2, 1933.

Tofield, Alta.

Dear Herald Readers, Greeting:—Our S. S. has been reorganized for another year as follows: Supts., Bros. Owen Hershberger and Ezra Stauffer; Secy., Bro. J. C. Stauffer; Chors., Sister Alta Roth and Bro. David Stutzman; Cor., Edna Yoder; Prim. Supt., Bro. William Boettgar; janitor, Bro. Dan Swartzendruber; ushers, Bros. David Yoder and Clifford Stutzman.

The committee for Y. P. M. was also chosen for the next six months; namely, Bros. Henry Yoder, W. S. Stutzman, James Brenneman.

On Christmas day the children in the Prim. Dept. gave a program, after which a short sermon was given by J. K. Lehman.

Jan. 2, 1933. Cor.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greetings:—We are again thankful to our heavenly Father for the many blessings that we have received and enjoyed during the past year. We are enjoying very mild weather with only a short cold spell a few weeks ago. We had sufficient snow for sleighing.

At present many people of the district are ill with colds, but so far none are serious.

On Sunday morning, Jan. 1, we reorganized our Sunday school as follows: Supts., Delton Biehn and Alfred Bowman; Secys., Stanley Shantz and Nita Biehn; Chors., Laura Good and Dan Schlabach.

Owing to the nice weather we are planning on having Sunday evening Bible Study at the church, and midweek Bible Study in the homes.

We have also organized a literary for our young people, to be held monthly in our school.

We are again starting in on another year. Let us labor so we will be of more service to our Master.

Jan. 3, 1933. Alda Rosenberger.

North Lima, Ohio

Greeting in Jesus' Name:—As we are entering upon the duties of another year it appears bright with its many opportunities and possibilities—may we pray for divine guidance that His will be done and much good be accomplished.

During a recent series of meetings held at the Midway Church, conducted by Bro. S. C. Yoder of Goshen, Ind., four young people accepted Christ as their Savior. These, together with three others, are receiving instruction preparatory to baptism. Another soul has made application to be reclaimed.

The officers of our Sunday schools (N. Lima and Midway, alternating) taking charge for the coming year are: James Steiner, David Steiner, Supts. of the adult department at N. Lima; and Clayton Lehman, Paul Swope Supts. of the adult dept. at the Midway S. S. The elementary group has the same organization for both Sunday schools, with the following Supts. in charge of the work: Beginners' Dept., Saloma Horst; Prim. Dept., Mrs. Paul Yoder; Jr. Dept., Letha Brunk. A general superintendent was appointed as a central head for both Sunday schools. Bro. I. J. Lehman fills this position.

May God's name be glorified in all our efforts.

Jan. 3, 1933. Cor.

Noble, Iowa

(Sugar Creek congregation)

Greetings to all Herald Readers:—We are enjoying nice winter weather at present. Our series of meetings began on Dec. 4 and continued until Dec. 11, with Bro. J. M. Kreider of Palmyra, Mo., in charge. Our meetings were interesting and the brotherhood was very attentive. As a visible result 16 young people confessed Christ, and will be baptized and received into church fellowship in the near future.

Our bishop, Bro. Simon Gingerich, is assisting in a Bible school at the Lower Deer Creek Church in Johnson Co.

There have been a number of sick people in this community, but they are reported better at this writing.

Bro. Harry Wyse and family of Stryker, Ohio, are visiting relatives and friends in this community.

On Jan. 1 Bro. Joseph Graber, wife and son, were with us. Bro. Graber preached a very appropriate New Year sermon from Dan. 1:8. "But Daniel purposed in his heart"—the trend of the people to go with the crowd, but not so with the Christian. It is humiliating to stand alone when the majority is against you. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our Juniors and Seniors had planned to give a joint Christmas program, but it was postponed on account of sickness and conditions of the road. It was given on New Year's evening, after which Bro. Joseph Graber preached another interesting sermon. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

Jan. 3, 1933. Cor.

Johnstown, Pa.

Dear Herald Readers, Greeting in His name:—This was a New Year's day long to be remembered at Weaver Church. It was a day of rejoicing because five precious souls were received into Church fellowship in the morning service; sadness in the afternoon because we laid to rest the oldest brother in the Weaver church—Hiram T. Weaver. He had reached the ripe old age of 87 years. He was a faithful pillar in the Church; was always in his seat when health permitted. He will be missed because he was a friend to every one. When he heard of sickness in the neighborhood, he would go with his feeble, tottering steps to visit them and bring them cheer. He was ready and looking for the end, and made all his own funeral arrangements—selected the hymns to be sung, his pallbearers, and the ministers to take part in the service. Also his text, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." The sermon was preached by Bro. S. G. Shetler, assisted by Bros. L. A. Blough and Hiram Wingard. The church was crowded to an overflow, which also bore record of his many friends.

Bro. S. G. Shetler began a series of meetings at our church Dec. 11, closing Dec. 20. The attendance was very good, considering the inclement weather and the much sickness. The Word was preached with power. Souls were converted and saints built up in the faith. The visible results were 6 precious souls received into the Church, one the father of a home and one the mother of a home. Another who expected to be received could not be present on account of sickness, and will be received later. May we pray that the Lord will richly bless them that they may be true and shining lights to the world and those around them, and win many souls for the Master. Several others are counting the cost, but are holding worldly things more precious than Christ. May we earnestly pray that they may win the victory and Christ may have His way in their hearts, that they may come out and out for Christ.

(Continued on page 892)

Miscellaneous

TAKE JESUS ALONG IN THE BOAT

By Grace L. Heller

For the Gospel Herald.

You are sailing on life's restless sea,
Not knowing where your anchor will be;
But sinner friend, I'm sending this plea:
Take Jesus along in the boat!

The waves may dash and the wind may blow,
And friend, you are tossed to and fro;
You may have strength and courage, but oh!
Take Jesus along in the boat!

Give Jesus your life, your very heart;
Give all to Him, not only a part;
Surrender now, right from the start;
Take Jesus along in the boat!

Oh! why do you wonder and tarry so long?
But come and sing a redemption song,
And some day you'll meet the heavenly throng,
If Jesus is in the boat!

Lancaster, Pa.

LAST THOUGH FIRST

By Ruth Grove

For the Gospel Herald.

Although this is the first day of the New Year, 1933, yet it is the last day for the little Church at South English. As this is being written our little church house is being consumed by fire. Just how much our little church means to us was not fully realized until we see it disappearing, knowing that we can do nothing to save it.

About six o'clock this evening we heard central's ring. All we heard was, "Down at the Mennonite Church." Hearing no more, we did not fully realize what was happening though our minds at once thought of fire. We went to the door and windows and looked to the southeast, but seeing nothing, went about our evening tasks. About twenty minutes later Auntie called to see if we had gone to church and then told us it was burning. Looking out the window we could see the blaze though the church is four miles away. How our hearts are saddened at the thought of our house of worship being taken from us.

Then our mind wanders back over our last service there this morning, though little did we think that it was to be our last.

Bro. Perry Blosser preached for us, using for his text Deut. 11:12—"The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

The eyes of the Lord are upon us every day of the year from the first to the last. Somehow, although we know not why, God has allowed this to come to pass. May it serve to draw us closer to Him; to say, "Not my will, but Thine be done."

South English, Iowa.

A GLANCE AT THE CHRISTMAS MAIL

By J. D. Mininger

For the Gospel Herald.

Mail at the Mission is usually interesting, but especially so during the Christmas season. Communications of this kind have been received recently from as far away points as Alberta, California, Texas, Virginia, Massachusetts, Ontario, and India. Naturally the bulk of the mail has come from points less distant.

Some of the letters came from converts of the Mission who have located elsewhere; then there are the orders for the Victory Leaflets; others tell us that while they are not in a position to give financially, they assure us that we may count on them as intercessors. Many Christmas Greeting cards were received. Other mail consists of letters asking for help in a temporal way—some are letters from contributors. No mail is more interesting and welcome than the messages from children or young people, who were transplanted from unwholesome surroundings in Kansas City to lovely Christian (Mennonite) homes in the country. Then there are the messages of heart-felt appreciation by members of the Kansas City congregation.

Because we know many of the Herald readers are interested, we share with you below, extracts from such communications.

Two cheerful givers write, "Will be looking for your articles in the Gospel Herald."

Says another letter, "For the Lord's great work in Kansas City we are enclosing our bit. We trust that this may assist in bringing joy into some hearts this Christmas."

A former unfortunate Kansas City lad, who is now enjoying the blessing of growing up in a lovely Mennonite farm home, cheerfully writes, "This spring I got four quarters of Mission money and I gave it to Papa for a pig. Papa sold it for me and I got $7.50 for it. I think it's lots of fun to do something like that."

An elderly brother who enjoyed the hospitality of the Mission, in connection with his receiving treatment at an institution nearby says, "I am very thankful for the kindness you . . . showed to me and remember you daily in my prayers."

A consecrated sister bereaved of her husband and who suffered other heavy losses says, "I like your tracts very much, especially the one 'His Name.'"

A man who found Christ in a state penitentiary, after having been provided with a box of choice eats during the Christmas season replies, "I received the box you sent me in excellent condition. Quite a number partook of its contents; it certainly was good. I am as ever enjoying victory through the blood of the Lamb—praise God."

A dear non-Mennonite friend who suffered the privations of being imprisoned in solitary confinement at Ft. Leavenworth during the recent World War expresses himself thus: "I enclose a small token of my gratitude for what you did for us fifteen years ago. Funds do not come easy this year, but I recall that during the war you did not stand back because tasks were difficult."

A former worker says, "The years I spent with you in Kansas City surely were blessedly happy ones, the happiest of my whole life."

A dear man who found Christ in Kansas City and later was admitted into our congregation by water baptism, has since moved to an isolated community. Here he gathered neglected children together into his home where he conducted a Sunday school. He says, "Am more than glad to hear from you or anyone from the Kansas City Mission, for I can never forget what you all mean to me. For you I am praying always—."

An invalid saint who has been in bed for a greater part of twenty years buoyantly writes: "We are as well as usual, THANK GOD, and hope this will find you all well and happy. I am sending you a small check—hope God will add His blessing to it."

A precious member of the Kansas City Mission congregation who found Christ here writes: "I want you to know I appreciate your's and Sister Mininger's interest in my welfare. I cannot repay you, but the Giver of all good and perfect gifts shall reward you openly."

A dear saint who was led to Christ through the beautiful lives of city missionaries in a distant city years ago, sends this as "My Christmas Wish:" "That God in His mercy may guide and support you, and abundantly bless you out of the riches of His love, and make you a blessing to others."

A burdened brother from a nearby state writes: "We got your letter—and read it over two or three times. It brought tears to my eyes when I thought of the great work you people are doing, and we are not able to help very much financially; **so I went into my little closet and shut the door and prayed to our heavenly Father that He should pour out special blessings on you and your workers that the work may not be hindered on account of the depression.**" Such support is more necessary and more appreciated than financial support alone.

A former Week Day Bible School pupil was converted and admitted as a member of our congregation. He is now a grown-up Christian young man. Until recently he held his membership here, though living in a dis-

tant state. By request, he wrote an essay that was read at our young people's meeting. Among other things he writes: "I find my experience in the Kansas City Bible School aids wonderfully. I long to see you and your family. I shall never forget the blessed times we used to have. We remember the Kansas City church always in our prayers."

"For there's never a friend so far from you,
That a message cannot reach;
And there's never a heart so full of woe,
That a love word cannot teach.
And there's never a soul in this sad old world,
Crushed under a weight of care,
That cannot bend to a loving friend
Who has paper, and ink,—and prayer."

Kansas City, Kans.

ARE WE LED BY THE SPIRIT—ACTS 13:2

By N. L. Dettwiler

For the Gospel Herald.

My heart has been burdened for some time for the welfare of our church and Sunday school and Y. P. B. meeting. I trust this silent message might be as good seed sown on good soils, and will bring forth fruit to God's praise and glory.

The question arises frequently, How maintain and build up our church to its best possible working capacity? I have in mind mostly our Sunday school at this time, and especially the organization of the Sunday school at the first of the year. To me it would be in order at that time for the officers and teachers to be selected for 1933, which should be a banner year for the Lord. We might learn a lesson from the political world along this line. Although I am no politician, I have learned from observation, however, that when a man is up as a candidate for public office a number of things must be given thorough consideration. Of course, there is room left for criticism, but let us just take for granted that they are honest, because the law requires certain standards to which a man must or should measure up.

1. Is he a citizen?
2. What is his religion?
3. Is he honest?
4. Is he qualified?
5. How old is he?
6. Would he have at heart the very best "interests of the country and the people as a whole?"

Many others could be mentioned. Now then, what points do we consider when we undertake to effect a Sunday school organization? Here are some points to consider in electing officers:

1. Are they Christians?
2. Are they of the same faith?
3. Are they true to God and the Church?
4. Are they novices?
5. Are they qualified?
6. Would they be concerned in maintaining the standards of our church, and as a whole be out-and-out for God and the Church, and not only teach but have their daily conduct in life be a true example of the faith professed and upheld by the church of their choice?

I knew of a man who entertained the idea that to load down wayward and disloyal members with the responsibility of some office would bring about a great consecration. While it is possible for God to take diamonds in the rough and polish them for His use, we need to remember that God can look at the heart, and knows the intents of the heart. But the best we can do is to judge a tree by the past fruit. If it produced poor fruit or principally thorns in the past, can we expect figs, except there is some grafting done? Now then, whom will God hold responsible when disloyal members are put in and made (or are expected to be) a pattern of good works before the minds of our Sunday school pupils, and especially the Primary department? I am offering a suggestion for consideration which has proven effective in some places (not wishing to shift responsibility, but leaving it where it eventually comes). And this is the method: That the ministry nominate two candidates for each office of the Sunday school and let the school vote for their choice. This suggestion does away with some thoughtless voting that sometimes takes place, and swings the pendulum in such a way that it does not manifest the leading of the Spirit. While we want to be charitable along this line, we after all cannot take any chance with God's work of building up souls in Christ, and winning lost souls for the Kingdom, and reasonably expect God's smile of approval to rest upon the feeble efforts of service for Him.

In conclusion, I will give an illustration. If a farmer were to buy a colt to break in, that he expected to trust in his boys' charge, he would select an apparently quiet dispositioned colt. He would not, under any consideration, accept a colt that showed signs of being an outlaw type, and expect good service.

And I am convinced beyond a particle of doubt that the Church and Sunday school cannot be operated with a haphazard method of effecting an organization. Now then, taking for granted that all necessary caution is taken to have the Sunday school to be what God would have it, and some one happens to be voted in who has been a disloyal member, we also grant it that God has had a hand in it, and has permitted him to get into His service. May such a brother or sister give God's call due recognition, and make a full and complete surrender and consecrate his or her whole life to His service, teaching without fear or favor of man God's Word, standing up for the faith once delivered to the saints as interpreted by our church.

I beg to say in closing that I earnestly hope and pray to this end that this message will be read and considered and accepted in the spirit it was given. I have tried to give the sentiment of my heart in my weak way. Although not a college student I trust the thought I had in mind and heart might through this avenue find its way into the hearts of others who have the cause of Christ at heart. "According to your faith it shall be done unto you."

Limon, Colo.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Our Christmas vacation is over and the Short Bible Term students are with us—61 have registered now. Bros. Noah H. Mack and Abram J. Metzler are here giving instruction to the new people. They, however, are not getting all the benefit. Regular students and teachers are getting a great deal of help also.

We are just on the eve of great spiritual blessings. The Christian Life Conference will be over by the time this reaches the readers. Bros. Paul Erb of Hesston, Kans., and J. Irvin Lehman of Marion, Pa., are to be with us for the conference. The conference theme is to be "Let this mind be in you." The subjects to be discussed are: The Exceeding Sinfulness of Sin; God's Remedy for Sin; Newness of Life; Conflict in the Christian Life; The Christian's Devotional Life; Possibilities of the Christian Life; The Christian's Ministry; Christian Standards: Vocational and Social; Our Privileges in Him; and "I am not ashamed of the Gospel of Christ."

Our former invitation is repeated—Come and enjoy with us the Sunday School Meeting, Feb. 10 and 11; the Mission Meeting, Feb. 12; and the Minister's Meeting, Feb. 13-16.

The opening address on January 4 was given by Bro. Metzler on "Properly Evaluating and Proportioning our Gifts." That same evening the Get-acquainted Meeting was held in the dining room in charge of the Social Committee.

The Public Literary program for January was given by the Education students.

Saturday morning seemed to promise that the day would be a good one for a climb up Massanutten Peak. The new students and a few regular ones made the trip. In the evening a program was given by the Mixed Chorus.

For the first time the Bible Term students are having a literary society of their own.

Now a little about happenings during the month of December. There were two snows —unusual for this place at that time of year. Then the "flu" epidemic struck us earlier than usual too.

Public Literary for December was postponed from the first Friday evening to the

third on account of meetings being held at Weaver's church. A Christmas story contest between the two high school societies made up the program.

Visitors at chapel during the month were Bros. J. F. Bressler, Abram Martin, and Elmer Martin, all of Lancaster Co., Pa. Bro. Abram Martin also preached for us one evening.

Y. P. B. M. was dispensed with one Sunday evening and instead 85 people went to Weaver's church in one of Bro. Dan Hartman's big trucks.

Bro. Stauffer conducted two prayer circle meetings for us during the month—one in the chapel when he discussed the subject "Vanity," and the other after a short Christmas program given in the dining room after supper.

Jan. 12, 1933. Sadie A. Hartzler.

CORRESPONDENCE

(Continued from page 889)

Bro. Shetler also had children's meetings every other evening, with object lessons, that were enjoyed and will long be remembered by the children and older ones too. These meetings were interfered with by Christmas entertainments in the other churches. Our church is largely attended by outsiders. We are thankful for their interest and our prayers go with Bro. Shetler as he goes forth preaching the Word.

We ask an interest in the prayers of God's people that we may stand together in the unity of the faith.

Jan. 3, 1933. Cor.

Nappanee, Ind.

Greeting in the name of Jesus Christ:—On Christmas day the birth of Christ was again celebrated and another year has started. As we look back we have to wonder what kind of record we left behind, whether God could be glorified in everything we said and did. We either have left a testimony for good that will help others to a higher and nobler life, or we have left a testimony that will speak for evil. As we look forward into the new year we strive to live more faithfully to the One who made it possible for us to have this life. We are glad to say that we as a congregation were able to commemorate the suffering and death of our Lord Jesus Christ and the new year is starting out with the following officers: S. S. Supts., C. J. Holaway, Roy Bollman; Sec.-treas., Lowell Hershberger, Harold Weaver; Chors., Jess Bleile, Ruth Bleile; Libr., L. L. Hershberger; Prim. Supts., Anna Christophel, Ella Housour; Cradle Roll Supt., Ethel Long; Y. P. Meeting Mod., Maurice Long; Secy., Mary Holaway; Chor., Ralph Stahly.

Since our deacon, Bro. Frank Maust, has passed away, the church has been without a deacon. Feeling the need of one and yet not feeling that the time was here to ordain one the congregation decided to appoint a few visiting brethren to assist the ministry when in need. Brethren Ezra Bleile and Francis Miller have been appointed.

We are sorry to be disappointed in not having any revival services this year, as the evangelist could not come. We are looking forward to the time when we can have some.

May God's richest blessings be with all.

Jan. 3, 1933. Cor.

Eureka, Ill.

(Metamora congregation)

Greetings:—During the week of Dec. 4-11 our congregation enjoyed having with us Bro. A. C. Good of Sterling, Ill. His Bible lessons and evangelistic messages were greatly appreciated. Six young people accepted Christ and a number of former members reconsecrated their lives to the Lord.

Just recently we reorganized our Sunday school as follows: Supts., Tilman Smith, Emanuel Neuman; Sec.-treas., Elmer Nofsinger; Chor., Ralph Imhoff; Jr. Supt., Mrs. Emanuel Neuman. The newly elected officers in our Y. P. M. are: Supt., Ray Schlabach; Prim. Supt., Pearl Smith; Intermediate Supt., Clarence Imhoff; Chor., Harold Schrock.

We hope to begin the new year of 1933 with renewed zeal and power in our Master.

Jan. 3, 1933. Cor.

Adair, Okla.

Dear Herald Readers, Greetings:—May we live for Him who died for us. Although we are only a small band of God's workers, we have a large field and the harvest is ripe. We are made to thank the All-wise, All-powerful God, who through our Bro. Monroe Hostetler, saw fit to open a Sunday school at the Oak Grove schoolhouse. The schoolhouse is located twelve miles from our church. It is located at the foot of the hill country where the people know little about the Gospel message. Some do not even have Bibles. They live very much like the Mexican people and are called hillbillies. They are (most of them) very anxious to hear the way of salvation. It has been my privilege to be in the Sunday school a number of times and they were like Jesus at the temple, asking and answering questions.

Just a few words about the hill country. Anyone liking hills, timber, springs, and coal mining, can find all he is looking for in that part of the country. The hill land is also very productive of such things as fruit, vegetables, melons, corn, cotton, hickory nuts, and walnuts. Land can be bought there very cheaply, and at one's own terms. I am sure that Bro. Hostetler would be very glad to have more faithful workers move in. Our Pryor church is in the prairie country, and have a beautiful prairie valley with hills on either side. We will be truly glad to give any one who will write, the drawbacks as well as the good points concerning our country. The Mission Board has a farm of 350 acres here, and I see no reason why we could not have a strong, God-filled congregation built up here. What we need is God in us and more truly consecrated workers.

Jan. 4, 1933. Baldwin Miller.

Ashley, Mich.

Dear Herald Readers:—As we enter the new year we ask that God may direct His work at this place. We feel that His guidance can make the forthcoming year a prosperous one.

On Nov. 27 we reorganized our Sunday school as follows: Supts., Joe Zook, Vernon Snyder; Chor., Otis Bontrager; Prim. Supt., Edna Oyer; Sec.-treas., Lois Oyer.

Dennis Summer was elected moderator, and Titus Morningstar as assistant moderator of our young people's meeting.

Bro. C. F. Derstine of Kitchener, Ont., conducted a series of meetings at this place during the week of Dec. 12-16. There were no converts, but a number of reconsecrations. May the Lord bless those who have renewed their covenant with Him.

On the evening of Dec. 25 the congregation and many of their friends enjoyed a Christmas Cantata, "The Coming of the King."

On the evening of Dec. 30 five brethren from Goshen College worshiped with us in speech and song.

On Jan. 2 we held our annual business meeting. The following officers were elected: Trustee, Dave Yordy; Church Treas., Alvin Roggy; Church Chor., Orvin Yordy; Offering Treas., Pete Camp; Cor. Sec., Arline Conrad; 1st Associate Board Member, Dan Oyer; 2nd Associate Board Member, Titus Morningstar; Mod. for next meeting, Otis Bontrager.

Jan. 5, 1933. Arline D. Conrad.

Chief, Mich.

(Pleasant View congregation)

Christian Greetings to all Herald Readers:—The following brethren preached for our congregation in the absence of the writer on several occasions since Sept. 1: Bros. Otis Bontrager and Menno Esch of Fairview, Mich., Floyd Bontrager of Midland, Mich., and S. J. Miller of Pigeon, Mich. The latter also conducted our evangelistic meetings, which resulted in 5 additions to the Church. The membership is now 23.

On Oct. 30 Bro. D. D. Troyer of Goshen, Ind., who has bishop oversight, was here for baptismal and

communion services. He was accompanied by Sister Troyer, and by their son Oscar and wife and two children.

On Christmas the pupils of the Sunday school rendered an acceptable program.

The reorganization resulted as follows: Supts., L. B. Griffith, Elmer Johnson; Sec., Forrest Watson; Treas., Samuel Schrock; Cradle Roll Supt., Ruby Leland; and the writer as member on District Mission Board.

Jan. 5, 1933. Claude C. Culp.

Tuleta, Tex.

Greeting in Jesus' Name:—We have great reasons to praise God for the opportunity of sitting at the Lord's table in commemorating His suffering and death and to observe the ordinance of feet washing. Bro. and Sister E. S. Hallman, with their daughter Anna, came up on Saturday the 17th ult. We had freezing weather then, as well as two weeks later. The Hallmans were on their homeward trip from San Antonio, where they visited Sister Hallman's niece.

On Dec. 23, Sister Lydia Martin of Stanton, Mich., came in our midst. Her intention is to spend the winter here, D. V. Wayne Yoder returned to his parents, Bro. and Sister H. J. Yoder, about two weeks ago, having spent several years in Kansas and other states east.

This congregation gave a program on Christmas afternoon. The following visitors from Falfurrias were with us: Bro. and Sister E. S. Hallman, Bro. and Sister H. F. Reist, together with their families, Bro. Arthur and Sister Violet Schertz. Bro. and Sister Reist and Bro. and Sister Hallman returned home afterwards, but Anna Hallman, Arthur and Violet Schertz and Robert and Eleanor Reist stayed until Tuesday. We are thankful to our Father that we have a resident minister. On Wednesday of last week the Hallmans moved to this community.

Jan. 8, 1933. A. C. Unzicker.

Birch Tree, Mo.

(Berea congregation)

Greetings:—We are thankful to our kind heavenly Father for the many spiritual feasts we were permitted to enjoy the past year. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Nov. 28 we enjoyed a missionary program given by the children. Attendance has been growing some for the last while.

We again reorganized our Sunday school for the coming year as follows: Supts., Bro. Hayden Depriest and Bro. Gindlesperger; Chors., Bro. John Detwiler and Ruth Cowan; Sec.-treas., Sisters Mary Cowan and Mae Cowan; Libr., Albert Cowan and Mary Detwiler; Cradle Roll Supt., Mary Detwiler. Our prayers are that much good may be done this coming year that everything might be done to His honor and glory.

We have the privilege of seeing many encouraging features in the Lord's work here at this time. Thanking you for your prayers and interest in the Lord's work here in the past year we ask an interest in your prayers for 1933.

Jan. 8, 1933. Mae Cowan.

Wadsworth, Ohio

(Bethel congregation)

Greetings in Jesus' Name:—On the afternoon of Jan. 1, a group of 6 brethren from Goshen College gave a program at our church. Their talks and songs were very much enjoyed and appreciated by all.

We held our annual business meeting on Jan. 2 at which time officers were elected, as follows: Trustee for term of 3 years, C. S. Kreider; assessor, Ward Kreider; Libr., Don Kreider; ushers (for 2 years), Elban Newcomer and Ford Kreider; Church Chors., Merle Kreider, Adelia Kreider; Cor., Mildred Gehman. Sunday school officers are: Supts., Arthur Kreider, Ward Kreider; Sec.-treas., Charles Kreider; Chors., Melvin Rohrer, Doris Newcomer. Officers for Y. P. B. M. are: Supt., L. S. Kreider; Program Com., Marjory Rohrer, Esther Kreider, Paul Rohrer, and Henry Kilmer.

Jan. 9, 1933. Cor.

Elida, Ohio

(Pike & Salem congregation)

Dear Herald Readers:—Our annual business meeting was held near the close of the year and officers elected for 1933 as follows: S. S. Supts., Amandus Brubaker, David Ramer; S. S. Chor., John D. Good; S. S. Treas., Jacob A. Brenneman; Church trustees, Simeon Huber, Joseph Huber; Church Treas., Solomon Brunk; Church Chor., Arthur Brunk; Y. P. M. Com., William Heatwole, Samuel A. Brenneman, Wilbur Brunk; Supts. for Home Acres S. S., Perry Smith, Sherman Swartz.

Among the recent visitors in our community were Bro. and Sister Amos Rhodes, Sister Mary Clair, Bro. Carl Showalter, Bro. and Sister Edward Miller, all of La Junta, Colo.

Some of our members have been afflicted for some time, and deprived of the privilege of going to the house of worship. Among the number are brethren Henry Good and Peter Laman, and Sister Sarah Schmidt. Remember especially our afflicted ones at the throne of grace, and may the Giver of "every good and perfect gift" abundantly bless you during the year 1933.

Jan. 9, 1933. M. S. Shenk.

(Continued on last page)

FROM OUR MISSION STATIONS

(Continued from page 885)

cult, as few of our people are having regular work. But in spite of that we have many reasons to rejoice and to praise His name.

The revival meetings held by Bro. Oscar Burkholder of Breslau, Ont., proved to be a real blessing to us all. We all have a greater conception of our responsibility to God and to our fellow man. And, too, twelve souls made the public start for Christ and the best things in life.

The loyal support of the churches is very much appreciated, and we pray they may be blessed abundantly for the same. Christmas gifts and eatables for the work here were contributed by the following groups and individual people. The congregations at Imlay City, Mich.; Pigeon, Mich.; Fairview, Mich.; and Midland, Mich. From the following Sewing Circles: Lima, Ohio, Central church; Fulton Co., Ohio; Goshen College; Clinton Frame, Goshen, Ind.; Salem, Nappanee, Ind.; Fairview, Mich.; Detroit Lakes, Minn.; Volant, Pa.; Parnell, Ia.; Elmdale, Mich.; W. Liberty, Ohio (per. Ruth Y. King); Girls' Sewing group, Elkhart, Ind. And from the following individual persons: Mrs. B. F. Hartzler, Fairview, Mich.; Mrs. H. L. Prout, Villa Park, Ill.

Other than these mentioned there were those who sent money and requested that their names be not published. May the Lord grant them a special blessing.

We ask that you continue to remember the work here in prayer.

Yours for the cause of Christ,

Jan. 11, 1933. Frank B. Raber.

METHOD OF EVANGELISM

(Continued from page 883)

In connection with the educational program it is furthermore possible to have certain special meetings when an opportunity is given for making a decision for Christ.

V. Conclusion

After all, it should be remembered that too much formality as to method can not be insisted upon. The worker should be aware of the different approaches and methods, but the important thing is that he may be conscious of the Spirit's guidance in his work. Jesus said that the Spirit would bring to the remembrance of the disciples the things they should say. We can likewise depend upon such guidance. We must always be students of human nature and must seek to know very definitely the people whom we wish to reach. This diligent study of people together with a prayerful dependence upon the leading of the Spirit will make us fruitful workers in Christian evangelism.

Chicago, Ill.

Married

Weaver—Martin.—Bro. Benjamin S. Weaver and Sister Mary O. Martin, both of the Stauffer congregation of Lancaster Co., Pa., were united in marriage on Nov. 24, 1932, by Bro. John A. Weaver. May God bless their life.

Kerver—Dunlap.—Bro. Henry B. Kerver and Sister Dorothy A. Dunlap, both of the Souderton, Pa., congregation, were united in holy marriage on Dec. 21, 1932, Bro. A. G. Clemmer officiating. May God bless them in their new relationship.

King—Helmuth.—John King and Esther Helmuth, both of Garden City, Mo., were united in marriage at the home of the bride's parents Dec. 31, 1932, by Bro. W. E. Helmuth, father of the bride. May the Lord bless them through life.

Nitzsche—Erb.—On New Year's afternoon, Jan. 1, 1933, at the Mennonite church near Beemer, Nebr., Bro. Elmer Nitzsche and Sister Wilma Erb, both of the Plum Creek Mennonite church near Beemer, Nebr., were united in holy matrimony by Bro. P. O. Oswald. May the Lord bless them.

Rankin—Immel.—On Saturday afternoon, Dec. 24, 1932, Bro. Edward H. Rankin and Sister Pearl E. Immel, both of the Mechanics Grove, Pa., congregation, were united in marriage by Bish. Abram L. Martin at his residence in Intercourse, Pa. May God shower His blessings upon them.

Reed—Newswanger.—On Saturday evening, Dec. 17, 1932, at the home of the groom's parents, Bro. George Reed of Brutus, Mich., and Sister Elizabeth Newswanger of Petoskey, Mich., were united in the holy bonds of matrimony by Bro. Clyde X. Kauffman of Brutus. May God's rich blessings attend them through life.

Nafziger—Litwiller.—On Dec. 25, 1932, Bro. Vilas Nafziger and Sister Erma Litwiller, both members of the Hopedale, Ill., congregation, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Amos Litwiller. Bro. Simon Litwiller, uncle of the bride, officiating. May God's blessings attend them through life.

Lichty—Hershey.—On Thursday morning, Jan. 5, 1933, Bro. Harry R. Lichty of the Weaverland congregation and Sister Ethel P. Hershey of the Paradise congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. We wish them God's richest blessings in their journey through life.

Lefever—Sauder.—On Dec. 31, 1932, at the home of the bride's parents, Bro. and Sister Noah N. Sauder, Bro. Earle H. Lefever of the Mt. Pleasant congregation and Sister Mabel S. Sauder of the New Holland, Pa., congregation were united in marriage by Bishop John M. Sauder. May the choice blessings of heaven rest upon them during their journey of life.

Obituary

Yoder.—Victor Herbert, son of Alvin and Thelma Yoder of Middlebury, Ind., was born Jan. 6, 1933, lived a few hours then took his flight to be with Jesus. He leaves parents, 1 little brother (Alvin, Jr.), 4 grandparents and 4 great-grandparents. A prayer service was held at the home conducted by Silas Yoder, Jan. 7, after which he was laid to rest in the Grace Lawn Cemetery at Middlebury, Ind.

Shirey.—Barbara Lorraine Shirey was born Nov. 27, 1932; died Dec. 23, 1932. Barbara came into the home of Mr. and Mrs. James Shirey of Pinckney, Mich., and brought cheer and sunshine for a period of 27 days, after which she left this earthly home. Her parents, 6 brothers, 2 sisters, and a host of other relatives survive. May we acknowledge God's hand and the working of His will among us. A short service was held at the home at Pinckney and then the body was brought to Cascade for burial.

A little flower of Love,
That blossomed but to die;
Transplanted now above,
To bloom with God on high.
—The Family.

Unzicker.—Barbara (Guingerich) Unzicker was born in Neuberg, Germany, May 8, 1843; died at the home of her son, William, in Fisher, Ill., Dec. 25, 1932; aged 89 y. 7 m. 17 d. She accepted Christ as her Savior and united with the Mennonite Church at the age of 15, and remained a faithful member until death. She was married to William Unzicker in October, 1872. To this union were born 9 children, of whom 3 boys and 4 girls preceded her in death, having died in infancy. Her husband also preceded her in death, having died March 22, 1932. She leaves to mourn her departure 2 sons (William and Joseph, both of Fisher, Ill.), 7 grandchildren, and 2 great-grandchildren; also a host of other relatives and friends. Funeral services were held at the East Bend Mennonite Church, Bros. J. A. Heiser and Harold Zehr in charge. Text, Psa. 16:6. Interment in East Bend Cemetery.

Neff.—Abram J. Neff of Broadway, Va., son of the late Joseph Neff, was born Nov. 1, 1870; died at Rockingham Memorial Hospital, Dec. 28, 1932; aged 62 y. 1 m. 27 d. His wife, Elizabeth Harpine Neff, passed away about two months ago. His health not being good, the shock of her sudden departure weighed heavily upon him and his condition soon after became serious. He has been a member of the Mennonite Church for thirty years, he and his wife having come to the Church together in their early married life. He is survived by his aged mother (Sister Delilah Neff), 1 daughter (Mary, at home), 2 brothers (Robert and William), and many relatives and friends. Our hearts go out in deepest sympathy to this family in their sore bereavement. Funeral services were conducted at Zion Church by Bros. A. D. Wenger, P. E. Shank, and O. B. Shannon. Text, Matt. 5:3. Interment in the adjoining cemetery.

Klingelsmith.—Benjamin Klingelsmith was born April 3, 1859, in Miami Co., Ind.; died Dec. 26, 1932; aged 73 y. 8 m. 23 d. He was united in marriage Aug. 8, 1883, to Sarah Feller. Five sons and four daughters were born to this union. One son and one daughter preceded him in death. He leaves his widow and the following children: Bessie Jansie of Seward, Nebr.; Harry, Grover, and Oakie McCurdy of Brethren, Mich.; Leona Robertson of Akron, Ohio; Clyde and Dewey of Barberton, Ohio; also 24 grandchildren, 6 great-grandchildren, and 1 brother (Andrew of Catawissa, Mo.). He has been a member of the Mennonite Church since 1889. He leaves a host of relatives and friends. Bro. and Sister Klingelsmith have resided in Michigan since 1914. Funeral services were held in the Pleasant View Mennonite Church near Chief, Mich., Dec. 29, 1932, in charge of C. C. Culp. Text, Job 14:14, 15.

Maust.—Josephine Ruth Shetler Maust was born at Centralia, Mo., Dec. 8, 1912; died Dec. 18, 1932 at her home near Bay Port, Mich.; aged 20 y. 10 d. She united with the church of her faith at the age of 12 years. She was loyal to her calling, always filling her place as long as health permitted. She united in marriage with Joseph Maust on Jan. 29, 1931. She had been in failing health for several months, but was confined to her bed for only five weeks. She had embolism of the heart, but was very patient in her suffering. She leaves her sorrowing husband, parents, 4 brothers, 5 sisters, and a host of other relatives and friends. God called and said, "Come up higher." The funeral sermon was preached by M. S. Zehr of Pigeon and Eli Frey of Wauseon, Ohio. Texts, Rev. 21:4 and James 4:13, 14.

"Josephine has gone and left us,
And our hearts are sad and lone.
But we hope again to join her,
Singing praises round God's throne."
By the friends.

Shantz.—Catharine Goetz was born in France on April 20, 1846; died in Kitchener, Ont., Jan. 1, 1933, after a lingering illness; aged 86 y. 8 m. 12 d. She came to Canada with her parents in 1851. On Feb. 26, 1866, she was united in marriage with Abram C. Shantz, who predeceased her 11 years. To this union were born 11 children, 2 sons (Ephraim and Isaac) having died in childhood. In early life she accepted Christ as her Savior and joined the Mennonite Church in which fellowship she remained until death. She leaves 4 sons (Joseph of Breslau, Irvin and Nelson of Kitchener, and Abram of Breslau Road), 5 daughters (Mrs. J. W. Schiedel of Breslau, Mrs. John Shiry of Kitchener, Mrs. Dan Brox of Spruce Grove, Alta., Mrs. Joel Gole, Dunrankin, Ont., Mrs. Peter Martin, Breslau Road), 1 brother (Frank Goetz, Brown City, Mich.), 35 grandchildren, and 40 great-grandchildren. The funeral was held Jan. 5 from the home of her son, Irvin, to the Cressman Mennonite Church, Breslau, for services and burial in adjoining cemetery. Funeral service conducted by Bro. Oscar Burkholder. Text, Jno. 14:1-3.

Moose.—Dorris Albert, son of Benjamin F. and Margaret Moose, was born Oct. 28, 1911; died Jan. 5, 1933; aged 21 y. 2 m. 8 d. Dorris, his brother and father were felling trees on their farm near New Wilmington, Pa., and as one of the trees fell Dorris was caught and his leg fractured in two places. He was immediately taken to the hospital where everything possible was done for him but he failed to recover. He is survived by his parents, a sister (Mrs. Roy Kauffman), a brother (Paul, at home), 1 niece, 1 nephew, 1 aged grandmother, besides a host of relatives and friends. He was a faithful and obedient boy in the home. At the age of 13 he accepted Christ as his Savior and united with the Maple Grove Church near New Wilmington, of which he was a faithful member and worker until death. He will be greatly missed in the home, in the Church, and community. We cannot understand why he was called away so young in life, but God's way is the best way. The funeral was largely attended, with services at the home and church. Services were conducted by the home ministers. Text, Phil. 1:21. Interment in adjoining cemetery.

Reeser.—Mary (Nofziger) Reeser, wife of Jacob Reeser, was born at Archbold, Ohio, March 20, 1869; died at her home at Albany, Oreg., Dec. 5, 1932; aged 63 y. 8 m. 16 d. She was married to Jacob Reeser in August, 1889. To this union were born 8 sons and 3 daughters. She leaves her husband and all of her children as follows: Simon and Dewey of Van Nuys, Calif.; William, Jessie, Edwin, Cecil, Ray, Walter, Mrs. Lena Erb, Mrs. Jennie Erb, and Mrs. Marie Widmer, all of Albany; also 33 grandchildren, 5 brothers, 3 sisters, and many other relatives and friends. She was in failing health for several months. She bore her suffering patiently and cheerfully, which was characteristic of her life. She accepted Christ when a young woman, united with the Mennonite Church, to which she has remained faithful to the end. Funeral services were held Dec. 8 at her late home and at the Grace Mennonite church, by W. Harley King, assisted by N. A. Lind.

"Rest on, dear mother, your labor is o'er;
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend on earth like you we'll find."
The Family.

Linder.—Samuel, son of Peter and Barbara Linder, was born near Harrisburg, Ohio, May 5, 1867. On Nov. 21, 1895 he was united in marriage to Leah Miller. He united with the Mennonite Church when he was 19 years old

and continued faithful until the end, always willing to lend a helping hand in time of need. On Dec. 28, he left home with his team and wagon, and when only a short distance away his wagon was hit by an automobile and he was seriously injured. He was rushed to the Mercy Hospital, Canton, O. He never regained consciousness and at about 8 o'clock in the evening he passed away; aged 65 y. 7 m. 23 d. He is survived by his wife, 1 foster daughter (Mabel Hilty Linder), 5 brothers (Joseph, David, Daniel, Amos and Eli, all of the vicinity of Harrisburg), and a large number of relatives and friends. His parents, 1 infant brother, 4 brothers and 3 sisters (Christian, Peter, John, Jacob, Katie, Magdalene and Mary) preceded him in death. Funeral services were held at the Beech Mennonite Church in charge of Bro. O. N. Johns and assisted by Brethren Alvin Hostetler, John D. Miller, and J. A. Liechty. Text, I Sam. 20:18. Interment in the adjoining cemetery.

Auker.—Raymond Benner, youngest son of Lucian and Frances (Benner) Auker, was born in Medina Co., Ohio, Oct. 23, 1903; died at Wilcox, Ariz., Dec. 13, 1932; aged 29 y. 1 m. 20 d. Oct. 15, 1927, he was united in marriage to Cora Geneva Carpenter. This union was blessed with 3 children (Claribelle, Raymond Jr., and Joyce Lee). About 4 years ago he contracted tuberculosis and in October, 1929, he with his wife and child migrated to Arizona in the hope of regaining his health. His hope, however, was not realized and he gradually grew worse till death claimed him. He renewed his relationship with his Lord just prior to his death and gave testimony that he was saved and happy. The body was returned to the home of his parents, who, with his companion and 3 children, survive. The following brothers and sisters also remain: Mrs. Blair Smith of Rittman, Ohio, Mrs. Ed Steigerwalt near Wadsworth, O., Roy of Chippewa Lake, Stanley of Wadsworth, O., Mrs. Ralph Simpson of Seville, O., and Mrs. Elam Brubaker of near Wadsworth, O. Funeral services were held Dec. 19, at Bethel Church, conducted by the brethren, J. M. Kreider, S. D. Rohrer, and I. J. Buchwalter. Burial in the Lower Mennonite Cemetery.

Eash.—Fannie, daughter of Edward and Elizabeth Yoder, was born Dec. 6, 1873, near Goshen, Ind.; died Jan. 2, 1933, in her home in Middlebury, Ind. On Sept. 9, 1894, she was united in marriage to Orien Kerlin, who preceded her in death Oct. 24, 1912. A foster daughter (Florence) came into their home at the age of 3 years old and was reared in their home. On Dec. 27, 1928, she was again united in marriage to Samuel C. Eash. She leaves her husband, her daughter (Mrs. Ernest Messner), 2 grandchildren of Constantine, Mich., 2 brothers (David and Harvey Yoder of Middlebury). Her parents, 1 brother and 1 sister preceded her in death. In her youth she accepted Christ as her Savior, became a member of the Clinton Frame Church, later transferred her membership to the Middlebury Mennonite Church and remained a faithful member until death. On Dec. 11, she became afflicted with heart trouble and influenza and suffered intensely, but bore her suffering patiently. She was of a cheerful disposition and her place was seldom vacant in the church when health permitted. She will be missed in the home, neighborhood, and in the Church. Funeral services were held at the Middlebury Mennonite Church with Bros. Silas Yoder and Earl Miller officiating. Burial in Forest Grove Cemetery.

Sommers.—Daniel J., son of Joseph and Elizabeth (Slabaugh) Sommers, was born Oct. 12, 1863, in Holmes Co., Ohio; died Jan. 1, 1933; aged 69 y. 2 m. 20 d. In 1883 he was united in marriage to Mary Weaver who died in 1887. To this union were born 2 daughters (Janie of Kokomo, Ind., and Lizzie Ann who died at the age of 16). Forty-three years ago on New Year's Day, at exactly the hour of his death, he was united in marriage to Lizzie Zook. To this union were born the following children: Edwin, Katie, Monroe, Fannie, Noah, Willard, Raymond, Albert, Elmer, Clayton and Esther. All are living around home, excepting Katie who is a missionary in the Central Province of far-off India. Besides the wife and children, he leaves 2 brothers (Joe and Christ), 2 sisters (Lizzie Boley and Mattie Blosser), and 30 grandchildren; 2 grandchildren preceded him to the spirit world. In his youth he united with the Mennonite Church to which he remained faithful. Recently he expressed a gladness and joy in the fact that he lived to see his children grown and all active members of the church of his choice. Though in failing health for the last 12 or 15 years he bore it all patiently and without murmuring. In the last 4 or 5 months he failed much more rapidly to the end.

"Dearest father, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Lichty.—Barbara (Erb) Lichty was born in Waterloo Co., Ont., July 6, 1861; died on Dec. 13, 1932; aged 71 y. 5 m. 7 d. Death occurred rather suddenly. She was on a visit to her daughter (Mrs. Cyranius Kipfer at Waterloo) and while there but a few hours was stricken with paralysis. After an illness of three days, she fell asleep in Jesus to awake in the great resurrection morning. At an early age she accepted Christ as her Savior and united with the Amish Mennonite Church, of which she was a faithful member till God saw fit to call her home. On March 30, 1879, she was united in holy marriage to Bro. Joseph F. Lichty. She was always concerned about her children, and tried to bring them up in the nurture and admonition of the Lord. She leaves a sorrowing husband, 2 sons (Joseph E. and John E.), 6 daughters (Mrs. J. S. Wagler, Mrs. N. S. Roth, Mrs. Amos Kipfer, Mrs. J. S. Roth, Mrs. Cyranius Kipfer, and Mrs. Ezra Kropf), 1 brother (John Sterie), 1 sister (Mrs. Charles Alexandra), 59 grandchildren, and a host of other relatives and friends. Funeral was held Dec. 16 from her late home near Wellesley, Ont., with services at the St. Agatha A. M. Church and cemetery, conducted by the brethren, Christian Gascho and Peter Boshart, of the same church.

"The call was short, the shock severe,
To part with her we loved so dear;
Our hope's in heaven that we may meet,
And then our joy will be complete."

Yoder.—Fannie Z., daughter of John and Leah (Zook) Hartzler, was born in Belleville, Pa., July 14, 1853. In her youth she became a member of the Mennonite Church there. Later, she came to Logan Co., O., and transferred her membership to the South Union Mennonite Church. She was married to Levi K. Yoder, Dec. 21, 1876. To this union were born 1 son (John I. Yoder) and 3 daughters (Mrs. Elba King, Mrs. Joe L. Plank and Anna Yoder, at home). They established their home nearly 56 years ago in Union Township. In 1910 they moved to their present home one-half mile west of West Liberty. Mother was interested in making a real home for her family and in giving her children every possible advantage. But her chief interest was their religious training. She was a regular attendant at church and took an active interest in its service and in the work of the women's missionary sewing circle. When health no longer permitted her to attend the meetings of this circle she contributed many quilt and comfort tops she had pieced at home. She had been in failing health for several years. Nov. 28 she became much worse and was confined to her bed in a semi-conscious condition until her death Dec. 6, 1932, aged 79 y. 4 m. 22 d. She is survived by her husband, son, 3 daughters, 17 grandchildren, a brother (Yost Hartzler of West Liberty), and 2 sisters (Leah and Rebecca Hartzler of Belleville, Pa.) Funeral services were held at South Union Church in charge of John Y. King, assisted by Levi Plank. Burial in cemetery near the church.

Brubaker.—Jonas A. Brubaker was born in Juniata Co., Pa., Nov. 4, 1850. In October, 1872 as a young man he came to Elkhart Co., Ind., and worked on a farm just across the road from the present home. On Nov. 6, 1873, he was united in marriage to Sarah, daughter of John and Mary Yoder. To this union were born 2 daughters and 2 sons. A daughter (Mary Ann) died in infancy. Sister Brubaker passed to her reward Nov. 11, 1927. Bro. Brubaker was converted and united with the Mennonite Church in 1879. In the spring of 1886 the Church needed a deacon and on April 24, Bro. Jonas was called to this important position which he faithfully filled until his last illness. On Nov. 13, 1932, he attended his last service, which was communion Sunday. After taking his part in this service he admonished the congregation to faithfulness and in closing remarked that this would possibly be his last, as he was longing to go home. The day following he took sick and did not again return to the house of the Lord. He was much concerned for the welfare of the Church and a scripture which he often repeated to the congregation is, "If ye love me, keep my commandments." On Nov. 14 he took down with bronchial pneumonia followed by complications. He suffered much but bore it with much patience and with Christian fortitude. He peacefully fell asleep Monday morning, Dec. 26; aged 82 y. 1 m. 22 d. He leaves 2 sons and 1 daughter (William of Wakarusa, John of Elkhart, and Mrs. Harvey Cook (Bertha) at the home place), 6 grandchildren, 5 great-grandchildren, and many other relatives and friends. Funeral services were held at the Olive church, conducted by the home ministers, C. A. Shank and D. A. Yoder.

"Father dear, your wish is granted;
Sorrow, pain, and grief are o'er.
By the grace of God we'll meet you,
Over on the peaceful shore."

Zook.—Mary Malinda Umberger was born May 31, 1871, in Salsbury, Boon Co., Mo.; died at the family home in Larned, Kans., Jan. 6, 1933; aged 61 y. 7 m. 6 d. She was the daughter of James and Matilda Umberger and with her parents came to Pawnee Co., in 1887 and settled in the Valley View neighborhood. On March 11, 1891 she was married to Daniel B. Zook and to this union 5 children were born: Walter A., Mamie Ellen, who died in infancy, Abner J., Mrs. Walter Schertz and Miss Lela, all of Larned, Kans., except Mrs. Walter Schertz, who resides in La Junta, Colo. Early in life she became a member of the Baptist Church, but after her marriage she transferred her membership to the Mennonite Church. She leaves besides her immediate family, 2 sisters (Mrs. John W. Fertig of Larned and Mrs. Laura Warren of Winfield, Kans.), and 1 brother (John S. Umberger, a Baptist minister of Okanoga, Wash.), 6 grandchildren, and 55 nieces and nephews. Mrs. Zook lived a consecrated Christian life to the end. Her mother love, and devotion to her family and friends was such as only a pure, sweet Christian character is able to give. No toil was too exacting, no task too great for her to perform, if in her meek and humble spirit she was helping those she loved. In the rural church, for a quarter of a century, she taught a primary Sunday school class, and it was a joy to her in her declining years to know that the most of her pupils were professed Christians, and to the very last her prayers and influence were devoted to those she contacted in her Sunday school work. She was a great believer in the power of example. Her home was the seat of her love and devotion, and she lived and sacrificed for those she loved. All her children and grandchildren were brought to her Savior. Her last illness, of long duration, was marked by her complete surrender to her Savior. One of her favorite scripture passages is found in Micah 6:8. Funeral services were held on Jan. 9 at Larned, Kans., where a large concourse of relatives and friends met to pay their last tribute of respect to her whom they loved. Services were in charge of Bro. Allen H. Erb of La Junta, Colo., assisted by Bro. J. J. Zimmerman of Harper, Kans., and Mr. Shook, pastor of the Methodist Church of the Larned community. Burial was in the cemetery near Zook.

ITEMS AND COMMENTS

If we are to believe some newspaper writers, there are people who have gone "techno-crazy" over technocracy.

An idea of the enormous quantity of mail a President of the United States is called upon to handle may be had from the report that President Hoover is planning to take about twenty tons of personal documents with him when he leaves the White House and that almost as much will be consigned to the flames.

The movement for the independence of the Philippine Islands has received another temporary setback in the veto, by President Hoover, of the bill for Philippine independence recently passed by Congress. The House, however, has already passed the measure over the President's veto, and the Senate may do likewise.

A novel plan for putting an end to the unemployment problem is brought forward by C. A. Miller, president of the U. S. Reconstruction Finance Corporation, urging that our factories be reopened and the United States guarantee all losses. He fails to make clear where the United States would get hold of the billions of dollars required to make good such losses.

Former King Alfonso of Spain is reported to have become resigned to the idea of giving up all hopes of regaining his throne. His once colossal fortune is said to have shrunk to the sum of $500,000. Even this is enough to keep the proverbial wolf away from the door the rest of his life, and looks like a huge fortune as compared with the holdings of the common man. If we are to believe newspaper reports he is having far less trouble than those who at this time are sitting in the seat of power in Spain.

President Hoover's recent message to Congress urging speedy action on the matter of placing an embargo on the shipment of arms intended for war purposes is a timely message. It is the business of militarists to get up a war scare whenever and wherever possible, and under the impetus of this scare to get laws enacted making huge appropriations for military purposes. One way to discourage war is to make it hard for trouble-makers to get hold of the sinews of war. If it were possible to make it impossible for any man or set of men to accumulate wealth out of the business of war, that would go a long way toward making war so unpopular that "war lords" would soon hunt up some other business to get into.

What is true of war is also true of the liquor business. Most of this agitation in favor of repealing our present temperance laws is by men who hope to profit by the change, either financially or politically. Make it impossible for any one to gain wealth through the traffic, whether promoted through legal protection or bootlegging, and you take away nine-tenths of the ammunition of the "wets."

CORRESPONDENCE

(Continued from page 893)

Kitchener, Ont.

The Ontario Mennonite Bible School started on Jan. 2 and is going with good interest. The present enrollment is 72. Students are present from different parts of Ontario as well as from Michigan, Indiana, Ohio, and New York states. Some more are expected to start. Pray for the work that much good may result therefrom.

Jan. 10, 1933. Geo. A. Weber.

Gridley, Ill.

(Waldo congregation)

Greeting in Jesus' Name:—On Jan. 8 we reorganized our young people's meeting for this year. The following were chosen: Supt., Bro. Milo Zehr; Chor., Sterling Stalter; Prim. Supt., Bro. Edw. Yordy; Y. P. Program Com., Emery Schrock, Willis Slagel, Vernon Yordy; S. S. Sec.-treas., Floyd Hartzler; Church Cor., the writer; janitors, Roy Schertz and Paul Hartzler. Pray for the work at this place.

Jan. 10, 1933. Barbara Stalter.

Harrisonville, Mo.

(Sycamore Grove congregation)

Dear Herald Readers, Greetings:—On account of the condition of the roads the Christmas program was postponed to Jan. 1. It was held in connection with the Y. P. B. meeting.

Bro. Jesse Hartzler of Hesston, Kans., held a singing class here at both churches the latter part of November, closing Dec. 6. May the Lord bless the efforts put forth.

Bro. Lloyd Garber and family of Jackson, Minn., came here from Hesston, Kans., for a 10-day visit with his wife's folks Bro. Noah Hartzlers, and returned to Hesston again on Jan. 2 to take in the short Bible term.

On Jan. 1 baptismal services were held, when five converts sealed their vows by water baptism. May they prove faithful to their promises.

Mary M. Hershberger.

Jan. 10, 1933.

Fisher, Ill.

Dear Herald Readers:—On Christmas evening the young people presented the Christmas cantata, "The Child Jesus." The annual reorganization and business meeting, usually held on New Year's Day, was postponed until a week later, on account of much sickness. The results of the reorganization are as follows:—S. S. Supts., Amos Heiser, Joseph Good; Sec.-treas., Leslie Heiser, Clarence Springer; Pri. Supts., Albert Heiser, S. M. Zehr; Chors., Joseph Good, Walter Zehr; Y. P. M. Supt. and Assistants, J. A. Heiser, Harold Zehr, Daniel Teuscher; Jr. Y. P. M. Supt. and Assistants, Lavina Zehr, Clara Nafziger, Mabel Schrock; Ushers, Ellis Zehr, Melvin Grieser; Trustee, Joseph Sommer.

May the Lord bless the newly appointed workers that His work at this place may prosper.

Jan. 10, 1933. Alta Heiser, Cor.

Morton, Ill.

(Pleasant Hill congregation)

Greetings to all Herald Readers:—The year of 1932 has again passed into history which we can only look back to as a memory of the bountiful blessings that came to us. Our lives should show forth an expression of gratitude with His love reflected in us which might help to cheer some one who perhaps has been less fortunate than we have. And as we look forward to the New Year of 1933, may we put forth our efforts to accomplish only such things that will be upbuilding to the church and further increase God's kingdom.

Our annual business meeting was held on Jan. 2. Bro. Ezra Yordy of Eureka, Ill., assisted. Sunday school was reorganized: Supts., Bros. Carl Magnuson, Albert Litwiller; S. S. Chor., Wilda Conrad; Church Chor., Harriet Bariga; Secy., Viola Moushon. S. S. Com., P. H. Conrad, James Bruehl and Arthur Hufford. Bible Class Com., Edna Rost, Verna Litwiller and Wilda Conrad; Home Dept., Ruth Magnuson and Verna Litwiller; Cradle Roll, Ruth Magnuson and Bertha Hufford.

On Sunday, Jan. 8, Mrs. George Moushon's funeral was held at Pleasant Hill Church. A large crowd was present to pay their last tribute of respect to a mother of 10 children, 6 of whom are members of our small congregation. Bro. Ezra Yordy officiated in this service.

Jan. 11, 1933. Amelia Conrad.

NOTICE

Meeting of the Executive and Missions Committees of the Mennonite Board of Missions and Charities.

The Executive and Missions Committees will meet in joint session at Goshen, Ind., Tuesday afternoon, February 7, and continue their meeting the following day until their work is completed. Several matters of importance will come up for consideration and it is important that a full representation be present if possible. This is to be considered the official notice for each member.

D. D. Miller, Chairman.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Monday P. M. and Tuesday, Feb. 6 and 7, 1933.

D. A. Yoder.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given by inspiration of God." — January 19, 1933 — "Adorn the doctrine of God our Saviour in all things."

EDITORIAL

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

There must have been, in Peter's time as well as at present, people who got mixed up with the idea of baptismal regeneration. Baptism is necessary, and is so distinctly taught in Scripture that no one should question it. The fact is, if we were not "born again" at the time of our baptism, the application of water did not bring that about. Not literal water, but the water of life, brings us into the Kingdom. "In Christ Jesus I have begotten you through the Gospel." "By one Spirit are we all baptized into one body."

Have you ever meditated upon the great contrast there is between Christianity and worldliness? The Christian system embraces truth, love, purity, holiness, humility, peace, goodness, patience, self-sacrifice, hope, and everything else that belongs to a God-honoring life. On the other hand, as we look into the world of sin we find the exact opposite of everything named in connection with a consecrated Christian life.

Jesus Christ is hailed the world over as "The Prince of Peace." At His first advent into the world the heavenly host proclaimed the doctrine of "peace, good will toward men." But looking into this dark and sinful world we see strife on every hand. Among nations there are "wars and rumors of wars." The same spirit is also rife in business circles, in social life, in unconsecrated homes, in unspiritual churches.

Reverence and worship is a distinguishing trait of the people of God. They who are guided by the Spirit of God, worship Him in the public assemblies, in their homes, and in their business methods and social life. On the other hand, looking into a world of sin we see evidences of irreverence, profanity, and practically everything else that belongs to the God-dishonoring life.

Humility is a distinguishing trait of character among the devoted followers of the "meek and lowly Nazarene." But looking into a sinful world we see evidences of pride on every hand—pride in self, pride in sinful adornment, pride in human achievements, self-righteousness taking the place of the righteousness of God, "the big I" taking the place of the EYE that sees all things.

In a similar way we could compare righteousness with iniquity, goodness with depravity, truth with falsehood, holiness with sinful abominations, self-denial with sinful indulgence, charity with selfishness, the joy of the Lord with the vanity and foolishness of this world.

No wonder that the Bible has so much to say with reference to the doctrine of separation between the Church and the world. The difference between the two is the same as the difference between day and night, between light and darkness, between heaven and hell. When the Bible warns us that "friendship with the world is enmity against God," that "no man can serve two masters," that we should not be "unequally yoked together with unbelievers" nor "conformed to this world," it is not to emphasize an arbitrary Church doctrine but to give recognition to the fact of vital difference between Christianity and worldliness, a fact which too many Christian professors ignore or fail to see.

How do we account for this great contrast between these two great systems? Simply this: At the head of the Christian system is Jesus Christ the Head of the Church, while at the head of the world system is "the god of this world," "the prince of the power of the air," the devil himself. The two systems are essentially antagonistic, and no one can be friendly to both. When Christ says, "No man can serve two masters," He gives utterance to the same truth that the prophet had in mind when he asked, "Can two walk together except they be agreed?"

There is a love for the world—the world of sinners, not the world of sin—which should be one of the leading passions of every child of God. It is this love spoken of by Christ Himself (Jno. 3:16) which prompted our heavenly Father to send His Son into the world and prompted the Son to give His life as a ransom for sinners, in the supreme effort to save a world of sinners from the thralldom

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of the world of sin. And our strongest grip on the world is in evidence when we are totally free from worldliness. Read Jno. 17:14-16; Rom. 12:1, 2; II Cor. 6:14-18; Tit. 2: 11-14; Jas. 1:27; 4:4; I Pet. 2:9-11; I Jno. 2:15-17.

Prayer.—"The prayer of faith shall save the sick." This applies to both natural and spiritual sickness. As we meditate upon this promise we are impressed with: (1) The power of prayer. When we read the many promises of God that He will both hear and answer prayer, and reflect that all things are possible with Him, why should we doubt either His Word or His power? (2) Faith as an essential to favor and friendship with God. It must be "the prayer of faith," or touch with the power of God is impossible. The prayer of faith "is the power that moves the Hand that rules the world." (3) The prayer life as a prime essential in keeping in touch with the power of God. Prayer is simply the human side of our fellowship with God, the vital breath that keeps the soul invigorated with the atmosphere of Heaven.

Obedience.—This is another prime essential to our maintaining right relationship with God. In the language of inspiration, "to obey is better than sacrifice." The Bible is full of promises for the obedient, but not a single scriptural promise can be found for the disobedient. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The whole realm of obedience is covered in the admonition, "Obey them that have the rule over you." This includes obedience to God, obedience to those who are over us in the Lord, obedience to governments, obedience to parents, obedience to constituted authority wherever found. And when the disciples testified, "we ought to obey God rather than men," they sounded the key-note of the obedient life. Obedience to God includes obedience to constituted authority wherever found, in home and Church and state, remembering that when those who are supposed to be in authority in home or Church or state usurp the authority that belongs to God only they thereby forfeit their right to claim the obedience of those who recognize God's supremacy over all.

Christian Doctrine.—The Bible speaks of numerous kinds of doctrines, ranging all the way from "the doctrine of God our Savior" to "the doctrines of devils." A similar contrast is noted in the matter of religion. There are many kinds of religion, but only one "pure religion." The doctrine of God and pure religion belong to the same school of thought, both essential to right relationship with God.

As we think of "Christian doctrine" we are reminded that Christ is in the middle of it. It embraces both the Old and New Testaments; the law being "our school master to bring us to Christ," the Gospel being "the power of God unto salvation." In the language of inspiration, "All scripture is given by inspiration of God, and is profitable for doctrine."

There is a very close connection between Christian doctrine and Christian life. To be sound in the faith means to be sound in life. It is possible to have an intellectual conception of the tenets of the Christian faith and yet be woefully wrong in moral and religious life. But when our faith grips our life, as it must if we are the true children of God, the clearer our conception of God's Word and will concerning our lives the sounder our religious experiences and life. The difference between Christianity and paganism is typified by the difference in the systems of faith held by Christians and pagans.

Christian doctrine, to be of practical service to us, must be put into practice. "Be ye doers of the word, and not hearers only, deceiving your own selves." Christ's parable of building upon the rock or upon the sand places the emphasis upon the word "doeth." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

We look upon Christian doctrine as being more than a mere creed over which denominations may quarrel. It is a statement of truth and of wisdom, as conceived in the mind of the Infinite, a rule of life for every child of God, a system of faith which we can not ignore without serious consequences. It was the testimony of the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." It is a treasure which all men should cherish. Therefore "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

CONVERSION

Conversion is not repairing of the old building: but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness: but, with the true convert, holiness is woven in all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top stone all new. He is a new man (Eph. 4:24), a new creature. All things are become new (II Cor. 5:17). Conversion is a deep work, a heart work (Acts 2:37; 6:14); it turns all upside down, and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions, is the whole life.

"The choice is also changed, so that he chooseth another way." "He deliberately resolves that Christ is his best choice."

"It turns the bent of his affection against its natural course."

"The first of his desires is after grace."

"His joys are changed."

"His cares are quite altered."

"His fears take another turn." "No thought in the world does pinch him and pain him so much, as to think of parting with Christ."

"His sorrows have now a new vent" (II Cor. 7:9, 10).

"His hatred boils, his anger burns against sin."

"No sooner doth he obey the call of Christ, than he straightway becomes a follower of Him."

"The sincere convert is not one man at church and another at home, he is not a saint on his knees, and a cheat in his shop."

"He does not pretend piety and neglect morality."

He "hath a good conscience, willing in all things to live honestly; and to keep without offense toward God and man."—Selected.

A devout Scotchman, being asked if he ever expected to go to heaven, gave the quaint reply: "Why, mom, I live there!" All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets He has to impart. There is such a thing as having an inner heaven in the heart. "The Kingdom of God is within you."—B. F. Hallock.

SELF-DENIAL

By J. S. Shoemaker

For the Gospel Herald.

He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

In this statement, our blessed Lord and Savior has presented to humanity in general a striking picture of the Highway that leads to glory. He said to His disciples preceding His death on Calvary, "I am the way, the truth, and the life, no man cometh unto the Father, but by me" (Jno. 14:6).

The Spirit-life is attained through faith in Christ as our Redeemer from sin, and being willing on our part to have Him enthroned as our Savior and keeper from that which is sinful and of a selfish nature. Having Him enthroned within we are enabled to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

To deny self means to say **no** to the self life, and resist temptation in denying one's self of anything and everything that may be said and done to gratify the carnal nature of man, instead of glorifying God. As revealed by the inspired apostle Paul, it is made clear that "Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

In order to glorify the triune God while we are clothed with humanity, we need to have the Holy Spirit enthroned within the heart and look to Him constantly for guidance in living a victorious life, and thus be enabled to constantly follow our dear loving Savior in living a life of true self-denial, manifested in the spirit of love, kindness, forbearance, patience, long-suffering, meekness, humility, purity of mind, heart and soul, and separation from the world along every line.

Not only was our blessed Lord and Master an example and teacher of self-denial while He was here on earth to bless humanity, but the fishermen whom He called to be fishers of men, (also Saul of Tarsus and many who became faithful workers and followers of Him,) made great sacrifices of self-interest in order to proclaim the Gospel of salvation to a lost world, also to teach and exemplify the principles of self-denial.

Self, selfish desires, and self-indulgences prove to be the devil's agencies through which he succeeds in leading multitudes into the broad way which leads to eternal punishment in the doomed world, and many who belong to Church and profess to be Christians bring reproach upon the Church and eternal condemnation to their own souls in living to gratify their carnal desires and fleshly lusts. Only those whose eyes are blinded with sin are led to serve the god of selfishness.

All who are desirous to live a victorious Christian life, need to say **no** to all selfish aims, desires, and impulses, and all that is in harmony with God's Word, thus bringing honor and glory to our heavenly Father and Jesus our loving Savior, also to the Holy Spirit as our gracious Guide and Teacher and Comforter.

Observation makes it very evident that self-indulgence leads to the corruption of both self and others. Through following after the desires and lusts of the flesh or self-life, many individuals have through the seductive agency of Satan, become gluttons, drunkards, liars, thieves, scoffers, unchaste, fornicators, adulterers, murderers and slaves to almost every kind of sin. The main avenues through which Satan tempts and seduces human beings, are "The lust of the flesh, the lust of the eye, and the pride of life" (I Jno. 2:16). If we allow ourselves to be influenced and led by these Satanic agencies to gratify the self-life, it will mean our eternal ruin; also the eternal ruin of others with whom we are associated.

All who live a life of true self-denial are living the life which our dear Lord and Savior hath not only planned that we should live, but hath given us the assurance of His sustaining grace which enables us to keep every desire of the flesh in its God-given place. All who follow Jesus in the pathway of self-denial toward all that is of a sinful nature will be crowned heirs of glory when their life-work on earth is ended.

As stated before in the foregoing message, Jesus not only lived a life of self-denial, but emphatically taught its doctrine to His disciples and others. He said: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Dakota, Ill.

IS LOVE A SUBSTITUTE FOR THE WRITTEN WORD OF GOD

By John Horsch

For the Gospel Herald.

Ulrich Zwingli, founder of the Swiss Reformed state church, in his controversy with the early Mennonite (Swiss Brethren) leaders, insisted that the questions on which the Brethren differed from the state church must be decided from the viewpoint of love rather than from teachings of the written Word of God. The state church theologians were of the opinion that the union of the Church with the state (with all the compromises involved in such a union) was necessary for safeguarding the best interests of the Church. Consequently they asserted that the disapproval of such a union by the Brethren was contrary to Christian love and therefore to be condemned. The state church theologians, in other words, made **love,** instead of **the Scriptures,** the final authority.

Feigned Love Vs. Scripture

The question of why they took this attitude was answered by the Protestant historian, Urban Heberle: "Zwingli [in his conflict with the Brethren] had serious difficulty in defending his position [from Scripture]." The Zwinglian church historian, Oscar Farner, says of the Swiss Brethren, "They had in fact the letter of Scripture on their side, and neither scorn nor the use of force could prevail against them." "It is now almost unanimously admitted," says Professor Friedrich Nippold, of Jena, "that in this controversy the opponents of infant baptism were only seemingly silenced, not refuted [from Scripture]."

Zwingli wrote: "Even if the Anabaptists had Scripture to support their views, these things should be decided by love." His collaborator, Johannes Oecolampad, in Basel, often expressed the same view. After reading a book concerning which the Zwinglian theologian, J. M. Usteri, says that it shows clearly that there is no direct Scripture to justify infant baptism (namely Balthasar Hubmaier's book on **The Christian Baptism of Believers),** Oecolampad wrote to Zwingli: "It seems to me the Anabaptists have no regard for Christian love, which shows us what is to be observed of external things." In August, 1527, Oecolampad further wrote to Zwingli that he had never dared and did not now venture to base infant baptism on a direct divine command, but for the sake of Christian love it was necessary to maintain and practice it. Infant baptism was indeed vital for the maintenance of a state church.

In his discussions with the Swiss Brethren Oecolampad repeatedly accused them of sinning against Christian love by their refusal to identify themselves with the state church. "We have taught," he says, "that the abolition of infant baptism is out of place, being contrary to Christian love." And again: "Your doctrine is in direct opposition to true love." One of his books against the Swiss Brethren has a chapter bearing the title: "The Abandonment of Infant Baptism Is Contrary to Christian Love." In the debate of Zofingen the

representatives of the Zwinglian state church expressed the same views.

The Theory Explained

Expressed in plain English, the principle that love instead of the written Word of God should be the final authority meant, as already indicated, that even though any teaching of the Brethren would be found to be in accord with the Scriptures, they were nevertheless under obligation to yield the point; for to do so was, in the opinion of the state church party, required by the dictates of Christian love. On the other hand, for the state church to yield in any point was considered irreconcilable with seeking the best interests of the Church, and therefore it was supposed to be contrary to Christian love. This idea of the supreme authority of love in questions of doctrine and truth is in the last analysis similar to the principle of "the sparing of the weak." This latter principle was defended by the Protestant state church theologians in an earlier period when the civil authorities did not yet permit the abolition of the mass. The theologians of the state church held the mass to be blasphemy and an abomination, but at the same time they defended the view that the mass may be retained from motives of love to "the weak" who would be offended by its abolition.

Position of the Brethren Stated

The Brethren freely admitted that one may have the letter without the Spirit. They held, however, that the plain teaching of the Word cannot be set aside on the plea that to heed it would be contrary to love. In the disputation of Bern, in 1538, when the state church theologians had much to say against following the dead letter, one of the spokesmen of the Brethren asked the question, "Is that which Christ has spoken the dead letter?" Pilgram Marbeck pointed out that, according to Christ's own statement, His words are "spirit and life" (Jno. 6:63). Marbeck showed that the words of Paul, "The letter killeth" (II Cor. 3:6) do not refer to evangelical Scriptural preaching of New Testament truth, but that the apostle speaks here "of the letter of the Law which had the purpose to kill."

The Brethren insisted that such a love which causes men to ignore God's Word is not Christian love. In the discussion held at Zofingen they said:

"It is necessary to make a distinction in regard to love."

"We speak of the love to which John refers in his epistles and Gospel: 'This is the love of God, that we keep His commandments.'"

"There are obviously two kinds of love, one carnal and the other spiritual."

"To seek the praise of God and the love toward one's neighbor is to cling to the Word of the Lord and be conformed to it. This is spiritual love. . . . This love shall prevail in the church of God."

We have an important statement by Michael Sattler, the most prominent minister of the Swiss Brethren after Conrad Grebel's death, on the relation of Christian love toward obedience to the Biblical commandments. During Sattler's sojourn in Strasburg Martin Butzer attempted to convince him that the Brethren erred not so much in faith as in love, since they refused to surrender the points of difference and to unite with the state church. In consequence, Sattler wrote to Butzer and his co-workers a letter in which he says:

"Recently I have conferred with you in a brotherly way and friendliness concerning certain articles which I and my brethren and sisters have learned from the Scriptures of the New Testament. But you have answered me in the same manner and friendliness that Paul says (I Tim. 1:15), that 'love is an end of the commandments,' and you said that it is therefore necessary that all commandments of God should be treated and interpreted in accordance with love. Now, my understanding and conscience forbid me to accept your interpretation of this Scripture [that love is an end of the commandments]. I can not consent to your view and usage in regard to baptism, the Lord's Supper, the use of force and the sword, the oath, church discipline, and all the commandments of God. . . . These and many other things are in my way, dear brethren, and I cannot accept your interpretation and application of the principle stated by Paul in the verse quoted above [finding myself unable to believe that Paul taught that the clear divine teachings and commands may be set aside for the sake of love]."

The Motive

Needless to say, the principle of love as a substitute for Scriptural truth was merely an apology, an excuse. Not for a moment would the theologians of the Reformed state church have considered the idea of yielding to the Romanists from motives of love. Again, if love could heal the breach between the state church and the Brethren and cause one of the parties to yield, love on the part of the state church party would naturally be the first to come into consideration, since the leaders of the Brethren had originally been at one with the Reformation movement led by Zwingli and had withdrawn from his leadership only when he discarded his earlier program and decided upon a union of the Church with the state. However, love was entirely lost sight of by the state church party when they consented to the persecution of the Brethren.

Scottdale, Pa.

ETERNITY

Eternity, Time soon will end,
Its fleeting moments pass away;
O, sinner, say, where wilt thou spend
Eternity's unchanging day?
Shalt thou the hopeless horror see
Of hell for all eternity?
Eternity! Eternity!
Where wilt thou spend Eternity?

Eternity! O dreadful thought
For thee, a child of Adam's race,
If thou should'st in thy sins be brought
To stand before the awful face
From which the heaven and earth shall flee,
The Throned One of eternity,
Eternity! Eternity!
Where wilt thou spend eternity?

To-night may be thy latest breath,
Thy little moment here be done;
Eternal woe, "the second death."
Awaits the Christ-rejecting one.
Thine awful destiny foresee,
Time ends and then—Eternity.

No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts employ,
A moment's misery or joy;
But O, when both shall end.
Where shall I find my destined place?
Shall I my everlasting days
With demons or angels spend?

—Selected by John E. Kauffman.

THE WORLD'S NEED SUPPLIED IN CHRIST'S COMING

By Bertha Hunsberger

For the Gospel Herald.

The greatest event stamped upon the pages of history is the virgin birth of the Son of God. Christ is not only the Son of God, but He is a Savior, the near kinsman, the Elder Brother, the second man, the head of a new race—not humanity fallen and sinful, but humanity redeemed, and linked to Deity by the power of His divine Sonship. He came much the same as all men but essentially different from all men.

Christ came from above. He came as a real babe, born of the virgin Mary, and cradled in the manger of Bethlehem; in a definite place, and at a definite time in the world's history.

In the world's history great hearts have not come from palaces. Moses came from the bulrush ark to the leadership of Israel, David came from the sheepfold, and Jesus Christ, the world's Redeemer, had as His cradle a manger. It did not look as if He was the Creator of the world and the king of glory the night He came into our world. Nevertheless the heavens above were filled with His glory, the angel host swept out of heaven, down to earth with the greatest message humanity ever heard: "Glory to God in the highest, and on earth peace, good will towards men. For unto you is born this day a Savior which is Christ the Lord."

No wonder the startled shepherds ran into the town of Bethlehem, and the star guided the wise men for the

coming of Jesus moved the universe. He will do the same to-day.

The message of Bethlehem calls attention to the world about the spiritual life which man through sin had forfeited and inherited eternal death, and that Jesus Christ came to bring back this life in all its glorious fullness. The very idea of life reveals the fact of the greater gift of God. This is a real and glorious life. It is for us **now**; not in the future years, but in this present moment, day and year. God is waiting to give this gift to all —the fullness of life.

It was in the fullness of time that God sent forth His Son, made of a woman, made under the law, to redeem them, that were under the law, that we might receive the adoption of sons. The gift of God makes us sons of God, and if sons, then heirs. There is more than life; there is the fullness of the life of Christ. There is not life only in Jesus Christ. What the world has been trying to find, Jesus freely gives to every one who will receive it. "I am come that they might have life, and that they might have it more abundantly." He is able to "save to the uttermost" them that come unto God by Him, seeing He ever liveth to make intercession for them.

Oh, the mighty transformations that He has made, and is still making in hearts and lives! He can take thieves, harlots, criminals, and blasphemers, "if they will repent," wash them whiter than snow, and cause them to live for the praise of His glory. The prophet Isaiah, looking hundreds of years into the future, through the telescope of prophetic vision, brought the first advent of the coming Redeemer very near, and joyfully announced: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." More than nineteen hundred years ago He left the glory world, and came to earth in lowly guise to live among men for thirty-three years. "He went about doing good" bearing the insults and jeers and rejections that were continually heaped upon Him; finally, after the agony in Gethsemane and all that followed, to hang upon the cruel cross amid the godless rabble, jeering and taunting as they passed by and saying, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross," the chief priests and scribes and elders, mocking and saying, "He saved others, himself he cannot save"—sublime truth, though uttered in derision by unhallowed lips.

Why did He bear all this? Because of His great love to fallen humanity. The world, after the fallen state of man, was in need of a Savior. If Christ had not come, where would there have been any hope of salvation to lost humanity? How much the birth of Christ should mean to us, and how thankful we can be when we can have those precious promises which it is our privilege to receive. We have the assurance in our own lives that Jesus is the true gift of God and our eternal life, if we receive Him as our Savior.

Wadsworth, Ohio.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"HE CHOSE THIS PATH FOR THEE"

He chose this path for thee,
No feeble chance, nor hard, relentless fate;
But love—His love hath placed thy footsteps here;
He knew the way was rough and desolate—
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread alone
Its gloomy vales, and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee—
E'en while He knew the fearful midnight gloom
Thy timid shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee—
What need'st thou more? This sweeter truth to know
That, all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

—Geo. H. Messenger.

JESUS COMING FOR HIS OWN

By Henry Hershey

For the Gospel Herald.

When Jesus was coming near to the end of His earthly career, He said to His disciples, "Little children, yet a little while I am with you, and whither I go ye cannot come." When they understood this He found them very sorrowful and said unto them these comforting words, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:1-5). Here we have the promise of Jesus coming again in His own words.

In Matt. 25:1-13 we see Him coming as the bridegroom for His bride, from His own lips. This is also a testing of the real state of our readiness to meet Him.

"Then (when He comes) shall the kingdom of heaven, (or sphere of profession) be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not: watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." So it behooves us to be ready to go with Him when He comes.

Paul gives us the manner of His coming which is the believer's hope. I Thes. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

What comforting words these are to those who are ready to meet Him, and how needful it is to be ready. We

have warnings in view of the Lord's return in Luke 21:34, 35: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." So let us awaken to the above thoughts and be ready.

Wonderful promise, wonderful grace, God has in store for us. Paul tells us, Tit. 2:11-15: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Dear reader; when this thought dawned upon me, that Jesus may be coming at any time it became such a strong incentive to me to live the Christ life, that ever since I am endeavoring to do His will, and be ready to meet Him, whether my body is waiting for Him in the grave, or whether it is walking here on this earth, for when He comes I want to go with Him. "Even so, come, Lord Jesus."

Intercourse, Pa.

THE IMPORTANCE OF TEACHING FUNDAMENTALS

By Nelson King

For the Gospel Herald.

By fundamentals we mean the great foundation truths or doctrines of God's Word. The first reason why teaching them is important is because of the immortality of the soul. When a human soul is brought into existence it never ceases to exist, either in eternal bliss and peace or in eternal punishment and banishment from the presence of God, and the destiny of each soul depends on what they believe. We wonder if one reason why we are not more successful as a church is because we have departed more or less from God's method of teaching. In Deut. 6:6, 7, God says, "And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." We have let the teaching of our children to a large extent to the Sunday school, when God plainly tells us we should teach them diligently at home.

Some Fundamental Doctrines

Some of the great fundamental doctrines are:

1. **The inspiration and authenticity of the Word;** in other words, the Bible—God's inspired message to man. The book itself proves that it only has one Author, although it is composed of sixty-six books written by a large number of different men, over a period of 1600 years, yet it all points to Jesus, the great central figure. From Gen. 3:15 all down through the law and the prophets, the coming of Christ is pointed to. The Gospels give an account of His birth, life, death, and resurrection, and the epistles and the book of Revelation point back to the crucified and risen Redeemer. The Word also tells us plainly that it is inspired. II Tim. 3:16 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." II Pet. 1:20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." We also find many times in the law such statements as this: "And God said;" and in the prophets, "Thus saith the Lord;" also, "The word of the Lord which came to Jeremiah," or others of the prophets. The Bible is also wholly dependable. When it tells anything we can believe that it will be so, as Jesus says in Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." The Psalmist also says, "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). God's Word is unchanging and unchangeable.

2. **The Trinity,** or triune God or
   a. God the Father, Creator, and Preserver.
   b. Jesus the Son, Savior, Redeemer, Advocate, and Intercessor.
   c. The Holy Spirit, the believer's Companion, Comforter, and Guide.

3. **The divinity of Christ,** which has been proclaimed by God and man. At the time of the baptism His divinity is proclaimed by God (Matt. 3:16, 17): "And when Jesus was baptized he went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." At the time of the transfiguration God again spoke in audible voice proclaiming His Sonship. "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased. Hear ye him" (Matt. 17:5). His divinity was also proclaimed by man when Jesus saw Nathaniel coming to Him and said, "Behold an Israelite indeed, in whom is no guile." Nathaniel asked Jesus, "Whence knowest thou me." Jesus said, "Before that Philip called thee when thou wast under the fig tree I saw thee. Nathaniel answered and saith unto him, Rabbi, thou art the Son of God, thou art the king of Israel" (Jno. 1:49). Peter also in the great confession (Matt. 16:16) said, "Thou art the Christ, the Son of the living God."

4. **The incarnation,** or God made flesh, is something we cannot explain, yet it is a foundation truth. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I Jno. 4:2, 3). The virgin birth is also miraculous and inconceivable to the human mind, and yet it was foretold (Isa. 7:14): "Behold, a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel." We have a detailed account of the fulfillment of this prophecy in Matt. 1:18-25.

5. **The sacrificial death of our Lord** is another foundation truth which is foretold in the Old Testament, and has its fulfillment in the New. Isa. 53:4-6: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." In John 10 Jesus speaks of Himself as the good Shepherd and says He gives His life for the sheep. In Zech. 13:7 we have these words: "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered." We have a detailed account of the fulfillment of these prophecies in Matt. 27, Mark 15, Luke 23, and John 19.

6. **The Resurrection** is another great fundamental which has as many scriptures to prove its reality as any other doctrine of the Word.

7. **The efficacy of the blood,** which is beautifully illustrated by Paul in Heb. 9, where he illustrates the work of our Lord by the sacrifices and sprinkling of blood under the old dispensation and makes the sweeping statement that "without the shedding of blood there is no remission," and also tells us that Christ made the great sacrifice once for all. "So

Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

8. **Jesus the only way.** Jesus is our only avenue to God, our only salvation. It took His birth, life, death, and resurrection to finish His work, and He tells us in Jno. 14:6, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." Man may attempt to gain the favor of God by good works or by keeping the law, but Paul tells us in Gal. 2:16, "For by the works of the law shall no flesh be justified." Peter also tells us that Jesus is the only way in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

These great truths are God's part of His great plan over which man has no control, cannot change, and must accept by faith. For example, we did not see God create the heavens and the earth. We must accept that doctrine in faith. We did not see Jesus die on the cross, but we know by faith that His blood cleanses us from sin. We did not see the cloven tongues on the day of Pentecost but we can feel the comforting presence of the Holy Spirit in our lives, guiding and keeping us from sin.

Foundation Truths

There are five other great foundation truths of the Christian religion which man has a part in and God can not force them upon man against his will. Man must desire to have and practise them in his life.

1. **Faith.** "Now faith is the substance of things hoped for; the evidence of things not seen" (Heb. 11:1). In other words, faith is just taking God at His word and trusting in His promises. Faith is the first great essential in the life of a Christian. "For without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (V. 6).

2. **Repentance,** which consists in godly sorrow for sin to the extent that man turns away from it. Repentance was the great message of John the Baptist (Matt. 3:2): "Repent ye, for the kingdom of heaven is at hand." It was Jesus' message when He sent out the twelve and the message of Peter on the day of Pentecost. "Repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

3. **Regeneration,** or the new birth. It is taught by Jesus in Jno. 3:3-8. "Except a man be born again he cannot see the kingdom of God"—a positive statement and an absolute necessity if we would see the kingdom of God. Jesus also said, "Marvel not that I say unto you, ye must be born again." Paul also teaches the same thing in Rom. 6:4: "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Regeneration implies a complete change from our natural, sinful desires to a desire to do God's will entirely. "Therefore, if any man be in Christ he is a new creature; old things are passed away and behold all things are become new" (II Cor. 5:17). The things we enjoyed before we were children of God do not appeal to us any longer but we long to do His will.

4. **Separation**—a doctrine which is taught from Genesis to Revelation. God called Abraham to a life of separation, and all down through the history of Israel they were to be a separate people. They were not to intermarry, nor to worship the gods of the nations about them, nor to mingle with them in any other ways. The Christian of to-day is also instructed to live a separate life. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). If it was necessary for God's people to live separate under the old dispensation, surely it is no less important that they do so to-day. In Titus 2:11-14 we are told some ways in which we are to be separate or different from the world: "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." We are also told in I Pet. 2:9 that we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who has called you out of darkness into His marvelous light." Jesus also implies that His followers are to be separate in His intercessory prayer. "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world" (Jno. 17:15, 16).

5. **Consecration,** or a willingness to do His will. Being completely given up to God. Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." And truly when we consider how great God's love is toward us and how He has blessed us, it is most reasonable to give ourselves **wholly** and also holy to Him. Jesus gives the most beautiful example of true, full consecration we have in all the Word. In His agonizing prayer in Gethsemane (Matt. 26:39) He gives a wonderful example of consecration: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." May we follow in His footsteps.

Eschatology

We also have three great doctrines of the future which are still unexperienced by us who are living on earth, but are a reality to those countless millions who have gone the way of all flesh, and are now reaping the rewards of their labors here, either in one state or the other. They are the doctrines of eternal punishment, eternal life, and the return of the Lord. We have the words of Jesus the Lord Himself in regard to eternal punishment, though many men are trying to teach it away. We are reminded of the statement of a certain evangelist who made the remark that if men didn't believe in a hell they would not be dead ten minutes until they did believe it. We have Jesus' words concerning the rich man: "And in hell he lift up his eyes, being in torment" (Luke 16:23). "If thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that **never** shall be quenched: where their worm dieth not and the fire is not quenched" (Mark 9:45, 46).

Another statement which cannot be misunderstood is found in Matt. 25: 41, 46: "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment."

The doctrine of eternal life is also taught by Jesus our Lord. "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom" (Luke 16:22). The picture here is one of love, comfort, and safety. Also in Luke 25:43 we have the words of Jesus to the dying thief: "To-day thou shalt be with me in paradise." Paradise pictures to us a place of wondrous beauty, bliss, and happiness. Jesus also says, "In my Father's house are many mansions" (Jno. 14:2), a picture of comfort and rest.

The third great doctrine of the future is the return of the Lord. This doctrine, when it once grips the heart of man, will cause a wonderful change in his life. It is clearly and plainly taught by Jesus: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's

house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also" (Jno. 14:1-3). God also sent two special messengers from heaven with the comforting message to the disciples that the Master was coming again. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel: which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). And to this agree the words of John in the book of Revelation: "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). John also tells us of His appearing in I Jno. 3:2,3: "Beloved, now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." Paul also gives us the assurance that the Lord is coming again. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16,17).

Jesus also tells us what we can expect before His coming, and how conditions will be. "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity: the sea and the waves roaring: Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

We truly are in an age when the nations are in distress, and men everywhere are perplexed and have no confidence in the future, not knowing which way to go or what to do on account of conditions. Men's hearts are failing them for fear, and many give up in despair and take their own lives. But to the child of God these things are only a sure sign of the nearness of the return of our blessed Lord, for He says further: "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh."

Praise God, we should be looking up, getting our eyes off the things of earth and earthly cares, and waiting for the time when our redemption will be completed. Then "we shall be like Him, for we shall see Him as He is." Then these vile bodies shall be changed like unto His glorious body, and we shall be free forever from this daily conflict with sin.

Why Teach These Truths

Now, as to the importance of teaching these great foundation truths which have such a marvelous effect on the lives of those who believe them, Jesus says, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." May we build our faith upon the solid rock, Christ Jesus, and the truths of His Word and our lives will stand the test of time and eternity. Jesus says further, "Everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand: and the rain descended and the floods came and the winds blew, and beat upon that house and it fell and great was the fall of it." Those whose faith and hope are built on anything else but Jesus and His eternal Word are doomed to fall and be utterly destroyed as the foolish man's house. In I Cor. 15:58, we have these words: "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If we are steadfast and unmoveable in the great foundation truths of God's Word, we shall abound in the work of the Lord and our labor will not be in vain in the Lord for God tells us in Isa. 55:10,11: "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Jude also exhorts us to "contend earnestly for the faith which was once delivered to the saints, for ungodly men have crept in unawares who are turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

THE HOLY KISS
COMMANDED

Rom. 16:16—Salute one another with an holy kiss.

I Cor. 16:20—Greet ye one another with an holy kiss.

II Cor. 12:13—Greet one another with an holy kiss.

I Thes. 5:26—Greet all the brethren with an holy kiss.

I Pet. 5:14—Greet ye one another with a kiss of charity.

PRACTICED

Acts 20:36, 37—And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him.

Distinctive Doctrines

As for those ordinances and doctrines which distinguish us from other denominations, some taught by Jesus Himself and others taught only by the apostles, but all included by Jesus. In the "all things" in Matt. 28:20, in the light of such passages as Acts 1:1, where the writer refers to the Gospel as the things which Jesus began to do and to teach, and Jesus refers to them in Jno. 16:12,13, where He says, "I have yet many things to say unto you but ye can not bear them now. Howbeit when he the Spirit of truth is come he will guide you into all truth;" we feel they are very important, as they all hinge upon the great doctrine of separation—and when we cease to observe and keep them there will be no reason for our existence as the Mennonite Church.

The ordinances are as follows: Baptism, taught by Jesus and practised also in the early church; Communion, instituted by Jesus and practised also in the early Church; Feet washing, taught by Jesus in John 13; Christian salutation, mentioned by Paul and Peter in a number of their epistles; Marriage, instituted by God in the beginning and taught by Jesus also; The Devotional Covering, taught by Paul in I Cor. 11; Anointing with Oil, taught by James in Jas. 5:14-16.

Some others of our distinctive doctrines are Nonresistance, Non-swearing of Oaths, Non-secrecy, no Life Insurance, and abstaining from an unequal yoke.

We know many of these doctrines are becoming very unpopular, and some are even discontinued; but they have stood the test and held the Church together for over 400 years. Our forefathers believed them and were willing to shed their blood rather than deny them; and when we look at them lightly we are making a serious mistake for God asks the question in Job 9:4, "Who hath hardened himself against him and shall prosper." Men of God agree that no one can take a stand against anything that is clearly taught in God's Word, and make any progress in their Christian life or rise any higher in the realms of spiritual life.

Jesus also in His last recorded message to man gives us this warning:

"Hold fast that which thou hast, that no man take thy crown" (Rev. 3:11). Another verse in the same chapter contains these words: "Be watchful therefore, and strengthen the things that remain, that are ready to die." These messages were not given directly to us, but certainly we can apply them. There can be no greater or better reason for us teaching and observing every commandment of our Lord than the words taken from the last chapter of the last book of the Book of books. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the Book of this prophecy God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book."

West Liberty, Ohio.

WHAT JESUS DID FOR ME

"Oh, how you'll love Him
When you know Him.
Know the Christ who died to set you free."

To know Jesus Christ is to love Him, to obey Him, to honor Him, to please Him and to praise Him. Below are mentioned only a few things He did for you and me.

1. Jesus became poor. II Cor. 8:9.
   That I might become a millionaire in Him. II Cor. 9:8.
2. Jesus suffered hunger. Matt. 14:2.
   That I might be fully and forever satisfied. Rev. 7:16.
3. Jesus was thirsty. Jno. 4:7.
   That I might have a well in me. Jno. 4:14.
4. Jesus was weary. Jno. 4:6.
   To provide for me eternal rest. Rev. 14:13.
5. Jesus was lonely. Matt. 14:23.
   That I might never be alone. Matt. 28:20.
6. Jesus was exceeding sorrowful. Matt. 26:38.
   To give me joys flowing like a river. John 15:11.
7. Jesus was tempted. Matt. 4:1.
   That He might be able to deliver me in the hour of temptation. Heb. 4:15.
8. Jesus was forsaken. Matt. 26:56.
   That I would never be forsaken. Heb. 13:5.
9. Jesus was murdered. Matt. 27:50.
   That I might live forever. Jno. 3:16.
10. Jesus was falsely accused and misrepresented. Luke 23:13, 14.
    That I might have in Him a Friend who understands. Heb. 4:15.
11. Jesus became a servant to man. Phil. 2:7.
    To make me a son of God. I Jno. 3:1.
12. Jesus took upon Himself the form of a man. Phil. 2:7.
    That I might have the image of God. Psa. 17:15.
13. Jesus was separated from God. Matt. 27:46.
    That I may have eternal fellowship with God. I Jno. 1:3.
14. Jesus suffered the wrath of God. Mark 15:34.
    That I may know the love of God. Eph. 3:19.
15. Jesus endured the cross. Luke 23:33.
    That I may wear the crown. Rev. 4:4.
16. Jesus was in darkness. Matt. 27:45.
    That I may be in the light of the Lord. Jno. 12:46.
17. Jesus was stripped of a purple robe. Matt. 27:28.
    That I may wear the robe of His righteousness. Phil. 3:9.
18. Jesus wept. Jno. 11:35.
    That God may wipe away all tears from my eyes. Rev. 21:4.
19. Jesus was troubled. Jno. 12:27.
    That I might have peace that passeth understanding. Phil. 4:7.
20. Jesus was in agony. Luke 22:4.
    That I might be of good comfort. II Cor. 13:11.
21. Jesus was despised. Isa. 53:3.
    That I might be exalted. Rev. 3:21.
22. Jesus became an outcast. Matt. 8:20.
    That I might be welcomed. Matt. 11:28.
23. Jesus was homeless. Matt. 8:20.
    To give me an eternal home in glory. Jno. 14:2.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

—J. D. Mininger.

BROTHERLY LOVE

I Jno. 3:14—We know that we have passed from death unto life, because we love the brethren.

I Pet. 1:22—See that ye love one another with a pure heart fervently.

Rom. 12:9, 10—Let love be without dissimulation . . . Be kindly affectioned one to another, with brotherly love.

I Jno. 3:16—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Eph. 4:32—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE PROMISE OF POWER

By Mabel Groh

For the Gospel Herald.

The promise of power, the promise of the Father, and the promise of the Holy Ghost are all references to the same event. The promise was given through Isaiah, Ezekiel, Joel, and others of the prophets of the Old Testament. John the Baptist repeated it when he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). Jesus took up the prophecy and said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (Jno. 8:37-39).

Ministry of the Spirit

Then on that last night of Jesus' earthly life, He told His disciples many things concerning the Holy Spirit's coming and ministry in their behalf. He said it was expedient for Him to go away, "for if I go not away the Comforter will not come to you; but if I depart, I will send Him unto you" (Jno. 16:7). As we read John 14, 15, and 16, we learn that the Holy Spirit was to bear a far closer relationship to the lives of Jesus' followers than that of Jesus Himself. As a human individual Jesus could instruct His disciples, but we are often impressed with their dullness, their inability to grasp the mighty truths that He wanted to teach them. But He knew that when the Spirit came into their lives they would be enabled to understand. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth" (Jno. 16:12-15). Ezekiel spoke of this experience when he said, "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36:26, 27). The Spirit within gives power to do the will of God. We have reason to believe that Peter and the rest of the apostles were just as zealous and devoted to Christ before His crucifixion as they were after Pentecost. But though the human spirit was "willing" the flesh was "weak," and they shamefully denied and deserted their Lord. So it is ever with those who depend upon their own strength to overcome. There is only one power stronger than that of Satan—the power of God, which is available in the Christian's life, by the Spirit dwelling within.

Enduement of Power

When Christ was about to ascend to the Father, He set a task for His followers. Surely a little band of cowardly disciples could not be expected to undertake the tremendous task of preaching the Gospel to every creature in all the world. But with the task is also given the assurance of power. "All power is given unto me in heaven and in earth" (Matt. 28:18). "And behold; I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

On the day of Pentecost the Holy Spirit came upon the believers, and immediately their lives were changed. We are amazed at the courage and boldness that they exercised when face to face with the opposition of the

leaders. "But Peter and John answered and said unto them: Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20).

Many Christians make the mistake of thinking of the Holy Ghost as an impersonal influence. The Holy Spirit is constantly represented in the Scriptures as a person, the divine third person of the Trinity. Some may think it does not matter how we regard Him, whether as a person or a power, but we believe His power is only manifested where He is recognized and accepted as the third person of the Godhead. What are the

Conditions for Power?

Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:29). In this verse we see repentance, faith, and obedience. Or, in other words, turning away from sin, accepting Christ as Savior, and submitting to His will. It is being born again, born of the Spirit, baptized into Christ's body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The baptism of the Holy Spirit is not a second work of grace, as some teach, but the experience that makes us children of God. Why is it then that some Christians are always weak and powerless, while others seem to go from strength to strength? There should be a second, and a third, and many works of grace in the life of every Christian. Paul admonished the Ephesians to be filled with the Spirit, and to the Galatians he says, "If we live in the Spirit, let us also walk in the Spirit." All Christians have the Spirit, but the measure of His power in your life and mine is altogether dependent on how fully we yield ourselves to Him. As long as we are not willing to crucify self and the flesh fully, the Spirit cannot manifest His power in and through us. The Spirit seeks only to glorify Christ. His power is for victory and for service. As long as we want power that we may be lifted up and glorified, we are going to be disappointed. We need to get to the place where we can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). We make the mistake of trying to use God instead of letting God use us. A. J. Gordon said, "Instead of a constant effort to make use of the Holy Spirit in doing my work, there arose a clear and abiding conviction that the true secret of service lay in yielding to the Holy Spirit that He might use me to do His work." Notice a number of passages in Acts that relate the power of the Spirit to service and witnessing. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 1:8, 2:4, 4:31, and 5:32.

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing" (II Cor. 6:16, 17). The Holy Spirit pleads with us for a life separated from sin and yielded to God, but He does not dominate our wills. He is often grieved by our wilfulness (Eph. 4:30), and how often we quench Him by neglecting to use the gifts He has given us, by failing to read His Word and learning to know His will, and in many ways ignoring His leading.

If our lives lack power the connection may be bad. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). The channel may be clogged by sin, disobedience, or worldliness, and if we persist in our attitude of grieving and quenching we are in great danger, for the unpardonable sin is the sin of despising the Holy Spirit. The power of the Holy Spirit is not the power of blind force, such as we see in the winds and the waves and the forces of nature. It is the power of a vital, stirring life; the power of the living God transferred to His believing children.

Let us review the conditions for power as we have found them in our study of this topic:

1. Repentance and turning away from sin.

2. Faith in Christ as Savior.

3. Obedience to all the known will of God.

4. Absolute surrender of our whole being to the leading and control of the Holy Spirit.

5. Recognition of the Holy Spirit as God dwelling in our temple of clay.

Christ said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (Jno. 16:14).

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Preston, Ont.

SYSTEMATIC WAY OF SUPPORTING THE LORD'S WORK

By J. J. Reber

For the Gospel Herald.

(In this message our brother brings before us a subject of timely interest and importance. On one or more points, however, he undertakes to prove too much. For example, when Christ says, "These things ought ye to have done, and not to have left the other undone," if that proves that tithing ought not to be left undone in the New Testament dispensation, the same logic proves that the Jewish Sabbath and everything else belonging to the ceremonial law should be observed in this dispensation. But the presence of a few applications that are open to question does not take away the force of the many truths found in this article. Another fact that should not be lost sight of is that New Testament standards are quite as emphatically in favor of liberal giving as Old Testament standards were. It is as true to-day as it has always been that "He that soweth bountifully shall reap also bountifully, and he that soweth sparingly shall reap also sparingly."—Editor.)

> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Mal. 3:10, 11.

Dear reader, did you ever notice that God here challenges us to prove Him now, on His promises of a blessing, as He very clearly and emphatically promises to pour out a blessing from heaven upon those who tithe so there shall not be room enough to receive it? Will you then take up God's challenge and prove Him, and His Word?

Some reader will say, "That would be giving the tenth, commanded under the law, and we are now living under grace." Well and good. Jesus said, "I came not to destroy the law but to fulfill it." Jesus also teaches tithing in His Gospels. He says in Matt. 23:23, "These ought ye to have done, and not to leave the other undone." The 11th verse clearly promises material prosperity with financial blessings from God as a reward to those who tithe; and that He will rebuke the devourer for your sake. Is not this protection worth while? Don't you want it? It is yours if you accept it. Some one may say, "That's alright for one who is free from debt, and can afford it." Well, God bless you, it is for the poor also. If you are in debt, and want to be blessed financially, try God's plan. He is just as willing to bless you financially, as He is spiritually. Lev. 27:30, "And all the tithe of the land, whether of the seed

of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." So then if you are a grain farmer you owe one-tenth of your grain you raise to the Lord; and if a fruit farmer you owe one-tenth of the fruit to the Lord. Oh you say, "I couldn't do that; I can't afford it. I have too many other places to put my money." Listen, did you have time to accept Christ as your Savior, or did you say, "Oh, I couldn't do that, I haven't time to trouble myself about it, I must attend to my other affairs," and if you did, sure enough you did not get the blessing and peace in your soul. Just so with the command to tithe, if you do not tithe you will not enjoy the blessing God wants you to enjoy. "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive" (Acts 20:15).

Solomon says, "Honor the LORD with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). God here again promises success with plenty to those who honor Him with their substance. "Do these promises really mean me?" you ask yourself. They certainly do if you will tithe. No matter how rich or how poor, they are promises direct from God Himself, with a challenge to prove Him. Whether you are a farmer, fruit-grower, laborer, mechanic, clerk, professional man, merchant, lawyer, doctor or manufacturer, employee or employer, in any station of life, in the city, or country, on land or sea, you are included, if you accept this offer. God's challenge to prove His promises is open to you, and to every man, woman or child in the whole world. So why not take God at His Word?

How shall I tithe, you ask yourself? By setting aside systematically, and regularly one-tenth of your increase. If a farmer or merchant (before taking out your living expenses) or one-tenth of your wages, and income if a wage earner, a professional or salaried man or woman (before taking out expenses) and devoting it to the work of the Lord God and His Kingdom, separating your tithe money from your own funds fairly and honestly, and keeping separate accounts, so you will have it to give as the need is set before you. We never heard of God failing a man or woman who tithed, or one failing in business who tithes. Tithing is God's infallible and unimpeachable rule for your financial success on earth, and your blessed hope of a building in glory in the world to come. But you must keep your covenant with Him and tithe conscientiously.

Paul says, "Upon the first day of the week (at the church house) let every one of you lay by him in store (or to the church treasurer, or funds) as God has prospered him (one-tenth of what he earned or made that week) that there be no gatherings when I come" (I Cor. 16:2). Oh, you may say, "I did not realize that was in the New Testament." Yes sir, and Jesus also says in Matt. 6:20, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is there will your heart be also." Certainly, if you give the portion that belongs to God, and have it disbursed in the cause of the Lord, you will be laying up treasures in heaven.

"How may I disburse it for the best cause of Christ?" you may ask. (1) By using your best judgment carefully, as you would your own money, by giving to foreign and home missions, and to religious enterprises of the church or denomination that you are identified with, and to those poorer than yourself that are destitute, and to evangelists and missionary purposes; (2) By giving in other religious and benevolent ways as appeal to your honest judgment and conscience, or if you prefer turn the tithing money over to your church, and have it disbursed in the name of the Lord by their officials in channels you may select.

God instituted tithing for the good of the tither, because He loves you and wants you to be happy and successful. God asks us to prove Him; let us do it. I infer from that, that if we give Him one dollar out of ten, the remaining nine will go farther and produce greater results, than the ten would have done, and this for your own good. Is it not reasonable to believe that God who made the plan for our redemption by the Lord Jesus the Christ, with eternal salvation and joy and happiness in the after life, would also make a plan for our financial blessing and rest from care while living on earth? Dear reader, you **must accept** the Lord Jesus Christ, and keep His commandments to have life, joy and peace in this world, and Heaven in the world to come. So also you must tithe, and give a tenth of all you earn and possess, if you want to be financially blessed from the cares of this world. The party that does not accept Jesus, and His plan for salvation, will not enjoy heaven. Just so if you do not try God's plan for tithing, you will not enjoy its blessings. So start tithing systematically at once, definitely, honestly; maintain it for a year, and you will be so blessed you will never give it up.

Let us look at a few Old Testament characters and see how God did for them. Abraham tithed. (See Gen. 14: 20). And he (Abraham) gave him (Melchizedek, King of Salem), tithes of all. Now notice his blessing for doing so: "And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. Surely he was not in want for giving a tenth of all he received. And he believed in the Lord, and he counted it to him for righteousness."

Let us look at Jacob also. "And this stone which I have set for a pillar, shall be God's house: and of **all** that thou shalt give me I will surely give the tenth unto thee" (Gen. 28: 22). Now note his blessing in chapter 30, verse 43: "And the man (Jacob) increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses." Surely he also did not lack anything by giving God His part.

Dear friend, prove God and His promises to bless you financially. Trust Him and tithe and your financial worries will cease; you have everything to gain by the test. God will prove to you that He lives, and that His promises are sure, from everlasting to everlasting.

Well, some one will say, "You are talking about the tenth or tithing, what is it anyway?" Here is my definition: To tithe is simply to pay ten per cent regularly of your income, wages, increase, or profit to the Lord God. Try it. The Lord will return it to you with profit and a great blessing. Listen to God's Word to Isaiah. "Thus saith the Lord, thy Redeemer the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. 48:17). God also says "Them that honour me I will honour" (I Sam. 2:30). Give God the glory when the blessings do come, and not to yourself or man, or it will go with you, as we read in Mal. 2:2: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay them to heart." Then beware lest you do not take heed and the blessings do not come. If you will try God's method, you will always have money to give to every good cause that comes along, and I am sure if one tenth of all the Christians in the world would tithe and give a tenth to the cause of Christ we would not lack any funds for our mission efforts and the Church treasury would be full as it was in the time of Israel in the wilderness, when Moses wanted to build the Tabernacle he had to restrain the people from giving, as they had more than they needed. Would to God it could be said of the children of God to-day. God told the prophet Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and

offerings" (Mal. 3:8). Oh you say, "This cannot be true, we have never taken anything from anyone;" yet some of you have taken a certain portion and put it in the bank or on savings deposit, and never once thought of giving any to the Lord, or good purpose, but hoard it up for yourselves, hence the scripture doth apply. So we say thanks to our Lord and Savior Jesus Christ for living under grace, and not under the curse of the law; nevertheless, if we neglect to tithe we miss the financial blessings and security which God has promised to tithers. God's promises of blessings hold good forever.

In Prov. 19:17 it says, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." So now, dear reader, if you wish to raise money for the church fund, don't do as some popular churches do, make box socials or some kind of a dinner to raise funds, but try the Lord's method, and I am sure that you will have success. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

I believe tithing is the solution for poverty. God will bless and prosper you even greater than your ability to receive. While tithing is not salvation, and salvation is a separate matter, yet I believe that to tithe and disburse God's money conscientiously and religiously, will help a person to become more spiritually minded. Dear reader, if you wish to be a lover of giving to the mission cause, just try this system and I am sure you will enjoy real blessings from God.

I have not said anything about giving more than the tenth, as I am satisfied to believe if every Christian would give his tenth to the Lord, we would not have to ask for any donations or collections as the need is presented. It is an asserted fact that not all Christians give a tenth of their income. So it is a wise plan to even give more than the tenth, as some are giving even a fifth of their income and the Lord is blessing them abundantly. I believe the more you give the more the Lord will bless and prosper you. So in conclusion we will say, Give till it hurts. For God loves a cheerful giver—not a hurtful giver, as it even hurts some to even give a few mites. May God reveal Himself more fully to you, and may this message throw light upon your pathway for a successful system of helping the Lord's work, is my prayer.

Turlock, Calif.

As Master and Lord, Christ has authority over my life.—Stanford Mumaw.

PEN POINTS FROM MENNONITE WRITERS

(Excerpts from recent publications)

Contrasts in Eternity

Death changes the scene,—Death to the poor man at the gate of the rich,—Death to the rich man in the presence of poverty. In the case of Lazarus poverty in this world did not mean poverty in eternity, because there were soul conditions that made him to inherit the comforts of everlasting rest. Jesus did not mean to say that all poor men have a right to eternal happiness. Many poor in this world have refused the only salvation and go down to the grave in the misery of this life to a greater misery awaiting the wicked in the life to come. But poverty is not a bar to the inheritance of glory. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him" (Jas. 2:5)? In the case of the rich man, his wealth did him no good before the Judge. He sank to the regions of hell into a place of torment where he became a beggar for the comforts of the redeemed. Riches are a positive hindrance to the man's soul if he has not used them according to his ability as a good steward. "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire" (Jas. 5:3). Hoarded treasure is just as blamable in the sight of God as is fraudulent shortness in wages which men withhold from laborers in their employ. Jas. 5:4. To nourish our hearts in ease and pleasure using our wealth for selfish indulgence is only to make the day of judgment more dreadful, and an account that would make it impossible to clear us without a seeking of mercy beforehand through Christ.—J. R. Shank.

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Conversion

Conversion means a complete change in heart, a change in the use of the tongue, a change in the use we make of our pocket books, a change in affections, a change of masters, a change in everything that affects our life purposes and plans, a complete change from sin to righteousness.—Lewis D. Appel.

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Fruit Bearing

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—In John 15:16 we are told that Jesus chose and ordained His disciples for the purpose of fruit-bearing. He wants us to let the Word have its way in our lives so that we not only have a short-lived stalk with a few leaves but one which bears much fruit for the Master. The fruit is the virtues and graces of Christian character and the works of Christian service. But all this is not for any selfish gain or motive, but for the glory of God. This is the test of true discipleship. "As good fruit proves a good tree so Christian character and conduct prove one a genuine Christian." —J. L. Horst.

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Prayer and Its Meaning

Prayer is communion with God. It has two phases—our speaking to God, God speaking to us in reply. Prayer is not complete if we have no reply from God. The very fact that Jesus prayed—prayed much and long in secret alone with the Father—is warrant sufficient for us that we ought to pray. It is also sufficient argument for the efficacy of prayer. If prayer never brought results, could we think of Jesus Christ, with His very busy life devoted so much to "doing things," spending so much time in prayer?

Many people argue against the possibility of prayer "changing things" by saying that God's laws, the natural laws of His creation, cannot be changed in response to the petitions of man. But it must be remembered that God knew just what man would be doing to-day from all eternity. Millions of years ago, as we reckon time, God knew just who should be in this room on November 28, 1930, at 8:25 in the evening, and what they should be doing, what prayer should be offered during these very moments. And in the plan of His creation He had the power to set forces to work that would bring the things to pass that are asked for right here and now. We see strong proofs of the working of such a plan in the Old Testament history. Long before Moses and Joshua were born, God had begun plans for the stay of Israel in Egypt and for their deliverance. Joseph went first, and under such circumstances that we cannot fail to see the hand of God. Then events followed in an unbroken chain until—Messiah came as Redeemer.—J. A. Ressler.

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Personal Soul Winning

We shall sum up a number of reasons for doing personal work: First, because the scriptures make it clear that it is God's plan for every Christian to be a personal soul winner. Another reason why we should do personal work is that the saving of souls from sin brings great glory to God. Then too, we should be engaged in leading souls to Christ because it is the greatest favor we can do any man. The last reason we shall mention for doing personal work is possibly one

of the most practical reasons; it is a great blessing and means of growth to the one doing it. The one who would lead souls to Christ as God asks us to do, must not only know his Bible, but also feed on it daily. We can readily see, how that will be a great help to any Christian who is a personal soul winner; he will be blessed, because he must be a person of prayer. This brings him in constant touch with God and is a further means of growth. Then too as he sees souls accept Christ and their lives transformed by the power of God his faith will be strengthened continually, but one of the greatest blessings and benefits an individual gets from personal soul winning is that it is one of the greatest challenges to purity and consistency in Christian living. How many Christians would watch their own lives more carefully if they were actively engaged in leading men and women to Christ.—A. J. Metzler.

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Repentance

Next to righteousness comes repentance. In Acts 2:38 we are extended a great promise: "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." In I Pet. 3:9 God voices His desire as to the destiny of men. He is not willing that any should perish, but that all should come to repentance. Do we always find repentance possible? Heb. 6:4-6 says: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance." Whether the condition of backsliding is curable depends upon the former condition of the sinner and the nature of the sin. In Hos. 14:4 it says: "I will heal their backsliding." Jesus in speaking to His disciples (Luke 13:3) tells them, "Except ye repent ye shall all likewise perish." "Seek ye the Lord while He may be found" (Isa. 55:6).—Jewell Loucks.

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The Preaching of Repentance

The command also tells us that repentance and remission of sins should be preached. The teaching of John the Baptist was: "Repent, for the kingdom of heaven is at hand." Jesus sent out the disciples and said: "Go preach, the kingdom of heaven is at hand." I fear there is a lack of teaching true repentance in the present day. If ever there was a time when people needed to be taught it certainly is now. In this time when so many of the sacred conventionalities which we know to be results from searching the Scriptures, and accept as ordinances from God, when these are looked upon lightly, and others completely disregarded, it certainly behooves us to cry aloud: "Except ye repent ye shall all likewise perish."

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In the four missionary alls, first we have "All power," by which we need not fear for lack of strength. See Eph. 3:16: "That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man." Second missionary all: "Go ye therefore and teach all nations." They went everywhere preaching the Word. Third all: "Teaching them to observe all things." Fourth all: "Lo, I am with you alway, even to the end of the world."

In our missionary activities our sole purpose should be the salvation of souls, and to glorify God. That God desires all people should be saved is evident. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live." He is longsuffering toward us, not willing that any should perish, but that all should come to repentance.—L. J. Miller.

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Place of Religion

According to the sociologist there are certain conditions of human progress which manifest themselves in every line of social relationship. Unfortunately these conditions have too many times been set forth on the basis of mechanistic evolution. Yet, for the most part sociologists agree that religion has to be reckoned with as a prime factor in human affairs. Here again the sociologist will treat religion either as a remnant of the childhood of the race or as a prime necessity for the highest welfare of human society. His opinion of the importance of religion would be based on his own reactions toward religious conflicts and brutalities of the past on the one hand as compared with the quiet, persistent devotion of those classes of society who with their strong religious convictions adhered to their accepted standards of truth and righteousness in spite of persecution, trial, affliction, and distress. It has become very generally acknowledged that such peoples have become the salt of the earth and have formed the real foundation for social and economic stability.—G. J. Lapp.

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The Christian Church

The Christian church, while still "looking for that blessed hope," is not standing gazing into the heavenly city, but is building a copy of that city down on this earth. Even now it is rearing its jeweled gates around our horizon and laying its golden pavements right under our feet.

—John Horsch.

Jesus never performed a single miracle for His own personal benefit.—Harvey Shank.

FROM OUR EXCHANGES

Modernism Not Christianity

There are Modernists who are Christians, but Modernism is not Christianity. Children of God have often been deceived by false teachings; when thus deceived they may accept some of the positions of Modernism, and doubt or deny some fundamental doctrines of Scripture while still believing in the Lord Jesus Christ as their personal Savior. But Modernism as a system is anti-Christian, and the eternal cleavage between Modernism and Fundamentalism is clearly seen, not only by true Christians but also by consistent Modernists. A statement to this effect which appeared some eight years ago in The Christian Century, an outstanding journal of Modernism, should be kept in mind. It has been republished many times since its first appearance, and ought to be published again and again "lest we forget." Here it is, in part: "Christianity, according to Fundamentalism, is one religion. Christianity, according to Modernism, is another religion. . . . There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till Doomsday, but it cannot bind these worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another." These words are true with a sinister, deadly meaning of which their writer was unconscious. If all Christians discerned as clearly the irreconcilable issue between Fundamentalism and Modernism there would be a speedy ending of the present attempted fellowship between light and darkness.—The S. S. Times.

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The Religious Element in Life

There is a religious element in life. It is as old as man. Back of priest and altar, beyond ceremony and sacrifice, there have always been certain insistent feelings of wonder and need. These are the true basis of the religious urge; they explain why men are still so interested in discovering a satisfactory philosophy of life.

It is easy to see what an important

part religion played in the lives of peoples of the past. Their ruins and their records tell of the respect they had for religion. But what of life to-day? Is religion still a significant factor? There have been changes in emphases, but the fundamental urges remain. Thus the men of to-day have more information to confuse them, more contacts to irritate them, and more wants to challenge and exhaust them, than was ever the lot of men of the past. Or so it seems to those who face current problems and it is in this increasing consciousness of dilemma that one sees not less, but more need of true religion.

Even on the purely intellectual basis this is so. For if the concept of a Ruler of all was a necessity to the integrity of man's world of thought when the earth was believed to be central and flat, how much more is such an integrating Personality needed as one thinks of our vast and complicated universe as it stands revealed to-day! — The Gospel Messenger.

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The Shut Door

"Shut thy door" is part of Christ's instructions concerning secret prayer. The world shut out; the soul shut in with God. And in the aloneness the windows of heaven will open and the blessings of heaven be poured out. The discords of earth shut out; the harmonies of heaven will be realized. "In thy presence is fulness of joy; at thy right hand are pleasures forever more." To get into the conscious presence of the Lord the world must be shut out.—Herald of Light.

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God Will Take Care of You

A great many people, some of them "up in years," are to-day for the first time in their lives facing the problem of obtaining food, clothing and shelter. An acquaintance in a small area enables one to point out several such. Perhaps no heartache is more poignant than not to know from whence necessary provision for the future is to come. We believe God will provide for His own. We recall two women most godly ladies, suddenly deprived of husbands and money; being left with dependent children. In both cases we saw nothing ahead, but both women said they had no fear, for God would care for them. By a remarkable series of circumstances, each was provided not only with necessities, but with many extra comforts and luxuries, as long as she lived. We still say, as we have often said, and think we are right, when we say we prefer to trust the Lord than any bank.—The Presbyterian.

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Eccl. 11:9

One would think that we were still in flush times when one reads of the great number of persons who attended the numerous foot ball games played between colleges in the large centers of population. In Philadelphia there were two College games played before capacity crowds. At the University of Pennsylvania it was reported that forty thousand spectators were crowded in the stadium. These obtained entrance on admissions ranging from two to five dollars per person. At the same time the public lodging and feeding houses, the churches and other charitable organizations were straining to the utmost in order to see that on Thanksgiving Day at least no one should go hungry. The millions that some people are still ready to spend on sport in these trying times must be maddening to those who have a winter before them without prospect of food, shelter or clothing sufficient to carry them over. All this only goes to show that there are many upon whom the seriousness of the times has made no impression and they go on in their senseless chase after pleasure and spending money for it that does nothing toward making it easier for any of the poverty-stricken of the country.—The Mennonite.

WASHING THE SAINTS' FEET

(John 13:1-17)

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

When Faith was Real and Wit was Wisdom

That is a good story of the boy in Italy who had his Testament seized, and who said to the gendarme, "Why do you seize this book? Is it a bad book?" "Yes," was the answer. "Are you sure the book is bad?" he inquired; and again the reply was "Yes." "Then, why do you not seize the Author of it if it is a bad book?" That was a fine piece of sarcasm at those who had a hatred of the Scriptures, and yet professed to have love to Christ. That is another good story of our friend the Irishman, who, when he was asked by the priest what warrant an ignorant man such as he was had for reading the Bible, said, "Truth, but I have a search-warrant; for it says, 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.'"—The Wonderful Word.

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Five Great Things

Things are measured by their greatness by cost or usefulness. This is true of both man and man's accomplishments. The value is considered from basis of blessing or curse. From the Bible viewpoint the greatest thing that man has to deal with is the soul.

"For what is a man profited if he gain the whole world and lose his own soul?" God considers the soul of infinite value for it is God inbreathed. What powers are latent in the soul!

The greatest work is the salvation of the soul. Since the soul is of infinite value, its redemption must be of infinite price.

The soul of man is eternal, so the saving of a soul from sin and fitting it for life and life to come is the greatest of all works.

The third great thing is sin. Oh, the sins of humanity. Sin is on the increase and so is the power to sin. Sin causes all the sufferings of humanity. Sin, the child of the devil and the cause of all death—whether spiritual or physical. Sin is cruel, it robs man of plenty, dulls his senses and destroys manhood; but there is a great remedy for sin—the blood of Jesus. Paul says, "The Gospel is the power of God unto salvation to every one that believeth." It is not a cure all, but cures all sin. Many remedies are offered but they are spurious and non-effective. The Modernist offers Reform, Culture, Refinement, Legislation, but all are failures. Man will continue in sin unless by the blood he will be made whole.

The blood is man's only plea. The church is the greatest of all organizations. It is composed of all believers who have been saved from sin. It is God's method or plan by which He makes Himself known to man. It is and should be an organized foe against sin. God's spiritual blessings reach man through the Church.—Gospel Banner.

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Hope

Hope like the floats of a fishing net, keeps the soul from sinking in the waters of despair. Persons who have discarded their floats of hope, usually end their lives because there is nothing promising ahead. Parents have ended the lives of their children and their own; young men and women have ended their lives in tragedy, all because their fortunes had faded away, disappointment had marred their happiness, or faced the possibility of starvation. They have not learned that Christ can satisfy the deepest human need. "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:9).

Are you cast down? Are you bowed down with the crushing weight of disappointment or sin? Take David's advice when he passed through similar experiences. "Why art thou cast down (Heb.—bowed down), O my soul? and why art thou disquieted in me. HOPE THOU IN GOD: for I shall yet praise him for the help of his countenance" (Psa. 42:5).—Zion's Tidings.

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Miserable Counterfeits

Can we by any means or manner exonerate or excuse "Santa Claus," or "Kriss Kringle" myths and legends? And on the same basis of right consideration, can we emphasize legends about characters, pagan perpetuations of mystical tree practices or superstitions about charms or significant days and times? But what probably takes in more people than any other citation, can we indulge in superfeasting and revelry without transgressing in the last application of the Scripture cited? If the day of Christmas is devoted to material, or to put it stronger, to **carnal indulgence** and enjoyment, surely they who do thus are guilty of transgression of the will of God. Read Romans 1, and trace for yourself humanity's downward pathway unto heathendom.—Herold der Wahrheit.

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"If We Walk in the Light"

We are promised both cleansing and fellowship. Light is a revelation of duty. Light is that intelligence, intuition, and conviction which comes to us through the Word of God, and through the Holy Spirit, and through the lives of other Christians about us. This light is intended to make manifest any hidden thing of unchristlikeness which may still be in our life. It is intended to show the pathway of righteousness. It is to guide the Pilgrim who is marching toward the skies in the pathway of perfect obedience where daily he may be blessed with the conscious fellowship of his Lord, and where he not only may be cleansed from sin committed or inherited, but where he may be kept by the power of God unto salvation ready to be revealed in the last time.—Evangelical Visitor.

THE CHRISTIAN WOMAN'S DEVOTIONAL COVERING

(I Corinthians 11:1-16)

Be ye followers of me, even as I also am of Christ.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

For this cause ought the woman to have power on her head because of the angels.

Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.

Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

But if any man seem to be contentious, we have no such custom, neither the churches of God.

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Preaching and Church Activities Adapted to Modern Conditions

One of the peculiar confusions of the day is that some have the idea that the fitting of the Gospel message to the needs and problems of the day and the adaptation of the organization of the Church to the needs of the problems with which the church must cope is modernism. Through all the history of the Christian church its efficient ministers have sought to apply the teachings of the gospel to the peculiar problems of the passing time, and through this pointing of the message at the problems of the day have achieved victory. It was Christ's method. Modernism is a very different thing: it is the modification of the teaching of the Gospel in an attempt to make it congenial to the drift of the minds of men of the day. It changes doctrine and is heresy.

But the skillful preacher can direct the message of the Gospel, unchanged, to the passing evils and problems of the day for the progress of the kingdom and be not in the least tainted with what is properly known as Modernism. Every generation and age has its own peculiar evils and problems, and with these the preacher of the Gospel must reckon and cope. It is his task to expose every evil of the day and bring sinners to repentance. Likewise he must adapt the organization of the churches to better cope with the problems of the time and battle effectively every evil which destroys souls and seeks to undermine the churches and the faith of Christian people.

There is no need greater than the preaching of the Gospel in application to the needs and problems of the day, exposing and correcting evil. We must face the facts; we must apply the truth. To do less than this is to fail to be efficient workmen of the Kingdom. New issues arise constantly and we must face them if the Church is to proceed with its conquest of the world for Jesus. Orthodoxy has through all the history of the Christian church sought to do this very thing; and victory has perched upon her banners largely as she has succeeded in doing so. Adjustments are constantly necessary for conquest of the souls of men.—Christian Conservator.

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Examining Liberals

Liberals have sport over the solemn-faced orthodox examiners that are to determine their fitness for positions of trust and responsibility.

If men are loyal and orthodox an examination is not necessary and if they are trained liberals it is for the most part futile for it is part of their training to deceive. The average examining committee is about as likely to corner a liberal as a Newfoundland dog would be to catch a weasel in a wood-pile.

We have a book before us as we write, that is written by the rawest kind of a Union Seminary liberal yet he advocates using the old **"Theological Terminology"** of orthodoxy in a new and liberal sense until the people can be educated away from the old orthodox ideas!

He goes on at great length to ex-

plain how one can express faith in **inspiration, trinity, divinity of Christ, resurrection,** etc., without accepting any of the orthodox ideas that the words imply.

In dealing with 22 points of orthodox faith he comes to the 14th on the Deity of Christ and declares—"Jesus the Christ is 'God of God, Light of Light, Very God of Very God' "—and surely this would convince the most exacting examining committee; but the fact remains that while using the most rigid orthodox terms he **absolutely rejects all orthodox ideas as to articles of faith.**

If a man's daily life and work do not demonstrate his orthodoxy, better put him under surveillance.

—The Sword and Trumpet.

* * * *

Peace

The birth of Christ meant "peace on earth." Not a peace that was the result of disarmament or brought about by force but a peace that operates through love. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." "These things I have spoken unto you, that in Me ye might have peace." His birth made it possible that all men who choose may be at peace with their God. If all men would adopt the system of life and conduct as advocated and demonstrated by this great Prince of Peace we could then enjoy universal peace on earth.—Bible Monitor.

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"Son Remember"

The above words were spoken by Abraham to the rich man in hell. When God, being so good, having such great love as to send such a warning from eternity, surely everybody should remember that they must die. Yes, the rich and the poor, the young and the old, all must meet God. This being true, man should remember, he should make his peace now with God without further delay. Reader, these words reëchoed from the shores of eternity by the Son of God Himself. Such should move everyone of us to greater diligence lest we should be eternally lost, as the devil was on the alert in deceiving the first man and woman. He is still lying much the same as he lied in the garden of Eden to Adam and Eve, to whom he said, "Ye shall not surely die." By this lie the devil led the first man and woman "to disobey God." May God help us all in this awful day, lest we miss heaven.—Home Missionary.

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Modernism and Crime

We have from time to time warned our readers that Modernism in its essence is a foe to good government. The reason for this is that in weakening faith in the Bible as a divine revelation, it is weakening the base of all authority.

A fresh illustration of this comes to light in what the **Globe,** Toronto, justly describes as an amazing editorial utterance of the **New Outlook,** organ of the United Church of Canada, to the effect that "it is not a sin to steal if hunger requires it." That the official organ of a great Christian body should so express itself is startling indeed, and backs up what was said in these columns in our last issue about the modern idea of progress. Nothing is essentially right any more, and nothing is essentially wrong. To accommodate the language of the **Globe,** the law of Jehovah is being superseded by the law of the jungle.

One would think it was time to call a halt in such thinking and teaching. Even the high priest of Modernism, Dr. Harry Emerson Fosdick, is almost ready to say this. In the **New York Times** of January 18 last, he is quoted as upholding "the old time religion" as something which often produced "courageous individual conscience." Modernism, he has come to see, lacks the moral grip to lift men above ordinary levels of daily life. We do not say that Dr. Fosdick has become converted, but something must have happened to cause him to utter the words as reported:

> "We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods and the winds could not shake."—Moody Monthly.

* * * *

The Two Dogmatisms

The realm of religion is such that it is bound to rest on dogmatic statements. There is much in the religion of the Bible that cannot be proven by scientific investigation. The Bible does not undertake to prove a great many things that it states as facts. "In the beginning God created the heaven and the earth." Thus dogmatically God begins His revelation to man. "Even so come Lord Jesus," says the writer of the last book of the Bible as he lays down his pen, thus looking forward to an unproven event. Since religion deals with things unknown to man it of necessity rests on the dogmatic statements of the One Who is the Author of religion.

Now evolution has invaded this realm and undertakes to dogmatize on the origin of man and his destiny. It makes statements it cannot prove, nor can any man prove them. It virtually sets up another bible and another plan of salvation.

Since the dogmatism of the God of the Bible and the dogmatism of the evolutionist do not agree it is left to the individual to choose which system he will believe.

Shall we believe the Bible with its about forty witnesses claiming to be inspired of God and agreeing from Genesis to Revelation in what they say God has inspired them to write; or shall we believe the contradictory testimony of men who do not believe in God and therefore cannot be inspired? Shall we believe what holy men of old wrote as they were inspired of God, or shall we believe the guesses of unholy men of modern times who write as they imagine?—The Gospel Minister.

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The Living Word

It has been well said, "Christ is the sum and substance of Scripture. The Scripture, as the written Word, is according to Christ and of Christ; and by it Christ is heard, received and formed in the soul." When Joshua started on his responsible task of leading the children of Israel, the Lord said to him, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." If we would have "good success" in days to come, we must live on the Scriptures. Men who for years have been giving false prescriptions as to the way back to prosperity ignore what God has to say on the subject. The Lord has plainly indicated the way for the saints to get back to prosperity: "Blessed is the man that walketh not in the counsel of the ungodly; . . . his delight is in the law of the Lord; and in his law doth he meditate day and night, . . . **and whatsoever he doeth** shall prosper." Psa. 1:1-3. This is the unbreakable word of the living God, a word He will not fail to keep. Love to Christ and loyalty to His Word are inseparably linked together.—Pentecostal Evangel.

Let me now entreat you to keep from trimming, or so much as attempting to reconcile two irreconcilable differences: God and the world, Christ and Belial. You know me too well to suppose that I want you to turn cynic. No, live a social life, but beg of the Lord Jesus to free you from love of the world. Thence arises that fear of man which now shackles and disturbs your soul.—George Whitefield, in a letter.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 26, 1933 (Herald of Truth Established 1864) No. 43

EDITORIAL

"Herein is my Father glorified, that ye bear much fruit."

Notice, Christ does not say, Herein are **ye** glorified, but "Herein is **my Father** glorified."

Fruit-bearing depends not so much upon capacity to serve as it does upon consecration to God. The more completely we are in His hands, the more He can accomplish through us. The more fruit we will bear for Him.

As for our own glory, we need not worry about that. God can do infinitely more for us than we can possibly do for ourselves. They who in time live in the spirit of I Cor. 10:31 need not worry about being partakers of this glory with God in eternity.

"Jesus and the Sabbath," is the subject for our next Sunday's Sunday school lesson. If you are interested in how best to keep the Sabbath, take Jesus as your pattern. "The Son of man is Lord, even of the sabbath day;" not only in the institution of the day, but also in the way we should keep it.

But some people tell us not to call this day "Sabbath" but rather call it "the Lord's day." That depends altogether what the idea is that we mean to convey by the name that we give it. If you have reference to the day of rest and worship which God instituted for the welfare of man, call it The Sabbath. If you have reference to this seventh day as distinguished from the ceremonial Sabbath of the Old Testament dispensation, call it The Lord's day.

And let us not forget that our first-day-of-the-week kept in memory of our risen Lord is just as distinctly "the seventh day" as was the last-day-of-the-week observance under the Jewish law. That is, it is in harmony with the plan of God in the creation when He set apart this day and sanctified it. Let us hold this day sacred and keep it holy. And let us not depart from the example of Christ and the apostles and the practice of the Christian Church since the resurrection of Christ and go back to the ceremonial laws to find a way and a date to keep it.

The command to keep the Sabbath day holy is more than a mere arbitrary decree designed to curtail the liberties of man. The plan was conceived in the mind of the Infinite who knew what was best for the welfare of man. No nation or class of people has ever been lax in the matter of Sabbath day observance but that they suffered because of it. To say nothing about the needed rest for man and beast, doing away with this hallowed day would also mean the doing away with most of our religious activities, which sooner or later would also mean a lapse into heathendom and savagery. It is hard to separate the Lord's day from the idea of fellowship with the Lord.

And now there is a hue and cry against "blue laws." The nations are being stampeded away from temperance, and in a similar way they want to inaugurate a movement in favor of wiping out all legal restrictions against Sabbath desecration. In this, as well as in the crusade in favor of intoxicating liquors they are confusing the issues by not remaining true to facts. It is not a question of compelling people to be sober or religious on the Lord's day. There is not a sin known to man that is not committed by some people on this holy day. The secret behind this crusade against "blue laws" is to be found in the fact that covetous men and women want full license to commercialize this day and enrich themselves by capitalizing the sinful impulses of the people. In this, as in other things, "the love of money is the root of all evil." Take away the hope of ill-gotten gain, and all agitation for liberalizing the Sabbath day would vanish immediately.

"Healthy Fear."—In a recent editorial in "The Sunday School Times" the writer has this to say:

> It is impossible to be healthy unless we fear. But there is only one fear that insures this health. All other fears make for weakness and disease; this makes us strong. It is the fear of God. "The fear of the Lord is the beginning of wisdom." "Blessed is the man that feareth the Lord." "The fear of the Lord is clean, enduring forever." So sang the Psalmist of old, and the Holy Spirit put these songs in his heart and on his lips and in the eternal Word. All other fear is weakening, harmful, and unnecessary. The fear of the Lord means "reverential trust, with hatred of evil." The man who thus fears is "free indeed" as only the Son of God can set men free and keep men free.

John says, "Perfect love casteth out fear." This refers to the other kinds of fear which the writer as above quoted says has a weakening, harmful effect. The fear of the Lord and the fear of the world can not dwell in the same heart. And it is the absence of the fear of the Lord that invariably brings on the other kinds of fear. We do well to cultivate this "healthy fear," for it makes of us soldiers of the cross who serve God without fear or favor of men. "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

The Lord's day, even though woefully abused, is one of man's greatest boons—a day hallowed as a time set apart for purposes of rest and worship. Along with the idea of rest for the body comes the idea of activity for the soul. No wonder that we are exhorted to "neglect not the assembling of ourselves together as the manner of some is." It not only brings us together in Christian fellowship with one another, but also brings us into the presence of Him from whom all blessings flow. Not only can we say, "We have fellowship one with another," but also, "Truly our fellowship is with the Father, and with his Son Je-

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Greeting in Jesus' Name:—At the beginning of another year we are glad to say that the work here is prospering. Our interest and attendance is good. The house is very crowded in our Sunday services. On New Year's evening four were received into church fellowship by water baptism. Three families were represented; one the father in a home, two mothers, and one girl about twelve. Several weeks previous to this service a young sister who had left the Church confessed her wrong and was restored to fellowship. It is especially encouraging to see heads of families come. God blesses the faithful ones in our city missions, just as He did in the days of the apostles, by bringing salvation to others in the home.

Through the help of those interested in the work here we were able to bring happiness to many on Christmas day. A treat was given to 200 individuals on Christmas morning. Every child in the Sunday school looks forward to this time, especially those who are in poverty-stricken homes. We also gave rewards to 45 for good attendance. A few Bible-story books were given to some who received Bibles last year, and the rest were given Bibles. We sometimes have the children tell us that they have no Bible to read, or that theirs is too torn to use, so this is one opportunity of getting the Word of God into homes. We wish to thank the following congregations and individuals who supplied the treat and Bibles: Fulton Co., Ohio; Sonnenberg, Wayne Co., Ohio; Crown Hill congregation and Y. P. M., Wayne Co., Ohio; Salem congregation, Elida, Ohio; Bro. Harry Sommers; and Sister Nellie Hagey. We also wish to thank the boys of A. Egli's S. S. class at Manson, Iowa, for making the popcorn balls for the treat.

Three Christmas baskets were given by the Homeacre S. S. near Lima. The Central church of Elida furnished three baskets to needy families for their Thanksgiving dinner.

The South Union congregation of West Liberty, Ohio, favored our Sunday school with a Christmas dinner. There were 248 present. Also a number of baskets were given to needy families. The city people enjoy this treat very much.

A large shipment of clothing was sent to us from Fulton Co., Ohio, also some bedding. This was estimated at $85.00. We are glad to say that there was a place for everything. One mother said she was glad that she could sleep in a warm bed.

A reëlection of officers for the S. S. was held in December with results as follows: Supts., S. R. Blosser, Robert Ross; Chors., John Huber, Mary Golden; Prim. Supts., Robert Ross, Mrs. Harry Lusk; Sec., Darwin O'Connell; Cor. Sec., Iva Sommers; Y. P. M. Mods., Sylvester Golden, S. R. Blosser, Henry Mueller, and John Huber; mission Bd. member, Maurice O'Connell; member of all day program Com., Maurice O'Connell; S. S. Conf. Del., Mrs. Maurice O'Connell; member of relief committee, John Huber; ushers, Sylvester Golden and Frank Hartman.

We wish to thank every one that is helping along in the work of Lima Mission both by your prayers and your means. "We are workers together with Him." We ask a continued interest in your prayers that the work may grow and more souls may be saved.

In His service,
Lima Mission Workers.

Jan. 14, 1933.

Lancaster, Pa.

(Old People's Home)

Dear Readers of the Gospel Herald:—Since our last report we stepped out of one year and into another. In the year just laid back we enjoyed many blessings from our dear heavenly Father. Some were "blessings in disguise," and we did not count them as blessings; but one thing I know, that God does not put anything in our path but what is best, therefore we should count them as blessings. We have a few sick at this time with colds and grippe and some on the weak side of life. One of our sister workers left us the last week in December but expects to come and help us again the latter part of this month if her health will permit.

I noticed in our last report there was a mistake or misprint; the death of Mary A. Troyer should have been Mary A. Tanger. We had one death since our last report, Sydney Kistler. He was a member of the Methodist Church. Short services were held here and burial at Lancaster.

On the 18th regular services were conducted by Bro. Stoner Krady. He read Psalm 31 for a lesson and took John 17 for a text.

Jan. 1 regular services were conducted by Bros. David Landis, Jacob Harnish, and Samuel Lehman who read for the lesson 2nd Chap. of Eph., and Bro. Landis took for text Col. 3: 12, 13.

Jan. 15 regular services were conducted by Bro. Henry Garber who read for lesson Hebrews 12 and for text Psa. 92:12-14.

Jan. 14, 1933. T. E. Moyer, Supt.

Manitou, Colo.

Dear Herald Readers, Greetings:—We thank the Lord for what He has done for us in the past, and what He is offering us for the beginning of another year.

On Sunday evening, Dec. 25, a program was given at the church. Although some were sick and could not attend, the children gave an interesting program, reminding us again of the birth of our Savior.

Sunday school reorganization was held Jan. 1, as follows: Supts., Emory Hartzler, Eli Miller; Secy., Lois Miller; Chor., Florence Selzer; Libr., Martha Guengerich. At the same time church officers were elected, as follows: Chor., Ed Landis; ushers, Dan Hartzler, Elmer Hartzler; Treas., Emory Hartzler; trustee, Eli Miller.

Sunday morning, Jan. 15, Bro. Guengerich brought an inspiring message, after which an invitation was given, and one confession was made. We thank the Lord that salvation is free to all.

The interest and attendance here have been very good this winter.

We are sorry that Bro. and Sister Guengerich are leaving us, but we know that they are willing to answer the Lord's call. Bro. L. C. Miller and family of Limon, Colo., plan to move here within a few weeks. We thank the Lord that this place will not be without a shepherd.

On Sunday evening, Jan. 15, Bro. L. C. Miller brought us a very inspiring message on "What we should let our lives be."

We ask an interest of the Christians' prayers for the work here.

Jan. 16, 1933. Katie Yoder.

Millersville, Pa.

(Mennonite Children's Home)

Quarterly Report Cards

Since the State Welfare Board, as well as the Board of Trustees of the Mennonite Children's Home, Millersville, Pa., have asked us to get a report from our children who are under the care of foster parents, we are sending out blank quarterly report cards, which are to be returned to the institution, after answers to all questions are written out in full. According to postal regulations, these blank cards are sent out from our office with a one and one-half cent postage stamp attached. After the questions are answered in writing, or in type writer print the cards are then placed into the return envelope that accompanies each card and returned to the Home address.

These return letters are now first class mail matter and require a three-cent postage-stamp. On account of

the change in the rate of postage for first class mail matter during the past year, a number of these return cards are being held at the various mailing offices, while others never reach the Children's Home at all. We are anxious to have these reports and would suggest that every return envelope be sealed and a three-cent postage stamp attached, which will insure the return of the card, thereby keeping the foster home and the institution in closer touch with each other.

Yours for needy children,
Jan. 16, 1933. Levi Sauder.

Los Angeles, Calif.

(151 West 73rd St.)

On Dec. 18, 1932, the election was held for Sunday school officers, and church officers, with the following results: Supts., Harry G. Erisman, Levi Haldeman; Secys., Elma Shoup, Ruth Kauffman; Libr., Catherine Bontrager; Cradle Roll Supt., Minnie M. Heller; Delegates to Sunday School Conference, Harry E. Shoup, Glen Whitaker; S. S. Chors., Glen Whitaker, Esther Haldeman; Correspondent foreign missionaries, Clara Ebersole; Supt. hospital singing, Glen Whitaker; Church Chors., J. M. Brubaker, Lovina Yoder; Ushers, Claud Buerge, Chris Whitaker; Mission board member, J. M. Brubaker; Delegates church conference, J. M. Brubaker, F. B. Showalter; Committee to arrange Y. P. M. programs, Della Showalter, Glen Whitaker, H. G. Erisman, H. F. Lehman, Ruth Kauffman, Clara Ebersole, H. E. Shoup, Grace Frey.

On Jan. 5, 1933, Sister Lovina Yoder started a story hour for children at the Mission, each Thursday afternoon from four until five. A Bible story is told the children and memorizing of scripture and singing are taught. At the first meeting there were eighteen children present. This number was increased to twenty-four the next Thursday. The children are interested and very enthusiastic about the story hour.

Remember us in your prayers.
Jan. 16, 1933. H.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greeting:—We are glad to report at this time that the members of the Mission family are again all well. Sister Weaver, who was in the Hospital for a week in December, is again able to do her part of the work for which we praise the Lord.

A car load of E. M. S. students—Lois Stauffer, Sadie A. Hartzler, Laura L. Histand, John E. Leatherman, Howard H. Charles and Maurice W. Landis—were with us over the Thanksgiving week-end and rendered two programs for us which were appreciated.

Bro. D. C. Geiser, wife and daughter Evelyn, Dalton, Ohio, and Bennet Geiser, Orrville, Ohio, stopped with us over Dec. 17 and 18 on their way to Florida. We always appreciate these visits by our brethren and sisters and invite others to stop.

Christmas night our Sunday school rendered a musical program to a well filled house.

We feel very grateful for the response to our appeal for means to bring Christmas cheer to poor and needy here. The donations sent us by a number of brethren and sisters made it possible to distribute Christmas baskets, etc., to some forty homes. The things that we gave were food, clothing and some coal.

We are also very grateful for the way a number of sewing circles helped in the past year to bring comfort to a number of worthy poor by sending us garments and bed-clothing. May the Lord abundantly bless your labors for Him.

In His glad service,
Jan. 17, 1933. Hiram Weaver.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Readers of the Gospel Herald:—Christmas week at the Mission was a busy time, getting ready the packages for the Sunday school children and provisions for the Christmas baskets. We made an appeal through the Herald for provisions for the baskets. The following congregations responded: Belleville, Locust Grove, and Allensville congregations together sent in a truck load. The Cross Roads and Lauvers congregations, Juniata County, also sent a truck load, including 500 pounds of dressed pork. The Weavers congregation, Johnstown District, sent a truck load. Besides a number of individual families sent dressed poultry, provisions, and cash. We wish you could have been here to help to deliver the eatables in the homes, and to receive the words of thanks and appreciation for the same.

On Christmas morning at the Altoona Sunday school Sister Mamie Murtiff gave a talk to the school on the story of the shepherds; Sister Wingard the story of the wise men, and Sister Thelma McConnel the story of the birth of Christ, followed by a short sermon by Bro. Nissley on the Glad Tidings.

The Mattawana Sisters Jr. Sewing Circle sent us popcorn balls and girls' aprons; the Lost Creek Sunday school, Juniata County, boys' stockings and men's socks; the Martinsburg Jr. Sewing Circle, girls' aprons; Lancaster Jr. Sewing Circle, aprons; Sister Anna Kauffman S. S. class, E. Scottdale and Sister Annie Brilhart, Scottdale, popcorn balls; the Jr. Sewing Circle, Scottdale, dolls; Oak Grove Sewing Circle, balls and towels. These articles were given to the pupils of the Altoona, Mill Run, and Canan Station Sunday schools. A rising vote of thanks of the Schools was given in appreciation of the same. The Thomas Sewing Circle and the Weavers Sewing Circle, Johnstown, furnished toys and clothes for the cradle roll members. In the afternoon the Mill Run Sunday school rendered a Christmas program to a filled house. In the evening Bro. Franklin Lefever, Lancaster, Sisters Naomi McConnel and Thelma McConnel had charge of the junior services.

Early Christmas morning a number of our members, with some of the Martinsburg congregation, sang carols in a number of sections of the city.

Cash Contributions for the Christmas Baskets

A Brother	$25.00
G. S. Nice	10.00
E. E. Siegrist	2.00
A Sister	3.00
Ruth Yoder	1.00
Amanda and Fannie Hershey	2.00
Franklin Lefever	10.00
Cross Road & Lauvers Cong.	1.50
Weavers Cong.	2.00
A. E. Siegrist	1.00
	$57.50

Bro. J. B. Kanagy, Allensville, and Sister Edith M. Alwine, Johnstown, lent a helping hand over Christmas.

We want to thank you all for helping to supply the need at this time, thus making it possible to bring cheer into a number of families. May the Lord richly bless you.

Joseph M. Nissley.

Washington, D. C.

(Cottage City, Md.)

The depression is felt more keenly among the membership this winter than before. Several families are being helped with food and clothing. The garments sent to us from various sewing circles in Lancaster Co., Pa., have warmed many hearts. We again say, "Thank you," to those who helped in this way.

Bro. George Brunk, our new minister, is attending the short Bible term at the Eastern Mennonite School. Sister Martha Mosemann attended the Christian Life Conference.

The number of prisoners at the Marlboro jail is gradually decreasing. A few weeks ago the jailor said to us, "Before you people came here many of the boys that got out of jail would again be back in a short time; but now they go out taking their New Testament with them and never return." There are a number of confessions at nearly every meeting. We have reason to believe that some, though not all, come from the heart.

The Y. P. M. on Sunday night has been dispensed with indefinitely. Preaching service will take its place.

(Continued on page 924)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

THE POWER OF HOSPITALITY IN FURTHERING THE CAUSE OF CHRIST

By Ella H. Glick

For the Gospel Herald.

Hospitality means to be kind to strangers, or anyone in need or distress at home or abroad; which is a reflection of the Christ life, and often has a powerful influence over the individual, be it saint or sinner.

Hospitality is a rare beauty in its simplicity and springs out of the heart spontaneously without preparation or eloquence, with no desire for praise or reward in the least.

One may live many years and never have the opportunity of doing anything great or heroic, that calls the attention of others, yet, after all, we may through all the years fill in every day with gentle hospitalities, of kindness, helpfulness, prayerfulness. We are in the golden cords of love, in the many avenues of our daily life; if it is only a cup of cold water, given in the name of the Lord, which has the promise of a blessing.

One certainly would enjoy to be handed a cup of cold water while crossing the hot deserts; so likewise a kind deed is refreshing to one in distress. No doubt we can recall many hospitalities shown unto us in times of real trial and sorrow. It seemed as though they came fresh from the throne of God.

Let us therefore "be strong in the Lord, and in the power of His might." There are a number of instances throughout the Bible where hospitality furthered the cause of Christ and His kingdom; in Gen. 24 we note the hospitality of Rebekah towards Abraham's servant, when she became Isaac's wife: thus extending the borders of God's kingdom. In Genesis 29 we read about Rachel and Laban's hospitality towards Jacob in a strange land. In the latter part of Genesis we have about the kindness and hospitality of Joseph in Egypt to his cruel brothers, in forgiving them and supporting them, which was a great factor in God's work. In Exodus 2 we learn how Pharaoh's daughter took compassion on little Moses in the ark of bulrushes by the river's brink, and took him to be her son. He grew up in Pharaoh's house, and through her hospitality she (unawares) worked out God's plan and purpose.

In II Kings 4:10 the Shunammite woman said to her husband, "I perceive that this man Elisha is an holy man of God that passeth by here so often. Let us make a little room on the wall and put a bed, a table, a stool and a candlestick in for him, and the next time he comes by, we will invite him to stop in and enjoy our hospitality." No doubt Elisha enjoyed such a place to rest.

We need more of that hospitality towards the servants of God to-day. It may have been similar to some of the screen porches of to-day in the warmer climates.

The widow woman and her son of Zidon also showed hospitality to Elijah in times of famine. She gave him the last bread she had and her barrel of meal and cruise of oil failed not; the Lord had blessed it. "Little is much if God is in it."

The wicked Rahab showed hospitality to the two spies and helped them on to victory, she receiving a reward. We also have Mary's, Martha's, and Lazarus' home recorded, where Jesus was a welcome guest, and often enjoyed their hospitality. We cannot entertain Jesus personally in our homes now, but we can give place for Him in our hearts, and be blessed; for He is our best friend.

There is dear Dorcas. She did sewing, and made garments for the poor and needy ones. Then there is the Good Samaritan, who richly bestowed his hospitality on the sick and wounded man, regardless of his position in life. May we do likewise, and extend Christ's kingdom here on earth to His glory, always remembering the words of Christ, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). I have read recently of a family who always set an extra plate for Jesus. So one day a poor, thinly clad little boy came to the home, and he was taken in and seated to the table and ate from the plate that was set for Jesus. That is true hospitality.

Tampa, Fla.

CALENDARS

By Lina Z. Ressler

For the Gospel Herald.

Calendars seem to be a necessary part of our home furnishings. They seem to wield an influence in our homes, too. We wonder sometimes if we are as careful as we should be about the pictures and settings of these records of our days. Things that we look at again and again make an impression on our hearts and minds, even in mature years. Are we as thoughtful and careful as we should be about the pictures the little folks in our homes look at as the days go by?

I wish I could have some idea of the number of little eyes that have glowed and little faces that have smiled as they looked at the picture, "Feeding Her Birds," on our kitchen wall. It is just a simple print, and the row of little faces interested and hungry-looking, are enjoying the food that the mother, or some one who is taking her place, is giving to them. I have seen tiny girlies looking up and smiling understandingly as they watched the tiny tots, each patiently waiting the proper turn.

This morning I changed the calendars on our walls. It is a little after New Year, but the task seemed to come for to-day, and it has given me a bit of thought. The calendar in the pantry was soiled some and marked. There were marks of special events to be looked for, memoranda of things needed, and I caught myself losing some minutes glancing over the months and the marks that brought memories. These are out of date now, and there is no real need for this calendar; so it is replaced with a new one, all fresh and bright. It sort of makes one wonder if the new one will be in better condition when it needs to be changed.

Our lives are something like calendars. God gives them to us all clean and fresh and bright. And we are permitted to use them. Each day as it comes to us fresh from the hand of God, is as clean as a new calendar. We might wish to keep our days always clean and sweet and bright. Perhaps, however, if all went too well, we might forget that there are snares and pitfalls and dangers as we go along.

These pictures on our walls mean something in our lives. Here is one "Beside the Still Waters." A quiet stream—it reminds us of being led "beside the still waters." Life can be restful even in the midst of activity. Might we not do well to keep thinking of this side of our Christian life? Perhaps if we had more quietness of soul, we would more often find the "still waters" of faith and trust and rest.

The new calendar for the coming year has a picture along this same line, restful, quiet shadows along a lonely road. There is a golden, glowing sunset, a picture of hope and love and helpfulness. Perhaps to many of us this year the "sunset" may become more real. May it be a happy sunset. May our lives be surrendered and true and faithful.

As we pluck our leaves from the calendar, we are reminded of tasks finished—not all at once but one at a time. How glad we are that tasks may thus respond to our hands as the days go by.

Here is a picture of children coasting, happy, care-free. As I lay this calendar aside I wonder if the bright young faces have more lines of thoughtfulness and care by now. That is the way life treats our faces—growth and development and life and hope—then maturity and age. That is the way of the calendar—and life.

(Continued on page 919)

SUNDAY SCHOOL LESSON

Lesson for Feb. 5, 1933—Mark 3:7-19

JESUS CHOOSES THE TWELVE

Golden Text.—I have chosen you, and ordained you, that ye should go and bring forth fruit.—Jno. 15:16.

Introductory. — Our lesson varies somewhat from those preceding it. While heretofore we had been considering the ministry of Christ as it aroused the opposition of the Jews, in this lesson we have an illustration of the constructive work of His ministry, in the ordaining of the twelve. The work of the Church had proceeded far enough, and the disciples had been fully enough indoctrinated that this step was practical at this time.

The Multitudes Healed (7-12).—The miracle-working power of Jesus continues in evidence. There was no limit to His power. This power extended to both body and soul. The inspired writer tells us that "from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he had done, came unto him." Later on we are told that "he had healed many: insomuch that they pressed upon him to touch him, as many as had plagues."

But this was not the real work for which Christ came to earth. Indeed, it was a mere incident in His wonderful ministry, as it was the souls of men that He was after. In other words, "He came to save his people from their sins," not their diseases. Nevertheless, having compassion on the people, He was ready and able to heal all their infirmities, both of body and of soul. Never a man who came to Him in faith was turned away without substantial relief. In His compassionate care for the body we have a picture of His care for the soul.

It was necessary, however, for Christ to get away from the multitudes that He might see after other phases of the Kingdom that were far more necessary than the healing of the bodies. So He instructed His disciples that a small ship should be procured, that they might be by themselves. Even unclean spirits acknowledged Him, saying, "Thou art the Son of God." It was necessary that this Son of God have a Church to carry on His work after He had taken His departure for glory. To avoid publicity as much as possible, He charged His disciples that they should not make Him known, and to attend to the necessary work in preparing a proper organization for His Church, He frequently took His disciples away from the multitudes that they might have the time alone with their God in holy meditation and fellowship and prayer.

Ordination of the Twelve (13-19).—"And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained the twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Here let us observe:

1. He was direct and deliberate in calling His disciples. He had called them before; had instructed them, and proved their qualities; and now, being withdrawn from the multitudes, He gives them their solemn charge and the responsibility of leadership rests upon them.

2. It is interesting to notice the pairs among the twelve, and the variety of talents represented among them. In this list there were not only orators, and practical men of affairs, but even the "friend" through whom Christ should be betrayed was included. The Divine Mind is in evidence as this list of names is studied.

3. The purposes of their being set apart are clearly stated. First among these is "that they should be with him." Fellowship with Jesus is the first essential to successful discipleship. "Learn of me," is the first requirement of the disciple of Christ.

4. The idea of fellowship being taken care of, we are prepared to receive the second reason: "that he might send them forth to preach." It was this that He charged them with in the final Great Commission: "teaching them to observe all things whatsoever I have commanded you." Not only were they commissioned to preach but also vested with miracle-working power, that the world might know that the power of Heaven was back of their message. The climax of this heavenly power is embodied in the commission "to cast out devils."

5. There is system and regularity about all that God does. The Gospel of Christ is committed to the Church of Christ, which is to proclaim this Gospel to "every creature." A further view of the organization of the Church is had in the epistolary writings, especially in Eph. 4:11-16. May the objects of this organization, as therein set forth, be realized in the present-day Church, to the end that we may "all come in the unity of the faith, and of the knowledge of the Son of God."

6. The special call of the Lord to a special work carries with it a special responsibility. With the power of the Spirit to direct them and to give force to their influence and life and preaching, all "that were scattered abroad went everywhere preaching the WORD," and marvelous were the results. Shall we be like faithful?—K.

Bible Meeting Topic

SONGS THAT HAVE HELPED ME.—Psa. 137

Topic for February 5

MOTTO

"Teaching and admonishing one another in psalms and hymns and spiritual songs."

OUTLINE STUDY

Psalm 137

I. Weepings in Babylon:
1. Because of remembrance of Zion.—v. 1.
2. The spirit of song had departed.—v. 2.
3. Their captors mocked them by asking a song of Zion.—v. 3.
4. How can one sing a joyful song when joy is fled.—v. 4.

II. Benefits of Memory.
1. It is desired above the right hand.—v. 5.
2. It is desired above the use of the tongue.—v. 6.
3. Jerusalem is greatly desired above every joy.—v. 6.
4. Songs of joy in the past contributed to make the memory that now benefits the soul.

III. Vengeance of the Enemies of Jerusalem and God.
1. The hatred of Edom.—v. 7.
2. The future of Babylon for her wickedness.—v. 8, 9.

Apply this lesson to the spiritual blessings and foes in the Church of Jesus Christ. How can songs help?

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Singing."**
2. Memorize Psalm 137.
3. Select a Song That Has Done Good to Your Soul.

For Seniors.
1. The Helpful Element of Songs That Are Sung.
2. How to Get Spiritual Blessings in Song.
3. Bring Selections of Songs to The Service And Be Prepared to Sing and to Tell of Help Derived from Songs.

(Continued from page 918)

The picture of a sweet-faced girl in an old-fashioned room with a great fire-place. Nearby a spinning wheel and thread. She smiles as she works, busy and happy, a part of the life's program. Perhaps this year will bring days like this.

And so they are placed again, calendars, the pictures—it seems fitting in connection with it all to look up. It seems necessary as we begin another year's work to ask the Father for strength for each day.

Just one at a time. What a blessing that we do not know what they all shall bring. And again, what a joy to realize the privilege of life just now in our own particular home and neighborhood and field and church. The old calendars are put away. The old days' tasks have been finished, and it is ours now to step hopefully and happily in new ways under the Father's guidance, to walk in the new Calendar with Him.

Scottdale, Pa.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, JANUARY 26, 1933

Field Notes

Bro. Ezra Weaver, deacon at the East Chestnut St., Church at Lancaster, Pa., since 1907, has answered the last summons home. The funeral on Jan. 15 was largely attended.

Bro. Milton Brackbill (address, Paoli, Pa.) is the new minister at Frazer, Pa., ordained Jan. 15. May the Lord bless our dear brother in the exercise of his new and added responsibilities.

The evangelistic meetings which were held at Frazer, Pa., Mennonite Church by Bro. R. J. Shenk of Cottage City, Md., closed on Jan. 4 with twenty confessions as one of the visible results.

A brother writes: "Bro. D. B. Raber of Marshallville, Ohio, is at present in charge of Everybody's Mission, Dillerville, Ohio, which is among the miners. He is serving while the superintendent is away."

We are in receipt of a program for the tenth annual Conference of the Mennonite Church in Argentina, to be held at Pehuajo from Jan. 26 to 29. The Mission Council was held, if previous plans were carried out, on Jan. 2.

January 27 is the date set for the beginning of a series of meetings at the Risser Mennonite Church near Elizabethtown, Pa., with Bro. E. W. Kulp of Bally, Pa., in charge. Remember the work in your prayers.
Cor.

Good interest is reported from the recent series of meetings conducted at Mellinger's Church by Bro. J. W. Hess of Akron, Pa. Latest reports state that at that time thirty-eight precious souls had come out on the side of the Lord.

A Christian Life Conference will be held, the Lord willing, at the Frazer, Pa., Church, on Saturday evening, Jan. 28, and Sunday morning and evening, Jan. 29, with Bro. Aaron Mast of Pocomoke City, Md., as the leading speaker.

A brother writes us from Hesston, Kans.: "We now have 55 enrolled in the short Bible term. We are planning to have revival meetings here Jan. 29 to Feb. 5, with Bro. J. D. Mininger in charge; also a few days for ministers during the week."

Saturday, Feb. 4, is the time set apart for a superintendents' meeting, in connection with the Ministers' Week and Christian Life Conference at Goshen College. An interesting program has been prepared and a profitable meeting is in prospect.

There will be an ordination, the Lord willing, for a minister at Landisville, Pa., on Feb. 2, votes to be taken Sunday preceding. May the Lord truly lead that this body of believers may continue to be shepherded by His chosen ones. Pray for the work!

The brotherhood of Fulton Co., O., has selected a Bible School Committee to arrange for a short term Bible school, beginning Feb. 20, 1933. The faculty consists of S. G. Shetler, J. Irvin Lehman, and D. A. Yoder. Further notice will be given in the Herald next week. S.

Sunday, Jan. 15, an ordination service was held in Madison Co., Ohio, in the new congregation recently organized. Three brethren were included in the lot. After the examination of the candidates the lot was cast, and Abram Kauffman was chosen to the ministry. May we pray that he may be a faithful and efficient servant of the Lord.

A letter from South America states that Bro. T. K. Hershey completed a visit among the Argentine Mennonite Churches the latter part of December. During these visits he baptized twenty-six applicants, received six backsliders, and served communion twelve times, besides giving special talks on the Victorious Life and visiting in perhaps a hundred homes. May the Lord richly bless these efforts.

Bro. Jesse B. Martin, of 187 West Erb St., Waterloo, pastor of the Waterloo congregation, writes us that people mistook the announcement of the death of Jesse T. Martin, also of Waterloo, Ont., and former pastor of the Snyder congregation, as applying to him. The two similar names at the same address caused the confusion. We trust that this will clear up the matter in the minds of our readers.

Correspondence

Mannheim, Ont.
(Latschar congregation)

Dear Readers of the Gospel Herald: —On Dec. 18, we reorganized our Sunday school with the following results: Supts., Les. Witmer, Lorne Schmitt; Sec.-Treas., Cranson Lichty, Wilfred Schmitt; Prim. Supts., Edward Knechtel, Norman Baer; Chors., Harold Schiedel, Jacob Hallman.

The following Sunday (Dec. 25) the primary scholars gave a short Christmas program which consisted of recitations and songs suitable for the occasion. After the rendering of the program the children received their prizes for attendance in Sunday school. The Y. P. B. M. was also reorganized in the evening of the 25th. The officers are: Pres., Joyce Witmer; Vice Pres., Edwin Eby; Sec.-Treas., Alice Milne; Libr., Reta Baer, Orval Shantz; Col., Melvin Witmer, Melvin Baer.

On Jan. 2 we held our annual business meeting at the church. Bro. Josiah Shantz was reëlected trustee for another period of three years; the other trustees are Gideon Bachert and Christian Snyder. The correspondent is Bro. Lorne Schmitt. Caretakers of cemetery, Bro. Gideon Bachert and Bro. Sam Shantz. Ushers for funerals, Bro. George Milne and Bro. Stanley Snider. Collectors, Bro. Joyce Witmer and Bro. Orval Shantz. Collector for outstanding accounts, Bro. Christian Snyder.

On Jan. 8 we were glad to have Bro. Alvah Bowman of Guernsey, Sask., in our Sunday school. He gave a short talk of encouragement which was appreciated by all. Pray for the work at this place that we might render greater service to the cause of Christ and His Gospel.

Jan. 9, 1933. L. H. S.

Shipshewana, Ind.
(Shore congregation)

Brethren: — Bro. J. M. Kreider of Palmyra, Mo., was with us Dec. 13-25, conducting evangelistic meetings. On account of much sickness and cold weather the attendance was not as good as we had expected. Our brother preached the Word with power, and to the effect that four young souls confessed their desire to renew their relation with God. Others were strengthened in the faith and encouraged to press on in the Master's service.

The following were elected officers in their various capacities for the coming year: Supts., Homer Miller, Wm. H. Haarer; S. S. Chors., Claude Miller, Ruby Mishler; Mod. Y. P. B. M., Irvin Miller; Prog. Com. Y. P. B. M., Percy Miller and Joseph E. Nelson; Church trustee, Levi T. Eash; Church Sec.-Treas., Joseph E. Nelson; aid director,

Wm. H. Haarer. Pray that these may be faithful in performing their duties, and that our congregation may grow in the service of the Lord.

Bro. I. W. Royer was with us on Jan. 8 giving us an inspiring and appreciated sermon.

Jan. 9, 1933. Joseph E. Nelson.

Chappell, Nebr.

Dear Herald Readers, Greetings:—From Nov. 28 to Dec. 1, Bro. B. B. King was in our midst, holding a series of meetings. The attendance was rather small, but those present received much benefit and encouragement from the lessons and sermons presented.

On January 1 we reorganized our Sunday school as follows: Supts., Lester Mast and J. P. Yoder; Sec.-Treas., Frank Stutzman; Chor., Cora Stutzman.

Jan. 9, 1933. Dorothy Stutzman.

Springs, Pa.

To Our Herald Readers, Greetings:—On Monday evening, Dec. 26, a group of Goshen College students rendered an excellent program of sacred songs and topics on "Making the Christian Life Practical."

Bro. S. G. Shetler, Johnstown, Pa., and Bro. Aaron Mast, Pocomoke, Md., were the instructors in our Bible Conference, Dec. 27 to Jan. 1. The meetings were very profitable and were also well attended. The following visitors were also with us during part of the conference: Bro. J. A. Ressler, Rhoda Ressler, Harry Maust and son, David Brilhart, Ralph Hernley, Clyde Johnson, Ralph Bender, Bro. and Sister Frank Bennett and family, William Orendorf, Myron Livengood, Edna Collins, Pauline Livengood, Bro. and Sister N. S. Yoder, Bro. and Sister Oscar Mishler and daughter, Leo Nelson, Bro. and Sister Paul Bender, Ruth Bender.

Those attending the Johnstown Bible School from this place are Bro. Roy Otto, Ray Maust, Paul Miller, Floyd Maust, Kathryn Miller and Ruth Maust.

Jan. 9, 1933. Cor.

Nampa, Idaho

Dear Herald Readers, Greetings:—On Sunday evening, Dec. 25, we had our Christmas program. Most of the evening was given to the children, but on account of sickness some could not be present. The program was enjoyed by all.

Dec. 26 we held our annual business meeting which resulted as follows: Supts., L. F. Hilty, Wilbert Nafziger; Prim. Supt., Ina Flisher; Chors., Esther Shenk, Clarence Flisher; Sec.-treas., Omar Miller, Elliott Zuercher; Librs., Adelia Hostetler, Veola Pendleton; Church Chors., R. J. Shenk, Wilbert Nafziger; children's meeting, Barbara Miller, Dessie Hostetler; Chor., Ressie Good; Y. P. M. Com.: L. F. Hilty, Wilbert Nafziger, Paul Miller; usher, Maurice Burkholder.

On Nov. 6 we were glad to have Bro. H. A. Wolfer of Woodburn, Oreg., to come and hold meetings which continued for 10 days. As visible results there were 4 reconsecrated their lives. The congregation was strengthened and encouraged. At the close of the meetings our Bishop, Bro. N. A. Lind of Albany, Oreg., came and held our examination meeting and communion service. We were glad for his short stay with us, and for the power of the Holy Spirit which was manifest at that time. Since then there have been 2 received by letter, 1 young brother awaiting baptism, also 1 sister to be received from another church.

At present Bro. E. E. Zuercher of this place is with the churches in Oregon engaged in Bible work.

Pray for the work here, that all may labor together in unity and love for the upbuilding of the Church and salvation of souls.

Jan. 10, 1933. Ressie Good.

Hubbard, Oreg.

To Gospel Herald Readers:—During the first part of December our S. S. reorganization took place. Supts., C. G. Yoder and Paul E. Yoder; Chors., Silas Yoder and Alice Yoder.

On Sunday, Jan. 9, Bro. C. G. Yoder was again reëlected general leader for our young people's meetings.

We are looking forward to the time when we can hold evangelistic meetings in our church. We understand there is an evangelist on the field now and hope the way may open up that we may have him in our midst.

Jan. 10, 1933. Loney Yoder.

Sugar Creek, Ohio

(Walnut Creek congregation)

Dear Readers, Greetings in Jesus' Name:—On Dec. 18 we reorganized our S. S. with the following results: Supts., Albert Schrock, Wm. J. Hershberger; Prim. Supts., Orpha Troyer, Fyrne Miller; Sec.-Treas., Ruby Miller, Glen Mast; Prim Secys., Ruth Hershberger, Edith Troyer; Chors., Vera Sundthimer, Mrs. Titus Weaver; Libr., Esther Hershberger, Nettie Glick; Y. P. M. Supts., Ervin Stutzman, John Hershberger.

On Jan. 1, Bro. Clarence Bontrager of Hutchinson, Kans., was in our midst bringing us a very inspiring message on, "The Secret of Happiness and Success of the Christian Life," stressing the fact that the prayer life is of vital importance.

We ask the prayers of God's people that we may be steadfast in faith and the work of Christ may go on.

Jan. 10, 1933. Cor.

Midland, Mich.

Dear Herald Readers, Greetings in Jesus' Name:—In December we reorganized our Sunday school and Y. P. B. Meeting, at which time all the old officers were reëlected. There is great work to be done and we need to remember them in our prayers.

On Thursday evening before Christmas the young folks gave a Christmas program at the County Farm. Judging from the interest shown they surely appreciated it very much. There are thirty-three inmates and each one was given a little treat of fruits and candy. On Christmas evening five brethren from Goshen College gave a much enjoyed program of talks and songs. On the morning of Jan. 1, Bro. Ira Johns of Goshen, Ind., preached at this place. These visits were much appreciated and we hope the people will come again and others also.

Jan. 11, 1933. Dora Wyse.

Falfurrias, Texas

Dear Herald Readers, Greetings:—On Dec. 4, eight of the young folks of the Tuleta congregation were present at our morning services. Most of our members went up to Tuleta for Christmas. Bro. Reist preached in the morning, and we had our program in the afternoon.

On Jan. 1 Bro. Hallman preached his farewell sermon for us. The following Wednesday he and his family moved to Tuleta for the present time. They will be greatly missed at this place, but we rejoice that the Tuleta congregation has a resident minister. We hope the time will come when we can have him back again with us.

Last Sunday the few members at this place worshiped with the Brethren congregation. Their minister being sick, Bro. Reist had charge of the services and delivered unto us a very helpful message.

Jan. 11, 1933. Harold J. Schertz.

Breslau, Ont.

Dear Herald Readers, Greetings:—Since our last letter in the Gospel Herald we have seen another one of our aged pilgrims pass on to our heavenly home; the wife of Abram Shantz, who was in her 87th year. Sister Shantz had been living in Kitchener with her son (Irvin Shantz) the last few years, and died Jan. 1.

Mumps, chicken pox, and colds kept some of the Sunday school pupils home the last few Sundays in the old year as well as the first few of 1933.

When Bro. Burkholder was away in Ohio during the holiday week, Bro. Simon Martin of Strasburg preached for us on Jan. 1 in the evening and Bro. C. F. Derstine of Kitchener was here in the morning.

Our Sunday school organization for 1933 is: Supts., Alson Cressman, A-

(Continued on page 924)

Miscellaneous

THE MASTER OF THE SEA

Master, the tempest is raging;
The billows are tossing high;
The sky is o'ershadowed with blackness;
No shelter or help is nigh.
Carest Thou not that we perish?
How canst Thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep?

Master, with anguish of spirit
I bow in my grief to-day;
The depths of my sad heart are troubled—
Oh, waken and save, I pray!
Torrents of sin and of anguish
Sweep o'er my sinking soul;
And I perish! I perish! dear Master!
Oh, hasten, and take control!

The winds and the waves shall obey Thy will
Peace, be still! Peace, be still!
Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be;
No water can swallow the ship where lies
The Master of ocean, and earth, and skies!
They all shall sweetly obey Thy will.
Peace, peace, be still.

Master, the terror is over,
The elements sweetly rest;
Earth's sun in the calm lake is mirrored,
And heaven's within my breast;
Linger, O blessed Redeemer!
Leave me alone no more;
And with joy I shall make the blest harbor,
At rest on that blissful shore.

—Selected.

"LIKE A DOVE"

By Moses G. Gehman

For the Gospel Herald.

In the power of gentleness Jesus went forth on His mission. From the scene of baptism, He being conscious that He is fulfilling all righteousness, the heavens were opened unto Him, "and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased" (Matt. 3:16, 17). He is led into the fires of temptation. He has with Him the written Word, the Spirit of God, the approving voice of the Father, and the angels are at hand to strengthen Him as needed. Satan with all his powers may defy but can never defeat the Holy Trinity. It is very significant that the Spirit of God, the abiding representative on earth of the Triune God came in the form of a dove. People may, and sometimes do, forget the dove-like gentleness associated with the Work of God in this Holy Spirit dispensation.

Noah's dove was the messenger of the cessation of the deluge, the return of serene skies, and subsiding waters (Gen. 8:11, 12), a harbinger of happier times, a symbol of rest in the favor of God. The dove as an emblem stands for purity and innocence as these qualities are embodied in Jesus Christ.

Christ recommends to His disciples the caution of a serpent and the harmlessness of a dove (Matt. 10:16). "It has been justly observed that He does not recommend these qualities separately, but conjointly, that the one may supply what is lacking in the other, or correct what is lacking of the other; for prudence or caution separately may degenerate into mischievous cunning, and simplicity into silliness."

When David hears the voice of his enemy, is conscious of the wrath of those that hate him and surrounded by the terror of death, he is gripped with a desire to fly, and wishes for wings; not the stronger, more impetuous wings of the eagle or hawk; but, "O that I had wings **like a dove!** for then would I fly away and be at rest" (Psa. 55:6). "Rest!" that is what Christ has for every weary soul. Matt. 11:28-30.

Paul holds forth the "meekness and gentleness" of Christ as an incentive for the expression of these qualities in the lives of His followers. II Cor. 10. The Spirit of God tempers the disposition to gentleness. Gal. 5:22. God's children are admonished to "speak evil of no man, to be no brawlers, but GENTLE, showing all meekness unto all men" (Tit. 3:2). Courtesy is to be shown to the rude as well as to the good and gentle. I Pet. 2:18. The Christian who shows love only to such who love him will miss the mark a long way. Matt. 5:44-47. Christ's love for souls goes to the unlovely, and He must express that through His children. The quality of being "easy to be entreated" (Jas. 3:17) goes a long way in "building up yourselves on your most Holy Faith" (Jude 20).

The German rendering for "easy to be entreated" is "laszt sich sagen"—meaning that the Child of God who would have the wisdom from above needs a heart open to the truth, come as it may. Another version (Douay) reads "easy to be persuaded;" not obstinate, but considerate of the other person's viewpoint. Says the Apostle James: "If any of you lack wisdom, let him ask of God." Then note the result of such wisdom gotten from God: "But the wisdom that is from above is first PURE, then PEACEABLE, **GENTLE**, AND EASY TO BE ENTREATED, FULL OF MERCY AND GOOD FRUITS, WITHOUT PARTIALITY AND WITHOUT HYPOCRISY" (Jas. 3:17). Blair gives us this on gentleness: "True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature which we all share. It arises from reflection on our own failings and wants, and from just views of the condition and the duty of man. It is a native feeling heightened and improved by principle."

Denver, Pa.

"MERRILY WE GO TO HELL"

By Ruth Grove

For the Gospel Herald.

While riding on one of the street busses, my friend called my attention to an advertisement of this kind on the bus. Later I noticed those same words printed in large letters just outside a large building that at one time had been a theater but which had been partly burned about seven months ago and was again being rebuilt. It was the name of a show.

I was made to think then of the countless number who really are merrily going to hell and who do not realize they are going and do not care.

A brother in a Gospel message last evening brought out the thought that ministers of the Gospel do not preach on the subject of hell as much as they ought. In order to be a good Christian one must needs hear about hell and the sinner must needs be warned to flee from hell.

I fear we often do not realize the awful reality of hell. For if we did, I am sure we would not go on heedlessly through life disregarding the barriers Christ has put in our way to keep us from going there; and we as Christian people would be a little more earnest in trying to reach the souls around us who are rushing headlong on that downward road.

Dear Christian friend, can it be said of you and me that we care not for our own souls or the souls of others? God has given us a work to carry on that by His death on the cross He could not carry on.

Can sinners point to us and say as the psalmist David said in Psa. 142:4, "No man careth for my soul"?

We claim to be followers of Christ. Then are we living up to our claim? Are we seeking first the kingdom of God? Or are we caring more for our own comfort, our own pleasure?

Dear sinner friend, are you saying with David, "No man careth for my soul?" If no man on this earth cares for your soul, God cares. Jesus Christ who gave His life-blood on the cross of Calvary cares. He shed His blood on the cross for you that by believing on Him and accepting His blood as an atonement for your sins you might have life eternal and escape the tortures of hell.

Dear friend, though Christian or sinner, do you realize what hell is, who it is prepared for? It was not prepared for you and me but for the devil and his angels. It is a place of everlasting torment. There are many in the world to-day who say that they are suffering the torments of hell on this earth for the wrongs they do. Some say that war is hell and that sickness or pain may be hell. But does war or sickness or pain last throughout the endless years of eter-

nity? It does not, therefore it could not be compared to hell.

Bro. Diener also brought out the thought that very few people have ever had their body half burned and yet live. Those who have been in fires and have suffered untold agony through burns have not suffered as those will suffer who are cast into hell. There the fires will be many times hotter and never will go out.

Can we imagine what it would be like to be trapped in a burning building having no way of escape? Can we imagine staying in that building for days, our body burning and yet not being consumed? There is no water anywhere with which to quench our thirst. There is no friend near to comfort us, to help us bear our pain.

As you have read this, may you pause a moment and may God give you a mental picture of the terrible reality of hell.

Those who are not for Christ are against Him. Rom. 8. There are only two masters in the world, God and the devil. The devil employs many ways to entrap the unsuspecting soul and lead him away from Christ thus spoiling his chance of life eternal.

There are many false prophets in the world to-day who by tracts, by words and actions, by teachers in colleges and ministers in churches, are teaching that parts of the Bible can not be carried out in life to-day and that it is not necessary to take the Bible as our standard and carry out its teachings of nonconformity to and separation from the world. Some even say the Bible is out of date.

God is the same yesterday, to-day, and forever. His Word remains unchanged. Hell is still a reality, though many would believe there is no such place.

Going back again to the title of this article, I am made to think of the wild and careless way many people, both young and old, are carrying on to-day; the wild parties, drinking, wild and reckless driving.

Just this evening I heard shouting. Presently a car went past. Such shouting and carrying on. It really makes one shiver. They are merrily riding on to hell with no one to warn them. "No man careth for my soul."

In the day of judgment it will be said of them as it was said of Belshazzar in Daniel's time, "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" and "Thou art weighed in the balance and found wanting."

We have failed to recognize Christ here, we have disowned Him. He will disown us at the day of judgment.

We are now living in the day of grace. God gives us opportunity to accept His Son whose blood can cleanse us from all unrighteousness. There is time now, but none to spare. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

To-day is the accepted time. It is only a step to the grave. Death waits for no man. It calls little children, youth and old age. It may be your turn next. Are you ready? If not, will you accept Jesus to-day? Come before Him now and ask God to be merciful to you as a sinner and to pardon and cleanse you by the shed blood of Christ.

The wise man said, "Boast not thyself of to-morrow for thou knowest not what the day will bring forth" (Prov. 29:1). It may then be too late.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

"Him that cometh to me I will in no wise cast out."

South English, Iowa.

A WEIGHTY ARGUMENT

In a volume of the old Millennial Harbinger there is a conversation (perhaps an imaginary dialogue) between a Christian and a venerable Jewish rabbi. The Christian asks why Jews, if they are God's people, have suffered so greatly through the many centuries of their history. The rabbi replies that "whom the Lord loveth He chasteneth," and that Israel's sufferings always came on them from the hand of God.

"What was the cause of Israel's captivity?"

"The Scriptures declare it was due to the sin of idolatry."

"Was that a very great sin?"

"It was the greatest they could commit," answered the rabbi.

"Was that the reason the punishment was so fearful?"

"Undoubtedly."

"After their return from captivity did they go back into idolatry again?"

"No, never again," said the rabbi.

"The description Josephus gives of the destruction of Jerusalem by the Romans represents that destruction as more awful than the former, when Nebuchadnezzar took the city; and how the nation was driven out and scattered over all the world. Is his account substantially correct?"

The rabbi admitted that it was.

"Was not that the greatest judgment that ever fell on your people?"

"It was."

"Then the sin that called forth such a judgment must have been a very grave and terrible one, even graver than idolatry?"

"It would seem so."

"What was that sin?"

The rabbi did not profess to know.

"If Jesus of Nazareth was truly their Messiah and the Son of God, and they rejected and crucified Him—would not THAT account for that catastrophe and the age-long rejection and affliction of that people since?"

The rabbi does not answer. Have the leaders of Israel ever considered this "unanswerable" question?—The Christian Victory Magazine.

RICHES AND POVERTY

Three striking facts of the present economic life in the United States were pointed out by the press recently. The newspapers stated that when the United States Treasury offered for investment $250,000,000 of one-year certificates, at probably the lowest interest rate ever paid, three-quarters per cent, for one year, subscriptions were received exceeding $4,128,000,000. At the same time the Treasury offered $350,000,000 four-year notes, and subscriptions exceeded $6,677,000,000. The bank reserves in the United States are said to be the greatest in history. While this is good for the government in securing low rates of interest, it is poor for business because it means that much money which ought to be invested in productive business enterprises is being held in banks.

The other two items are that there are $27,000,000,000 of mortgages on real estate in the United States, and that in the State of Washington the taxes are delinquent on forty per cent of the property. Money is abundant, but it is not equitably distributed. Two principal reasons for this sad condition are **selfishness,** which causes men to seek their own interest and disregard the interest of their fellows; and **inability** to cope with the problems of present day life.

There is a spiritual parallel which is very marked to-day. Christ came to seek and to save that which was lost, yet the vast majority are lost to trespasses and sins. For the Christian, God has revealed in Christ the spiritual riches and everything needed for holy living and victory in the daily life, yet Christians have failed to enter into their God-given heritage and to bring their fellow believers into the larger fulness of Christ, and there are many lands in the world where millions await their first opportunity to even hear of Jesus Christ as the Savior of men.

Riches in Christ, but dire poverty in men's lives. Why? The reason is poor distribution and a lack of appropriation by those who have the knowledge of Christ. Here, too, selfishness is one of the principal reasons for too often Christian men seek their own, not the things which are Jesus Christ's. Then, too, lack of ability on

the part of God's servants is a great hindrance to the progress of the Gospel and the development of the Church. Yet God has given, not only the authority of the name of Christ, but also the power of the Holy Spirit in such infinite fulness as to meet the need of every servant of Christ. May God help us to acknowledge our need and accept His supply for life and for service.—The Alliance Weekly.

FROM OUR MISSION STATIONS

(Continued from page 917)

We look forward to having a larger attendance of outside people, as a number have expressed their desire to come if we have preaching on Sunday night.

The Sunday school was reorganized on Dec. 18. The average attendance for last year was 93.

Jan. 17, 1933. Esther Histand.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—As we look back over the past year truly we can say, "Hitherto, hath the Lord helped us." As we have crossed the threshold of the new year may we ever keep before us "Hope in the Lord from henceforth and forever." The work here is going on as usual. Each Saturday evening we have Bible study. With the beginning of the new year we started in the beginning of the Bible and have character study with a blackboard illustration. These services are very instructive and well attended.

Prayer meeting is well attended. Some of the boys who were lately received into the Church are taking an active part in it. We greatly appreciate the help the brethren from a distance give us.

Attendance at Sunday school is very good. New scholars are continually coming in. Thirty-two received Bibles for not missing a day during the past year. A large motto was given to twelve who missed only one Sunday. Seventy-nine received a motto as a reward for not missing a Sunday during the last quarter. Pray for these children that the seed sown in their tender hearts may bring forth fruit to the glory of God.

On Christmas morning twenty-four young brethren and sisters met at the Mission and sang Christmas carols at various places over the town. May God's blessing rest upon the singing and also on the young people who were willing to help.

On Sunday afternoon, Jan. 1, Bro. Samuel Shotzberger, Lancaster, Pa., conducted the final singing of the singing class held at this place. A number of singing classes from other places were present. The house was well filled, and the singing was enjoyed by all. Bro. Martin preached for us and Bro. Gideon Eberly, Lancaster, gave a short address. May we continue to pray that the Lord may abundantly bless the message that the Elizabethtown brethren give in song on the first Monday evening in each month, at different places over the town.

The brethren who preached for us during the past month were John F. Bressler, Walter Gable, and C. Z. Martin. Bro. John K. Charles and Bro. Benjamin Keener also worshiped with us.

Last Sunday morning, Jan. 15, Bro. Martin with a number of brethren and boys from this place (eighteen in number) visited the Coatesville Mission.

Visitors at the Mission have been Sister Mary Schrock, A. K. Lefever, and A. Vernon Lefever.

Sister Catharine Shank has returned home from the hospital and is improving nicely. At the present time Gladys Eby is very sick at her home. Pray for her. Bro. Jacob Gompf has been taken to the hospital. Bro. John Hartman is still confined to his bed. As he has been afflicted for years may we continue to pray for him. One of our Sunday school girls, Mary Grove, is at the hospital with pneumonia about setting in.

Death has claimed one of our number, Bro. Adam Herman, who was sick for some time. But we know our loss is his gain.

Just lately in our Sunday evening services three women and one boy stood and confessed Christ. Also in our visitation work we met a mother who expressed her desire to be a Christian. Pray for them in a definite way.

Continue to pray for the work in all its different phases. Come and visit us and get in personal touch with the work.

Yours "till He come,"
Gertrude M. Lefever.

Jan. 18, 1933.

Meckville, Pa.

(Meckville Mennonite Mission)

To all Gospel Herald Readers, Greeting of love in the name of Christ. "O magnify the Lord with me, and let us exalt his name together."

Through the providence of God the work at this place continues. Even through these winter months the attendance and interest are good and we feel that our "labor is not in vain in the Lord." In addition to the regular Sunday afternoon service, Sunday school and preaching, we meet each Wednesday evening for Bible study and prayer. These meetings are intended to deepen the spiritual life of and promote activity among our young people. Our prayer is that they may prove a blessing to both old and young.

Just at this time there is a rather severe epidemic of influenza among the brotherhood at this place in some instances attacking almost the entire family. These afflictions in this time of depression are proving more or less a "trial of their faith" and they need the sympathy and prayers of God's people. At such times it is specially comforting to know that "all things work together for good to them that love God."

We want to acknowledge our appreciation for the frequent visitors from other fields of labor. Keep on coming. Your presence and help mean much here.

Pray for the work at Meckville.

Jan. 19, 1933. J. M. S.

CORRESPONDENCE

(Continued from page 921)

bram Wismer; Prim. Supt., Irvin Gimbel; Sec., Oren Gimbel; Treas., Herb Cressman; Chor., Ben Horst. The teachers are: Mrs. Noah Cressman, Ada Snyder, Ella Cressman, Ben Horst, Jacob Randall, Henry Wismer Oscar Burkholder, Abram Wismer Mrs. Irvin Gimbel, Mrs. Lichty, Mrs Burkholder, Mrs. Wismer, Mrs. P Martin, Elvina Cressman and Marie Burkholder.

In our young people's meeting Eben Cressman is Pres., Mervyn Cressman V. Pres., Bessie Wismer Sec., Lloyd Cressman Treas., Layton Randall Chor.

We closed our singing class on Dec 21 with a special program of song by the class and some Christmas recitations by the junior members of the chorus. We are very grateful to Bro Kanagy for his great interest in our class, and for the time he gave us.

Jan. 11, 1933. Elvina Cressman.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—During the holiday season, Dec. 27 to Jan. 1, Bro. Oscar Burkholder of Breslau, Ont., conducted a Bible conference in which he dealt mostly with the subjects, Signs of the Times and Departure from the Faith.

On Monday evening, Jan. 2, we were very glad to have with us a group of Goshen College students who gave us a number of excellent talks and musical numbers on the subject of How to make our Christian Lives More Practical in the New Year. The group consisted of H. Clair Amstutz, Earle Brilhart, Carl Hostetler, Marvin Hostetler Samuel Swartz and John C. Wenger.

Sunday, Jan. 8, Bro. and Sister Edward Miller and daughters of LaJunta Colorado worshiped with us.

As a result of our several reorganizations for the New Year, the following officers were elected: S. S. Supts., F E. Troyer, Ralph Moore; Chors., T. H

Brenneman, Beulah Troyer; Sec.-Treas., Fred Stalter, Ralph Brenneman; Church Trustee, Simeon Brenneman; Church Chors., John M. Brenneman, T. H. Brenneman; Y. P. M. Com., Herschel Brenneman, Mrs. E. E. Troyer, Esther Brenneman; Jr. Com., Lena Culp, Mrs. Noah Brenneman; Libr., Ruth Brenneman.

As we enter this New Year, may we have a new and greater zeal to serve our Lord and Master.

Jan. 11, 1933. Blanche Brenneman.

Milford, Nebr.

(East Fairview congregation)

Greetings to Gospel Herald Readers:—While we are filling in a part of this column we desire to express our gratitude to the Lord for His past and present favors, especially for the many blessings and spiritual food we have received from the meetings that recently came to a close, with Bro. B. B. King in charge. Attendance was good, with roads and weather favorable. Several have expressed their desire to reconsecrate their life anew, while we were all reminded of the unsaved about us and one another's spiritual needs. The first few days were spent in Bible conference, followed by a short series of meetings. Similar meetings were conducted at the West Fairview congregation and the other neighboring congregations. The brethren, Wm. R. Eicher, J. E. Zimmerman, Geo. S. Miller and P. R. Kennel assisted in the work.

Our S. S. was reorganized the beginning of the year, as follows: Supts., John Yeakley, Sterling Stauffer; Sec'y. Wm. Kremer; Chor., Allen Hershberger.

Bro. John W. Roth, aged 37, has been called from our midst, whose loss we deeply feel, especially in his home which he conducted in a Christian way. He was an active S. S. teacher and had a deep concern for the spiritual welfare of the Church and cause in general. We wonder why God called him from our rank, yet we want to humbly submit to His will. Funeral services were conducted by Fred Reeb of Shickley, Nebr., and S. C. Yoder of Goshen, Ind. Bro. Yoder also favored us with a sermon on Sunday, Jan. 15.

Edw. Hershberger.

Jackson, Minn.

Dear Herald Readers:—On Dec. 8 we reorganized our Sunday school with the following officers elected: Supts., Lloyd Garber and Dave Lehman; Sec.-Treas., Marvin Garber; Chors., C. J. Garber and Matilda Garber; Cor., the writer.

On Jan. 1 we had with us Harold Oyer and wife, Willard and Ruth Oyer of Mackinaw, Ill., and David Fast and wife of Mt. Lake, Minn. Bro. Harold Oyer preached both at the morning and evening services. We appreciated his messages. Our little congregation at Jackson is ready at any time to welcome visitors.

Remember us in your prayers that we may be more zealous in our work for the Master, that we may be counted as faithful stewards.

Jan. 12, 1933. Irene Garber.

Chief, Mich.

The brethren Orrie Miller, Ezra Beachy, John Coffman, Ellrose Zook, and Paton Yoder of Goshen College gave a program of speaking and singing at the church at Chief, Dec. 27.

Their efforts for Christ were appreciated by the good-sized audience that came to hear them.

C. C. Culp.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—For a number of years, religious services have been conducted in the city jail of Harrisonburg, and on Dec. 18, within the prison walls, a small group of workers had the joy of seeing one precious soul received into church fellowship by water baptism. Does mission work pay?

On Dec. 25 a baptismal service was held at Weaver's Church, at which time 9 souls were received into the Church.

Our annual instruction meeting was held at the Bank Church on Dec. 31. The brethren presented a feast of good things, which were timely and instructive and will be profitable to our spiritual life if we take heed thereto.

Due to New Year's day falling on Sunday, the annual Old Folk's Singing was held at Weaver's Church on Jan. 2. Thirty one years ago, the first Old Folk's Singing was organized in the Shenandoah Valley, at the above named place. Each year a large number from all parts of Rockingham and portions of adjoining counties, spend New Year's day in praising the Lord in song, from the good old-time hymns that never grow old. May each day throughout the year be a day of prayer and praise to Him from whom all blessings flow.

In Jesus' name,

Jan. 12, 1933. Laura E. Kulp.

Waynesboro, Va.

(Springdale congregation)

Greetings to Gospel Herald Readers:—"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

Could this admonition of Paul to the Philippian brethren be lived by all Christian people, what a power for good it would be! As we have entered into another year, may we strive to live nearer to Christ who is the only consolation, comfort, love, joy, and sweet fellowship we can have one with another in this life.

We had the pleasure of having with us Bros. William Martin and Paul Huddle of Pennsylvania, together with their wives and several children over the first Sunday of the year. Bro. William filled the appointment at Valley View in the morning and Bro. Huddle at Springdale. In the evening Bro. William brought us a message from the text, "Sirs, what must I do to be saved." Bro. Huddle gave us a very good New Year sermon. Text, Josh. 3:4.

The work for the year 1933 was reorganized and the following brethren were appointed for Springdale: Abner F. Weaver and John D. Martin Supts., Clark Showalter Sec.-treas., Alva Showalter and Franklin Weaver Chors. Only a few changes were made in the teachers' staff. We trust every member in church and Sunday school may do his best to make the work count for God. We hope there are others who may report from other congregations. Pray for the work and workers.

Yours in Him,

Jan. 12, 1933. Maggie M. Driver.

Corner, W. Va.

Dear Herald Readers:—We have many reasons to be thankful to our heavenly Father for the many blessings we are permitted to enjoy. On Jan. 8 Bro. Paul Good preached for us at the Carr schoolhouse. Text, Gal. 5. There were four souls who stood for Christ. We pray that God may guide and direct them, that they may become great workers for the Lord. May we be ever ready for we know not when the Son of man cometh.

We ask an interest in your prayers for the work at this place.

Jan. 13, 1933. G. W. Dally.

Cherry Box, Mo.

Dear Herald Readers, Greetings:—On Jan. 1 we held the reorganization of our Sunday school. The following officers were elected for the year: Supts., Claude Wise, Noah Detwiler; Chors., Salome Johnston, Mary Yoder; Secys., Clarence Rutter, Margaret Bissey; Librs., Mildred Rutter, Daniel Yoder; birthday offering Treas., Bar-

(Continued on last page)

SPECIAL MEETINGS

Gridley, Ill.

Report of the tenth joint Quarterly Sunday school meeting of the Waldo and Cullom S. Schools, held at the Waldo Mennonite Church near Flanagan, Ill., Jan. 1, 1933. The principal speaker was C. Warren Long of the Peoria Mission. A good sized crowd was present at all three sessions to enjoy the spiritual feast.

Organization.—Mod., Joe Orendorf; Chor., Roy Roeschley; Secys., Barbara Stalter, Ida Schertz.

Program and Speakers.—Devotion; special song; Men's Chorus; The Christian's Place in: (a) Devotional Life, J. W. Davis; (b) Home, Susie Koerner; (c) Coming generations, Alta Hartzler; Song—Cullom Quartette; The Christian's Stewardship—(a) Of money, Edw. Yordy; (b) Of life, Lloyd Zehr; (c) Of leisure, Beulah Yordy; Pilate's Wash Basin (Matt. 27:24), C. Warren Long; Devotion; special song, Men's Chorus; New Year's Resolutions—Plans for improving our life, Willis Slagel; Plans for service, Emma Roeschley; Jesus' Severity Towards Respectable Sin (Matt. 23:27), C. Warren Long; Spiritual Progress (New Year's sermon), C. Warren Long.

Thoughts Gleaned.—To attain spiritual progress we should (1) Be strong and very courageous. (2) Turn neither to right nor left. (3) Love the Lord with all our heart. (4) Attend church. (5) Have spiritual ambition. A Christian should show devotion to God in the home, in public places, and in secret. The Christian in the home should walk day by day with a perfect heart. The man or woman who is not a Christian at home is not a Christian at all. It should be the highest aim of a Christian parent to hand a godly heritage to the future generation. In spending leisure time the Christian should heed the command: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Are we like Pilate; guilty of indecision, procrastination, and self-justification? Respectable sins are more treacherous than any other sins, because society condones them; in God's sight any sin is sin. Secretary.

Lancaster, Pa.

Report of the Annual Sunday School Meeting held at the East Chestnut Street Mennonite Church, evening of Jan. 1 and all dav Jan. 2, 1933.

Organization. — Mod., Musser Herr; Chors., Samuel A. Shotzberger, Leidy Hunsecker; Sec., William W. Wert.

Program and Speakers.—Devotion, John Bressler (Psalm 1); Lessons from the Life of Abraham, John L. Horst; Evangelistic Sermon (Heb. 2:9), J. C. Clemens; Devotion, Jacob Hess (Col. 1); New Year Sermon, J. C. Clemens; How Become Partakers of the Divine Nature, Elam Stauffer (II Pet. 1:4); Object of the Sunday School Work (Luke 4:16), Noah Mack; Devotion, Noah Landis (II Pet. 1:1-11); Responsibility of the Church for the Spiritual Development of Her Young People, Martin Metzler; Responsibility of the Sunday School Teacher, Melvin Bishop; "Will a Man Rob God?" John L. Horst (Mal. 3:7-12); Devotion, Bro. Graham; Reverence for God's House, C. Z. Martin; Sermon, Melvin Bishop (Heb. 12:24).

Thoughts Gleaned.—Have faith as Abraham had—obedience, no matter what the cost. No claim to Christ unless we confess Him. New Year's Day a day for housecleaning. Get rid of the dust of worldliness. Be not confused with modern doctrine. Put our vessels to work or they will become rusty. Greatest idol in the world to-day is self, so rid yourself of self. True Church members are partakers of the divine nature. If we accept Christ we become partakers of that divine nature. "The entrance of Thy word giveth light." Divine nature is given of God. Sunday school a place to get and keep in touch with children; to create a humble spirit in children; to prepare talents in young and exercise them. Our young people need our Christian association. To build up a spiritual body we must exercise spirituality. A teacher needs personal experience of relationship with God. Be an example to scholars; able to rightly divide the Word of God. God has a claim on us. All that we are and have belongs to God. If we fail to teach the whole Word we are robbing God. Parents' duty to teach reverence at home, while the child is young. Blood of Jesus speaketh of love; cleanses from all sin. A Christian has liberty in Christ. Possessed of Christ, we have peace. Secretary.

Married

Martin—Horst.—On Oct. 30, 1932, at the home of the bride's parents, Bro. Henry Martin and Sister Mary Horst, both of the Weaverland congregation, were united in marriage by Bro. Moses G. Horning. May the rich blessing of God be theirs.

Gotwals—Kulp.—On Tuesday, Jan. 3, 1933, Bro. Jacob S. Gotwals, Souderton, Pa., and Sister Eva D. Kulp, Hatfield, Pa., were united in holy marriage at the home of the officiating minister, J. C. Clemens. May the Lord bless them and make them a blessing.

Yoder — Schrock. — Bro. Perry Yoder of Greenwood, Del., and Sister Savilla Schrock were united in the holy bonds of matrimony on Dec. 25, 1932, by Bro. John A. Kennel of Parksburg, Pa., at the Greenwood A. M. Church. The Lord bless the union.

Martin—Martin.—On Dec. 4, 1932, at the home of the bride's parents, Bro. Edwin Martin of Weaverland, Pa., congregation and Sister Lizzie Martin of Groffdale, Pa., congregation, were united in marriage by Bro. Moses G. Horning. May God bless this home.

Martin—Zimmerman.—On Nov. 8, 1932, at the home of the bride's parents, Bro. Phares Martin and Sister Edna Zimmerman, both of the Weaverland, Pa., congregation, were united in holy marriage by Bro. Moses G. Horning. May the rich blessings of God be theirs.

Metzler—Groff.—Bro. Leroy L. Metzler of the Erb congregation and Sister Clara B. Groff of the Grantz's and Hernley congregation, were united in marriage at the home of Bro. Isaac H. Brubaker, Manheim, Pa. May the blessings of God attend them through life.

Groff—Fox.—On Thursday, Nov. 10, 1932, at the home of the bride's parents, Bro. Amos Groff of the Groffdale congregation and Sister Eva Fox of the Martindale congregation, were united in holy marriage by Bro. Moses G. Horning. May the rich blessings of God be theirs through life.

Musser—Garmen.—On Thursday, Nov. 17, 1932, at the home of the bride's parents, Bro. Edwin Musser of the Weaverland congregation and Sister Anna Garmen of the Meadow Valley congregation, were united in marriage by Bro. Joseph Hostetter. May God's richest blessings be theirs on life's journey.

Haning—Folk.—On Oct. 12, 1932, at the home of the officiating minister, Bro. G. D. Miller, Bro. Paul H. Haning of the Springs, Pa., congregation and Sister Rosella Folk of the Casselman, Md., congregation, were united in the bonds of matrimony. May the rich blessings of God attend them through life.

Mininger—Godshall.—On Sunday morning, Jan. 8, 1933, at Harleysville, Pa., Bro. H. Lloyd, son of Bro. and Sister Henry H. Mininger of Souderton, Pa., and Sister Stella, daughter of Bro. and Sister Samuel Godshall, were united in holy marriage by Bishop Jonas Mininger. May the choice blessings of heaven rest upon them during their journey of life.

Headings—Kropf.—On Christmas Day of 1932, at the Zion Church near Hubbard, Oreg., in the presence of a large congregation, relatives and friends, Bro. Fred Gingerich delivered a marriage sermon, after which our home bishop, Bro. A. P. Troyer, united in holy wedlock Bro. Emery Headings and Sister Nona Kropf, both members of the Zion Church. May God's richest blessings attend them through life.

Obituary

Keim.—Eugene Francis, son of Jonas and Neada Keim, Shanesville, Ohio, died Jan. 8, 1933; aged 4 d. His sickness was hemorrhage. He leaves his parents and 2 brothers. Services, at the home and at the grave, by A. W. Miller. Burial at the Walnut Creek A. M. cemetery.

Miller.—Harriet Webb Miller died at her home near Arbutus Park, Cambria Co., Pa., Jan. 5, 1933, aged 77 y. She was married to Moses Miller in 1882. To this union were born 2 sons and 1 daughter who survive her. She is also survived by 17 grandchildren and 5 great-grandchildren. She was a member of the Evangelical Church for many years. Funeral services were conducted in the home and in the Weaver Mennonite Church by R. R. Doverspike and S. G. Shetler. The body was laid away in the Weaver Cemetery.

Eash.—Annie (McDonald), wife of Bro. Jacob M. Eash, was born near Lovely, Pa.; died in her home near Salix, Cambria Co., Pa., aged 63 y. She was first married to Joseph A. Mock, to which union were born 8 children, 4 of whom survive. Besides 4 children, she was also preceded in death by 4 brothers and 1 sister. One brother and one sister survive. She was married to Jacob Eash, Jan. 14, 1925, who also survives her. Following a brief service in the home the body was taken to the Mt. Union Evangelical Church in Lovely, of which she was a lifelong member. Services in charge of the Evangelical pastor assisted by S. G. Shetler. Interment in the Mt. Union Cemetery.

Whitmer.—Sarah E., wife of Frank Whitmer and daughter of the late Robert and Rebecca Webster, was born Nov. 16, 1862, near Broadway, Va.; died Dec. 1, 1932; aged 70 y. 15 d. She had been in failing health for several years, but the immediate cause of her death was paralysis. She was a member of the Mennonite Church for many years, attending services at the Zion church near her home. She was a faithful, loving wife and mother, and is sorely missed in her home. Besides her husband she is survived by 3 children: Cornelius R. of Harrisonburg, Vernon of Washington, and Martha (Mrs. Luther Wilt); 3 sisters, and 2 brothers. Two sons (Simon and Lewis) preceded her in death. Funeral services were conducted at Linville Creek Church of the Brethren by Bros. A. G. Heishman and Jos. Geil. Interment in the adjoining cemetery.

Hickson.—Robert Hickson was born in Warren, Ky., May 8, 1911; died in Knoxville, Tenn., Dec. 16, 1932; aged 21 y. 7 m. 8 d. He underwent a very serious operation at the Knoxville General Hospital about four months prior to his death and gradually grew weaker until the end. He accepted Christ while in the hospital, and on Oct. 10, in his home, he was received into the Mennonite Church by water baptism. During his affliction he would often speak of Jesus, and when he was encouraged to continue putting his trust in Him he would say, "Jesus is the only friend I have." His father, who was also a member of the Mennonite Church, preceded him in death. He is survived by his mother, stepfather, 6 brothers, and 1 sister. Funeral services were conducted Dec. 18 in the home by Bros. Wm. Jennings and Hiram Weaver. The body was laid to rest in the family cemetery near Clinton, Tenn.

Weaver.—Hiram T. Weaver was born Nov. 20, 1845; died in the home of his son-in-law, near Geistown, Cambria Co., Pa.; aged 87 y. 1 m. 10 d. He was married to Louisa Weaver who preceded him in death. To this union were born 3 children (Levi H., deacon in the

Weaver congregation, near Geistown; David of Davidsville; Emma, wife of Stephen Hostetler, with whom he made his home for a number of years). He is survived by his children, 20 grandchildren, 32 great-grandchildren, 1 brother (Alexander, a minister in the Weaver congregation), and 1 sister (Mrs. John H. Blough). He was a very faithful member of the Mennonite Church for more than 60 years. His place was very seldom vacant in church services. Funeral services were conducted in the home and in the Weaver Church by S. G. Shetler, L. A. Blough, and Hiram Wingard. The body was laid away in the family plot of the Weaver Cemetery.

Snider.—Susannah, daughter of the late Simon Shantz and widow of the late Solomon Snider, was born Apr. 6, 1846; died in Waterloo Co., Ont., at the home of Oliver D. Snider, Dec. 30, 1932; aged 86 y. 8 m. 22 d. She was married to Solomon Snider in October, 1897, who predeceased her 3 years ago, 1 daughter Angeline (Mrs. Jacob Musselman) also predeceased her. She leaves 4 children (Mrs. Alvin Shantz, Addison and Oliver of Elmira, and Irvin of Guernsey, Sask.), 16 grandchildren and 17 great-grandchildren by her foster family relation. The funeral took place from the home of Oliver D. Snider to Elmira Mennonite Church for services where she was a faithful member. Burial in adjoining cemetery. Services were conducted by Bishops Jonas Snider and Moses Brubacher. Texts, Job 14:14 and Prov. 4:18.

"The room is empty now
Since grandmother is at rest,
But we our heads do humbly bow
And say, God thought it best."

Clark.—Wideus K. Clark, born Jan. 20, 1878, a resident at the Harvey County Home, died suddenly on Tuesday, Jan. 10, 1933; aged 54 y. 11 m. 20 d. He had been a resident at the Home since 1922, and died of a heart attack while at his work about the farm. The officials at the Home spoke highly of his dependability and usefulness as a resident of the Home. He was for several years a member of the Hesston, Kans., Mennonite Church, having been led to Christ through extension work done by Hesston College students. The funeral was held at the Hesston church. He is survived by the following brothers and sisters: Luella Clark, Chillicothe, Mo.; Mrs. Zona Eck, Starkport, Ia.; Lee Clark, Chicago; Everett and Luther Clark, Dodge City, Kans.; Mrs. H. G. Nerrett and Mrs. Charles Nerrett, Newton, Kans. His first wife died, and the addresses of the two children by this marriage are unknown. The ministers, I. E. Burkhart and M. A. Yoder, officiated at the service. Interment in cemetery adjoining the Pennsylvania Mennonite Church.

Stauffer.—Mary, daughter of David H. and Anna Byers, was born in Woodbury, Pa., Jan. 11, 1879; died Jan. 11, 1933; aged 54 y. She accepted Christ as her Savior, united with the Mennonite Church 32 years ago, and lived a devoted and consistent Christian life. Her husband, Bro. Milton B. Stauffer, preceded her in death over 20 years. She appeared in excellent health when she started to visit a sick neighbor. On the way she fell unconscious and died a few minutes later, aged exactly 54 years, having died on the date of her birth. She leaves two sons (Mark and Harry), 4 brothers (Abraham, Daniel, Irwin and Jacob Byers, all of Woodbury), and one sister (Mrs. Musser Kreider of Martinsburg, Pa.). Funeral services were held Jan. 13 in the Woodbury Lutheran Church, conducted by D. I. Stonerook, I. K. Metzler, J. E. Rowland, and Daniel Kauffman. On the following day the remains were taken to Lancaster Co., Pa., where services were held at the Groffdale Mennonite Church by Benj. Wenger and D. I. Stonerook. Interment in adjoining cemetery, by the side of her husband.

Risser.—Anna (Horst) Risser was born near Cearfoss, Md., Oct. 5, 1879; died Jan. 7, 1933; aged 53 y. 3 m. 2 d. On Dec. 16, 1902, she was united in marriage to Jacob H. Risser, to which union were born 9 children, 3 of whom preceded her to the glory world. She is survived by her husband and the following children: Mrs. Amos Diller, Mason & Dixon, Pa.; Mrs. Mark Petre and Mrs. Adin Hege, Maugansville, Md.; Anna, Mary, and Amos, at home; also the following brothers and sisters: Mrs. Abram Shank, Mrs. D. H. Eshelman, Mrs. R. R. Eby, and Martin M. Horst, Cearfoss, Md.; C. M. and A. M. Horst, Hagerstown, Md.; Pre. M. K. and Amos M. Horst, Maugansville, Md. To her fond memories are left (1) her loyalty to the Reiffs Mennonite congregation; (2) her consistent example as a mother in Israel; (3) her faithful companionship; (4) her untiring devotion to her children; (5) her tender and peaceable attitude toward everybody. Funeral services from her late home were conducted by D. M. Strite, D. R. Lesher and D. T. Martin. Interment in the Reiffs Mennonite Cemetery.

Geiser.—Katharine Geiser, daughter of John and Katharine Swartz, was born near Dalton, Ohio, Mar. 20, 1848; died at the home of her daughter, Mrs. N. C. Steiner, near Orrville, Ohio, Jan. 14, 1933; aged 84 y. 9 m. 25 d. On May 18, 1869, she was united in marriage to David Geiser. To this union were born 5 sons and 5 daughters. In 1888 her husband died, leaving her with a large family of small children, the oldest being but seventeen years old. The task of caring for her children and keeping them together seemed to some an impossibility, but her mother love set to the task and by the help of God (as she said) she kept them together until they grew to manhood and womanhood. Early in life she accepted Christ as her Savior and united with the Mennonite Church, in which faith she continued until death. Since the death of her husband 2 daughters and 1 son have also departed this life. She leaves to mourn her departure 4 sons, 3 daughters, 40 grandchildren living, 21 great-grandchildren, 1 brother and 1 sister, and a large circle of relatives and friends. Funeral services were held Jan. 17 at the Crown Hill Church. Those having part in the services were Brethren I. W. Royer, Noah Hilty, I. J. Buchwalter and E. F. Hartzler. Text, Jno. 19:27. Interment in Crown Hill Cemetery.

Zook.—Samuel Milton Zook was born near Belleville, Pa., Oct. 18, 1867; died near Greenwood, Del., Dec. 21, 1932; aged 65 y. 2 m. 3 d. He is survived by his companion, several adopted children, 1 brother, 3 sisters, and many other relatives and friends. He was in failing health for several years. About three weeks before his death he was overtaken with a more severe illness which finally resulted in pneumonia, which lasted only a few days. He was a faithful member of the Greenwood A. M. Church, always taking a sympathetic attitude toward the Church, supporting the work in a conscientious yet considerate way. The help which he gave standing under the arms of the ministry will be greatly missed. Those who witnessed his departure were made to feel the presence of angels as a deep smile covered his face while those present softly sang the chorus:

"Soon with angels I'll be marching,
With bright glory on my brow;
Who will share my blissful portion,
Who will love my Savior now."

His presence in the church and in the community and especially in the home will be missed but we could not desire to withhold from him the joys which are now his. May the Lord help us all to press onward and upward. Funeral services were conducted in the A. M. Church by Eli Swartzendruber, George Hostetler, Amos Ogburn, and Nevin Bender. Texts, I Pet. 1:3; I Thess. 4:13; II Tim. 4:6-8. Interment in adjoining cemetery.

Gongwer.—Salome Margaret, daughter of John and Mary Yoder, was born in Elkhart Co., Ind., June 6, 1864. She was united in marriage to Albert Gongwer of Ashland Co., Ohio, Mar. 9, 1889. To this union seven children were born. Bro. Gongwer and an infant daughter preceded her in death. When Bro. Gongwer passed on in 1904 he left his companion with six small children to make the struggle in life. The oldest was twelve years and the youngest was twenty-one months. She went through this struggle with an implicit faith in God. One expression which she often made was, "I do not know what I would have done if it had not been that my relatives, the Church, neighbors, and merchants of Wakarusa had helped me through these struggles." Her one desire in life was to bring up her children in the fear of the Lord. About 1902 she with her husband united with the Mennonite Church at Olive and as long as health permitted she was a faithful attendant at all services. Her interests in life were centered about God, the Church, and her home. Sister Gongwer never was blessed with robust health, but in all her afflictions she never murmured. She always desired to be a helper rather than a burden. About the middle of December she was stricken with heart trouble and on the morning of Dec. 26 she fell asleep. Age 68 y. 6 m. 20 d. She leaves 4 sons and 2 daughters (Maurice, Vernon, Florence, Walter, Grace and Willis), 16 grandchildren, and many other relatives and friends. A tribute of the children: "We are glad that we always had a Christian mother."

"Night after night she watched a little bed,
Night after night she cooled a fevered head,
Day after day she guarded little feet,
Taught little minds the dangers of the street,
Taught little lips to utter simple prayers,
Whispered of strength that some day would be theirs,
And trained them all to use them as they should.
She gave her babies to the nation's good."

Funeral services were conducted by the home ministers, C. A. Shank and D. A. Yoder at the Olive church.

Sutton.—Edna, daughter of Samuel and Katherine McGee, was born near Louisville, Ky., Jan. 28, 1886; died at the Mennonite Sanitarium, La Junta, Colo., Dec. 29, 1932; after sixteen years of patient suffering from tuberculosis and complications: aged 46 y. 11 m. 1 d. At the age of one year, death entered the home and claimed the wife and mother. Edna was reared to young womanhood in the home of her paternal grandmother in Louisville. At about the age of 20 she was united in marriage to John Sutton, and lived in matrimony about 13 years. No children were born to this union. After her marriage she cared for her aged father-in-law and mother-in-law devotedly, giving her time and strength as long as her health permitted. In 1917, broken in health, she entered the Waverly Hill Sanitarium at Waverly, Ky. After spending 2 years there, she came to Colorado in search of health in 1919, and on Aug. 26 of that year she was admitted to the Mennonite Sanitarium as a patient. Since that time, with the exception of 6 months spent at Canon City in 1920, she has been confined to that institution. In her early life she was converted and became a member of the Christian Church. After spending some time at the Sanitarium she desired to unite with the Mennonite Church, and in accordance with her wish she was received by baptism into the Mennonite faith, remaining faithful until death. Her life of devotion and her loyalty to the doctrines of the Church have been an inspiration to all who were intimately associated with her. She spent much time in Bible study, in reading other valuable literature, and in prayer. She possessed an unwavering faith in God and during the past year she many times expressed her desire to exchange this life for her Home in heaven. She leaves 2 brothers, 2 sisters (Mrs. James Gibles and Mrs. Ottis Tucker), several uncles, aunts, nephews, and nieces; also many friends. Funeral held Dec. 31 from the Mennonite Church at La Junta, Colo., conducted by E. E. Showalter, J. A. Heatwole, and Allen H. Erb. Text, Phil. 1:21. Body laid to rest in the Mennonite cemetery west of La Junta.

ITEMS AND COMMENTS

A new church at Manorsville, Pa., has been called "The Depression Church" because hundreds of unemployed men and women of the community donated more than $10,000 worth of labor in its erection.—Sel.

The Abyssinian Baptist church in New York City has been celebrating its one hundred twenty-fourth anniversary. It is the third oldest negro church in the United States, having been founded in 1808. It has a membership of 11,000.—D. Carl Yoder.

"It matters little where I was born
Whether my parents were rich or poor,
Whether they shrank from the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much."—Selected.

The thirteenth anniversary of the adoption of Prohibition by the United States was marked by "fireworks" on the part of both the drys and the wets. The latter predicted that this would be the last anniversary to find the Eighteenth Amendment on the statute books of America, while the drys insisted that the law was being more efficiently enforced than ever before and that the elections of 1934 will prove that the American people are in favor of it.

Prof. Auguste Piccard, the famous Swiss scientist and aviator now on a lecture tour in America, predicts that before so many years men will be flying through the air at the rate of 700 miles an hour; that "travel through the stratosphere in a lane about eight miles above the earth, at 700 miles an hour, will be common in the future." This kind of travel, he thinks, will be much safer than the present way of flying through the air on airplanes. It sounds dreamy, but considering other inventions during the past quarter of a century, it is best not to be too positive in saying what will not be.

Two unusual news items recently made their appearance in the daily newspapers.

One is the case of a man at Atlanta, Ga., who confessed to the crime of embezzlement and, to ease his conscience, asked to be sentenced to the federal prison at that place. But neither the officials nor the ones whom he claims to have swindled were willing to acknowledge that he had violated any laws prescribing imprisonment as a penalty.

The other is the case of Yoko Ozaki, a former mayor of Tokio, Japan, an outspoken pacifist who has severely criticized his home government for its militaristic policy, and who recently sailed from England for Japan convinced that his pacifist utterances will mean his assassination after he reaches his home country.

Both these men have chosen to pursue a course that is the direct opposite of what people usually choose under similar circumstances.

With reference to the present financial situation there are a number of things to which practically all people are agreed. But when it comes to finding remedies for the recognized evils it is quite evident that "a greed" on the part of too many people stands as the greatest barrier in the way of an amicable adjustment of difficulties. It would be an easy matter to reduce taxes if there were no office-holders, grafters, and politicians to pool their interests against it; to put an end to the unemployment situation, if this would not interfere with anybody else's incomes; to restore normal prices on products that must be sold for less than it cost to produce them, if that would neither raise the prices to the consumers nor reduce the profits of the middle men. The whole world needs to give a listening ear to the warning voice of Jesus: "Take heed, and beware of covetousness." But this covetousness is but an indication that the heart is not right. When men get right with God, they will get right in their relationship with one another.

CORRESPONDENCE

(Continued from page 925)

bara Yoder; Y. P. M. Com., Salome Johnston, Mary Yoder, and Claude Wise. The attendance at Sunday school and church has increased some this winter. Bro. and Sister Rutter and family, who had been living about 50 miles from here, moved again into this community. Bro. Claude Wise of Sterling, Ill., has recently moved into this community.

We have been enjoying a very lovely winter.

We ask an interest in your prayers.

Jan. 13, 1933. Sadie Bissey.

Greenwood, Del.

The Greenwood A. M. congregation enjoyed a spiritual feast from Dec. 30, 1932 to Jan. 8, 1933, during a series of meetings and Bible Conference.

Bro. John S. Hess of Lititz, Pa., conducted the series of meetings and he was assisted by Bro. John A. Kennel of Parkesburg, Pa., in the conference work. Seven new converts and quite a number of reconsecrations were some of the visible results.

Jan. 14, 1933. Cor.

Wooster, Ohio

Dear Herald Readers, Greeting:—We praise the Lord for His goodness and care over us thus far; may we trust Him to guide us through the coming year.

Jan. 1, we reorganized our S. S. with the following results: Supts., William Kolb, Henry Shoup; Chors., Daniel Mumaw, Gladys Mumaw; Sec.-Treas., Nora Bengelsdorf; Librarian, Adam Mumaw; Jr. and Pri. Dept. Chor., Gladys Mumaw.

Jan. 15, 1933. Cor.

Filer, Idaho

Dear Herald Readers, Greetings:—On Nov. 17, we began a series of meetings with Bro. Henry Wolfer of Hubbard, Oreg., as evangelist. These meetings lasted until Nov. 27 and were well attended every night. There were four confessions. Our bishop, Bro. N. A. Lind of Albany, Oreg., conducted communion services Nov. 20.

Dec. 11 we reorganized our Sunday school, and our annual business meeting was held Jan. 9. The following officers were chosen for 1933: S. S.—Supts., Lewis Garber, Joe Slatter; Chors., Pearl Shank, Letha Slatter; Secys., Raymond Shank, Inez Snyder; Librs., Sadie Stutzman, Mary Nice; Church—Trustees, H. G. Nice, Perry Schrock; Treas., C. U. Snyder; Y. P. M. Comm., C. U. Snyder, Sadie Stutzman, Letha Slatter; Children's Meeting, Barbara Garber; Prayer Meeting, John Schiffler; Ushers, Harvey Shank, H. N. Kulp; Chors., Barbara Garber, Will Weaver.

We have had nice weather this winter, with the exception of about a week in December when it was below zero.

Remember us in your prayers.

Jan. 16, 1933. Florence Slatter.

Canton, Kans.

Greetings:—On Sunday, Jan. 15, Bro. Joe Hartzler of Windom, Kans., filled the pulpit here for us at the Spring Valley Church, near Canton. After a helpful sermon on "The Church," the always impressive and holy ordinance of baptism was administered. One young man joined the body of faithful believers, for which we are all happy and thanking God.

Respectfully,

Jan. 21, 1933. Aline Sommerfeld.

NOTICE

Meeting of the Executive and Missions Committees of the Mennonite Board of Missions and Charities.

The Executive and Missions Committees will meet in joint session at Goshen, Ind., Tuesday afternoon, February 7, and continue their meeting the following dav until their work is completed. Several matters of importance will come up for consjderation and it is important that a full representation be present if possible. This is to be considered the official notice for each member.

D. D. Miller, Chairman.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education is called to meet at Goshen College, Goshen, Ind., on Monday P. M. and Tuesday, Feb. 6 and 7, 1933.

The Executive Committee of the Mennonite Board of Education will meet Monday morning, Feb. 6 at 9 A. M.

D. A. Yoder.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 2, 1933 (Herald of Truth Established 1864) No. 44

EDITORIAL

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

We have an impressive illustration pointing to the same question, in the story of the ten virgins. The five wise virgins had supplied their oil and thus insured their admission into the bridal chamber, but they had none to spare. In like manner, the Christian, by his acceptance of Christ, has an abundance that admits him to the heavenly feast, but he has nothing to spare.

How then do the ungodly and the sinner hope to gain an entrance into the heavenly Jerusalem? They have nothing to commend them into the heavenly Jerusalem. Outside of Christ even "all our righteousnesses are as filthy rags." And if this is true of self-righteousness, what must we say of the iniquity with which this world abounds? There are two kinds of sinners; the moral sinner and the immoral sinner. Their only hope of salvation is in the cleansing power of the BLOOD.

Human Shortcomings.—We all have them. We are not perfect in judgment, and often through lack of sufficient knowledge and characteristic weaknesses we say and do things that we should not. The main point is that we recognize these shortcomings, make proper acknowledgments, especially to God, and rely upon His Word and the leadership of His Spirit, to the end that all our shortcomings may be in the class of mistakes of the head rather than of the heart, and as few of these as it is possible to have.

The more we think of our own shortcomings, the more sympathetic we are toward others in their imperfections. And right here is a splendid time to apply the Golden Rule. Whenever we are tempted to pass judgment upon others, let us turn matters around for a moment and pass the same kind of judgment upon them that we would have them pass upon us if we were in their place and they in ours. Such an attitude not only strengthens human sympathy but as a rule it strengthens character—both ours and theirs.

Two Necessary Weapons for the Soldier of the Cross.—We are told that "the weapons of our warfare are not carnal." By this we understand that the weapons of the Christian warriors are the exact opposite of those used in the warfare of savagery. We have only time to notice two of these, namely truth and kindness.

"The **truth** shall make you **free.**" God's Word is the embodiment of truth. As Christ says, "The WORD is TRUTH." Church creeds, pulpit messages, Sunday school instructions, business life, social life, home life, ordinary conversation, must all bear the mark of **truth,** must all be steeped in **truth,** must all show forth and speak forth **truth,** must be completely clear of falsehood or deception, or they fall short of the standard to which God would have His people attain. Here is a Christian standard which is not only ideal but is also attainable; and God has decreed that we **shall** attain it. If this **truth** makes us free, as free men let us use it, practicing total abstinence when it comes to falsehood.

The second necessary qualification of the Christian worker that we wish to mention is that of kindness. Listen to this admonition given in the language of inspiration: "And be ye KIND one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Kindness is love in action. Get the heart full of it, and it becomes manifest in speech and actions. Our Brother J. S. Coffman used to say, "If your cat and dog do not know that you are converted, I doubt your conversion." And if kindness is a quality that permeates our speech to and treatment of the lower animals, how much more should it be in evidence in our relationship with fellow men? In our dealings with fellow men, as in our dealings with the lower animals, we often come in contact with imperfections. And the innermost qualities of our soul are brought to a test in our manner of dealing with them. Kindness is a healing balm, while the lack of it invariably tends to discourage, to kill, to destroy, to drive away, to scatter. Therefore, "Be ye kind one to another, tenderhearted." It pays.

"Chewing the Rag."—This is a figurative expression, so familiar to most people that it needs no explanation. We have two objections to the practice: (1) It has an unwholesome effect upon both the chewers and the rag. (2) As a rule it does more harm than good.

We are very favorably impressed with Paul's attitude on this question. His advice to those confronted by contentious people is: "In meekness instructing those that oppose themselves." To the warring elements contending about the matter of eating meat offered to idols, he writes, in effect: "You are both wrong. Let us follow after things that make for peace, and things wherewith one may edify another." After explaining in detail the principles underlying the wearing of the devotional covering by Christian women, he closes with this parting shot to the contentious man: "If any man seemeth to be contentious, let him know that we have no such custom; neither the churches of God." In other words, We have no time for "chewing the rag" after a "Thus saith the Lord" has settled the question in dispute.

In our youthful days it was our lot to be brought up in a community where there was much contention. We heard it from the pulpit, in the homes, in the social circle, in most places where people were gathered together in groups.

The principal bones of contention were religion and politics. These contentions made stronger Mennonites, Dunkards, Baptists, Methodists, and Campbellites, but very few better Christians; stronger Republicans and Democrats, but very few better citizens. And we have observed, also, that in most public debates between representatives of contending denominations, the results have tended to rouse a spirit of denominationalism rather than humble faith in a living God and His Word.

The spirit of contention is the outgrowth and abuse of a most excellent Christian trait and duty. In the Scriptures we are commanded to "contend earnestly for the faith once delivered unto the saints;" to be "instant in season, out of season;" to "teach all nations . . . to observe all things whatsoever" our Lord commanded; to "be ready to give answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." We can not be too faithful in standing for the full faith and Gospel of our Lord Jesus Christ; in sounding the warning note as well as holding forth the Word of Life. But this vital, noble, essential, important Christian duty is often devitalized and made of none effect by degrading it into an unsanctified scramble, a dispute about the letter rather than an earnest effort to promulgate the spirit of the Gospel. As the beloved apostle teaches us, "The letter killeth, but the Spirit giveth life." And here lies the baneful influence of a contentious spirit. "Chewing the rag" has taken the place of "contending for the faith," and as a consequence the cause of Christ and the Church has been made to suffer.

There are times when "silence is golden." We have a most conspicuous illustration of this in the life and teachings of our Lord. He was at all times free and ready with His testimonies, "speaking the truth in love," rebuking as well as entreating, warning as well as exhorting. But at no time was He of a contentious spirit, never guilty of "railing for railing;" and when facing accusations, "as a lamb before her shearers is dumb, so he openeth not his mouth." The oil of grace was upon His tongue, "the peace of God which passeth all understanding" was in His soul, and "never man spake as this man" was a fitting compliment to His messages. We accomplish most when we "follow his steps."

We may promulgate the truth most effectively and constructively when the three Christian jewels of love, peace, and humility shine out in our testimony and life. Christ's testimony, "Blessed are the meek," reminds us that "in meekness instructing those that oppose themselves" is to be preferred to the policy of endeavoring to overcome opponents in a shower of words and bitter invective. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "The weapons (tongue included) of our warfare are not carnal." "If a man's ways please the Lord, he maketh even his enemies to be at peace with him."

PRAISE YE THE LORD

By M. B. Dombach

For the Gospel Herald.

> Let every thing that hath breath praise the Lord. Praise ye the Lord. —Psa. 150:6.

Meditating upon this portion of Scripture, can we not get the thought of how many people there are by whom little praise and honor is given to the Lord for the wonderful blessings He has continually showered upon all?

"Great is our Lord, and of great power: his understanding is infinite" (Psa. 147:5). We know there is none greater. Yet when observing conditions of the day, what do we see everywhere? The sight of many people who were at one time set and staunch upon the ways of the Lord, giving Him praises and honor for all blessings received, appear to be nearing a state of apostasy. They are beginning to rely more upon their own greatness. It seems the Lord, who at one time was honored and marked the foremost, also most capable in the explanations of all propositions confronting these people at different times, is being placed in the background. Here we see disaster approaching. If conditions continue in this way by these people they will approach the time in the future when they will forget all about the Lord and cease to give Him praise and honor. They are attempting now to receive unto themselves this praise and honor.

If we are blessed to the extent that we are able to accomplish the work we have attempted, how many of us do not have the tendency to accept the praise and honor unto ourselves instead of giving it unto the Lord who was so merciful and blessed us with sufficient strength to accomplish the work.

Where are the most happy and beautiful places to be found? Many people might direct you to the wealthy, believing it would be impossible to be unhappy where wealth exists. Such an answer reveals that they have never experienced happiness.

What other answer may we receive to this question? Some may say that the most happy and beautiful places will be found anywhere in any community where the people have their time occupied at any kind of occupation and seeing themselves as servants of the Lord unto whom they continually give praises and honor for all things which are accomplished.

Why not give the Lord all praises and honor? Did you ever realize the pleasures and beauty made visible when this is done? It is beyond expression. But it does not require money to learn of such. We know that great are the desires for pleasures and that of obtaining beauty. Sorry to say, the majority do not obtain either. Why? Because they have not become willing to give up the ways of the world and accept Jesus Christ as their Savior, or give praises unto the One to whom it is deserving, so that God through Jesus Christ may permit light to shine into their hearts whereby pleasures and beauty in all things pleasing to God would be made visible. Many large mansions have been erected over the country. We see this as one of the most prominent luxuries of the day. What has been the cause of this? In many of these instances wealth has accumulated quickly. There appeared to be few trials and tribulations interrupting the gathering of this wealth. They forgot or never recognized God as the giver of such. They never saw how merciful God was to them by permitting these blessings to shower upon them. To-day the wealth accumulated has become their god. They adhere to the desire of pleasure and beauty and are determined to have all this because of their sufficient wealth and nothing can obstruct their plans, forgetting that God controls all things. Now I believe we can get the idea of the spirit within these mansion-builders upon this earth. They all are endeavoring to obtain pleasure and beauty. Each owner, when having his mansion erected, endeavors to have the work done in such a way that when it is completed it would put forth the greatest display, with every convenience installed, and the most luxurious decorations possible, at the same time thinking of the praise he shall receive from others for the skill he had in dictating such specifications for the erection of the mansion. Never, during the process of building the mansion, were his thoughts directed for any length of time upon another

subject. His thoughts were upon that work only, waiting impatiently for the work to be completed to know whether he would be the man to receive the praises. Impatience and discontent continues with the owner as the work continues. The beautifying of the mansion was a wonderful test. Why? Because discontent was hovering about. There was no peace within the heart and soul. Jesus Christ was not accepted as the Savior, nor was God recognized. Endeavoring to obtain satisfaction in the beautifying of the mansion required the changing of different things from one time to another. There seemed to be no satisfactory results. What was the cause?

We have here an example of the nature of a person of the world who does not believe the permission of the Lord into our hearts is required to have our desires completed, neither believes in giving praises and honor unto the Lord for all things. If the presence of the Lord would have been accepted when this beautifying was done, everything would have been completed soon and it would have been satisfactory. Here we can praise the Lord again, for He is the great Beautifier.

We mentioned pleasure and beauty. Wonderful it is to those who have obtained that great light giving them the privilege of seeing and admiring such in all of God's works. Yet we will say again, it does not require wealth or mansions, but only that we continually give praise and honor unto the Lord. This has been proved, for we may go to the tiny old houses used for shelter and homes by people recognizing God and at all times, giving praises and honor unto the Lord for all His blessings. They have received that light, making visible pleasure and beauty in all things pleasing to God. We may say they are receiving the light and glory of Zion with the promise of everlasting joy. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious" (Isa. 60:13). "Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psa. 146:1, 2).

Lancaster, Pa.

HEARD DURING A REVIVAL

(Continued from last week)

(A few thoughts from a series of sermons preached to Bowmansville, Pa., Mennonite Church from Dec. 4 to 16, by Bro. Henry Lutz of Mt. Joy, Pa. Scripture texts as follows: (1) Acts 17:22-31; (2) I Tim. 2:8; (3) Jno. 8:44; (4) Isa. 64:6; (5) Prov. 16: 25; (6) Jno. 3:3, 5, 7; (7) II Cor. 8:9; (8) Luke 15:11-32; (9) Heb. 4:1-11; (10) II Cor. 5:10; (11) Matt. 16:13-16; (12) Matt. 25:46. Reported by M. G. Gehman.)

Unconsciously we yield ourselves to one of two great masters. The one has everything designed for our destruction. The other one has everything arranged for our happiness in eternity. We have the privilege to choose. Which one will you have?

Success in our achievements may quench the warmth of our early prayers.

God says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." On the other hand there is a way that seemeth wrong to a man (the carnal man) but leads to everlasting life.

Would we know the results of sin we must fathom three oceans: (1) the ocean of human suffering; (2) the ocean of the sufferings of Christ; (3) the ocean of the suffering of the impenitent in eternity.

Being saved or lost rests with the will of the individual. "The soul that sinneth it shall die."

Some people are trying hard to think of death as annihilation. To cremate our dead bodies and have the ashes scattered to the four winds will not put us out of God's sight. "The earth and the sea shall give up their dead."

The Holy Spirit alone can quicken the soul to life.

We cannot justify ourselves in doing what others are doing when the Scripture comes to us individually and says: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

It is a sad thing in the Church when people have the letter and lack the Spirit.

A number of things enter into our salvation that we cannot reason out. The way of the new birth is the way of faith.

In our day reformation is stressed. God puts regeneration first.

The fact that a man is baptized is no proof that he is saved. Being religious is no sure evidence of the Christ-life. Paul had religion before he had Christianity. Only after he accepted Christ in his life did he really live.

In II Cor. 8:9 the Bible teaches us things that our minds are too limited to grasp it all. Paul was encouraging them to liberality. Cites the Macedonians as examples in this matter of giving. Paul uses this instance to lead them on to the deeper truth, the atoning work of Christ. Think of what Christ has done that we can be saved.

Grace is always unmerited.

The judgment, the driving out of the garden, the flaming sword is all an act of mercy. What a terrible state if people who are sick as a direct or indirect result of sin would forever live in that state. The mercy of God a precious thought.

Our Lord presents a vivid picture (Luke 15:11-32) of the lost whom He came to seek. All that Jesus said and did was done in love to bring the lost back to God. Yet His accusers were always saying unkind things about Him and His work. This has not ceased to this day.

Sometimes people are too proud to own their guilt.

God commissioned Jonah to preach to Nineveh. He had his own notion about doing God's work. God brought him around in a wonderful way. After he willed to do what God bade him the city came to repentance.

"Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the GOODNESS OF GOD LEADETH THEE TO REPENTANCE" (Rom. 2:4).

"Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death" (II Cor. 7:10). We must come to the place where we recognize that we have to deal with God. There is a false repentance.

Boasting is excluded from the life of a saved soul.

The besetting sin of man is unbelief. Many a blessing we lose because we do not believe God.

The Apostle Paul believed in judgment to come. II Cor. 5:10. It is a sad fact that many preachers of today have ceased to tell the people of this judgment. To ignore a truth does not change the fact. "We must all appear before the judgment seat of Christ."

The very fact that there are people who try to explain away that part of the Bible which deals with eternal retribution proves that there is such a thing in the future for every individual. There is a reckoning day before us.

The hand-writing on the wall in the festal hall of Belshazzar (Dan. 5) is an example of how God pronounces judgment on nations.

People are held accountable for all idle talk.

Sometimes people pretend to have forgotten things that they should have made right with the Church. The book of memory will disclose all hidden things. "Son remember" (Luke 16:25).

Jesus said, "Upon this Rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:16). Are we always conscious of the relation of the Church and Jesus Christ?

The thought of revelation is ever associated with the Church of Jesus Christ. God through the prophets revealed the coming of Christ and His work.

When Christ died on the cross all God's creation sympathized. Even the centurion in charge was made to say, "Truly this was the Son of God."

Peter had a part in the building of the Church as founded on the Rock Jesus Christ. As a body of called out people, the Church existed in the Old Testament times. We read of the "Church in the wilderness." Things then were typical of the things you and I are now enjoying.

We should always be conscious of the fact that the Church is a body of called out people from the world. Only under this divine institution can we grow in grace.

Church members are not always conscious of the responsibility that rests upon those whose part it is to receive believers into the Church. May you all think about this and have a burden for the welfare of the Church.

We have slipped into a rut. The rut of formality saps the life out of all Church work.

People often profess faith in the Lord and deny Him in works.

The Apostles' doctrine is the doctrine of Christ.

In Matt. 25:46 we have the solemn words of our Lord: "These shall go away into everlasting punishment: but the righteous into life eternal." By His blessed Word shall we be judged in that great day. The words everlasting and eternal are used interchangeably.

In no sense of the word is there a thing like annihilation. It is separation. The Scriptures speak of everlasting punishment and eternal bliss.

God's people always had this thought of everlasting bliss beyond things of sense and time.

Heaven is a place. His disciples saw Him go into heaven. Where else can we get information than in the Bible on these vital truths. Let us hold to the Bible and we shall be safe.

There are those who say we should not mention judgment, punishment, and such doctrines. Only preach the love of God and let it go at that. But where are we when Jesus Himself preached these things? That there is a place of torment needs to be told the people now as well as in the time of Christ on earth. Where people have lost out on the doctrine of eternal torment you find a group who have lost their zeal for lost souls.

May God help that we may have faith in God and all His doctrine for a rounded out service for Him.

PREACHERS' PAGE

THE MOTIVE OF EVANGELISM

By J. W. Shank

For the Gospel Herald.

I. Christ's Love Motive Becomes Ours

We have seen that the message of evangelism is Christ; that the messenger of evangelism is a human personality in whom Christ's Spirit abides; and now we shall observe that the motive of evangelism is the supreme love motive of Christ passed over to the human personality through his own personal experience with Christ. The apostle Paul said, "The love of Christ constraineth us." His experience with Christ was a motivating experience. It would be difficult to find a finer expression of the real meaning of this love within the heart of the Christian than in Paul's message in I Corinthians 13. It is a love that "seeketh not her own." The unselfishness of the Christian worker is the greatest evidence of reality in his love life. It is a love of humility, of sympathy, of patience and of perseverance; a love that goes out to the lowest with as much wholehearted sincerity as to the highest. It is a love that drives the follower of Jesus to the greatest possible lengths of self-sacrifice in service.

Jesus came to do God's will, to finish His work. To do that will became the passion of His life. That passion will be transferred to each one of us if we abide in Him. The compassion that manifested itself in Jesus in the presence of humanity's stern needs will be transferred to us. Sometimes we will be overwhelmed by a great surging emotion to reach out in helpful service to some passionate need. It will be the Christ in us that thus reaches out for expression. Charles Inwood once said: "The sobbing of a thousand million of poor heathen sounds in my ear and moves my heart; and I try to measure as God helps me, something of their darkness, something of their blank misery, something of their despair." Paul, when his friends tried to show him the great danger for life in going up to Jerusalem, cried out to them: "None of these things move me, neither count I my life dear to myself."

II. God's Valuation of an Immortal Soul

"What shall it profit a man, if he gain the whole world, and lose his own soul?"

These significant words of Christ suggest something of the measure or worth of the human soul. If a human soul is worth so much in God's sight, should not this fact be taken into consideration when deciding what shall be our motive in evangelism? "God **so** loved the world, that he **gave** his only begotten Son, that **whosoever believeth in Him should not perish,** but should have everlasting life." Thus Jesus expressed it in concise form. By His parable of the lost sheep and the prodigal son He further expressed it. Heaven is full of joy when a sinner is saved. God is so concerned that He seeks the sinner. "Where art thou?" He calls to Adam. "Where is thy brother?" He asks Cain. "Come unto me, all ye that labor and are heavy laden," pleads Jesus. In what other scriptures in the world can we find such expression of concern for a lost soul? Jesus' life was full of such expression. The need of our times is that every Christian believer may realize what it means for a single human soul to live without God.

III. The Motive of Loyalty to Christ

God sent His Son into the world; then, after His love work was done, He exalted Him to the highest place. When we abide in Him we become identified with His Spirit. We recognize Him as our King and Lord. As our loving Lord, we wish to be loyal to Him. "If ye love me keep my commandments," He said; also, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." Jesus was loyal to the Father even to the end. His loyalty was proven by His obedience. He in turn taught that our loyalty of obedience to His commands would be evidence of our real love. To be loyal to Christ my King I will gladly be a messenger for Him. This will be one of my motives. Of course it is impossible to conceive of true loyalty without love. Because we love Him we will be loyal. This loyalty will express itself in obeying the great commission, "Go ye into all the world and preach."

Again we may express this as gratitude. God loved and gave. Christ loved and gave Himself. "We ought also to lay down our lives for the brethren." Out of supreme gratitude we will do our best in service. A nurse in a hospital saved the life of the man who murdered her own brother. She gave as her reason, "Because Christ loved me." A doctor was murdered in Arabia. Later his daughter continued the work among the murderers of her father. Her reason was: "Jesus gave Himself for me." It is a beautiful motive because it springs from the purest emotions of the human heart.

IV. The Motive Inspired by the Spiritual Need of Humanity

We know that "all have sinned, and come short of the glory of God;" that "the wages of sin is death;" that "he that believeth not shall be damned;" that "except a man be born again he can not see the kingdom of God"—and knowing this we must realize the desperate need of all men to find salvation in Christ. Again we know that, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent;" that, "Whosoever believeth . . . shall not perish, but shall have everlasting life;" and "Whosoever will, let him come and take of the water of life freely."

With this knowledge we have sufficient to give us a very definite motive of service. Men are in desperate need and Christ offers to satisfy that need. The Christian worker's task, then, is to be the **instrument** in God's hand to bring men to Christ. For "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

V. The Motive Inspired by the Temporal and Moral Conditions of Humanity

The Gospel of Jesus is a long story of activity for the relief of needs of this kind. While He always felt the deepest concern for the spiritual welfare of the people, He could not overlook their physical needs. The story of feeding the five thousand, of the good Samaritan, of the healing of the lepers and the blind and the lame, of the raising of the dead; all reveal to us the great compassion of the Master. Every true follower of Jesus will be gripped by similar needs among his fellows, and like Jesus can not pass by unheeding. It is the Gospel of Jesus along with the service of mercy for the suffering that makes the effort worth while. Wherever Christ is preached there physical conditions are improved. When Jesus comes into men's lives there is no place for superstition and fear; witchery and immoral heathen practices will disappear. Every mission worker, both in the homeland and in foreign fields, feels the impulse of this motive to better the temporal and moral conditions in his field of service.

What then are the motives of evangelism? They are many: to be the instrument in God's hand to reveal His love to men; to do the will of God and to finish His work; to proclaim salvation through Christ to every precious soul; to be loyal and obedient to Jesus, thus showing our gratitude for our own personal salvation; to bring to suffering humanity relief from suffering, freedom from superstition, and instruction for a nobler life; to bring to those out of Christ the proper adjustment with God and with their fellows, to guide them in making right choices and especially the supreme choice of their lives; to help God in this noble task of bringing into the lives of men THE KINGDOM OF HEAVEN.

Chicago, Ill.

THE BOOK OF JONAH

At the mere mention of the name, conflicting thoughts arise in the mind. All persons take one of three attitudes toward Jonah. First the comic attitude; some are shaken with laughter at the mere mention of the prophet's name. Second, the attitude of reverence and sincere belief. Third, the attitude between these two, that is, a serio-comic, or a semi-reverential attitude.

Jonah is one of the most abused books in the Bible. A lecturer, or a certain type of preacher, may easily throw a congregation into boisterous laughter by merely suggesting that Jonah was swallowed by a whale. Destructive criticism has used the weapons of ridicule and the roar of laughter against this little book. But whether it be despised or loved, it cannot be ignored. Stamped with the supernatural, this prophecy excites world-wide wonder and time-long attention.

A professor of biology in a southern college was asked by the president to resign. He had told his class that he did not believe the story of Jonah and the whale. Many voices hurled their disapproval at the president who dared to discharge this alleged hero. The biology professor was pictured as a martyr to freedom of speech. However, one newspaper put the matter rightly when it stated that this man was hired by an institution that believed in the inerrancy of the Bible, and that, so long as he was drawing pay from this institution, he was under obligation to teach those things which conformed to the tenets of the college.

There are some who ridicule Jonah. A minister in Chicago said, "Any person who believes that Jonah actually was in the whale's interior for three days is foolish enough to believe the story of Little Red Ridinghood and the Wolf." That is the attitude of the modernist and the rationalist.

The book of Jonah is much discussed, but very little is known about it. An English writer, in ridiculing the book, stated that Jonah was thrown up at Nineveh. This statement passed the eyes of the author, the proof reader, and the publisher. What abysmal ignorance! Nineveh is hundreds of miles inland from the eastern shore of the Mediterranean.

Jonah is a controversial book. No one can ignore it. The supernatural element in it is so strong that it will continue to amaze the world and arouse comment.

Do not pun about any part of the Bible. Jesting which is unfit or improper does not become saints (Eph. 5:3, 4). It is foolish to mock at Jonah. Our Lord Jesus Christ prefaced His remarks about the prophet Jonah with the words, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy **words** thou shalt be justified, and by thy **words** thou shalt be condemned." (Matt. 12:36, 37).

The book of Jonah is a literary gem. It is brief; it is concise. Some one said, "Condensation is an art." The art is here most vividly illustrated. In the Bible, God has packed the events of centuries into a few sentences. The book of Jonah is made up of four chapters, forty-eight verses, 1,328 words. It may be read in five minutes, or less. Brief—yet what variety is found herein! Monologue, dialogue, thrilling narrative, vivid scenes, prayer, praise, question, answer, mountain-top experience and valley despondency. What a book! Read it.

It is an autobiography. There are some who say that Jonah did not write it, because it is written in the third person. However, no honest mind will take this criticism seriously. Numerous other prophets and secular writers used the third person, and the authorship of their works is not questioned.

Jonah is a test book. What we do with it determines our attitude toward the rest of the Bible and the God of the Bible. Is it a natural or supernatural book? Can God perform miracles, or can He not? If we cannot believe the story of Jonah, can we believe the story of Christ?—Roy Talmage Brumbaugh in The King's Business.

TWENTY-SEVEN YEARS WITH GOD IN THE DARK

By J. D. Mininger

For the Gospel Herald.

Could you trust God for twenty-seven years if He removed your eyes and your hands and left you dependent upon Him alone? Many people are complaining these days because their income is reduced and they are compelled to sacrifice the luxuries of the ten years previous to 1930. Men are finding out that a superficial faith is useless. They are discovering that the only permanent force in this world of change and uncertainty is personal trust and confidence in Jesus Christ.

William McPherson is one of those who learned that truth many years ago. In 1906 he lost both his eyes and his hands in an accident. Many persons would have given up in despair at finding themselves in such circumstances, but William McPherson dared to believe God. During the years that followed, he learned to read with his tongue, the Bible for the blind. He has trusted the Lord to supply his needs all these years and has found that He never fails. His life and testimony has been a blessing to thousands.

After visiting him recently a Mennonite bishop remarked, "I have visited one of the richest men in Kansas City to-day, and I almost envy him." Similar emotions are aroused in the hearts of all those who visit him. He has the same confident faith in God

(Continued on page 941)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

SCRIPTURAL ENCOURAGEMENT AND ADVICE

Rejoice evermore.
Pray without ceasing.
In everything give thanks. . . .
Quench not the Spirit.
Despise not prophesying.
Prove all things;
Hold fast that which is good.
Abstain from all appearance of evil.
And the very God of peace sanctify you wholly;
And I pray God your whole spirit and soul and body,
Be preserved blameless unto the coming of our Lord Jesus Christ.—I Thess. 5:16-23.

The inner side of every cloud
Is white and shining,
I therefore turn my clouds around
And always wear them inside out,
To show their silver lining.
—Anon.

HOSPITAL HOURS

By Evelyn Hershey

For the Gospel Herald.

How did you spend your hospital hours?
When all was lonely and still
Did you not feel the presence of God?
And hear Him say, "It is My will."

Although many aches and pains were our lot,
Were we grieved, or did we rejoice?
Did not Christ die on the cross to save us?
For us to spend these hours was His choice.

Did we feel this chastening good for us?
Or did we think God used us hard?
No, it takes this to bring us closer to God
So that our lives may not be marred.

Many times we felt a little discouraged
But ah! How much joy we found
When we thought of the sweet peace within us,
Then a song from our lips would bound.

But now, since we're home, we think of the others,
Who have more to suffer and longer to stay
In their rooms where it's so quiet and lonely
Where we have spent many a day.

We think of those who have these hours
Who do not know of God's grace,
Who could not have the wonderful hope
Of seeing Him face to face.

There are those who do know of Christ,
And His plan of setting us free,
Who will not give up their own desires
And answer Christ's call, "Follow Me."

We also think of the sick in their homes,
Many who have been suffering long;
May they too be comforted and strengthened in Christ,
As we all keep pressing on.

May we think of the home over yonder,
For all whose sins are forgiven,
Where pain and sickness are forever gone,
Oh! the glories of a home in heaven.

Gordonville, Pa.

JOY COMETH IN THE MORNING

By Jacob C. Shotzberger

For the Gospel Herald.

When we think of the many good things the world and the Church have received from saints who have been afflicted in some way or another, we feel as though we ought to encourage them as much as we can. We can all say it has done us much good even to visit such. There is much in a touch of a handshake and the sound of a strange voice, or the voice of some one we do not hear so often. We need such encouragement. We who cannot go out often, become like John the Baptist when he was in prison. We can do as he did, tell it to Jesus. That is what he did, but he had some one to intercede for him, and Jesus returned the comfort by way of intercessors.

We think it must surely please our Lord for those who are blessed with good health, to yield their lives in this way to bring to the Lord the wishes and inquiries of those who are shut in, and then return to the shut-ins and bring to them the message of our Lord, thus bringing peace of mind and comfort of soul.

We are just now thinking of three things that Paul prayed for. It is also my prayer for us all, especially for those of us who are not well. In I Thess. 3:11 Paul prays that God Himself, our Father and our Lord Jesus Christ, direct our way. Can we trust Him to direct our way? Oh yes, we can if we are yielded to Him. In Psalm 37:23 we read, "The steps of a good man are ordered by the Lord." It is wonderful to think that the Lord directs our steps. Many times we have wanted to go to places, and the good hand of God directed us otherwise. And again it says in that same passage "that he (the good man) delighteth in his (the Lord's) way." We also like the thought we have in Psa. 23:2, "He leadeth me." What a comforting thought that Jesus as our shepherd will lead us beside the still waters! In verse 3 He not only leads us beside the good fresh water, but He leads us in a path that is right. God does not only tell us the way to go, but oh, how encouraging and comforting to our weary souls that our blessed Lord has not only directed the way, but if one leads us He evidently goes with us! In Deut. 31:6 it says that the Lord our God goes with us. "He will not fail thee, nor forsake thee." Surely this passage has often been of much encouragement to the writer.

There is just one more promise that we want to call to your attention. In Isa. 42:6 we have words like these "I the Lord have called thee in righteousness, and will **hold** thine **hand**, and will keep thee, and give for thee a covenant of the people, for a light of the Gentiles." This, refers to Israel, but surely is applicable to God's children to-day. We also refer you to Heb. 13:5. We can surely with all confidence trust God our Father and Lord Jesus Christ to direct our way. The next thing Paul prayed for was "that the Lord make you to increase and abound in love one toward another, and toward all men" (I Thess. 3:12). The word abound in this text means to overflow.

And we like the way Paul expresses himself in Phil. 1:9, where he prays "that your love may abound (overflow) yet more and more." So we see that it is the Lord that makes us love in that way. If we wonder just how to love with overflowing love towards one another, we have Jesus for an example. I Jno. 3:16: "Hereby perceive we the love of God, because he laid down his life for us." So we should lay down our lives for the brethren. Then again, Paul prayed that the Lord "may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:13). This is most comforting of all, dear shut-ins. When Christ our Lord shall come, He who is the head of the body, together with His redeemed body, every member will have been transformed into His own glorious image.

Dear reader, has the idea come to you what a sight it must be for angels and saints to gaze on the surpassing manifestation of God's matchless grace, when He shall come to be glorified in His saints and to be admired in all them that believe? God is doing this to His own glory.

May we not become weary in our afflictions. God surely has some wondrous things in store for all of His suffering and afflicted ones. May God hasten the day when this surpassing, matchless grace of God shall be manifested in Christ and His saints.

From a suffering and afflicted one in Christ.

Lancaster, Pa.

I would rather pass through Paul's experiences in this life (II Cor. 11:23-28) and reap his reward after death (II Tim. 4:6-8), than enjoy the life of a rich man before death and pass through his experience after death (Luke 16:19-31; 18:18-25) regardless of the position this rich man is holding politically or in the church.—Ezra Baer.

SUNDAY SCHOOL LESSON

Lesson for Feb. 12, 1933—Mark 4:1-20

THE PARABLE OF THE SOWER

Golden Text.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno. 15:8.

Introductory.—Although before this we have seen little of this method of teaching on the part of our Savior, teaching by parables was one of His most prominent methods. It is another form for teaching by the illustration method. The teacher calls this "going from the known to the unknown." By the parable method Christ used familiar illustrations and then likened them to certain phases of the Kingdom of heaven. It was a most impressive way of getting the disciples to comprehend the affairs belonging to the Kingdom. In the lesson before us we have but one parable, one of the most familiar ones, and one rich in instruction and in points for meditation.

The Parable (1-10).—This is the story: A man went out to sow. Some of the seed fell by the wayside, and the fowls of the air came and picked it up. Some fell on stony ground, and it sprang up quickly; but by and by the sun scorched it because it had no deepness of earth, the roots withered because they did not sink deep enough, and the plants perished. Others fell on thorny ground, and by and by the thorns sprang up, choked out the plants, so that they yielded no fruit. Others fell on good ground, and yielded fruit abundantly, some thirty-fold, some sixty-fold, and some a hundredfold. This was the simple narrative which Christ afterwards interpreted to His disciples at their request. We have the story, let us now listen to the application.

The Interpretation (13-20).—In explaining this parable Christ pointed out the fact that there were different results owing to the fact that there were different kinds of ground upon which the seed fell. As for the seed itself, evidently there was but one kind, undoubtedly good seed, which Christ likened to the Word of God. This seed fell on four different kinds of ground, and it is interesting to make a study of results.

1. **The wayside.** The wayside represents the hard ground in the sinner's heart. No sooner does the seed reach the heart of the hardened sinner than the devil comes along, snatches out the Word before it has an opportunity to take root, and the hardened sinner becomes all the harder because of the experience. Some people call this "Gospel hardened," but that is a mistake; they are devil hardened. The devil is the master, they are the victims.

2. **The stony ground.** In some communities we call them gravel hills. As a rule there is a little soil on top, some stones sticking out, and a few inches down it is practically all gravel or gravel and clay mixed. Usually the seed comes up first in these gravelly spots, for the gravel helps to warm up the ground. But as soon as there is a scarcity of moisture the heat of the sun parches the ground and the vegetation dies an untimely death. This represents the shallow-minded Christian who lacks the depth of character and experience, and is about as easily taken out of the Church as it was to get him in. Sometimes a stick of dynamite, exploded, has the effect of loosening up the gravelly soil and making it fairly productive. What shallow-minded Christian professors need is spiritual dynamite to give the Gospel roots a chance to penetrate the depths.

3. **The thorny ground.** Christ likens this to the "cares and riches and pleasures of this world." It will be observed that this soil may be as fertile as that called "good ground." The difference is in the weeds. Some people with a genuine experience of salvation and a bright record of service in their early Church life, afterwards become backsliders and are eternally lost because of the influence of sinful worldly environments which sooner or later choke out their Christian experiences. Keep down the weeds. And the best way to keep down the weeds is to cultivate the soil. Keep yourself and your people in healthful spiritual environments if you would thrive spiritually and yield fruit in satisfactory quantities. No man thrives in the midst of "the cares and riches and pleasures of this world."

4. **The good ground.** So far as we are able to understand this parable, the only difference between the third and fourth kinds of ground is the weeds or thorns in one that are kept out in the other. Given good ground, it is essential to keep it clear of hindrances. Keep on stirring the soil. Let the weeds be killed before they are born. Keep the young people under favorable spiritual environments. Give them plenty to do in the way of Bible study, active Christian service, prayer, Christian associations. The more you succeed along this line the less occasion you will have to fight worldliness on the other hand. But don't make the mistake of supposing that worldliness and Christianity had better be allowed to grow up together until the end of the world or the time of harvest. As in a natural field, the greater the crop of weeds the smaller the crop of grain, so in the Church of Christ the more worldliness there is in it the less spirituality there is to be found there and the less souls will be saved.—K.

Bible Meeting Topic

PILLARS OF FAITH—NOAH (Jr.).—Gen. 6:5-22

Topic for February 12

MOTTO

Walking with God.

OUTLINE STUDY

I. Who was Noah?
1. Son of Lamech.—Gen. 5:28, 29.
2. Grandson of Methuselah.—Gen. 5:25-27.
3. Great-grandson of Enoch.—Gen. 5:21-24.

II. Noah Walking with God.
1. While the world was very wicked.—Gen. 6:1-6.
2. God determined the destruction of man.—Gen. 6:7.
3. God found Noah upright.—Gen. 6:8-10.
4. God revealed to Noah His judgment.—Gen. 6:11-13.

III. Noah Accepts God's Plan of Salvation.
1. God commands the building of an ark.—Gen. 6:14-16.
2. God plans to save Noah and family with two of every sort of living creatures.—Gen. 6:17-21.
3. Noah obeys God's Word.—Gen. 6:22.
4. Noah heeds God's call to enter the ark.—Gen. 7:1-16.

IV. Salvation of Noah and Family.
1. The flood.—Gen. 7:17-24.
2. God remembers Noah and takes the flood away.—Gen. 8:1-14.
3. God makes a covenant with Noah.—Gen. 8:15-22; 9:1-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Noah."**
2. Memorize a choice Verse from the Outline.
3. Who Was Noah?
4. The Help Godly Parents Are to Us.
5. Finding Favor with God.
6. Noah as a Preacher of Righteousness.
7. The Story of the Flood.
8. The Story of Salvation from the Flood.
9. Noah and the Saved after the Flood.

For Seniors.
1. True to God in the Midst of Wickedness.
2. Accepting God's Plan of Salvation.
3. Faith and Works in Noah's Life.
4. Noah's Opportunities.

PERSONAL THOUGHT

It is better to walk with God and prepare for the judgment than to follow the ways of men and be unprepared when the judgment comes.

SEED THOUGHTS

No Hope in Jesus

Oh, to have no Christ, no Savior!
No Rock, no Refuge nigh!
When the dark days round thee gather,
When the storms sweep o'er the sky!
Oh, to have no hope in Jesus!
No friend, no light in Jesus!
Oh, to have no hope in Jesus!
How dark this world must be!
—W. O. Cushing.

Better to have God's smile than the world's friendship.—Selected.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, FEBRUARY 2, 1933

Field Notes

Bro. Ira D. Landis, of Lititz, Pa., preached an appreciated sermon at the Scottdale Mennonite Church, on Wednesday evening, Jan. 25.

Bro. Oscar Burkholder of Breslau, Ont., is at present engaged in a series of meetings at the Eastern Mennonite School, Harrisonburg, Va.

Meetings commenced at the East Chestnut St. Mennonite Church, Lancaster, Pa., Sunday evening, Jan. 22, with Bro. John H. Gochnaur as evangelist.

Bro. H. N. Troyer of Hudson, Ohio, was a pleasant caller at the Publishing House on Monday of last week. He was on his way to the Johnstown Bible School.

A group of young people from the East Union congregation of Kalona, Ia., hold song services once each month at the University Hospital in Iowa City.

A series of meetings will begin at the Columbia Mission, Wednesday, Feb. 1, in charge of Bros. J. H. Mosemann and J. K. Charles. Pray for these meetings.

Among those from a distance who attended the Bible meeting at Landis Valley, Pa., Jan. 21, 22, were Bro. Elias N. Landis, Bro. J. C. Clemens and a number of others from the Franconia district.

Bro. Edwin Yoder of Topeka, Ind., spent the week-end over Jan. 22 at West Liberty, Ohio, attending the funeral of a relative, preaching at South Union Church in the morning, and at Oak Grove Church in the evening.

Among recent visitors at Scottdale were Bro. Harvey E. Spangler of East Earl, Pa., and Bro. and Sister John Mosemann, Jr., of Lancaster, Pa. Bro. Mosemann spoke at the young people's meeting service last Sunday evening.

Bro. B. B. King, Harrisonburg, Va., is at present engaged in a series of meetings at the Mennonite Church near Elida, Ohio. A fine spirit and good attendance are reported. Bro. King expects to locate at Elida by about April 1.

Change of Address. — Bro. W. S. Guengerich, who labored with the congregation at Colorado Springs, Colo., for two years, has moved back to his former home at Daytonville, Ohio. Bro. L. C. Miller of Limon, Colo., will take up the work at Colorado Springs.

Bro. Isaac Brubaker, our faithful bishop in the Manheim, Pa., district, has been on the sick list for a number of weeks. We are glad to learn that he has improved to a sufficient extent that he is able to be about again. We are praying for his complete recovery.

Important announcement.—The annual meeting of the Mennonite Board of Education, which had been announced to be held at Goshen College, will be held at the Clinton Frame Church, near Goshen, Ind., instead. The date remains the same, Feb. 6 and 7, 1933. See changed announcement of last page.

Beginning Feb. 19 (D. V.) a series of meetings are scheduled at the Mechanics Grove church, Quarryville, Pa., for the revival and edification of the church and the salvation of lost souls. Bro. C. Z. Martin will be the evangelist. The prayers of God's people are solicited.

A Correction.—Through an oversight the name of Bro. Henry Walker was omitted as church trustee to serve for three years, in the correspondence from Pleasant Hill, Morton, Ill., congregation, Jan. 11 Gospel Herald. We are sorry for this omission. May Bro. Walker's service be upbuilding to the church and to the glory of God.

Friday evening, Jan. 27, and all day Saturday following, the ministers of the Southwestern Pennsylvania Conference held a special meeting at the Stahl Church near Johnstown, Pa. The meeting was well attended, and the part taken by visiting ministers who were in attendance at the special Ministers' week at the Johnstown Bible School was especially appreciated.

Correction.—Bro. C. B. Byer of the Mission at Tampa, Fla., writes us that in the correspondence from that place in the Gospel Herald of Jan. 19 the impression was given that there were 26 visitors from a distance present at the service on Jan. 8. The correct statement is that only thirteen of these visitors were present at that service. The other thirteen visited the Mission at some other time.

Bro. J. S. Lehman, of Lancaster, Pa., whose affliction was noted in these columns some time ago, writes that the letters and cards received from brethren and sisters from many states have been a source of great comfort and blessing to him. Since that notice was printed he has had a second operation, but is back home again and getting along remarkably well for one of his advanced age. He appreciates very much the prayers of God's people and feels that they have been a great help to him, both physically and spiritually.

Correspondence

Hubbard, Oreg.

Greeting in Jesus' Name:—On Jan. 2 we held our annual business meeting, reorganization for church officers resulting as follows: Trustees, Floyd Emmert, Carl Griener, J. B. Mishler; Secy., Frank Shenk; Treas., James Bond; Chors., Laura Emmert, Naomi Yoder; Ushers, Melvin Wolfer, Marcus Lind; Cor., Naomi Yoder; new member on children's meeting committee, Dorothy Bond; new member on young people's program committee. J. B. Mishler.

On the evenings of Jan. 2 and 3 Bro. E. E. Zuercher of Nampa, Ida., was with us, giving us two very interesting Bible discussions on, How we got our Bible, and Bible Astronomy, followed each time by a sermon.

Jan. 16 we expect to begin our series of evangelistic services with Bro. J. P. Bontrager of Winton, Calif., as the evangelist.

Our bishop, Bro. H. A. Wolfer, has just returned from conducting revival meetings at the Fairview Church. We certainly miss Bro. Wolfer when he is absent, but we trust our loss is some one else's gain.

Jan. 16, 1933. Cor.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers, Greetings:—We again are thankful to our heavenly Father for the blessings of the past year.

Our Sunday school has been reorganized for the coming year with Bros. Joe A. Yoder and Willard Hooley as Supts. of the advanced Dept., and Sisters Mae Miller and Minnie Swartzendruber as Supts., of the Primary Dept.

At present our enrollment is 145.

We had our revival meetings during the Christmas vacation with Bro. Paul Erb of Hesston in charge. He pointed out clearly the way of salvation. Each evening preceding the sermon by Bro. Erb, Bro. John Thut of the Pleasant Valley congregation gave a lecture on prophecy. These lectures were very interesting and enlightening. As visible results four young souls accepted Christ, and we as Christ's followers were greatly encouraged by feasting upon the spiritual messages brought by the brethren.

Sunday, Jan. 15, we had the privilege of listening to Bro. J. F. Brunk of Hutchinson, who preached for us, using as his text Acts 16:9.

In our weekly cottage prayer meetings we at present are enjoying the study of Romans under the leadership of Bro. Joe A. Yoder.

We sincerely ask you to pray for the work at this place that many unsaved may be won for Christ.

Jan. 17, 1933. Cor.

Creston, Mont.

(Mountain View congregation)

Dear Readers, Greetings in Jesus' Name:—On Dec. 25, 1932, we reorganized our Sunday school and Y. P. B. Meeting with the following results: Supts., Carl Kauffman, Victor Hoylman; Chors., Lela Lapp, Ruth Kauffman; Secy., Harry Birky; Church Chors., Rosella Bachman, Sarah Birky; Mission Board member, J. A. Birky; Y. P. M. Com., John Boss, Reuben Kauffman.

On Monday, Jan. 2, we held our annual business meeting. The following officers were elected: Trustee, John Bachman; Treas., Victor Hoylman; Secy., D. I. Lapp; Cor., Mary Kauffman; Ushers, Harold Oesch, John Bachman; Auditing Com., Carl Kauffman, N. L. Kauffman, John Bachman.

May the Lord direct and bless us in the New Year.

Jan. 18, 1933. Cor.

Fairview, Mich.

Dear Herald Readers, Greetings:—Our community has been under quarantine and we could have no services for two Sundays, but we are thankful that the two last Sundays we had the privilege of gathering again in the house of the Lord. However there were some who could not be with us. Sister Katy Neff, who fell and broke her hip, is gaining slowly, and Sister Miller is quite poorly. The epidemic of measles, and whooping cough is letting up somewhat. Sister Troyer is not very well just now. The doctor advised her to remain in bed a few weeks. We were sorry we could not have our Bible conference during the holidays on account of sickness.

The church business meeting could not be held until Jan. 14. Trustees: Harvey Handrich, Melvin Shantz, John Miller; Member on Mission Bd., Otis Bontrager; Mennonite Aid Director, Moses Steiner; Church Chor., Mabel Pletcher; Library Com.: Floyd Esch, Melvin Shantz, Willis Miller; Ushers: Henry Troyer, Kenneth Gusler, Floyd Esch. New officers in S. S. also took their places: Supts., Harvey Handrich, Willis Miller; Prim. Dept. Supts., Lily Esch, Mabel Pletcher; Chor., Glada Miller; Sec.-treas., Carl Yoder.

May God bless the work and workers, that we as a church may stand together as one body for the ingathering of lost souls. May we pray much to this end.

Jan. 19, 1933. Mary M. Troyer.

Bloomfield, Mont.

Dear Readers:—Last week was the closing week of our Mid-winter Bible School held at Bloomfield.

School opened on Dec. 28, 1932 and lasted through three weeks to Jan. 13, 1933. The total enrollment was twenty-seven. The attendance was very irregular on account of the influenza epidemic—as a result the average attendance was only about fifteen.

A high degree of interest prevailed throughout the three weeks of school. This was due largely to the fact that the Spirit was present, and also to the ability of our instructors.

The following courses were offered: Biblical Introduction and Book Study in James—Instructor, Archie Kauffman, Kenmare, N. Dak.; and Sunday School Pedagogy, and The Life of Paul—Instructor, A. L. Glick, Minot, N. Dak.

Spiritually we have been benefited very much by this short term Bible school, and we pray that the Lord may better use us in His service.

We are without a resident pastor here, and we feel the need of your prayers.

Jan. 20, 1933. Lucy Chupp.

Greensburg, Kans.

(First Mennonite Church)

Greetings:—We are thankful to our Heavenly Father for the many spiritual feasts we were able to enjoy in the past year, especially during the holiday season while Bro. and Sister Milo Kauffman of Hesston, Kans., were with us. The Lord worked powerfully through Bro. Kauffman's messages. The result was twenty-seven confessions of whom six were received and seven were baptized, and others will soon follow. Bro. Harry Diener of Hutchinson, Kans., was the officiating bishop who was with us Sunday, Jan. 15. His messages were inspiring and very much enjoyed by all. We must say the Lord has been good to us. Our membership at this place is thirty-eight at this time.

Jan. 21, 1933. Cor.

Denbigh, Va.

Dear Brethren and Sisters in the faith:—Baptismal services were held at the Warwick River Church this morning. Four precious souls were admitted to membership by water baptism and two by renewing their covenant. Bro. J. M. Shenk of Elida, Ohio, was present and took an active part in the services. It is hoped that a number of others who made public confession recently can be received later.

Th revival meetings held by Bro. J. Irvin Lehman of Chambersburg, Pa., closed on Dec. 30. We appreciated his efforts and sound teaching. Talks on vital subjects were given by Bro. Lehman at most of the meetings preceding the regular sermon.

On Sunday, Jan. 8, Bro. Timothy Showalter of Broadway, Va., was with us, visiting the mission Sunday school in Newport News in the morning and taking part in our regular Quarterly Mission Meeting in the afternoon and evening, preaching a refreshing mission sermon from Solomon's Song 4:16.

The winter so far has been exceptionally mild. Health in general is good.

Jan. 22, 1933. Cor.

Plain City, Ohio

Greetings in Jesus' name:—Our Sunday school has been reorganized for another year as follows: Supts., Bros. Eli Kramer and Peter Miller; Secy.-Treas., Bro. Eli E. Yutzy; Chors., Bros. Roman Miller, William Miller; Cor., Bro. D. Walter Miller; Historian, Bro. Abner Miller. Our prayers are that much good may be done this new year, and that everything may be done to His honor and glory.

Sunday, Jan. 15, an ordination service was conducted by Brethren S. E. Allgyer, N. E. Troyer, and J. Y. King of West Liberty, Ohio. The lot fell on Bro. Abe Kauffman to preach the Gospel and to have charge of this new congregation as a shepherd. This was a very impressive meeting, and the Spirit of God was manifested.

The same day we were organized into a separate body (from Oak Grove church) and trustees appointed as follows: Bros. Pete Miller, Roman Miller, and D. Walter Miller. As a newly organized church we need a name for our church. We have a membership of 45 and feel the responsibility of walking close to Him and working together in love. Surely "The Lord hath done great things for us; whereof we are glad." Brethren pray for us.

Jan. 22, 1933. Cor.

New Holland, Pa.

Dear Herald Readers, Greetings:—Another year of Sunday school work has passed into history. To God be all the praise for the good that has been

(Continued on page 940)

Miscellaneous

FEBRUARY

By P. E. Penner

For the Gospel Herald.

From the dawn of man's creation,
There's a mighty change on earth;
Then he lived in the Garden of Eden,
Happy, full of holy mirth.

Every tree was glad to see him,
All the animals feared him not;
He was pure in thought and action
And his character without spot.

But what terrible disaster
Sin into the world has brought;
E'er since then he's been in battle
And with difficulties fought.

Ruler of the whole creation
Was brought down to be a slave:
Man can ne'er regain his losses,
Nor himself from trouble save.

Under present world conditions,
Copes with problems he can't solve;
All his gain for which he labored,
Hopelessly he sees dissolved.

All that man has e'er accomplished,
Towers in the "crown of thorns";
That he wrought to crown his Maker
Which his bleeding brow adorns.

Ready now to crown the King
"Who will come in His own name,"
Who offers to the nations a Savior
Who remains in eternity the same.

Yes, man's heart is sadly darkened,
Thinks he's wise, when he's a fool;
Thinks himself upon a mountain
While he slides to a bottomless pool.

Premont, Texas.

CHURCH ATTENDANCE

The writer of Hebrews, in the tenth chapter and twenty-fifth verse, admonished us to "neglect not the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching." How are Americans in general obeying this admonition? Suppose we narrow this circle perceptibly and ask, How are American Christians obeying it?

Read Matt. 12:9 and Mark 1:21, together with numerous other New Testament scriptures, and observe Christ's attitude toward church attendance. Every Sabbath day found Him in the temple, in the synagogue, or wherever public worship was being held. If **He** needed the inspiration of church service, what about **us**? What perfectly groundless and flimsy excuses we do utter in justification of our indifference toward church attendance. Let us notice a few of them:

1. "Why attend church when we can sit at home and get such wonderful radio sermons?" How do we listen to radio sermons? Do we sit down before the loud speaker, quietly, reverently, with the other members of our family? Do we pray when the radio speaker prays? Do we sing when the congregation sings? Do we conduct ourselves like we would if we were in God's service at one of His temples? or do we flop down before the radio, tune in, try to listen to the speaker while the children are romping and shouting or perhaps quibbling over some trifle, and two or more other members of the family are racing over the house, getting ready to go some place, and shouting commands or questions to one another or to us? Do we listen a few moments and then rush to the kitchen or the coal cellar to attend to some belated task, returning only to find that the line of thought has been broken and our inspiration cooled by several degrees? We might ask ourselves many more questions of like nature. Radio sermons are a boon to the shut-ins, the unfortunates, or those who are so circumscribed by circumstances that church attendance is out of the question, but they can never take the place of congregational worship. We need to "assemble ourselves together" for where there are two or three gathered together in His name He is there too. The Holy Spirit atmosphere, so necessary in real God-worship, is absent in radio sermons. It may be present with the speaker and his audience, but too often absent at the other end of the line. How often have we tried in vain to eliminate some objectionable feature when striving to listen to a radio sermon! Wise cracks, or mushy songs do not mix well with God's Word.

2. "Too tired." Sunday is a rest day. How do you rest when you absent yourself from God's service? Suppose we tabulate some of the different forms of rest taken by different classes of people.

The busy housewife spends the major part of the day preparing a delectable meal for the family. The farmer goes to the back woods lots and salts his sheep, or perchance patches a gate or broken place in the fence, and then strolls back over the various fields to see how the alfalfa is coming along; whether the corn has sprouted; how the wheat has stood the winter, etc. The high school boy rushes off to a ball game or meets with the fellows for a good time. The young lady spends most of the forenoon trying to get a satisfactory finger wave in her hair. The business man runs down to the office perhaps for a few minutes of belated work. The factory girl washes out her lingerie and silk hose. The little boy cajoles mother into packing him a lunch and he hikes off with his fishing pole. Thousands of others rush off to resorts or to visit relatives or to family reunions. Are they truly rested when night comes? Why try to fool ourselves and God? What recompense does such a day bring?

3. "Don't like the preacher." Perhaps if we were to trouble ourselves to ask him we would find out that the preacher is not overfond of us either. At least not of our actions and our attitudes toward the cause in general. Perhaps we would like him if we came in contact with him often enough to know him. Why not give him a chance at least?

4. "Dull sermons, same old grind, nothing new." Suppose you try instilling something new into the service. Suppose you preach for a few Sundays. Your minister will doubtless be glad for a short rest. Prepare your sermon painstakingly and as soon as you have it delivered begin on your next one. You may be called on for three or four some week. Preachers often are. Expound all the things that you have been wanting your minister to say. It ought to be easy for you to do, for you have been criticizing your minister because he did not do it. You have it all reasoned out, so why not go ahead? Change the order of the service; institute and introduce new programs each week. It's easy. Try it.

5. "I won't be missed." What a mistaken idea! Ministers and Sunday school teachers prepare their work with the needs of their flock in mind. The shepherd knows his sheep and all through the week he gathers up helpful morsels to feed each individual lamb, and how disappointed he is when his constituency is absent at feeding time. Many a wonderful sermon has been lost because the ones for whom it was prepared are out nibbling at the husks elsewhere on the Lord's day. Your minister depends more on you than you can ever know. Why disappoint and discourage him? Do not say, "I won't be missed." Rather ask, "What will I miss?"

6. "Folks don't treat me right." Just how did you treat those self-same folks? Is it any more incumbent on your brethren to run you down in order to shake hands with you and invite you back than for you to do so to them? Think about it.

7. "Other things are so much more entertaining and interesting." Church services were never meant to be entertaining and it is a sad, sad fact that some ministers and spiritual leaders have not learned that fact. The world teems with entertainment. Why drag it into the Church? As for being interesting, to the soul attuned to God nothing is more interesting than His service. Nothing can take its place. Meeting with God's people in the capacity of true worshipers fills spiritual voids in our souls that nothing else can satisfy. Church attendance brings out the best that is in us, renewing our ideals and giving us courage to face the sternest of life's realities. We lose sight of our sense of righteousness, honesty, integrity, and purity when we fail to charge our batteries at God's great dynamo.

Let others belittle the Church and church attendance, nevertheless the witness of past experience stands. Suppose Anna the prophetess and Simeon the saint had stayed home from the temple on that memorable day when Joseph and Mary took the Christ-child to the temple. Both these saints of God were old and feeble. Anna was past ninety, nearly blind. Perhaps because of rheumatism and stiff joints it was a real task to reach the temple. Doubtless both were growing discouraged for they had waited for years to see the consolation of Israel. Surely they would have been justified in absenting themselves from the temple services! But suppose they had done so! They would have missed the Christ child and doubtless never would have had another opportunity to see Him.

So with us. We never know what we miss when we absent ourselves from His service. He is there, whether we are or not. He may have a wonderful blessing in store for us, but if we are elsewhere we miss it and that same golden opportunity will never come again, just as it did at this particular time. That day has been closed forever and nothing will ever unlock it on this earth. The wonderful miracle of real, heart-felt, Christian congregational worship! Surely we can never afford to miss it.—Sel. by a young sister.

NEGLECTED FIELDS ABOUT US

By Ollie Swartzendruber Blosser

For the Gospel Herald.

"Lift up your eyes, and look on the fields, for they are white already to harvest."

When we think of neglected fields we usually think of India, South America, or even rural stations nearer home; but the subject says "fields about us," so we must begin right at home.

First of all, we must give ourselves to the Lord. Paul says, "But first they gave their own selves unto the Lord" (II Cor. 8:5). When Isaiah was called of God, his first vision of neglect was of himself. We must first see our own condition before we can be of real service to the Lord.

In Acts 1:8 we read, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Jerusalem will be at home, our own homes, and community about us. Do we have some wayward brother or sister? Are we doing all we can to bring them to Christ? "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If we fail to let our light shine or neglect the fields at home, how can we expect to go to Judea and Samaria and unto "the uttermost part of the earth?"

We might mention a few ways in which we can do mission work. We have the needy on every hand—those who need food and raiment, and are not protected from the cold as we are. Are we willing to share with them? We can visit the sick and those who are lonely; speak words of comfort and kindness to those who are discouraged. James 1:27 tells us that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, . . ." and this will be a blessing to us as well. Another way to do mission work is the extension work which the Church can do. Many an appreciative heart has been touched by the messages in song and speaking.

God is looking for men to-day. Are you willing to be a messenger and to say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). In the face of present-day apostasy and the imminent return of our Lord Jesus Christ, let us pray the Lord of the harvest to open up the way for the extension of the Church into many communities that have few, if any, Sunday school or church privileges and little leadership. "He that goeth forth and weepeth, bearing the precious seeds, shall doubtless come again with rejoicing, bringing in the sheaves" (Psa. 126:6). The field is great, but God's promises are likewise great. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). Jesus is mighty to save.

None are barred; but it takes a close walk, a living, vital union with God. This union with God fills the heart with love and is the secret of living for others. If we love others as ourselves, their needs and burdens will be upon us as our own. It is only when we thus take upon our hearts others' needs that we can enter most fully and truly into real mission work.

Oh for such a vision of the needs, burdens, and heartaches of fallen, hungry men that would make us forget all else and in the intensity of desire throw ourselves between them and God and plead in their behalf.

"Perhaps to-day there are loving words
Which Jesus would have me speak.
There may be now in the paths of sin
Some wanderer whom I may seek.
Oh Savior, if Thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what you want me to say."

Wellman, Iowa.

I think we could win more people for Christ if we were more child-like in our methods.—Ammon Brubaker.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the heathen lost without the Gospel? J. B.

Yes! And so is every one else.

Read: "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:10-12). For the process by which the people of the world became thus read Rom. 1:16-25—read it slowly and carefully. If you can, read verse 20 in the German. For the results of this process read: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). For what God says to those who try by their own deeds to earn salvation (all heathen and many carnal Christians do this), read: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and that all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:19, 20). For the way out, read: "Jesus Christ of Nazareth . . . neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:10-12). For the plan by which this way becomes effective in the case of the heathen, read Mark 16:15, 16; Matthew 28:18-20; Acts 1:8. To see how this does not apply to those in every nation who die in innocent childhood read, Matt. 19:14; Mark 10:14; Luke 18:16; Rom. 7:9.

The important question about the salvation of the heathen is not, Will they be saved without the Gospel? but, Will we be saved if we do not do all we can to give it to them? Read the Bible through and note all the verses that have any bearing on this subject, and then read again Rev. 22:17.—J. A. R.

Let Thy grace, Lord, make me lowly,
Humble all my swelling pride;
Fallen, guilty, and unholy,
Greatness from mine eyes I'll hide:
I'll forbid my vain aspiring,
Nor at early honors aim,
No ambitious heights desiring,
Far above my humble claim.

Weaned from earth's delusive pleasures
In Thy love I'll seek for mine:
Placed in heaven my nobler treasures,
Earth I quietly resign;
Thus the transient world despising,
On the Lord my hopes rely;
Thus my joys from Him arising,
Like Himself shall never die.—Anon.

CORRESPONDENCE

(Continued from page 937)

done, and we pray for forgiveness where we have fallen short of what we might have done. God help us to go forward with greater effort and zeal while the Lord spares us, as the apostle Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before."

The reorganization of our Sunday school resulted in the election of the following officers for the year: Supts., Martin G. Weaver, Mahlon Witmer; Secy., Aaron R. Hess; Chors., Clarence H. Rutt, Levi A. Weaver; Treas., Spencer H. Musser; Libr., Elizabeth Wenger.

There is a class of applicants for church membership under instruction at present time. We expect them to be received soon.

On Sunday evening, Jan. 22, Bro. Joseph Graber, missionary on furlough from India, gave an interesting talk on the work at the leper asylum in India, after which he preached an inspiring sermon on "He sought to see Jesus who he was" (Luke 19:3), stressing what Jesus was and is to the world.

May God's richest blessing rest upon the efforts put forth in His cause everywhere.

Jan. 23, 1933. Shelly Musser.

Berlin, Ohio

Dear Herald Readers, Greeting:—Our Sunday school was reorganized on Jan. 1, 1933, for another year as follows: Supts., Bros. Earl Miller, Fred G. Miller; Secy., Sister Ruth Miller; Chor., Sister Ora Summer; Treas., Bro. Ira Hostetler. We are having good attendance. We are also having midweek class and prayer meeting at the homes, which is fairly well attended. We are having Y. P. B. M. every Sunday evening, and preaching every Sunday morning, by the brethren Calvin Mast and S. W. Sommer alternately.

On the evening of Jan. 2, Bro. Clarence Bontrager of Yoder, Kans., gave us an excellent sermon from Ezek. 22: 30. Come again.

May the Lord be praised for the many blessings He is bestowing upon us.

Jan. 23, 1933, Cor.

Portland, Oreg.

(733 Savier St.)

Dear Herald Readers:—"Thou hast set my feet in a large room" (Psa. 31: 8). As we have started out in the year of 1933 truly we can repeat the foregoing statement. At such a time as this the room wherein we stand seems to be much larger than it has been in the past. Calls have come to this place in all kinds of ways for all kinds of things. Through this open door of opportunity much can be done for God and others. Over the Christmas season we found many who were destitute of food and clothing. At our annual Christmas season we fed over 200 people and sent out twenty-five basket dinners. Some other extra eatables left over were given to a group of three hundred unemployed men, who have been granted the privilege of building little shacks in a gulch along the railroad tracks, and have called it Shanty Town. There are also some men who have made shacks out of odds and ends from the dumping grounds of the city to whom we have given food and clothing quite often. We have tried to bring to these men the Word of God although some have said there is no God and if there is He is mighty slow in showing it. From our dispensary were given various kinds of articles to varied classes of people. Canned fruit and vegetables also found their way to poor homes in our district.

On Jan. 4 we were called upon to have charge of the funeral services of Mr. Hardi who attended our services quite regularly for a number of months.

Our services conducted in jail and the hospital show added interest and attention. May the seed sown bring forth fruit to God's honor and glory.

Sometime in the future we expect Bro. J. P. Bontrager of California to hold our revival meetings. May God use each one of us as His servants in helping to create the spirit of revival. Pray for the work at Portland.

Jan. 23, 1933. Cor.

Freeport, Ill.

(Freeport congregation)

Dear Herald Readers, Greetings in the Master's name:—On Dec. 31 we held our annual all-day meeting. Sunday school was reorganized as follows: Supts., Paul Kortemeier, D. S. Gingrich; Chors., Esther Meck, Elizabeth Seiber; Sec.-Treas., A. C. Fortner, Willard Gingrich; Librs., Eugene Shoemaker, Mervin Meck. Church officers were elected as follows: Treas., J. V. Fortner; Chors., C. C. Meck, A. C. Fortner; Offering Lifters, Ezra Pfile, Willard Gingrich; Solicitor for literature, Harold Meads; Y. P. M. Com., Paul Kortemeier, Orvis Pfile, Milton Wolf; Children's Day Com., Ruth Kortemeier, Ruth Graybill, Elizabeth Seiber. The afternoon was spent in the discussion of the following subjects: Are We Assets or Liabilities: In the Sunday School? In the Y. P. M.? In the Home and Community? To the Government? and How May We More Efficiently Recognize and Use Our Young People? Many helpful thoughts were presented.

Jan. 8 Bro. B. B. King of Harrisonburg, Va., began a series of meetings continuing to the 19th. Our brother brought to us the pure Gospel which resulted in a number of reconsecrations, and two young souls were willing to accept Christ as their Savior. We believe the church in general was strengthened to accept more fully and live out the doctrines which our brother so clearly taught.

We again ask an interest in your prayers that we may be more firmly grounded in the truth.

Jan. 24, 1933. Ida Kniss.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers, Greetings:—We are thankful for the many blessings God has bestowed upon us. On Nov. 24 a number of the members from the Elmdale, White Cloud and Midland congregations were with us in a Thanksgiving service. On Dec. 18 Bro. D. D. Troyer of Goshen, Ind., was present and received three members into the Church by water baptism. On the same evening some of the young people from the Midland church sang for us.

On the evening of December 29 five brethren from Goshen College rendered an acceptable program.

Our Sunday school has been reorganized: Supts., Otto Beach, Erie Bontrager; Chor., Lydia Beach; Sec.-Treas., Leta Beach; Libr., Roy Snyder.

Jan. 24, 1933. Cor.

West Liberty, Ohio

(Orphans' Home)

Dear Herald readers, Greeting:—During the year of 1932 we admitted only ten new children. This is lower than usual. At first thought, most people suggest that we likely took in many more during the year than usual on account of the unrest in the country. This would doubtless be the case if each child had been admitted for whom application was made. But the fact is that we have on an average, about forty-two or three in the Home, and we have not been placing so many. Hence less new admissions were possible.

During the year, eighteen children were placed in foster homes, but most of them only for the summer. At the close of the year 1932, we had forty-two children in the Home, fifty-three under supervision in foster homes, and one in one of our church schools, making a total of ninety-six. More than half of this entire group came to the institution for the first time, less than five years ago.

We look forward to this year, as one long to be remembered, because we are expecting good things from the Lord, in behalf of the young people who are with us now. We very earnestly beg an interest in your prayers in behalf of this part of the Lord's vineyard.

The following items were contributed to the Home during the month of January, in the way of provisional donations:

James Grear, West Liberty, Ohio, 2 bushels potatoes.

Mary Troyer, Orrville, Ohio, 2 quilts.

Trial Sewing Circle, Barrs Mills, Ohio, 12 lbs. cheese.

We remain very gratefully yours,
L. L. Swartzentruber, Supt.
Jan. 25, 1933.

Middlebury, Ind.

Greetings in Jesus' Name:—We are again thankful to our heavenly Father for the many blessings He has bestowed upon us. Sunday, Jan. 22, we enjoyed a spiritual feast as Bro. Clarence Bontrager, of Haven, Kans., was with us. He preached a very stirring sermon from I Jno. 5:15.

Jan. 25, 1933. Cor.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers:—We were reminded again that we have no permanent abiding place on earth, when Bro. E. C. Hertzler, chorister at this place, was called to his eternal home on Jan. 4. Bro. Hertzler was with us in our services on New Year's. On Monday, Jan. 2, he became unconscious, never to regain consciousness. Bro. Hertzler was a faithful member at this place and his seat was seldom vacant. He will be missed, but we feel our loss is his gain. This should be a warning to all of us. We know not who will be the next one to be called. Surely we can say with David, "There is but a step between me and death."

We wish to thank those who remembered the poor people at Norristown during the Christmas holidays. The need seems to be getting greater every year. Quite a few families come here for potatoes. Our supply is low.

We thank those who, during the past month, sent in clothing. We also thank the Plain, Line Lexington, and Lower Salford Junior Sewing Circles for their donations. May the Lord reward them for their labor.

We had the privilege of having Bro. Rutt, a missionary from South America, with us on Thursday evening, Jan. 9.

There is a class of 3 precious souls under instruction at the present time. The Lord willing we expect to have baptismal services here Sunday, Feb. 5.

Pray for the work and the workers at this place.

Jan. 25, 1933. Verda Moyer.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald:—Greetings of love in Jesus' name. We had our Christmas messages and Bible conference combined this year. Our meetings began Christmas morning and ended Wednesday evening, Dec. 28.

Bro. Aaron Mast gave the message Christmas morning. In the evening we had a Christmas song service and a few recitations by the primary Sunday school pupils. This was followed by a subject, The Second Coming of Christ, by Bro. Geo. Hostetler; Monday evening the subject was Faith, by Bro. D. H. Kurtz; Tuesday evening, The Church—A Body, by Bro. Paul Roth, Allensville, Pa.; The Church—Government, Bro. Wm. Stoltzfus.

Wednesday evening we had our Young People's Quarterly Meeting. These meetings were not largely attended on account of the bad roads, but they were full of life and those present surely received a blessing.

Tuesday afternoon, Jan. 24, we had our annual business meeting. The following officers were elected: Trustees, Bros. Roy Payne, Wm. Stoltzfus, Dan Yoder; Church Treas., Bro. Vernon Detwiler; Janitor, Bro. Melvin Baker; Church Chor., Bro. Milt Zook.

Pray for the work at Westover.

Yours in His service,
Jan. 25, 1933. Ruth Hostetler.

Rockton, Pa.

Dear Herald Readers, Greetings:—We were privileged to have with us since our last letter the following brethren and sisters:

Dec. 11, Bro. and Sister John Hershbarger of near Johnstown, Pa., Bros. Elmer Yoder and Irvin Roth of Allensville, Pa. Bro. Yoder brought the messages to us both morning and evening. Bro. Roth allowed himself to be used also.

Dec. 25, Bro. Daniel Kauffman and wife of Scottdale, Pa. Bro. K. filled the regular services.

Jan. 20 we enjoyed a rich message from Bro. Chester Helmick of Pinto, Md. He was accompanied by his wife, Bro. and Sister M. J. Livengood, Sister Eva Yoder Barton, Pinto, and Bro. Earle Blough, Ridgeley, W. Va. A mixed quartet consisting of Sisters Helmick and Barton, Bros. Livengood and Blough rendered touching selections during the evening hour. These folks were on their way to Canada and we appreciated very much their stop with us.

Dec. 21, a group of Johnstown Bible School students came into our midst and remained over Sunday. They gave us a timely program. The quartet, Bros. Roy Otto, Springs, Pa., L. S. Croyle, Alva Yoder, Johnstown, Pa., Milton Falb, Orrville, Ohio, brought many messages in song. Bro. Otto gave us three inspiring sermons while the other brethren responded with live and fitting subjects. Also Sister Mary and Bro. John Hershbarger of Johnstown, with our co-workers Bro. and Sister J. Frank Brilhart of Scottdale, who are faithfully laboring with us, were with them.

Feb. 5 (D. V.) we are looking forward to have with us another group from the Bible School.

Those from our congregation who attended the Y. P. Consecration Meeting at Johnstown Jan. 15, were Bros. Elmer and David Kirk, Lester Spicher and Arthur N. Brubaker.

It gives us renewed courage to press onward when we see the interest manifested by our sister congregations and we beg of you to continue to remember us at the throne.

Jan. 25, 1933. E. Pearl Hummel.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—As we have entered in a new year, let us ask God continually to lead us through each day, and in this way be drawn closer to Him, as James writes, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

Sunday evening, Nov. 20, new officers were elected for young people's meeting for the new year as follows:

(Continued on last page)

WITH GOD IN THE DARK

(Continued from page 933)

and the same spirit of devotion to Jesus Christ that he had the first time I visited him over ten years ago. The expression on his face reflects the joy which he receives in tasting and feasting on the Word of God.

On February 5 this man will be sixty-seven years old. By putting yourself in his place for just a moment, you will soon realize that an expression of encouragement from a fellow Christian would be heartily appreciated. If it is not possible for you to send him a gift in money or eatables, why not drop him a card or a letter? His address is 1918 East 71st St. Terrace, Kansas City, Mo.

"For whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41).

Kansas City, Kans.

SPECIAL MEETINGS

Archbold, Ohio

Report of Bible Conference held at Central Church Dec. 27 to Jan. 1, 1932-1933.

Organization.—Mods., E. E. Troyer, C. D. Brenneman; Instructor, Oscar Burkholder, Breslau, Ont.; Secys., Lena Culp, Fred Stalter.

Subjects Discussed.—Signs of the Times, Departure from the Faith, Spirituality, Separation, Nonconformity, Nonresistance. Bro.

Burkholder also preached an evangelistic sermon each evening.

Some Thoughts Presented.—Martyrism is good for the Church. When the devil gets active, Christians get more active. Passion of treasures means devotion to them. It is better to lose our bodies than our faith. A Christ-like mind is the beginning of spirituality. God is a one-Spirit God and demands a one-Spirit life. There is no need of being lost, if we follow the leadings of the Holy Spirit. The people who are not Christians want something to satisfy their appetite. The inconsistent church member is the greatest barrier in the Church. Our faith and future is wrapped up in the Lord Jesus Christ. Some people are saints on the surface, but underneath the surface they are devils. A call to give to Christ involves everything that is precious in this life. When God calls He has the right to expect an answer. We should give up our own plan and follow the plan of God. God has given us one or more gifts, it is our business to find it. The churches as a body are not in harmony with God. Secy.

Los Angeles, Calif.

Report of the Quarterly Mission Meeting held Jan. 1, 1933.

Program.—Sunday school, talk to the children, by Sister Minnie M. Heller. The mission message was delivered by Bro. James Bucher. Text, II Kings 7:3 (last clause). A seasonal and inspirational message was given, exhortation and encouragement to be busy and active in the Master's work—realize our duties—assume our responsibilities, etc. Afternoon session was opened by Bro. H. E. Shoup, reading Psa. 51, and leading in prayer. The subject for consideration and discussion was—Our Sunday Schools. First speaker, H. G. Erisman. —"The Responsibility of the Sunday School Superintendent." My responsibility is first to God; second to the church; third to the Sunday school. In Nehemiah we read how all the people worked together, so it should be in the work of the Sunday school. Supt. needs help of others—no matter how small Sunday school—work hand in hand and fellowship with God. Second speaker, Elbert King.—"What the Teacher Expects of the Pupil." Teacher expects pupil to study lesson before coming to class; attentive, on time—ask yourself the question: What would the Sunday school be, if every one were just like me? Third speaker, Esther Haldeman.—"What the Pupil Expects of the Teacher." The pupil expects the teacher to live up to the standards they are teaching. Christ was our example; love them, be interested, be honest. Fourth speaker, Fannie Bucher.—"Hints and Helps for Primary Teachers." In the primary we start to mould these little lives—we must feel the call—teach according to the will of the Lord; oftentimes only teaching and training they get in the Word, etc. New Year's Meditations—(1) Retrospective, E. B. Harder. Our past experience needs improvement—improve in the coming year. We are epistles read of all men, etc. Prospective, P. A. Heller. Text, Rev. 3:8. It took persecution to spread the Gospel—same is true to-day—the open door is the door of opportunity—Christ has opened the door—a great work has been left to the Church. Each one is a personal worker.

Organization.—Mod., Glen Whitaker; Secys., Elma Shoup, Myrtle Groff; Chor., Lovina Yoder.

Secretaries.

REPORT

Of Relief Work in the Maryland Mountains
Financial Report

Balance in Treas. Oct. 1, 1932	$9.67
Receipts specified for School Children's noon lunch:	
S. G. Shetler, Johnstown, Pa.	2.00
A Sister	5.00
Emma Miller, Maugansville, Md.	5.00
Gortner S. C., Gortner, Md.	5.00
Received for General Fund:	
From N. S. Maust, Treas. Springs Cong.	12.15
From S. J. Maust, Treas.	1.00
From Katherine Zook's S. S. Class Belleville, Pa., for shoes	7.00
Total	$46.82
Expenditures as follows:—	
For Noon Lunch Foodstuff	$22.32
For Gen. Relief, Food, Roofing, shoes, clothing, etc.	19.34
Balance in Noon Lunch Fund	5.00
Balance in Gen. Fund	.16
	$46.82

We are indeed very grateful to our heavenly Father who moved upon the minds of all who contributed to the above. This work is dependent upon those whom the Lord moves to supply the wherewith. We plan to give a warm lunch to the school children each school day at noon. Funds are needed to continue. We were doing some careful planning that we might be supplied next week when just to-day a contribution of $5.00 came from the Gortner Sewing Circle. The Lord knew our need and has supplied. This work has continued last school term as well as this and we have had no lack. We trust His blessing will continue. May He continue to bless you that you in turn can continue in this needy work.

We wish also to acknowledge receipt of clothing from:—D. S. Krady, Lancaster, Pa.; The Pinto Congregation, Pinto, Md.; Pleasant Grove Cong., Johnstown, Pa.; Hiram Wingard, Johnstown, Pa.; Alonza Wingard, Johnstown, Pa.; Stahl Sewing Circle, Johnstown, Pa.; Weaver Sewing Circle, Johnstown, Pa.; Mrs. S. Y. Zook, Greenwood, Del.; Gortner Sewing Circle, Gortner, Md.; Mrs. N. S. Yoder, Pinto, Md.; Amish Home, Grantsville, Md.; Myron Livengood, Pinto, Md.; and from the Springs Cong. Also a basket of Groceries from Frank Bennet, Pinto, Md.

We thank you all in the name of the Master.

You may be wondering what is the greatest need. I receive letters asking for this information. The need of funds to purchase foodstuff is probably foremost. Shoes probably next with other clothing and bed clothing needed also. If the Lord has blessed you abundantly do not forget there are those less fortunate in the Mountains of Maryland.

Gratefully submitted,
Elmer E. Bittinger, Mountain worker,
Springs, Pa.

THE GREAT JUDGMENT MORNING

I dreamed that the great judgment morning
Had dawned and the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the great throne.
From the throne came a bright, shining angel,
And stood on the land and the sea,
And said, with His hand raised to Heaven,
That time was no longer to be.

The rich man was there, but his money
Had melted and vanished away,
A pauper he stood in the judgment,
His debts were too heavy to pay.
The great man was there, but his greatness
When death came was left far behind;
The angel that opened the records,
Not a trace of his greatness could find.

The widow was there, and the orphan,
God heard and remembered their cries;
No sorrow in heaven for ever,
God wiped all the tears from their eyes.
The gambler was there, and the drunkard,
And the man who had sold him the drink,
With the people who gave him the license—
Together in hell they did sink.

The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus,
Had passed off as moral men too.
The souls that had put off salvation—
"Not to-night; I'll get saved by and by;
No time now to think of religion,"
At last they had found time to die.
The backslider came to the judgment,
His head bowed in sorrow and shame;
He remembered the time he loved Jesus,
That sweet day he called on His name.
But he turned from the Lord and His service,
And carelessly drifted away,
Beyond the confines of mercy,
And plunged into hell, there to stay.

And O, what a weeping and wailing,
As the lost ones were told of their fate;
They cried for the rocks and the mountains,
They prayed, but their prayers were too late.

—Sel. by a sister.

Married

Hertzler—Brunk.—Arthur Virgil, son of Bro. H. P. Hertzler, and Edna Frances daughter of Bro. Geo. R. Brunk, were married in Hampton, Va., on Aug. 1, 1932. Both are of Denbigh, Va.

Roth—Sauder.—On Sunday, Dec. 11, Bro. Walter D. Roth and Sister Laura Sauder, both members of the Amish Mennonite Church near Archbold, O., were united in holy marriage, Bro. Eli Rupp officiating. May the Lord bless this union.

Moyer—Landis.—On Nov. 27, 1932, Bro. Ulysses Moyer of Souderton, Pa., and Sister Cora Landis of Norristown, Pa., were united in marriage at the home of the bride, by Bro. Melvin A. Bishop. May the Lord bless this union with many happy days.

Hertzler—Hostetter.—On Oct. 5, 1932, at the home of Bro. and Sister S. E. Hostetter, Denbigh, Va., parents of the bride, occurred the marriage of Milford Raymond Hertzler and Ada Ruth Hostetter, both of the Warwick congregation. Bro. Geo. R. Brunk officiated.

Stutzman—Schweitzer.—On Sunday, Dec. 25, 1932, Bro. Lloyd Stutzman and Sister Gladys Schweitzer, both of East Fairview congregation near Milford, Neb., were united in marriage, Bro. J. E. Zimmerman officiating. May God bless them and make them a blessing.

Obituary

Kern.—Adeline, wife of John M. Kern, of Landisville, Pa., was born July 30, 1862; died Jan. 7, 1933; aged 70 y. 5 m. 7 d. She was the daughter of David E. and Fannie D. Walter. She is survived by her husband and 1 brother, Jacob K. Walter, and 2 sisters, Mrs. Jacob Kline of Florin, Pa., and Mrs. Harry Smith of Lancaster, Pa. She was a member of the Landisville Mennonite Church over forty years. Funeral services were held Jan. 10, at the Landisville Mennonite Church, conducted by Bros. Seth Ebersole and Henry Lutz. Text, Isa. 38:1.

"Dearest sister, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Keener.—Edna Barbara (Bucher), wife of Clinton J. Keener, was born June 9, 1889 near Mummasburg, Pa.; died Jan. 17, 1933, at her home near Hagerstown, Md., with pneumonia and heart trouble, being sick only 6 days; aged 43 y. 7 m. 8 d. To this union were born Eldad J., Mabel N., Adriel J., Lydia F. and Ella M. who died four years ago at the age of 11 years. At the age of 16 Mother accepted Christ as her personal Savior and united with

the Mennonite faith and was a true faithful mother and wife, concerned for her family and children. Funeral services were held at Reiffs Church conducted by A. W. Myer and J. Irvin Lehman. Text, Psa. 23:4.

Keim.—Lavra Weaver, third wife of Josiah J. Keim, was born in 1861; died Jan. 16, 1933; aged 71 y. She and her husband made an evening call in a nearby home in Nolin Cambria Co., Pa. While walking around the home in the alley on the way home, she stepped into an outside open cellar way and broke her neck, causing instant death. She had been a member of the Evangelical Church for many years, but last fall transferred her membership to the Pleasant Grove Mennonite Church. Besides her husband, she is survived by one sister, Mrs. Amanda Baumgardner of Scalp Level, Pa. Funeral services were conducted in the home and in the Weaver Church by H. G. Shetler and Hiram Wingard. The body was interred in the family plot of the Weaver Cemetery.

Nice.—Henry M. Nice was born Mar. 3, 1854; died Dec. 18, 1932; aged 78 y. 9 m. 15 d. He was a faithful member and trustee of the Franconia (Pa.) Mennonite Church. He is survived by his wife (Lizzie), 2 children (Ellen—wife of Abram G. Landis of Souderton and Abram M. Nice with whom he resided), 11 grandchildren, 9 great-grandchildren, and 1 sister (Mrs. Nathaniel Landis). Funeral services were held Dec. 22 at their home by Bros. Elmer Moyer and Menno Souder and at the Franconia Mennonite Church by Bros. Jacob Clemens and Abram Clemmer. Texts, Job 14: 14 and Isa. 3:10, 11. Interment in adjoining cemetery.

"By the window where dear father used to sit
Now we see a vacant chair;
No one can fill father's place,
We miss him everywhere.
Soon again we hope to meet him
When life's cares and sorrows are o'er
Where there is no pain or parting
On that bright eternal shore."

Lehman.—Abraham B., son of Daniel and Susanna Lehman was born Aug. 10, 1847; died at Arthur, Ont., Jan. 15, 1933; aged 85 y. 5 m. 5 d. The funeral was held Jan. 17 at Markham, Ont. Services were conducted by Thomas Reesor and S. Cressman (Texts, II Tim. 4:6-8 and Psa. 8:4) and at the house by Levi Grove (Text, Eccl. 12:1). The deceased was married to Elizabeth Barkey Oct. 17, 1871. She predeceased him 28 years. To this union were born 4 sons and 6 daughters. Two sons and 4 daughters survive (Mrs. Jacob Smith, Mrs. Thomas Dunkeld, Mrs. David Nighswander, Isaac and Eli Lehman), also 30 grandchildren and 13 great-grandchildren. He was a faithful member of the Mennonite Church for many years and one who because of his age was often consulted by the younger members having read much in his later years, chiefly from the Bible. His father came from Pennsylvania with the migration to Ontario, while his grandfather, also Abraham, was the first to be buried at the Wideman Cemetery.

Martin—Jesse Martin was born in Woolwich Twp., Ont., Mar. 31, 1864. In early manhood he united with the Mennonite Church and lived a faithful Christian life until death. On Mar. 22, 1893, he was united in marriage to Mary Ezra Wahl. To this union were born 2 sons and 3 daughters, who with their mother remain to mourn his sudden departure. Bro. Martin was called to the ministry and was ordained at Snyder's Mennonite Church on Feb. 15, 1903. He had been in failing health for several years, and though not considered serious, yet an attempt to give relief by operation at the Kitchener-Waterloo Hospital on Jan. 1, 1933, proved too much for his weakened condition and he peacefully fell asleep in Jesus about 11 o'clock Sunday forenoon while his home congregation were engaged in worship. Funeral services were conducted by the brethren, S. F. Coffman and H. W. Hunsaker. Nearly 1000 people gathered at the church to pay their last tribute of respect to a good citizen, a fine neighbor, and a faithful Christian. Bro. Martin is gone to his eternal rest, but his testimony remains.

Nissley.—Susan Mary Reh Nissley, wife of Frank H. Nissley, passed away very suddenly of a heart attack while sitting on a chair by her bedside on Wednesday night, Jan. 11, 1933, at her home. She was born Sept. 6, 1862, in Lancaster Co., Pa. She was the parents, John Reh and Barbara Miller Reh, deceased, moved to Dauphin Co., Pa. He was the minister of Hoover and Hickleburn Mennonite Church near Middletown, Pa., for many years. She was a member of the Mennonite Church for more than 25 years. She is survived by her husband, 5 sons and 6 daughters: Elmer, Henry, Minnie and Mrs. Lenor Cake of Middletown, Pa.; Mrs. Edwin Hammaker of Mechanicsburg, Pa., Alvin of Steelbridge, Pa.; Mrs. Raymond Myers of Elizabethtown, Pa., Frances, Mary and David, at home. The oldest son, Irvin, passed away Dec. 12, 1927. Seventeen grandchildren, 3 brothers, and 4 sisters also survive. The funeral was held at Oreda Mennonite Church, conducted by Revs. Harry Longenecker and Noah Risser. Text, Prov. 27:1. Burial in adjoining cemetery.

"Dearest Mother, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Hertzler.—Emanuel C. Hertzler was born Dec. 12, 1860, at Salunga, Pa.; died at his home in Trooper near Norristown, Pa., after an illness of but 3 days Jan. 4, 1933; aged 92 y. 22 d. He suffered a stroke at noon, Jan. 2, from which he never regained consciousness. He is survived by his wife Fannie Kauffman Hertzler), and the following children: Addie of Norristown, Esther Harding of Bakersfield, Calif.; James of West Conshohocken, and Harry at home. Forty-one years ago he and his wife were received into the Mennonite Church at Winchester, Va., by Bishop Samuel S. Coffman. He remained a faithful member, willing to serve, quiet and kind. He was chorister and teacher at the Norristown Mission since its opening in 1918, as was he also at the Worcester Church, at which place he was buried Jan. 9. A funeral service was held Sunday evening at the Norristown Mission which was largely attended by friends he had made through his faithful service there. He will be greatly missed both at Worcester and Norristown. We bow humbly before Him, who doeth all things well even though we can not understand, and pray He may comfort the bereaved and raise another to carry on where his steps stopped. "Not what God gives, but what He takes, uplifts us to the loftier height."

Roth.—John W., son of Peter and Elizabeth Roth, was born at Milford, Nebr., Nov. 16, 1856; died Jan. 12, 1933; aged 87 y. 1 m. 26 d. On March 20, 1879, he was united in marriage to Lydia Danner. To them were born 2 sons and 3 daughters. He was preceded in death by father, mother, and 4 brothers. He leaves his beloved companion, 5 children (Norrena, Curtis Dean, Marcella, Erma and Aurie), stepmother, 2 full brothers, 3 full sisters, 6 half-brothers, 1 half-sister, many relatives, and a large circle of friends. He united with the Church at the age of 16 and tried to fill his place in the Church in every way and put forth special efforts in trying to teach his family the right way to live. He was much loved in the home and considered a good neighbor in the community. He will be much missed in the home community and Church. About 10 days ago he had a touch of influenza which affected his mind and was taken to the State Hospital for treatment. During his stay there of a few days pneumonia set in, from which he died a few days later. The Lord seemingly gave him back a clear mind the day before he died, when he talked of duties in the home and spiritual things in the Church and asked if the Church had been praying for him. We believe the prayer of the righteous availeth much, and the Lord extended His mercy to our brother during the last few days of his life that he could be fully prepared to go to the world of rest. Funeral services by Fred Kaan and S. C. Yoder. Text, Job 14:14.

Thomas.—Elizabeth, daughter of the late Jacob and Susanna Bontrager Bauer was born in Somerset Co., Pa., Feb. 10, 1855; died Jan. 15, 1933; aged 77 y. 10 m. 27 d. She was united in marriage to Daniel J. Thomas July 25, 1875, who died Aug. 7, 1902. To this union were born the following children: Rachel (Mrs. Nelson Thomas), Lawrence and Orange of Thomas Mills; Susanna, wife of Peter Plaza; Rosanna, wife of John Kaufman of Johnstown; Katie Ellen, wife of Levi Mishler of Barnesville. She is also survived by 9 grandchildren and 2 great-grandchildren, 2 grandchildren having preceded her in death. Her father died Nov. 14, 1897, and her mother died Dec. 2, 1902. She had 6 brothers and 1 sister. She was preceded by the following: Samuel who died in infancy; Moses in September, 1906; John on Oct. 29, 1924; Levi on Aug. 3, 1932; Catharine on Jan. 12, 1932. The departed sister passed away while the funeral services of her only surviving sister were conducted, thus three out of the family passed away in 6 months' time. The following brothers survive her: Jacob, Joseph, and James of Thomas Mills and Lawrence of Johnstown. Sister Thomas was a faithful member of the Thomas congregation of the Mennonite Church for fifty years. As a mother she was kind and much devoted to the welfare of her family. As a Christian she was much interested in the work of the Church, Sunday school, sewing circles and other activities, seldom being absent when her health permitted. Funeral services at the Thomas Church on Jan. 18, conducted by I. A. Blough and Harry C. Blough. A very large concourse of people assembled to pay the last tribute of respect to the departed sister. Interment in cemetery near the church.

Good.—Joseph B., son of Joseph and Katie Good, was born near Hopedale, Ill., Aug. 24, 1858; died at his late home in Wayland, Ia., Jan. 17, 1933, aged 74 y. 4 m. 23 d. He grew to manhood at Hopedale and on Oct. 16, 1881 was married to Fannie Beller. They lived together in wedlock over 51 years. Soon after they were married they moved to Flanagan, Ill., and later to Pocahontas Co., Ia. In 1913 they moved to a farm near Wayland, where they lived until several years ago, when because of age and declining strength, they moved to the town of Wayland. Here they lived happily until death came to call him home. He was of a very retiring physical makeup. Of late months he grew weaker, but death, due to a heart attack, came instantly and very suddenly a short time after he had retired. To this union were born 4 sons and 3 daughters, all of whom grew to manhood and womanhood and are living today. He united with the Mennonite Church near Hopedale, Ill., in his youth, and was a faithful member of the Sugar Creek Church near Wayland, at the time of his death. He took delight in attending the services of the Church and had planned to be in the morning service last Sunday but the strength would not permit. He leaves his deeply bereaved wife (Fannie), his 4 sons and 3 daughters, Mrs. Ed Wenger, Jason, Joseph and Amos of Wayland, Ia.; Mrs. Emanuel Hoover of Fisher, Ill., Mrs. Albert Hoover of Roswell, Ill., and Daniel of Washington, Ia., 17 grandchildren and 1 great-grandchild. He also leaves 1 brother (Daniel Good of Albany, Ont.), and 5 sisters (Mrs. Sam Eastman, Roanoke, Ill.; Mrs. Jona Bixler, Shirley, Nebr.; Mrs. Henry Horsch and Mrs. Phoebe Bixby of Fisher, Ill.; and Mrs. John Beller of Prentice, Wis.). One brother and two sisters preceded him in death. Funeral services were held from the late home in Wayland, Ia., and the Sugar Creek Mennonite Church, Jan. 20, in charge of Bros. Simon Gingerich and C. L. Moser. Interment in the cemetery near the church.

ITEMS AND COMMENTS

The United States has recently added another (the twentieth) amendment to the federal Constitution. It is known as the "lame duck" amendment, providing that hereafter the short sessions of Congress after the Presidential elections shall be abolished, and that the newly elected President and Congress shall assume office in January instead of March 4, as heretofore. It is generally conceded that the course of the present "lame duck" session of Congress had much to do in the way of speeding up the adoption of this amendment, Missouri being the thirty-sixth state to ratify it.

There are gathering war-clouds hovering over the nations, the more ominous ones, at the present time, being in the regions of Japan and China, and of Paraguay and Bolivia in South America. In neither of these places has there been an open declaration of war, but there has been terrific fighting nevertheless. As is usually the case under such circumstances, each party to the controversy claims to be the innocent party. Nonresistant Christians have two obligations under all such circumstances: (1) Pray for peace among the warring nations; (2) hold themselves aloof from every form of strife and from all entangling alliances. This is the advice that should be passed along to every professing Christian: "Keep yourselves in the love of God."

CORRESPONDENCE

(Continued from page 941)

Supt., Roy Hartzler; Chor., Arthur Weldy; Sec.-treas., Ruth Stichter.

Nov. 27, a joint Sunday school meeting of the Olive, Elkhart, and Holdeman congregations was held at this place. There was a good attendance at both the afternoon and evening services and all were profited by the subjects that were discussed.

From Tuesday, Dec. 27 to Thursday evening of the same week we had a Bible conference, during which time a number of brethren from neighboring churches discussed some very timely subjects. Bro. Homer North of Nappanee, gave a sermon each evening from Tuesday to Sunday evenings inclusive. He brought to us the Word of life, in preparation for the series of revival meetings which were held the following week. During Bro. North's services several reconsecrated themselves to the Lord.

From Jan. 3 to 17, Bro. P. A. Friesen, a returned missionary from India, conducted our revival meetings. Saturday, Jan. 14, Sister Friesen came and gave several talks, then returned home on Monday. Many accepted Christ as their Savior, and others reconsecrated themselves to Him. The congregation also was revived. Bro. and Sister Friesen have charge of the Home Mission in Chicago in the absence of Bro. and Sister Kanagy.

Jan. 28, 1933. Cor.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education is called to meet at Clinton Frame Church, near Goshen, Ind., on Monday P. M. and Tuesday, Feb. 6 and 7, 1933.

The Executive Committee of the Mennonite Board of Education will meet Monday morning, Feb. 6 at 9 A. M.

D. A. Yoder.

BIBLE SCHOOL NOTICE

A short term Bible school will open at the Central Church, Fulton Co., Ohio, Feb. 20, 1933, and will continue in session two weeks.

The Bible School Committee has secured the following faculty: S. G. Shetler, Principal, Johnstown, Pa.; J. Irvin Lehman, Chambersburg, Pa.; D. A. Yoder, Elkhart, Ind.

The course will consist of the Gospel of Matthew, Epistle of First John, Genesis, Sunday School Pedagogy, Proverbs, Vocal Music, Christian Principles, Bible Doctrine, Bible Characters, English, Young People's Meeting, Epistle of James, Bible Geography, Christian Growth, Romans.

Expenses.—Board and lodging will be free. The noon meal at the church will be free. Tuition will not be over 75 cents per week and as much less as enrollment will permit.

For further information write to E. L. Frey, Wauseon, Ohio.

Henry Rychener, Edward B. Frey,
E. L. Frey, J. C. Frey,
S. D. Grieser, S. S. Wyse,
Eli Rupp,

Bible School Committee.

NOTICE

Meeting of the Executive and Missions Committees of the Mennonite Board of Missions and Charities.

The Executive and Missions Committees will meet in joint session at Goshen, Ind., Tuesday afternoon, February 7, and continue their meeting the following day until their work is completed. Several matters of importance will come up for consideration and it is important that a full representation be present if possible. This is to be considered the official notice for each member.

D. D. Miller, Chairman.

MENNONITE BOOK COMBINATIONS AT A DISCOUNT

ASSORTMENT No. 1 for $1.00

	Regular Price
Ancient and Modern Idolatry—Derstine	$ 25
Confession of Faith (Vest Pocket Edition)	15
Cures for Seven Prevailing Sins of Society—Miller	15
Failure of Modernism—Horsch	25
Forty Principles in Bible & S. S. Lesson Study—Derstine	25
Glimpses of South American Life—Shank	25
Home From Four Angles—Derstine	10
	$ 1 40

ASSORTMENT No. 2 for $1.00

God's Plan of Salvation—Part V "Doctrines of Bible"	$ 20
Gospel Mirror—Paper—Kauffman	35
Great Apostasy—Derstine	35
Our Home Missions—Erb	35
Heaven and the Glory of the Sunset—Paper—Brackbill	25
	$ 1 50

ASSORTMENT No. 3 for $1.00

Junior India—Paper—Ressler	$ 35
Last Message of Jesus Christ—Derstine	25
Moral Training in Public Schools—Heatwole	50
Nonresistance in Practice—Hartzler	10
Overcoming Handicaps	10
Outlines and Notes—Coffman	10
	$ 1 40

Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY February 2, 1933 J. A. RESSLER, Editor

EDITORIAL

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

"Ye shall be witnesses unto me both in Jerusalem and in all Judea" (Acts 1:8).

* * * *

A few minutes ago I took a little vacation from the stress and hustle of "doing things" and sat down to read an article in the Missionary Review of the World. The North American Home Mission Congress met in Washington, D. C., about two years ago, and the article I was specially interested in was a review of the conditions a year later—a year ago. If we drop ourselves down into the midst of things at the present moment we shall find conditions no better so far as present prospects seem. No more accurate picture could be painted of present world conditions than that which is given in the words of our Savior in the first text quoted above —and its context—as He viewed them with the eye of Omniscience thru a perspective of two thousand years.

* * * *

A well-known magazine writer is quoted as saying, in an article on "America on Trial," eight things which he considers wrong with America:

"1. The Melting Pot is not working
2. Our Agriculture is bankrupt
3. Our Industrial System has broken down
4. Our Democracy is a failure
5. Our Cultural life is superficial and vulgar
6. Our Moral life is in chaos
7. Our Civilization is dying
8. The Drama of Protestantism is reaching its close."

We might take issue with some of the things he says, and again, if we did, we might not get very far with our argument. We might set up our wisdom and "knowledge of actual facts" against a brilliant magazine writer, man of the world, and even against missionary leaders who study these matters at close range, but when it comes to trying to argue away the all-knowing wisdom of Almighty God incarnate in Jesus Christ, all our arguments fade away into utter nothingness. The conditions we are in at this moment were foreseen and foretold when our Savior walked this earth as one of us and knew from actual experience just what human suffering and want and misery are.

* * * *

But it requires no sage to tell us a great many things that are wrong. The man in the street can tell you a lot of truth about present conditions—he knows them from actual contact and experience. What we need to know is the way out. Our article goes on—we condense greatly —"Our politicians do not know the remedy; our captains of industry do not know; our socialists and economists do not know; their pronouncements are a confused clashing of opinions—and muddling of issues." What we need to know is the right thing to do—not the right thing for Sir J. Ramsey Mac D., or for the President-elect, but for us who profess to follow the Lord Jesus Christ in His teachings, for us who are the ordinary, common folks that make up the vast majority of mankind.

* * * *

Our second text gives us a glimpse of present duty. Perhaps there will be no more time to get to the "uttermost part of the world" for us; perhaps we will have scarcely time to even look over the back fence to see our "Samaria," but surely our "Jerusalem" and "Judea" are right here and we can go as witnesses for Him right **NOW.** And witnessing is needed. Never was there a sorer lack of the knowledge of the true God and His workings among the children of men than at the present time, and nowhere is there a place where His testimony is more needed than right here in North America. The report says that on the North American continent there are less than half of the people connected in any way with any religious organization, Protestant, Catholic, or Jewish. As a matter of fact that gives us a unique position of advantage, for by strict interpretation we do not belong to any one of these classes, for tho the world classes all non-Catholic Christians as Protestant, we are not in allegiance with a formal protest against any one except Satan and his followers.

* * * *

In the December 23, 1918, issue of the Gazette-Times of Pittsburgh, Pa., appeared a copyrighted article written by Harold Williams, a war correspondent, with this caption: "Civilization Periled by Chaos in Europe; Barbarism on Rise—Moral Energy Collapsing Before Primitive Instincts—Famine and Disease Spread with Crime." The article described the horrors that followed the close of the war and ended with this significant paragraph:

"Only the imagery of the Apocalypse can do justice to the present state of Europe. It is not a political but a spiritual crisis. The victory of the maritime powers is an immense moral responsibility because on the victors lies the task of saving and reconstructing all that is worth saving in civilization."

Less than three months later, March 17, 1919, appeared in the same Pittsburgh paper an Editorial on "Making Democracy Safe." We quote the first and last sentences: "'To make the world safe for democracy' was declared to be one of the purposes for our entering the war; now that hostilities are ended, we find that there is a job ahead of us, not so much to make democracy safe, as to procure a proper functioning of democracy. . . . Democracy will not be safe until it is impossible for a minority to seize the reins and dictate terms to a whole people; and democracy is still on trial; it has still to prove its efficiency under all circumstances."

* * * *

And now that fourteen years have passed we can look at the horrible thing called war more calmly, but does it change for the better our opinion of it? Not a particle. The world is reaping what it sowed—just a condition such as is described in Luke 21 is prevailing over the world to-day. Millions who never knew want now are making a very close acquaintance with abject poverty. Conditions in the Far East are very disquieting. In the U. S. A. frantic efforts are made to balance something, or do something, or get something, or reduce something,—no one knows just what or how—and those highest in power and authority seem to know as little about causes or remedies as the rest of us. In fact, it would seem that they who look to the Word of God as an unfailing index to every human condition are the only ones who know what is wrong and the only ones who can even remotely suggest a remedy. And here are both! **The cause is SIN,** and the remedy is **"Rend your heart and not your garments, and turn unto the Lord your God"** (Joel 2:13). And let every one who knows this proclamation proclaim it again—witness for the one and only Savior.

* * * *

But Satan is crafty. Human wit may be keen, but the man is not found who can outwit the enemy of souls. When God's people begin to wake up to their responsibility for lost souls, Satan soon makes mighty efforts to get them engaged in some occupation less destructive to him. A man traveling in Japan found himself surrounded in his hired carriage by a howling, begging mob demanding "baksheesh." The crowd looked dangerous for a bit. The man had a pocketful of Japanese coin called kash (about thirty to a cent), and taking a handful, threw the money over the heads of the crowd. In a moment the mob was savagely fighting over the money and the driver quickly left the place of danger. Two dogs attacked a stranger carrying a soup-bone. He threw the bone away and soon the dogs were fighting over the bone while the man escaped. Not that we would want either of the men to be compared to Satan, but the enemy certainly does know that trick. When he sees a prosperous church damaging his interests and sees the Cause of Christ prospering, he puts some "bone of contention" for the leaders to squabble over and the result is a harvest of ruined souls.

* * * *

Outlook dark? NO! If you are getting drowsy from reading dull matter thus far, wake up! Reach for your Bible (certainly you will not need to hunt it!) and find Luke 21:28. You will find it just a few verses after the first text at the head of this composition: **"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh!"** And now that you have your Bible open, just read the chapter from v. 25 on. Did you ever see anything that points out our world conditions more accurately? and that points out our present duties more definitely? And then turn back to the beginning of the chapter and read it all. Watch, pray, rejoice, witness for our Lord. These frightful signs of danger are but the threatening thunder cloud whose falling showers will refresh our souls in His good time.

* * * *

In all the ages of history there never was a time more to be desired to live in than in these very times. In this age character has an opportunity to shine. If every one were just as good and right and kind and prosperous as he ought to be and would like to be, we'd have no excuse for being here. Our only reason for being here is to serve our Master thru our service to our fellow men. And the place to begin is right where we are—our "Jerusalem"—the place we live. If our nearest friends and neighbors do not know where we stand in regard to our testimony for the Lord, there is something vitally wrong with us. **Watch, work, pray, be ready, look up, lift up your heads!**

A DETAILED ACCOUNT OF A VISIT AMONG THE ARGENTINE CHURCHES

(Taken from my diary)

By T. K. Hershey

For the Gospel Herald.

In our last ministers' meeting, one of the burdens keenly felt by all present was the need of more thorough teaching on "The Victorious Life." After considerable discussion and earnest prayer, a resolution was passed that I was to make the subject a study, and keep myself in readiness to give special talks on "The Life Abundant." Feeling the weight of this request and the possible good that might come from discussing in special meetings how to live "The Overcoming Life," I began studying the Word of God with this in mind. The result was that talks on the following subjects were prepared:

1. Is There a Devil?
2. Surrender and Faith.
3. Practicing the Presence of God.
4. The Victorious Life.

October is the month for our Spring Communion in the Argentine Churches, and it was suggested that these talks be given in connection with the Communion services. Accordingly, arrangements were made to do so, and it is of these special visits among the Churches that I desire to write.

Should the personal pronoun "I" be employed more than usual in these articles, I trust our readers will understand that in describing experiences at different places it is difficult to do otherwise. The motive in writing these articles is to inform the Church in general of the activities in detail of the different Argentine Churches.

Pehuajo

October 2, I went to Pehuajo, arriving at 8:20. Bro. Litwiller took me to the Mission. At 9:00, we enjoyed the half-hour with the Sunday school teachers in their teachers' meeting led by Bro. Litwiller. At 9:30 we assembled in the church for Sunday school. There was a very good attendance, and we felt at once that God was present in the work at Pehuajo.

At 3:00 P. M. we assembled around the Lord's table. After a sermon on, "This do in memory of me," we partook together of the Lord's Supper.

A custom that has been adopted in the Argentine Churches is, that after the Communion and Feet-washing, a half hour or more is spent in Testimony meeting. To hear these brethren and sisters tell of the blessing that the partaking of the symbols of the brok-

en body and shed blood of our Lord brings to them, one is made to forget the hard and difficult places in mission work, and to feel that it is worth while and that **mission work pays.**

In the evening, the first talk of the series—**Is There a Devil**—was given to a good-sized and attentive audience. We tried to show by God's Word that there is a devil and that we must resist him. Although his work is visible, yet he is a conquered foe.

Madero

Oct. 3, (Monday afternoon), Bro. and Sister Litwiller and I went to Madero, an out-station under the supervision of Bro. Litwiller. We were received by Jose Zagami, in charge of the work. Soon we were ushered before a class of 6 candidates for baptism.

We have a questionnaire which applicants for baptism are requested to fill out and sign. In all our churches, these blank-forms are handed to those who have completed the study of **20 Bible Lessons for Converts** as well as the study of the 18 Articles of Faith. These they sign, declaring their faith in God, in Christ, in the Holy Spirit and the fundamental doctrines of the Church.

These signed questionnaires were gathered, and after some further explanation and prayer with them, we went to the main hall. A short sermon on Baptism and Communion was preached, and these six persons were received into the Church at Madero by water baptism. Communion was then given to them and to the other members. They together testified of the blessings received by observing these ordinances in God's Word—Communion and Feet-washing.

A woman, who for a long time had surrendered her will to the evil one, allowing him to take possession of her—talking through her, tormenting her day and night, throwing her on the floor and making her foam at the mouth—gave such a ringing testimony after being baptized that all of us were moved. We again were strengthened spiritually, for we saw another soul get the victory over Satan.

We returned to Pehuajo, and gave the talk on "Surrender and Faith." These talks except the first one were printed on cloth and given as a Bible Study. The references were read by the members present. At the close of the service, while the audience bowed their heads in silent prayer, the song, "I Surrender All" was sung.

Passo

Oct. 3 (Tuesday), morning was spent in visitation work. Many old friends were visited. In the afternoon, Bro. and Sister Litwiller and I went to Passo for Baptism and Communion. As we passed through Madero, Bro. Zagami joined us. On arriving, we found a full house awaiting us. However, for several reasons, and because of some misunderstanding, the applicants for baptism were not received at that time.

There was Mrs. —— converted and born again, but had not signed the questionnaire nor finished all the studies. There were Mr. and Mrs. —— who at the last moment it was found were not married. They had not filled out the questionnaire, either. After hearing what the Bible has to say on this subject, they were willing to wait until a later date, and in the meantime get married as there was nothing to hinder it. Mrs. —— was ready and in order but was willing to wait until the others were received. Thus



Dona Rose, 105 Years Old, a Sunday School Scholar in Argentina

all agreed to postpone the baptism until later.

After preaching a sermon, we had Communion with this small congregation of only three members. In the testimony meeting, not only the members but also the candidates for baptism and other converts told of God's working miracles of grace in their lives and testified of the saving faith and marvelous works of the Holy Spirit. One woman said that before conversion, her husband was bad but that she was worse. She told of how God saved them, and her glowing countenance testified of the joy in her heart.

After the services, Bro. Zagami told us he can well believe that she was worse than her husband, for once she tried to shoot her husband and was not able to accomplish it. This experience led to her conversion. She had pointed the revolver to his head and pulled the trigger, but it did not go off. The husband knocked it out of her hand and when it fell to the floor, it discharged. She believes now that God did not allow her to kill him. They both seem converted, but there is a "but" here that we so often run up against. They are not married and can't get married because he has a wife in Spain. They would like to be baptized, but they can't and they know it. They are praying as well as we for a solution to their problem.

Returning to Pehuajo, the talk on the subject of "Practising the Presence of God" was given.

Oct. 5 (Wednesday), was spent in visiting and giving Communion to the sick. One of the sisters to whom we gave Communion is 110 years or more old. She is too feeble to walk but strong in spirit, she sits in her chair. She is attended by her 84-year old daughter.

In the evening, we concluded the series of talks, treating more directly on **The Victorious Life.** The attendance was good, as also was the interest and attention. The 8:00 A. M. Prayer Meeting filled a much-needed place in these meetings.

Oct. 6 (Thursday), morning I went to Carlos Casares where Bro. Lauver met me at 9:30.

After a short visit at Carlos Casares, Bro. Lauver outlined their plans for the meetings. Dinner over, we soon found ourselves on the highway for Moctezuma, 15 miles from Carlos Casares. At four o'clock, we had Communion for the first time with the recently baptized members at this place, 12 of the 13 members being present. The absent one was sick and in the hospital in Carlos Casares.

Neither time nor space will permit to repeat all the testimonies heard on this trip among the Churches. On hearing them, one was made to rejoice for the opportunity of service.

This meeting over, we were rushed off to another out-station 9 miles from Moctezuma, called **Smith,** quite a familiar name. Some weeks before, I had been in this town for services, but in another and smaller hall. The meeting was announced for 6:00 P. M. At first, we thought the attendance would be small, but by 6:30, the hall was full, and we were glad to give a sermon on the **New Birth.** After the services, we returned to Moctezuma to hold another service there in the evening.

I must confess that after having preached twice and driving about 30 miles, I was asking myself, How about supper? On arriving at Moctezuma, I was agreeably surprised to be asked to cross the street where supper was awaiting us. Together with Bro. and Sister Lauver and two sisters from Casares, we found ourselves in the home of a Syrian family.

We felt at home at once, for the father, mother and two daughters were among the recently-baptized ones in Moctezuma, the father being the absent one from Communion and sick in Casares hospital.



Pehuajo Normal School

The mother loved to talk some English which she had learned in a Missionary School in Syria. There she had received her first religious training and had learned to read the Bible. Now she is happy to have her children follow her example and obey the teaching of God's Word.

While sitting at their well-spread table, we heard the singing of a hymn in the barber shop next door. On inquiring, we learned that this same Syrian family runs the shop and that their boys with others who had gathered there were singing a hymn they had learned at the Mission.

After doing justice to the supper, and listening a while to the testimony of the joy that has come to them since they have accepted Christ as their Savior, we again crossed the street to the hall. We found all the members together with many others awaiting us. Their repeating of Scripture verses and volunteer prayers was inspiring to the one who was to speak, which was on the many things to be found in the 32nd Psalm.

Having preached three sermons from 4:00 to 9:00, we were ready to return to Casares at 10 o'clock, not a little tired, but filled with joy and gladness, and appreciated a good night's rest.

Oct. 7 (Friday), was spent in letter writing, visiting and so forth. In the evening, the series of Victorious Life talks were begun with a well-filled house.

Oct. 8 (Saturday), more visiting was done, and in addition some committee and official work was attended to. The possibility of having the Casares Mission property exempted from taxes was looked after. At night, to a fuller house and a very attentive audience, the subject of "The Surrendered Life" was treated. Some expressed themselves as seeing the secret of the Overcoming Life and began to pray for victory in their own life.

Oct. 9 (This morning), we met together at the Sunday school hour (9:30) and studied the lesson **El Hogar** (The Home). The attendance was good as well as order and attention.

At 3 o'clock, we had Communion services. This, too, as in Pehuajo, Madero, Passo, and Moctezuma was a meeting long to be remembered. Many took part in these services, but here as in the other towns, some were absent. Some were out of town, some sick and others had grown cold and lost out spiritually. This we find true in all our churches.

Besides the joy of the live spiritual testimonies, the congregation in Casares rejoiced in receiving into the Church again, four backsliders. They publicly expressed the desire to live again in full communion with the Lord and the Church.

At night, the subject "The Victorious Life" was given. The house was full and chairs were placed in the aisle. Judging from the expressions heard and prayers offered, there was evidence that God used these talks to help some in Casares find the **Life Abundant,** that life hid with Christ in God.

Bragado

Oct. 10. This morning, I took the 10 o'clock train for Buenos Aires, where on Tuesday and Wednesday, I attended to official business for the Mission, returning to Bragado the 13th to continue the **Victorious Life** meetings in that district.

Oct. 13. Arrived at Bragado at noon, and after partaking of a well-prepared dinner, some much needed rest was permitted. In the evening we spoke to the Brotherhood on **The Surrendered Life** and the activeness of the enemy of souls.

Oct. 14. During the day (Friday) much of the correspondence forwarded from Trenque Lauquen was answered. Several homes were visited and preparation was made to have services in Alberti, 15 miles from Bragado. We took Bro. Besoytaorubi as far as Mechita to conduct services there, while Bro. and Sister Lantz, two sisters from the Bragado congregation, and I went on to Alberti.

We visited several interested in the Gospel and invited others to services.



At 8 o'clock, the little hall was pretty well filled up. The attention inside was good, but as it often is in a new town, there were a number of young men outside who delighted in making a disturbance. While there are no baptized members as yet in Alberti,

there are some who are being indoctrinated to this end. On our return, we picked up Bro. Besoytaorubi in Mechita, who also reported a good meeting, reaching Bragado about 10:30. After a light lunch, we retired for the night.

Oct. 15 (Saturday), Bro. Lantz and I visited the candidates for baptism, testing them on their relation with their Lord, receiving the questionnaires duly signed, etc., etc. At 7:30, the congregation assembled for Baptismal and Communion services. This meeting lasted until nearly 10 o'clock.

The first talk was on Baptism, then 8 precious souls were baptized, which was followed by a few minutes on I Cor. 11:1-17. This was followed by serving the bread and the cup, then reading and explaining briefly John 13:1-17, after which the ordinance was practised. After all this came the time for testimonies. Every brother and sister told of the joys of the Lord in their soul. Those baptized were so happy that even though they had already testified of their conversion and faith in Christ, at the close of the meeting they began again to tell of their experience.

One brother said that he could not sleep the night before for thinking of it that he was soon to be baptized. Another one spoke and said that neither could he sleep, while the third said that he slept better than ever that night. The latter claimed conversion for a long time but he could not get victory over a number of things, one was the habit of smoking. Now he says, "Thanks be to Him who giveth the victory—I Cor. 15:57—and that he would not defile his body with the filthy stuff for 100 pesos." That is victory, isn't it?

I should like to add here that the Argentine Church requires an applicant addicted to the smoking habit to get victory over this filthy habit before being baptized. In other words, it is made a test of Church fellowship. This may seem strange to some. Experience teaches us that the blessing that comes to the one who gets the victory over the tobacco habit is so great that it helps him to overcome other habits and vices in his life. May the time speedily come when not a member in the Mennonite Church in North or South America will be found who uses the filthy weed! Knowing that our body is the temple of the living God, let us pray that it may be kept pure and clean, II Cor. 7:1. Every child of God should put this into practise.

Oct. 16 (Sunday), was another full day. After a special prayer service the Sunday school convened at 9:30, after which the second talk on the Victorious Life was given. Here as in the other towns, some made copies of the outlines to be studied at home.

In the afternoon, we went to Mechita, 6 miles from Bragado, where Sunday school was conducted and the first talk of the series was given. While the attendance was not so great as sometimes, the interest was good. In the evening, the third and final talk was in Bragado to an attentive audience.

Oct. 17 (Monday), morning was spent in answering correspondence and preparing to make a trip to the country in the afternoon. We drove about 15 miles to give Communion to Don Pepe, who has been sick in bed for two and a half years. He is entirely paralyzed on one side. While in this condition, he became converted and was baptized, then living in Bragado, now he is with his son in the country.

How glad he was to see us and to participate of the sacred emblems of the broken body and shed blood of our Lord. It is difficult to understand him, but his son told us what he said. He is praying that God may take him Home. We certainly believe he is ready to go any time.

On this trip, we went to a large ranch where Mr. Hamilton (our readers may have read of him before in these columns) has rented 1,500 acres. Here he has 2,000 of his 10,000 hogs fattening for market. The rest he has on the big farms that he has rented between Trenque Lauquen and America and north of America. On this farm, we met a Baptist family, isolated from all Evangelical folks. They were very glad for our visit. A portion of God's Word was read, several prayers were offered and religious literature was left with them. We encouraged them to teach the Gospel to a family also living on Mr. Hamilton's farm to whom we had sold a Bible.

We started for home stopping on the way to give a Japanese a New Testament and several tracts to read, who in turn gave Sister Lantz some very nice lettuce. After hurriedly eating a light supper, we again drove to Mechita to give the talk on "Practising the Presence of God in our life." We returned home about 10:30.

Oct. 18 (Tuesday) forenoon, we visited a few homes and in the afternoon, drove 21 miles to the South of Bragado to a town called Commodore Py, where services were conducted in a billiard room. The work here is new. There are no members yet. A Mr. Gomez, who appears to be converted, gives access to his hall for services. Bro. and Sister Lantz visit this town twice a month.

Bro. Lantz talked on the Sunday school lesson and I on "What must I do to be saved" and on the answer "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house."



Happy Children In the Care of Our Argentine Missionaries

On our return, we again rushed off to Mechita where we gave Communion to the brethren for the first time in this newly formed congregation. All testified of their new life in Christ. Before Communion the talk on **The Victorious Life** had been given. As other evenings, we returned to Bragado at 10:30, ate a light supper, retired at about midnight, and this time to be called at 3:30.

Oct. 19. Having some business to attend to in Buenos Aires, I left Bragado at 4 o'clock. I visited Bro. Diego Pacheco, a member of the Trenque Lauquen congregation, who was taken to the hospital in Buenos Aires. For years, he has been suffering from a sore toe. Blood poison set in and it may be necessary to amputate not

only the toe or foot, but also the leg below the knee.

I also visited a child from Trenque Lauquen that I had taken to the Children's Hospital in Buenos Aires a few months ago. She has club feet. The doctors hope to operate to straighten her feet. She may have to be in the hospital most of a year.

I left Buenos Aires in the evening and arrived in Trenque Lauquen Thursday morning at 7:40, finding my wife and the Orphanage family enjoying good health.

30 de Agosto—3 de Lomas

Nov. 4. After having a brief stay at home, my visits to the Churches were again taken up. Friday, the 4th, I went to Tres Lomas where Bro. and Sister Swartzentruber are in charge. A series of meetings were to be held in **30 de Agosto,** a good-sized town 22 miles east of Tres Lomas, also in charge of the Swartzentrubers.

Friday evening, we drove to **30 de Agosto (30 of August)** where the subject "The Bible as God's Inspired Word" was used. Announcement was made that the next public meeting would be held the following Monday night and that the meetings would continue until the next Friday night.

On Saturday evening, we returned to give Communion to the 12 members and baptize one. A singular thing happened, however. Just before the services, we learned that two of the brethren were somewhat on the "outs", and that a sister was not on good terms with one of these two. It was too late to recall the services, so we met at the home of one of the brethren and proceeded with the Baptismal services. After this, we discovered it would be unwise to go on with the Communion services unless this could be adjusted between the referred-to members. After a frank discussion, it was unanimously decided to postpone this service until a later date. These brethren were admonished to heed the scriptural way of fixing up differences between brethren. Special prayer was offered and we left for Tres Lomas. We all felt sorry that this was necessary but believed a special blessing would result.

Nov. 6 (Sunday), we spent with the Tres Lomas congregation—in the morning Sunday school, the afternoon, Communion; and in the evening, preaching on, "As it was in the days of Noah, so shall it be at the coming of the Son of Man." The Tres Lomas congregation made quite an impression. One hundred two were in Sunday school and most of the members at Communion. This with the attention, attendance, and interest in the evening service proved that the work is going forward in this town.

Nov. 7, to Thursday, Nov. 10. Monday afternoon we returned in the auto to **30 de Agosto,** where we distributed hand bills announcing the evangelistic meetings to be held until Thursday evening. There was a fine audience present to which we preached a sermon on **The New Birth.** Tuesday evening, it was on the power Jesus manifested over sickness, sin, evil spirits, the elements, and the power to forgive sin. Wednesday the subject was, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." Thursday evening, **The Prodigal Son** was used.

Each night, there was a growing interest and attendance, with 29 confessions. This, however, does not say that all were converted. We trust that they all will be, but our experience has taught that in a series of meetings, people can be easily moved, and very often folks stand, upon inviting them, without fully understanding. We trust however, that a number of real confessions was the result of these special meetings for which we give God the honor and the glory.



Mission Property at Trenque Lauquen

But how about the Communion that was postponed? This was held Thursday evening before the preaching services in the home of one of the members. We were happy to hear that everything had been fixed up between the brethren. All went to the table of the Lord with a different motive and feeling from that which they would have had, if we had held it on the Saturday evening before. After Feet-washing, each of the members expressed joy in the Lord and the desire to go forward and be true to Him whose we are.

The brethren between whom there had been some difference told us how happy they were since things had been made right. They had felt that their prayers had not been reaching the throne of God, but now they can pray again with confidence. By postponing this special service, victories were won and some valuable lessons were learned.

The meetings in **30 de Agosto** were very strenuous for the reason that we made the trip of 44 or 45 miles going and coming in the auto. Services began at 9:30 which meant we did not get back to Tres Lomas until 12:30 or 1 o'clock. Thus for a week, we were not able to retire before 1 or 2 o'clock in the morning. While tired and worn, we feel to praise God for these souls and for the blessings received in Tres Lomas and **30 de Agosto.**

America

Nov. 12 (Saturday) afternoon, one of our young brethren, Carlos Battaglia from Trenque Lauquen, accompanied my wife and myself to America where Bro. and Sister Snyder are in charge, since the Rutts are on furlough.

That evening the first talk of the series, "Surrender and Faith" was given to an appreciative and attentive audience,—the house well-filled.

Nov. 13 (Sunday) morning, it rained, which kept many away from services. There were, however, some 40 in Sunday school. It rained so hard that the water filled up the street in front of the hall, and Bro. Snyder was obliged to take all home by auto, making several trips. All the towns in the interior of Argentina lack drainage. The land is very level which does not give the water a chance to drain away. Drainage is therefore a problem. Not much rain is needed to make the streets impassable. Sewerage is not known in these interior towns.

It had cleared off by evening and the second talk, "Practising the Presence of God," was given. Although the streets were still muddy the hall was full.

Nov. 14 (Monday), we visited many of the members. We assembled first at 8 o'clock to celebrate together the Lord's Supper, after which the last talk on **The Victorious Life** was to be given. In the meeting prior to the Communion services, one brother and wife who had back-slidden were again received into the Church.

Because of another service, the Communion service was brief. In the testimony meeting that followed, all expressed themselves as being happy in the Lord and glad that the above brother and sister were willing to surrender their lives anew to the Lord and that they have come back into the Church.

As stated, we concluded with the third talk on "What the Victorious Life is not; What it is; What it does; and How it is obtained." As on previous evenings, the attendance was good and all gave such splendid attention that we were moved to appeal to those who **would,** to surrender their

life to Him who is our Life, our Hope in glory. We were made to rejoice to see five manifest their desire to accept Christ and the life abundant. May God bless them.

This last service came to a close about 11:15. How late! We must remember that here we cannot begin services until 9:30, and then this evening we had really three services in one. We were very much pleased to see so many new faces in the meetings, and if the attendance continues to grow as it does at present, more room will have to be provided in America. Pray for Bro. and Sister Snyder.

Nov. 15 (Tuesday) morning, we returned to Trenque Lauquen where the children of the Orphanage were glad to see us and we them. These were strenuous days for us but God gave us such blessings that we praise Him for the opportunity to serve Him.

Argentina, S. America.

(To be continued)

A PRAYER EXPERIENCE

By J. B. Epp, Meno, Okla., (formerly Hesston, Kans.)

For the Gospel Herald.

> This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24:14.

Three years ago, the Lord saw fit to lay me upon a bed of sickness, which was positively declared would be my deathbed. Obeying the injunctions of James 5:14, which I knew were also for me, a strong feeling came over me that "I shall not die, but live, and declare the work of the Lord." While I was as weak in my body as any one could be, for over two weeks, my mind, during the conscious hours, was clearer and brighter than it had ever been before in my life, and I had the most glorious times of communion with my Savior, who was so very near. He constantly reassured me that I should remain here a while longer. It was at this time that God laid upon my heart the burden of prayer for those who are yet without the Gospel. Such definiteness, such power, and such faith in prayer I had not experienced before, nor have I felt it quite so strongly since. This exhausted my little strength completely at times, yet He gave me such definite assurances of having heard my prayers, that I could rest very calmly after a short time of prayer.

This prayer experience was so sweet and so extremely satisfying that I told my Lord that if He should not see fit to restore me to full bodily vigor, so that I could go out and preach, I would be satisfied to let others do that and I would remain at home and let the rest of my life be devoted exclusively to prayer. And truly, from that time on, the seasons of real prayer have been the most blessed experiences to me.

As mentioned before, the principal burden of my prayers was the speedy evangelization of the world. And I received the assurance that He will do it! I absolutely believe that He is doing it right now! All that we need to do is to pray and to obey His orders to go, or stay, wherever He may direct. The depression has come, and is going right on. Most mission treasuries are suffering extremely. Workers are being recalled, the work is being curtailed almost everywhere—enough to discourage anyone who looks largely upon these means. Yet the world is to be evangelized in this day and generation. And this especially, because we believe that the end of this dispensation is very near!

If we cannot see that God is doing it, or will do it very soon, let us believe it! He says so, in Matthew 24:14. How He will do it, we may not be able to comprehend, especially if we look a great deal upon the effects of the present depression. Let us look away from that and from everything else that would discourage us. Let us not look upon the waves, as Peter did and began to sink at once, but look upon Him and "walk upon the water!" Our God, who loves to do the impossible, who called Peter to step out of the boat, He it is that says, "The Gospel shall be preached." And, as we go on believing this promise, we will see more and more that He is doing it, in a most marvelous way, right now.

In many places He sees fit to supply every financial need, while in other places He does not. But let us look away from money, knowing that money will not solve all problems. It really does seem sometimes as though we fully believed that if only we had the necessary millions, "we would do it!" We can not see how it can be done without money. Very likely it cannot, but He, whose the silver and the gold is, will He not supply this in His own good time and in His own way? Let us try to forget money for a moment and see what He is doing.

Do we not notice how the Lord is pouring out the spirit of prayer, more than ever before? How He is burdening many hearts with unceasing intercession for the speedy evangelization of the world? Are not many of the readers experiencing this? And will He not hear these prayers and answer them? Is there anything that His heart desires more than that all should hear the Gospel?

Do we not hear and read of a hunger in many lands for the Word? Who is it that sends this hunger, among Jews and Gentiles? Money cannot create this hunger.

Do we not notice how the so-called "closed" lands are opening, every last one of them? Did money do it? Or a sufficient number of white missionaries?

Do we not see how the native Christians everywhere are fully awakening to their responsibility of carrying the Gospel where until now mostly white missionaries have labored, almost single-handed? Hundreds and thousands are volunteering for the work and, if need be, He will raise up thousands more. Pray! Do we not notice in the mission reports how the native churches are most zealously striving for self-support, local self-government, and self-propagation? Many are sending out their own missionaries, even into other lands not their own!

Evangelizing is fast becoming the principal missionary method. While some institutional work must be done, this has often been over-emphasized. Now the slogan everywhere is: "That every creature might hear," or "Push on from home to home, from market to market, etc., till all shall have heard!"

And does not the reader know what God is doing in Russia? How He (for missionaries there can do very little) in His own wonderful way is spreading the Gospel, we might say, by means of the Revolution? Just as in the persecution at Jerusalem (Acts 8:4), "They that were scattered abroad went everywhere preaching the Word." It is claimed by good authorities that the number of "believers" (many, many secret ones, for plausible reasons!) in Russia has increased during the last fifteen years from about 15,000 to possibly 15,000,000 or more, nearly a thousandfold! The Soviet government admits the "alarming" increase of even the "open" believers.

All this clearly shows that God is at work, and it points very vividly to the speedy evangelization of the world. Three years ago, on my sick bed, I was able to take this altogether by faith, that He would do it. Since that time, I see it coming, one thing after another in rapid succession. At times (by faith and by these and other signs of the times) I can see it almost completed. Let us persevere in believing prayer! Let us ask largely—for the entire world! And He will accomplish it speedily!

We are not forgetting, or overlooking, Satan and his forces. He is putting forth his utmost powers to prevent this victory of the Gospel, but we know that Satan is a defeated enemy. He may rage as much as he does, and more, but he will be overthrown completely in God's time. Thus, all the discouraging things in connection with the present evangelization of the world are but another series of events that signify the same thing, only from the side of the enemy, whose efforts also must come to a consummation—ripe for judgment.

THOSE BLESSED TROUBLES

A business man in Philadelphia said to me recently that he did not think any man could learn much about God until he had been knocked down. Pointing to a map of a mining region in Colorado where he had sunk four hundred thousand dollars, he said, "That was the way by which I came to know God. Now I am almost indifferent as to whether the mine succeeds or fails. As a matter of fact, it looks hopeful, but through that experience I have learned to know God in such a sweet and intimate way, that it has made money seem very small to me."

About a year ago I was calling on a friend who was the president of a bank. He informed me that he had been ill for several months and that the illness had left him almost totally blind. "I can see that someone is sitting in your chair," he said, "but if it were not for your voice, I should not have the slightest idea who you were." A little later he wrote, "You left me a poem entitled, 'What Does It Mean?' which has been read to me over and over until I have absorbed the spirit of it, if not the words. To one who has been so extremely active as myself, and finally has had 'the hindering wall placed before his feet,' the sentiment expressed in the poem has been most helpful and I want to thank you for it."

In a recent letter he says, "for more than a year I have been totally blind. I am not praying for restoration of sight, which can never come, because of the withering of the optic nerve, but I am always praying with Paul for grace and strength, which I am thankful to say have been given me, and for that sight which Elisha wanted his servant to have that he might see the hosts of the Lord arrayed on his side for his defense and salvation."

Here is a strong, active business man, so blind that he has to be led about the streets, but whose spiritual eyes have been so opened that he sees far more in this world than he ever saw before.

And what has caused the change? Trouble. Nothing else, probably, could have arrested his attention and forced him to fix it on spiritual things so long and earnestly that now he actually pities the man who has good eves, but who does not know the Lord. Truly his "light affliction, which is but for a moment," is working out for him "a far more exceeding and eternal weight of glory."

The Ministry of Suffering

These incidents show what a large and blessed ministry trouble has in opening our eyes to the deeper things of life. We see also why it is that God who causeth all things to work together for good to those who love Him, mingles the bitter so plentifully with the sweet.

He knows that the natural heart is not inclined toward God, but away from Him. We are so busy digging in the dirt for dollars that we do not look at the Sun of Righteousness until He puts us on our back, where we can only look in one direction, upward. Only through suffering does God seem able to break the bands of selfishness which bind us to this world, and reveal to us Jesus the sympathizing Savior, thus binding us to Himself with eternal bonds of gratitude and love.

Some one has said: "He that is mastered by Christ is the master of every circumstance." Does the circumstance press hard against you? It is the Potter's hand. Do not push it away. It is shaping you into a vessel of beauty and usefulness for eternity. "Your mastery will come, not by arresting its progress, but by enduring its discipline."

And just as the stars are invisible by day but shine out in all their beauty at night, so God fills the Bible with special promises to those in trouble—"For in the time of trouble he shall hide me in his pavilion (literally, in a leafy bower, fragrant, sheltered and cozy), in the secret of his tent shall he hide me" (Psalm 27:5). So too in Psalm 46:1 he says, "God is our refuge and strength, a very present help (that is an immediate, right away help) in trouble."

Psalm 107 tells the sad story of four different classes of people who wandered about by themselves until they were hopeless. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." No wonder he exclaims again and again, "Oh, that men would praise the Lord for his goodness."

In these sad times when trouble is more plentiful than ever, what a comfort to realize that God is able to use every bit of it as a finger board to point living and dying men to the Cross of Christ. Let us keep the promises of God in sight in our homes, and places of business, and let us fill our correspondence and conversation with the words of Jesus.

God's Challenge to Those in Trouble

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah 43:2).

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

"Let not your heart be troubled, neither let it be afraid" (John 14:27).

Why God's Children Suffer

"I love my child, I note his slightest need;
I long to prosper him in all his ways.
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from Me—
My outstretched hand he will not wait to see,
I'll place a hindering wall before his feet;
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp My outstretched hand;
But when at last upon My heart he leans,
He will have ceased to wonder what it means."

—By Howard W. Pope in Lutheran Book Mission Tract.

OUR FIRST BUSINESS

Forget not that your first and principal business, as a disciple of Christ, is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian in the great day of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. Gordon.

THE EAR OF CORN

"I am an ear of corn of the harvest of 1930. There are twelve rows of kernels on my cob, and sixty kernels to a row. Twelve times sixty is my sermon: you will hear it?

"On May 1, 1930, a farmer planted me with four other kernels in the warm earth he had prepared for me, and there after many hours I burst the yellow prison and my soul began to mount toward the sun and the air. The very first day I appeared the farmer saw me and said, 'Thank God, the corn is up.' I thought, 'You may

well thank God, He has done most of the work.'

"It is true the farmer toiled for days to prepare the soil, fertilizing, plowing, dragging, rolling, drilling, and he spent hours more in cultivating and harvesting his crop.

"Nevertheless that is but a small percentage of the forces that made me grow. God gave him the soil to start with, and while the farmer tended us intermittently, God never ceased His care.

"He helped me push my rootlets down and taught them how to get life out of the soil. He guided my sprouts carefully upward and showed them how to breathe in the air, and how to woo the life upward from the tiny rootlets. He gave the sunshine and the cool of the night with its welcome dew. He sent the rain, and in time the wind to blow the pollen from the tassel to the silking ear, taught me how to distribute the pollen to every growing kernel.

"In due time every kernel filled with milk, and then, just as He was beginning to turn the maple leaves from green to red, He changed my color to gold.

"Then the farmer took me home and laid me on the table and said to his wife: 'How is that for seed corn? A man deserves some credit for raising corn like that.'

"I kept quiet, but I knew in my heart that God had done most of that work on me.

"That night the minister was there for tea, and I was pretty much the subject of conversation. Finally the elder said: 'Do you know, brother, that a famous teacher of agriculture has figured out that man does only about five per cent of the work on a cob of corn like that, and that God does ninety-five per cent? Anyhow, it looks to me as if God and you had done a pretty good job on that ear of corn. It looks as if He and you were partners; but say, how are you going to divide up with God?'

"Here the story ends. How should that farmer divide up with God? The answers are in the Book."—Unknown.

YOUTH AND SOME OF ITS PERILS

"Lay not your hand on the child to his hurt." This commandment to Israel implies the place every child should hold in the life of the family and the community. In him transmitted qualities once awakened give the aspirations and ideals of his people's realization. Recognition of this gives childhood its sacredness and beauty—and its dignity.

To-morrow the family life of the nation will depend upon him, the world of affairs will lay claim to him, the nation itself may call upon him, and the temple shrine will lack inspiration if he be lacking in veneration and faith. Our hopes for childhood may be hope deferred. In the rush and whir of our modern days, in our eager quest of gain, in insatiable ambition which threatens to consume us —the voice of childhood falls upon ears deafened by the roar of a factory-made civilization.

The child is too often the slave of an autocrat in the family. In the family he has no voice; no independence. Our school standardizes and turns him out in wearisome pattern; industry presses him into a mould by means of monotonous tasks; the state makes for conformity and servile obedience; religion holds out an angelic future for a life of blind acceptance.

Once we begin to understand that the human mind is quite as important as the hand—that a hurt to the former is a wound as grievous as amputation to the latter; once it is borne in upon us that education should be something as big as life itself—in fact that it should be life; that governments are created by people living among them and that God asks for courageous love of His Creation—we shall then open to youth the way toward noble living.

The perils to youth lie without his circle—more than within it. Adults who impose their own thoughts on institutions, and their worn out interpretations of life, may be his greatest peril. The youth sees through and hates hypocrisy and weak complacency. Youth characteristically is aflame with earnestness. He is the rebel—the eager questioner. He loves life and the people in it. And he loves God because he sees God in beauty and bows before Him in adolescent purity—in the spontaneous love that gives us hope for the future. So in a family life enriched by the presence of childhood; in an education not for life but an education which is life; a political faith which proclaims firm belief in people; an industrial life which recognizes fully and completely the human factor which its harshness continually threatens, and a religion which seeks the Kingdom of God and His righteousness and feels God a presence in all things—in these directions lie the paths to a better world.—By Owen R. Lovejoy.

NO COMPROMISE WITH NON-CHRISTIAN FAITHS

Having lived with the women of India for nearly six years, and having made a life-study of the conditions which have not changed materially in the mass, we cannot accept the recommendation that as Christians we should compromise with the non-Christian faiths of India. Even Gandhi, the highest exponent of Hindu idealism, had done nothing to remedy the terrible physical, moral and mental conditions of women which are due directly to the religious life and beliefs of Hinduism. If the Appraisal Commission will read "Mother India," by Katherine Mayo, and its later confirmation by Indian authorities, they will be more accurately informed concerning present-day conditions in India. Long ago Max Muller said: "The Hindu religion is perhaps the only religion that is worse than no religion."

The story of Amy Carmichael's redemptive work with the little girls devoted to the vile service of the priests of the temples of India shows clearly the utter impossibility of any sympathetic alliance with this religion so-called. From Hebrew history, as told in the Old Testament, we learn the results of the attitude of Israel toward the prophets of Baal, with their pernicious, immoral, idolatrous worship. The prophets of Israel, thank God, stood against these priests of Baal whose extermination was apparently approved by the Lord God, Ruler of Nations.

In China, where moral conditions are in many respects better than in the greater part of India, we still have a very dark picture in the present books by Pearl Buck, who knows China. No missionary of Christ will favor an intimate and friendly coöperation even with a religion like Confucianism or Buddhism in China.

We cannot compromise Christianity with these human faiths which reach their lowest depths in the lives of the people. The religion of Christ is the only religion that can save the souls and bodies and minds of men and women. Buddhism is an improvement on Hinduism—but what hope is there offered for women of that faith as taught by Buddhist priests? Kagawa of Japan knows that there is no hope in the Shinto faith. He preaches Jesus Christ and Him crucified and makes no compromise with idolatry. —Mrs. Henry W. Peabody in "Missionary Review of the World."

SCRIPTURAL MOTIVES

It is just as criminal to preach for human plaudits as it is to preach for human pay. How the Spirit thunders out the words: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought. I have no pleasure in you, saith the Lord of Hosts." We who feed the flock of God must be clothed with humility, taking the over-sight of the flock of God; "not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." —R. E. Neighbour.

It is only through the Word and power of God that Satan is defeated. —Stanford Mumaw.

SEWING CIRCLE CORNER

And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God endureth forever.

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.—Isaiah 40:6-8, 10, 11.

We have here just a faint picture of the great God whose Word endureth for ever.

In these days of stress and need and trial and suffering, it is good to stop long enough to realize that, after all, it is God's great love that permits all these things to come into our lives. There must be some purpose in it all. Perhaps we are slow in learning the lessons these experiences are to teach us. God knows.

A letter from one of our Sister missionaries in charge of work among the girls appeals strongly to her sister supporters in America for "prayer help" for her work. Many of us know something of the problems that come to a mother in her home and family. Multiply this a hundred fold in a land where the "family" must reckon with godless and immoral ancestry, heathen environments, the stress and strain of constant weariness in a depressing climate, constant influence with a trend away from Christianity, and you have a faint view of the position our missionaries occupy.

Mothers, Sisters, let us pray. As we think of all this, we are again reminded of the old illustration of the deep, dark well of heathenism. Christians at home send them, and the missionaries plead that the Christians at home keep fast hold of the ropes of prayer. Are we helping to hold the ropes?

A LETTER FROM INDIA

Dhamtari, C. P., India,
Nov. 26, 1932.

To the Sewing Circle Sisters
of North America.

Dear Sisters in Christ,—

Recently when Sisters Kanagy and Hartzler returned from America we were again reminded of our Sewing Circles at home and the great amount of work you do for us and our people here. It is not enough to simply say we appreciate it. We have come to depend on you as part of our working force almost as much as if you were right here on the field with us. And were it not for your work, your means, and your constant prayers, our work could not go on as it now does. We owe a special gratitude to those of you who, besides your regular work, are supporting missionary women and children. I am sure many of you do this at a real sacrifice and it increases our sense of responsibility accordingly. Our sincere wish for you is, that in all this you may suffer no lack.

We are now having our annual Business Meeting. It is the one annual meeting of all missionaries when we get together for four or five days, for spiritual refreshment and to talk over our work and make any important decisions regarding it. One significant thing in this year's meeting is the smaller number of missionaries and children. We hope this shortage of workers will not be for long. Another thing much in evidence is the realization of the need of more Holy Spirit guidance and power in our work. Some of our other missionaries who have been on the field longer than I, said they have never experienced a time when there was so much feeling of our own inadequacy and longing for greater power and greater results, not only among us missionaries but among our Indian church leaders as well. Recently our leaders in evangelistic work held a two day retreat in the jungle for prayer. Several weeks before that Bro. Hostetler and I with our three evangelists and their wives who are Bible Women, held a four day retreat during which time we did nothing but study our Bibles and pray. It was a new experience for all of us. Since then we have pledged ourselves to more and continual prayer for the great needs in ourselves and in the darkness and sin all about us. Will you not too, more than ever before, pray that God may save the many thousands for whom we are responsible? Surely it is not God's will that any should perish.

The time of year is almost here when the children will be coming home from school. This is the first year that any of our own stayed in school. We are so eager to see our little boy again, to hear him talk, and have him at home with us. We have not seen him for almost five months.

Christmas will soon be here too. This is the greatest day of the whole year for our Christian people. Our Boarding boys are already making mottoes for the walls of their rooms and getting numbers ready for a program. They always get a new outfit of clothes at Christmas. This year there will not be any from home but some of our boys who are learning to sew are making outfits for all the boys.

In connection with this, I want to again thank you for the help you have given us with the boys' clothing in the past. I wish sometime you could see the boys receiving their clothing from home. I am sure you would be convinced that they are appreciated. Last year especially did they like the American clothes and several boys who used to be in the Boarding but are now married and have homes of their own, came and begged me to let them buy some, at just whatever price I say. But I sold none of them. I had our sewing boys make a few little garments out of the left over pieces that were sent along for patches. These sold very readily.

In closing I wish you God's blessing in your work and may you continue to remember us and our work in your prayers.

Yours in His service,
Ida Hostetler.

REPORT

Of the Blooming Glen and Perkasie Sewing Circle for the Year 1932

Number of meetings held	12
Average attendance	25
No. garments made	432
No. quilts and comforts	18
No. visitors	43
Collection	$83.74

By the Secretary,
Mrs. Erwin G. Moyer,
Blooming Glen, Pa.

AFTER A WHILE

Is it too much to hope that when we see our blessed Lord in the glory, when the trials and the toils and the sacrifices are all at an end—is it too much to desire that He should say something like this to us: "Thy love to Me was wonderful"?

I tell you it will make the toils of the road and all the renunciations and willing sacrifices of life seem as nothing to have some such words of commendation from the lips of our glorious Savior, and to hear Him say to the one who has sought to be faithful at all cost: "Well done! You were never popular on earth, and nobody knew much about you. The life you lived to My glory in the uninspiring sphere of home duty seemed to be wasted and its sacrifice to be worthless by those who knew it; but 'thy love to Me was wonderful.' Men said you made mistakes, and were narrow-minded, and did not catch the spirit of your age; men thought that you were a fanatic and a fool, and called you so; men crucified you as they crucified Me; but 'thy love to Me was wonderful.'"

Is that not an aim worthy of each of us, so to live that in the day of His appearing He shall fold us to His heart and whisper such a commendation?—J. Stuart Holden.

FROM OUR MISSION STATIONS

Lancaster, Pa.

Dear Readers of the Gospel Herald, Greetings:—We wish to write a few lines so you may not forget there is a Sunnyside Mission just southeast of Lancaster (Acts 16:9). With the coming of Christmas we noticed an increase in attendance which we expected. However, while we did not expect the attendance to keep on increasing, we are happy to say that is the case thus far. The average attendance at Sunday school for the three last Sundays was 146 as compared with 137 for the month of December. The interest in the prayer meetings is growing also, and lately we have seen new faces, which may be due to the fact we distributed 75 Christmas baskets which were gratefully received. Some of the families were given cards and are being helped regularly from the warehouse in Lancaster. Our treasurer is helping others from time to time.

We are glad for the increased interest at the prayer meetings, and pray that God may use us to bring the light of the Gospel to these people whom Satan is trying to keep bound. Bro. Paul Mosemann led our last prayer meeting; lesson, Rom. 10:1-12. Bro. Abram D. Metzler, our evangelist a few months ago and who still has a deep interest in the work, was with us also and spoke a little. The Spirit was present and when an invitation hymn was sung four souls responded. We hope you will join us in praying for these, as Satan seems to have two of them bound so hard that nothing but the power of God can help them break his bands. We realize very keenly that "Except the Lord build the house, they labour in vain that build it." So we ask you, dear readers, to continue to pray for us. We realize the work is proving a blessing to us and our prayer is that we may more completely yield our lives to Him who died for us so we may be able to do better work for our Savior and Lord.

Mrs. Isaac T. Hollinger.

Jan. 21, 1933.

Mill Run Chapel

(2504 4th Ave., Altoona, Pa.)

Dear Herald Readers:—Once again we have had a season of refreshment in the Lord. Our annual series of revival meetings closed on Sunday night, Jan. 15. Bro. Elmer G. Martin, of Lancaster, Pa., labored faithfully with us as evangelist, delivering each evening messages that inspired the Christians to holier living and convicted the sinners of unrighteousness, convincing us that they were God-sent messages.

The little chapel was well filled nearly every night, and several times it was not large enough to contain the crowd. A number of people in the community who had heretofore been almost entirely uninterested in the chapel and its mission, accepted the invitation to "come in and prepare to meet thy God," and are now becoming active supporters of the work.

The evangelist with Bro. Nissley, the pastor, visited about forty of the families in the community. The visitation work was pleasant because of the warm welcome extended them at practically every home. As a result of this visitation work, together with the appealing invitations extended each evening, fourteen souls expressed a desire to walk with God. Several of these are reconsecrations and a few have seen the lack of the teaching of the "all things" in their church, and desire to unite with us. We praise God for every one of them and for His continued answer to prayer.

Four special prayer services were held during December in behalf of these meetings, and each evening during the campaign a short prayer meeting preceded the sermons. These meetings were held in the home of Bro. and Sister Harry Cashman.

The brethren also visited a few homes in the city. One lady there accepted salvation through Christ, making a total of fifteen in the class.

Mill Run greatly needs your prayers. It is a community of more than forty homes and a population of over 200, situated one mile west of the city limits of Altoona, clustering about the Allegheny reservoir of the Altoona Water Company. The present enrollment of the Sunday school is 100; added to this there is a Home Department of seven members and a Cradle Roll of 28 members. I am sure that there are at least 50 individuals who are not attending Sunday school anywhere.

But we do thank God for those who have found peace with Christ through the efforts of His servants here. The influence of the church is widening. Five years of teaching have proved to the people here that only the Word of God is taught within the walls of the little chapel, and it is having its effect upon them. Only to-day a young soldier for Christ told me, "I've learned some things in the Mennonite Church that are not taught in other churches I went to." Others said recently, after hearing some of the special talks Bro. Martin gave, "Why, I never before knew that was in the Bible. But it's here; I see it myself."

On Jan. 2 we observed the fifth anniversary of the building of the chapel. An appropriate program was presented before the sermon that evening.

We shall be glad to furnish any additional information you may desire concerning Mill Run. We crave your interest, especially in prayer and thanksgiving. I can assure you of a hearty welcome if you come to visit us!

Yours for more souls in the Kingdom,

Jan. 21, 1933. Anna H. Weaver.

FIFTH ANNIVERSARY SERVICE

Mill Run Chapel

Held January 2, 1933

The following program was rendered:—

Children's service, Thelma McConnel.
Convictions and Opening of the Work, Jos. M. Nissley.
First Impressions of Mill Run, Alice H. Nissley.
Experiences in Inviting Folks to the Services, Mary E. Lauver.
The Work of the Superintendent of the Sunday school, Chas. H. Weyandt.
The Present Work, Anna H. Weaver.
Evangelistic Sermon, Elmer G. Martin.
Joseph M. Nissley.

Note from the Editor.—A brief history of the founding and early history furnished us by Bro. Nissley will be published, D. V., in an early issue of the Mission Supplement.

Hannibal, Mo.

(1507 Broadway)

Dear Readers:—"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works" (Psa. 9:1).

We have many things to praise God for, and what a privilege to shew forth His marvellous works to the people about us who need to know more about Him!

The evening after Christmas we had our Christmas program. About forty were present, including those from Palmyra.

The children and all present had a very enjoyable time. Especially were the children delighted, through the kindness of our sewing circle sisters in Iowa, who sent in candy and toys for them. One little boy gave a box of writing paper and suggested we use of it to thank the good country people for their kindness. One poor mother who brings a little boy every Sunday said what they got from us was all they had on Christmas Day, and she was so thankful for what they got.

Many are out of work and therefore do not have enough food and raiment; if they had these they might be content. But it is true as one woman expressed it, "We just cannot live without money to buy what we need." May this depression cause many to repent of their past sinful lives and turn to God, who is able to supply all their needs and give them eternal life, so they need never hunger any more.

Ruth E. Buckwalter.

Jan. 23, 1933.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for December, 1932

GENERAL

Maple Gr SS Mtg Ind	$ 9 76
Forks Cong Ind	13 50
Bethel Cong Ore (Nov Report)	3 00
Sugar Crk Cong Ia	31 73
Daytonville Cong Ia	7 96
Bethel Cong Medina Co O	13 60
Central & Clinton Congs O	90 00
S Union Cong O	31 43
Oak Gr SS Cham Co O	2 14
Latschar SS Ont	7 60
Biehn SS Ont	20 00
Bethel Cong Ore	2 50
Weaver Cong Pa	2 55
Pleas Grove Cong Pa	75
	236 52

INDIA

General

Sue F Landis	5 00
P L Rohrer	5 00
Oak Gr & Pleas Hill Congs Wayne Co O	100 00
Berne SS Mich Jr S	27 87
Paul Hershey	10 00
Mr & Mrs Marvin E Miller	8 00
Souderton T M Pa	8 50
Providence SS Pa	17 00
E Fairview Cong Nebr	16 62
Sugar Crk Cong Ia	19 10
Martins SS O	18 40
Waterloo Cong Ont	39 00
Scottdale SS Pa	10 25
Weaver SS Pa	12 70
Allensville SS Pa	11 41
Fairview Cong Ore	15 42
Zion Cong Ore	6 31
Zion Cong Ore	5 81
Bethel Cong Ore	50
Hopewell Cong Ind	11 65
Emma SS Ind	2 64
Waldo Cong Ill	17 37
E Holbrook SS Colo	9 80
Crystal Spgs Cong Kan	5 00
LaJunta Cong Colo	5 57
Mt Zion Cong Mo	1 75
Milan Valley Cong Okla	2 35
Salunga SS Pa	37 25
A R & F G Rohrerstown Pa	25 00
A Sister Pa	20 00
E Chestnut SS Lanc Pa	30 14
Gehman SS Pa	19 69
A Bro & Sister Pa	25 00
	550 10

Missionary

W Liberty Cong Kan	85 00
Walnut Crk Cong O	5 00
Schertz Bros	25 00
Doylestown SS Pa	112 50
Lockport SS O	18 50
Maple Gr Cong Pa	51 00
E Fairview Cong Nebr	28 24
Salem Cong Nebr	7 15
Manson Cong Ia	26 72
Walnut Crk Cong O	50 00
Weaver SS Pa	18 00
Pleasant Gr SS Pa	12 00
Stahl Cong Pa	15 00
Blough Cong Pa	15 00
Roanoke Cong Ill	75 00
Spring Val Cong Kan	37 50
Hesston SS Kan	20 00
	601 61

S C Contributions:

Oak Gr S C Wayne Co O	10 00
Columbiana & Mahoning S C Ohio	40 00
Martins & Pleas View S C Ohio	5 00
Bethel SC Logan Co O	10 00
Beech S C Ohio	10 00
Central S C Ohio	6 00
East Dist SC Mtg O	13 20
Oak Gr SC Cham Co O	6 00
Oak Gr SC Wayne Co O	10 00
Ind-Mich SCs	25 00
	135 20
Total India Missionary	736 81

Missionary Children

Doylestown SS Birthday Pennies Pa	8 36
N Lima & Midway SS O	45 34
Sue F Landis	5 00
Nappanee SS Pr Dept Ind	5 60
Nappanee Cong Ind	25 00
Pleas Grove SS Pri Birth Offgs Ill	1 00
Pleas Hill SS Miss Day Offg Ill	4 52
Waldo SS Ill	19 00
Pleas Valley SS Kan	1 71
Nampa SS Idaho	4 90
Cullom SS Ill	43 19
Souderton SS Pa	43 35
Sugar Crk SS Emma Roth Cl Ia	75
Nappanee SS Pri Dept Ind	5 07
Bethel SS Medina Co O	23 13
Waterloo SS Ont	25 40
Toronto Miss SS Ont	22 85
Weaver SS Pa	25 00
Scottdale SS Pa	4 25
Stahl SS Pa	10 91
Kauffman SS Pa	13 55
Portland SS Birth Offgs Ore	8 47
A Sonnenberg SS Cl O	37 50
Crystal Spgs SS Kan	3 96
	387 81

Junior Earnings:

LaJunta SS Colo	14 46
Maple Gr SS Pa	16 10
N Lima & Midway SS O	34 82
Hopewell SS Ind	14 19
Cullom SS Ill	8 80
Freeport SS Ill	19 65
Metamora SS Ill	41 05
Nappanee SS Ind	2 45
Providence SS Pa	11 57
Pleasant Gr SS Ill	4 00
Martins SS O	20 20
Howard-Miami SS Ind	24 85
Goodfield SS Ill	18 58
Kolbs SS O	4 50
Spring Val SS Kan	18 55
Science Ridge SS Ill	6 00
Pleasant Hill SS Ill	6 40
Fairview SS N Dak	30 75
Salem SS Ind	10 58
Sugar Crk SS Ia	9 08
Filer SS Idaho	16 25
Middlebury SS Ind	9 75
Walnut Crk SS O	46 42
Waldo SS Ill	38 87
Pleas Valley SS Kan	75 12
E Bend SS Ill	26 98
Bethel SS Mich	15 00
Nampa SS Ida	10 50
Yellow Crk SS Ind	17 29
Central AM SS O	42 10
Madison Co SS Ohio	7 00
Souderton SS Pa	39 21
Scottdale SS Pa	10 87
Stahl SS Pa	3 25
Kauffman SS Pa	8 60
Masontown SS Pa	2 76
Fairview SS Ore	7 02
Emma SS Ind	29 58
Central SS Elida O	23 75
Crystal Spgs SS Kan	31 00
Oak Gr SS Wayne Co O	16 92
Holdeman SS Ind	12 04
W Union SS Ia	45 43
	852 29

Junior Savings:

Doylestown SS Pa	51 92
Maple Grove SS Pa	6 74
N Lima & Midway SS O	25 02
Metamora SS Ill	10 39
Nappanee SS Ind	1 88
Providence SS Pa	1 00
Pleasant Grove SS Ill	2 65
Martins SS O	1 41
Howard-Miami SS Ind	5 50
Kolbs SS O	20
Science Ridge SS Ill	35 82
Pleasant Hill SS Ill	8 82
Fairview SS N Dak	2 94
Salem SS Ind	4 36
Sugar Crk SS Ia	1 25
Filer SS Ida	13 95
Middlebury SS Ind	10 80
Walnut Crk SS O	46 42
Waldo SS Ill	11 09
Pleas Valley SS Kan	2 55
Nampa SS Ida	9 83
Yellow Crk SS Ind	1 00
Central AM SS O	48 36
Souderton SS Pa	29 44
Scottdale SS Pa	22 25
Stahl SS Pa	18 42
Kauffman SS Pa	2 21
Masontown SS Pa	13 46
Fairview SS Ore	12 10
Portland SS Ore	14 33
Central SS Elida O	25 24
Crystal Spgs SS Kan	24 94
Holdeman SS Ind	5 60
W Union SS Ia	6 15
	478 04

Adult Savings:

Cullom SS Ill	16 77
Howard-Miami SS Ind	5 50
Pleas Hill SS Ill	5 23
Fairview SS N Dak	13 29
Nampa SS Idaho	4 17
Masontown SS Pa	5 69
	50 65
Total India- Missionary Children	1,768 79

Evangelist

A Brother Pa	15 00
Matt 6:3	12 00
S Union SS Y Mothers Cl O	13 50
Vineland YPM Ont	15 00
Hagey-Wanner YPM Ont	30 00
Waterloo YPM Ont	25 00
Millersville SS Lydia Sauder Cl Pa	25 00
A Bro & Sister Pa	40 00
Manheim Bible Study Cl Pa	8 50
E Petersburg YMB Cl Pa	17 50
Ephrata YPM Pa	100 00
	301 50

Bible Women

Salem SS O	12 50
Nampa SS Ida Cl 8	1 15
Howard-Miami SS Cls 8, 11, 14 Ind	12 50
Sugar Crk Cong Ia	50 00
Bowne Cong Mich	4 17
Ephrata YPM Pa	50 00
	130 32

Teacher

Portland YPCL Ore	22 50
S Union SS Ohio:	
Class 1	2 00
Classes 11, 12	19 00
Class 13	7 00
" 16	14 00
Half Century Cl	10 00
Beech SS O	60 00
Ohio Menn SS Conf	150 33
S Brownsberger	10 00
A Bro & Sister Lanc Pa	5 00
A Bro & Sister Akron Pa	5 00
A Sis Mellinger Cong Pa	5 00
Mellinger SS Fund Pa	45 00
	354 83

Orphan

Willis K Lederach	9 00
Blooming Glen SS Robt Nase Cl Pa	8 00
Kitchener SS Ont:	
M C Cressman Cl	1 00
Ananias Shantz Cl	2 10
Dora Myers	16 00
Friends Ohio	46 00
Nappanee SS Girls Cl 13 Ind	10 00
A Bro & Sister Mich	11 00
Forks SS Ind Jr E	36 00
Sue F Landis	5 00
W Liberty Cong Kan	20 00
Zion SS Cl 1 Ore	14 00
Zion SS Cls 4, 6 Ore	7 00
Walnut Crk SS Cl 13 O	2 00
Harrisburg AM SS Ore Jr E	9 53
Norristown SS Pa	9 00
Friends of Orphans Pa	18 00
A Bro & Sister Pa	4 00
Science Ridge SS Ill	60 80
Bethel SS Mrs L J Hartzler Cl Mo	12 00
Matt 25:40 Pa	24 00
Plum Crk SS Nebr	18 00
S Union SS Ohio:	
Class 3	2 10
" 4	3 25
Khedu Cl	10 00
Jr Dept	9 00
O Grove SS Inter, Jr & Pri Depts Ohio	22 00
Map View AM Cong Ont	22 00
Scottdale SS Pa	20 00
Allensville SS Pa	11 00
Chappell SS Nebr:	
Jr Earnings	11 85
Jr Savings	7 00
Albany SS Ore	17 10
Mrs B F Hartzler	9 00
Shore SS Ind	8 50
Clinton Fr SS Ind	78 00
Yellow Crk SS Ind	74 00
Olive Cong Ind	170 00
Andrew Springer	15 00
Willow Spgs SS Pri Dep Ill	5 50
Paradise & Millers SS Md	20 00
Forks SS Ind	10 45
A Bro & Sister Pa	10 50
A Bro & Sister of Bethel Cong Ore	30 00
Liberty SS Cl 4 Ia	17 00
Daniel Horst	9 00
Willow Street SS Eliz Brackbill Cl Pa	11 00
Mr & Mrs E O Brubaker	20 00
Elizabethtown SS Ada Hershey Cl Pa	10 00
Lebanon Co SS Workers Pa	6 50
A Sister Lititz Pa	9 00
Gehman SS Pa	11 79
A W Denlinger & Wife	40 00
Landisville SS Girls Cls Pa	11 00
Philadelphia Miss SS Pa	39 84
	1,093 81

S C Contributions:

Slate Hill & Churchtown S C Pa	5 00
Total India Orphan	1,098 81

Widow

Sue F Landis	5 00
Zion SS Cl 3 Ore	5 00
Conestoga SS Cl Pa	25 00
A Bro & Family Ore	25 00
A Bro & Sister Pa	11 00
Mary Brunk	22 00
Mr & Mrs M M Burkholder	5 50
Sugar Crk Cong Ia	22 00
S Union SS Ohio	
Class 2	6 00
" 6	2 00

" 7	5 00
" 8	3 00
" 9	2 00
" 10	2 80
" 14	6 00
" 15	2 00
" 17	4 75
" 18	1 70
O Grove Cham Co Cl 1 Ohio	5 50
Class 2	5 50
Bro & Sis David Lichti	11 00
Cedar Grove Cong Ont	5 50
Scottdale SS Pa	5 00
Bethany SS Mich	5 50
Olive Cong Ind	25 00
A Millersville SS Cl Pa	6 00
Elizabethtown SS Elmer Groff Cl Pa	5 50
E Petersburg SS Esther Rohrer Cl Pa	22 00
	252 25

Medical

S P Bontrager	25 00
Fairview SS Mich	18 10
Mr & Mrs Ed M Yoder	20 00
A Bro & Sister Ind	5 00
A Sister O	10 00
O Grove SS Wayne Co Mrs D P King Cl O	20 00
L R Troyer & Family	20 00
Holdeman SS Cl Ind	8 50
Sonnenberg SS Girls Cls 21, 23 Ohio	20 00
Scottdale SS Pa	10 00
Altoona Miss Cong Pa	9 32
A Bro & Sis Ind	5 00
A Strasburg SS Teacher Pa	5 00
Conestoga SS Lydia Stoltzfus Cl Pa	10 00
Habecker SS Pa	25 56
Landisville SS Girls Cl 7 Pa	10 00
Barbara Harnish Annuity	12 00
	233 48
S C Contribution:	
Sonnenberg SC O	6 00
Total India Medical	239 48

Evangelistic Budget

Willis K Lederach	13 00
Friends Ohio	104 00
Schertz Brothers	19 00
Bethel Cong Ore	1 50
G G Marner	5 00
Roanoke SS Ill	15 00
Sonnenberg Cong O	25 00
Salem Cong Nebr	9 99
Bethel Cong Ore	50
	192 99

Academy & Bible School

Lena M Clark	25 00

Lepers

Sue F Landis	5 00
A Bro & Family Ore	25 00
Mrs Ada N Yoder	5 00
	35 00

Personal

Metamora SS some children Ill Jr E	2 00
J J Hostetler	5 00
	7 00

Ada Hartzler Auto

Mr & Mrs John Hartzler	5 00
Total India Mission Funds	5,697 88

SOUTH AMERICA

General

Milford AM Cong Nebr	35 00
Sue F Landis	5 00
Detroit Miss Cong Mich	4 96
Fairview Cong Ore	18 00
P L Rohrer	5 00
Berne SS Mich Jr S	27 86
Mr & Mrs Marvin E Miller	8 00
Bethel Cong Ore	50
Lower Salford SS Pa	40 90
Sugar Crk Cong Ia	19 08
Roseland Cong Nebr	3 77
Manson Cong Ia	23 11
Pleas View SS O	3 05
Vineland SS Ont	33 96
Scottdale SS Pa	10 00
Masontown Cong Pa	2 35
Blough Cong Pa	9 75
Scottdale Cong Pa	20 15
Metamora Cong Ill	19 56
Hopedale Cong Ill	20 00
Metamora SS Ill	13 73
Goodfield Cong Ill	4 06
E Holbrook Cong Colo	9 80
LaJunta Cong Colo	5 56
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	3 25
A R & F G Rohrerstown Pa	25 00
A Sister Pa	20 00
A Bro & Sister Pa	25 00
	417 40
S C Contributions:	
Sugar Crk & Shanesville S C Ohio	5 00
Trail S C Ohio	3 00
Berlin S C Ohio	3 00
Walnut Crk S C Ohio	18 00
	29 00
Total S Am General	446 40

Missionary

Marion Cong Pa	9 82
A Bro & Sister Ont	75 00
S M King	10 00
Souderton SS Pa	37 50
Pleas Grove SS Ill	7 48
York Co Dist Ont	20 00
E Zorra AM Cong Ont	75 00
Belleville Cong Pa	100 00
LaJunta Cong Colo	17 58
Pleas Valley SS Kan	15 22
Bethel Cong Mo	22 20
Sycamore Grove Cong Mo	7 00
Good Cong Pa	18 00
	414 80

Missionary Children

Geiger SS Ont	55 23
Bethel SS Birth Pen O	13 64
Sue F Landis	5 00
Peoria Miss SS Pri Dept Ill	13 15
Marion SS Pa	11 31
Spring Val SS N Dak	4 00
Pleas View SS Ohio	1 25
E Zorra AM Cong YPM Ont	27 95
Waterloo SS Ont	25 40
Latschar SS Ont	30 85
A Bro Latschar Cong Ont	36 15
Shantz SS Girls Cl Ont	5 50
Steinman AM SS Ont	63 23
Zurich SS Ont	14 30
Biehn SS Girls Cl Ont	4 00
Rainham SS Ont	23 53
S Cayuga SS Ont	5 77
Maple View SS Ont	33 45
Vineland SS Ont	83 91
Shantz SS Ont	36 37
Baden Mission SS Ont	9 10
Wanners SS Girls Cl Ont	7 50
St Jacobs SS Ont	54 57
Waterloo SS Girls Cl Ont	15 00
Kitchener SS Ont	35 46
Springs SS Cl Offgs Pa	38 91
Springs Bible School Offgs Pa	5 47
Blough Cong Pa	7 35
Elizabethtown SS Titus Rutt Cl Pa	19 00
	686 35
Junior Earnings:	
LaJunta SS Colo	3 34
Ebenezar SS Va	2 00
Limon SS Colo	5 53
Hopewell SS Ind	11 98
Bethel SS O (Cham Co)	15 04
Dohners SS Pa	13 00
Weaver SS Va	25 96
Lockport SS O	19 35
Berea SS Ind	26 25
Spring Val SS Kan	18 54
W Clinton SS O	13 65
Clinton Br SS Ind	5 35
Berne SS Mich	27 50
Mechanics Grove SS Pa	14 00
Sheridan SS Ore	16 65
Springdale SS Va	7 15
Warwick River SS Va	6 50
W Fairview SS Nebr	18 85
Maple Grove SS Ind	44 55
West N Y SS N Y	21 42
Liberty SS Ia	18 25
Red Top SS Mont	2 60
Bethel SS Mich	6 01
Holly Grove SS Md	2 35
Salem SS O	48 61
Spring Val SS N Dak	27 01
Springs SS Pa	11 15
Shore SS Ind	68 45
O Grove SS Wayne Co O	4 63
	505 67
Junior Savings:	
LaJunta SS Colo	11 12
Hay AM SS Ont	8 18
Ebenezar SS Va	25
Hopewell SS Ind	2 21
Bethel SS Cham Co O	6 52
Weaver SS Pa	2 57
Lockport SS O	6 28
Berea SS Ind	9 00
W Clinton SS O	18 19
Marion SS Pa	25 30
Mechanics Grove SS Pa	13 25
Sheridan SS Ore	8 02
Springdale SS Va	18 75
Warwick River SS Va	19 87
Maple Grove SS Ind	16 95
West N Y SS N Y	21 42
Holly Grove SS Md	2 75
Salem SS O	1 35
Springs SS Pa	20 08
Oak Gr SS Wayne Co O	12 30
	224 36
Adult Savings:	
Western N Y SS N Y	21 41
Springs SS Pa	1 84
	23 25
Total S Am Missionary Children	1,439 63

Evangelist

Friends Ohio	100 00
Schertz Brother	50 00
Peoria Miss Adult Dept Offgs Ill	6 47
Lydia A Mayer	25 00
Bethel Cong Ore	1 50
S M King	10 00
Sonnenberg Cong O	25 00
E Union Cong Ia	19 85
Salem Cong Nebr	7 53
Ohio Menn SS Conf	195 66
SW Pa SS Conf Miss Fd	55 00
Scottdale SS Pa	12 50
Bethel Cong Ore	50
E Chestnut SS Lanc Mrs Hess Cl Pa	12 50
	521 51

Bible Reader

E Scottdale SS Teachers Pa	21 00

Orphan

Friends Ohio	50 00
Sue F Landis	5 00
Harrisburg AM SS Ore Jr E	9 52
Wideman SS Ont	44 00
Bethel SS Ore	1 21
Frazer SS Pri Cls Pa	34 60
Lanc SS Mrs Rohrer Cl Pa	5 00
	149 33

Orphanage Building

Wanner SS Ont	52 22
Almira SS Ont	8 75
	60 97

America Station Bldg.

Ephrata SS Pa	37 50

Bible School

Holdeman SS Cl 15 Ind	4 60
S M King	10 00
Bethany SS Mich	18 44
Daniel Horst	9 00
	42 04

Publication

Scottdale SS Pa	2 50
Bro & Sis Lanc Pa	5 00
	7 50
Total S Am Mission Funds	3,140 68

CITY MISSIONS

Altoona, Pa.

Rockton Cong Pa	1 25
Schellsburg Cong Pa	3 00
Allensville Cong Pa	7 05
	11 30

Canton, Ohio

Lydia Slabaugh	2 00
Berlin Cong O	10 35
Lila Gerber	1 00
A Sister Canton Cong O	1 00
Beech YPBM O	3 79
A Brother Pa	10 00
O Grove & Pleas Hill Congs O	60 00
G S Nice	20 00
Canton SS O	4 10
Martha Hostetler	50
Mr & Mrs A S Hamsher	10 00
Mrs Ada N Yoder	5 00
Leetonia SS O	10 15
N Lima SS O	15 80
	153 69

Chicago, Ill.

J W Shank	9 00
Mr & Mrs Good	1 00
Brother Swartz	2 00
Ira Birmingham	10 00
Friends O	25 00
S M King	5 00
Mrs Ada N Yoder	5 00
Olive Cong Ind	6 10
Willow Spgs Cong Ill	5 71
Roanoke & Metamora Cong Ill	19 17
Roanoke Cong Ill	10 50
Science Ridge Cong Ill	9 73
A Friend Ia	6 50
	114 71

Detroit, Mich.

Huber Yoder	1 00
Leidy Hunsicker	10 00
Detroit Miss Cong Mich	3 65
Belleville SS Mrs J Y Renno Cl Pa	3 00
Holdeman Lit Soc Ind	10 40
Sonnenberg Cong O	25 00
	53 05

Ft. Wayne, Ind.

Mrs Ada N Yoder	5 00
Shore Cong Ind	9 78
A Brother Ind	5 08
Maple Grove Cong Ind	8 50
Howard-Miami Cong Ind	8 00
	36 36

Iowa City, Ia.

Sugar Crk Cong Ia	19 08
E Union Cong Ia	19 24
Daytonville Cong Ia	27 25
W Fairview Cong Nebr	5 00
A Friend Ia	2 00

72 5

Kansas City, Kans.

Spring City Cong Pa	36 00
A Brother Pa	2 00
Wilbur Hostetler	3 00
F W Schowalter	5 00
Frances Eberly	1 00
A Brother Pa	5 00
Magdalene Herr	50 00
Mrs C M Howell	1 00
Henry H Miller & Fam	10 00
Mary V Shenk	2 00
J D Hershberger	3 50
Miriam Detwiler	10 00
Tillie Yoder	5 00
Fairview Cong N Dak	20 00
Mrs Kedd	1 00
A Bro Pa	5 00
H Hershey	5 00
Alma Brenneman	1 00
Mr & Mrs Alvin Selzer	1 00
J H Eshleman	5 00
Geo Eshleman	5 00
G S Nice	10 00
Franconia Miss Bd Pa	38 00
Salem Cong Nebr	10 60
Clara Troyer	1 00
Annie, David & Mary Alderfer	10 00
Phoebe Bachman	50
H Frank & Lulu Reist	5 00
Anna M Yoder	5 00
Crystal Spgs SS Pri Dept Kan	14 50
M M Buch	5 00
Mary Burkey	3 00
Salome Johnston & Parents	2 00
Eliza & Mary Hochstetler	5 00
Myrtle Umble	2 50
John Reber	2 00
Gideon Yoder	2 00
Shem Swartzendruber	5 00
Geo A Keener	2 00
Esper Stjernholm	10 00
S J Steiner	5 00
Wm & Ella Landis	9 98
Norman & Bertha Wenger	2 00
Alpha Cong Minn	10 00
P W Kilmer	5 00
Rose Eigsti & SS Cl	3 00
Levi Headings & Family	2 00
Pike & Salem Friends O	5 00
J W & Annie Geil	2 00
Alfred & Mattie Detwiler	5 00
Trusie Zook	5 00
Nora Yoder	1 00
Salem SS Alta	36 44
Mrs Ada N Yoder	5 00
Mt Zion Cong Mo	1 25
Palmyra Cong Mo	3 75
	411 02
S C Contributions:	
W Union SC Ia	1 00
Sonnenberg SC O	10 00
	11 00
Total Kans City Mission	422 02

Knoxville, Tenn.

Zion & Trissles SS Va Jr E & S	43 40

Lima, Ohio

A Sister Pa	50 00
A Bro & Sis Royerford Pa	4 00
Friends Ohio	25 00
Sonnenberg Cong O	10 00
Logan & Champaign Co SS Mtg O	57 90
	146 90

Los Angeles, Calif.

Los Angeles Miss Cong Calif	18 67
Friends Ohio	25 00
Fairview Cong Ore	16 00
Bethel Cong Ore	1 75
Nampa Cong Ida	2 17
Bethel Cong Ore	80
	64 39

Peoria, Ill.

Friends Ohio	25 00
Freeport SS Ill Jr E	19 65
Schertz Bros	6 00
Mrs Ada N Yoder	5 00
Willow Spgs Cong Ill	13 21
E Bend Cong Ill	6 35
A Friend Iowa	6 50
Emanuel Neuman	10 00
Morrison Cong Ill	5 00
Freeport Cong Ill	5 00
Mary Weaver	2 00
Roanoke Cong Ill	2 00
Hopedale Cong Ill	3 00
Flanagan Cong Ill	3 00
Goodfield Cong Ill	1 00
Metamora Cong Ill	2 00
Peoria Mission Workers Ill	3 64
Sam Studer	5 00
Home for Aged Eureka Ill	8 26
I W Royer	1 00
	132 61
S C Contribution:	
Roanoke S C Ill	5 00
Total Peoria Mission	137 61

Philadelphia, Pa.

Deep Run & Plumstead Congs Pa	24 00

Portland, Oreg.

Bethel Cong Ore	4 00
Fairview Cong Ore	10 00
	14 00

Portland Mission Bldg.

Bethel Cong Ore	6 75
Filer Cong Ida	9 22
	15 97

Norristown, Pa.

Deep Run & Plumstead Congs Pa	24 00

Toronto, Ont.

Elvina Cressman	5 00
Christmas Fund	3 00
Wideman SS Ont	15 80
Hagey Cong Ont	9 00
Biehn Cong Ont	8 50
Cressman Cong Ont	9 10
Kitchener Cong Ont	34 00
	84 40
Total City Missions	1,418 37

CHARITABLE INSTITUTIONS

Children's Home, Kansas City

Special Support	74 00
Levi Hershberger	7 06
Board of Public Utilities	1 80
Wilbur Hostetler	3 00
Henry H Yoder	15 00
Elsie King	1 00
G S Nice	10 00
Chief SS Mich	4 50
LaJunta SS Colo	6 27
Mary S Benner	5 00
S M King	5 00
A Bro & Sister O	65 00
Cullom SS Ill	6 46
Spring Val Cong N Dak	9 50
Plum Crk SS Nebr	10 00
L Deer Crk SS Ia	49 46
Freeport Cong Ill	33 40
Bethel & Sycamore Grove Congs Mo	28 80
Hesston Cong Kan	4 50
Mt Zion Cong Mo	2 00
	341 75
Junior Earnings:	
Protection SS Kan	20 54
Woodriver SS Nebr	10 25
Limon SS Colo	2 77
Larned SS Kan	9 01
Mt Pisgah SS Mo	24 38
Penn SS Kan	20 38
Palmyra SS Mo	4 62
Manson SS Ia	29 90
Coalridge SS Mont	5 01
W Liberty SS Kan	15 39
Salem SS Nebr	30 70
Yoder SS Kan	61 97
Lake View SS N Dak	5 60
Pleas View SS Okla	25 61
Wichita SS Kan	1 50
Spg Valley SS Kan	9 27
Pryor SS Okla	1 00
Beech SS Ohio	18 11
Roseland SS Nebr	13 00
Bowne SS Mich	6 30
Bethel SS Mo	7 59
W Fairview Cong Nebr	9 42
E Union SS Ia	23 60
White Hall SS Mo	5 61
E Fairview SS Nebr	39 96
Mt View SS Mont	12 43
Thurman SS Colo	31 29
	443 07
Junior Savings:	
Pleas View SS Mich	3 31
LaJunta SS Colo	8 19
Mt Pisgah SS Mo	2 42
Berea SS Mo	9 00
Salem SS Nebr	4 92
Wichita SS Kan	7 81
Lake Region SS Minn	1 21
Bethel SS Mich	3 01
	39 87
Adult Savings:	
Roseland SS Nebr	2 64
Total Children's Home Kansas City	827 33

Children's Home Bldg.

Salem SS Nebr	1 36
Beech SS O	1 32
Roseland SS Nebr	3 16
E Union SS Ia	1 27
Mt View SS Miss Offg Mont	2 59
	9 70
Junior Earnings:	
Protection SS Kan	16 21
Limon SS Colo	1 77
Larned SS Kan	9 01
Pennsylvania SS Kan	19 39
Palmyra SS Mo	3 66
Manson SS Ia	27 75
Coalridge SS Mont	5 01
Hesston College SS Kan	21 11
W Liberty SS Kan	15 39
Mt View SS Mont	8 03
Lake View SS N Dak	5 60
Pleas View SS Okla	1 98
Spring Val SS Kan	9 27
Pryor SS Okla	1 00
Beech SS Ohio	6 89
L Deer Crk SS Ia	38 25
Bowne SS Mich	1 05
Bethel SS Mo	7 59
Thurman SS Colo	1 64
E Union SS Ia	9 20
White Hall SS Mo	5 61
E Fairview SS Nebr	32 23
	247 64
Junior Savings:	
Protection SS Kan	4 32
Limon SS Colo	1 00
Penn SS Kan	1 00
Palmyra SS Mo	97
Mt View SS Mont	1 80
Salem SS Nebr	34 27
Yoder SS Kan	61 96
Pleas View SS Okla	23 62
Wichita SS Kan	9 32
Lake Region SS Minn	1 21
Beech SS Ohio	9 91
Bowne SS Mich	5 25
Thurman SS Colo	29 64
W Fairview SS Nebr	9 43
E Union SS Ia	13 12
E Fairview SS Nebr	7 73
Bethel SS Mich	3 01
	217 56
Adult Savings:	
Roseland SS Nebr	12 48
Total Children's Home Bldg	487 38

Children's Welfare Work Portland

Filer Cong Ida	1 46

Orphans' Home, Ohio

Special Support	707 00
Holdeman SS Cls Ind	1 50
A Sister W Liberty O	6 00
Midway SS Pri Dept O	1 30
LaJunta SS Offg Colo	14 46
Ft Wayne Cong Ind	5 00
Maple Gr SS Birth Pen Pa	27
Berne SS Miss Day Offg Mich	15 62
Canton Cong O	3 36
Canton SS Birth Offgs O	8 66
Canton SS Miss Day Offg Ohio	7 08
A Bro & Sister O	65 00
Beech Cong Ohio	21 00
Logan & Champ Co SS Mtg Ohio	115 80
Plain View SS O	11 06
Scottdale SS Pa	11 80
Casselman Cong Md	2 25
Oak Grove Cong Md	1 00
Roanoke Cong Ill	4 70
Morrison Cong Ill	9 58
	1,012 44
Junior Earnings:	
Pleas View SS Mich	2 32
Clinton Fr SS Ind	5 00
Leo SS Ind	3 50
Burr Oak SS Ind	12 61
Maple Grove SS Pa	18 56
Spg Val SS Kan	18 54
	60 53
Junior Savings:	
Leo SS Ind	13 22
Martins SS O	21 60
Burr Oak SS Ind	6 06
Maple Grove SS Pa	16 94
Canton SS O	4 06
Bethel SS Mich	9 00
Oak Gr SS Wayne Co O	16 93
	87 81
Adult Savings:	
Pleasant View SS Mich	1 00
S C Contributions:	
Sugar Crk S C Ohio	5 00
Total Orphans' Home Ohio	1,166 78

Millersville Orphanage

Spring City Cong Pa	36 00
Hereford Cong Pa	51 25
Boyertown Cong Pa	4 00
Providence Cong Pa	23 50
	114 75

Home for Aged, Illinois

Special Support	674 40
Live Stock sold	42 26
Produce sold	51 81
Sharpe	50
Gertrude Morton	4 00
Yellow Crk Cong Ind	20 43
	793 40

Grandview Hospital

Souderton Cong Pa	55 00
L Salford Cong Pa	105 00
	160 00

La Junta Hospital & Sanitarium

Friends Ohio	100 00
Los Angeles Cong Calif	14 08
Sonnenberg Cong O	25 00
Mary Brunk	3 00
Bethel SS Mich	21 70
Cedar Grove SS Ont	10 00
Casselman Cong Md	1 15
Berea Cong Ind	2 00
Science Ridge Cong Ill	15 36
Hosp Sales Charged	1,987 42
Hosp Sales Out Patients	20 25
Hosp Sales Cash	604 82
Income—Boxwell Farm	84 55

Income—Weaver Farm	26	81
Rentals	165	00
	3,081	14
Total Char Institutions	6,632	24

OTHER FUNDS

Africa

Sue F Landis	5	00

Annuity

A Brother Mo	100	00

Bible Fund

Sonnenberg Cong O	10	00

Booklet of Prayer

Sent by Lina Ressler		10

District General

Lake Region Cong Minn	2	01
Red River Val Cong N D	2	25
L Lexington Cong Pa	93	00
Towamencin Cong Pa	24	04
Pottstown Mission Pa	14	74
E Bend Cong Ill	37	10
Clinton Fr Cong Ind	27	49
Maple Grove Cong Ind	8	50
Emma Cong Ind	7	27
Howard-Miami Cong Ind	17	10
Goshen Cong Ind	18	00
Howard-Miami, Burr Oak, Hopewell SS Mtg Ind	13	20
Olive Cong Ind	19	43
Middlebury Cong Ind	13	33
Midland Cong Mich	12	30
W Liberty Cong Kan	11	00
Tuleta SS Tex	4	09
Bethel & Syc Grove Congs Mo	12	65
E Holbrook Cong Colo	6	67
Mt Zion Cong Mo	9	25
LaJunta Cong Colo	7	62
Bethel Cong Mo	3	75
Nampa Cong Ida	1	69
Filer Cong Ida	3	88
Hopewell Cong Ore	2	36
Bethel SS Ore	2	25
Albany SS Ore	6	18
Thomas Cong Pa	7	00
For Va Bd of M & C	45	14
	433	29

Evangelistic

Crystal Spgs Cong Kan	5	00
Larned Cong Kan	10	00
	15	00

General S. S. Committee

Ohio Menn SS Conf	65	00

Greensburg Church Bldg.

Bethel Cong Mo	5	05

Hesston College

Barbara Swartzendruber	10	00

Johnstown Bible School

Weaver Cong Pa	2	55
Pleas Grove Cong Pa		70
	3	25

Illinois District Board

Cullom SS Ill	6	12

Missionary Widow

Sonnenberg SS Ohio Jr E & S	73	68
Conestoga SS Pa Jr E	62	45
	136	13

Missionary Preparation

S Union SS O Jr E & S	203	39
Wanner SS Ont	40	03
Cressman SS Ont	39	16
	282	58

Mennonite Board of Education

Roanoke Cong Ill	4	71

Peace Problems Committee

Sycamore Gr Cong Mo	3	72

Rural Evangel

Shore Cong Ind	5	00

Rural Missions

Shore Cong Ind	5	64
Holdeman Cong Ind	12	70
Bowne Cong Mich	4	83
Mt Zion Cong Mo		50
Thomas Cong Pa	8	00
	31	67

S. W. Pa. Conference Fund

Springs Cong Pa	2	44

Sewing Circle Letter

Sent by Lina Ressler		90
Teressa Kauffman	1	00
	1	90
Total Other Funds	1,120	96

RELIEF FUNDS

General

A Sister Ill	12	00
Snyders Cong Ont	5	50
	17	50

Russia

Shore Cong Ind	24	88
Cons AM Cong Maple Glen Casselman Riv Dist Pa	7	00
Sue F Landis	5	00
Hesston College SS Kan	21	11
Crown Hill Cong O	22	00
Los Angeles Cong Calif	6	59
Sonnenberg Cong O	60	00
S M King	10	00
Mr & Mrs Marvin E Miller	4	00
Mt Pleasant Cong Va	10	00
Blooming Glen Cong Pa	110	25
Towamencin Cong Pa	35	80
W Fairview Cong Nebr	7	42
Central Cong O	12	75
O O Mahoning Co O	40	00
Geiger Cong Ont	8	60
Cedar Grove Cong Ont	6	05
Biehn SS Ont	20	00
St Jacobs Cong Ont	20	00
Cressman Cong Ont	6	40
Scottdale Cong Pa	28	13
Maple Gr Cong Ind	18	00
Hopedale Cong Ill	68	36
Hesston Cong Kan	4	50
Spg Val Cong Kan	27	00
Mt Zion Cong Mo		50
	584	34
Total Relief Funds	601	84

SUMMARY

Dak-Mont Dist Bd	77 76
Franconia Dist Bd	890 73
Illinois Dist Bd	408 10
Ind-Mich Dist Bd	640 58
Ia-Nebr Dist Bd	540 97
Lancaster Dist Bd	932 37
Mo-Kans Dist Bd	325 18
Ohio Dist Bd	1,146 55
Ontario Dist Bd	1,211 46
Pacific Coast Dist Bd (Nov)	119 18
Pacific Coast Dist Bd	125 54
SW Pa Dist Bd	303 74
SW Pa SS Conf Dist Bd	447 83
Virginia Dist Bd	55 14
Wash Co Md & Frank Co Pa Bd (Nov)	9 82
Wash Co Md & Frank Co Pa Bd	20 00
Sewing Circle Contrib	198 20
Menn Bd of M & C	11,395 34
	18,848 49
India Mission Fds	5,697 88
S Am Mission Fds	3,140 68
City Mission Fds	1,418 37
Charitable Institution Mission Fds	6,632 24
Africa	5 00
Annuity	100 00
Gen & Other Mis Fds	1,252 48
Relief Fds	601 84
	18,848 49

Gratefully acknowledged and
Respectfully submitted,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

A Pastor's Courage

The pastor of a large Methodist Church on Mindanao, self-supporting for a year, reveals the difficulties and blessings of the present situation.

For the month of October we have received less than $5, although the spirit of the members to give is still the same, or in some cases still more strong. The amount of their gifts is gradually decreasing because of the financial crisis. I commit all to the mercy and goodness of a loving Father, who is ever present in time of trouble. Personally, I can stand this adverse situation, but my wife and children cannot stand it. There are trying moments when the children are sick and we have no money for medicine. All we could do in such a time was to pray and our children got well. The saving grace of Jesus has become a living reality to us in our sorest need. After all, there are spiritual lessons to learn in a seemingly trying temporal situation—to develop one's faith in God and to teach one to depend on God only.

—Missionary Herald.

Progressive Women

Puerto Rican women are important factors in the religious life of the island. Although they lead very busy lives they find time to visit the sick and needy, to carry to them spiritual comfort, cheer and practical help, as funds permit. A project now in process of development by the women is that of doing something to give to the needy aged in Puerto Rico their proper place and care. In some places school children are to be asked to each give one penny for starting a fund, which may lead to the establishment of a home for these unfortunates.

On the Island of Bali

No Christian missions have been permitted on Bali, but about a year ago the Dutch government granted permission for a resident Chinese missionary to preach to his own people on the island. Some have now accepted Christ, among them two young men whose fathers were Chinese and whose mothers were Balinese. These young men have witnessed to their Balinese friends and relatives and a considerable number of pure Balinese country folk became deeply interested in the Gospel, turned their backs upon their age-long belief in Hinduism, threw down their idols, and declared themselves believers on Jesus Christ. Twenty-six men and women who have thus taken their stand have been baptized. They are among probably the first of this race to accept Jesus as their Savior. Many more are earnest seekers after the truth, possibly one hundred inquirers. The work is spreading from village to village, and notwithstanding very considerable opposition on the part of local Balinese country officials, these Christians are becoming more established and are witnessing wherever they go.—The Pioneer.

Church Growth

Statistics for all Churches, gathered and published by the Christian Herald, gives the total Church membership for every decade since 1800. This membership has grown more rapidly than the population. In 1800 reported membership was only 6.5 per cent of the population; this ratio in 1860 had reached 16.6 per cent, and to-day it stands at 40.1 per cent. This does not include children below the age of Church membership, except in the case of the Roman Catholics, who estimate the entire Catholic population. Near half of the American people are professing Christians. The total gain in Church membership last year was 433,656, apportioned among the principal denominations as follows: Baptists, 139,526; Lutherans, 49,931; Methodists, 46,225; Presbyterian, 16,676; Roman Catholics, 15,243. The Disciples of Christ showed a loss of 4,477, and the Congregationalists of 736.

Silliman Student Conversions

More than 2,500 have found Christ in Silliman Institute and have dedicated their lives to Him. They are scattered over the Islands and in other lands. Thirty-one are

in the ministry; twenty-three are preparing for it. Besides the twenty teaching in Silliman, sixteen are teaching in other schools where the Bible is taught. Two are physicians and five are nurses in mission hospitals; five are in other service. Usually the year begins with a third of the 900 students already evangelical Christians and ends with about half the student body as church members.

For thirty years Silliman has had no church building—a serious handicap, for it is difficult to create a worshipful atmosphere on Sunday morning in a room where everything suggests the secular associations of the week. To offset this the assembly room, which seats 600 people, is rearranged for Sunday, and a dignified service is made possible. Students and faculty have contributed over $5,000 toward the church of their dreams.—Women and Missions.

Contributions for Protestant Missions

In America, including Canada, contributions to the cause of foreign missions during 1929 increased considerably, but the continental contributions fell off. In Germany, Sweden, Switzerland, France and Finland there was an increase, but not large enough to equalize the decrease in Belgium, Denmark and Holland. America contributes 55.5 per cent, England 22.04 per cent, and the Continent 9.3 per cent of the total gifts recorded. Sums contributed in 1929 were as follows:

America	$28,525,939
Great Britain	11,172,525
South America	3,700,184
Germany	1,448,517
Australia	1,390,292
Sweden	1,247,745
South Africa	681,275
Denmark	528,472
Norway	481,328
Holland	473,958
New Zealand	471,782
Switzerland	292,890
France	155,935
Finland	118,235
Belgium	4,633
Total	$50,693,710

Baptist World Strength

The Baptist World Alliance reports December 31, 1931, the following world totals (excluding Russia):

	Church Members	Sunday School
Europe	662,410	629,332
Asia	389,575	169,587
Africa	85,182	32,893
America:		
North	9,402,007	5,536,938
Central and W. Indies	70,020	59,599
South	42,643	39,719
Australia and New Zealand	37,378	48,962
Total	10,698,215	6,517,030

The most encouraging feature of the report is that the totals of Sunday school pupils show an advance in every continent. The largest numerical increase is in North America and the largest proportionate increase in South America. Church membership shows an advance of approximately 80,000, of which the larger part is in North America, though there is also advance in Europe, Asia, South America and Australasia. No report was received from Russia. Africa and Central America show slight losses. The figures from Asia, in view of disturbed political conditions, are peculiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

Hindu-Moslem Riots

Rioting between Hindus and Moslems is not an everyday occurrence in India. In most places in India where the followers of the two religions live close together the happiest of relationships exist, and no riots are ever known to have occurred. This fact is lost sight of by people in other lands when the newspapers report on the outbreak of a rioting in some one place, and they imagine that all over India there is some sort of civil war going on between the Hindus and Moslems.

Intercaste Dining

"About eight years ago," writes A. L. Wiley of the Presbyterian Mission, "a man who had been convicted of political murder and sentenced to life imprisonment, was released after sixteen years imprisonment and exiled to Ratnagiri. Being a Chitpavan Brahman, the highest of the high, he soon became the religious leader of Ratnagiri. About two years ago this man began a movement to inaugurate intercaste dining. He made a dinner and invited members of the different castes, outcastes, Mohammedans and others to dine with him. Many from the different castes accepted the invitation, and Brahmans, outcastes and others sat down and dined together. It was decided to make it a monthly affair, and for some five months, the group came together and dined, without any caste restrictions. This seemed to be a remarkable forward step. After five of these dinners, a list giving the names of the Brahmans who had interdined, was published in a local paper. Some months later we read in a local paper of the annual visit of the Chief Priest of Hinduism for the territory, who has to do especially with the purity of Hinduism. He called the interdining Brahmans before him and notified them that they had been excommunicated and in order to return to Hinduism they would be required to perform prayaschit, atonement, or forever remain outcastes. As no one was willing to remain outside of Hinduism, these Brahmans, among them lawyers, doctors, business men, etc., came forward and performed prayaschit, which means that each, in turn, ate a mixture made up of the five products of the cow."

Preaching Band

Ninety-one villages were visited by W. A. Stanton and his band of faithful preachers on tour early this year. The Kurnool field, South India, covers a territory three times the size of Rhode Island, and has a population of more than 400,000. The band traveled 500 miles and preached to thousands of Sudras, who gave eager and attentive hearing. Every pastor in this area is an evangelist, and is responsible for his circle of from fifteen to twenty villages which he visits regularly from month to month. The church membership list in this field has now passed the 5,000 mark with the addition of the 422 reported this year. This growth is gratifying to all friends of foreign missions in South India.—Watchman-Examiner.

Evangelism in South India

Evangelism has had a successful year in South India where with two exceptions the largest ingathering in the history of the Baptist mission is recorded. Typical of many reports is that of the veteran missionary, W. A. Stanton, of Kurnool, who writes:

In November the people in one of the largest Madira hamlets on this field with more than 100 houses sent word that they wanted to become Christians. For more than thirty years we had preached the Gospel in that village, but the hearts of the people were as hard as the stones of old Kurnool. We sent a preacher and finally went and spent two days among them, having the great joy of baptizing thirty-two people. Further report comes that the whole palem is now ready for baptism. There seems to be a wide-spread awakening among the outcastes on this field. In one village twenty miles from Kurnool nine converts had returned to their homes and had started a school, called a teacher from another village to show them what to do, and were rebuilding the ruined walls of an old house for a church. When the missionaries arrived they proudly showed what they had done and reported thirteen of their neighbors ready for baptism.

Many Opportunities

The suffering in China has influenced more people to attend Church and to turn to religion as a means of comfort. Though services are not crowded, there is a considerable increase in attendance over last year. Anti-Christian feeling does not seem to exist, or at least it is entirely submerged for the present.

Truth Hall, a Presbyterian mission school which is registered with the Chinese government, has so many students that it is necessary to hold assembly out of doors. Large numbers of lay workers in the churches are spending a great deal of time in voluntary evangelistic work. More than 5,000 people at a country fair, conducted by Christian workers, heard the Gospel message.

Baptist Assembly at Maymayo

The Burma Baptist Assembly at Maymayo this year was more completely in charge of Burman and Karen leaders than ever before. One new feature was the introduction of a course designed to help teachers who are responsible for Bible teaching in the schools. About 60 received this special training. Other efforts are being made both at the college and at Rangoon to raise the standard of religious education, to make the experience of Christ by men of twenty centuries real to the younger Christians. About 200 delegates were in attendance at the Assembly.—Paul Braisted.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 9, 1933 (Herald of Truth Established 1864) No. 45

EDITORIAL

"Draw nigh to God, and he will draw nigh to you."

And since "the Lord is far from the wicked" it follows that the nearer we are to God the farther away we are from the haunts of wickedness.

It is this fact that is brought home to us in the apostolic admonition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Let us carry this thought further. Before the children of God can have real Heaven-approved unity, there must be division. In other words, the old man must be crucified before the new man can be made alive. "Ye can not serve God and mammon." This old world must be forsaken before we can enter into the realms of the new.

Keeping this fact in mind, we can understand the more clearly what Christ had in mind when He said, "Suppose ye that I am come to send peace on earth? I tell you nay; but rather division." This kind of division typifies the great division when "we must all appear before the judgment seat of Christ." We can not be both on the right and on the left side of Christ there; neither can we here.

But this division ought not to be carried into the ranks of God's people. In Christ's prayer in behalf of His disciples the burden of His plea was "that they all may be one; as thou, Father, art in me, and I in thee: that they also may be one in us." As this was (and is) the burden of Christ in behalf of His disciples, may it be our burden also. "Behold how good and how pleasant it is for brethren to dwell together in unity."

How shall this unity be attained and maintained? In the first place, let us make sure that the division already spoken of is an established fact. Finding ourselves scripturally separated from the world, let us look the other way. If we are "buried with him by baptism into death," it follows as a sure thing that we are also walking "in newness of life," and this of necessity brings us into fellowship with one another. As John says, "If we walk in the light as he is in the light, we have fellowship one with another."

The latter part of the verse just quoted throws light upon the blessedness of this fellowship: "the blood of Jesus Christ his Son cleanseth us from all sin." As further light upon the blessedness of Christian unity and fellowship, let us listen to Peter's description of the Church of God on earth: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Christian unity means more than a mere technical banding together as a body separate from the world. Christ being the Head of the Church, His doctrines and life become the doctrines and life of the Church.

There is a blessedness about Christian unity and fellowship that we should not overlook. Not only can we say, "We have fellowship one with another," but also, "Truly our fellowship is with the Father, and with his Son Jesus Christ." And, further, this fellowship is sanctified in that those thus fellowshiping together with The Holy Trinity are made correspondingly holy in that "the blood of Jesus Christ his Son cleanseth us from all sin." And in this blessed fellowship, in the which the blood-bought sons and daughters of Almighty God are worshiping Him "in Spirit and in truth," they are but experiencing a soul-satisfying foretaste of the infinitely more glorious fellowship which we shall have when, in the bright hereafter, we shall be gathered together from every clime and age and in the fellowship of saints and angels we shall dwell in the presence of God, share His glory, and sing His praises forever and ever. Blessed be His holy name.

Let us not be selfish in this fellowship. There are "other sheep" whom God wishes to have gathered in. To this end the Christian Church is commissioned and commanded to "go ye into all the world, and preach the GOSPEL to every creature;" to "teach all nations . . . to observe all things whatsoever" we are commanded to do and to keep and to teach. It is blessed to sit together in heavenly places in Jerusalem and rejoice in seeing the Lord add to the Church daily such as should be saved, but let us not forget that we in our day have a mission similar to that of the apostolic Church of whom it is said that "they that were scattered abroad went everywhere preaching THE WORD." And when, by the grace of God, we are going forward "in the unity of the Spirit" and the "unity of the faith," welded together into a compact and harmonious body by "the bond of perfectness," we may rejoice in the Lord in that our forces are united and our powers are multiplied in the Heaven-blest work of gathering golden sheaves into the everlasting Kingdom.

This is Christian unity.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

THE HEAVENLY WAY

O, let me walk with saintly feet
The path our fathers trod,
Which led them through this world of sin
To heaven and to God!

O, let me trust His power to save,
His blood to cleanse from sin,
His holiness to lead me on
And keep me right within!

I want to lean, in simple trust,
Like John upon His breast!
And know the comfort of His grace
And sweetness of His rest.

Let me possess a mighty faith,
Like righteous men of old,
In God's eternal Word of truth
Which made them heroes bold.—Sel.

CHRIST IS ALL

By Pius Hostetler

For the Gospel Herald.

We often sing "Christ is all, all in all" and these words are also found in the good Book. In the last verses of Eph. 1 we read that the Father put all things under the feet of His Son Jesus. I Cor. 15:27, 28 tells us that the Father put all things under the Son except Himself. I Cor. 3:22, 23 we find these words: "All things are yours; and ye are Christ's; and Christ is God's." Again in Col. 2:9, 10 we see that "in him dwelleth all the fulness of the Godhead bodily," and that He "is the head of all principality and power." We read also that He is the Way, the Truth, and the Life. He is made unto us wisdom, righteousness, sanctification, and redemption. All these, and many other scriptures, point to the fact that Christ is our all.

But do we fully understand what that means, and how to harmonize this fact with other scriptures? Long ago I heard a good preacher say that Jesus told the Romans that they should not be conformed to this world. I thought at first that he just made a mistake (as it was Paul who wrote that), but later on I thought perhaps he meant to say it that way. We should learn who is the author of all commands. Paul begins his letters by giving his name, then says he is a servant of Jesus Christ and called to be an apostle, which shows his authority. When Paul wrote to Timothy "I will therefore that men (some translations say the men) pray everywhere," and then "In like manner also that women adorn themselves in modest apparel," he meant the same as if he had said that Jesus commands these two things for the men and women. In the 100 chapters that Paul wrote we find in only the one chapter (I Cor. 7) something that he said was given by permission and not by the Lord's command. As we can easily know that the Spirit would not have allowed him to tell us something wrong, even this advice is perfectly safe to believe and obey.

I have heard it said that we have 500 commands in the New Testament, and I believe we should consider all these as teachings and commands of Jesus, and that we should not teach, or even leave the impression with the people that the commands given by Jesus in the four gospels are any more binding or important than those that were given by His Spirit through His servants and apostles. When Paul told Timothy to preach the Word (and Jesus is the Word), he did not mean that he should preach only those things written in the four gospels, nor only all that is written in the New Testament, but he meant all that is found from the beginning of Genesis to the end of Revelation.

Some may think that if Christ is all and our only perfect example to follow, why need I look to, or obey, any man? But let us notice, "Children, obey your parents" (Col. 3:20), "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another" (I Pet. 5:5), "Obey them that have the rule over you" (Heb. 13:11), and in Phil. 3:17 we read (see German), "Follow me and look upon those who walk as you have us for an example." We have all these commands given by Jesus Himself through His servants, and to reject them is the same as rejecting Jesus and saying He is **not** our all.

Let us notice two things here: (1) We are not privileged to believe any way we want to about the meaning of difficult scriptures, or contrary to the teachings of gifted and faithful teachers of the Bible; (2) according to I Pet. 5:5, when we take a voice or vote in church in regard to some important matter or work, and the young people vote one way and the older vote the other way, and we follow the vote of the young (even though they be in the majority), we go contrary to this scripture command.

In John 16:12 Jesus in His closing message told His disciples that He had yet many things to say unto them, but that they could not bear them now. He did not say, "I have not time to tell you more now." This follows the promise that He would send them the Spirit who would teach them all things and even show them things to come. We may often think it would be a great privilege if we could have Jesus here with us as the apostles and people then had, but we fail to appreciate the great teaching and promise given when Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." We should remember that we have a greater privilege than they had, as we have this Spirit always with us and in us (Jno. 16) to comfort, teach and help us in every way as we need.

In Jno. 14:18 Jesus said He would not leave them comfortless, and that means us too (the German says orphans), for He will come to us. Again in verse 23 we see that to receive this Comforter means the same as to have both the Father and the Son living in us. To the Corinthians Paul wrote, "Know ye not that your body is the temple of the Holy Ghost?" and again, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" In Acts 2:16-19 we see that at Pentecost this promise of the Spirit and His work on earth in our times began to be fulfilled, even as it had been prophesied by Joel long before. And then, not only a few would have that Spirit, but all flesh, and then the sons and daughters, the servants and handmaidens would prophesy, the young men see visions and old men dream dreams, all these to comfort and lead us into all the truths that we need.

But as there are also false prophets and evil spirits in the world, Jesus tells us in the Old Testament how to distinguish the false prophets from the true ones, also in I Jno. 4 He tells us to believe only the spirits sent from God and how to know them. Now just as this Spirit told Paul what he must suffer and what he must do, that he should come over into Macedonia, etc., told Philip to go to the eunuch, so now He tells us where to go, and what to do and say in various ways, if we are ready and willing to do anything He wants us to do. Remember we are either for or against this Jesus. If we forsake not all for Him we cannot be His nor have this Comforter in us. "Quench not the Spirit. Despise not prophesyings" (I Thess. 5:19, 20). May we all earnestly contend for the faith, as Jesus commands us by the apostle Jude, and be faithful to the end.

Roanoke, Ill.

INCONSISTENCY

By David D. Miller

For the Gospel Herald.

The Bible is a harmonious unit from Genesis to Revelation, and as such, is consistent in all its teachings. Critics of possibly all ages have come forth with contradictions and discrepancies found in the Book, and because of unfairness, with a failure to thoroughly study the whole Bible, they have been allowed to continue in their course "wresting the scriptures to their own destruction."

Some folks see about all that we

need in the Christian life in a certain form of baptism; others see regular church attendance as nearly all of it; and again, church membership is the one important thing with many; still others look at plain clothes as being the whole thing. And so we might continue indefinitely, giving examples of Bible ideals and principles which are upheld possibly to the extreme and to the exclusion of others that are of equal importance.

Any Bible teaching is of importance and is equally inspired with all other Bible teachings. Any religion that places some of the Bible teachings on a lower plane of importance than others, is inconsistent. A Christ-religion without a full gospel message is impossible. Therefore, a consistent religion (there is but one) **goes all the way with Christ and His gospel.**

Turn to Matt. 23:23 and get the thought, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and **have omitted** the **weightier matters** of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Tithing is certainly a splendid method of giving to the cause, but strict tithing combined with a lack of mercy and faith is unbalanced. "Having a form of godliness, but denying the power thereof" is inconsistent; and Paul said, "From such turn away." Going to church regularly is certainly commendable in any life, but this combined with a life that lives as though it had been to services but a few times in half a century is an inconsistency.

The writer not so long ago was in conversation with a certain brother. The discussion was along religious lines, and the enthusiasm of this certain brother was loud and intense. Generally I enjoy religious conversations, but that was one, which, when the end came, afforded a pleasure to me. Oh! thought I, the inconsistency of such religious zeal, coupled then and there with a big chew of tobacco —a splatter of tobacco juice and "religious" words coming from the same mouth at the same time. Inconsistency? No wonder the world doesn't care more about what God's professing people are putting out.

The inconsistent religion is much like the condition described in Isa. 28: 20—unsatisfactory. The man goes to bed for comfort. The bed is short, and possibly he is a tall man. The cover is narrow, and maybe he is one of those heavy-set fellows, so there was no harmony. It seems to me the man struggled to better conditions, but soon discovered that things didn't fit, which meant, no comfort nor satisfaction. Thus will it be with a "shorter Bible" religion, a religion "departing from the faith," a religion "heaping to themselves teachers having itching ears," as well as a religion that is willing to "take away from the words of the Book." "Teaching them to observe all things whatsoever I have commanded you," Christ said, and He meant it.

Protection, Kans.

THE SIGN OF POWER—THE BLESSING OF OBEYING GOD'S ORDINANCES

By Sarah Hartzler

For the Gospel Herald.

What is a sign for? The prayer head covering is a sign of power. We see many signs out in this world to tell what is inside. Government officers, railroad men, and nurses all have their special uniforms, so we can see where they belong. The Christian needs a special uniform, separate from the world (man as well as woman). The sign on the outside shows what is within the heart. The prayer head covering is a sign of power for the Christian woman. In I Cor. 11 we read that every woman praying or prophesying with her head uncovered, dishonoreth her head. Christ is the head above all, man next, then woman. Some may think the covering is just a custom of the Mennonite Church, (other churches do not have it) but just a few score years ago the other churches wore the covering too.

Study I Cor. 11 very prayerfully. God's Word never changes. When you dress in the form of the world, you deny the power of the covering that God has for you. We need the sign of power. It is a sign of power that will keep you from evil and sin every day. For this reason women ought to wear the covering. The power is not in the covering but because of obedience. God sends His guardian angel to give us power to keep from evil and sin, and Jesus gives us the victory through prayer. We can never get the blessing God has for us and enjoy a happy Christian life until we are willing and obedient to all of God's ordinances. Let us trust in Jesus. He will give us power to stand every day in every place we go, because we were willing and obedient to let Jesus have His way in our life, and it will keep us in the love of God, out of darkness and night.

Limon, Colo.

CANNOT SERVE TWO MASTERS

No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.—Luke 16:13.

These are the words of Jesus. In the light of these heart searching words of our Lord we undoubtedly know whose servant we are. The humble follower of the meek and lowly Jesus knows the very first thing needful is to be born again. Jno. 3:7. The apostle says, "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

The believer possesses a new life. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3: 14). By the brethren means the people of God.

Jesus met with all kinds of people in His day upon earth just the same as we do to-day. But when He came in touch with them the darkness was uncovered because He is "the light of the world" (Jno. 8:12). They could not get away from what He said: "I am the way, and the truth, and the life" (Jno. 14:6). He shows us very plainly through His Word that to follow Him means a real stripping for the race; we cannot serve two masters.

The believer finds his enjoyment in the things of God, not in the things of the earth. The every day life will prove whose we are, whom we serve, and where our treasures are. Jesus tells us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). Whatever our heart clings to in the light of the Scriptures proves whose servant we are. The servant of Christ finds his all in Christ. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33).

The one who belongs to God leaves all in His hands without a care or worry. "Your heavenly Father knoweth that ye have need of all these things." The true servant of God looks upon the mammon of earth as filthy and unclean and thanks God for His love that loved him out of the pit. The faithful servant of God knows He knows and rests upon His unfailing promises.—Sel. by Peter Zehr.

It is the aim of the Mennonite Church—

1. To teach the people the way of life and to gather them into the fold of Christ.
2. To keep members from going into sin—indoctrination and discipline, if you please.
3. To make Biblical standards first in life.
4. To represent Christ.
5. To live the Christ life.
6. To live in obedience to the Scriptures.
7. To bring people of all nations to Christ by scriptural means.

—Oscar Burkholder.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PREACHING THE WHOLE GOSPEL

By Joseph Metzler

For the Gospel Herald.

That means preaching and living—teaching all people always,
"Whatsoever" the Gospel, the Apostles and Jesus command;
The whole Gospel (not liberalism) to teach and obey;
To witness with "power" and "love" for Jesus in every land.
Paul says "The whole counsel of God I have not shunned to declare."
His great heart's desire was that Israel be saved and none lost;
That the Church would be kept from deceivers and wolves was his prayer;
His momentous charge and "the faith" he kept at any cost.

Paul declares in good, good faith from the blood of all men he is pure.
He warns every minister, others and himself to save;
To take heed to himself, (unlike worldlings) sound doctrine to endure;
To be honest, pure, humble, true, virtuous and harmless and brave.
How Paul charges us and the modern half-Gospel loose preachers!
Who woefully fail their members to discipline and warn;
Afraid to "sharply rebuke" the "gainsayers," ourselves and false teachers!
Ashamed in season and always the whole-Gospel doctrine to adorn!

Excuses of teachers and watchmen unfaithful, **unsound:**
If we the whole Gospel would preach some members would fight us or leave;
And giving "man-made" discipline, makes discord all 'round;
We aim to preach none to grieve, so honor and pay we'll receive.
"Like leaders, like church!" Loose preachers, loose members there will be!
(Oh, "Son of man, watchman!" Responsible are we for their blood?)
They revel in pleasure, amusement; the dangers of hell they don't see!
Yes, the worldly church sure must repent! or face the displeasure of God!

North Lima, Ohio.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—In the few months that have just passed we were able to prove Phil. 4:19 and feel that the test has been real, as we were at an end to know anything more that we could do to help ourselves.

Though the Christmas season is now past for some time, it will not soon be forgotten by the family here, because of the many kind friends who helped to give Christmas cheer in so many different ways.

One of our latest encouragements is to see three of our boys decide for Christ. One who had been baptized before said, "I want to belong to the Mennonite Church because they teach me more about the Bible."

This week 23 brethren came up from Cass Co., again and spent another day in the timber getting more wood ready for fuel.

Those who have not had the chicken pox before are taking their turns at them now, and this reminds us again of our need for an isolation ward.

We are anxious to have you remember us at the Throne so that we may be able for the many duties and tests that come to us in our work among these children who are so eager to learn the teachings of our Savior.

Jan. 27, 1933. Chris. E. Miller.

Iowa City, Ia.

(609 Riverside Drive)

Greetings to the Herald Family:—The Lord is working among His people here, but did you ever see the Lord begin to work and Satan stand idly by? But of this we are sure, that all power in heaven and earth is given unto Jesus, and "Greater is he that is in you than he that is in the world." Of this one thing we are confident, "My grace is sufficient for thee."

We are glad to report Sunday school attendance for January shows a marked increase over a year ago, and that brethren and sisters are taking hold and helping to improve our evening services, and good interest is shown in the prayer meetings. We have had the privilege of holding services in our County Jail, County Poor Farm, Old Ladies' Home, and are planning services for other institutions around us. We are asking the Lord for some way of conveyance to go to the east end of town to gather up a number of children who would come to Sunday school if they had a way to come. There is no street car or bus service to the west end where the Mission is located.

We have just closed a series of Bible Doctrine Meetings with good attendance and on the closing evening, people came and turned away as there was not enough room to seat them.

We have been receiving many calls for help for food and clothing and have been able to help all so far, but our supplies are running low and we must again make this plea that anything you may be led of the Lord to give will be received with thanksgiving to our Heavenly Father and you.

Again we say, God bless you and thank you to all who have kindly given to the cause in Iowa City.

Sincerely,

Jan. 27, 1933. The Workers.

Job, W. Va.

Dear Readers of the Gospel Herald, Greeting:—Since our last writing there has been one death and burial in our midst, that of an infant daughter of Bro. and Sister Virgil White. Also, the writer recently accompanied Bro. Herman Smith and wife to the Harrisonburg Hospital with their little boy, who had pneumonia. He is now at home and is rapidly recovering.

On our return to the Mission home, we brought Bro. A. F. Simpson with us. He was here one week and then returned to the Virginia Valley.

The weather was mild and spring-like until the past week, when we have had rain and snow. The mud is so deep at places that the roads are almost impassable. I have been wishing for a good horse to travel some of the roads that the forefathers used to travel on horseback.

We now have a barrel of clothing and a box of shoes sent by Bro. Amos Horst of Lancaster, Pa. Also bundles of useful articles from various sewing circles. We wish to thank all who are helping to relieve the needy ones.

As it is almost impossible to cross the mountain to the Lambert section in a car, Bro. Levi White and I are each planning to take a pack on our back and walk across to the most needy homes. While there we will have services and endeavor to point them to Him who can save and supply the needs of the soul.

There are not many in these parts, that receive the Gospel Herald, but we know of quite a few who would read and appreciate it. If any of our readers should feel moved to give a year's subscription to some of our members here we would be glad to hear from you.

The attendance at church and Sunday school is good, considering the weather and health.

Pray for the work at this place.

In Christian love,

Feb. 2, 1933. Amos D. Heatwole.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Dec. 5, 1932)

By Mary F. Snyder

For the Gospel Herald.

Dear Herald Readers, Greetings of love. It is four month since we moved to this town. The Lord has brought out many people to the evening services. The hall is generally well filled. Some have opened their hearts to the message of salvation in the regular Sunday evening service. We pray that they may search the Scriptures daily to find spiritual food for their souls, and continue faithful to Christ. This has been encouraging. Sunday school attendance ranges between 60 and 80.

The last week in October a series of revival meetings were conducted by Bro. Amos Swartzentruber. The hall was generally well filled. Some twelve persons expressed a desire to follow

Christ. Two expressed a desire to renew their covenant with God, while the entire church membership was strengthened spiritually. Our brother extended his stay two days that he might visit Meridiano Quinto and Cuenca, towns which we visit with the Gospel weekly.

A converts' class was organized to meet each Wednesday evening. We pray that all, without any reservations whatsoever, may follow Christ faithfully to the end.

During the past four months we have been studying the book of Isaiah in the Thursday evening Bible class. All seem to be deeply interested. The attendance is excellent. The teachings of Isaiah are timely and practical for our present times. Certainly it is necessary that present world conditions be interpreted according to Bible teaching. I believe the present world crisis should result in blessings for Christians and non-Christians, for it should take us to God in search of the real Truth.

Monday evening is devoted to a Topical Bible Study lesson. Generally all the members are present and a few other interested ones. The prayer meeting was changed to Sunday morning. We believe a daily early morning prayer service is needed. There is no doubt but that this would bring sinners to repentance.

America, F. C. O., Argentina.

BE UP AND DOING

When Jesus called His disciples He said, "Come ye after me, and I will make you to become fishers of men." And they straitway forsook their nets and followed Him. They did not stop to consider nor to look at the surroundings. They went. In Acts 4 we read that they left all to follow Jesus. When Jesus calls, it means to obey and not to shirk. It means to leave all friends and whatever it may be. God wants those who will boldly speak forth His Word. His disciples went at His bidding and God blessed them. We have the very same Jesus to-day and He places in our hearts the desire to live for Him. He does call but how few obey.

"And they left all to follow." No holding on; they gladly followed. They did not turn back. If we truly love Jesus, the One who bore all our sins, it is not hard to sacrifice. It is not a **must** service, but a **joy** to leave home, friends, and many other things that would try to attract our attention. He is the One altogether lovely.

Paul said that we are to follow him as he followed Christ. Christ is the one and the only one to follow. We read in Prov. 11:30, "He that winneth souls is wise." It means to go to the ends of the earth, if need be, or stay in some little corner and shine for Jesus; but it means to obey whatever He bids us. He calls each one. He has a place for all, but Are you willing? is the question. It is up to each of us whether we will choose our own way. Oh, if the heart truly burns to win precious souls, if we really see the need, and souls are more dear to us than our lives; then we will forsake all earthly joys and love to be set apart for Him. We will cling to the spiritual and leave the natural. We will choose Christ and His people. Hereby we know we are saved because we love the brethren. We are only too glad to spread the Word of God thus scattering precious seed by the way, here and there, in some unseen place to needy souls.

We cannot have our desires and wants, but when we have His mind we go and do as He bids us—not some future time, but now. Let us be up and doing. Christ's coming draweth nigh. Be ye up and winning souls while it is called to-day.—Sel. by Peter Zehr.

LOS ANGELES YOUNG PEOPLE'S PRAYER CIRCLE

"The effectual fervent prayer of a righteous man availeth much." For a number of months several of the workers had a burden that new work should be started in the way of a prayer circle. After much prayer, and consultation with the ministry, Bro. H. E. Shoup opened a half hour prayer circle every Sunday evening before the Y. P. M. September, 1932, the work was started, and it has been steadily growing. Much help has been derived from the Y. P. P. C. in the way of bringing our problems to each other for prayer.

The Y. P. P. C. is very simple in organization, but effective. There are four messengers, two brethren and two sisters. One new messenger is chosen each month (one goes out of office) thus giving opportunity to the entire group to have a part in the work. A secretary is chosen each month, whose duty it is to keep a record of all requests for prayer, and other work done. A chorister is chosen each month to have charge of the singing.

We thank God for the interest our young people have been taking. We can say from experience that prayer really does change things. Some of the young people in corresponding with their friends in the eastern and northern parts of the U. S. have been mentioning or explaining the line of work we do in our prayer circle. Through this correspondence we have names on our prayer list of those who need help in other congregations.

Prayers have been answered among us, and we are made to realize how slow and negligent we have been in claiming God's promises for us. If Christ had been present in body, He certainly would have had reasons to rebuke us with, "O ye of little faith." We must by constant communion with Christ, learn to give Him more perfect praise, honor, and glory, and strive to be more worthy of His eternal love.

We as a group agreed to meet at the throne of grace, in our homes or places of work, at 12:30 each Wednesday noon to intercede for certain lost souls and for problems of this community. "In unity there is strength."

In order to create a real missionary spirit among the group, and also to help spread the Gospel to the lost and to bring good cheer and hope to the shut-ins, the messengers were instructed to locate homes, and make personal contact, to secure permission for the Y. P. P. C. to visit the homes to sing, also reading of Scripture and prayer as the way opened. A number of such homes have been found, and weekly visits are being made. In one home on the list there are two aged sisters, one is helpless and has been bedfast for fifteen years. Her sister takes care of the invalid. We get a taste of real joy when we see how happy and appreciative they are for the message, either in song or from the reading of Scripture and prayer.

We always have prayer in behalf of the homes, and ask God to bless our efforts before we start out to visit. The chorister has charge of the singing in the homes visited.

Bro. Shoup, our leader, requested the Y. P. P. C. to read the book of Acts during the month of January, a chapter each day. After the book has been read, a meeting will be held, in charge of Bro. Glen Whitaker, and the book will be reviewed and discussed. We have also been reading the book, "With Christ in Prayer," by Andrew Murray, by chapters. Each week a different member has the book to read a chapter and then to give a report on the chapter read at the Sunday evening meeting.

We have found real joy and happiness in this channel of service. It is for this reason that this article is written, to inform others of our efforts in the Master's service; also to encourage the young folks of other congregations to launch out in similar work. We would be glad to correspond with the young people who are engaged in the work of the Lord and the Church, that we might be a mutual benefit one to another and glorify our Father in heaven.

Della Showalter,
Lovina Yoder.

Mennonite Mission,
Los Angeles, Calif., 151 W. 73d St.

I am more and more convinced that in the Great Commission Jesus commanded His disciples to bring the Gospel to all people and meet them face to face.—Oscar Burkholder.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

I WILL NOT DOUBT

Though he slay me, yet will I trust him.—Job 13:15.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes are shattered
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an allwise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are truly reached by anguish and by pain
And though I groan and writhe beneath my crosses,
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O, may I cry, the body parts with spirit
"I do not doubt," so listening worlds may hear it
With my last breath.

—Sel. by Ruth L. Souder.

PAST, PRESENT AND FUTURE HOMES

By John D. Martin

For the Gospel Herald.

When we look back to the past home when we were little tots playing together, two, four, six, eight, or ten, whichever it may have been, I wonder how many appreciate the time when they had no responsibility. Father and mother fed, clothed, and sheltered them, and the sad thing is when we see boys and girls, after they are grown, turn as it were, their faces from them. When parents get old and feeble and helpless we should try to help them and think of the time when we were helpless and they cared for us.

But when the time comes of which Paul speaks in Ephesians 5:31, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," then is when the present home begins. And, when God has intrusted us with little lambs, then is when we shall make home happy and feed them with the sincere milk of the Word so that as they grow they may be able to bear the strong meat which Paul speaks of. What a sad thing that so many family circles are broken, when one of the parents is dissatisfied, and there is a divorce and the children are scattered. But let us as Christian parents not forget our past home. As long as father or mother live we should render our help when it is needed.

We will illustrate with two little lambs which were born to a mother sheep at one time. The one lamb learned to get most all of the milk, which was sufficient for its growth, but the other little lamb did not thrive very fast. Not willing to starve it wandered out over the hills and ate of the wild grass and garlick and unfavorable things but did not thrive very fast. So the coming generation of the fat lamb was prosperous and the other was weakly.

I had the privilege of hearing two fathers relate of the difficulty of bringing up boys and girls in the time we now live in. The one said to the other that there was a time when he could go to bed and sleep till morning, but now when the boys and girls leave he must give them warning, and then he doesn't know where they are till they come home. Then he looked at the other father and said, "Can you really know where your boys and girls are when they leave home till they return?" He hung his head for a moment and said, "Yes, I believe I can say I know." And then my mind was drawn back to the time when I visited that home and I could see mottoes hanging on the walls with scripture verses on them. Those little lambs were fed the sincere milk of the Word and he has eight children and every one is loyal to the Mennonite Church. What a joy that brings to our heart! And I thought of Abraham where God said, "For I know him, that he will command his children and household after him." We should teach the scriptures to the boys and girls when we rise up, and when we lie down, and when we go by the way, and write them on the door posts.

In I Pet. 3:12 we read, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." So, dear people, let us realize that our children are not satisfied to remain unfed. If we do not send them to Sunday school and feed them at home the sincere milk of the Word, they are going to wander out into the world and partake of the wild things of the world. And what will the future homes and the coming generations be? Let every man live so that when the Son of man comes He will not find His church naked, but clothed with humility and love. I would that every home would live true to God, so that when Christ comes He can gather the past homes and present homes and future homes together in that home beyond, where there will be no death nor pain nor sickness, but love and joy throughout eternity.

Waynesboro, Va.

THE COVERING OF LOVE

Love beareth all things but the word literally is "covereth all things." What does that mean?

Away down in the depths of the natural human heart is a tendency to uncover the frailties of others and foibles of our fellow-men: To hold them up to the light of day, to the scorn and criticism of those who gaze in idle curiosity upon them. But that is not love. It is this deceitful heart of ours. What on the other hand does love do? Do you remember the story of the friends who brought the paralytic to Jesus? When they could not get near Him for the press, they took off the roof and let him down into the Lord's presence.

Instead of taking the roof off Love puts a roof over the frailties and weaknesses of our fellow-men. The greatest incentive to practice a Christlike grace toward others is to remember how God has poured forth that same grace upon us. Are you tempted to uncover the shortcomings of your fellow-men? Is censoriousness a besetting sin with you? and would you learn the secret over it? It lies here. The instant you are tempted to uncover another life remember how God in His grace has covered yours with the Blood of Jesus. Think of the years of rebellion, think of the wasted time and strength, think of the coldness and lovelessness when your heart should have been warm with love, think of your unfaithfulness, waywardness and selfishness. And then consider how quickly God has covered all these sins!

As you remember how God has done all this for your weak and guilty past you will be ashamed of the unchristlike spirit which uncovers instead of covers, your heart will come to cherish that tender word of the great Apostle. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." God asks you to have not the malice which uncovers, but the love which covers the frailties of others. Yet, here is the difference between the fine gold of God's love and the common clay of human love. We love folks so long as they make some returns of that love. But God loves folks because they need love. He is kind to the unthankful, and the evil. "Follow after love," says the great Apostle, "be zealous for it." Charity never faileth. How blessed to have it! Amen.—Publisher Unknown.

SUNDAY SCHOOL LESSON

Lesson for Feb. 19, 1933—Mark 4:21-34

THE GROWTH OF THE KINGDOM

Golden Text.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

Introductory.—We have our second lesson in Kingdom study, as illustrated by parables. A week ago we had a vision of the Kingdom as illustrated by sowing and reaping. In this lesson it is the element of growth that calls for our attention.

Parable of the Candle (21-25).—While no man is able to fathom, in this life, all the things that belong to the Kingdom, yet there are many phases of it so simple that all may understand. "Is a candle brought to be put under a bushel, or under a bed?" No; the proper place for the candle is on a candlestick, where it may serve a useful purpose. In like manner, the things that are "mysteries" in the eyes of the unbelieving world are made plain to those who have submitted to the illumination of the Holy Spirit. In other words, the Gospel of Christ was given that it might be seen, believed, received, used as a transforming power. As Paul says, "It is the power of God unto salvation."

This carries with it another practical phase of Christian life and service. "Take heed what ye hear." While there are deep, hidden mysteries which, as Peter says, are "hard to be understood," the things that God intends that man should know are made so clear and definitely plain that he who wills may know and understand. As Christ says, "If any man WILL do his will, he shall **know** of the doctrine." Our responsibility ends at the end of "Take heed." We are guilty before God so long as we fail to do as well as we know how.

Unconscious Growth (26-29).—Growth is a natural result of life. There are certain factors favorable to growth, but unless there is life in the seed or plant, none of these factors can avail anything. As with physical life, so with spiritual life, unconsciously we grow—that is, if we are possessed with spiritual life. Without it we may study, pray, keep the ordinances, attend church, give liberally of our means, go through the form of prayer, and even preach; but none of those things can add one cubit to our spiritual stature unless we have the life of Christ within our souls. But being "born again" it is as natural for us to grow spiritually as it is for the live plant or animal to grow physically. Thus the growth continues until the time when the soul of the individual is "ripe for the harvest" and is gathered into the eternal garner of heaven.

Parable of the Mustard Seed (30-32).—"Whereunto shall we liken the kingdom of God?" As we read Christ's answer to this question we find it likened to a great many things. In this parable it is likened to a grain of mustard seed, which is described as beginning with "less than all the seeds that be in the earth," and ends with "greater than all herbs." Here the Kingdom and the Church are synonymous. From an obscure beginning it has continued to expand until in the ages to come it will have reached proportions characterized in the vision recorded in Rev. 7:9-12.

But this is but one phase of the growth. We are not to assume that the present impressive size of the Christian Church as represented by scores of denominations of endless creeds presents all there is to be said about the growth of the Church. Notice must also be taken of the fowls of the air that are spoken of as lodging in the branches of this prodigious herb, and the attending corruptions brought in with them. By turning to the thirteenth chapter of Matthew we have two parables of growth presented; one the parable of the mustard seed, the other the parable of the leaven. Leaven is presented in the Bible as a type of sin. By the time the mustard tree will have sent its branches into the "uttermost part of the earth" the leaven will have about caught up with it. This condition corresponds with what the Bible says will be the state of affairs just previous to the second coming of Christ.

Teaching by Parables (33, 34).—We have a sidelight with reference to these parables in this statement: "And with many such parables spake he the word unto them, as they were able to hear it." Here two thoughts present themselves: (1) The phases of the Kingdom are so many and so varied, that it took many parables to make all these things plain to the disciples. The entire realm of the Kingdom is covered in the parables given by our Savior. (2) These parables were given at such times, under such circumstances, and of such a nature that the disciples could grasp them. "As they were able to hear it," was the rule that our Savior followed in teaching by parables. Not only the disciples of that generation but the disciples of every generation since that time have a clearer grasp of the nature and the riches of the Kingdom because these parables were spoken. So important did He consider this method of teaching to be that "without a parable spake he not unto them." And so solicitous was He of the disciples' highest interest that "when they were alone, he expounded all things" unto them.—K.

Bible Meeting Topic

MARKS OF A SPIRITUAL SUNDAY SCHOOL.—Col. 3:1-17

Topic for February 19

MOTTO

"God is in you of a truth."

OUTLINE STUDY

I. Marks of a Spiritual Sunday School:

1. Spiritual teachers.—I Cor. 12:28.
2. Spiritual fellowship.—Matt. 18:20.
3. Spiritual fruit.—Jas. 3:17.
4. Spiritual sowing.—Psa. 126:5, 6; Gal. 6:8; Hos. 10:12.
5. Spiritual food.—Isa. 55:2; Jno. 6:51, 58; I Cor. 10:3, 4.
6. Spiritual growth.—I Pet. 2:2; II Pet. 1:5-8; 3:18.
7. Spiritual love.—I Thes. 4:9.
8. Spiritual power.—Eph. 3:16.
9. Spiritual joy.—I Pet. 1:8.
10. Spiritual life.—Rom. 8:1-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Spiritual."**
2. Memorize a Passage from the Outline.
3. The Higher Blessings in the Sunday School:
   a. Knowing Jesus.
   b. Knowing the Will of God.
   c. Receiving the Life from God.
4. Making Most of the Sunday School:
   a. In the Class.
   b. In the Song Service.
   c. In the Devotional Service.

For Seniors.

1. Discuss each Phase of the Outline Study in its Application to Your Own Sunday School.

PERSONAL THOUGHT

Does our Sunday school manifest such a spirit in every department of its work that those who attend may realize that it is in touch with the Lord in the person of the Holy Ghost?

SEED THOUGHTS

While I teach my pupils solid knowledge, and give them real school drill as faithfully as I may, I will give, too, all that the years have brought to my own soul. God help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all as He loved, for the sake of the infinite possibilities locked up in the human soul.—Selected.

He who waits awhile with God works better for the waiting.—Sel.

Listening to God's voice is the secret of the assurance that He will listen to mine.—Andrew Murray.

Power from on high is coöperation with God.—Jos. Cook.

Drop a little word of kindness;
Just a flash and it is gone.
Yet there's a half a hundred circles
Rippling on and on and on.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 9, 1933

Field Notes

Bro. S. M. Kanagy of Blair, Ont., is conducting a weekly singing class at the Mennonite Church, Waterloo, Ont.

At this writing there are ten applicants for baptism in the Holdeman congregation near Wakarusa, Ind. We praise the Lord. May still others come.

Bro. F. W. Weaver of Rensselaer, Ind., filled the regular appointment at the Olive Church near Elkhart, Ind., on Sunday morning, Jan. 29.

The annual meeting of superintendents of the Lancaster Conference District was held at Lancaster, Pa., on Feb. 1. A fine meeting, with good attendance, is reported.

February 4 and 5 were the dates for a Bible Conference at the Masontown, Pa., Church, with Bros. J. L. Stauffer and Chester K. Lehman of Harrisonburg, Va., as instructors.

Last week was Ministers' Week during the special Bible term at Goshen College. There was a marked interest, and the sessions were well attended by ministers in the surrounding districts.

Bro. Perry Heller of Los Angeles, Calif., spent some time in Indiana recently, at Fort Wayne, his former home, and at Goshen, attending the Ministers' Week program at Goshen College.

Baptismal services have been announced to be held at Bowmansville Church, Lancaster Co., Pa., on Feb. 19, at which time, the Lord willing, thirteen will be baptized and one reinstated.

Sunday afternoon, Feb. 5, was the concluding session of the singing class of the Indiantown congregation, Lancaster Co., Pa., if previous arrangements were carried out. Bro. John Wissler was the instructor.

Bro. Clarence Bontrager of Yoder, Kans., has been spending some time in Elkhart Co., Ind., filling appointments in a number of churches. He preached for the congregation in Elkhart on Sunday evening, Jan. 29.

While Bro. Oscar Burkholder was engaged in holding evangelistic meetings at the Eastern Mennonite School during the past two weeks Bro. S. M. Kanagy of Blair, Ont., took his place as teacher in the Ontario Bible School at Kitchener, Ont.

A class of seventeen was received into church fellowship at the Mennonite mission in Detroit, Mich., on Sunday evening, Jan. 29. Bro. D. D. Troyer of Goshen, Ind., was present and conducted the services. We praise the Lord for this increase.

Bro. C. F. Derstine of Kitchener, Ont., assisted in the Ministers' Week program at Goshen College last week. In his absence Bro. S. F. Coffman substituted for him at Ontario Bible School. Later when Bro. Coffman attended the meeting of the Board of Education in Indiana Bro. Derstine substituted for him at the O. B. S.

Ordination.—Bro. Martin Miller, of Lancaster, R. 8, was ordained minister to assist in the work of the Landisville-Salunga congregation on Feb. 2. There were six brethren in the lot. May the Lord bless our brother in his new responsibility.

Arrangements have been made for a meeting at the Springdale Church, near Waynesboro, Va., on Saturday, Feb. 11, at 10:00 A. M. to take votes for the ordination of a minister. Friday, Feb. 17, 10:00 A. M., is the time chosen for the ordination services.

Interest ran high at the Warwick River Church, Denbigh, Va., on Sunday, Jan. 29, when Bro. Geo. R. Brunk preached both morning and evening on "The Signs of the Times," showing how world events are shaping themselves in fulfillment of the Scriptures.

Correction.—In the Field Notes last week, in stating the change of address of Bro. and Sister W. S. Guengerich we inadvertently stated that they were moving to Daytonville, O. We should have said that they are returning to the Daytonville, Iowa, congregation. Their address will be Wellman, Ia., R. 3.

Sister Loma Yoder and family, West Liberty, Ohio, wish to express their appreciation and thanks to their many friends for the letters and cards of sympathy, the prayers, and the material help given them in their deep sorrow in the passing away of their husband and father, Bro. A. I. Yoder. May the Lord reward every one richly for these labors of love.—The Family.

A number of our Scottdale brethren were in Indiana over the past weekend or longer, attending one or more of the following gatherings: Ministers' and Sunday school workers' week at Goshen College, Christian Life Conference, meetings of Mission Board and other Committees, and the annual meeting of the Mennonite Board of Education. They were Bros. Daniel Kauffman, Aaron Loucks, Levi Mumaw, and C. F. Yake.

Bro. Samuel A. Shotzberger of Lancaster, Pa., instructor of music at the Johnstown Bible School this winter, conducted a series of song services at the Scottdale Mennonite Church from Feb. 3 to 5. Good interest was manifested in the meetings, and the work of our brother was much appreciated. He was accompanied by Bros. Milton Falb, Orrville, Ohio, and Clayton Hershberger, Johnstown, Pa., both students at Johnstown Bible School.

Correspondence

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings:—What does it mean to become a member of the visible church? Our bishop Bro. Joe Hartzler of the West Liberty congregation answered this question in his sermon Sunday morning, Jan. 29. "By this act we say to the world, We have left your group, we will have no more part with you in business, amusement, or anything, for we are now going to be true, and obedient to this group of believers, these called out ones with whom we will now make our home."

Following this stirring message two persons were united with the body of believers, a lad by water baptism, and a young mother by confession. The congregation rejoiced with God and the angels. Prayer does change things. Keep on praying.

Many readers may be interested to learn that our aged grandmother Erb, who fell and dislocated her hip, is improving.

Jan. 30, 1933. Carol Kauffman.

Broken Bow, Nebr.

Dear Herald Readers, Greeting:—Almost two years have passed since I wrote from this place and am glad to be here again. The Lord has been good to us thus far and has supplied all our needs. We can feel the value of spiritual blessings in a time like this, when people have in a way lost confidence in each other. We can say that God has wonderfully blessed us. We have the promise that He will not leave us nor forsake us and provide for us all our needs.

On Jan. 28 Bro. Ezra Roth of Beaver Crossing, Nebr., came here and on Sunday morning preached to us from James 5:16, the central theme being the value of prayer. In the evening he used Jno. 14:1-3 and Rev. 21, proving to us that we have a mansion waiting for us if we do His will. So let us press onward and upward. We thank God for the message, and also thank Bro. Roth that he came and brought us the message. Remember us at this place.

Jan. 30, 1933. Ed Stutzman.

Sheridan, Oreg.

Dear Herald Readers:—On Jan. 1, Bro. J. P. Bontrager of Winton, Calif., came into our midst and held a two weeks' meeting, at which time all the members were strengthened and quite a few reconsecrated their lives to God. There were six confessions, but many would not yield to their convictions. Some stayed away to ward off conviction. We are still praying for them and ask the interest in the prayers of God's people. Bro. Bontrager went to Hubbard, Oreg., from here.

On Jan. 17 Bro. E. E. Zuercher of Nampa, Ida., stopped with us and gave us six interesting sermons. May God bless the brethren in their labors. There is a lot of influenza. This hindered the attendance considerably in our services.

Jan. 30, 1933. Frances Kilmer.

Versailles, Mo.

Dear Readers of the Gospel Herald:—Bro. I. G. Hartzler and wife of East Lynne, Mo., came into our midst Saturday afternoon, Jan. 28. That night a very impressive instruction meeting was held for the applicants for membership. On Sunday morning, following an appropriate sermon, Bro. Hartzler administered baptism to five precious young souls. Our prayer is that these girls may yield themselves to God and the Church, and that their lives may be a power for good in this world. Pray for them. Bro. Hartzler preached again Sunday night and returned home Monday.

On Friday afternoon, Jan. 27, Bro. Amos Gingerich and son, Truman, while returning from St. Louis, Mo., where they had marketed a truckload of live stock, met with an accident. The front wheel of the truck was struck by a passing car, causing the truck to head for the ditch. Bro. Gingerich received severe head cuts. He was taken to the hospital and the wounds were dressed. He was able to be brought home Sunday afternoon. His condition does not seem dangerous. We pray that he may speedily recover. The son received only minor cuts and bruises.

Remember the work at this place in your prayers.

Mrs. Leroy Gingerich.

Jan. 31, 1933.

Lyman, Miss.

Dear Herald Readers, Greeting:—On Jan. 9, our annual business meeting was held. Milford Miller was elected new member on the board of trustees; Earl Geil, Paul Yoder, Chors.; Joe Yoder, Samuel Hershey, ushers; Paul Hershey, supt. of the young people's meeting. The church correspondent was reëlected.

Bro. Yoder has been giving Bible lessons on Sunday evenings instead of the regular young people's meetings. A week ago the lesson was on Evil Speaking; last Sunday it was on Humility. While reading the Bible references and listening to the comments given by the brother, we were made to realize the necessity of completely yielding ourselves to the Master that we might refrain our tongue from evil and our lips that they speak no guile.

Sunday morning Milford Miller and family, also the young folks from this place, worshipped with the congregation at Kiln.

Next Sunday Bro. Yoder expects to be with the congregation at Lake Charles, La.

Jan. 31, 1933. Nora Hershey.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We have abundant reason to thank our Lord and to rejoice over the rich spiritual blessings we have been permitted to enjoy during the past few weeks.

The Christian Workers' Conference, which is held annually in connection with the Ontario Mennonite Bible School, was held on Jan. 18, 19, with three sessions daily. The brethren Paul Erb, of Hesston College and Harold Groh, Supt. of Toronto Mission, together with local brethren and sisters gave very helpful and instructive talks and essays to the assembly.

On the Sunday following, and continuing for a week, a series of revival meetings were held, conducted by the local pastor, Bro. C. F. Derstine. During this time six brethren and sisters from the Pinto, Md., congregation: Preacher C. M. Helmick and wife, Deacon M. J. Livengood and wife, Sister Mrs. Harry Barton and Bro. Earle Blauch were here, attending the Bible School and also lending a helping hand in the revival, especially by the messages in song by their quartet which were much appreciated. Bro. Helmick gave us the Sunday morning message as well as several talks, as did also the other brethren in the group, while Sister Barton conducted several children's meetings. As a result of these meetings there were over twenty decisions for Christ and the Church, with quite a variety of ages and walks in life represented. Pray that they may all prove faithful to the end. The attendance and interest throughout all these meetings was excellent.

The enrollment of the O. M. B. S. is still on the increase, it now having passed the 100 mark. Arrangements are being made for the midwinter program to be held on the evening of Feb. 9.

Bro. C. F. Derstine expects to take part in the Ministers' Week Program at Goshen College, and in his absence next Sunday, Bro. Daniel Lebold of the A. M. congregation of Wellesley is expected to be with us for the morning services, and Bro. Moses Brubacher of St. Jacobs for the evening.

Jan. 31, 1933. Geo. A. Weber.

Harrisburg, Oreg.

A friendly greeting to all:—We praise the Lord for what He has done for us. We have had pleasant weather but lots of rain and snow at times. We had much snow on the mountains

(Continued on page 973)

Miscellaneous

A HUNGRY MAN AT OUR DOOR

Sel. by C. F. Derstine

For the Gospel Herald.

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet,
And I have you.
Sufficient for my needs . . . but oh,
The wind is cold,
A hungry man is at my door
And he is old;
And he is weary, waiting to be fed;
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire
Unless I share
Its warmth with him, and find a cloak
That he can wear.
This done—and he upon his way
Along the street—
I find a warmer fire—my loaf
Grown doubly sweet.

—Grace Noll Crowell.

CHRIST OR BARABBAS

By Noah Bontrager

For the Gospel Herald.

Now since Christmas is past and we are on the threshold of a new year, what are we going to do with this Christ who was born in Bethlehem, was tried before Pilate who found no fault in Him. But because of the mob that cried "Away with Him; crucify Him" He was taken and crucified and one Barabbas, who had done wicked things and should have been punished severely, was released. What are we doing with this Christ? Are we living such a life that the people with whom we come in contact can see that we do not say, "Away with Him; Crucify Him," but that they can see the very Christ-life in us which speaks for Him in such a loud tone that others can hear what we say. Or, are we like the one that said, "How can I hear what you say when what you do speaks so much louder?" Let us live, and encourage others to live so that the Christ life may shine through us to others. We sometimes sing:

Lord, I have left Thee, I have denied,
Followed the world in my selfish pride;
Lord, I have joined in the hateful cry,
"Slay Him, away with Him, crucify."

Wonder of wonders, oh, how can it be!
Jesus my Savior now pleads for me;
Wonder of wonders, oh, how can it be!
Jesus the crucified pleads for me.

Not this man but Barabbas is what the crowd said in Christ's time. What is the crowd saying with whom you are associating? Are they for Christ or for Barabbas? Do they go to places that are questionable? Do they love the pleasures of the world more than the pleasures of God? Moses chose to suffer the afflictions of the people of God rather than to enjoy the pleasures of sin for a season. Let us, with Moses, make that wise choice.

I wonder, sometimes, why we do not carry our Bibles with us more. Are we ashamed to have the world see us carry our Bibles? By this we are apt to say, "Away with Him;" we are ashamed of Him.

Sisters, do you wear the devotional covering in the home or at other places of worship, such as song practice or going to other denominations that do not practice that ordinance? Or do we think the covering should only be worn inside our own church and taken off before we get on the outside, and possibly left at the church until we come there again? Are we as brethren ashamed to see our sisters wear them away from home or our home church? I think it should give us a feeling of respect towards God and towards our sisters when we see them wearing their coverings wherever they are.

What about our family worship? Do we say we hardly have time for that? But what will Christ say at His second coming? Will He have time to care for us? Christ or Barabbas, which?

A brother harbored evil thoughts against another brother. The result was that the first brother got to drinking and he was seen at roadhouses—which, by inquiring, could be traced back to those evil thoughts. This first brother made a good confession and is happy in the Christian life again. Oh how important it is for us to have good thoughts. The wise man says, "As he thinketh in his heart, so is he" (Prov. 23:7).

Ye ministers of Christ, are you true to your calling? A young Christian once asked a minister, "Is it right for a Christian to go to a basket ball game?" The minister answered, "Let your parents decide that for you." It would have been much better if the minister had given the young Christian a definite answer.

Again, when you are dealing with your members, do you treat them all alike or do you say, "Well, we want to go easy with him; he gives liberally to the contribution box"—and then, with the poorer class; "Oh well, it's just John Jones or Sam Smith." Do you visit your poorer members as often as you do your wealthy class? Remember, "God is no respecter of persons" (Acts 10:34). Let us as laymembers pray for our ministry, that they may preach the Word in its simplicity and purity, that they may be filled with the Holy Ghost and with power.

During the revolutionary war the Christian people took in some of the wounded soldiers, fed and warmed them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). What are we doing with Christ? Are we feeding and warming Him? If my neighbor's fence is over on my farm two or three feet, am I going to make him move it back, or am I going to him like a man in the Spirit of God and talk it over with him rather than to take him by force and show him a thing or two? Is my stubborn will my Barabbas? Let us give up our stubborn will and let Christ have His way in our hearts. Christ or Barabbas, which?

Christ said to Peter, "Whom do men say that I the Son of man am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God" (Matt. 16:13-17). Again, Simon Peter said, "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (Jno. 6:68, 69).

If Christ has the words of eternal life He can solve all these problems for us. So we will not say, as did the Jews, "Away with Him, crucify Him."

I have only mentioned a few of the many, many things wherein we are apt to say, Away with Christ; give me this, that or the other thing. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Elkhart, Ind.

THE PLACE FOR A SUPERINTENDENT IN THE SUNDAY SCHOOL

By Ray E. Bontrager

For the Gospel Herald.

The first thing that we wish to say is that no man has qualifications so great but that in some part of the Sunday school work he can find a field sufficient for the development of all his abilities, use the powers which he possesses. No matter how great his intellect, how deep his learning or his spirituality, how numerous his talents, he can use them all. It requires all that is in a man to fill the place of a superintendent. The term itself will describe and point out his duties. He is to be a manager, an overseer, a leader with executive power. We learn in daily experience that in organized effort there is power. Unified efforts bring increased abilities for the accomplishment of good. The superintendent must bring these various abilities into his hands and take means to distribute the work.

In some communities the superintendent, after the opening song or prayer, has no place in the Sunday school. Sometimes in discussing who is fitted for a superintendent it is said, "This person will make a good one; he can lead in prayer." It seems to be a popular idea that a superintendent is

one who can lead in prayer and announce hymns. In that case the opening services do little more than introduce the superintendent; whereas, in the ideal Sunday school, his duties should be continued. The opening should be considered his signal to duty. He ought no more to quit at this signal than the general ought to stop at the signal for battle.

The "orphan class" (the class whose teacher is absent) will look up to him as if to say, "Now, what are you going to do with us?" Then there is the "stranger within the gates," one who has come to spend just an hour in the Sunday school, who looks for a welcome. He should not need to look in vain. Also, there are the unprepared teachers in the school—they are not all dead yet. Sometimes in the course of the lesson the unprepared teacher runs ashore, and in his helplessness appeals to the superintendent for aid. Finally, when the work of the school is almost ended, the superintendent is expected to present a brief review of the lesson just studied. So we see that direction and supervision are not his only duties. He must develop and direct the influences and energies of the school; and to control and direct these become, sometimes, very important matters.

A military commander who takes a trained and disciplined army may accomplish a great deal. If he does nothing more than that, he displays only one side of his generalship. If he can do more—if he can take a mob of raw recruits, and teach their unpracticed hands to use weapons, train their awkward limbs to smartness; if he can inspire the timid with courage, if he can repress those who are seemingly irrepressible, and produce a trained army —I say, that man is a general.

The superintendent is required to do this double work. He must first develop, draw out, and organize these instruments which he is to handle; and then he must direct and control them. Many fail to draw out, to organize, to develop these forces placed in their hands. Being over-burdened, they scarcely know what to do. They do not even see the help that other hands would willingly offer. They fail to utilize, thus failing in an important part of duty.

The superintendent's place is not, by any means, confined to the school; it extends also into Church work. The body of Christ, to which he belongs, should claim him as its most efficient workman, and the pastor should find him a most reliable helper. It is the duty of the minister to use his own influence and authority to bring the entire membership of the Church to work in the Sunday school. It is the duty of the superintendent to bring the entire membership of the school into the Church. Sometimes we hear the complaint that the children are drawn from the Church by the Sunday school and seldom hear the preaching of the Gospel. Wherever that condition exists there is something wrong. It may be in the Sunday school, in the homes, or in the pulpit. It is the duty of the superintendent to see that the wrong is not on his part or in the school. The pastor and superintendent must work in harmony with each other—their labors must dove-tail—for bringing the school into the Church.

Another place for the superintendent is in the hearts of the children. He should know each child by name, whether present or absent, and if absent he should learn why. We know that like begets like, that love begets love. The warm heart of childhood answers because of love. Children answer quickly to a word of kindness. There should be a place in our hearts for the children, and a place in their hearts for us.

The superintendent must fill a place among those who continually study God's Word. There is no one who should not feel the need of more divine wisdom, and more light. We must search the Word if we would find the choicest treasures. We are like children playing on the beach with the whole ocean of knowledge lying before us. If this is the experience of those who have done the most studying, who have spent their whole lives in drinking at this fountain, how ought the necessity of prayerful study be impressed upon the hearts of those just now living in the morning of life.

We cannot fill the place of a superintendent if we do not live up to all our privileges in the Gospel. We must live at Jesus' feet where we can learn in humility and trustful confidence. Those who live there carry with them His presence and power. When a superintendent performs his duties, standing in his right place in his own experience and learning from day to day from God's law, he is exercising his energy, receiving power, taking advanced steps, and making himself capable for greater Christian work. If a man has tact and executive ability he might wait a lifetime for a better field of labor than that of superintendency. No man is so great that he need fear that he has some superfluous ability which cannot be exercised there.

In conclusion, a greater interest must be manifested in the children—yes, and in the Bible class. A supreme effort must be made to improve our Sunday school. Let us take it to heart and make an effort to perform our duties more faithfully and more conscientiously.

Midland, Mich.

GREATNESS—TRUE AND FALSE

Greatness—and yet there is true greatness. Feeling great and being great—what a vast difference! Little Willie, when he has only a few coppers in his pocket to jingle, why does he swell up his chest and stick up his chin and look as though he owned the world? He doesn't own it; he only feels big, false greatness. For true greatness we must go to the Bible.

We find it in Jesus, God's only begotten Son. He was and is the greatest of all. He is great, not because He came in great pomp and show, "For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might be rich" (II Cor. 8:9). He is great, not because He desired to make Himself a name, but He made Himself "of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:6-8). Was it because of His riches and great possessions? "And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20). Ah, listen to His words: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke 22:27).

How many of us desire this true greatness to serve to be a servant of the Lord? You may covet worldly greatness, fame, honor, wealth, reputation, etc.; but remember the words of Jesus: "I am among you as he that serveth." Do you wish to be where Jesus needs you most, or where you think you count for most, look greatest and would receive applause from people? A certain one said, "I love to be in the front of the battle for Jesus, for that looks like something, but He seems to always put me in the background." Certainly; and if you would like to sit back unseen, perhaps He would call you to the front. He knows best where we fit.

Some one said "a stone that fits in the building will not be left by the roadside." How true. Do not put yourself here or there because you think you fit so well, you may be mistaken. The Master has a place for you to fill which He will show if you lie low at His feet. He may call you to some humble duty or to a work that not many would ask for, but rely upon Him, "and whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ" (Col. 3:23, 24).—Sel. by Peter Zehr.

The Church of Christ is an organism, with every member saved.—C. F. Derstine.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

TIME TO SEEK THE LORD

By O. D. Yoder

For the Gospel Herald.

TEXT: It is time to seek the Lord.—Hos. 10:12.

"It is time to seek the Lord;" for world-wide conditions to-day testify that a world which was designed and created to glorify its Creator has evidently lost its God. If the statement made by a modern world-wide influential religious leader is true, that the earth since the time of the Flood has never known such a period of chaos as it is in to-day, then it is time to seek the Lord or judgment will follow as speedily as it did then. Luke 17:26, 27.

"It is time to seek the Lord;" for, as a boasted Christian nation we are guilty of leading the world in lawlessness, crime, and shame. It is time for us as a nation to seek the Lord, or hell will be our future portion. Psa. 9:17.

"It is time to seek the Lord" in the modern Church; for we bear the name of God and still we are guilty of having lost Him, and of having left Him somewhere outside the door.

"We bear the name of Christians,
His name and sign we bear;
Oh shame, thrice shame upon us,
To keep Him standing there."

Our nation and the whole world has forgotten God because the Church has forgotten Him. Matt. 5:13. It is time for the Church to seek the Lord, or the world can never seek and find Him. It is time for the Church to open the door and seek the admittance of the divine Christ, or judgment will follow. Rev. 3:16.

"It is time to seek the Lord" in the Mennonite Church, for truly we are fast losing our honorable identity. Having one time by whole-hearted endeavor followed our Lord and lived the "Faith of our fathers," we are to-day copying and following the forms and spirit of the modern religious world until our Mennonite claim above other denominations is little more than an empty boast. Supplanting the old-time spirit of submission and helpfulness by the modern spirit of selfishness and independence is but an evidence that we are losing the standards of a righteous God, such as our fathers served.

Muffling the plain teaching forces of God's Spirit and Word in our literature and education and in our home and church worship, in too many communities, and begging and clamoring for more of the entertaining type of religion, is but positive evidence that God is being lost to our religious efforts and services. Disregarding the right of divine truth in our lives, the rights of our brethren in our dealings and relationship and the rights of our enemies according to our profession, is but proof that the God of our forefathers, whose name we profess more boldly and loudly in our modern religious programs, is being lost to our own beloved church. "It is time to seek the Lord," for He will hold us accountable for our loud profession. Matt. 12:36, 37; 23:3.

"It is time to seek the Lord" in our Mission work for the world-wide need of the Gospel, both among Jews and Gentiles, is unprecedented, and the ability to meet that need will never be known except by seeking God. Money and intellectual training have been swamped in the present world crisis. We must seek the Lord who lives and reigns above world conditions. When money and training can no longer go, we must seek the Lord who said, "Go;" for He alone said also, "Lo, I am with you alway." The Divine Christ "is still on the throne." "It is time to seek the Lord" in all our Gospel work.

"It is time to seek the Lord" in our educational work; for He alone has blessed our schools in the past and He alone can bless them still. Forsaking God's standards and seeking to set worldly educational standards, failing to be servants of the Church and of the Lord, and showing respect of persons by flattering titles (Job 32:21), etc., are some of the things that have crowded piety out of some of our schools and have shattered the confidence of piety outside the schools until some tragic conditions have come over us. "It is time to seek the Lord" right inside the doors of our educational institutions.

"It is time to seek the Lord," because God says so. "It is time to seek the Lord," because the world conditions testify to the need. "Kings, Presidents, prime ministers, financiers, statesmen, and economists in every nation on earth have again and again expressed their fears for the future and predicted the collapse of civilization" unless some remedy is found. God alone can save the world. The world as never before needs Christ, and Christ is the only remedy for the perilous situation to-day. The world, the nations, the modern Church must have Christ the Saviour born anew or all will, in an unprepared state, meet Christ the Judge.

"It is time to seek the Lord" while He may yet be found. It is time to seek Him in the individual closet. It is time to seek Him and not the music of the radio at the time of the "family Altar service." "It is time to seek the Lord," and not entertainment in all our church services and worship. "It is time to seek the Lord" by united prayer and persevering effort. "Thy face Lord, will I seek." Psa. 27:8.

Hubbard, Oreg.

CHRIST OR MATERIALISM—WHICH?

By Edna C. Schlosser

For the Gospel Herald.

We often feel pressed as we look round about us to see how man is after those things which are perishable. We are made to think that surely we are living in an age of materialism.

But in spite of all the efforts that have been put forth along this line, the good Lord saw fit to have this so-called depression come on. We feel astonished to hear some remarks of Christian people wondering how it will be farther on. Let us take a look at God's Word, and we will not think it strange. Paul said, "And we **know** that all things work together for good to them that love God, to them who are the called according to His purpose." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible."

Herein lieth the secret. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

We are warned in His Word to flee **covetousness** which is idolatry. Please read I Cor. 5:10. "Labour not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed" (Jno. 6:27). "And he said unto them, **Take heed,** and **beware** of **covetousness;** for a man's life consisteth not in the abundance of the things that he possesseth" (Luke 12:15). "For ye had compassion of me in my bonds, and took **joyfully** the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring **substance"** (Heb. 10:34). "Honour the Lord with thy substance

and with the first fruits of all thine increase" (Prov. 3:9). "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing yet possessing all things" (II Cor. 6:10).

I hear some one say, How can this be: "as poor, yet making many rich?" Did not Christ become poor for our sakes so that through His poverty we might become rich? Paul tells us to "Rejoice in the Lord alway; and again I say, Rejoice." He did not ask us to rejoice at circumstances, **but in the Lord.**

Faith looks to God; doubt looks at circumstances. The Christian's conversation is in heaven, "from whence also we look for the Savior, the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself."

Dearly beloved, let us lay hold on these precious promises and be ever ready by His grace to deny ourselves for Christ's sake. Paul said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of **all things,** and do count them but dung, that I may win Christ. And be found in Him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; That I may **know Him,** and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

Please read I Jno. 2:9, 15; 3:14, 17, 18; Eph. 1:3; 4:28-30; I Tim. 6:7-12; Mark 4:19; Psa. 37:3-7, 16.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Souderton, Pa.

I know two churches that have no young people's problems. You may think they are fortunate, but that is not the case. They are unfortunate; they have no young people in the fold. —C. F. Derstine.

Lord brighten and sharpen my wits, strengthen my reason, increase my memory, fortify my life against the power and stronghold of evil and let me live and dwell in the solemnities and the solicitudes of Thee my God. —Isaac R. Herr.

THE PUREST PEARL

By the church door, weary and alone,
A blind woman sat on the cold door-stone;
The wind was bitter and the snow fell fast,
And a mocking voice in the fitful blast
Seemed ever to echo her moaning cry,
As she begged an alms of the passers-by.

"Have pity on me; have pity, I pray;
My back is bent and my hair is grey."
The bells were ringing the hour of prayer,
And many good people had gathered there;
But closely wrapped in mantles warm,
They hurried past through the wintry storm.

Some were seeking their souls to save,
And others were thinking of death and the grave.
And alas! they had no time to heed
The poor soul asking for charities need;
And some were blooming in beauty's grace,
But closely muffled in veils of lace.

They saw not the sorrow, nor heard the moan
Of her who sat on the cold door-stone.
At last came one of noble name;
By the city counted the wealthiest dame,
And the pearls that on her neck were strung
She proudly them to the beggar flung.

Then followed a maiden, young and fair,
Head covered with clusters of golden hair;
But her dress was thin and scanty and worn,
Not even the beggars seemed more forlorn.
With a pitying sigh and a tear in her eye,
She whispered soft, "No jewels have I;

"But I give you my prayers, good friend," said she,
"And sure I know God listens to me."
On the poor, white hand, so shrunken and small,
The blind woman let a teardrop fall,
Then kissed it and said to the weeping girl,
"It is you who have given the purest pearl."

—Sel. by Fannie Wought.

PRAISE YE THE LORD FOR HIS GOODNESS

By Edw. D. Jones

For the Gospel Herald.

When I look about the fields to-day and then upon myself, I wonder where I've been all my lifetime, or why?

Especially when I realize that one is of the greatest help to mankind, only when living a just and righteous life, so that others may take courage and do likewise. In view of this fact, I see where I've failed to do so or even to realize what it means to be a Christian.

Looking upon the world and its methods of restoring prosperity, I have to wonder whether we as a Christian people have failed to show those about us that, "God is a shelter in time of storm and a refuge in times of adversity." We have proclaimed it, but have we lived it? If we have not lived it, we have made our words of none effect and thereby made ourselves liars. Who wants to listen to liars or even look upon them?

May this, what is termed as "a depression," be a revelation unto us, a Christian people.

Yours for more consecrated INDIVIDUALS and less carping.

Middlebury, Ind.

CORRESPONDENCE

(Continued from page 969)

and several times here in the valley.

We reorganized our Sunday school on Thanksgiving Day, with these results: Supts., Joe Kropf, Frank Kropf. The teachers remain just as they were.

Bro. Allan Good and Edwin Kauffman were here and worshiped with us. Bro. Zuercher of Nampa, Ida., was here over two Sundays. We had preaching every evening.

To-morrow our people expect to take a truck load of eatables to the Children's Home at Portland, Oreg.

Feb. 1, 1933. Mrs. Andrew Yoder.

Yoder, Kans.

(Yoder congregation)

Dear Herald Readers, Greetings:—We are indeed grateful to our heavenly Father for the many blessings we are continually enjoying.

On Jan. 29 Bro. Will Guengerich stopped here on his way home to Iowa and preached for us, giving us two very inspiring sermons. Children also enjoyed an interesting children's meeting conducted by Sister Guengerich.

There were also four applicants received into church fellowship, and we hope and trust that these souls will continue to enjoy spiritual blessings with us.

A number of our young people are attending the short Bible term at Hesston at present.

On the night of Jan. 28, Sister Anna King was overtaken with sudden illness, which resulted in an operation in less than twenty-four hours. Will you pray for her that she may again be blessed with normal health and be able to worship with us?

Our annual business meeting was held on the evening of Dec. 29. Officers elected for year 1933 are as follows: Church trustee, D. J. Headings; church chor., T. C. Yoder; cor., A. J. Kauffman; ushers, D. D. Miller, Edward Yutzy; Hutchinson mission committee, L. O. King, W. T. Yoder; Relief Committee, Alf. B. Miller, D. J. Headings.

Feb. 3, 1933. Cor.

FIRST MORNING THOUGHTS

Elizabeth Fry, during her last illness, said to her daughter, "I believe I can truly say that, since the age of seventeen, I have never waked from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord." In this continual recognition of Christ as her life's Guide she fulfilled the condition on which we are promised that He will direct our paths.

It was a prayer of George Herbert that he might be led wholly to resign the rudder of his life to the sacred will of God, to be moved always "as Thy love shall sway."—Dr. J. R. Miller.

SPECIAL MEETINGS

Neffsville, Pa.

Report of the Two Day Bible Meeting held at the Landis Valley Mennonite Church, Jan. 21, 22, 1933.

ORGANIZATION.—Mod., John Gochnauer; Secy., Elam Landis; Chors., Amos Hershey, Frank Newcomer; Instructors, Henry Lutz, Mt. Joy, Pa., Daniel Kauffman, Scottdale, Pa.

PROGRAM.—**Devotion,** John Mosemann (I Jno. 5); **The Truth as it is in Jesus,** Kauffman; **The Understanding Opened,** Lutz; **Devotion,** Elias Landis (Rom. 12); **The Interrelationship of Work of Trinity,** Kauffman; **Works of Satan,** Lutz; **Devotion,** Eli Sauder (Psa. 84); **Building in Youth,** Kauffman; **Missionary Sermon,** Lutz; **Reading Psa. 32,** Levi Weaver; **Prayer,** Martin Sauder; **Children's Meeting,** Amos Hershey; **Sunday School Lesson,** Frank Newcomer; **Sermon—Living Epistles,** Kauffman; **Devotion,** Landis Shertzer (Jude); **Family Ideals,** Lutz; **The Faith of Our Fathers,** Kauffman; **Devotion,** Amos Horst (Prov. 25:1-22); **Value of Fulfilled Prophecy,** John Gochnauer; **Sermon** (Psa. 133:1), Kauffman.

Thoughts Gleaned.—The blessed thing of the Bible is, that it is a mine of wealth never failing. We have the truth revealed in the Word, in Jesus, in His people, and in the Church. When you want to find the truth go to the Bible or to Jesus. Man must first have an understanding of the Word before he can accept it. The Bible has an answer to every question. The greatest problem in the Church to-day is to get the people to read their Bibles. We are subjects of either the Kingdom of God or kingdom of Satan. May we remain loyal to our calling in Christ Jesus, then Satan has no control of our lives. To the young people, stay out of the liberalist schools. It is said that people read our lives more than the Bible. Our life tells a story for good or for bad. The vision of our forefathers was the looking forward to the morning of joy, thus trying to live the doctrine of Christ. Let us not only sing with our lips, "The Morning of Joy," but with our hearts look forward to it. People do not quarrel when they dwell together in unity. Dwelling together here in unity is a foretaste of heaven. Secy.

Elizabethtown, Pa.

Report of the Fifth Annual Sunday School Meeting held at the Elizabethtown Mennonite Church on Jan. 1, 1933.

ORGANIZATION.—Mod., Frank Martin; Chor., Walter Keener; Secy., Edna Ebersole.

PROGRAM AND SPEAKERS.—**Devotion,** Samuel Longenecker (Isa. 40:1-11); **Sunday School Lesson,** adult department, A. A. Landis; pri. dept., Frank Martin; **How Can We Improve Missionary Effort in our Sunday School?** open discussion; **New Year Sermon** (Jer. 32:17), John W. Hess; **Devotion,** Martin Kraybill (Psa. 1); **Children's Meeting,** David High; **Unity in Sunday School Work,** (a) **Superintendent,** Harry Shriener, (b) **Teacher,** Ross Rowe, (c) **Pupil,** Jacob Mellinger; **A Well-spent Saturday Evening,** John W. Hess; **Y. P. M. Devotion,** Irwin Kraybill (Eph. 2:1-13); **Call to Decision,** A. A. Landis; **Sermon** (Acts 1:8), Samuel Frey.

Thoughts Gleaned.—God has never left Himself without witnesses. When men miss the Bible, the prophetic Word, they miss everything else. God has always made Himself clear. Jesus quoted scripture timely and in season. Only as Christ is in our lives will our lives be prosperous. The Lord is able to solve all our problems both spiritual and temporal. We should take an inventory of our spiritual lives to see whether we are going backward or forward. Our secret lives should be pure and holy. Our life in the home should show forth real love, service and sacrifice. When the government in the home is lost, all is lost. The Lord takes a record of our honesty. Pay as you go and then you won't owe. We should have a burning passion for the lost and not have in mind only a large enrollment. Our aim should be that souls will be filled with the knowledge of the Lord. The Lord does not save us to sit idly by. The place to start a missionary effort is at the very foundation, the home. The Lord depends on all of us for our service. Where there is no unity in the home it is almost impossible to have unity in the Sunday School and church. We are all workers together. The Sunday school is worth our very best effort. Three things necessary for an efficient S. S. teacher, one who is born again, love for souls, and love for God's Word. God has not left anything undone. He has a specific plan in every one's life. Secy.

When you come to the ——— Mission we advise that you come as "an example of the believers" in practical Christian living, that your influence may be an encouragement to all who are connected with the work at the Mission.

—J. N. Durr.

Married

Stoltzfus—Zook.—On Saturday, Dec. 24, 1932, Bro. Frank Stoltzfus and Sister Ada M. Zook of Gap, Pa., were united in holy marriage at the Millwood church by Bro. John H. Kennel. May God's richest blessings attend them through life.

Obituary

Jones.—Mary A., wife of Abraham H. Jones, was born Jan. 6, 1863; died Dec. 11, 1932; aged 69 y. 11 m. 5 d. For over 40 years Sister Jones was a faithful member of the Providence Mennonite Church near Yerkes, Pa. She is survived by her husband, 3 sons, and 3 daughters. Funeral services Dec. 14, at the home by Warren G. Bean and at the church by Jesse H. Mack and Irvin Landes. Interment in the adjoining cemetery.

Stutzman.—Valetta Kathryn, infant daughter of Leroy and Alta Stutzman, was born near Elmira, Ohio, Sept. 22, 1932. Valetta brought happiness and joy to the home of her parents for a period of 3 m. and 17 d., after which she left this earthly home to be with Jesus. Her parents, 1 sister (Isabel), and many relatives survive her. Funeral services were held at the Central A. M. church Jan. 11, 1933, conducted by S. D. Grieser and S. S. Wyse. Interment in Pettisville Cemetery.

Hoover.—John M. Hoover was born Feb. 27, 1872; died Jan. 7, 1933, in the St. Joseph Hospital, Lancaster, Pa.; aged 60 y. 10 m. 10 d. He was a member of the Masonville Mennonite Church. He is survived by his wife, 1 son, and 2 daughters (Earl B. Hoover near Rockhill, Mrs. Mae Bleacher and Myrtle B. Hoover at home). Funeral services were held Jan. 10 at the Masonville Mennonite Church conducted by Bros. Jacob Habecker at the home and John Charles and Christ Lehman at the church. Interment in adjoining cemetery.

Eby.—Mary R. Eby, daughter of the late Elam H. and Elizabeth (Reiff) Eby, was born Sept. 19, 1877; died at her home in Maugansville, Md., Dec. 29, 1932; aged 55 y. 3 m. 10 d. She united with the Mennonite Church in early life and always maintained that "meek and quiet spirit which is in the sight of God of great price." She is survived by her mother and sisters, Amanda and Magdalene, at home, and brothers Christian at Maugansville, Md., David, Mason and Dixon, Pa., Pre. Samuel, Deacon John, and Laban, of Clearspring, Md. Funeral services were conducted at the Reiff Church by Bros. Denton T. Martin and Moses K. Horst. Burial in cemetery adjoining.

Stoltzfus.—Emma Stoltzfus was born Jan. 24, 1892; died in a New York Hospital Jan. 23, 1933, one day before her 41st birthday. She leaves beside her father and mother (Aaron and Sarah Stoltzfus), 2 brothers (Daniel and Ira) and 4 sisters (Mrs. D. C. Mast, Mrs. W. W. Wenger, Mrs. R. F. Bender, Mrs. Elmer Metzler); also numerous relatives and friends. She confessed her Savior in early life and was received a member by the Oak Grove Mennonite congregation near West Liberty, Ohio. Later she communed with the Reformed congregation at Denver, Pa. We who are left behind feel keenly our loss, but we mourn not as those without hope (I Thes. 4:13). Funeral services were held at the Pleasant Grove Mennonite Church, Martinsburg, Pa., Jan. 26, W. S. Bendel of the Reformed church, Denver, Pa., and I. K. Metzler officiating. Interment at Kauffman cemetery.

Cassaday.—Mrs. Cordelia Cassaday was born March 9, 1861, at Little Rock, Ark.; died Jan. 16, 1933; aged 71 y. 10 m. 7 d. The husband preceded her in death 16 years ago. There were 5 children in the family. One daughter passed away 23 years ago. Two sons and 2 daughters remain. There are 8 grandchildren and 1 great-grandchild. Sister Cassaday only recently united with the church on Nov. 27, 1932. She attended the services regularly for several months before. She seemed to enjoy an experience of forgiveness of sin, and fellowship with the Lord. Sister Cassaday was not acquainted with the Mennonite Church or faith until she got in touch with the Mission at Los Angeles, Calif. She seemed to find that which satisfied the longings of her heart and came in line and order of the church. Her fellowship was very brief, but we shall miss her at the services.

Musser.—Alice D. Musser was born in Kinzers, Pa., Oct. 13, 1887; died Jan. 14, 1933, in Lancaster, Pa., County Hospital where she was a patient since Nov. 23; aged 45 y. 3 m. 1 d. She was subject to epileptic attacks for over twenty years. She was a daughter of Henry E. Musser and the late Mary Denlinger Musser. She is survived by her aged father, 1 brother (Jacob D. Musser), 1 sister (Lillian Evans), all of Lancaster, Pa. Her mother, 2 brothers, and 3 sisters preceded her in death. Funeral services were held Jan. 16 at East Chestnut Street Mennonite church of which she was a member. Services were conducted by Elmer Martin and David Mosemann. Text, Hosea 6:1. Interment in Mellingers Cemetery.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Huber.—Ruth E., daughter of Phares G. and Ada (Earhart) Huber, was born Nov. 9, 1931, in Warwick Twp., Lancaster Co., Pa.; died at the Lancaster General Hospital, Jan. 23, 1933, following two operations for mastoid; aged 1 y. 2 m. 14 d. She took sick at home and had convulsions. Finally her ear gave trouble, and an operation was necessary. She suffered intense pain, had temperature up to 107, and grew weaker and weaker till the end. Besides the parents, her grandparents (Christian and Alice Huber, Willow Street, and Harry and Emma Earhart, Brunnerville) also survive. Funeral services were held at the Hess Mennonite Church near Lititz, Pa., in charge of Bro. John S. Hess. Interment in the adjoining cemetery.

Our home is, oh, so lonesome!
A jewel all so rare
Was taken from our kind embrace,
And placed into God's care.

Rychener.—Fannie Rychener was born near Archbold, O., Jan. 6, 1858; died in the Wauseon Hospital Jan. 10, 1933; aged 75 y. 4 d. She leaves to mourn her loss 2 sisters, 2 brothers, and a host of relatives and friends. After the death of her father 33 years ago she made her home with her sister, Mrs. Joseph D. Nofziger, except at such times when there was suffering to be alleviated or sickness to be nursed; then Fannie was always cheerfully ready to help. Never having married, she devoted herself to the children of others, and to many of her nephews and nieces she was at once an aunt and a mother. In her younger years she accepted Christ as her personal Savior and joined the Amish Mennonite church, of which she remained a faithful member till death. Funeral services were held at the Central A. M. Church, Jan. 12, 1933, conducted by E. L. Frey, assisted by S. D. Grieser. Burial in Pettisville Cemetery.

Hartzler.—Mrs. Lydia (Yoder) Hartzler, daughter of John H. and Fannie Yoder, was born April 23, 1844; died at the home of her daughter, Mrs. Salina Hartzler, in Topeka, Ind., Jan. 9, 1933; aged 88 y. 8 m. 16 d. She had resided in this community 63 years. March 31, 1872, she was married to David J. Hartzler, who preceded her in death July 24, 1916. Two children were born to this union: Salina of Topeka, and Harvey of Ligonier, Ind. One foster daughter, Mrs. Bessie Hendricks, also shared her love and tenderness. Surviving besides her children are one brother, John M. Yoder, Lancaster, Pa., 5 grandchildren, 5 great-grandchildren, and a number of nieces and nephews. She accepted Christ in her youth and united with the Mennonite Church. Her Christian life was a continual inspiration to those who knew her. Funeral services were held Jan. 11 at the Mennonite Church at Topeka, conducted by Earl Salzman. Interment in the Maple Grove Cemetery.

Hess.—Abram M., son of the late David H. and Katherine Miller Hess, was born Aug. 30, 1875; died Jan. 13, 1933; at his home near New Danville, Pa.; aged 57 y. 4 m. 12 d. He had been ill since Dec. 19, yet beyond all our efforts and cares and the doctor's special medical care, the Lord thought best to call him home. He was a member of the Mennonite Church, and his place was seldom vacant when he could be present. He is sadly missed by the family, relatives, and a host of friends. He is survived by his widow (Lizzie C.), 3 children (David B., Rhoda E., wife of Melvin Nolt, and Ruth E.), all at home; 1 brother (Maris M.) of West Willow. Funeral services were held Jan. 16 at the home and at the New Danville Church, by the home ministers and Bro. John H. Mosemann. Interment in the adjoining cemetery.

"We cannot say, and we will not say
That he is dead—he is just away;
He is gone through the gate of another land,
Led by the Master's loving hand."

—Family.

Koebel.—Benjamin Koebel, son of Jacob and Kathryn (Gerig) Koebel, was born in Mulhausen, Alsace Lorraine, France, on April 20, 1863; died near Wayland, Ia., Jan. 17, 1933; aged 69 y. 8 m. 27 d. In 1873 he came to Wayne Co., Ohio, with his parents, and from there to Henry Co., Ia., in 1890. On Sept. 23, 1897, he was married to Elisabeth Bechler. Two children were born to this union. In his youth he joined the Mennonite Church in which faith he trusted to his end. In his last sickness he was very patient and cheerful and expressed a strong faith in God. He leaves his loving companion, two children, Lavina C. (married to Aaron Leichty) and Walter B. (at home), 2 grandchildren, 3 brothers (Jacob of Wayland, Ia., Joseph of Lockridge, Ia., and Christian of Sterling, Ohio), and many other relatives and friends to mourn their loss. He will be remembered in the community for his kindly and cheerful disposition. The funeral was held at the Mennonite Church in Wayland, Ia., on Jan. 19, 1933, conducted by his pastor, Elmer Basinger. Text, Rom. 8:28. The body was laid to rest in North Hill Cemetery.

Nolt.—Abram H. Nolt, son of Amos Noah and Lizzie Huber Nolt, was born Jan. 7, 1912, near Lititz, Pa.; died Jan. 26, 1933, near Bowmansville, Pa.; aged 21 y. 19 d. He was feeble in body and mind all his life. His mind had not developed so far as to know right from wrong. Innocent and unaccountable, the Lord took him to Himself. Twenty-one years of anxious care and watching for the child's normality, which had not come, naturally drew the cords of affection very close to all who learned to know him. He could do little things in and about the house. This brought about a very close attachment to his paternal grandmother, who also lives in this home spending her time mostly in the rocking chair. There remain the parents, the 2 grandmothers (both widowed), and 1 brother. The funeral was well attended at the house of mourning and at the church. Services were held Jan. 29, at the home and at the Groffdale Mennonite Church. Bros. John S. Hess, of Lititz, Pa., and Isaac Geigley, of the home congregation, preached. Texts: John 13:7; Psa. 39:5.

Goldsmith.—Peter Goldsmith was born in Neuweiler, Germany, Jan. 1, 1854; died Jan. 17, 1933, at his home near Wauseon, Ohio; aged 79 y. 16 d. He was united in marriage in 1876 to Sophia Seifert. To this union were born 5 children, 1 son and 4 daughters. His wife died in 1886 while yet in Switzerland. The following year Bro. Goldsmith with his family of 5 children came to America and located in Archbold, Ohio, but later moved on a farm and lived there the rest of his life. In 1891 he was married to Alberta Seifert. To this union were born 11 children, 9 sons and 2 daughters. He leaves to mourn his departure his sorrowing wife, 14 children, 47 grandchildren, 22 great-grandchildren, together with a large circle of relatives and friends. His first wife, 2 sons, and 2 great-grandchildren preceded him in death. He united with the Mennonite Church while yet in Switzerland and when he came to Archbold, Ohio, he became a member of the Mennonite church there and remained a member until death. Funeral services were held at the Central A. M. church Jan. 20 in charge of S. D. Grieser, assisted by Henry Rychener. Text, Heb. 13:14. Burial in Eckley Cemetery.

Hershberger.—Savilla H., daughter of Joseph C. and Barbara Miller, was born in La Grange Co., Ind., Oct. 2, 1872; died at her home near Goltry, Okla., Jan. 18, 1933; aged 60 y. 3 m. 16 d. In March, 1882, she came with her parents to McPherson Co., Kans. About 1889 or 1890 she united with the Mennonite Church and remained a faithful member until death. On April 27, 1902, she united in marriage to Simon Hershberger, and came with him to Oklahoma, where she lived the remainder of her life. Four children were born to this union: Andrew, Levi, and Phebe, all at home, and Mary, who preceded her mother in death May 21, 1921. On Jan. 16 she had a paralytic stroke and after 41 hours of intense suffering she peacefully passed away. Her father, mother, and one sister, Mrs. Sadie Jewel, preceded her in death. She leaves to mourn her departure, her husband, 2 sons and 1 daughter, 4 brothers, 4 sisters, 2 uncles, 2 aunts, and a host of cousins, nephews, and nieces. Funeral services were held Jan. 20, 1933, at the Mennonite Church near Jet, Okla. Interment in adjoining cemetery. Sermon was preached by Bro. D. Y. Hooley, Harper, Kans., assisted by Bros. S. C. Miller and D. D. Miller. Text, Rev. 14:13. She was very much attached to her family and no sacrifice was too great for her to make for their comfort. "Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). Her life was one of unselfishness, always ready to help others.

Weldy.—Mildred Marie Weldy, daughter of Leander and Elizabeth Weldy, was born July 13, 1909, at Wakarusa, Ind.; died Jan. 8, 1933, at the home of her parents in Goshen, Ind.; aged 23 y. 6 m. 25 d. Death was caused by a complication of diseases, following an earlier attack of influenza. Although confined to her bed for sixteen weeks, she never murmured nor complained, but frequently expressed a desire to pass on and be freed from her suffering. When death finally came she realized what was happening and was ready to go. Besides her parents she leaves 1 sister (Verna Mae, at home), 1 foster brother (John Rohr of Goshen), 3 grandparents (Jacob Weldy of Wakarusa, and Mr. and Mrs. J. W. Christophel of Goshen), and many other relatives and friends. Mildred united with the Mennonite Church when thirteen years old and continued faithful to her profession until death. During the last few years she assisted in the Cradle Roll Department of the College Sunday school, in which she was much interested, and where her work was much appreciated. She is a graduate from the Academy Department of Goshen College, and for the past years was employed in the Woolworth Store at Goshen. A note left by Mildred, dated July 25, shows us that she was looking into the future at that time. It reads as follows: "The greatest importance in our family just now is Uncle Allen's (referring to Allen Christophel) sudden death. It just doesn't seem true. Yet looking at it from every angle it seems to be for the best. We must reconcile ourselves to it and fall in line and be ready." Funeral services were conducted at the home by Bro. S. C. Yoder, who also conducted the service at the Yellow Creek Church, assisted by D. A. Yoder.

"Mildred has fallen asleep—
Beautiful rest for the weary,
Well-deserved rest for the true.
When our life's journey is ended
We shall again be with you."

Ayler.—Irena May (Neuhauser), daughter of Christian W. and Mary Isabella Neuhauser, was born May 16, 1892 at Larned, Kansas. When she was 3 years old she with her parents moved to Newton, Kans. At the age of 16 she moved to Harper, Kans. On April 12, 1914, she was united in marriage to Claude Ayler. Their first years of married life were spent in Kansas City, after which time they returned to Harper, Kans., where they lived on a farm 9 years. To this union 5 children were born, 3 sons and 2 daughters. In 1923 they with their family moved to Newton, Kans. In 1930 they moved to Marion, Kans. At the age of 10 Mrs. Ayler united with the Mennonite church at Newton, Kans. In 1925 she transferred her membership to the Evangelical church of Newton. In 1930 her membership was transferred to the Marion Evangelical church. She loved her Lord and enjoyed attending the services in her church. Her presence was an inspiration to her S. S. teacher, her pastor, and her many friends. While living at Newton in 1928 and 29 her sickness started. She was very patient in all her sickness. Following a severe case of influenza her condition became critical. She never once lost hopes of regaining her strength. Her last illness came as a shock to her family and friends as all felt she was on the road to recovery. The end came Friday evening, Jan. 6, 1933. She was aged 40 y. 7 m. 20 d. She leaves to mourn her death, her beloved husband, 3 sons (Clair, Donald and Merle), 2 daughters (Avis and Virginia), her parents (Christian W. and Mary Isabella Neuhauser of Newton, Kans.), 4 brothers (S. E. Neuhauser and A. D. Neuhauser of Newton, J. M. Neuhauser of Peabody, J. B. Neuhauser of Harrisburg, Pa.), 3 sisters (Mrs. H. C. Hess, Casa Grande, Ariz., Mrs. L. C. Asper, Mrs. L. C. Heck, Salina, Kans.), many relatives and a host of friends at Harper, Newton, and Marion, Kans. The funeral services were held at the Evangelical church of Marion on Jan. 9. Burial was made at the Marion Cemetery.

ITEMS AND COMMENTS

The prominence given to Technocracy is brought to light in the news sent out recently that the Italian parliament is to be governed largely by technocratic principles. After that apparently new theory will have been stripped of its high-sounding names and polysyllabic reverberations it will probably be found that it is largely an old philosophy clothed in new words.

Both Germany and France have recently found it necessary to reorganize their governments. In Germany the spectacular Hitler has formed a new cabinet, while France is reorganizing its government under the new premier, Daladier. The fact is, when times are pressing people get restless. Germany and France, like America, need to turn to the Lord. The most stable government known to man is the Kingdom of God.

In a recent item the noted writer, Arthur Brisbane, calls attention to the fact that the United States has come to reckon things in terms of billions. Here are a few figures which he submits:

National income	90	billions
Wages	60	"
Public debts (national, state, and municipal)	30	"
Farmers' debts	2	"
Individual debts (outside of farmers)	24	"
Railroad debts	12	"
Debts of corporations	74	"

All of which leads us to say, "What shall it profit a man (or nation) if he shall gain the whole world and lose his own soul?"

SPECIAL NOTICE

If any of our readers have any used books that they no longer need, they would do well to send us a list of what they have. We may be able to use them. We again remind you that this business is a part of the work of the Mennonite Publishing House, therefore the property of the Mennonite Church. A number of our people have sent us some books as donations to the work. We appreciate this very much, for it enables us to use such in helping the Cause along in several ways. We buy entire libraries, no matter how large, if they contain the right kind of books. Let us know what you can use in this line. We may have just what you are looking for. It is very difficult to keep a list up to date. The better way is to let us know your needs and we will file them if we cannot supply them at once. We solicit your coöperation in this work.

Weaver's Book Store,
New Holland, Pa.

A REQUEST

In our effort to supply our people with good literature, we feel that it would be very helpful to us if a number of our people, both young and older, would send us a list of books that they have found especially helpful to them in their Christian Life. We would urge the ministry to send us a list of books that have been helpful to them in their work. DO THIS WHILE YOU THINK OF IT. Send your list either to Mennonite Publishing House, Scottdale, Pa., or to Weaver's Book Store, New Holland, Pa. We thank you in advance for this favor.

ANNOUNCEMENT

The following special meetings will be held at the Eastern Mennonite School at Harrisonburg, Va.:

Sunday School Workers' Meeting, Feb. 10, 11, 1933.

Mission Program, Feb. 12, 1933.

Ministers' Week, Feb. 13-16, 1933.

A feast of good things is in store. A cordial invitation is extended to all to attend these meetings. Pray for the work.

Eastern Mennonite School,
Harrisonburg, Va.

NOTICE

The Johnstown Bible School will devote the week, beginning Feb. 13, 1933, to special instruction for superintendents, teachers, and other Sunday school workers.

The faculty consists of S. G. Shetler, J. Irvin Lehman, O. N. Johns, E. C. Bender, I. W. Royer, C. F. Yake, J. Frank Brilhart, Paul T. Huddle, S. A. Shotzberger, J. M. Nissley, Lina Z. Ressler, Mabel Lefever.

Eight periods of forty minutes each will be given each day. No tuition will be charged.

The Commencement program will be given on Friday evening, Feb. 17.

For further information address the Principal, S. G. Shetler, Johnstown, Pa., R. 3.

Bible School Board.

BIBLE SCHOOL NOTICE

A short term Bible school will open at the Central Church, Fulton Co., Ohio, Feb. 20, 1933, and will continue in session two weeks.

The Bible School Committee has secured the following faculty: S. G. Shetler, Principal, Johnstown, Pa.; J. Irvin Lehman, Chambersburg, Pa.; D. A. Yoder, Elkhart, Ind.

The course will consist of the Gospel of Matthew, Epistle of First John, Genesis, Sunday School Pedagogy, Proverbs, Vocal Music, Christian Principles, Bible Doctrine, Bible Characters, English, Young People's Meeting, Epistle of James, Bible Geography, Christian Growth, Romans.

Expenses.—Board and lodging will be free. The noon meal at the church will be free. Tuition will not be over 75 cents per week and as much less as enrollment will permit.

For further information write to E. L. Frey, Wauseon, Ohio.

Henry Rychener, Edward B. Frey,
E. L. Frey, J. C. Frey,
S. D. Grieser, S. S. Wyse,
Eli Rupp,

Bible School Committee.

MENNONITE BOOK COMBINATIONS AT A DISCOUNT

ASSORTMENT No. 4 for $1.00

	Regular Price
Signs of the Times—Derstine	$ 20
South America: An Open Door—Shank	35
Temperate Life—Plank	15
Twenty-six Studies in Christian Doctrine—Shank	25
Two Standards—Kauffman	10
Worldly Conformity in Dress—Horsch	15
Yawning Pit of Lodgery—Derstine	15
	$ 1 35

ASSORTMENT No. 5 for $1.50

Key to the Almanac—Heatwole	$ 65
Gems of Thought—Heatwole	35
Failure of Modernism—Horsch	25
Elementary Studies in Prophecy—Ressler	15
Amish of the Kishacoquillas Valley—Peachey	20
Our Home Missions—Eby	35
	$ 1 95

ASSORTMENT No. 6 for $1.50

Mennonite General Conference	$ 35
One Thousand Best Bible Verses—Smith	50
Our Missions in India—Lapp	35
One Thousand Questions and Answers—Cloth—Kauffman	40
Mennonites in History—Smith	35
	$ 1 95

Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 16, 1933 (Herald of Truth Established 1864) No. 46

EDITORIAL

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

If you are interested in solving problems in profit and loss, here is one that challenges your most careful and prayerful attention.

Success or failure depends upon how we face this searching question submitted to us by our Savior. Dives is a conspicuous example. Wealth is all right when upon the altar of the Lord—but it is no substitute for salvation.

"Can two walk together except they be agreed?" This question is of interest and importance to those considering the question of life-companionship, to those who are about to enter business partnership, to those interested in seeking membership in the secret lodge, and in everything else in which the unequal yoke with unbelievers is involved. To all such this wholesome advice by the apostle Paul is very important: "No man that warreth entangleth himself with the affairs of this life."

To Superintendents.—At a recent meeting which we had the privilege of attending the question was raised as to whether there were not some teachers who neglect their Sunday school quarterlies to an extent that they actually do not know all the features found in their quarterlies. Superintendents may help to remedy this defect, wherever it exists, by occasionally calling the attention of their teachers and schools to the various features found in their quarterlies and giving practical instructions as to what uses to make of them.

Mennonite Board of Education.—The annual meeting of the Mennonite Board of Education was held at the Clinton Frame Church near Goshen, Ind., on Monday afternoon and Tuesday, Feb. 6 and 7. A large majority of the Board members were present, and a few others were represented by proxy. From beginning to end a marked interest was manifested in everything brought before that body, visitors as well as Board members sharing in this interest. This Board, like all the other Church-wide Boards, has its problems, but none that can not be solved through thoughtful, united, and prayerful efforts on the part of all who are interested in and sympathetic with the ends sought by the Board. Those who have given their life to this cause deserve the sympathetic coöperation and prayers of the brotherhood. We are praying and hoping for substantial strides forward.

Our Goal.—We often hear such things as a warless world, a temperate society, an international good will among all nations and classes of people, and a banishment of poverty as among the desirable conditions for which our churches should be striving. These are most desirable conditions, and all that we may scripturally do, both as individuals and in an organized way, to attain such conditions should be heartily and faithfully done. But here is one thing that we should never forget: "The whole world lieth in wickedness," and the only possible way that this world can be saved from its wickedness is to convert the individuals that are in the world to Christ. Our goal is not world betterment but the winning of worldlings to Christ. While world betterment is desirable and should be striven for, that is simply incidental. It is the saving of people for a blest eternity in the world to come for which we should be working and praying. The most effective way to reform the life is to convert the soul. Conversion must precede reformation.

Speaking of conferences, we are reminded of the several kinds of church conferences that have sprung up among us during the present generation. We look upon all as "Church conferences," though all but one type of them are known by some other name. Besides our regular church conferences we have our Sunday school conferences, our Bible conferences, our Christian life conferences, our workers' conferences, and several other kinds of meetings designated by the name, "conference." But let us never lose sight of the fact that in all these meetings it is the Church at work in so many different lines of Christian activities.

Sometimes we hear people speak of the Church, the Sunday school, the young people's meeting, the mission organizations, etc., as if they were different institutions and organizations. In like manner we think of the preaching service on Sunday mornings as "Church" and the meeting held just before or after as "Sunday school." We shall not criticize this use of these two names very severely as long as the wrong impression is not fostered the use of these names. We speak of the sun "rising" and "setting" and no one gets any wrong impression from it, for everybody understands what these words mean, though the sun really never sets nor rises. In like manner we may speak of "the Church" and the "Sunday school" in the Sunday morning services, and nobody becomes confused provided that everybody understands that the Sunday school and the preaching services are but two different lines of activities promulgated by one and the selfsame body, the Church.

The Work of Conferences.—It ought to be a means of encouragement to our present-day conferences to know that we have precedents for this form of Church government in both the apostolic Church and the Church in Reformation times.

As an example of deciding Church problems through conferences, we cite you to Acts 15. In Antioch they had serious dissensions over the question of circumcision. The apostles and elders came together to consider the problem. After an extended discussion before a multitude of people, a decision was reached which was satisfactory to the whole Church. A committee of two brethren was delegated to carry this decision of the apostles and elders (Acts 16:4) to Antioch, and the Church there also seems to have been satisfied by the conclusions reached.

As an illustration of how the Church met its problems in Reformation times we may refer to the Mennonite Confession of Faith adopted at Dortrecht, Holland, in 1632. The Church in that part of Europe had been seriously disturbed through dissensions, and this setting forth of the doctrines of the Church on the questions which at that time threatened her peace and unity seems to have had the desired effect of restoring peace. This Conference having been drawn up and adopted by representatives of numerous churches, we may properly call it a general conference.

It is in the same spirit and often for similar purposes that our present-day conferences are being held. May our prayers continue to ascend to the end that results may be as satisfactory and as constructive as were those following the conference already referred to.

THE SERMON ON THE MOUNT
Is It for the Church To-day?

By John H. Mosemann

For the Gospel Herald.

This might seem to be a strange question to many, who do not realize that there are present-day popular Bible teachers who hold and teach that the Sermon on the Mount (recorded in Matt., chapters 5, 6 and 7 and Luke 6:20-49), preached by our blessed Lord, is not for the Church of Christ to-day—but will be in force during the millennium. We should look into this matter to learn if such a view can be consistently supported and maintained. Our first question naturally would be, "To whom did Christ preach this great sermon?" Investigating, we find that Jesus was teaching His disciples. Matt. 5:1. Over and over again Jesus says, in that sermon, **"I say unto you"**—using also the words, **ye, you, your, thee,** and **thou,** so very frequently that it is impossible to inject the thought that these words were addressed to such only who shall live thousands of years afterward. As an example, note the following: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad: for great is your reward in heaven" (Matt. 5: 11, 12). Such language cannot be made to apply **only** to such who shall live thousands of years afterward. He was speaking to those in His immediate presence, and applied His sermon directly to them, as the language employed will abundantly corroborate. In that same sermon Jesus said, "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46)? Could Jesus not consistently say the same to-day?

Again we notice that this sermon was preached in the audience of the people. Matt. 7:28; Luke 7:1. They were astonished at His doctrine: "He taught them as one having authority, and not as the scribes." His doctrine seems to be astonishing to this very day, or people would take to it, and do it. But, alas, alas, there seem to be hard sayings in that sermon, to the flesh and mind of man. It surely does require a surrendered will, and changed mind to accept that sermon, and willing to live it by the help and grace of God. Is that a probable reason why men dislike it and seek in some way to get rid of it, and relegate it to some other dispensation? Will it be any easier in a future dispensation? may well be questioned.

Since the Sermon on the Mount contains some of Christ's commandments to His disciples, it is evident that these commandments are included in the words of Christ in the Great Commission in which the Savior says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, **teaching them to observe all things, whatsoever I have commanded you"** (Matt. 28:19, 20). The above scripture has sufficient weight, to bring down all of Christ's commandments to us as believers to-day. And what shall be said about people who wish to claim the promises of Christ, and wish to set aside His precepts in the Sermon on the Mount? Jesus said, when tempted by Satan, "Man shall not live by bread alone, but by **every word that proceedeth out of the mouth of God." Do we not acknowledge that Jesus is God? If so, why seek to annul any of His words?**

The inspired apostle Paul (whom men point us to for Church truth, as one of the reasons for rejecting the words of Jesus in His Sermon on the Mount for Christians to-day) has this to say, concerning those who meddle with the words of **our Lord Jesus Christ,** and thereby minimize their importance to us to-day, **"If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing."** I Tim. 6:3, 4.

How shall the commands of our Lord Jesus Christ in the Sermon on the Mount be looked upon, in the light of what our Savior says about keeping His commandments in the following scriptures?

1. If ye love me, keep my commandments.—Jno. 14:15.

2. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—Jno. 14:21.

3. If a man will love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.—Jno. 14:23, 24.

4. Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

Did our blessed Lord make a distinction here as to which commands He referred to? or did He make any statement, any time, anywhere, that He did not intend that His commandments in the Sermon on the Mount should be obeyed in this dispensation by His followers? I find nothing to warrant such a conclusion. Not finding anything in the language of the Savior anywhere in the Gospels that would indicate that He did not intend that His commandments in the Sermon on the Mount should be obeyed by His followers in this dispensation, may we seek for such evidence in the writings of the holy apostles? Searching among the writings of the apostles we find nothing of the sort, but we do find strong language used by that loving disciple John, concerning those who say they know Him and keep not His commandments.

"He that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him" (I Jno. 2:4). In the light of such a strong and solemn scripture, who of God's people, desire to annul any of His commandments found in the Gospels or in the Epistles? Let us note other scriptures that are encouraging to those who faithfully keep His commandments.

And hereby do we know that we know Him, if we keep His commandments.—I Jno. 2:3.

Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.—I Jno. 2:5, 6.

He that keepeth His commandments dwelleth in Him.—I Jno. 3:24.

This is love, that we walk after His commandments.—II Jno. 6.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

Jesus said, concerning the Old Testament commandments of the law and the prophets: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Concerning His own words and commandments, Jesus said, "Heaven and earth shall pass away, but **my word shall not pass away**" (Matt. 24:35; Mark 13:31).

And what Jesus gave as doctrine, He said, was "not mine, **but his that sent me**" (Jno. 7:16). Again, Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish," etc. Let us then hold fast to the words of our Lord Jesus Christ, for it is to **Him** that we shall give account in the last day, and not to men. In a general way people who have been taught the doctrine of Non-resistance as taught by Christ in His Sermon on the Mount, find it a comparatively easy matter to accept this teaching as appropriate for the Christian—the Child of God. That the disciples had not fully incorporated this teaching into their life is evident from the fact that Jesus, toward the close of His life on earth, on His way to the cross, requested each of the disciples to get a sword and said, "He that hath no sword, let him sell his garment and buy one." The disciples said unto Him, "Lord, behold here are two swords." And He said, "It is enough." Enough for what? Enough to demonstrate what a man will do with a sword under provoking circumstances! Peter soon had the opportunity to make that demonstration, cutting off the High Priest's servant's right ear. Jesus healed the man's ear again—putting it back on again as it was before. If Jesus would have endorsed war, for this dispensation, He no doubt would have told Peter to do worse—**cut off the man's head.** But this was a good time to indoctrinate His disciples afresh in His doctrine of Non-resistance in a practical way, in accordance with His Sermon on the Mount. **Surely Jesus wanted the disciples to live out in their lives what He had taught them, in the Sermon on the Mount.** He then and there commanded the sword to be sheathed—and has never changed that edict!

Christ commanded His disciples to be wise as serpents, and harmless as doves. He also said, they were to go forth, as lambs among wolves. Do doves fight? Do lambs enter into battle for their lives? No, no, they submit easily to their enemies and suffer abuses, even death. So shall the Christian do likewise and faithfully follow his Lord, or, in case of persecution, if persecuted in one city, he is to flee into another.

Jesus said in His Sermon on the Mount, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21). And what is the will of the Father? Did not the Father speak from heaven saying, "This is my beloved Son, hear ye him?" The will of the Father is, that we shall hear His Son! Only some things? No, whatsoever I have commanded you, says Jesus. His mother once said, "**Whatsoever he saith unto you do it!**" God has spoken, saying through Moses, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, **whatsoever he shall say unto you**" (Acts 3:23).

All such scriptures are opposed to the idea of relegating the Sermon on the Mount to some other dispensation, and in the absence of any scripture, saying that the Sermon on the Mount is **not for God's people to-day, we must conclude that all such advocates, wishing to brush aside the Sermon on the Mount for our day, are totally in error.**

"If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to Godliness, **he is proud, knowing nothing**" (I Tim. 6:3, 4).

Remember Jesus said, **"Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock"** (Matt. 7:24, 25). But remember likewise that Jesus also says, **"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"** (Matt. 7:26, 27). Will we choose to be **wise,** or choose to be **fools?** It is written, "Take heed that no man deceive you" (Matt. 24:4).

Certain teachers of dispensational truths make the claim that we must look to the Pauline epistles for Church truths, not the Gospels, claiming that they (The Gospels) are for the Jews. If the New Testament is God's great love letter to the whole world, why should not the teachings of the epistles and that of the Gospels be in harmony, so far as the conduct of the Christian is concerned? The teachings of Christ and the apostles are identical, so far as all the great doctrines of the New Testament are concerned. Since "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works," let us treasure every particle of God's Word for our profit, neither adding to, nor taking from it. Both those who add, and those who take from the Scriptures, will be duly penalized, as recorded in Rev. 22:18, 19.

Shall the beatitudes of the Savior be thought to be of no value to the Christian, as they are taught by Jesus in His Sermon on the Mount? Who, as a Christian, has not read these precious promises given by the loving Savior and has not found comfort in them? Let none rob us of these, the Master's blesseds! Who, as a Christian, has not found consolation in the words of Jesus in this great sermon, who has been ill treated? Shall we rob the unfortunate ones of these precious promises, I trow not? Are not the Christians the salt of the earth, and the light of the world? If not they, who would be? Shall we reject the teaching of Jesus in this sermon on the matter of divorce? Shall we ignore the teaching of the Savior in this Sermon on the Mount, as to swearing of oaths? Shall we reject the teaching of Jesus on the doctrine of Non-resistance as taught in this sermon? Militarists who are not converted from their war spirit would no doubt tell you to reject that teaching in this dispensation and relegate this teaching to another dispensation in the future. If this teaching will not fit into this dispensation it will not fit to any other dispensation, in time to come. This teaching will not fit the dispensation of law, for then the edict was, **"An eye for an eye, a tooth for a tooth, foot for foot, hand for hand and life for life."** It was the age of Justice—**do to others as they do to you.** But we are living in an entirely different dispensation, in the dispensation that God is dealing with men in pure **grace, "not imputing their trespasses unto them; and hath committed unto us the word of reconciliation"** (II Cor. 5:19). Therefore we shall not deal with men as they deserve for the reason **that the Lord has not so dealt with us.** We shall deal with men in mercy and love, **"do unto others as we would that men should do unto us"** (Luke 6:31). **We need mercy from the Lord, shall we withhold mercy from others who are in need of it likewise?** Luke 6:35, 36.

Shall we ignore the teaching of Jesus in this sermon, in the matter of almsgiving, prayer, and fasting? Shall we ignore His words and teaching as to laying up treasure in heaven and guarding against serving two Masters? Shall we ignore the teachings of Jesus as to trusting in the heavenly Father? Shall we cast away the Savior's warning regarding false prophets and His admonition, "To strive to enter in at the straight gate and walk the narrow way that leads to life, and avoid the broad way that leads to de-

(Continued on page 982)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(721 E. 4th St.)

Greetings of Love in Jesus' Name:—We had the privilege of having Bro. and Sister W. S. Guengerich with us on Jan. 29. They were on their way home from Manitou, Colo., to Wellman, Iowa. Sister Guengerich gave an interesting talk to the children and Bro. G. preached for us. We were glad for their presence and help at the Mission. Bro. G. also preached at the Yoder Church, both morning and evening. May God bless their labors of love as they continue on their homeward journey. Their presence with us awakened many pleasant memories of past associations.

Bro. Godberry, one of our first converts, passed to his eternal reward Feb. 7. He left a bright testimony and had a strong desire to "depart and be with the Lord, which is far better." He was conscious almost to the last, and passed away without a struggle. May God comfort the bereaved family.

Much sickness has cut our attendance down to about 150. We are hoping that all may soon be well again. Continue to pray for the work and workers here.

Yours for the lost,
J. F. Brunk and wife.

Feb. 7, 1933.

Millersville, Pa.

(Mennonite Children's Home)

The monthly meeting of the Board of Trustees was held at the Home on Tuesday, Feb. 7, when all members of the Board were present.

There are twenty-nine children in the Home at present and another one is to be admitted soon. Seven support children were returned to their father at Reading, Pa., during the month of January and several were placed into foster homes. A girl, thirteen years of age, was returned to the Home. Sister Anna Stauffer, one of the workers in the Home, is under the doctor's care, following an attack of the grippe. Sister Edna Weaver from the Mellinger district is here, taking care of Sister Stauffer. We are praying for a speedy recovery. There were twenty-three cases of grippe among the workers and children. We are grateful to the brotherhood for cash contributions and provisions sent in during the past month. The Christian L. Herr family donated a dressed hog, weighing 424 pounds.

The sisters' sewing circle met at the Home with forty-four members present, this being the monthly meeting of the sisters of the Millersville congregation. A large number of garments and two quilts were finished and will be distributed among the needy in the various mission districts. We want to say to the foster parents who have not yet returned their quarterly report cards sent out early in January of this year, kindly let us have the report of your child. We again ask you to pray for us as we labor on in behalf of the needy.

Yours for unfortunate children,
The Workers,
Feb. 8, 1933. Per Levi Sauder.

Lancaster, Pa.

(Vine St., Mission)

Dear Readers:—"Hitherto hath the Lord helped us." Again we are much encouraged in our work at this place, for while we have failed many times, yet God is faithful. His presence and power were manifested in many ways. Praise His holy name.

Baptismal services were held on Sunday morning, Jan. 8, when eleven precious souls were received by water baptism. Two others were received. One of these had been a member before, but had become careless and strayed away. He was restored in fellowship again. The other one had been a member of another church. Pray for these dear souls, for they will meet with trials and temptations in the battle of life.

Our Sunday school attendance is still increasing, our little mission hall is quite crowded sometimes. The average attendance last month was about 223. Election of officers for the Sunday school took place Sunday morning, Jan. 8. The following brethren were elected: Supts., Bros. Paul Mosemann, Joseph Lehman, Roy Myers, and Clarence Denlinger; Secys., John Fuss and Jonas Ebersole.

Our week night meetings, Monday and Friday evenings, are fairly well attended and the interest is good. We are thankful for the brethren who come to us from surrounding congregations to break for us the bread of life at these meetings. Our Sunday evening meetings are also very well attended.

Our prayer meeting which is held every Wednesday evening at the Mission is always a source of inspiration to all who attend. Several weeks ago, at one of these services, when the invitation was given fourteen souls accepted the Lord as their Savior. Occasionally at our other services there are one or more souls who manifest their willingness to publicly confess Christ. Oh that we would get into the habit of asking and expecting big things of God, for His power is unlimited. I believe that God really longs to do greater things for us but we limit Him by our unbelief and our failure to ask Him. "Ye have not, because ye ask not."

We surely have many opportunities to witness to the saving power of Jesus Christ, especially in connection with our relief work. Many problems arise because of the ever increasing demand and the fact that the supplies are limited. No needy families are turned away without anything but with some we can give only temporary relief, yet we have the opportunity to give them the Gospel and invite them to services. The need for visitation work is also increased since we are helping more families.

We want to thank all who, under God, make this relief work possible, for we can help only to the extent that we receive. Missions are but one of the avenues through which the Church works, by the grace of God. You must open your hand in order to receive a blessing. "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

Then, too, every day we have the opportunity to give the Gospel to a group of men who come, either for clothing or for something to eat. During the month of January, 480 free meals were given to such men. They are given Gospels and tracts to take with them the result of which will only be determined in eternity.

May we count on you to pray with us for the salvation of souls? Pray also for us, that we may be kept humble, that our lives may be such that God can use us to the fullest extent of His will. And do come and worship with us in any of our services as you have opportunity.

Yours for His glory,
Feb. 9, 1933. Mabel Brubaker.

ARGENTINE MISSION LETTER

(December 19, 1932)

Dear Herald Readers, Greetings of Love:—The Committee on Arrangements for the Mission Council has just finished its work, and sent the programs to the various missionaries. This year we expect to meet in a pleasant grove near Carhué, a good-sized town some distance south of Tres Lomas. The time set for business sessions is Jan. 4-7, 1933. Jan. 2, 3, to make the trip and set up the tents. Jan. 8 will be spent in a regular all day Church and Sunday school service with good old fashioned singing in the afternoon, English of course. At 7:00 A. M. morning watch and at 10:00 P. M. lights out and silence in the camp. We all anticipate a restful change from the hustle and late hours at our individual stations.

Jan. 9-11 will be spent in a spiritual

life conference. We look to the Lord to bless and refresh us all during these days and to build us up in grace and wisdom to continue the work of winning souls into His Kingdom during the coming year.

Attendance in our out-station at Meridiano Quinto has been fine. Thirty-three are enrolled in Sunday school, which meets at 6:00 P. M. each Tuesday. At 10:00 P. M. preaching service. I have been able to do some visiting in the homes. There is interest in the Gospel, but do not seem to grow much in spiritual things. The town of Cuenca also visited from here has had a small attendance. This is a needy field, but apparently rather slow in responding to the Gospel.

In our town and also in Meridiano Quinto, we are preparing a Christmas program. This work fell to my lot and certainly keeps me busy.

In some sections quite close by there have been heavy rain and wind storms, even hail, which hindered the crops considerably. People in this section with the added work of harvest, have been able to earn a little. Wages are still lowering, and the rents are also being lowered. If the grasshopper does not ruin the corn harvest, good crops are expected. The price of meat and milk have been lowered to supply the poor, but the bakers have retained their old prices. There still are many poor in our mission district.

A Canadian farmer who lives in this district brought his daughter to our station ill from an attack of asthma caused by a slight sun-stroke. The sister stayed to take care of her. After a week under the doctor's care she was well enough to return to her home in the country. These girls attended high school in Bragado and Pehuajo and lived with the corresponding missionary families in these towns. They were glad to attend the Gospel services again. I am always pleased to be able to attend the sick in our home.

Trusting that all our dear home folk are well and enjoying the Lord's service, we continue our prayers in your behalf that God may strengthen you all richly in your efforts to coöperate in carrying forth the work of the Master in this country.

In the Master's service,
Mary F. Snyder.
America, F. C. O., Argentina, S. A.

THE LIFELONG APPLICATION OF THE MISSIONARY

By Mabel Groh

For the Gospel Herald.

What is a missionary? The dictionary says it is one who is sent on some service or mission. While the word missionary is not a Bible term, it is the most fitting word in the English language to describe the Lord's servants who are bearing the Gospel message to a lost world.

We are accustomed to speak of foreign missions and missionaries, city mission work and rural mission fields, and leave the entire home church uncatalogued in the missionary list. Is our classification right, or is it wrong? Has God only sent the few specially qualified workers who are chosen to labor in new fields and foreign lands?

God does reserve to Himself the right to place His workers where He chooses. He commands us to "Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest" (Matt. 9:38). In Rom. 10:13 we read, "For whosoever shall call upon the name of the Lord shall be saved—But how shall they hear (of the Lord) without a preacher, and how shall they preach except they be sent?" Paul was specially chosen of God to bear His name before the "Gentiles, and kings, and the Children of Israel" (Acts 9:15). On one occasion God said to him, "Depart, for I will send thee far hence unto the Gentiles" (Acts 22:21). When the church of Antioch sent Paul and Barnabas to the work, it was at the direction of the Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Philip was sent to meet the eunuch in the desert; Peter was sent to Cornelius; Titus was left in Crete with a special commission to set in order the things that were wanting there.

God does specially choose and send certain persons to particular tasks. We believe that every true missionary, from Paul's day to this, has had a special calling from God to the task in which he is engaged. If the Church is spiritual and open to God's guidance, she will recognize God's called ones and coöperate with God in sending them forth. But, because the Church is often out of fellowship with God, many of the greatest missionaries have gone to their task without the Church's sanction, help, and blessing.

God knows how prone we are to over-estimate or under-estimate our powers and our weaknesses, so He does not make us responsible to choose our field of service. He asks of us a full surrender of our wills so that He can direct and control. We must be able to say as Christ did, "I seek not mine own will, but the will of the Father which hath sent me" (Jno. 5:30). God through the Spirit gives gifts to His servants according to His own will. Each is fitted for some particular task, and unless each does his own task, and does it well, the work is going to suffer. It does not matter in the least whether I am eyes, hand, foot, or just some little tissue of the body, as long as I do the part for which God has fitted me. Christ is the Head of the Church, which is His body (Eph. 1:22, 23). Christ the Head has given His body (the Church) the commission to go into all the world, and preach the Gospel to every creature. There is no part of Christ's body that can say, This does not affect me; for the body is not one member but many. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:14-26). You and I at home, and the missionary in the city or in foreign land, are just different parts of one living whole and each as necessary as the other; provided we are doing the part God intended us to do. But perhaps we at home are more often guilty of failing to do our part. We know that the one who goes to the field must measure up to a high standard of consecration and character and sacrifice and forget that God's standard is the same for us. Every Christian is a sent one, therefore every Christian is in a sense a missionary. When under the very shadow of the cross Christ prayed for His followers, "As thou hast sent me into the world, even so have I also sent them into the world" (Jno. 17:18). And again after His resurrection: "As my Father hath sent me, even so send I you" (Jno. 20:21). The command to **go** applies to all who have accepted the invitation to **come** for rest and peace and salvation. We are saved to serve, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Ye shall be witnesses unto me" (Acts 1:8). When persecution scattered the early Christians they went everywhere preaching the Word (Acts 8:4). God does call certain Christians to special tasks, but He calls all Christians to faithfulness in life and service and testimony just where we are. Only those who are faithful in that which is least are called to the greater tasks.

Our subject is, The Lifelong Application of the Missionary. Must the missionary remain at his post till released by death? Is a missionary untrue if he steps out of the firing line? Christ said on one occasion, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). The message of our glorified Lord to His Church is "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). There is no provision in God's program for turning back or sitting at ease in Zion. He has made provision for growth, development, and advancement in this life, leading to completeness and perfection in the life to come. There is nothing so disastrous in the spiritual experience of any Christian as standing still or turning back. But our

(Continued on page 989)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

RESPONSIBILITY AND RELATIONSHIP OF EARTHLY FATHERS

By Harry M. Davidhizer

For the Gospel Herald.

First of all we wonder, responsibility and relationship to what? As fathers have several different responsibilities and relationships we will discuss first the responsibilities and relationship to God, as I think that is the most important. Of course, we all know that a true father must be a Christian. First, fathers are responsible to God for themselves, for the way they live, for what they do, how they bring up their children and how they treat their fellow man. God has also given them a soul and He expects them to bring that priceless treasure back to Him as innocent and pure as when He gave it to them. The only way that he is able to do that is by meditating on God's Word and daily asking Him in prayer to forgive his shortcomings and guide him in the right way.

Next we want to discuss the responsibilities that fathers have in the home and to the children. Yes, and what a great responsibility that is! While the mother has the greater influence over the child, nevertheless it is to fathers especially that the command is given to bring up children "in the nurture and admonition of the Lord." Christian fathers should not neglect the responsibility which God has placed upon the head of the home. God's blessings or judgments are meted out to parents and their posterity according as they have either discharged or neglected their duty.

God's blessing rested upon Abraham and his posterity because he was faithful in the training of those who were of his household. Note the commendation God gave to Abraham: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). On the other hand, God pronounced judgment upon Eli and his house because he failed to restrain his sons from committing sins of the most degrading nature. God said to Samuel: "The iniquity of Eli's house shall not be purged with sacrifice nor offering forever" (I Sam. 3:14). So we see that by fathers bringing up their children "in the nurture and admonition of the Lord," they received God's blessings, and if they did not they received God's judgment. Fathers, Have you done your duty? Have you done all you could to keep your children from going to destruction? If not, how about this? Ezek. 3:18 says: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

There are many, many fathers who are apparently sadly ignorant of their sacred parental responsibilities in the rearing and training of their children. They give much more thought and care to the raising of live stock, increasing the farm products, extending their business affairs, or boosting some political issues, than they do in the more vital work of training their children. It is a fatal mistake on the part of any father to allow his business, social, or official affairs to crowd out his sacred home duties. Even the holding of some position in the church, the duties of which would require the father to neglect the proper teaching and training of his children, will not atone for any unfaithfulness in his home duties. Eli, the high priest and judge, may be cited to as an example of neglect in the training of his sons, "because his sons made themselves vile, and he restrained them not" (I Sam. 3:13). The Lord punished him severely for his neglect.

The faithful father will not shirk any of the responsibilities which are resting upon him in the rearing and training of the sons and daughters which are entrusted into his and the mother's care. He will not only provide the necessary food, clothing, and other domestic needs of the family, but will make abundant provision for their mental, moral, and religious needs as well. Neither will he allow business and other secular duties to press him to the extent that he cannot spend sufficient time with his family to give them the assurance that they are his greatest earthly treasure. Nor will he consider his home a mere boarding house where he is expected to eat, sleep, and rest, and spend the remainder of his time outside of the home in needless secular, social, and other pursuits; but his greatest delight will be to spend as much of his time as possible in home associations, taking advantage of every opportunity to faithfully perform his mission as a father toward his wife and children.

You fathers who are so busy with your farm work and the raising of live stock, that it is your main topic when you come to God's house on Sunday, don't wonder if your children do not respect God's sacred place and haven't time for the things of God? "Like begets like," is a true saying indeed. Children are close observers and very much inclined to imitate the works and actions of their parents, whether they be good or bad. To teach by precept is divinely required of parents.

Christian fathers, Have you a family altar in your home? Or do you expect to let your children do as they please six days out of a week and then on Sunday bring them to church and expect the preacher to make Christian men and women out of them? And then we hear so often, What is the coming generation going to be if it keeps on at the rate it is going now? Who is to blame, I ask? Haven't you, fathers, the first chance to train your children what is right and wrong? And if you have failed to do your duty you have yourself to blame.

I think a true Christian father should live the kind of life that his fellow men can see what he stands for, and adhere to Bible standards so that any one patterning after him will not be led astray.

Clarksville, Mich.

THE SERMON ON THE MOUNT

(Continued from page 979)

struction?" Shall we disregard the warning of the Savior as to the danger of profession without possession? Shall we set aside His teaching as to the two foundations, and lean on our own understanding, or on the opinions of men, which are like the sands of the sea—washed away in the time of the great day of reckoning? Let us not be deluded by the words and the opinions of men. Let us hold fast to the faithful words of our blessed Savior, for we shall give our account unto Him in that great day and not to puny-minded men, who set their wisdom against the wisdom of Christ Jesus our Lord. Have ye not read that **in Him dwelleth all the fulness of the Godhead bodily, and in Him are hid all the treasures of wisdom and knowledge?** Let our obedience therefore be to Him and our loyalty and fidelity, as to none other. Where men differ with **Him** let us differ with them. That is our only safety as we go through this world—**prove all things and hold fast that which is good.**

Many teachers of the Word fail to grasp the truth revealed in Heb. 7:12 in which is clearly set forth the reason for the change in this dispensation. "The priesthood being changed, there is of necessity a change also of the law." This accounts for the many times Jesus says, "Ye have heard it said, so and so, But I say unto **you,** so and so!" "Let no man deceive you by any means," is a needed admonition to-day as well as in time past, when given by the Holy Apostle.

Lancaster, Pa.

SUNDAY SCHOOL LESSON

Lesson for Feb. 26, 1933—Mark 4:35-5:20

JESUS SHOWS HIS POWER

Golden Text.—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. —II Tim. 1:12.

Introductory.—The teaching power of Jesus was in evidence in the last two lessons studied. In this lesson we have three very remarkable manifestations of His miracle-working powers, so evident throughout His entire ministry.

A Troubled Sea (4:35-41).—After our Savior had completed His parables which He taught during a busy day of work, as recorded in last lesson, He directed His disciples to take ship and pass to the other side of the waters. There were also several little ships accompanying them. That night a dreadful storm arose. So great were the waves that they rolled into the ship. During this time Jesus was in the hinder part of the ship, fast asleep. The disciples, however, did not share this calmness. Feverishly alarmed, they awoke Him, saying, "Master, carest thou not that we perish!" Rising calmly, He rebuked the winds, saying, "Peace, be still." Immediately the wind ceased, the storm changed into a great calm and Christ had proved Himself Master over the storms.

Not only did He rebuke the winds but those that were with Him also felt His gentle rebuke. "Why are ye so fearful?" He said; "How is it that ye have no faith?" They, like ourselves, needed to be reminded of their imperfect faith. Too many times we work ourselves up into a frenzy over some real or imaginary danger when we might be spared all this trouble if we only had an abiding confidence in the faithfulness and keeping power of God.

The lesson was not lost on those whom He rebuked. There was great reverence and respect for this all-powerful Son of God. "What manner of man is this," they said, "that even the wind and the sea obey him?" Never should we fail to trust in Him who has power over not only the storms but over all things that threaten the safety and well being of His people. When Christ said, "All power is given unto me in heaven and in earth," He made a simple declaration the truth of which was demonstrated scores of times during His earthly ministry.

A Troubled Soul (5:1-8).—When they came to the other side of the sea there was an opportunity for Jesus to demonstrate His power in a different way. His power manifested on the sea was that over the physical elements. But here we are about to witness His power over the soul. There met Him a man possessed with an unclean spirit. So desperate was the case of this man that he was not safe to be allowed to roam at large. He seemed to have been possessed with the strength of the demoniac, breaking asunder the chains and fetters with which others had tried to bind him. "And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones." As we see the Savior approaching, the nature of this man was menacingly manifest. He saw Jesus afar off, worshiped Him, crying with a loud voice, "What have I to do with thee, thou Son of the most high God? I adjure thee by God, that thou torment me not." This was the raving of the madman, still in the power of the unclean spirit, because that Jesus had said, "Come out of the man, thou unclean spirit."

But the unclean spirit was no match for the Son of God. After he had been cast out of the demoniac, Christ gave him permission to enter a herd of swine, and they ran violently down into the water and were drowned.

Witnessing in the Home (18-20).—The most interesting part of this narrative is yet to follow. We have already quoted the description of this man by the inspired writer. When Christ had finished His work in cleaning him we find him thus described: "Sitting, clothed, and in his right mind." In fact, his condition in his cleansed state was better than that of the respectable citizens of that community. For while they, after learning of what had happened to the swine, came and petitioned Christ to depart out of their coasts, this man begged that he might be permitted to follow Him. From this we gather two lessons: (1) Unconverted people, however intelligent or respectable, prefer swine (or their equivalent in earthly values) to our Lord Jesus Christ, who stands ready to bless us with the choicest blessings of earth and heaven. (2) The vilest of sinners, after cleansing through the blood of Christ, is better than the best of people without Christ. Let every man seek this Pearl of greatest price.

It is interesting to notice how Christ met this man's request to follow Him. This was His commission: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Here is a golden text for us all. Let us not only learn it, but carry its instructions into our own homes. The surest evidence of our conversion to Jesus is the changed life in our own homes. But this man was not only a witness in the home, but "began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." Marvelous are the works of God in our own lives, if we only give Him half a chance.—K.

Bible Meeting Topic

CHRIST THE SAVIOR.—Acts 13:14-43

Topic for February 26

MOTTO

"Our Savior Jesus Christ."

OUTLINE STUDY

I. Christ Saves:

1. From all iniquity and sin.—Tit. 2:14; I Jno. 3:5.
2. From the devil.—I Jno. 3:8.
3. From the power of darkness.—Col. 1:13.
4. From death.—Heb. 2:14, 15.
5. From the wrath to come.—II Thes. 1:7-10.
6. From impurity.—I Cor. 6:11.
7. From the false shepherd.—Jno. 10:10.
8. To freedom.—Jno. 8:36.
9. To the light of life.—Jno. 8:12.
10. To life.—I Jno. 5:11, 12.
11. To pardon.—Col. 1:14, 21; Acts 5:31.
12. To purity.—Rev. 7:14.
13. To satisfaction.—Jno. 4:14.
14. To glory.—Col. 3:3; II Tim. 2:10.
15. To good works.—Tit. 2:14; II Pet. 1:3.
16. To the uttermost.—Heb. 7:25.
17. By His loving sacrifice.—Eph. 5:25; Jno. 10:15.
18. By His power.—Jno. 10:18; Rom. 1:4.
19. By His spotless purity.—II Cor. 5:21.
20. By His authority.—Matt. 28:18; Rev. 1:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Savior."**
2. Memorize a Passage from the Outline.
3. Jesus Christ a Great Savior.
   a. Why We Need a Savior.
   b. Why We Need a Great Savior.
   c. How Jesus is a Great Savior.
   d. What He Saves us from.
   e. Gifts His Salvation Brings.
   f. Getting the Benefit of the Savior.

For Seniors.

1. The Meaning of Salvation.
2. The Author of Eternal Salvation.
3. How Become Partakers of Salvation.
4. The Saving Work of Christ.

SEED THOUGHTS

Praise Him

Oh, for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

My gracious Master, and my God,
Assist me to proclaim
To spread thro' all the earth abroad
The honors of Thy name.

Jesus! the name that calms our fears,
That bids our sorrows cease—
'Tis music to my ravished ears,
'Tis life, and health, and peace.

He breaks the power of reigning sin,
He sets the prisoner free;
His blood can make the foulest clean:
His blood availed for me!

—Charles Wesley.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church

by

MENNONITE PUBLICATION BOARD

Scottdale, Pennsylvania

Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
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Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 16, 1933

Field Notes

Bro. J. L. Horst of Scottdale filled the regular appointments at Masontown, Pa., on Sunday, Feb. 12.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of January: Missions, $13,323.24; Annuities, $3,200; Relief, $269.17.

A brother from Richfield, Pa., writes us: "Six funerals in two weeks time in the vicinity of Richfield." All such news emphasize the importance of our Savior's warning: "Be ready."

The brotherhood at Scottdale is looking forward to a series of meetings, beginning Feb. 19, with Bro. Milo Kauffman of Hesston, Kans., in charge. The prayers of God's people in behalf of the meetings are solicited.

Twenty-one states and two provinces are represented in the contribution to the Children's Quarter Fund for 1932. The total amount contributed by our junior workers was $3,800.16. It is an effort for which we should both thank the Lord and encourage our children.

The brotherhood of the Liberty congregation near South English, Iowa, who had the misfortune of having their house of worship burned to the ground several months ago, have decided to rebuild in the spring. Any assistance rendered them will not only be gladly received, but it will be assistance given to a worthy cause.

Ministers' Meeting.—A program of the annual ministers' meeting to be held at the Sonnenberg Church near Dalton, Ohio, Friday and Saturday, Feb. 24 and 25, is before us. A number of very practical and timely subjects are listed on the program, and we are hoping to hear of a very practical and spiritually uplifting meeting.

A joint meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities was held at the Administration Building, Elkhart, Ind., Tuesday evening and Wednesday, Feb. 7 and 8. Among other business transacted was the decision to hold the annual meeting of the Board with the brotherhood at Springs, Pa., some time in May.

Brethren J. L. Stauffer and C. K. Lehman of Harrisonburg, Va., spent the week-end over Sunday, Feb. 5, with the brotherhood at Masontown, Pa. Saturday afternoon and Sunday were spent in Bible conference. They left after the Sunday evening session for Goshen, Ind., where they attended the annual meeting of the Mennonite Board of Education at the Clinton Frame Church.

Bro. J. S. Shoemaker of Freeport, Ill., is at present in northern Indiana, visiting in the home of his son-in-law, Bro. A. L. Buzzard and family and others among the brotherhood in Elkhart Co., and allowing himself to be used in the work of the Lord as He may direct. There is a possibility of his coming still farther east and remaining here until after the annual meeting of the Mennonite Board of Missions and Charities at Springs, Pa., some time in May.

The following appears as an item in a recent monthly letter sent out by the district Mission Board of the Missouri-Kansas Conference:

"The Executive Committee of Conference have a meeting at Hesston early in the month to plan for the Executive Session of Conference this year, since the regular Conference meeting will not be held on account of General Conference meeting in our district."

The recent Christian life conference at Goshen, Ind., awakened quite an interest, and large crowds were in attendance. There were ministers and other visitors present from California, Kansas, Iowa, Illinois, Indiana, Michigan, Ohio, Pennsylvania, and Canada. Many of these were present because they had come to attend the annual meeting of the Mennonite Board of Education, which was held at the Clinton Frame Church following the Christian life conference.

Missionaries on Furlough.—A cablegram from South America informs us that Bro. Nelson Litwiller and family of our Argentine Mission are due to arrive in America May 3. A similar message from India brings us the news that Bro. G. H. Beare and family of Dhamtari, India, are expected to sail for America about April 1, coming by way of the Pacific, while Bro. Lloy A. Kniss and family and Sisters Sarah and Harriet Lapp are expected to sail via the Atlantic for America a few weeks earlier.

Bro. Henry F. Garber spent a few days in the vicinity of Goshen, Ind., over the week end of Feb. 5. The object of his visit was to sit with the Mission Study Committee appointed by the Mennonite Board of Missions and Charities to study all phases of the mission problem, especially the work of our General Mission Board, with a view to bringing about such changes in the Constitution and mission activities and methods under said Board as the changed conditions in our times may warrant.

Mennonite churches in northern Indiana were favored by messages from visiting ministers, on Sunday morning and evening, Feb. 5, who were drawn there by the Christian life conference at Goshen College, by the annual meeting of the Mennonite Board of Education held at the Clinton Frame Church, and associated meetings. Following is a list of appointments, together with the names of the message-bearers, the first being morning and the last evening appointments:

Elkhart (Prairie St.): A. C. Good.
Elkhart (Belmont): J. S. Shoemaker, Harry Diener.

Olive: Simon Litwiller.
Holdeman: J. W. Davis.
Nappanee: Lewis Fretz.
Salem: Harry Diener.
Yellow Creek: J. M. Kreider.
Goshen: (speakers at Christian life conference) Daniel Kauffman, C. L. Graber, S. F. Coffman, O. O. Miller, C. F. Derstine.
Clinton Frame: J. D. Hartzler.
Middlebury: Jesse Martin.
Forks: Simon Gingerich, Daniel Kauffman.
Topeka: E. L. Frey.
Emma: C. A. Hartzler.
Shore: Perry Heller.

Correspondence

Miner's Village, Pa.

Dear Readers, Greetings in the Blessed name of Jesus:—The Lord has been blessing us richly. Rejoice with us. The work is progressing nicely. At present there seem to be an abundance of open doors for prayer meetings, for which we are glad. We feel the need for more workers and pray that the Lord might lay the burden of lost souls upon more hearts to the extent they might be willing to be used.

Bro. Harry Shreiner, our superintendent, was absent because of sickness Jan. 29. He is now well again, for which we thank God.

On Jan. 20 some of the workers canvassed the village with the object of placing a Bible in every home which had none. They placed 15 or more Bibles.

The brethren who brought the messages the past month are as follows: Abram Risser, Jacob Harnish, Noah Hurst, Noah Sauder. Also visiting were Henry Lutz, Martin Metzler, and some others, all of whom we thank. We are always glad for workers who come to visit us. Come again. Bro. Noah Sauder spoke to the children after Sunday school on Feb. 5 and gave a very interesting talk. Bro. John W. Weaver has been absent for several weeks due to sickness. He is slowly improving and we hope he can be with us again before long.

Prayer meetings were held in the following homes in January: Richard Orner, Ray Wise, Jesus Diaz. Good interest was manifested at all these meetings, and we have been made to know that there are children of the Lord in the village who are also praying for the work. Prayer meetings are held every week, one week on Tuesday evening in a village home, the next week on Thursday evening in the meetinghouse. At our Thursday evening meeting we have children's meeting before prayer meeting. Prayer meeting dates are as follows: Feb. 10, 14, 24, 28. Come to the meetings. All are welcome.

Our Sunday school attendance continues about the same. The average for January was 205. In our last letter we told you we had secured a lease on the building for two years, rent free. This was a mistake. The building is rent free, but the lease is indefinite. There is no time limit set. We beg your pardon for misinforming you.

Continue to pray for the work, and also for the workers. "The effectual fervent prayer of the righteous man availeth much." We wish to thank the many who answered our call for papers. It encourages us to know of your interest. May the Lord bless you. Some brought their papers to the Mission, others gave them to some of the workers, and some were sent to the writer. At the present time we are well supplied. However, we wish that you might continue your interest. If you have any that you wish to give we will gladly receive them. We use about 150 papers a week.

In His name,
Benjamin Stauffer.

Birch Tree, Mo.

(Berea congregation)

Dear Readers, Greeting:—Yesterday morning (Feb. 5) a very impressive service was witnessed at this place, at which time five applicants were received into church fellowship by water baptism. Others are counting the cost.

Please pray with us for all these people and for us.

Feb. 6, 1933. Mae Cowan.

Protection, Kans.

Our young people have organized a singing and Bible Study class which meets every Friday evening. Bro. D. D. Miller is instructing in the singing class, and Bro. Charles Schweitzer conducts the Bible study class. About forty-five minutes are spent in each study. We feel that if this is used properly it will be well worth the time and effort.

At our reorganization of the Sunday school Brethren Albert Schultz and Charles Schweitzer were elected as supts.; Sanford Miller and Opal Selzer as secretaries and treasurers; Truman Selzer and Ruth Miller, choristers; and Sister Ruth Zimmerman, Librarian; in the adult department; and Mabel Zimmerman and Clara Beyler, Supts. in the primary department.

Our minister, Bro. D. D. Miller, during the past month has been selecting texts and themes relating to the second coming of Christ.

Bro. D. D. Miller and family spent the week-end at Hesston, Kans., Feb. 3 to 5.

In our annual business meeting Bro. Elmer Zimmerman was reëlected trustee and treasurer for a period of three years.

Health has been generally good here except some cases of influenza and colds, none of which were very severe. Weather has been very pleasant with the exception of a few dust and wind storms, and we would appreciate a rain, although nothing is suffering yet.

Feb. 3, 1933. S. Enos Miller.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Sunday, Jan. 8, Bro. Floyd Weaver of Rensselaer, Ind., worshiped with us and delivered an instructive sermon based on Rev. 22:17.

The following Sunday, Jan. 15, Bro. I. W. Royer of Orrville, Ohio, was with us. He gave a short talk to the children in the primary department and also conducted the church services. No special text was used but throughout the sermon the point, Have Faith in God, was emphasized.

Thursday evening, Feb. 2, Bro. Clayton F. Yake, editor of the Youth's Christian Companion, gave a talk on Sunday School Work. This was divided into two parts, first: The Attitude of the Home, second: The Attitude of the Teacher. Bro. Yake's talk was a timely one, and it was very much appreciated by all present.

Feb. 5, we were privileged to have with us again, Bro. John M. Kreider of Palmyra, Mo. A number of our people will remember him as our evangelist in our revival meetings of 1914-15.

Yesterday afternoon, another one of our aged brethren, Jacob Stauffer, 88, was laid away.

Four young people from this place, Earl and Mary Stauffer, Francis Christophel, and Virgil Weaver, attended the short Bible term at Goshen College this winter.

Remember us at this place in your prayers.

Feb. 6, 1933. Lucile F. Culp.

Winton, Calif.

Dear Readers:—The work at this place is progressing, for which we are very grateful.

Some time ago Sister Lena Koehn was received into church fellowship by confession. May she be satisfied, and thus be showered with blessings, is our prayer.

We have moved into another house of worship, and are very much pleased. We believe the Lord has a hand in this work, and thus we desire for He has said, "Without me ye can do nothing."

On Feb. 5, we held our seventh quarterly mission meeting. The subject dealt largely on Sunday school work, which is essential in the work of any church.

(Continued on page 989)

Miscellaneous

ALL IS WELL

Through the love of God our Savior,
All will be well.
Free and changeless is His favor—
All, all is well.
Perfect is the grace that sealed us,
Perfect is the grace that sealed us,
Strong the hands stretched out to shield us,
All must be well.

Though we pass through tribulation,
All will be well.
Ours is such a full salvation,
All, all is well.
Happy still in God confiding,
Fruitful, if in Christ abiding,
Holy, through the Spirit's guiding,
All must be well.

We expect a bright to-morrow;
All will be well.
Faith can sing through days of sorrow,
"All, all is well."
On our Father's love relying,
Jesus every need supplying,
Or in living or in dying,
All must be well.

—The King's Business.

OUR PROFESSION

By Virgil Mellinger

For the Gospel Herald.

The Christian has a profession of greater importance than any other on the earth. It is witnessing for the Lord Jesus Christ and spreading His Gospel everywhere. It is a work which angels fain would engage in, but God has reserved it for His elect. The term Christian relates to those who have been born again from above, having forsaken the sins and follies of this evil world over which Satan rules, and have been transferred from the kingdom of darkness into the kingdom of God's dear Son.

As a tradesman must know something of his calling or profession, so must a Christian have an experience with his Lord, and be willing to forsake all and follow Him. Only thus can one become a fisher of men. "Ye cannot serve God and mammon" (Matt. 6:24).

Witnessing for Christ is a daily privilege. If we would yield ourselves to the Holy Spirit our light will shine. Are we ashamed or afraid to speak to men about their soul's salvation? Will it avail anything if our own lives do not measure up to the Gospel standard? Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If we attempt to speak to others about their eternal welfare, and we are at fault ourselves, they may think, Why does he not go and clean house for himself? True, "we are saved by grace through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8), yet it is a shame for us who have been saved, if we are not willing to go all the way for Him who died for us. "No man, having put his hands to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Yes, He is coming one of these days. If we look, and talk, and act like the world, then where is the distinction? God says that His people are separate and peculiar. Does it matter very much what men say? Again, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Now, how can one who is conformed to the world win souls for Christ? The modern church has lost her power of witnessing for her Lord, not only because of lack of teaching, or erroneous teaching, concerning the great cardinal points of doctrine (which is often done), but also because of the lack of teaching the Gospel restrictions and the distinctive doctrines of the Bible. In this last stage of the church age (the Laodicean church of Rev. 3:14-22), the professing body is reproved and finally rejected because of their lukewarmness and unconcern: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

It behooves us to make sure that we are on the Lord's side and not on top of the fence. If we cast the idols out of our hearts and let Jesus reign there supreme, we will be able to "walk worthy of the vocation wherewith we are called." While the world welcomes with open arms the lukewarm, compromising, half-and-half Christian professor, yet the sinner who is really seeking salvation has no time for these. It is true that "the way of truth is evil spoken of" in these last days, not so much by the world as by the professing Christian(?) constituency. However God has His people in every age, and He knows who are His.

The time of trouble seems to be near. Dan. 12:1. The unrest has reached the ends of the earth, but the Christian need fear nothing, for he will be delivered. Our opportunity to witness a good profession was never greater than now. Let us remain in the truth, grounded and settled, obeying His commandments for "yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

North Lima, Ohio.

GLEANINGS OF BIBLE CONFERENCE

(Thoughts presented during a Bible conference at Maple River congregation, Brutus, Mich., Thanksgiving week, 1932, Ray Yoder and Claude C. Culp instructors, sent by Angeline Tyson.)

It is not until we get a vision of God and His holiness, that our life will be changed.

The Lord is the only **ALL MIGHTY God.** Gen. 17:1.

No power in heaven or hell can destroy, except God permit.

Christian giving is just downright **GIVING,** giving in simplicity.

God claims you: (1) because He created you, (2) because He redeemed you.

The testing time shows how much we really believe our profession. Many are drawn to Jesus because of His sayings. But that is not the real reason why we should be drawn to Jesus—but because of what He is.

Man stands and defies God, instead of looking to God and thanking Him and fulfilling the purpose of creation.

Our hearts ought to be set aglow that He gave His life for us, that we have been redeemed from the power of the devil.

Hold on to a good conscience. Satan is trying to get us to make shipwreck of our faith. "Faith is like a very precious ointment, and conscience is the glass which contains it."

We ought to weep over the fact that we have succeeded in tramping underfoot a good conscience that no longer responds.

One of the greatest sins to-day is a prayerless life.

Too many church members think they are boss of themselves, but Christ has bought them.

We are happy in the center of God's will.

God does not **play** church, like man often does.

"I will judge you according to your ways." He judges righteously. Ezek. 18:30.

You can't get to heaven by good works.

Repentance is a change of mind; our whole life is changed.

Repentance is not fear, feeling, meritorious, conviction, or remorse; it is a Godly sorrow for sin, and a desire not to do it again—a contrite heart. Psa. 51:7.

"He that covereth his sins will not prosper."

"Turn ye, turn ye from your evil ways, I have loved you with an everlasting love" (Jer. 31:3).

The Holy Spirit will not let sin reign in the life of the consecrated child of God.

It is carnal to allow jealousy to come when we can't fill some one else's place. God knows what our gifts are, "He searches the mind."

You can't assure yourself of salvation when your life is not clean.

How can you put your hand on your life and say you can't go any farther?

Jesus loves young people because of their possibility.

The greatest victory in the world is to change our mind. Rom. 12:2.

"What shall I do with Jesus who is called Christ?"

Stand in silence and adore, a wonderful relation between God and man. "Man's chief end is to glorify God and to enjoy Him forever, God's chief end is to glorify man and enjoy him forever."

"The blood makes us safe and the Word makes it sure."

Jesus' heart craves thanks. Thanksgiving is an integral part of Christian experience, not something that is attached but a real thing.

It is hard for men to thank God for the victory in some one else's life.

Every Christian's life should be a sweet perfume in the community and radiate God's glory to the world.

Am I willing to respond to God's call to holiness?

Holiness is the fruit of sanctification.

You can't have one of the Trinity and not the others.

You can't expect the fullness of the Spirit and not be obedient.

Our foe (Satan) is not to be made fun of. He is a relentless foe; he never gives up. He sets traps—discouragement, stubbornness, lack of Bible study, lack of testimony. We approach him in humility and say "the Lord rebuke thee."

It depends on the side you take as to where you end. "God votes for you, the devil votes against you, and the way you vote is the way the election goes."

Keep your conscience clean. Just as soon as it swerves a little, look out. It is the little things that cause us to miss the mark.

A carnal church member can not be good.

The reason that some people backslide is that the real fault is in themselves.

The greatest detective this world has is sin.

People are trying to get people worked up against constituted authority. Would you go down if the earth opened up as in the days of Korah?

Unthankfulness is placed in the same class of sins as fornication.

A few barriers put in the way, so a soul need not go to hell: conscience, Word to lighten them, Holy Spirit, Godly mother prayers, cross of Christ, sickness.

Lack of Bible study is a sister sin to a prayerless life.

People are forgetting God; that is why they are drifting.

People are talking about depression, but there is a spiritual depression which is far more serious—and what are we doing about it?

Purge yourself; then you are ready for service.

The best way to say you appreciate a sermon is to say it with a consistent life.

To remain in a carnal condition and not go on to perfection, means misery. "Do you want to be a **DWARF?**"

Do not follow men and their personalities; it is carnality.

Are WE providing a church for the next generation that will worship **GOD** as **HE would have them?**

"He that hath ears to hear, let him hear."

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

In the "coming and going" of school life, we make friends; we meet them again; we gather together in spiritual meetings and rejoice together in the same salvation. One of the things that makes these meetings precious is to see that our friends are sharing the joy with us. A goodly thing shared means greater happiness—even if it is only a piece of pie. And now that you are thinking about good things to eat, I'll tell you about the gifts that our neighboring churches are bringing us.

The first week after Christmas vacation the Forks congregation brought us a generous supply of chickens, noodles, eggs, and vegetables. The members of the Olive, Clinton Frame, Yellow Creek, Holdeman, and Topeka churches have sent in similar supplies. We are grateful for these expressions of good will. We wish also to thank a brother in Colorado for sending us a big meal of rabbit, and a brother and sister of our community for furnishing us a fish dinner; and still another brother and sister of the Olive congregation for bringing us black walnut cake and fruit. Two sisters of this same congregation surprised us with enough butter for two meals. The Shumaker sisters told me something else, too—that not everybody knows. There is a man living near the College who makes donations to our kitchen. Several times he and his wife prepared apples to stew for sauce; another time, the brother brought a hundred pounds of beans from his Michigan farm, and sometimes milk is the free will offering. We thank this brother and sister for their kindness.

These are all blessings that we appreciate, for they refresh us and give us strength so that we can appreciate the spiritual blessings which come to us every day. And this brings us to some other things about which I want to tell you.

We had twenty-nine Short Term students with us. They organized a literary society of their own, and also met separately for their Thursday morning devotional meetings. One Thursday evening a quartet of this group favored us with two hymns in the dining hall. This group of students has left us now. We miss them already, and we hope that they may come back some time.

We also miss the instructors of the short Bible Term who so kindly ministered to us during these few weeks in our chapel services and other religious activities of the campus.

On Sunday morning, Jan. 14, Bro. Ira Johns, one of our Bible Term instructors, preached to us. The main thought in the sermon was a warning as to how we behave in times of adversity. The value of experience was stressed. We are able to sympathize more if we have disappointments, and should be thankful to our God for all things that He has planned for us. On the following Sunday Bro. I. W. Royer used the twenty-third Psalm as a text for his sermon. This, too, was an inspiring and helpful sermon—which pictured for us the faithful shepherd taking care of his flock, and especially of those who hunger and thirst after righteousness.

On Jan. 29 Bro. Warren Long, of the Peoria Mennonite Mission preached for us.

There is not room in these columns to give a full report of the ministerial meetings that took place here during the past week, but I will report that the ministers and others who attended the meetings gleaned many valuable thoughts and helps for future work and living.

Our Christian Life Conference began on Friday evening with Bro. J. K. Bixler of Elkhart giving us a sermon on "The Church, a Redeemed Possession." The requirements for a Redeemer were given, as well as the methods of redemption. The Israelites were used as examples. In every case there were present blood, a person, and the power of God. We are redeemed to become God's possession, and then we are God's possession, for we have been bought with a price.

Bro. J. D. Hartzler of Gridley, Ill., followed with the subject, "Christ, the Life of the Church." Many examples were used showing that Christ is our example and that He liveth in us. Christ lived a life of dependence upon God. He gave His life to God, and then received His life again by the Father, and was lifted up to be forever with the Father. So should be the case of each individual and then all be lifted up together as the church, the bride of Christ.

On Saturday afternoon Bro. C. F. Yake, of Scottdale, Pa., talked to us on the subject, "What Constitutes a Call to Service?" The three points in his message were: (1) the fact that you are a member of the spiritual world; (2) the fact that you have been redeemed; (3) the magnitude of the field—these constitute a call to service. Our brother added weight to this outline by filling in with examples—Paul and Amos were citizens of God's kingdom, they were yielded citizens, and they were trained citizens.

This was followed by the subject: "Opportunities in the Light of Present Conditions," discussed by Bro. Sanford Yoder. He gave us a review of experiences of mission boards in a number of our larger churches, and pointed out how this would affect our mission work. Investigation

shows that if we are going to depend upon an increase in income, that little will be done. If we wish to continue mission work we must increase our sacrifice and our faith. Our brother concluded his message by addressing these words to our young people who are longing to go to foreign fields of service: "The work in India and in South America is just the same as it is here. It means that you go here and there, speaking to the people about Jesus. While you are waiting, why not work here?"

Bro. A. C. Good of Sterling, Ill., brought us a convincing sermon on Saturday evening on "The Church Overcoming the World." He explained that the Church is just like its individuals. If the individual overcomes the world, the Church will too. Bro. Good used many references from the epistles of Paul, showing the importance which the great apostle put on this phase of the Christian life. Paul thanked God that he always triumphed in Christ. He thanked God who causeth us always to overcome in Christ Jesus. We must be dead to the world but alive to Jesus Christ.

Bro. P. A. Friesen of Dhamtari, C. P., India, followed this live message on "The Church Ministering to a Needy World." It is the overcoming life that makes us ready to minister to the world. Acts 1:18 was used for a text. The Church is a body of believers in the Lord Jesus Christ. Each Christian home should be a little church. All members must work together unitedly, ministering to the needy world around us. Some may ask: Why go out into the foreign field? The commission is: "Go ye into all the world." There are many here who can take care of the work, but too many are living in the air. Depression is their excuse. From here on our brother compared Paul's going to Rome as a prisoner with our depression. Let us willingly bear the marks of the cross and looking to Jesus make use of the gifts that He has given us.

On Sunday morning Bro. Daniel Kauffman pictured for us the life and character of Nehemiah, and compared the opposition of Nehemiah's day with the opposition that the Christian may meet to-day. He pointed out many lessons for us in this comparison. The comforts of this world did not keep Nehemiah from serving, for his life was hid in God. He had a burden for the welfare of his people and in this he is a type of Christ. God honored and blessed this burden. Nehemiah never feared the threats of the people—he knew that he was about his Lord's work. He did a great work—it was the work of the Lord. If we are in this great work, we have nothing to fear; God will preserve us. Nehemiah's victory is a challenge to us to press on toward the mark of the high calling in Christ Jesus.

"The Church and Her Young People," was discussed by Bro. C. L. Graber on Sunday afternoon. He stressed the importance of leadership, of our preparation in youth, and of the necessity of having unbroken union and fellowship with Jesus Christ. We need the Word of God as a weapon. The Christian heritage has been handed down to us. What shall we do with it? Our brother held up the Christian standards for our young people and emphasized them with scriptures.

A very much appreciated sermon was given on the subject, "Our Young People, the Treasure of our Church," by Bro. S. F. Coffman of Vineland, Ont. Again the precious heritage was emphasized. Christianity is the treasure which will make the world happy, possibly as long as the earth shall last. Home life was commented on. Bible teaching must be the foundation. This way by teaching our children the proper value of God's things we may preserve them. We should be careful not to sacrifice our Christianity for a mess of pottage. Our young people should be taught to take care of themselves, and to appreciate their own value in the Church, and to assume responsibilities that are hard, but with the responsibility of keeping it safe for us. May you keep the faith and when you are old, realize that you have kept it so far.

The last session of our conference was on Sunday evening on subjects of triumph; the first one being the "Triumph of Truth," discussed by Bro. Orie Miller of Akron, Pa. This talk was given in the form of a testimony reassuring us with many examples and quoting from the Bible that the Christian life is always triumphant. The other phase of the subject was called "The Church Triumphant," given by Bro. C. F. Derstine of Kitchener, Ont. Bro. Derstine not only made concluding remarks for the Conference, but also described for us the ideal and triumphant Church of Christ.

I have written a great deal, and yet what I have told you is an extreme abbreviation of what our brethren brought to us. So you see in part why I regret that so many of our young people cannot be with us. Experiences such as we have had in the last week can be told, but the second inspiration is often so weak.

We have had visitors from many states for this series of meetings. One group came from Hesston, Kans., bringing with them Bro. Edward Yoder who will remain with us as an instructor this coming semester.

Our second semester began Jan. 31. We have enrolled 187 students thus far. We are thankful to have so good an attendance during these times.

This evening our part of the country is beautifully covered with snow—manifesting anew the wonders of our Creator.

Sincerely,

Feb. 6, 1933. Lydia F. Shenk.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE GOSPEL IN ONE VERSE

TEXT: For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—Jno. 3:16.

This verse is sometimes arranged as an acrostic, with the first letters of the lines forming the word GOSPEL; showing thus literally that we have the Gospel in one verse. While the arrangement is wholly artificial, yet it is true that this one verse contains the Gospel; and if the truth in this one short verse could be proclaimed world-wide, and if people would fully believe it, millions of souls now in darkness would be swept into the Kingdom of God.

1. The Gospel begins with God.

It is true in the Gospel as well as in nature that "in the beginning God—;" but in nature God created, while in the Gospel God loved. He loved the world, the wicked, sinful world, the world of lost sinners doomed to despair and eternal night because of their sins. He loved them because He had created them; they were the work of His hands. But though they were sinners, He did not make them such. As they came from His hand they were innocent and pure, but little lower than the angels, and the fairest of all His handiwork upon the earth. But they sinned; they went astray; they turned every one to his own way; they were lost. But God loved them still. How much?

2. The Gospel tells of God's love.

He loved this world of sinners more than tongue can tell. He loved them so much that He gave His only begotten Son for them. How much? His gift was the measure of His love. "'Twas love that moved the mighty God" to undertake for our salvation. Love prepared the way; love made it possible. The only begotten was the Son of His love, the outgoing of His very self, His dearest and best beloved; yet He gave that Son because He loved me, and you, the world. To what did He give Him? To suffering, to sorrow, to shame, and humiliation. To ignominious death, cruel death, horrid, shameful death. Innocence, purity, and holiness, rejected and crucified by the world He came to save! Was God cruel, unjust, unkind in giving His Son thus to die? No; not if the Son gladly and willingly gave Himself. Listen! "Lo, I come to do Thy will, O God." "My meat is to do

the will of Him that sent Me, and to finish His work." "What shall I say? Father save Me from this hour? But for this cause came I unto this hour." God gave His Son: the Son gave Himself: there was no injustice.

3. **The Gospel tells of redemption.**

Every saved soul can truly say, as did Paul, "He loved me, and gave Himself for me." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." And that death was for our redemption. He came not to condemn the world, but that the world through Him might be saved. He bore the sins of the world in His death, that whosoever believeth in Him should not perish, but have everlasting life. It was a divine provision whereby the sinner might not have to die for his sins, but live. He so took our place that whosoever believeth in Him should have remission of sins. We are redeemed by His blood, and through Him is declared unto us the forgiveness of sins. I look up and say, "Is that for me? is it possible that I shall have eternal life, and not perish in my sins, I, who am so unworthy?" Yes; it is possible. "Whosoever believeth." Believeth what; Believeth on Him as a Savior, as **my** Savior. Believe that His death is a sufficient atonement and satisfaction for all my sins; that when He bore them for me, He took them all away, so that, if I receive Him, they are no longer on me, because they were laid on Him. Then I can trust Him fully to save and keep me; and my part is to confess Him before the world and to live in obedience to His will.

4. **The Gospel reveals the way for the sinner to come to God.**

Because the Son of God died for sinners, every legal barrier to the salvation of sinners is removed; and messengers have been sent out to proclaim that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;" and to beseech them to "be reconciled unto God." The invitation is sent out, saying, "Whosoever will, let him come." I must let no question of fitness or worthiness disturb me. I never could make myself fit, even if I had all eternity to do it in; but His invitation takes account of my unfitness, and He says, come in spite of my unfitness. He died for sinners, for the ungodly. It is they who need saving. Is it for me? Yes: it says, "Whosoever." But can I be saved all at once? must I not take a long time in repenting and seeking salvation? No, Salvation is by grace, and is the gift of God. The way to obtain a gift is to take it; and the moment you accept it, it becomes yours, actually a present possession. (This with the understanding that the other conditions of salvation are met.—Ed.) "He that believeth on Me **hath** everlasting life."

The Gospel in this verse, then, is that God so loved the world, that He gave His only begotten Son, that whosoever—you, me, or anybody else, that—believeth in Him should not perish but have (right now, as a present possession) everlasting life. This is good news. You and I may receive it and trust it as true, true for us individually and personally; and having believed, we may boldly confess Him before the world as **our** Savior, and then go on thanking and praising Him forever.—J. R. Hawkins in "The Gospel Minister."

THE LIFELONG APPLICATION

(Continued from page 981)

Lord and Commander often does change the position of some of His soldiers in the battle. He may take some of His most faithful warriors from the front ranks and give them a seemingly small and insignificant task somewhere in the rear. Then is when the real test of faithfulness comes. Will there still be the same faith in God, the same burden for the lost, the same zeal and earnestness? There are many volunteers for mission work among our young people who never go to the foreign field, and never even find a place of leadership in the Church at home. Others enter into active service in some mission or charitable institution for a while and later go to business, farming, home-making, or some other of the regular occupations of life. Must we conclude that such are untrue to their missionary calling? There is no doubt that some do grow weary in well doing and forgetting their high calling in Christ, they allow the cares and pleasures of this life to absorb their interest and effort. Because they have taken their lives into their own hands, they lose power and interest in missionary endeavor and, like the seed sown among thorns, they become unfruitful. But we believe that in most cases there is a change of position in the battle but no lessening of interest or effort. A mother who has herself served for some time in a mission or institution is in a position to be a better spiritual guide and helper to her children than one who has not had that experience. J. Campbell White spent 10 years among students in Calcutta, then came back to the home land. He said, "I would much rather be in India now, and would be there were it not for the conviction that grew upon me during those 10 years that the real problem of missions is not in India or China or Africa, but in America and Canada and other Christian countries." The missionary task is of all tasks one that calls for lifelong application, but the true missionary will serve as faithfully if put in the rear as he did where seen and recognized of men.

Preston, Ont.

CORRESPONDENCE

(Continued from page 985)

May you continue keeping an interest of the work in your prayers, so that other souls will follow as the Lord directs and leads at this place.

Feb. 6, 1933. Lena Dirks.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—We held our annual business meeting on Thanksgiving day followed by a sermon.

Hereafter we expect to have our business meeting on New Year's day.

On account of small attendance this winter we are having chapter study on Sunday evenings, just now we are studying the book of Hebrews, in charge of Bro. Elmer Hershberger. Meetings are very interesting.

Feb. 6, 1933. Fannie Stehman.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We were greatly blessed to have Bro. Lehman in our presence Saturday night and Sunday, Feb. 4 and 5. He delivered three inspiring sermons: "The Glory of God," "Ye should Earnestly Contend for the Faith," and "Will You Follow?" He also told us some of his missionary experiences in Chicago. We ask an interest in your prayers.

Feb. 7, 1933. Cor.

Washington, Ind.

(Berea congregation)

Dear Herald Readers, Greetings:—On Friday evening, Jan. 6, Bro. D. D. Troyer and wife of the Clinton Frame congregation and Bro. Ed. Schrock, wife and baby of the Shore congregation were in our midst. Bro. Troyer preached an inspiring sermon in the evening. Text, Col. 2:10, first clause: "Ye are complete in him." He also preached Saturday evening and Sunday morning and evening. Saturday evening the text was Rom. 6:5. He brought out many interesting facts for us as God's children to feed upon.

On Sunday morning nearly every member was present for church and Sunday school. Bro. Troyer also preached us a sermon from Rom. 14:4 and in the evening Bro. Ed. Schrock gave an interesting talk to the children. They enjoyed it very much. Bro. Troyer preached in the evening. You will find his text in Luke 10:2: "Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Health in general is good which we can truly thank the Lord for. Pray for us at this place that we may be laborers in the Master's harvest field.

Feb. 7, 1933. Esther Graber.

Married

Metzler—Garber.—Bro. Clayton H. Metzler of the Mechanics Grove, Pa., congregation and Sister Irene B. Garber of the Landisville, Pa., congregation, were married Dec. 10, 1932, at the home of the officiating minister Bro. H. E. Lutz. May the blessing of God attend them.

Miller—Roth.—On Nov. 6, 1932, Bro. Perry G. Miller of the Forks, Ind., congregation and Sister Mary Gladys Roth of the Goshen, Ind., congregation were united in marriage at the home of the officiating minister, Bro. Sanford C. Yoder, Goshen, Ind. May God bless this union.

Leaman—Metzler.—Bro. Daniel W. Leaman of the Stumptown congregation and Sister Ethel R. Metzler of the Erisman's congregation, Lancaster Co., Pa., were married Jan. 4, 1933, at the home of the bride, Bro. H. E. Lutz officiating. May the blessings of God be theirs in their new relation.

Troyer—Bontrager.—On Wednesday, Jan. 18, 1933, at the home of the bride's parents, Bro. Ammon Troyer and Sister Fannie A. Bontrager, both of the Yoder, Kansas, congregation, were united in holy marriage by Bro. H. A. Diener. May God's richest blessing attend them through life.

Basinger—Steiner.—On Sunday afternoon, Feb. 5, 1933, Bro. Amos Basinger of Dalton, Ohio, and Sister Icie Steiner of Orrville, Ohio, were united in marriage at the home of the officiating bishop, Bro. Otis Johns of Canton, Ohio. May the Lord richly bless this union to His honor and glory.

Witmer—Good.—On Jan. 11, 1933, Bro. Owen Witmer of Columbiana, Ohio, and Sister Iola Good of Dalton, Ohio, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Ezra Good, Bish. Moses G. Horst officiating. May God's rich blessing attend them through life.

Ness—Kuhns.—On Jan. 25, 1933, Bro. W. Reuben Ness of the Bear congregation, York Co., Pa., and Sister Ruth Kuhns of the Chambersburg congregation, Franklin Co., Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Daniel E. Kuhns, by Bro. John S. Burkholder. May the Lord direct them through life.

Lauver—Shelley.—On Jan. 1, 1933, Bro. Donald Lauver, Mifflintown, Pa., a member of the Lost Creek congregation, and Sister Esther Shelley, Thompsontown, Pa., a member of the Delaware congregation, were united in marriage at the home of the officiating bishop, Bro. W. W. Graybill. May God bless them and make them a blessing.

Obituary

Hunsecker.—Samuel A. Hunsecker died Jan. 13, 1933; aged 67 y. 4 m. 16 d. He was a faithful member of the Mennonite Church. His wife, who was an invalid for many years, preceded him in death 8 months. He is survived by 2 sons and 2 daughters. Funeral services were held Jan. 16 at the Chambersburg Mennonite Church, conducted by D. E. Kuhns and J. Irvin Lehman. Text, Psa. 56:13.

Martin.—George Martin died at his home in Greenvillage, Pa., Jan. 15, 1933, after a six weeks' illness. Age, 70 y. 2 m. 20 d. He was a member of the Mennonite Church. He is survived by his wife, 2 sons, 2 daughters, 3 brothers, and 1 sister. Funeral services were held Jan. 16 at the Chambersburg Mennonite Church conducted by —— Lind and Christ Martin. Text, II Tim. 4:6, 7.

Herr.—Henry K., son of Christian E. and Sabina Herr, was born March 9, 1877; died Sunday, Feb. 5, 1933; aged 55 y. 10 m. 24 d. Funeral services were conducted by the Millersville brethren using the ninetieth Psalm at the home, and Eccl. 1 and II Kings 20:1 ("Set thine house in order for thou shalt die and not live") at the church. He is survived by his wife and an only daughter (Irene, wife of Roy Neff).

Fisher.—Mary Jane Fisher, nee Helwig, wife of Deacon Fred Fisher, died at the home of her son, Boyd, near Richfield, Juniata Co., Pa., Jan. 30, 1933; aged 79 y. 2 m. 19 d. To this union were born 5 sons and 2 daughters; 2 sons and the husband preceded her in death. She was a member of the Mennonite Church for 40 years. Funeral services were conducted in the U. B. Church by M. B. Brubaker and Preacher Neff. Text, Job 14:14, 15. Interment in the adjoining cemetery.

Hess.—Miriam H., daughter of Henry R. and Mary Herr Hess, was born in Lancaster Co., Jan. 28, 1929; died Jan. 23, 1933, in the Lancaster General Hospital, following an operation for appendicitis after an illness of 3 days. She was aged 3 y. 11 m. 23 d. She is survived by her parents, 2 brothers and 1 sister (Harold, Elsie and Lester), 2 grandparents, and many other relatives and friends. Funeral services were conducted at the home and also at the Byerland Mennonite Church by Bros. John H. Mosemann and Maris Hess. Text, "God is Love." Interment in the adjoining cemetery.

The little chair is vacant now
Since Miriam is at rest,
But we our heads do humbly bow
And say, God thought it best.

Brunk.—Katie Amanda, eldest daughter of Maggie and the late John G. Brunk, was born Oct. 15, 1893; died Jan. 26, 1933, of agranulocytic angina at the Rockingham Memorial Hospital where she had been seriously ill for one week. She was born near Waynesboro, Va., later moving with her parents to Harrisonburg, Va., where she spent most of her life. She was a member of the Lindale Mennonite Church. She is survived by her mother, 2 brothers (Menno J. and Lewis S.), 2 sisters (Mary and Anna), 1 half-brother (Aldine C. Brunk, a missionary in India), 1 niece and 2 nephews. Funeral services were conducted Jan. 28 from the Lindale Mennonite Church in charge of Bros. John R. Mumaw and Perry Shank. Interment in the cemetery by the church.

Huntsberger.—Abram Huntsberger was born near Orrville, Ohio, Feb. 9, 1852; died at his home in Orrville, Feb. 2, 1933; aged 80 y. 11 m. 23 d. On Jan. 22, 1874, he was united in marriage to Mary Brenneman. To them were born 8 children, 3 having preceded him in death (Mrs. Anna Horst, Harry, and an infant son). Surviving him is Sister Huntsberger, 2 daughters (Mrs. Fannie Hostetler and Mrs. Mamie Garn, Orrville, O.), 3 sons (Benj. F., Massillon, O., Jacob B., Brewster, O., and Melvin H., Berea, O.). He united with the Mennonite Church about 60 years ago. He served as chorister many years. Having moved to Orrville, he took up his membership with the Orrville Mennonite Church. Services were held at the Martin Church Feb. 5. Text, Matt. 28:6, last clause, by I. J. Buchwalter, assisted by I. W. Royer and J. S. Gerig. Interment in cemetery near by.

Schweitzer.—Eleanor Mae, only child of David and Verona (Stutzman) Schweitzer, was born Oct. 24, 1932; died at her home near Beaver Crossing, Nebr., Jan. 31, 1933; aged 3 m. 7 d. She leaves to mourn her early departure father, mother, 4 grandparents, 6 uncles, 7 aunts, and a host of relatives and friends who learned to know and love her during her short stay here. She was sick only a few days until death came to her relief, and the Lord took her to be with the angels in heaven. Funeral services were held at the West Fairview church Feb. 2, 1933, in charge of Bros. Ezra Roth and Wm. R. Eicher. Texts, Rev. 21:23-22:7, Psa. 39, and Matt. 18:3. Interment in West Fairview cemetery adjoining the church.

"Dear little hands I miss them so,
All through the day where'er I go,
All through the night how lonely it seems,
For no little hands wake me out of my dreams."

Landis.—Minnie (Reist) Landis, daughter of Jacob and Mary (Peifer) Reist, was born Oct. 23, 1887; died Jan. 27, 1933; aged 45 y. 3 m. 4 d. She passed to her eternal home just sixteen hours before her father (J. B. Reist, whose obituary appears in this number) living in the same home. She was united in marriage to Jeremiah Landis, Jan. 3, 1911. She is survived by her husband and 2 daughters (Mary F. and Vera Mae), her mother and sisters and relatives mentioned in the obituary of Jacob B. Reist. A week before her death she took her bed, and died of acute meningitis. Services were conducted Jan. 29 at the home and at East Petersburg Church by Bro. Henry Lutz assisted by Bros. John W. Hess and Joseph Boll. Text, Job 17:11. Body laid to rest in adjoining cemetery.

"The room is empty now,
Since mother is at rest;
But we our heads do humbly bow
And say, God thought it best."

Means.—Hettie, daughter of Jacob and Elizabeth (Kulp) Means, was born in Medina Co., Ohio, April 9, 1857; died Jan. 23, 1933; aged 75 y. 9 m. 14 d. She was a faithful member of the Mennonite church for many years and up to the time of her death. One brother (Jacob) remains from a family of 9 children. During the last few years of her life her mind was in a very feeble condition. We think back beyond these years and remember her when she was well and able to assist in the home of her aged parents, caring for them as well as lend a helping hand in other homes. Many were her deeds of kindness. She took into her own home David Moore, when a little boy, and cared for him a number of years, and later a little girl from the Orphans' Home, Elva Spencer Beheydt, and gave her kind and loving care until she had established a home of her own. Funeral services were held at Lower Mennonite church by the Bros. Moses G. Horst and Abram B. Good.

Eigsti.—Marilyn Jane, daughter of Emery and Edna Eigsti, was born July 8, 1932; passed away Jan. 30, 1933; aged 6 m. 22 d. She leaves to mourn her early departure father and mother, 2 brothers (Orlin and Mervin), and 2 sisters (Doris and Ruth), her 4 grandparents, as well as many other relatives and friends. She was sick only a few days. At first it was only a cold but complications set in that resulted in her death. Although her stay in this world was very brief she filled the home with cheer and sunshine and her presence in the family circle will be greatly missed. Her life was truly but a "bud" here to bloom forever in heaven.

"Renew my will from day to day,
Blend it with Thine and take away
All that now makes it hard to say,
Thy will be done."

Funeral services were held from the Sugar Creek Mennonite Church Feb. 1, in charge of Simon Gingerich and C. L. Graber. Interment was made in the cemetery near the church.

Betzner.—Henry B. Betzner, of Kitchener, Ont., died Jan. 5, 1933; aged 73 y. 9 m. 25 d. He was married to Fannie Snider, who, with a son, Ira of New York City, and daughter, Una, 2 brothers, David B. and Eliab, all of Kitchener, survive, together with many friends and relatives. He was stricken very suddenly, while attending a union service at Zion Evangelical church. With his daughter he had

barely seated himself, seemingly well, when death took him in a moment, as reported by a physician, who happened to be present. The family had lived for a number of years, in Elkhart and Van Buren, Ind., but had again returned to their native city. He was widely known, of genial disposition, was respected in church and community circles. He had accepted Christ as his Savior, joined the United Church of Canada, had become an elder and also a member of the Board of Trustees of that church. Funeral services were conducted by his pastor, Mr. Logan at Trinity United Church. Interment in the first Mennonite Church cemetery, Kitchener, Ont.

Eash.—Henry M. Eash was born Oct. 14, 1855; died Jan. 18, 1933; aged 77 y. 3 m. 4 d. He was married to Annie Kaufman nearly 51 years ago. He is survived by his widow, who has been confined to her home for almost 2 years by sickness, and the following children: Lizzie, wife of Edwin Hershberger, Johnstown, Pa., R. 4; Menno, of near Jerome, Pa.; Josiah, of Ohio; Sem of Hollsopple, Pa., R. 2, with whom he made his home; Sadie, of near Kelso, Pa.; Effie, wife of Christ Holsopple of near Hollsopple; Trella, wife of Irvin Hershberger of Hollsopple, R. 2; and 1 step-son, Amos I. Kauffman, of Ohio. He is also survived by 31 grandchildren, 6 great-grandchildren, 1 brother and 4 sisters. He united with the Amish church in his younger years and in 1917 transferred his membership to the Mennonite church. He was a warm-hearted Christian who seemed to have the love and respect of all who were acquainted with him. He will be missed in the home, in the community, and in the church, as he was a good neighbor and was much interested in the cause of Christ. Funeral services were conducted Jan. 21, at the home by James Saylor and at the Thomas church by Joseph Saylor, H. C. Blough, and L. A. Blough. Texts, II Tim. 4:7, 8 and I Thes. 4:13. Interment in the cemetery adjoining the church.

Martin.—Amanda L., daughter of Abram and Mary Horst, was born near Chambersburg, Pa., Sept. 7, 1856; died at her home, Maugansville, Md., Jan. 29, 1933; aged 76 y. 4 m. 22 d. She was united in marriage to John W. Martin who preceded her in death Sept. 16, 1899. To this union were born 14 children; 3 died when small; 1 daughter (Naomi Hege) aged 25 y. also preceded her, leaving 4 small children. The 10 remaining are Levi, Noah, Abram, Amanda, Mary, Mrs. Aaron Keener, Mrs. Henry Hege, Mrs. David Frey, Mrs. Clarence Martin, and Henry. Besides these children she is survived by 42 grandchildren and 8 great-grandchildren. She united with the Mennonite church at the age of 21. During her 33 years of widowhood with a family of 11 children many problems arose, but her courage and faith in God helped her through these years. She will be missed by her family who have enjoyed the Christian training while in the home. In her illness she was patient and submissive, always desiring the Lord's will be done. Services were held at Bro. Aaron Keener's home, her daughter, also at Reiff's Mennonite Church, conducted by Bros. Moses Horst, David Lesher, and Irvin Lehman. Text, II Cor. 5:1. Interment in adjoining cemetery.

"Beautiful rest for you, Mother,
Well deserved rest for the true;
When our life's journey is ended
We shall again be with you."

Byler.—Rose, daughter of Ben and Emma Stoltzfus, was born near Hartford, Kans., Jan. 26, 1889; departed this earthly life at her home near West Liberty, Ohio, Jan. 20, 1933; aged 43 y. 11 m. 25 d. She was married Sept. 21, 1913, to Oliver Raymond Byler, of West Liberty, Ohio. To this happy union 8 sons and daughters were born (Floyd, Frank, Roy, Ruth, Mary, Arthur, Richard, who preceded her in death, and little Robert Eugene, who was only 2 days old when the mother succumbed). Rose became a member of the church at the early age of 6 years. Christ has ever been her source of strength. Like her we strive to look through our tears to the brightness ahead. We pause to wonder why one in the prime of life, so buoyant in trying days, so gracious to all, so loyal to the church, so faithful as a life companion, so understanding of the joys and pains of her every child, so responsive to the cry of the little babe should be snatched away from us in the hour of our deepest need. But we thank God most sincerely that He gave her to us for a little while for our comfort and joy. Tenderly she bade each one farewell—she knew she could trust promises made to her by those dearest on earth. Confidently she fell asleep to waken in that glorious dawn.

"Rest on, dear mother, your labor is o'er;
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend on earth like you we'll find."

Funeral services were held at Bethel Church Jan. 23 in charge of J. Y. King, assisted by S. E. Allgyer. Burial was made at the Oak Grove cemetery on the Ludlow road.

Zimmerman.—Fannie B., daughter of Levi and Kate (Bucher) Zimmerman (both deceased), was born near Mechanicsburg, Pa.; died Jan. 20, 1933 in a Hospital in Harrisburg, Pa.; aged 37 y. 1 m. 1 d. Sister Fannie accepted Christ and united with the Slate Hill Mennonite Church in 1913 and remained a faithful member as long as health and memory served her. Father died Feb. 15, 1916; Mother died Oct. 7, 1924. She is survived by 3 brothers and 2 sisters: Benjamin, Elizabethtown, Pa.; Susan (Mrs. Jesse Harbold), Camp Hill, Pa.; Joseph, Hershey, Pa.; Katie (Mrs. R. E. Emenheiser), Rheems, Pa.; and Levi, Harrisburg, Pa. Funeral services were held from the home of her sister Mrs. Jesse Harbold, by Bro. J. B. Seitz with further services at the Slate Hill church, by Bros. C. B. Hess, J. B. Seitz, and Samuel Hess. Interment in the Slate Hill cemetery. After her funeral these words were found written on the first page of her Bible.

Rules for my daily life:

1. To follow the Shepherd to the pastures and to the water.—Jno. 10; Psa. 23.
2. To pray for myself.
3. To read a portion of God's Word.—Jno. 5:39.
4. To study every moment.
5. To count my blessings.
6. To turn everything into some good.—II Cor. 4:8-10.
7. To make somebody else happy.
8. To be content with my lot in life.—Psa. 16:5, 6; I Tim. 6:6-9; Phil. 4:17.
9. To remember that some day will be the last one on earth.

By Her Sister.

Miller.—Anna, daughter of Jacob and Magdalena Blough (deceased), was born near Johnstown, Pa., July 27, 1856; died Jan. 26, 1933; aged 76 y. 5 m. 29 d. She united with the Mennonite church and remained faithful until death. She moved with her parents from Pennsylvania to Elmdale, Mich., at the age of 9 years and was united in marriage to Jacob Y. Miller, April 16, 1874. In the year 1907 they moved to Fairview, Mich., where she lived until the time of her death, Father having preceded her in death a little more than 14 years. To this union were born 15 children, 3 having preceded her in death. Those who remain to mourn the loss of a kind and loving mother are: Venus J., at home; Ransom, of Flint, Mich.; Mrs. Matilda Clemens, of Saranac, Mich.; Mrs. Cris Miller, Fairview, Mich.; Milo E., of Ionia, Mich.; Jennie, at home; Mrs. Harve Stutzman, of Goshen, Ind.; Harrison, of Ionia; Mrs. J. W. Winton, Fairview; Mrs. Otis Bontrager, Fairview; Charley, of Ionia; and Lester of Owosso, Mich.; 54 grandchildren, 38 great-grandchildren, 1 sister (Mrs. Lewis Seese, Elmdale, Mich.), 4 brothers (Andrew and Josiah Blough, Elmdale; Peter, Ionia; and Levi, Vestaburg, Mich.), and many other relatives and friends. Mother had been in poor health for many years, gradually getting weaker and for the past year was unable to walk at all without help. Her last illness lasted 1 day less than a week. During this time she was unconscious most of the time, not able to recognize or talk to any of the children as they came to her bedside. All but 4 were at her bedside when she passed away. She was of a quiet and gentle disposition and has sacrificed much for her family. It is hard to part with Mother but we want to be submissive to Him who doeth all things well. Funeral was held at the Fairview Mennonite church Jan. 28, 1933, by the home ministers. Text, "She hath done what she could."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Beachy.—Sarah (Tice) Beachy was born near Accident, Md., Jan. 13, 1883; died at home near Meyersdale, Pa., Jan. 2, 1933; aged 49 y. 11 m. 19 d. She was a daughter of Jonas and Lydia (Yoder) Tice. She was married to Simon C. Beachy Jan. 14, 1900. To this union 3 children were born: Menno, who died when 9 mo. old; Amanda, who died when 16 years of age; Noah, at home. She united with the Amish Mennonite Church in her youth and remained a steadfast member throughout life. Her character was quiet, modest, peaceable, friendly, and neighborly. She will not only be greatly missed by her devoted companion and family but also in the church and Sunday school. She was a particular friend of children, and was a teacher of smallest children's class. She was a friend to all and had a smile for everybody. Her father preceded her in death but her mother survives, also 8 sisters and 1 brother (Amanda, wife of Pre. Noah M. Yoder, Dover, Del.; Annie, wife of Joseph M. Yoder, Meyersdale, Pa.; Mary, wife of Menno J. Yoder, Meyersdale, Pa.; Lizzie, wife of Noah M. Beachy, Salisbury, Pa.; Amelia, wife of Lloyd W. Yoder, Norfolk, Va.; Olive, wife of Claud E. Yoder, Meyersdale, Pa.; Effie, wife of Earl R. Yoder; and Noah, both of Norfolk, Va. She had been afflicted with impaired health for years. Notwithstanding this she bore her affliction cheerfully. In October she began to suffer from swelling limbs, and on Dec. 18 the doctor advised remaining in bed. On Dec. 28 the doctor pronounced her condition better, but on Jan. 2 she passed on to the better world. The immediate cause of death was a weak heart. She was conscious and her mind was clear almost to the end. The funeral was held at the Summit Mills meetinghouse Jan. 5. Services at the home were conducted by Moses M. Beachy and at the meetinghouse by Simon L. Yoder and Norman D. Beachy, in German, and J. B. Miller, in English. The principal sermon and concluding services were conducted by Moses M. Beachy, in German. The remains were interred in the cemetery nearby.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled."

—The Family.

Reist.—Jacob B., son of John and Maria (Brubaker) Reist, was born in Lancaster Co., Pa., Sept. 19, 1844; died Jan. 27, 1933; aged 88 y. 4 m. 8 d. At the age of twelve years, he moved with his parents from Mount Joy Tp.; his birthplace being the property now owned by Eli Reist (deceased) to a farm in Penn Tp. Nov. 16, 1864, he was united in marriage with Mary (Erb), daughter of Christian and Elizabeth (Erb) Peifer. After this both accepted Christ as their Savior and joined the Mennonite Church, in which fellowship they remained even now, when God saw fit to call father home. Last November grandparents celebrated their sixty-eighth wedding anniversary. To them were born ten children; 2 boys (Amos and Christian) having died in childhood; and eight daughters (Mrs. Amelia Buchwalter, East Petersburg; Mrs. Amos E.

Garber died June 10, 1926; Mrs. Mary Mummau near Rheems; Amanda, wife of Hiram Witmer, near Mount Joy; Adelina, wife of John Hershey, Manheim; Emma, wife of Monroe Metzler, Manheim; Susie, wife of Daniel Stoner, East Petersburg; and Mrs. Minnie Landis who died the same day as her father). That this faithful couple ordered well the affairs of home is evident from the fact that all their children and most grandchildren have accepted Christ as their personal Savior and united with the Mennonite Church. Bro. Reist also leaves one sister (Mrs. Barbara Snavely, of Lancaster Jct.) and one brother (John, of Lititz), 55 grandchildren, 80 great-grandchildren, 1 great-great-grandchild, and many relatives and friends. In 1905 he moved with his companion from the farm in Penn Tp., to their home in Manheim where they lived retired until he passed to the great beyond. Five days before his death he was taken ill with la grippe and was inclined to take his bed. He retained his consciousness until near the close of his life, and his going on was but a leading of the way for others to follow as the Lord calls them home. Funeral services were conducted Jan. 30 at the home and at Erb's Church by Bro. Noah Risser, assisted by Bros. Joseph Boll and Samuel Lehman. Text, II Tim. 4: 6-8. Buried in the adjoining cemetery.

"We cannot say, and we will not say,
That grandfather is dead—he is just away;
He is gone through the gate of another land,
Led by the Master's hand.
Where everything is kind and good,
Where everything is understood;
So may we live that we may go to the one above
Who has taken him home as an act of love."

By a grandchild.

SPECIAL NOTICE

If any of our readers have any used books that they no longer need, they would do well to send us a list of what they have. We may be able to use them. We again remind you that this business is a part of the work of the Mennonite Publishing House, therefore the property of the Mennonite Church. A number of our people have sent us some books as donations to the work. We appreciate this very much, for it enables us to use such in helping the Cause along in several ways. We buy entire libraries, no matter how large, if they contain the right kind of books. Let us know what you can use in this line. We may have just what you are looking for. It is very difficult to keep a list up to date. The better way is to let us know your needs and we will file them if we cannot supply them at once. We solicit your coöperation in this work.

Weaver's Book Store,
New Holland, Pa.

BIBLE SCHOOL NOTICE

A short term Bible school will open at the Central Church, Fulton Co., Ohio, Feb. 20, 1933, and will continue in session two weeks.

The Bible School Committee has secured the following faculty: S. G. Shetler, Principal, Johnstown, Pa.; J. Irvin Lehman, Chambersburg, Pa.; D. A. Yoder, Elkhart, Ind.

The course will consist of the Gospel of Matthew, Epistle of First John, Genesis, Sunday School Pedagogy, Proverbs, Vocal Music, Christian Principles, Bible Doctrine, Bible Characters, English, Young People's Meeting, Epistle of James, Bible Geography, Christian Growth, Romans.

Expenses.—Board and lodging will be free. The noon meal at the church will be free. Tuition will not be over 75 cents per week and as much less as enrollment will permit.

For further information write to E. L. Frey, Wauseon, Ohio.

Henry Rychener, Edward B. Frey,
E. L. Frey, J. C. Frey,
S. D. Grieser, S. S. Wyse,
Eli Rupp,

Bible School Committee.

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Mennonite Publishing House, Scottdale, Pa.

ITEMS AND COMMENTS

A huge robbery is reported from Sacramento, Calif., where three desperate bandits, in a daring holdup at the main post office, succeeded in capturing more than $325,000 in currency and Bank of America bonds and escaped with their booty.

A $1,000,000 fire is reported from Chicago, where on Feb. 9 a grain elevator with over a million bushels of grain was burned to the ground. A few more fires like that would help to reduce the surplus of grain, which is said to be the main cause of the low prices of farmers' products.

The "lame duck" Congress now in session at Washington, D. C., seems to be making a record true to its name. There is plenty of talk but very little of this oratory is being translated into constructive legislation. It is hoped that the new Congress, which is to be called into special session about two months hence, will make a better record.

A coming event that may prove to be a substantial step forward in the efforts to put an end to the present financial depression and unemployment problem is the meeting of the governors of the 48 states in the United States by President-elect Roosevelt for the purpose of discussing the most important problems now facing the nations and arriving at a mutual understanding as to how to solve them.

What is pronounced the severest blizzard in a number of years swept over the North American continent last week. 65 people are reported to have been frozen to death in the Midwest. It is not probable that this includes the entire list of losses in those states, to say nothing of deaths in other sections of the country. People who have been telling how much warmer the winters are than they used to be may have to change their speech before the winter is over.

"It is an ill wind that blows nobody good." In the mountains of Chili a caravan of motor buses was found stuck in a snowdrift. Upon investigation it was found that these buses were loaded with girls who, as they thought, had been persuaded to take a thrilling mountain trip, but who were really the victims of a white slave organization that for months had followed the business of luring away Chilean girls under false pretence and taking them to Argentina for illicit purposes. The policemen are said to have put an end to the business and restored the rescued girls to their homes.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 23, 1933 (Herald of Truth Established 1864) No. 47

EDITORIAL

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

And here is another test of discipleship that should never pass out of sight: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

A Golden Circle.—"If ye love me, keep my commandments" (Jno. 14:15). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (Jno. 15:10).

We are living in a changing world. Changes have been made in every generation of the world's history, and probably will continue to be made until the end of time. But changes from Bible standards to world standards—whether in business methods, home life, dress, insurance, social life, etc. —are never in order. "What saith the scripture?" is a question that applies to every turn of the road.

Do you love the cause of Christ and the Church so well that you can rejoice when you see others doing the work which you had set your heart upon doing? in a more effective way than you would be able to do it? This is one of the little tests that help us measure ourselves in the light of Gospel standards. Let self be buried beneath our burden for the promotion of the Lord's Cause. "Charity seeketh not her own."

The Bible and common sense agree —even in those things which the man of the world calls "narrow." There is not a single teaching in the Bible—including such things as nonconformity, nonresistance, opposition to organized secretism, self-denial, humility, the unequal yoke with unbelievers, and everything that is galling to the flesh —that can not be defended from the standpoint of common sense as well as from the standpoint of truth and righteousness.

Two Kinds of Backsliders — were discussed in one of our recent Sunday school lessons. The first was represented by the seed that fell on stony ground while the second kind was represented by the seed that fell on thorny ground. In both classes there was a falling away from actual Christian experience, for neither in stony ground nor in thorny ground can there be a springing up of seed without there having been life. But the important question is not, Are these backsliders from actual Christian experience? but, How may those having the experience of salvation be kept from backsliding? The first class noted need some spiritual dynamiting, in order to deepen the soil and give them a deeper experience. In the second class the greatest need is that of keeping the thorns removed. In II Pet. 1:5-10 we have an enumeration of particulars that reach their climax in the blessed assurance that "If ye do these things, ye shall NEVER fall."

Forgiveness of Sins.—A brother, in great anguish of soul, writes of his troubles, recounts his sins, and asks the prayers of God's people. The sins he mentions are such as no child of God should be guilty of, yet not so great but that he could readily gain access to the throne of grace if he would but approach his God in faith and trust His promise to hear and answer prayer. The one sin that can not be forgiven is the blasphemy against the Holy Ghost, and even in this sin the transgressor had better leave it to the Lord as to whether he has really committed it. Aside from this sin we may approach God with full assurance that "the blood of Jesus Christ his Son cleanseth us from all sin"—provided we approach Him with penitent hearts, with a willingness to make restitution for the wrongs we have done. In this our faith should be manifest in two things: (1) faith in the power and willingness to forgive our sins; (2) faith in His promise to hear and answer our prayers.

Annuities.—Acting upon the suggestion of Bro. Vernon Reiff, treasurer of the Mennonite Board of Missions and Charities, we are printing, in this number of the Gospel Herald, an article by Bro. S. E. Allgyer answering ten questions on the subject of annuities, and also a brief notice found on last page. We have on hand several other articles bearing on the same subject which we mean to publish later, as we find room for them. Bro. Reiff informs us that during the year 1932 he received a total of $12,650.00 in annuities to be invested by the Mennonite Board of Missions and Charities, and that since the first of January he received additional annuities amounting to $5200. Continuing this line of thought he adds: "Do you know of any one in your acquaintance who would be able to make a contribution on the annuity plan? If so, we would like their names and addresses, because all who make a contribution on the annuity plan between now and the first of March do not need to pay tax on the money during the year 1933, and at the same time they will be receiving a good return for their investment and will be helping the mission cause." With reference to the time element, the laws are not uniform in all states, but the idea of helping the mission cause by this plan, on the part of those who are financially able to do so, is worthy of consideration. For further information, address Bro. Vernon E. Reiff, Elkhart, Ind.

A Modified Form of Affirmation.—Bro. O. O. Miller of Akron, Pa., a member of the Peace Problems Committee appointed by Mennonite Gen-

eral Conference, calls our attention to a matter which is of vital interest to our missionaries and others making application for government passports, giving information which we gladly pass on to our readers.

Many of our people, believing it to be unscriptural to take the oath, have hesitated to take the prescribed oath required of those receiving passports for the purpose of visiting other countries, remembering the words of Jesus, "Swear not at all." Upon inquiry, Bro. Miller finds that for a number of years a modified form of the "oath of allegiance" has been used by members of the Society of Friends desiring to travel abroad, in which the conscientious signer affirms to his testimony instead of taking the oath. The regular form of the oath reads as follows:

"Further, I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion: So help me God."

It will be seen at a glance that no nonresistant Christian who believes that the taking of the oath is absolutely forbidden in the New Testament Scriptures (Matt. 5:33-37; Jas. 5:12) can consistently take this oath. It is a source of genuine satisfaction, therefore, that a concession has been made whereby nonresistant people may conscientiously take this obligation. In a letter to Bro. Miller, written by William B. Harvey, secretary of the Religious Society of Friends in Philadelphia, we find this excerpt taken from the Office Rules of Passport Division:

IV.

"Modified Oaths which have been Accepted.

1. Oaths containing qualifying clauses of reservation.

(1) On March 20, 1925, the Department stated in reply to an inquiry by a Quaker, who objected to taking the prescribed oath, that the following form would be satisfactory:

'Further, I do solemnly affirm that I will support the Constitution of the United States and will, as far as my conscience as a Christian will allow, defend it against all enemies, foreign or domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely without any mental reservation or purpose of evasion.'"

In comparing these two declarations of allegiance, we see that there are but two changes made: (1) The oath is changed to the affirmation (a right guaranteed in the Constitution of the United States). (2) Freedom of conscience is granted to nonresistant people who adhere to the doctrine that for Christian people "The weapons of our warfare are not carnal." No change was made in the declaration of loyalty, which is entirely acceptable to nonresistant Christians who have at all times maintained an attitude of submissiveness to the Government that gives them shelter. We thank the Lord and the U. S. Government for these concessions.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

THE SECRET CHAMBER

There's a sweet and secret chamber,
Where my soul delights to be;
It's the place where my dear Savior
Often comes and meets with me.
It is in this quiet sweetness,
Where I find such comfort rare,
That I would not have another
With me earthly comfort share.

Here He tells me how He loves me,
How He'd have me always near,
How He would not do without me
If He could—up there nor here.
Here He whispers glory secrets,
Lets me know and realize
How He treasures me, Divinely,
As His full-redemption prize.

Here He drops exquisite sweetness
From His lily lips so pure,
And His words so gracious, tender,
To His heart doth me allure.
When He speaks His voice is charming,
So compelling, so Divine,
As I hear Him softly whisper,
"I am thine and thou art Mine."

Oh, this fellowship is blessed!
It is far beyond compare;
It's an earnest of the glories
With Him yonder I shall share;
Where no sickness, pain, or anguish
Shall bedim the light of day,
And where parting is excluded—
There I'll be with Him for aye.

—Mabel Glenn Haldeman, in Christian Life Missionary.

ETERNITY

By M. S. Amstutz

For the Gospel Herald.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. 57:15.

Definition

The definition for eternity by Webster is, "Infinite duration; unending duration." Another definition might be proper, it has no beginning, it has no ending. The word "eternity" is mentioned only once in the King James Version. It is one word we know the least about. God does not reckon time as man does. "One day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8). Dear Reader, if you live to be seventy years old, it is but a few moments in God's sight. Psa. 90:10, "The days of our years are three score years and ten." If a thousand years are as one day with the Lord, and if we live to be seventy years, how long do we live in God's sight? About 17 seconds. We are born on this earth to prepare for eternity. Where will you spend it? heaven or hell?

Unfathomable

Eternity! forever and forever. We cannot fathom it with our human minds. I have to think of an Egyptian mummy I saw some time ago in one of the museums in Cleveland. The mummy was petrified, but he died several hundred years before Abraham was born. As I think of that mummy when Abraham was born, I could say to that mummy, "You were in eternity a long time already." Several hundred years later, when Moses led the children of Israel out of Egypt, I think of the mummy and say to him, "You were in eternity a long time already." Again, several hundred years later I think of Solomon dedicating the temple, I think of the mummy and say to him, "You were in eternity a long time already." Hundreds of years later I think of the Lord Jesus Christ who died and bled on the cross of Calvary for my sins and for your sins. Then I think of the mummy and say to him, "You were in eternity a long time already." Fourteen hundred and some years later Columbus discovered America. I think of the mummy and say to him, "You were in eternity a long time already." We come down to the present day world chaos, with civilization ready to collapse, and I think of the mummy and say to him, "You were in eternity a long time already. And yet you have ONLY CROSSED THE BORDER."

Can we realize what eternity is? It is just a step from time into eternity. We can think of ten thousand years, but it is only just across the border. The doomed sinner in hell cries out, "How long, how long is this awful torment going to last?" The infernal regions trembled as the cursing lips of Satan answered: "Forever, forever!"

The Only Way

There is only one way that we can be saved from that eternal torment, and that is by the precious blood of Jesus Christ our Lord who shed His blood on the cross of Calvary. Christ did it all for you. Unsaved reader, all you have to do is accept Him as

your Savior. Church membership, baptism, communion, and all the other ordinances alone are not going to save you. Observing all the ordinances without the shed blood of Jesus Christ is a stench in God's nostrils.

The latest statistics of the world population show nearly two billion people. If you reject Christ and are lost, you will not be missed up yonder, eternity in heaven will go on without you. Friends and relatives in Christ will be there, but you yourself will be forever barred out, unless you repent while the day of grace is still extended to you. Settle it now and for always, and accept Christ **now.**

We look for the "blessed hope," the second coming of Christ. Every sign indicates that He may come soon. "Therefore be ye also ready; for in such a time as ye think not the Son of man cometh."

Apple Creek, Ohio.

PLAINTIVE YET PLAIN

By Moses G. Gehman

For the Gospel Herald.

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. —Matt. 7:21.

Whether a truth is sad or agreeable, the revelation of it to man always shows God's mercy. Truth in its essence is always pleasant. When the truth of God meets with the untruth in man's heart there is a state of unpleasantness until man becomes willing to accept that truth. Our Lord in the above text utters words unpleasant to dwell on, yet they are "for our learning." He knows what He is talking about. It should make us meditate upon the condition of our heart.

God in all His holy Book has stated no more down-cast fact than that "The heart is deceitful above all things, and desperately wicked; who can know it?" The most melancholy teaching that God is giving us is the fact that we will be tempted to make the outside appear white while the inside is unclean. (Matt. 23:27). Such is carnality which works against God. Rom. 8:7.

To every one of us, whether rich in this world's goods or straining under the burden of poverty (as many of us do just now), learned or ignorant, well known or obscure, comes the message: "The heart is deceitful." Satan uses the deceitfulness of the heart to cheat people out of the Christ-life and thus miss heaven. The germs of bigotry and selfishness are not all destroyed. Without exception, they lurk in our being unawares.

A superficial Christianity that says, "Lord, Lord" with disobedience in the heart is not recorded in heaven. It is a building without a foundation (Luke 6:46, 49) and sure to fall. A solemn prediction of our Lord as recorded in Matt. 7:22, 23 should cause us to meditate long and deep over the possibility of our hearts deceiving us. "In that day" there shall be many that will not get what they imagined they should have, according to Christ's own words. Oh, the ensnaring tendencies that dwell in the flesh! To be blindly devoted without giving attention to the source (Prov. 4:23) from which come the issues of life and then meet with "I never knew you: depart from me ye that work iniquity," is some disappointment indeed. Intellectual gifts and their exercise in saying "Lord, Lord" do not always prove a regenerated heart. These emphatic words of our Lord should startle every dozing church member.

There need be no disappointment for any one. There can be no disappointment for the soul who follows the Lord "in all humility of mind," for such will feel that they are unworthy of the reward (Matt. 25:37). The apostle's injunction: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12), is always in order. Note the context to get the force of this statement.

Finally, look at this precious promise of our Lord: "Him that cometh unto me, I will in no wise cast out" (Jno. 6:37). "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (Jno. 7:38) and also Jno. 5:24, "Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Denver, Pa.

CHURCH REVIVALS

By Elias Swartzendruber

For the Gospel Herald.

When we think of church revivals we wonder why churches should have revivals about once a year? To revive, means to restore, or recover from neglect, or bring to life. And what is about a church that makes it necessary that she n e e d s reviving? Churches are supplied with ministers and deacons, who are shepherds of the flock. We sometimes read accounts of a revival where it is said, that so many are converts for baptism and so many have reconsecrated and renewed their covenant with God. Here we wish to ask the question: What have these ministers and deacons been doing while these souls drifted away from the faith they once had, and that they needed reconsecration? We do not wish to be understood that we condemn revivals; better have a revival than to let the Church die out. We believe that often rules and discipline of a Church are overlooked and neglected by the working body of the Church. It may be that they look forward to a revival which they expect to have, thinking they will then confess and get right with God and the Church.

Now this is one way of keeping Church work going on, and if it is not the right way, the devil does not care for that.

The first symptoms of a drift from the faith are always the most easy to cure, and should not be left to be looked after some future time. What would you think of an owner who, if he had an animal standing out in a fence corner that would not come up to eat, would let him stand until he is ready to come? He will know that something is wrong, and he will take action at once to find out the cause and to effect a cure. He says that he cannot afford to lose that animal. Is not a soul worth more than an animal? Have not church revivals become a necessity because of lack of faith, and lack of interest in the work of the Church?

A normal church need hardly to call for a revival; it is the abnormal condition of a church that makes a revival necessary. Some one will say, a revival is necessary to give the young people a chance to come into the Church. This may be when you make revival meetings a habit.

While we speak of habit, the writer of this thinks back about fifty-five years, when he gave his heart to God and promised Him his service. It was a custom in those days that after the Church held a successful communion service that then the bishop would announce that if any would become members of the Church, they could come before the ministry for instruction on the next Sunday when the Church meets. When the next meeting day came there were eighteen boys and girls who came before the ministry for instruction in the articles of faith. There were no revival appointments in those days. These young people came out in response to one simple invitation by the bishop. We do not claim that everything went smoothly in those days, but it seems that somebody must have been at work in the Church, that these souls were stirred up to their duty to unite with the Church.

Manson, Iowa.

We read in Scripture, "How shall we escape if we neglect so great salvation?" And without doing violence to Scripture, I have often wondered, How shall **we** escape if we fail to unfold to the world God's **whole** plan of salvation?—Oscar Burkholder.

Every time when we come to our best, we know that we need humility.

I. E. Burkhart.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Wichita, Kans.

(1807 S. Waco St.)

Greetings in Jesus' Name:—The Sunday school at this place has been reorganized. For Supts. we elected Bros. Vernon Shellenberger and Ralph Laas; Sec.-treas., Bro. Elmer Hartzler; S. S. Chor., Sister Evelyn Thayer; Libr., Sister Ida Thayer; Cradle Roll Supt., Sister Grace Shellenberger; Church Chor., Bro. Vernon Shellenberger and Sister Esther Laas; Mission Board member, Bro. Vernon Shellenberger; Cor., Sister Maude McFarland.

Bro. John Thut of Harper, Kans., was with us Jan. 29. We enjoyed two very good sermons. I am sure we all received some good food for our souls.

Due to the fact that several families have moved away, our church is quite small. The Sunday school attendance is good. We have our prayer meeting in the different homes every Thursday night. We have quite a number of girls working here in the city. We realize their temptations must be great. We ask an interest in the prayers of God's people, that we may be a shining light wherever we go.

Pray for us here at this place.

Feb. 11, 1933. Cor.

Lancaster, Pa.

(Old People's Home)

Dear Herald Readers, Greeting in the Master's Name:—Since our last report we had a good many sick people, with colds and grippe, and some on the weak side of life. We also had two deaths—Sister Elizabeth Killhefner, who passed away Jan. 19, and Bro. Adam Shreiner, who died Feb. 2—reminding us again that one by one we are "going down the valley."

On Jan. 21 we held the funeral services over the remains of Sister Killhefner, conducted by Bro. Landis Shertzer. Age, 78 y. 1 m. 29 d.

Jan. 27 we were visited by the Elizabethtown chorus, Bro. Ezra Brubaker leader.

Jan. 29 regular services were conducted by Bro. Seth Ebersole and Deacon Daniel Miller. Text, by Bro. Ebersole, Luke 10:16.

Feb. 5. This afternoon we held the funeral services over the remains of Adam M. Shreiner, conducted by Bro. Noah Landis and son Ira. Bro. Noah Landis read the 23rd Psalm and Bro. Ira Landis took for a text Num. 23:10. He was aged 73 y. 3 m. 27 d.

Feb. 12 regular services were conducted by Bros. Christ Brubaker and Jacob Harnish. Text, by Bro. Brubaker, Jno. 14:1.

Pray for us.

Yours for the aged,

Feb. 14, 1933. T. E. Moyer, Supt.

ARGENTINE MISSION LETTER

(Dec. 12, 1932)

Dear Herald Readers, Greetings of love:—This month most of the towns are busy in Daily Vacation Bible School, and also preparing the Christmas program. We have only heard from Bragado and Pehuajo. Here it was almost impossible, as there is not sufficient accommodation, and we have no extra help at this station this year. Religious instruction along these lines is needed in this town.

The Bible Coach was to begin its work again, but for some reasons was halted in Trenque Lauquen with Bro. Hershey and then taken to Carlos Casares. Later more will be published as to the work of the Coach.

The school year ended with the close of November. This means that the Orphanage children will need occupation for the summer. Some have gone to their homes for vacation. We surely miss seeing and being with the children. They always kept us very busy all the time with their never-ending needs. Since more help has been supplied, the responsibility of employing their time, teaching and training, and meeting the daily problems is more evenly divided and consequently more efficiently accomplished. Remember this great need, that God may open a way for the proper housing and education of the children; also that capable native workers may be sent for this work. We have not received word of the special meetings held in Trenque Lauquen by Bro. Lauver.

This week-end the Catholic church of this town held a very special procession in the town square on the day of the virgin Mary. Several such events have been celebrated here this year in honor of the virgin saints. How heathenish! and in a civilized country! Many people of course, just go to see and laugh at this pagan custom. One cannot wonder much either, when we live in modern times and see the customs of the middle ages, continued and honored by the Roman church. Continued because these religious rites, customs, and feasts have been commercialized and are a means of great gain to the priest.

For the past month the doctors have been very busy combating typhoid and intestinal fever, especially among the children. The water is very bad. Our little Marion was ill several weeks. We thank God that he was saved from the fever, as he has been rather delicate since the winter's illness. Since we use only boiled water and have found a good milkman, all has been well. All about us there is so much sickness and suffering and discouragement due to disease and economic conditions. If only these people could look to Jesus for the solution and stop complaining against God!

Recently one of the druggists in town here, in conversation with Bro. Snyder about our religion, remarked: "Even if you could prove with sufficient evidence that there is a God, I would not believe it." What a sad utterance coming from a man who must see every day the working of God in the universe. There are many among the educated class who take just such an attitude.

In the Master's service,

Mary F. Snyder.

America, F. C. O., Argentina.

INDIA SUPPORT REDUCTIONS, 1933

By V. E. Reiff

For the Gospel Herald.

The Managing Committee in India have made an effort to meet the reduction in receipts for Mission purposes. The statement of Special Foreign Missionary Needs for 1933 was published at Elkhart before January 1 on the same basis as 1932. However, we are sure that all supporters who have furnished specified needs in India will welcome the reductions as shown by the following list.

Bro. Ernest Miller in his letter of Jan. 11, 1933, says: "In order to help us meet your cuts it was also agreed in the same meeting that, 'We authorize the Treasurer to reduce all monthly budgets from January 1 and the departmental transfers be similarly reduced, and that all wages be reduced.' This action has become operative from this month. Our cut means a saving to Mission Funds of about Rs 1,000/- per month. I believe that most of the people in the employ of the Mission understand the necessity of this cut and are showing a fine spirit of sacrifice and coöperation. Of course, all are hoping that it may be only temporary. The cut is operative to all departments and all employees. We felt this was the only fair way of meeting the emergency.

"We hope you will be able, therefore, to send us not less than you did for January and that no months remittance may be omitted. To do less than this will mean that we shall need to dismiss workers, as we are of the opinion that we cannot justly order any further reductions in pay."

The revised list of special supports for 1933 has been approved by the

President and Secretary of the Board who met at the Treasurer's office, Feb. 17.

REVISED STATEMENT OF SPECIAL FOREIGN MISSIONARY NEEDS FOR THE YEAR 1933

To be Furnished by Individuals, Sunday School Classes, Young People's Meetings or Sewing Circles, and Through Regular Monthly Offerings in Each Congregation.

For India Mission

At the beginning of the year we have 29 missionaries and 20 missionaries' children who are receiving their support from congregations, Sunday Schools, Sewing Circles and individuals for the year 1933. $203.00 per month is necessary to provide the support for our INDIA EVANGELISTIC FUND.

For the year 1933 this regular monthly budget will be divided into 47 Shares at the rate of $1.00 per week or $13.00 per quarter. $250.00 per month is needed to provide the needs for INDIA MEDICAL WORK.

For the year 1933 this regular monthly need will be divided into the following shares which may be assigned to those willing to help in this Evangelistic effort:

	Per Year	Per Quar.
35 shares of India MEDICAL WORK Support, each	$40.00	$10.00
20 shares of India MEDICAL WORK Support, each	60.00	15.00
4 shares of India MEDICAL WORK Support, each	100.00	25.00

	Per Year	Per Mo.
11 Christian Village Primary TEACHERS	$80.00	$ 6.67
22 Christian Station Primary TEACHERS	96.00	8.00
12 Christian Academy TEACHERS	180.00	15.00

	Per Year	Per Quar.
31 India BIBLE WOMEN Supports	$44.00	$11.00
26 India EVANGELIST Supports	88.00	22.00
101 India WIDOW Supports	20.00	5.00
36 India PRIMARY BOY Supports	32.00	8.00
105 India PRIMARY GIRL Supports	32.00	8.00
98 India ACADEMY BOY Supports	40.00	10.00
85 India ACADEMY GIRL Supports	40.00	10.00

Supporters will please note that there is no reduction in amount in the Share Plan for India Evangelistic Budget and India Medical Support. But the number of shares have been reduced in both funds. However, the amount required per year for Teachers, Bible Women, Evangelists, Widows, Orphan Boys and Girls have been reduced for the full year 1933 and those who have already furnished more than these amounts will receive credit on the 1934 support.

Elkhart, Ind.

I am greatly encouraged in the work that has been done in our city missions during the past year. The Secretary's report shows that over a hundred have been added to the membership.

Harold Groh.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 4:8, 9. Could Satan have power to give Jesus all these kingdoms? In other words, to whom do these kingdoms belong?

Mrs. A. L. B.

In answering these questions, there are a few things that we should bear in mind: (1) Satan is a liar, and the father of lies. Jno. 8:44. (2) Satan is limited in his powers, carrying on his work of deception and destruction only so far as God permits it. Job 1:12; 2:6. (3) Satan is also described in Scripture as "the God of this world" (II Cor. 4:4), "the prince of this world" (Jno. 12:31), "the prince of the power of the air" (Eph. 2:2); and as such he has power over all such as reject the sovereign power of God in their own lives. But nations are in his power only so far as they are governed and controlled by people who are in subjection to this prince of darkness, and then only so far and so long as God permits him. In this promise Satan was true to his character as the father of lies. On the other hand, Satan as the usurper of world authority has world dominions in his power to such an extent that (if not hindered from doing so by the higher power of God) that he could have given considerable of the pomp and glory of this world to Christ, in case He would have done as Satan suggested. As such this constitutes a real temptation.

The question has often been asked, What would have been the result had Christ yielded to the temptation and fallen down and worshiped Satan? In the first place, this is an impossible proposition. For while Christ was "in all points tempted like as we are," as God-man there was a combination in Him that made it impossible for Him to yield to fleshly lusts and yet remain God. The question, therefore, as Whether therefore it was possible for Christ to sin is an idle question, since it is a question that is beyond the domain of possibility. Yet waiving this point, it is more important to inquire what would have been the results of such an event than it is to inquire as to whether it was within the domain of Satan to bestow such a power on any one. Would it have been possible for Christ to yield, and had He yielded, the whole plan of salvation would have been defeated. But coming back to the domain of possibility and applying the lesson to ourselves, it is more important for us to remember what happens to us as a result of yielding to temptation than it is to know whether Satan has power to make good the things that he promises us. Let it be our aim and our goal in life to follow in the footsteps of our Savior, in that while we are often tempted we may, by resisting the tempter, be "without sin."

In the last analysis, "The earth is the Lord's (not the devil's) and the fulness thereof."

Should our people receive aid from the Red Cross or similar organizations? S. W. O.

It depends upon local conditions as to whether this question should be answered by Yes or No. Where the congregations are strong enough to care for their needy members, or where there are near relatives who are able to care for their dependent ones, there should be no thought of receiving aid from outside charitable organizations. On this point the apostolic teaching and practice is clear; and every church that fails to heed these teachings and conform to the apostolic practice must suffer as a result of its neglect, sooner or later. But there are times when adequate support of the needy is impossible because there are more needy ones than those possessed with a meagre portion of this world's goods are able to support, especially in communities where missionary activities are carried on extensively. Under such circumstances we see no reasons why our people who are in need beyond the power of local congregations to supply should not receive aid from other sources.

THE HOUR OF MAN'S DIFFICULTY IS THE MOMENT OF GOD'S OPPORTUNITY

By M. H. Clemmer

For the **Gospel Herald.**

At the time of the crossing of the Jordan river by the Children of Israel and their entry into Canaan the Jordan river had overflowed its banks. The melted snows from Mount Lebanon raised the waters above the banks and the surrounding country was flooded. The Jordan river was three-fourths of a mile wide at this place, and with the flooded section must have been a very wide stream. The inhabitants of Jericho perhaps least expected an attack at this time and I suppose the Children of Israel wondered how they were to cross this rushing stream. But "with God all things are possible" (Mark 10:27).

Once before He had brought them through a great sea, and He could do it again. He told Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them, even to the Children of Israel" (Josh. 1:2); that he and the people should go over Jordan, and He would make it possible; to tell the people how to march, the priests first carry-

(Continued on page 1004)

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

TRAIN THE CHILD

By P. Hostetler

For the Gospel Herald.

In Prov. 22:6 we have the command and promise that if we train up the child in the way he shall go, "when he is old he will not depart from it." Then we have the command in Eph. 6:4, "Bring them up in the nurture and admonition of the Lord." This means training, teaching, admonishing them to a life of obedience and godliness in all things.

In the book, "The Story of My Life" by Helen Keller, we learn that this baby at the age of 19 months through severe sickness was made totally blind and deaf, and then no doubt was pitied and petted and left to herself, as we may think most people would have done. But at the age of 6 years the parents wisely sought and found a very good teacher to come to their home to teach her. This teacher, Miss Anne Sullivan, writes, a short time after being in the Keller home: "I saw clearly that it was useless to try to teach her language or anything else until she learned to obey me."

The more I think of it, the more certain I am that obedience is the gateway through which knowledge and love enter the mind of the child. Miss Sullivan also found very soon that to force this little girl to obedience she must take her away from her home and parents and a little later wrote, "My heart is singing for joy this morning. A miracle has happened. The light of understanding has shone upon my little pupil's mind and, behold, all things are changed. The wild little creature of two weeks ago has been transformed into a gentle child. She is sitting by me as I write, her face serene and happy."

All that shows plainly the difference in the child that had its own way, and then was made to submit and obey. The child left to himself not only brings shame to his mother (as the Bible says), but it is not so happy or content as is the one that is forced to obey. No wonder the man of God wrote "he that spareth the rod hateth his son."

A friend told me he heard a sermon in which it was pointed out that in former times parents followed the rule that in case of need they gave their children "a nice whipping," using a fine switch, something that hurts yet is not brutal or rough. He thought it was good advice, and so do I. Before going farther, I want to say that by that one verse (I Tim. 3:5) and by observation I get the thought that some are gifted or know how to rule or train their children, while others are not; but to be faithful with the talents and knowledge we have is all that is required of us. In this great task, as well as others, we will make mistakes and are not perfect. Our Father in heaven only is perfect in chastening us for our good, as we learn in Heb. 12:9, 10.

We would also remember that it is so much easier to tell people how and what to do than to do it ourselves. Considering the greatness of this subject, and also that the same has been well taught at meetings and in the papers, I will try to give only a few pointers or reminders:

1. I would say that our life before and with our children is the one most important part of our bringing them up right, as they are such great imitators. They begin to imitate us when they are quite small, babies even long before they can talk and walk. While I want to point out several mistakes that we make in our training, I also want to mention two things that I see are done that I can praise. The one is this that I see so many bringing their children to the meetings regularly and making them behave while there. I know that some of them have their family worship with the children each day and these, if rightly done (as I hope they are), cannot help but bring good fruit to the salvation of souls. Now the biggest mistake (if I am not mistaken) that we are making in our training is a lack of firmness. We make them obey only at times and sometimes let them go and thus lay a foundation for a lot of chastening or scolding. If we want them to obey **each time** by telling them **only once** we need to make a certain and sure practice to tell them **once** and when not obeyed the punishment follows and not just a promise. Did you ever notice that some people do a lot of talking with much effect? The main reason is that they are more firm and more careful what they say in the first place.

2. Another great mistake we have made in the past (and we all want to do better), we were not as reasonable and fair with our children as we should be. Children have rights as well as we, and these should be respected. Sometimes we may thoughtlessly or carelessly hurt their tender feelings very much. We should not ridicule or make fun of them, nor tell their faults to them before strangers. We may ask too much of them in many ways. We may punish them too hard or cruelly and sometimes for damages done that were purely accidental and were not disobedience at all. Just because we are the parents, or older, we have no right to mistreat our child. In case we learn we made a mistake or mistreated a child, we should do as I have known a good man do—ask the son to forgive him. Some forbid the children to do the things that they themselves do—such as using bad words, or tobacco, etc.—and tell them they dare not say anything not true, when they themselves may have (almost unconsciously) been telling the children things that were not true. Then too, many parents demand obedience from their sons and daughters while they do not honor and obey their own parents as they should, and that is not reasonable or consistent. Even when our parents have been dead for several years, we are still in duty bound to honor them and obey the good teachings they gave us. The wife is commanded to obey and reverence her husband, as did Sarah in calling Abraham lord, and when she does not obey this, how can she expect full obedience from her children? Sometimes people get partial to their children, and that is not right or fair, and all such things cause the children to lose that beautiful love and respect and nearness to their parents which work for full obedience.

3. A third mistake often made (and a serious one too) is this that husband and wife do not pull together in this great work and it goes too much like pulling a heavy load with horses that don't pull together. When the husband and wife can not agree on the degrees of strictness or punishment, etc., to be used in their training, it may make it quite a problem of what to do. But the best to do is try to get together and in case they need to talk of things they don't agree on, let it be in private and not before the children. Disobedient children have no promise of a long life and sometimes the parents are largely to blame for their disobedience and shortened life. Disobedient children also may cause a great heaviness and continual sorrow of heart to godly parents and bring them to an untimely death. May we all do as commanded in Col. 3:20, obey our parents in all things, for this pleases our Father in heaven.

Be very careful about your children's company, as well as of our own company, for we are not only known by the company we keep, but become more like them. Many a one made a big mistake in the hired help they got into their home. Many also by taking their children to live in town. To get a radio in our homes is much the same thing, only perhaps worse. A good Christian man who had a radio in his home a short time, told me that 95% of the stuff coming over the radio is not fit to have in a Christian home; and that man is no extremist, but careful what he says and does. A good preacher used to say in his sermons,

(Continued on page 999)

SUNDAY SCHOOL LESSON

Lesson for March 5, 1933—Mark 5:21-43

JESUS GIVING LIFE AND HEALTH

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 126:3.

Introductory.—In this lesson we continue the study of the life and works of Jesus as a compassionate Savior and friend to all the distressed who come to Him in faith. In these events He verified His promise, "Him that cometh unto me, I will in no wise cast out." What Christ did for the healing of the body is but typical of what He stands ready to do for the soul. He is not only "a friend that sticketh closer than a brother," but also a Friend that no one can afford to be without.

Sought by the Sorrowing (21-24).—Chief among these was Jairus, the ruler of the synagogue. His honored position was no barrier in his way in coming to Jesus; for he humbled himself before the Lord and besought Him that He might come and heal his daughter. His faith was complete. This was his plea: "I pray thee, come and lay thy hands upon her, that she may be healed; and she shall live." It had, perhaps not occurred to him that he would soon be called upon to stand a test of faith more severe than what he had in mind when he made his simple request. But Jesus was prompt in yielding to his request and started to accompany him to his home. "And much people followed him, and thronged him."

Encouraging the Fearful (24-34).—Scarcely had the journey to Jairus' house been begun when He was interrupted by another case in which was manifested a faith quite as marked as was that of Jairus. There came a woman who for twelve years had been afflicted with an issue of blood and who had spent all her substance in seeking medical relief. She said to herself, "If I may but touch his clothes I shall be whole." Accordingly she tremblingly touched the hem of His garment and was made whole that very hour. Christ commended her for her faith and continued His journey to the home of Jairus.

Rebuking the Scornful (35-40).—But, as we have already indicated, there came to Jairus a test of his faith more severe than he apparently thought he had when he requested of Jesus that He come and heal his daughter. "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?" Jesus saw His opportunity to put courage and greater faith into the heart of the troubled ruler. And this He does to all His faithful followers; for He has promised them that He would not suffer them to be tempted above that which they are able to bear. I Cor. 10:13. Seeing the strain in which this bit of information placed Jairus Christ was quick to assure him, "Be not afraid, only believe." It was a supreme test of faith, and so Christ suffered no one to accompany Him farther save Peter, James, and John—and, doubtless, Jairus. When they came to the house they found much lamentation. Mark says: "And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly."

It was a typical mass of humanity, faithless humans who could see no farther than human reasoning. When Jesus reminded them that "the damsel is not dead, but sleepeth," they "laughed him to scorn." Again was Jesus called upon to demonstrate His superior power and authority. He put the scorners out, and in company with the parents of the damsel and the faithful disciples He entered the death chamber.

The Dead Raised to Life (41-43).—The supreme moment had come. Up to this time Jairus has seen nothing about the words and actions of Jesus that would give him any reason to doubt but that Jesus was all that He professed to be. Now that the supreme test had come, would He also prove Himself equal to the task, even of raising to life the dead? If Jairus had any misgivings along this line, they were soon driven away; for He who had never yet failed to perform any miracle He had undertaken was soon to prove that even the dead would rise to life at His command. "He took the damsel by the hand, and said unto her, Talitha cumi; which is being interpreted, Damsel, I say unto thee, arise." In response to this command the damsel, a little girl twelve years of age, arose. Even in this little circle of faithful ones, "they were astonished with a great astonishment." The faith of Jairus had been fully justified, and all the world has an object-lesson that there is no limit to the power of Jesus. When He said, "All power is given unto me in heaven and in earth," He uttered a simple truth which no man has any right to doubt. While scorners have no place in His presence, all the faithful ones have the privilege of standing in His presence and beholding the wonderful works of God wrought by His mighty hand. But greater even that this restoration of life to the dead is the miracle of grace performed in the hearts of all the unsaved who come to Him in faith, confessing their sins, and yield themselves unreservedly into His hands, into His power. Blessed be His holy name.—K.

Bible Meeting Topic

THE BASIS OF CHRISTIAN FELLOWSHIP.—Eph. 2:1-22

Topic for March 5

MOTTO

"Fellow citizens with the saints."

OUTLINE STUDY

I. Kinds of Fellowship.
1. Common human and earthly interests.—Psa. 104:27-30.
2. Evil interests.—Prov. 1:10-16.
3. Righteous interests.—Prov. 13:20.
4. In things of God.—I Cor. 2:11-16.

II. How Enter into fellowship as Christians.
1. One atonement.—I Jno. 1:7.
2. One spiritual quickening.—Eph. 2:5, 6.
3. One Spirit mind.—Rom. 8:5.
4. One spiritual law to obey.—Rom. 8:14.
5. The same spiritual meat and drink.—I Cor. 10:3, 4; Jno. 6:35.
6. The same spiritual experiences:
   a. Rejecting the darkness.—Eph. 5:11-13; Gal. 5:19-21.
   b. Walking in the light.—I Jno. 1:6-10; Eph. 5:8.
   c. Bearing the fruit of light.—Eph. 5:9; Gal. 5:22, 23.
   d. Having the same humility.—Phil. 2:1-8; Eph. 4:1-6.
   e. Bearing the same sufferings—Phil. 3:10.
   f. Looking for the same hope.—Tit. 2:13; I Jno. 3:2, 3.
   g. Learning the same lessons of submission.—Eph. 5:21; I Pet. 5:5.
   h. Laboring in the same service.—Phil. 1:27.
   i. Worshiping the same Lord.—I Pet. 2:5, 9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Fellowship."**
2. Memorize a Passage from the Outline.
3. Walking in Company with Jesus and His Friends.
   a. We Must Become Fit by His Cleansing.
   b. We Must Be Made in His Likeness.
   c. We Must Learn to Know Him.
4. Living Together in the Love of Jesus.
   a. Pleasing the Lord First.
   b. Seeking to Serve One Another for Him.
   c. Obeying the Same Commands.

For Seniors.
1. Unity of Spirit Makes Unity of Life.
2. Like Experiences Bring Us Together in Fellowship.
3. The Impossibility of Serving Two Masters in True Christian Fellowship.

TRAIN THE CHILD

(Continued from page 998)

"Take better care of your young people." This is good advice, and may we all take heed and think what it will mean at the judgment day to have an unbroken family ready to go together and remain together in the glory world. If any who read this have no children let them study I Tim. 2:15 and may we all be ready when the Son of man cometh which **we know** will be soon.

Roanoke, Ill.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 23, 1933

Field Notes

Bro. Milo Kauffman of Hesston, Kans., preached for the Mission congregation in Kansas City, Kans., on Thursday evening, Feb. 16.

A meeting of the Executive Committee and bishops of the Southwestern Pa. Conference was held at Springs, Pa., on Saturday, Jan. 18.

A brother writes from Hudson, O., under date of Feb. 15: "The Lord willing, we expect to receive a class of eleven by water baptism here at the Plainview Church next Sunday, the 19th."

A record attendance is reported from the Eastern Mennonite School during Ministers' Week, there being an enrollment of more than 65 bishops, ministers, and deacons during the meetings.

A young woman desires the prayers of God's people in behalf of her brother who is yet outside the fold. Pray for him that he will become willing to yield his life to the Lord before it is too late. Cor.

There is at present a class of about ten applicants for baptism in the congregation at Hesston, Kans., as a result of the recent revival meetings conducted there by Bro. J. D. Mininger of Kansas City, Kans.

The recent Sunday school, missionary, and ministers' meetings held in connection with the special Bible term in the Eastern Mennonite School, Harrisonburg, Va., awakened a live interest and brought out a large attendance.

A series of meetings began at the Scottdale Mennonite Church on Sunday morning, Feb. 19, with Bro. Milo Kauffman of Hesston, Kans., in charge. We ask an interest in the prayers of God's people in behalf of this work.

"Six public confessions and two applications by letter, is the result of a Spirit-filled meeting in the regular morning worship at the Pleasant View Church near Bowdil, Stark Co., Ohio, Feb. 12," writes a brother from that community, adding, "We love to see them come in that way. May God be praised." Amen. May the good work go on.

Quite an interest is being manifested in behalf of improvement in living quarters for the mission workers at Mill Run Chapel, one of the sub-stations of the Altoona, Pa., Mennonite Mission. Bro. J. M. Nissley, superintendent of the Mission, estimates that a three-room house may be secured at an expense not to exceed $500. Those interested will please write him.

A brother from Martinsburg, Pa., writes us under date of Feb. 13: "Bros. O. N. Johns and Samuel Shotzberger, instructors at the Johnstown Bible School, accompanied by several students, spent the week-end (Feb. 11 and 12) here, conducting Bible conference at the Pleasant Grove Church. We expect to begin evangelistic meetings here Feb. 24, in charge of Bro. B. B. King."

Following are among the recent visitors at the Publishing House and with friends at Scottdale: Ada M. Burkhart, East Berlin, Pa.; Miriam H. Huber, Lititz, Pa.; I. W. Royer, Effie Falb, Isaac Zuercher, Melvin Hostetler and wife, Orrville, Ohio; Grace Steiner, Esther Steiner, Dalton, Ohio; Orris Yoder, Louisville, Ohio; Paul Amstutz, Apple Creek, Ohio. Welcome, come again.

A Correction

During the time of the election of officers at the recent meeting of the Mennonite Board of Education held at Clinton Frame Church near Goshen, Ind., the announcement was made that Bro. Paul Bender was elected Secretary of the Board. We all went away from that meeting, no one questioning the correctness of the announcement. A few days later we received a letter from the President of the Board stating that a serious mistake had been made in the announcement; that he had received a letter from one of the tellers informing him that the ballots in his possession show that Bro. S. F. Coffman, and not Bro. Bender, had received a majority of votes. Later the tellers, in the presence of Brethren D. J. Johns and J. S. Hartzler, made a careful recount of ballots, verified the fact that there was an error in the report as made at the time of the meeting, and upon the authority of these four brethren the President of the Board authorized us to announce that the Secretary of the Board for the present year is Bro. S. F. Coffman. One gratifying thing about this affair is that the election was conducted in a way that we believe the members of the Board, as well as others present, will accept the corrected result with the same satisfaction that they accepted the result as announced at the meeting.

Correspondence

Tuleta, Texas

Greeting in Jesus' Name:—Since my last letter to the readers, I learned of an error which was made on my part by not telling of the reorganization of our Sunday school that took place on Jan. 8, the following officers being elected: Supts., Bros. Oliver Hamilton, Wayne Yoder; Sec.-treas., Bro. Elmer Schrock; Chor., Sister Anna Hallman.

On the last Sunday in January Mr. and Mrs. F. J. Winters, together with their son and daughter, John and Bettie visited Mrs. Winters' aunt, Sister E. S. Hallman and family over the week-end, having come on Friday from San Antonio. Mr. Winters

preached for us Sunday morning on the "Holy Spirit."

Bro. and Sister E. S. Hallman, accompanied by the writer's mother, left for Falfurrias the 1st inst. when the Hallmans spent the night with Bro. H. F. Reist and family and the writer's mother visited her daughter, Mrs. Earl Young and family. They returned home the next evening. On their way back, Bro. Hallman attended a mission board in Premont.

Feb. 11, 1933. A. C. Unzicker.

Wolford, N. Dak.

(Lake View congregation)

Dear Readers of the Herald, Greetings:—We thank God for His many blessings we continually receive from Him.

This last week we had severely cold weather which was hard on the poor people who had little or no fuel. When this storm came on without warning, some of our people burnt barley and some oats, anything to keep them warm.

Our colored brother, Henry Rhodes, was forced to leave his home and go to a neighbor on account of fuel shortage, and was almost overcome with cold on his way, but got to his neighbor's place with a badly frozen face.

Last Sunday afternoon, Feb. 5, we had an afternoon meeting. The subject was our place for the soul after this life till the judgment.

This is our last letter before we organize our church and Sunday school again for another year. Remember us in your prayers.

Feb. 12, 1933. Minnie Stoll.

Adair, Okla.

(Oak Grove Mission Sunday School)

On Apr. 17, 1932, a mission Sunday school was started at the Oak Grove schoolhouse with an attendance of 21. Since then the attendance has increased to as high as 66, with a good average attendance and good interest. Our evening Bible class is also well attended.

The hills of northeastern Oklahoma are thickly populated with poor people of a primitive type, who seem to be anxious to know the truth of the Gospel. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke 10:2).

Bro. M. G. Bare and family have lately moved into our community, increasing our membership to eleven. We are glad for their help, and hope others will follow. One of our needs in this field is more Bibles. We have had a number of used Bibles sent us which were eagerly taken and more are asking for them. We could also use 30 to 40 Church Hymnals that have been replaced by other song books and are in good condition. Any sewing circle or individuals who are interested in rural mission work can receive information of other things that could be used here to God's glory by addressing the writer.

While we have Sunday school every Sunday we are without a minister and naturally we are hungering to hear the Word preached. We would greatly appreciate having ministers stop with us and give us the Gospel message. We live five miles west and a mile and a half south of Adair, a small town on the M. K. & T. R. R. and on Highway 73 and about 100 miles southwest of Joplin, Mo. Any information about the country and condition here will be cheerfully given by the writer.

In His glad service,

Feb. 13, 1933. M. E. Hostetler.

Nappanee, Ind.

On Sunday evening, Jan. 29, Bro. Warren Long of the Peoria Mission was with us and after the young people's meeting program he gave us a message on the text, "No man liveth to himself, and no man dieth to himself." He was again with us on Thursday evening at our regular prayer meeting and gave some of their experiences of mission work. We were also very gladly surprised to see the brethren, Perry Heller of Los Angeles, Calif., and Frank Raber of Detroit Mission, at the meeting. Bro. Raber also gave some of their experiences and needs of their place, after which Bro. Heller led in a song and praise meeting.

On Sunday, Feb. 5, Brethren Joe Byler of Hesston, Kans., and Lewis Fretz of Ontario, were with us and both gave some good thoughts in the S. S., after which Bro. Fretz preached. These brethren were attending the Christian Life Conference at Goshen College, and we were very glad to have them worship with us.

Feb. 13, 1933. Cor.

Chambersburg, Pa.

(Marion congregation)

The brotherhood here was agreeably surprised on Feb. 12 when the brethren, Elmer Yoder and John Zook of Allensville, Pa., stopped for the morning service on their way to Harrisonburg, Va., for the special ministers' week. Bro. Zook opened the services and Bro. Yoder preached a stirring sermon from I Jno. 2:6.

Baptismal services and examination meeting are announced for March 12.

Feb. 13, 1933. J. E. M.

Centerville, Pa.

(Brittan Run Church)

Dear Herald Readers, Greetings:—We have been enjoying Sunday school all winter with a small but interested attendance.

Sunday, Feb. 12, we were favored with a sermon by Bro. I. B. Witmer of Columbiana, Ohio. For his text he used the parable "The rich fool" found in Luke 12:16. Following this interesting and inspiring message two persons, Bro. and Sister Brockway, who have been regular attendants for a year, were received into the church fellowship. This puts the church membership to 8.

Pray for the work here at this place, for the harvest is truly great and the laborers few.

Feb. 13, 1933. Mary E. Howitt.

Kokomo, Ind.

(Howard-Miami congregation)

Greeting in Jesus' Name:—We have many reasons to thank and praise God for the many blessings He has bestowed upon us, both temporal and spiritual, during the past year.

On Jan. 8 a number of brethren and sisters went to Fairmount, Ind., to have services with Bro. and Sister Trader. Sister Trader is an invalid. Services are held there every month.

There is a class of applicants receiving instructions and expect to be baptized and received into church fellowship in the near future.

Prayer meetings are held every Thursday evening. "Prayer changes things."

A mission study class has been organized and is conducted by Bro. John Horner every Sunday evening.

On Feb. 11 and 12 four brethren and four sisters from Goshen College rendered an acceptable program.

Feb. 14, 1933. Nellie Frey.

Greenwood, Del.

Dear Herald Readers, Greetings:—Since we wrote last Bro. Aaron Mast of Westover, Md., preached for us in January and last Sunday, Feb. 12. Bro. George Hostetler of Westover preached for us. His subject was Spiritual Desires. We surely appreciate those brethren who preach for us once a month. The weather was not so favorable and our crowd was small but we felt we received a blessing.

Feb. 14, 1933. Mary A. Miller.

Hydro, Okla.

Dear Herald Readers, Greeting:—The church at this place has again had privilege of observing the communion and also the commandment of feet washing. At this time also one young sister was received into the Church by water baptism. May she always stay faithful to God.

We also reorganized our Sunday school with officers elected as follows: Bros. Emory Miller and Newton Miller Supts., Sisters Ethel Miller and Amelia Schantz Secys., Bro. Willie Schantz and Sister Sylvia Schrock, Chors., Sisters Phoebe Waters and

(Continued on page 1004)

Miscellaneous

THE BROKEN VESSEL

By P. E. Penner

For the Gospel Herald.

The metal in the melting pot,
Turning red and white—from heat;
Shortly lay an unused vessel,
Broken at its Master's feet.
It had been used to carry water,
In its loving Master's hand;
Till one day it was not yielding—
Just a twirl into the sand—
Its own way for just a moment—
For a recreation change.

Then it fell, **and it was broken—**
It felt lonely and so strange.
Costly plants for thirst were parching,
For the water it should bring—
They were weak, and slowly withered
From the burning sunrays' sting.
All the while it lay there dormant,
Wasting away its precious time—
Brooding over its misfortunes—
No one heard its joybell's chime.

When it saw its sad condition—
Weeping tears of deep remorse,
And in heartfelt, deep contrition,
Recognized the bitter source;
Then the Master stooped, so tender,
Where the broken vessel lay;
While the lips of love were opening;
Whispered: "Patching will not hold;
There's but one way to recover—
And that way is—to remold.

Are you willing now to enter
My hot fired melting pot?
We can only melt the metal,
When the fire is burning hot;
When the blaze has turned to fluid
All these splinters, hard and sharp
You may now turn, thru recasting,
In my hand to a golden harp."
The broken vessel finally yielded
And was thrown in the melting pot.

The Master was now closely watching,
So the fires grew not too hot.
From great heat the dross was foaming—
But the metal was refined;
The Master closely watched the metal,
Till His image in it shined.
Thus, when cleansed from all the drosses,
It was poured into the mold—
When it came out brightly polished—
'Twas more precious than fine gold.

Then the Master took the vessel;
Looking at it with a smile,
And I heard Him softly whisper:
"It can serve yet for a while."
With great joy the vessel yielded,
Being used by the Master's skill—
All it needs to do is yielding
To His good and sovereign will.
Thirsty plants again are watered,
With the fluid of His Word—

It is flowing to the millions,
Who the message never heard,
Blessed Master, keep this vessel,
In Thy blessed, pierced hand;
Use it to proclaim the Gospel,
Till it's heard in every land!

Premont, Texas.

A CORRECTION

By Ruth Grove

For the Gospel Herald.

The article, "Walking With the World," appeared in the Gospel Herald for Dec. 22. Since then a sister kindly brought to my attention an application wrongly placed.

I wish to quote a part of her letter:

"In the lines, 'Your house is too plain, said the gay old World,' you have made personal applications; and while it is surely true that inestimable harm is done by selfish, luxury-loving Christians (?), yet Mr. World in this case was not speaking to individuals, but to the Church as a whole. Do you not recall how the popular Church houses have large basements in which there are kitchens for feasting and rooms for movies and entertainments of all sorts? And 'Maidens . . . invented . . . tricks—To amuse and beguile, and win from the World. Some help for the righteous cause' in the shape of lawn parties, church fairs, etc.? This was done 'in the place of prayer.' Not at home, instead of prayer, but in the place made for prayer. That is the kind of house Mr. World wants the Church to have."

South English, Iowa.

RELIGIOUS INSTRUCTIONS IN OUR PUBLIC SCHOOLS

By Levi Mumaw

For the Gospel Herald.

This is an old problem that has had consideration for many generations. In the earlier days of our United States there was considerable activity along the line of individual religious instruction in our Mennonite communities, and no doubt in others also, through which this instruction was brought to the younger pupils as well as the older ones. This was done by employing teachers who were well qualified along this line and the Bible had a definite place in the school room. Time has changed this, and except in parochial schools and private institutions the Bible is given secondary place, if used at all.

Our present-day educators have, however, not forgotten the need and value of Biblical instruction for the young. State school boards have taken up the problem and have given certain rules and specifications for certain periods to be devoted to religious instructions. While not all the states may have such favorable recommendations, our attention has recently been called to the resolution passed by the state school board of the state of Ohio in which it was ruled that, wherever it is desired, provision shall be made in our public schools for religious instruction.

In certain sections of that state this work was taken up by the local authorities, and in parcelling out the work to the different denominations interested in the schools effected, our Mennonite leaders found an opportunity for service along this line. We especially call attention to the work undertaken by the churches near Archbold, Ohio, under the direction of Bro. E. L. Frey.

We are informed that the work first started at the public school in Stryker in 1927. About three years later similar work was organized at Pettisville. In order to bring to our readers a general outline of this work we insert herewith a general statement by C. Delano Fox, Supt. of the Stryker public schools.

Religious Instruction in the Stryker, Ohio, Public Schools

Training for citizenship is a cardinal principle of public instruction. Some training in our accepted Christian faith is a pre-requisite of a cultured mind. Many young people to-day are not receiving religious training because the members of their families are not regular attendants at church. Most parents are desirous of having their children under religious influence, but find it inconvenient to see that they are kept under the influence of their preferred denomination.

Since it is our feeling that all children should have the privilege of religious instruction, and since it seemed improbable unless associated with the public school curriculum, the local program was instituted several years ago.

A great many requests have been received inquiring concerning the organization, reasons for its success, etc. As briefly as possible I shall state the plan used.

At the beginning of the school year a printed form is sent home for the parents to sign. This approves a period of forty-five minutes per week being set aside during the school day for instruction purposes. It also states a denominational preference. The forms upon their return are sorted according to denominations and then again according to grades. The pupils registering for instruction under each denomination are grouped into classes according to grades. The pupils of the same grades for all denominations recite at the same time. This makes it possible for one instructor for each church to handle all instruction for that church if necessary.

Each church furnishes one or more instructors. The teachers in charge have been the ministers or some member of the Church who has specific training and is capable of efficient instruction.

Each denomination also furnishes all study material used in their own classes. This material varies somewhat. Some instructors have prepared their own material in a syllabus form, others purchase material, while one denomination, the Mennonite, has had prepared especially a study book which can be highly recommended for religious education in the home, Church, or school. These enterprising leaders, finding a scarcity of instruction material, satisfied their need for such religious helps by having the materials especially created by competent authority.

The success of the local religious instruction program is due, to careful organization, school supervision, whole-hearted support by local churches and being fortunate in having competent and very efficient instruction.

C. Delano Fox,
Superintendent.

Among the other features of this provision for religious instruction it will be observed that each school district can arrange its own schedule to meet local conditions.

The study book to which Supt. Fox has referred has met with favor in this district. Samples of this book may be obtained from Bro. E. L. Frey, Wauseon, Ohio, or from the Mennonite Publishing House, Scottdale, Pa. The book deals only with Old Testament characters. It is hoped that there will be enough demand for this work to assure the publication of an-

other such booklet on New Testament studies.

In considering the possibilities of this work, each congregation or local community will need to acquaint itself with the provisions that may have been made by such state boards in which it is located and adapt itself to the opportunity given by such provision. As stated by Supt. Fox in the above quotation, it is a sad fact that the religious instruction of the home has in many instances failed, and there is a great need of touching the lives of the children of our land to-day with the proper training along this line.

Scottdale, Pa.

"BE ANXIOUS FOR NOTHING"

(Philippians 4:6)

Hugh Capron tells the following: I happened to be dining one evening as a guest in the hall of one of the great city companies. At the table I found myself seated beside a youthful-looking matron of girlish appearance and lively manners. After a few of the usual preliminary platitudes we glided into an easy conversation. She told me that she had been married some two or three years to an invalid husband and had two sickly children. Though her family was socially well connected, their means were small and the heavy expense entailed by illness, coupled with her husband's inability to practice his profession had reduced their income to a minimum. "In fact," she said, "sometimes when I go to bed at night I scarcely know where to-morrow's meals are to come from."

I remarked that she seemed to have her full share of troubles and I asked if she did not find the anxieties of life almost overwhelming.

"Anxiety," she replied. "Oh no, I never feel that. Troubles always seem to me so intensely interesting. Every difficulty that comes along is a perpetual source of interest and wonder to see how God will get me out of it. What study could be more enthralling? People talk of an incident being as good as a play. My life is much better than a play to me. To stand aside and watch God's ever-varying but never-failing methods of extricating me from each tangle of troubles into which He leads me, is a thousand times more engrossing than the most thrilling drama that was ever written. Knowing as I do from past experience that in every difficulty He will somehow or other land me safely on the other side, I can find no room for anxiety. The only element of doubt in the problem is contained in the absorbing question,—How is He going to do it? And it is just this tincture of doubt and uncertainty that gives to life its one excitement and to religion all its zest."

"Why," she added with a fine touch of enthusiasm, "if you were to strip life of what you call its cares and anxieties, you would rob it of nearly all its interest and quite all its worth."—New Testament Christian.

ANNUITY CONTRACTS

Ten Questions Answered

You are leaving sometime! Then whose shall these things be? God has entrusted to you as a steward during your lifetime that which really belongs to Him, whether it be much or little.

1. Does your responsibility end when you are summoned to come up hither?—**Absolutely not.**

2. Should you arrange for, or make distribution of that which, through the blessing of God, you have been able to accumulate, so that as long as time lasts you may continue to do what you can for the salvation of men and the extension of His kingdom?—**Yes; how reasonable!**

3. Should you take advantage of opportunities that will bring blessing to you during this life and in the life to come?—**Yes; what a wonderful advantage!**

4. Should you rob yourself or your children by making annuities?—**No; decidedly, no. Neither should you rob yourself of treasures in heaven.**

5. Should you avoid all possibilities of fraud at the hands of unjust men and eliminate court fees and inheritance taxes when you are gone and while you are here avoid difficulties of renewing notes and mortgages and collecting dues of interest and many other things that are annoying in old age?—**Yes.**

6. Is it possible to make distribution of goods or property by making an investment through the annuity plan that will be credited to my account while in this life and in the life to come?—**You may have the privilege of saying now what your money shall be used for, what kind of work the income of the same shall support until He comes, whether it be India or South America Missions, City Missions in the home land, Institutional Work, such as Orphans' Homes, Old People's Homes, Sanitarium or Hospital work.**

7. If I have no money, can I dispose of my real estate in a similar way?—**Yes; you can be your own executor by deeding your property to the Mennonite Board of Missions and Charities and maintaining a life lease in the property. Thus you have the use of it while you live, and when gone it is settled and you have treasures in heaven.**

8. Is the Mennonite Board of Missions and Charities a safe place to make such an investment?—**Without a doubt, yes. The members of the Board are chosen by the Church to direct her mission interests and charitable work, therefore your investment is entirely safe.**

9. If I invest money with the above mentioned Board, will I be required to pay taxes for the amount invested?—**No; for the simple reason that you have no notes to present for taxation. You have only a contract from the said Board agreeing to pay you or your companion an amount (which is your interest) semi-annually during your natural life.**

10. What amounts can be given and when, and what amount of interest is considered, and to whom shall application be made?—**Investment of $100.00 or more can be made at any time. Interest will be paid at the rate of 4% to 6% according to your age.**

Application may be made to the Mennonite Board of Missions and Charities, Elkhart, Indiana, or any member of its Mission or Executive Committee.

Please consider prayerfully, and, if you desire further information, address your letter to

P. O. Box 576,
Elkhart, Indiana.

—Tract by S. E. Allgyer.

LIFE AND DEATH

Some years ago two friends were holding meetings in a country town. They scattered tracts wherever they went and one was given to a passer-by who tore it up in anger. God, however, was watching that message and a small portion of the printed page fluttered and fell at the feet of a vile and aged man, keeper of a country inn, who stooped down and picked up the fragment. He reached home, and in the failing light of that winter day he read the words: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (Isa. 1:18).

"Your sins"—how these words burned into his soul! It was useless to excuse himself: he felt and knew himself a sinner. "As scarlet"—yes, they were deep dyed, he knew and he felt his own inability to wash them away. "Red like crimson." His case seemed hopeless, but could it be true that the great God who had borne with him so long was patiently waiting for such a sinner to come and reason with Him? "They shall be as white as snow . . . like wool." God was inviting him, and he went upstairs and poured out his tale of sin and confession into the ear of that One who because of the sacrifice of His Son never refused to listen to a contrite sinner's cry. Prayer turned to praise. The scrap of paper, the message from God's Word, had done its

blessed work, and he found rest in the precious blood of Christ.

The hours went by, and a man who had been playing a hand-organ turned into the inn for refreshment. The scrap of paper was lying upon the counter and the man, thinking it of no use, picked it up and was about to make use of it to light his pipe. "Stop!" said the old inn-keeper, eagerly taking it from the organ-grinder. He could not have handled that piece of paper more carefully if it had been a five dollar bill. Smoothing it out he read to the visitor the wonderful message God had used to his own soul's salvation, but it fell upon indifferent ears, and very quickly the organ and its owner had disappeared. The night was cold and the man had not been very well received that day, so he started out to make another town on foot. What happened no one knew, but the next day the poor organ grinder was found at the side of the road—dead. He had heard the message but did not heed it.

Unsaved friend, "To-day if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).

—Sel. by Ethel M. Tweed.

WHO GOT THE PROFITS?

Some time ago "Capper's Weekly" gave an illuminating list of figures, illustrating the returns from the liquor business in the "good old days." These figures speak for themselves. They reveal that from a bushel of corn the distiller got four gallons of whisky, which retailed at $16.50. The rest of those involved in the manufacture and consumption of the whisky made the following out of it:

The farmer got	$0.25
The U. S. Government got	4.40
The railroad got	1.00
The manufacturer got	4.00
The drayman got	.15
The retailer got	7.00
The consumer got	DRUNK
His wife got	HUNGER
His children got	RAGS

Will the right-thinking citizen allow the return of a business that distributes its return in this manner?—Reformed Church Messenger.

I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known,
Make all His glories known.—Medley.

GOD'S OPPORTUNITY

(Continued from page 997)

ing the ark, and when the priests would enter the water it would part.

When Joshua and the priests led them toward the river, perhaps the children of Israel wondered what would become of them, for there were no boats and surely they could not wade across; but God had taught them many things in the wilderness. He had shown His wonders at the Red Sea. There they obeyed in desperation for fear of Pharaoh's army back of them, and at the command of Moses they went forward. They would do anything rather than fall into the hands of Pharaoh, and now before them lay a wide rushing stream and on the other side were enemies, some of them giants.

But, these were a different people than Moses had brought out of Egypt, who had perished in the wilderness because of unbelief (Heb. 3:17-19). They had witnessed the death of their fathers by the consuming fire, by the fiery serpents and the plagues that destroyed thousands of them. They had learned to obey and trust God, and now by faith in His power they went forward though it seemed impossible to them, though their enemies greatly outnumbered them. Though they were as grasshoppers in their sight compared to the giants, it was God's opportunity. He parted the river. "The waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the city of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho" (Josh. 3:16).

How were they to conquer their enemies? Their enemies dwelt in walled cities and very great. Here again is God's opportunity. He told them to march around Jericho seven days and with a shout the walls tumbled down. Their enemies were many, but God cast down great stones from heaven and they were more which died with hailstones than they whom the children of Israel slew with the sword (Josh. 10:11). Caleb drove out the sons of Anak and so they overcame the giants?

Do these stories not show that God can solve all our difficulties? Is anything too hard for the Lord? No; Job said, "I know that thou canst do everything." God made the earth and everything therein. He destroyed all living creatures but Noah and his family by a great flood. He destroyed Sodom and Gomorrah by fire. He showed His wonders by His mighty plagues in Egypt. He showed His wonders at the Red Sea and in the wilderness He caused the earth to open and swallow wicked men. He parted the Jordan and overthrew the walls of Jericho. He stayed the sun and the moon. He sent His only Son into the world to be born of a virgin and die on the cross for our sins. He raised Him from the dead and set Him on a throne at His right hand, where Jesus is interceding and pleading for us. God is all-powerful.

Do we have difficulties? Are we overtaken in sin? Do we lack power in His service? Does the depression make us fearful? Is the Church drifting? Are our hearts sorrowful because many do not choose the plain and simple life, nonconformity to the world, and the other precious doctrines of God's Word? Let us trust in God—it is the moment of His opportunity. Let us say, as did Joshua "As for me and my house, we WILL serve the Lord." Let us offer ourselves to God as instruments in His service, that He may show His wonders to us and to the world. God says, "My grace is sufficient for thee."

Souderton, Pa.

CORRESPONDENCE

(Continued from page 1001)

Mattie Swartzendruber, Prim. Chors., Sisters Barbara Miller and Barbara Swartzendruber Librs. Our young people's meeting was also reorganized. Bros. Fred Swartzendruber and Paul Johns were elected moderators.

Feb. 14, 1933. Nora Eichelberger.

Elida, Ohio

(Pike and Salem congregation)

Greeting to Herald Readers:—As a congregation we enjoyed a feast of good things in a two-weeks revival held at the Salem church by Bro. B. B. King, beginning Jan. 22 and closing Feb. 5.

Bro. King, as usual, delivered stirring, heart searching messages.

Five young souls for the first time confessed Christ as their Savior, while a number of others consecrated their lives more fully to the Lord.

Bro. King left for Harrisonburg on the night of Feb. 5.

Some time in March Bro. and Sister King intend to locate in their new home near Elida.

Bro. William Long has been quite ill, and called for the anointing with oil on last Sunday. At this writing he has slightly improved. Bro. Long has passed the fourscore mark, drives his own automobile, is seldom absent from religious services when his health permits, and we hope, if the Lord wills it so, he may soon be able to assemble with us again.

The recent visitors in this community were brethren Orman Hobbs and Oscar Roebuch, both of the Ft. Wayne Mission.

Feb. 15, 1933. M. S. Shenk.

Deep Run, Pa.

The Deep Run, Pa., Sunday school held their annual election recently. The following officers were elected: Supts., Abram Yothers, Levi Myers; Secys., Paul Rush, Willis Myers; Treas., Jacob M. Leatherman; Chors., Samuel G. Detweiler, Edwin M. Myers, John L. High. The Sunday school is flourishing at present, with 500 members and 15 classes. Services are held every Sunday at 9 o'clock, church services at 10.

Feb. 15, 1933. I. Erwin Yothers.

Columbia, Pa.
(Fourth and Mill Sts.)

Dear Herald Readers, Greeting in Jesus' Name:—Truly we can say, "God is no respecter of persons." The poet expresses,

"There is a reaper whose name is death,
He reaps with His sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

At this time He has taken a flower from the home and Sunday school. Charles Groom, aged 11 years, met with an accident while sledding and died twenty minutes later. Truly God's ways are not our ways. We feel our loss is his eternal gain.

The series of meetings in charge of Bros. John H. Mosemann and John K. Charles have closed with a larger work ahead. Seven precious souls were willing to make the wise choice. May all who know the value of prayer remember them to the throne of grace that they might be a real testimony for the Lord, and others who are counting the cost that they may find Christ precious to their souls. Pray too that we who have named His name might show to the world that "God is Love."

Sister Minnie Landis, who had been very ill, is able to be one with us. We thank the Lord that Sister Catherine Shank is improving in health. We give God the glory. Bro. Harry Gochley has been taken ill. May the Lord grant him a speedy recovery.

All the services are very well attended. We are grateful to God for the interest the young brethren and sisters take in the prayer meeting and also the Bible study.

The brethren who preached since last writing are as follows: John H. Mosemann, C. Z. Martin, John K. Charles and Walter Oberholtzer. Others who visited us are Mrs. Catherine Null, Mrs. America Brinser, and Mrs. Hinkle. We are glad for your presence. It means much to us in the work. May you remember the work in this part of God's vineyard in your prayers.

Feb. 16, 1933. Edna Hess.

Waynesboro, Va.
(Springdale congregation)

Greetings to all Herald Readers:—On Feb. 11 the congregation at Springdale met as previously reported to cast votes for a minister. There were five brethren chosen. On the 17th we gathered again, with quite a number from other congregations, until the house was well filled, for the lot to be cast. The following bishops had part in the services: S. H. Rhodes opened the meeting, B. B. King preached the sermon, Lewis Shank gave the charge, which fell on Bro. Perry A. Burkholder. We feel the work was Spirit-led, and God gave us the man that was needed for His special service at this time. May he have the prayers of the brotherhood, that he may go forth Spirit-filled, giving out the message of warning to the sinner, exhorting the faithful to be more so, and holding forth the distinctive doctrines as given in God's Word. After the charge was given each bishop present gave admonition and encouragement.

At 7:30 we met again for services by the brethren Noah Souder of New Holland, Pa., Martin Weaver of Annville, Pa., and William Martin of Menges Mills, Pa. The last two named were boys from our congregation. Bro. Souder gave us a wholesome message from Luke 11:31, 32. Bro. Weaver spoke at Valley View on Sunday, the 12th, on the great love of God. Bro. Martin was at Mt. View in the morning and at Springdale at night. They were here attending ministers' week at the Eastern Mennonite School. We are always glad for visitors.

Yours in Him,
Feb. 18, 1933. Maggie M. Driver.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A SPIRIT-LED PRAYER

By P. E. Penner

For the Gospel Herald.

Text.—Eph. 3:13-21.

Preparation for such a prayer is: (1) faith tested by sufferings; (2) faith, not ashamed of suffering. It is faith proved (v. 13). Introduction of the prayer. Paul's heart attitude in prayer: "For this cause I bow my knees." This, with him, is truly an essential. It means humbleness. Stiff-kneed Christianity is greatly bereft of this deep devotion and reverence to approach God that the apostle Paul had in such a large measure.

The addressee of this prayer: "The Father of our Lord Jesus Christ." It is the Almighty, holy and righteous God, who through Christ has also become our Father. "Of whom the whole family in heaven and earth is named." All fatherhood is derived from Him the eternal God. V. 16-19.

The prayer: "To be strengthened in the inner man" (v. 16). How much time, energy, and means is spent on the outer man in these days of ever-changing habits and professions. Christendom does not seem to realize the awful sin of waste, extravagance, and irreverence toward God therewith committed.

This strength "to the inner man" is administered to the saints by the Holy Spirit. Only through His indwelling and His right-of-way is this possible. But this is "according to the riches of His (God's) glory." What a supply! But this is not for the saint to glory in. It is to give Christ full access to the heart "that Christ may dwell in our hearts" (V. 17). How many Christians will apparently invite Him for occasional visits on Sunday mornings, or in times of great distress they will call upon Him to come and help them, and then think they are conferring great honor on Him by giving Him an opportunity to prove Himself efficient for the occasion. But it does not seem to occur to them that they are purchased by Him—that all they are, have and can, naturally and rightfully belongs to Him. Have you handed the keys over to Him? Has He access to every phase of your life? Is He welcome to take possession of all your faculties, for all times and under all circumstances? The Holy Spirit has to make this real, but the believer must mix "faith" into his work. When by faith he accepted Christ as his Savior that was not the end of the affair, but the beginning of a standing. Faith must now continue to lay hold on God's promises and the demands of His Word, just as the little trolley must keep in touch with the hidden power on the power-line above it to receive power to run the trolley car.

Oh child of God, do you continually keep in touch with the divine power line? The Lord said, "Without Me ye can do nothing" (Jno. 15:5). What will be the result when Christ thus makes His dwelling (constant abode) in the believer? "Being rooted and grounded in love." The indwelling Christ will carry with Him that love of the Father that "gave His only begotten Son" for a lost world, and the love that caused Him to give Himself up to die on the cross to save the lost, into the heart and life of the believer to return love to the Father and the Son and God's people and God's service, so that it will radiate warmth into other lives.

But this love is not spasmodic, coming in sudden convulsions at long intervals. It is to become "rooted and grounded," life-containing, fruit-bearing, and stable.

When the writer helped a brother in Michigan trim his young bearing ap-

ple orchard, he noticed that all the trees were leaning toward the east. He asked the owner, "Why do you plant trees here so slanting?" With a smile he answered, "We did not plant them that way. We have such strong west wind during each fall that pushes them over." Ah, yes! That gave us the explanation for this expression of being **"rooted and grounded."** Those trees were planted where there was a light sandy soil on top and a heavy subsoil underneath. The holes for planting were dug into the heavy soil to give plenty of light soil to the young roots to start growth easier for the beginning. They grew and were healthy looking trees and also bore fruit but were lopsided, not because they were not rooted—for they were well rooted, their growth and fruit-bearing proved that. But they were not grounded enough in the heavier soil to keep balanced. What a valuable lesson for us in this connection. Children of God may be rooted enough to manifest some spiritual growth and have interest in the Lord's cause that their lives are fruit-bearing through exercising their faculties and yet, at the same time, not grounded enough on Christ's finished work of salvation and the Word of God that they can lead a balanced and steadfast life. When winds of erroneous doctrines blow they become lopsided, hankering after them. How necessary therefore it is that believers are very carefully instructed in all the fundamentals of the Holy Scriptures that they may become "rooted and grounded." "May be able to comprehend with all saints what is the breadth and length, and depth, and height" (V. 18). What a prayer! The reader may be inclined to ask Paul, Didn't you claim in the eighth verse of this same chapter that you were called to **preach the "unsearchable riches of Christ?"** How can you then expect that the Gentile Christians may comprehend all this?

Dear reader, let me ask you to forbear awhile. In the believer's perfection in glory, he will actually begin to comprehend all this divine fullness. But even here it is well for us to venture out into all directions, length, breadth, height and depth—though we shall in this life never reach its limits.

God told Abraham to lift up his eyes and to look northward, southward, eastward, and westward; to arise and walk through the land in the length of it and the breadth of it: "for I will give it unto thee" (Gen. 13:15, 17). Then Abraham went from Bethel to Mamre—probably not more than 30 or 40 miles (or less)—and there he stopped very short of covering the whole territory. But he had seen enough to satisfy him and "built there an altar for the Lord" (Gen. 13:18).

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (V. 19). So all the human knowledge is no substitute for the love of Christ. The love of Christ is not puffed up that it shutteth out anything that is pleasing to God—it makes room for God to fill the heart. And there is nothing better to keep out the bad, to keep out sin, than to let God fill the whole heart and life that nothing else has room therein.

The conclusion—Vs. 20, 21: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This indeed sounds wonderful, very encouraging. But we must not forget that prayer answered to believers is conditional. "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (I Jno. 3:22). To foster known sin in the heart and life of the believer obstructs his prayer life.

According to Rom. 8:26, 27, we need One that will send off our prayers to reach the throne of grace in heaven. It is the Holy Spirit who acts as the operator at our end of the wireless prayer-line, who has his prayer office in our hearts and sends our prayers up to the throne where Christ, the Son of God, our Savior and Lord, receives them and transmits them into petitions, acceptable in heaven's court, by placing them before His and our Father in heaven, who then sends back the answer. What a wonderful provision of God for His dear children who are "pilgrims and strangers" in this world.

But the Holy Spirit is very tender. He will not send our telegrams when we have grieved Him out of His prayer office in our hearts. We may **"say prayers,"** but they will fall back from the ceiling. How careful we should be not to grieve the Holy Spirit with known and persistent sin. "Unto Him be glory in the church by Christ Jesus" (V. 21) can only be realized when the believer brings a fully yielded life to Him who has purchased it and thus honor Him with a consistent life. Then will follow the "throughout all ages world without end, Amen."

Premont, Texas.

Married

Falb—Steiner.—On Feb. 4, 1933, Bro. Albert Falb and Sister Edna Steiner, both members of the Sonnenberg congregation near Dalton, O., were married at the home of the bride by Bro. Louis Amstutz. May the Lord richly bless this union.

Rohrer—Bucher.—Bro. Henry B. Rohrer of Mountville, Pa., and Sister Lillie H. Bucher of Manheim, Pa., were united in marriage on Feb. 12, 1933 at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the Lord bless them in their new relations in life.

Shenk—Landis.—On Saturday afternoon, Feb. 11, 1933, Bro. Aaron H. Shenk of the Hernley congregation and Sister Anna M. Landis of the Mellinger congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May God direct their journey through life.

Brenneman—Wideman.—Bro. Titus Brenneman and Sister Eva Wideman of the Salem congregation near Tofield, Alberta, were united in holy matrimony on Jan. 24, 1933, at the home of the bride's parents, Bro. N. E. Roth officiating. May the choice blessings of heaven rest upon them during their journey of life.

Hershey—Shultz.—On Wednesday morning, Jan. 19, 1933, Bro. Torrey Hershey of the Hershey congregation and Sister Verna Shultz of the Strasburg congregation were united in holy marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May God's rich blessings go with them through life.

Egli—Shearer.—On Feb. 5, 1933 at the home of Noah Kauffman, Manson, Ia., occurred the marriage of Bro. Abner Egli of Manson, to Sister Ella Shearer of Jackson, Minn., the ceremony being solemnized by Bro. C. J. Garber. May the blessing of a kind heavenly Father attend them and bless as they also yield their lives to His direction.

Obituary

Rhone.—Jenny Furry, wife of William Rhone, was born April 15, 1872; died Feb. 6, 1933; aged 60 y. 9 m. 21 d. She is survived by her husband and the following children: Mrs. Varner, Lester, John, Mrs. Emma Bumbaugh, Mrs. Bender, and Mrs. Dehart; also a number of brothers and sisters. Funeral services were conducted by the home minister at the Pond Bank Mennonite Church Feb. 9. Text, Isa. 38:1. She was buried in the cemetery adjoining the church.

Shoemaker.—Lydia, wife of Benjamin Shoemaker, was born July 21, 1856; died Jan. 17, 1933; at her home in Elmira, Ont. In 1879 she was married to Benjamin Shoemaker. She was a member of the Mennonite Church and a faithful and devoted mother. She leaves her husband, 7 children, 22 grandchildren, 3 sisters, and 4 brothers. Funeral services were held Jan. 20 at Elmira Mennonite Church, conducted by Bros. Jonas Snider of Waterloo and Oliver D. Snider of Elmira. Interment in adjoining cemetery.

Glick.—Isaac L. Glick died Jan. 31, 1933; aged 8 y. 4 m. 5 d. Isaac was taken to the hospital for an operation for appendicitis Tuesday morning. The same day 6:20 the soul fled home. He was called from his parents (Elam M. and Priscilla Glick, Atglen, Pa.), 2 brothers (Clyde and Ray Samuel), twin sisters (Mary and Martha), also 2 grandfathers, 1 grandmother, 22 uncles and 15 aunts.

"When I shall reach the more excellent glory.
And all my trials are past
I shall be like Him, O wonderful story!
I shall be like Him at last."

His Uncle.

Gadberry.—Wesley Gadberry was born in Ostonburg, Iowa in 1870; died Feb. 7, 1933, in Hutchinson, Kans. He was married to Mamie Dean in Burlington, Kans., in 1894. To this union 5 children were born. One daughter died in infancy. He leaves his beloved wife, 3 sons (Vernon, Fred, Arthur), 1 daughter (Mrs. Ruby England), 1 adopted son (Derrell), (all of Hutchinson), 18 grandchildren, 2 brothers, and 3 sisters. He had a most wonderful experience at conversion, was received into the Mennonite Mission at Hutchinson, Kans., May 6, 1932, and remained faithful to God until death. Funeral services were conducted at Johnson's Funeral Home by J. F. Brunk. Text, Rev. 3:20. Interment at Burrton, Kans.

Lefever.—Fannie Mae, infant daughter of Bro. Martin and Sister Elizabeth (Gerlach) Lefever, died Feb. 7, 1933; aged 1 m. 11 d. She brought cheer and sunshine into the family, but God called her from this earthly home to His divine abode. She is survived by her parents and these brothers and sisters: Earnest, Leon, Arlene, Kathleen, John, Edith, Ruth, and Martin. Funeral services were held Feb. 9 at the home and at the Millersville Mennonite Church, conducted by J. C. Habecker, J. K. Charles, and C. K. Lehman. Texts, Ex. 2:9 and II Sam. 12:23. Interment in adjoining cemetery.

"Both parents and children loved Fannie dear,
Her cares and smiles brought them much cheer:
But God our heavenly Father of love,
Called her to His home above."

Leaman.—Anna, daughter of the late George H. and Anna Herr Leaman, was born Jan. 6, 1867; died Feb. 6, 1933, at the Lancaster General Hospital of a paralytic stroke suffered two weeks previous; aged 66 y. 1 m. She was a member of the Mennonite Church for many years. She is sadly missed by the family and many relatives, and a host of friends. She is survived by 1 brother and 2 sisters (George H. Leaman, Lancaster; Emma, wife of Frank P. Lineweaver, Lancaster; Mrs. Fannie H. Sauder, Lancaster, with whom she lived). Funeral services were held Feb. 9 at the home and at Mellinger's Church by Brethren Noah Landis and John H. Mosemann. Text, Rev. 14:12, 13. Interment in the adjoining cemetery.

"All is over, hands are folded
On a quiet and peaceful breast;
All is over, suffering ended,
And Aunt Anna is at rest."

By the sister and nieces.

Tyson.—Joseph M. Tyson of Bedminster, Pa., died Feb. 9, 1933; aged 76 y. 2 m. 6 d. Bro. Tyson was born on a farm at Bedminster and lived in the same house all his life. He was the only child of Aaron and Sarah Tyson. He followed farming until recent years when the farm was taken over by his son. In early life he became a member of the Deep Run Mennonite congregation and was a faithful member until death. For a number of years he served the church as a trustee. He was married to Lizzie Leatherman, with whom he had 4 children (Mrs. Samuel Gahman, Jacob Tyson and Mrs. Abram Detweiler, all surviving and living in the home community). One son died in infancy. His wife died about 20 years ago. Afterwards he was married to Lizzie Detweiler, who survives him; also 4 step-children, and a number of grandchildren. He was a useful man in the community and will be missed by all. On Sunday, Feb. 5, he was taken sick with la grippe and died on the 9th. Services were conducted at the house on Tuesday, Feb. 14, by Jacob M. Rush. Further services at the Deep Run Church by Melvin A. Bishop. Interment in adjoining cemetery.

Welty.—Anna (Bixler) Welty was born near Dalton, O., Dec. 9, 1863; died Feb. 2, 1933, after a lingering sickness of dropsy; aged 69 y. 1 m. 23 d. In her youth she was baptized and received into the Sonnenberg church where she was a faithful member, until death. Dec. 31, 1893 she was married to John P. Welty. No children were born to this union. She is survived by her husband, 2 brothers (David of Versailles, Mo.; Daniel of Dalton, O.), and 4 sisters (Mrs. Daniel S. Amstutz, of Apple Creek, O.; Mrs. William Gerber and Mrs. D. J. Moser of Dalton, O.; and Mrs. Albert Loganbill of Mission, Texas, where she and her husband had spent the summer). Two brothers and 3 sisters preceded her in death. Through her sickness she was patient and loving, and before she was too weak she would take her Testament in her lap to enjoy the many promises in which she believed and found comfort, as evidenced by the peace and beautiful patience she manifested. She was kind and sympathetic, especially to children. Her smiles are faded, her kind acts ended, but we believe they will live in the hearts of her many friends. Funeral services were held Feb. 5, by C. N. Amstutz and J. S. Moser.

Diller.—Osie Irene, daughter of William and Anna Diller, was born near Elida, Ohio, Dec. 22, 1908; died at her home in Elida, Jan. 16, 1933; leaving her mother, sisters (Della—at home, Mrs. Carlton R. Wyse of Archbold, O., and Mrs. A. S. Brenneman of Elida), 2 brothers (Wilmer S. Diller of Delphos, O., and Arthur D. Diller of Toledo, O.). She was a member of the New Stark Mennonite Church. For the past four years Osie had been a teacher in the Elida village schools and had won many friends. She had been ill for nearly a year but bore her suffering patiently. She looked forward to the future when she could be back at her school work again. No task was too great for her to perform if in her meek and humble spirit she was helping those she loved. Osie will be sadly missed in the home and her wide circle of friends, but the pleasant memory of her will ever live on in our hearts.

"And you—oh you, who the wildest yearn
For the old time step and the glad return
Think of her faring on, as dear
In the love of there, as the love of here.
Think of her still as the same, I say,
She is not dead—she is just away."

The funeral was held in the home Jan. 19, conducted by Bros. S. E. Allgyer, Andrew Brenneman and —— Bruner. Text, Luke 8:49.

Kuhns.—Sister Leah E., daughter of the late John V. and Catharine Horst, was born in Washington Co., Md., Sept. 14, 1883; died Feb. 2, 1933; aged 49 y. 4 m. 18 d. She was sick a little over four months. The last week of her sickness she was at the Chambersburg Hospital where she underwent amputation of her leg, gangrene necessitating an operation. She accepted Christ in her early teens at the Reiffs Mennonite Church, Washington Co., Md. On Dec. 12, 1907 she was united in marriage with Joseph B. Kuhns. To this union were born 8 children, 7 of whom survive: Mrs. Elizabeth H. Baer of State Line, Rhoda H., Fannie Maria, Christian H., Clarence LeRoy, Anna Mae, Sarah Marie, at home. Others surviving her are 3 brothers and 1 sister (Jonas E. Horst, Christian E. Horst, Clarence E. Horst, Mrs. Anna E. Ebersole, all of Maugansville, Md.). One son preceded her in death. Funeral services were held from her late home near Chambersburg, Pa., Feb. 5, 1933, and at the Mennonite Church by Bros. Harvey E. Shank and J. Irvin Lehman. Text, Amos 5:5-8. The body was laid to rest in the cemetery adjoining the church.

"Soon again we hope to meet her
When life's cares and sorrows are o'er,
Where there is no pain or parting
On that bright eternal shore."

By the Family.

Heiser.—Elizabeth, daughter of Peter and Elizabeth Zehr, was born near Deer Creek, Ill., Feb. 2, 1855; died at her home in Goodfield, Ill., Jan. 29, 1933; aged 77 y. 11 m. 27 d. On Feb. 25, 1877, she united in marriage to Christian W. Heiser. To this union were born 5 sons and 1 daughter; 1 son (Christian D.) preceded her in death. Early in life she accepted Christ as her Savior and united with the Mennonite Church, in which faith she continued until death. For the past six years she was afflicted with blindness. Her death was caused by complications of diseases. She bore her afflictions with patience. Her desire was to be home with her Savior. She leaves her faithful companion, 4 sons, and 1 daughter (Peter S., Washington, Ill.; Edward J., Metamora, Ill.; Mrs. William Yoder, Goodfield, Ill.; Simon A., Eureka, Ill., and Benjamin A., Goodfield, Ill.); also 2 brothers, 2 sisters, 13 grandchildren, 5 great-grandchildren and a host of relatives and friends. Funeral services were held Jan. 31 at her home in Goodfield. Services were conducted by Ezra Yordy of Eureka, Ill., and George Gundy of Meadows, Ill. Text, II Cor., 4th chapter. The body was laid to rest in Mt. Zion Cemetery at Deer Creek.

"The room is empty now.
Since Mother is at rest;
But we our heads do humbly bow,
And say, God thought it best."

Stauffer.—Jacob Good, eldest son of Amos and Anna Stauffer, was born Nov. 3, 1844, near Goodville, Pa.; died at the home of the daughter and son-in-law Mr. and Mrs. R. S. Martin at Goshen, Ind., Feb. 2, 1933, after an illness of 14 days with pneumonia; aged 88 y. 2 m. 29 d. His mother died when he was 6 years of age. At the age of 9 his father and step-mother and family of 6 children moved from Lancaster Co., Pa., to Stark Co., Ohio, where he grew to manhood and followed different pursuits. In December, 1875, he was united in marriage to Mary Hackman, who survives him; also 1 son (Ezra N. Stauffer of Harrison Twp.) and 1 daughter (Mrs. Ella Martin of Goshen) and 9 grandchildren. This was the first death in this family circle. He is also survived by 1 sister and 3 half-brothers (Mrs. Martha White of Dalton, Ohio, Daniel C. Stauffer of Canton, O., Amos H. of Los Angeles, Calif., and Samuel R. of Wakarusa, Ind.). Lydia Miller, also a half-sister, preceded him in death by 3 months. They resided in Stark and Wayne Co., Ohio, after their marriage until November, 1900, when with their family they moved 5 miles west of Goshen, in which community they have resided since with the exception of the winter months which they have been spending at Goshen with the daughter for several years. They united with the United Brethren Church soon after marriage, and later (about 40 years ago) transferred their membership to the Mennonite Church of which he was a consistent member until death. Funeral services were conducted Feb. 5 at the Yellow Creek Church by S. C. Yoder and J. W. Christophel. The aged sister chose for a scripture reading I Cor. 2 and for a text, Psa. 90:10. Burial in the cemetery nearby.

Schrock.—Anna, daughter of Emanuel and Barbara Miller, was born June 25, 1866, in Holmes Co., Ohio; died Feb. 9, 1933, at her home near Shipshewana, Ind., aged 66 y. 7 m. 14 d. When a child she came with her parents to LaGrange Co., Ind., where she grew to womanhood. On Feb. 17, 1887 she was united in marriage to Tobias Schrock. They lived in Kansas for 26 years, then moved to New York and lived there 3 years, coming to Indiana again 5 years ago. She accepted Christ as her Savior in her youth and was a faithful member of the Maple Grove Mennonite Church since returning to this state. The Lord blessed her with 8 children, 1 daughter, Barbara, preceded her in death. There remain, her husband and 6 sons and 1 daughter (Samuel T. of Haven, Kans.; Reuben of Wolcottville, Ind.; Levi of New Paris; Joni T. of Hutchinson, Kans.; Fannie Yoder of La Grange; Moses T. of South Bend, and Tobias T. of Shipshewana). Two sisters (Elizabeth Miller, Mattie Hinkley of Ridgeville, Ill.), and one brother (Joni Miller, Uniontown, Ohio), survive; also about 35 grandchildren and other relatives and a host of friends. She was a faithful companion and mother, always cheerful and concerned about the welfare of others.

"Mother, thou hast left us lonely
And our grief we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee
When the day of life is fled,
When in heaven in joy to greet thee
Where no farewell tear is shed."

Funeral services were held Feb. 12 at the Shore Church, conducted by Oscar S. Hostetler and Edwin J. Yoder. Burial in the Yoder Cemetery.

ITEMS AND COMMENTS

Jewish Governors have been elected by four of the states of the United States, and eight states have Roman Catholic senators. —Ex.

Jerusalem has outgrown its walls, nearly two-thirds of the population now living outside the walls. It has a population of 90,000.—Ex.

Z. Barney Phillips, rector of Epiphany Episcopal Church, Washington, D. C., has a record in the matter of performing marriage ceremonies. He reports that during his twenty-five years of ministerial service he has married about two thousand couples, and of these only seven couples have been divorced.

It now develops that the Philippinos are not as anxious for freedom as many people thought they were. They want their independence, but not on the terms granted them by the U. S. Congress. A delegation of Philippinos is to come before the new Congress and plead for further concessions. One of the things they are contending for is that the tariff duties levied by the United States be modified for their benefit.

Denver, Colo., is in the limelight because of a case of kidnaping there. This time the kidnapers are asking for $60,000 ransom and seem in a fair way of getting it. Stringent laws against kidnapers do not seem a sufficient barrier in the way of some racketeers who are willing to take the risk. Much of our present-day lawlessness may be laid to the fact that faith has largely been destroyed on the part of the masses. As a deterrent from crime, stringent national and state laws are no substitute for the old-fashioned doctrine of a burning and eternal hell for all who die in their sins.

Notwithstanding the growing sentiment in many states in favor of consolidated township schools, a recent official report states that sixty per cent of the rural schools in America are still one-room buildings. The chief objection to the consolidated school system seems to be the added expense, both in the erection of new buildings and in providing means for the transportation of children to their respective schools. In the public school system, as well as in other lines of activity, everybody is in favor of economy, but few people are in favor of putting new economies into practice which unfavorably affect their own pockets.

This year marks the two-hundredth anniversary of the settlement of Georgia by the English under the leadership of General Oglethorpe. The following, taken from a recent bulletin, is of general interest:

"The Georgia Bicentennial Commission has invited the churches of Georgia to hold commemorative thanksgiving services for the blessings that have come through the settlement of this English colony upon American soil two centuries ago. Competent historians state that the founding of this English colony in the South was the chief factor in making the entire country an English-speaking nation, instead of a nation divided between the English and the Spanish."

A sensational attempt to assassinate President-elect Roosevelt was made in Miami, Florida, Feb. 15. Guiseppi Zangara, a fanatical anarchist who in former years tried to take the life of an Italian king, madly attempted to kill the President-elect, firing five shots in rapid succession. Roosevelt escaped unhurt, but several others did not fare quite so well. Among the wounded is Mayor Cermak of Chicago whose life was despaired of at first but who at the time of this writing is reported as improving. Whatever may be Zangara's connections with anarchist organizations, his actions may be considered as among the direct fruit of Communism. Many are the expressions of gratitude that this desperate attempt at assassination failed in accomplishing its avowed purpose.

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Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAR. 2, 1933 (Herald of Truth Established 1864) No. 48

EDITORIAL

"Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forgiving one another. . . . But above all these things put on charity, which is the bond of perfectness."

A New World.—You who have passed the half-century mark are living in a different world from that which you first knew in the earlier stages of your life. Your grandparents are all gone, and few of you still have your parents with you. Those who in your childhood years were bearing "the burden and heat of the day" have either exchanged time for eternity or have seen the chief burdens of life passed on to other shoulders. In your childhood years the body of people whom you knew were a generation or two ahead of you; now the body of your acquaintances belong to a younger generation. All these changing scenes of life are reminding you that this world is not your home. And it is not so much a question with you as to whether the world in which you now live is a better or worse world than the world in which you lived in your childhood days, as it is whether the fact of your having lived in it has made it a better world than it would have been had you never been in it. In this connection we often think of the psalmist's vision and prayer:

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come."

A New World.—Let us look at this subject from another viewpoint. Turning to II Cor. 5:17 we read: "Old things are passed away; behold, all things are become new." This declaration is made in connection with having become "a new creature." The experience of regeneration brings us into a new world. Paul, writing to the Galatians, gives voice to the same idea when he says, "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

There is a striking resemblance between the new world as herein set forth and the new world as set forth in the preceding paragraph—in this, that it means new fellowships. The difference between these two "new worlds" is that while the first refers to natural fellowships the second refers to spiritual fellowships. "All things are become new:" new life, new faith, new aspirations, new hopes, new associations with those "of like precious faith," new alliances (with old ones given up), in short, a walking "in newness of life." The world of sin has been exchanged for the world of righteousness, the crucifixion of the flesh was the prelude to the resurrection of the soul, the "fellowship with the unfruitful works of darkness" has been exchanged for an experience which enables us to say with the beloved apostle, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Thank God for the miracle of grace through which we have been born into the new world, rightly described as the "world without end."

A Modified Form of Affirmation.—In response to the editorial which appeared in last week's Gospel Herald under this heading Bro. O. O. Miller, secretary of our Peace Problems Committee, offers the following comments:

> "In reference to your editorial in this week's issue calling attention to the modified form of affirmation allowable in applying for passports, you really call attention to two changes from the usual form which are of particular interest to nonresistant people. These are both important.
>
> "From a practical standpoint, however, there would likely be very little difficulty with any court clerk when making application to have the oath on the usual form changed to the affirmation. There likely would be more difficulty in suggesting any change in the wording of the form otherwise. From my own viewpoint, the wording otherwise as it stands is just as objectionable as the oath itself. Inserting the phrase, 'as far as my conscience as a Christian will allow,' however, removes this objectionable feature. Passport offices in some parts of the country may not be aware of the fact that this insertion is acceptable, but anyone making application can insist on the matter being taken up thus with the State Department, and can be assured of the change being allowed there."

Should any one be interested in the use of this modified form of the affirmation to be taken by nonresistant people desiring passports, the secretary of our Peace Problems Committee (Bro. O. O. Miller, Akron, Pa.) will be glad to furnish any help he may be able to render in the way of having difficulties removed.

What Scriptural Principles are violated when Christian people adorn their bodies in conformity to the fashions of this world?

This question has been discussed in these columns editorially as well as in several well-written articles. But we are impressed with the idea that a few added thoughts on the subject might serve to give added emphasis to the Christian principles involved. It will be noticed that we have said nothing about Church rules but rather confined ourselves strictly to the question of scriptural principles violated by conforming to the world's fashions.

1. **"Modest apparel."**

This term is used in I Tim. 2:9, as distinguished from the "strange apparel" named in Zeph. 1:8. Modest apparel is distinguished from immodest apparel, in that it is free from

"costly array" and extravagant display of finery, and the whole body covered without any suggestions of sex appeal.

Some people seem to have the idea that immodesty in wearing apparel is largely a modern affair; but back in the days of Isaiah (3:16-24) God condemns the prevailing styles of those days in severest terms. True, the styles of the present time carry with them features that are shockingly immodest. Were it not for the power of Fashion we would not need to witness the sad spectacle of respectable women habitually baring their bosoms, arms, and other parts of the female form to the gaze of lustful men, or produce similar effects through tight-fitting garments. But the older class among our readers know full well that there never was a time since they were old enough to observe things that fashionable clothing was free from immodesty. True, the styles have changed; but they have changed only from one form of immodesty to another. We need never expect this to become different so long as the changes in style are dictated from such centers as Paris, London, New York, and other centers of wickedness where immodesty is not alone confined to clothes. The only safe and logical and sensible and scriptural thing to do is for Christian people to wear clothing that comply with the teaching of Scripture and are in conformity to the customs of godly men and women.

2. **Separation from the world.**

The Bible is clear and emphatic in its teachings that Christian people are a people separate and distinct from the people of this world. Let us submit a few of these quotations:

They [Christ's disciples] are not of the world, even as I am not of the world.—Jno. 17:14, 16.

Be not conformed to this world.—Rom. 12:2.

Be ye not unequally yoked together with unbelievers . . . come out from among them, and be ye separate . . . .—II Cor. 6:14-18.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend to the world is the enemy of God.—Jas. 4:4.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . .—I Pet. 2:9-11.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I Jno. 2:15.

The kind reader may continue to extend this list of Bible testimonies indefinitely. Does this include the styles of the world? It most certainly does—styles in dress, styles in everything else where the people of God are directed one way and the people of the world take orders from "the god of this world" and walk in the "way that seemeth right." James' testimony, "Unspotted from the world," expresses the proper Christian attitude toward all these things in a very concise and emphatic way. It sets the limit of the Christian's sphere of total abstinence. No man can rightfully lay claims to belief in "nonconformity" so long as he rejects the commandments of the Lord, and lets the world rather than the Church dictate as to what he should or should not wear.

3. **Gospel simplicity as distinguished from bodily adornment.**

This Gospel principle is strikingly set forth in I Tim. 2:9, 10 and I Pet. 3:3, 4. We will quote from the latter:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

In this clearcut statement the apostle teaches against the wearing of jewelry, against ornamental hair-dress, and other things that are for fleshly ornamentation to the hurt of the "ornament of a meek and quiet spirit" so highly prized by God and His people. The oldest man living can not recall the time when the prevailing styles of the world were free from the corrupting influence of bodily ornamentation. There is no artificial beautifier that can in any way equal the simplicity of the Gospel, the priceless jewel of humility coupled with the sinless life. "God resisteth the proud, but he giveth grace unto the humble."

4. **Scriptural economy.**

God through Isaiah put this question to professing Israel: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" This question is in order whenever and wherever there is a waste of the Lord's money for such things as jewelry, "costly array," and everything else that shows extravagant display rather than simple use or service. A certain noted man of a former generation is quoted as saying that it is a crime to waste money on clothing that are not needed, so long as there is in the world a hungry mouth to feed.

5. **"Be ye not unequally yoked together with unbelievers."**

We might speak of the importance of this unpopular scriptural precept, and enumerate some of the results of its violation. But we shall content ourselves by simply noting that to ignore God's Word giving directions as to proper and improper attire, and to substitute therefor a submission to the goddess of Fashion, puts one into the class with unbelievers, substituting subserviency to the world rather than submission to God and the Church.

6. **"Obey them that have the rule over you."**

This is especially applicable to members of churches that stand loyally in support of Gospel standards. It is a question of church loyalty that ought not to be disconnected with the idea of loyalty to Jesus Christ the Head of the Church. It goes without saying that Church loyalty includes obedience to the regulations of the church in which we hold membership. We can not be disobedient to loyalist churches without being disobedient to God.

7. **"Do all to the glory of God."**

Ornamental hair-dress, powder and paints on the face, the wearing of jewelry, flashy colors, immodest display of bared bosoms, arms, and other parts of the body, flesh-colored stockings shining out beneath abbreviated skirts, and other like things demanded by the ever-changing styles of the world can certainly not be said to be worn to the glory of God—that is, by people who understand the meaning of words. Let I Cor. 10:31 be made an unalterable rule of our lives, and the rule will speedily take us out from under the domain of the goddess of Fashion.

WHAT IS CHRISTIANITY

By Chas. G. Miller

For the Gospel Herald.

If we ask of different persons, What is Christianity? the answers given would probably be quite different. One would think of it as the system of divine truth as contained in the Bible. Another might say it is to be in union with the Church of Christ. Another might define it to consist in the sincere and heartfelt worship of God. Still another might say it is the embodiment of true morality as seen in the perfection of life and conduct. With one the dominant idea would be truth or doctrine; with another, worship, both public and private; and with still another, morality of character founded on right motive.

Now each of these views is but partial. Each is a necessary element of Christianity, for there is no Christianity without truth accepted; none without work put forth, as in the Church doing good; and none without the character which is taught and inspired by Christ, the only perfect example of true morality. Truth is received, and so the Christian is called a believer. Work, or duty, is performed, for the Christian is the servant of Christ. Worship is implied, for there is constant intercourse of thought and feeling and desire and bestowment between the child and the heavenly Father. As for character, the very end and object of truth and Church and worship is to lead and train us to the likeness of the perfect man Jesus Christ.

Jackson, Mich.

"PREPARE TO MEET THY GOD"

By Beulah Loucks

For the Gospel Herald.

From the time of the fall in the Garden of Eden God has been calling men to turn from their wicked ways. He is not willing that any should perish, but desires that all should come to repentance. The prophets time and time again exhorted Israel to repent and turn from their transgressions.

God through the prophet Ezekiel spoke to Israel, saying: "Repent and turn yourselves from your idols; and turn away your faces from all your abominations. . . . Cast away from you all your transgressions . . . and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live." Again, Ezekiel was admonished to say to the people: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Through Joel God spoke to the people, urging them to repentance, thus: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness." Amos reproved Israel with these words: "Prepare to meet thy God, O Israel."

Coming down to New Testament times we find John the Baptist's message to the people was that they should repent. When Jesus entered upon His public ministry, He preached, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

"Prepare to meet thy God." It is certain that all must meet God. "For we must all appear before the judgment seat of Christ" (II Cor. 5:10). "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). It is inevitable. Whether prepared or not, all must meet God. Even the atheist who denies the existence of God will meet Him some day.

To the Christian it is a blessed and welcome thought that he shall meet God, for then he shall be admitted into His presence to share His glory throughout eternity. To him will come the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." However, to the ungodly or unsaved the thought of meeting God is one of terror. In judgment they shall call upon the mountains and rocks to fall upon them and hide them from the face of Him who sits on the throne. In contrast to the state of the godly this class will be banished from the presence of the Lord and to them will be spoken the words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"Prepare to meet thy God." We see that although it is impossible for any one to escape meeting God, yet it is possible to prepare to meet Him. This comes as a warning to the wicked. A feeling of unreadiness is a necessary step to preparation. Men must realize that they are sinners before they will see the need of turning from their wicked ways. Christ shed His blood on the cross for all, but He does not compel any one to accept the plan of redemption which He has thus made possible. Man is left to choose whether he will accept Christ or reject Him. There are but two courses, and it is every one's part to choose which he will take.

When D. L. Moody was preaching in a great series of meetings in New England, a young man heard him night after night. He felt that he ought to be a Christian, but he said: "To-morrow night I will settle it." Walking out to his home at the edge of the city, he passed underneath a row of trees on the way to his house. Suddenly he stopped. The moonlight was shining through the trees. He took his walking stick and drew a line across the pathway. Then he stepped back and looked at it. "Now," said he, "if I step over that line it means that I will surrender. If I go around that line it means that my determination is against Jesus Christ." He stood looking at the line only for a moment, and then deliberately passed over it. And it is a bit of history that the man who that night found himself near to the kingdom of God, and by an act of his will simply stepped over the line, became one of the most earnest Christians and one of the most faithful workers for Christ. How different the story of this man compared to that of King Agrippa, who after hearing Paul's speech said, "Almost thou persuadest me to be a Christian." In other words, Agrippa was not fully persuaded and so was not saved; for to be a Christian is to be fully persuaded.

To the scribe who inquired which was the first commandment of all Jesus, upon hearing his testimony, said: "Thou art not far from the kingdom of God." Notice, He did not say that he was in the Kingdom. It is possible to be near the Kingdom and yet be out of it. Christ, who is the searcher of hearts, knew what was lacking in this man's life and therefore spoke to him as He did. No doubt there are many to-day to whom these same words might apply, "Thou art not far from the kingdom of God." Oh! that they would realize their lost condition and prepare to meet God while they have the opportunity.

"Prepare to meet thy God." "Now" is implied here as being the time to make preparation — not some future time. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). It is indeed a serious thought that the way we spend this life will determine the state in which we must spend eternity. When we learn of those who are called into eternity in the twinkling of an eye, seemingly without any warning, one can not but be impressed with the uncertainty of life. Knowing not what a moment may bring forth, one can not but realize the folly of living in an unprepared state. Then we know that Christ is coming again as a thief in the night—without giving any warning—when it will be forever too late to make any preparation to meet God. Christ said: "Watch . . . for ye know not what hour your Lord doth come. . . . Be ye also ready: for in such an hour as ye think not, the Son of man cometh." Those who fail to prepare to meet God while they have opportunity may be compared to the five foolish virgins at the coming of the Bridegroom. They will not be ready and it will then be too late to get ready. May we be like the wise virgins —have our lamps trimmed, and be watching and ready when the Bridegroom comes.

"Come to the Savior now,
He gently calleth thee;
In true repentance bow,
Before Him bend the knee:
He waiteth to bestow
Salvation, peace, and love,
True joy on earth below,
A home in heaven above.

"Come to the Savior now,
Ye who have wandered far,
Renew your solemn vow,
For His by right you are;
Come, like poor wandering sheep
Returning to His fold;
His arm will safely keep,
His love will ne'er grow cold.

"Come to the Savior, all,
Whate'er your burdens be;
Hear now His loving call,
'Cast all your care on me.'
Come, and for every grief
In Jesus you will find
A sure and safe relief,
A loving Friend, and kind."

Scottdale, Pa.

Carnal Christians are dying Christians. Nothing can touch a Christian or the Church of Christ without God's permission and then for the purpose of doing us good. We are in danger of deliberately overstepping the bounds of God's protection.—J. I. Lehman.

PREACHERS' PAGE

OUTLINES FOR STUDY

CONDITIONS FOR A SUCCESSFUL REVIVAL—Hab. 3:2

By C. F. Derstine

I. **Six Marks of a Successful Revival.**—The acts of the apostles contains an inspired record of the activities of the Church in her primal power and purity. The revivals following Pentecost were undoubtedly the genuine productions of the Holy Spirit. They are a criterion to test the genuine work of the Spirit in succeeding ages. Let us examine these marks.

1. **Genuine Revivals Originate in a Spirit of Humble, United Prayer.** Pentecost blessings followed 10 days of humble prayer.
2. **Revivals Commence with Ministers Usually.** Great revivals usually surround men of God, fired by the Spirit of God.
3. **Revivals Give Fresh Impulse to Personal Work.** "The disciples (laymen) were scattered everywhere, preaching the Gospel."
4. **Revivals are Open and Public and Attract the Attention of People.** The work of the Holy Ghost caused the "multitudes to come together." Some evangelism uses spurious make-shifts to gather crowds, showy buildings, expensive choirs, new canary, social programs.
5. **Genuine Revivals Furnish Powerful Impulse to Benevolence.** They gave themselves and theirs.
6. **Genuine Revivals are Productive of Lasting Results in Normal Living.** "The disciples continued steadfastly in the apostles' teaching."

II. **The How, or Conditions of Successful Revivals.**

1. **Recognize the Sovereignty and Work of the Holy Spirit.**
2. **By humbling ourselves.** II Chron. 7:14.
3. **By Seeking the Face of God.** II Chron. 7:14.
4. **By Prayer.** II Chron. 7:14.
5. **Turning From Our Wicked Way.** II Chron. 7:14.
6. **By Preaching the Word.** (Without additions or subtractions).
7. **By Cultivating an Evangelistic Spirit.**
   By being on fire ourselves.
   By building a fire in the pulpit.
   By a survey of local conditions and elsewhere.
   By training workers. "I will make you fishers of men."
8. **Cultivate Evangelistic Work.**
   "They went everywhere."
   "He sent them out, two by two."
9. **Through Spirited Singing.**
   "Singing and making melody in the heart."
10. **Through Living Testimonies.**
    "Perceived the boldness . . . they took knowledge."
11. **Through a Burdened Spirit.**
    "When Zion travailed she brought forth children."
    "Three years, day and night, with tears."—Paul.
12. **Through a Loving Passion for Souls.**
    See wreck of their lives through sin.
    Consider their end.
    Your rewards are at stake.

Kitchener, Ont.

ORGANIZATION AND GOVERNMENT OF THE CHURCH IN THE LIGHT OF THE NEW TESTAMENT AND HISTORY

By H. S. Bender

Introduction

I. Relative silence of the New Testament as to direct teaching on organization, government, and concrete methods of Church work. Discussion of these points usually incidental. No divinely appointed formal constitution of the Church.

II. Reason for this silence:
1. Holy Spirit given for guidance.
2. Fundamental principles sufficient.
3. Way left open for adaptation to different times, places, and circumstances.
4. Dangers of early emphasis on organization and form.

III. Illustrations—given which may be used as precedents.

Teachings of Jesus

I. Church a society possessing powers of self-government, in which questions of discipline are to be decided by the collective judgment of the members.—Matthew 16:18; 18:17-20.

II. Attempts at organization and exercise of authority rebuked.—Mark 10:42.

III. No instructions about form of organization and government.

Development of Organization and Government of the Church Experience and through the Holy Spirit Guidance

I. As shown in Acts.
1. Jerusalem Church.
   a. Apostles.—Acts 6:2, 4, 6.
   b. Body of the Church Acting.—Acts 6: 2, 5; 11:22; 15:22, 23, 25.
   c. Deacons (name not used).—Acts 6: 3, 5.
   d. Prophets.—Acts 11:27.
   e. Elders.—Acts 11:30; 15:2, 4, 6, 22, 23; 16:4; 21:18.
   f. James.—Acts 12:17; 15:13; 21:18.
2. Other Churches.
   a. Elders.—Acts 14:23; 20:17, 28.
   b. Prophets.—Acts 13:1; 15:32.
   c. Teachers.—Acts 13:1.
   d. Evangelist.—Acts 21:8.

II. **As Shown in the Pauline and other Epistles.**
1. Deacons.—Phil. 1:1; I Tim. 3:8, 10, 12, 13.
2. Deaconesses.—Rom. 16:1; I Tim. 5:9-15.
3. Bishops.—Phil. 1:1; I Tim. 3:1, 2; Titus 1:7; I Peter 2:25.
4. Elders.—I Tim. 5:1, 17, 19; Titus 1:5; James 5:14; I Peter 5:1.
5. Pastors.—Eph. 4:11.
6. Teachers.—I Cor. 12:28, 29; Eph. 4:11.
7. They that have the rule.—Hebrews 13:7, 17, 24.
8. Prophets.—I Cor. 12:28, 29; 14:29, 32, 37; Eph. 2:20; 3:5; 4:11.
9. Evangelists.—Eph. 4:11; II Tim. 4:5.
10. Apostles.—(Barnabas) I Cor. 9:5; Gal. 2:9; Acts 13:2; 14:4; 14:14; (Others) Rom. 16:7.

Summary

I. Temporary and special officers.
1. Apostle—missionary at large.
2. Prophet—source of revelation to the Church.
3. Evangelist—special missionary.
4. Teachers—interpreters of the Scripture and instructors in the Gospel.
5. Other gifts.

Goshen, Ind.

PERTAINING TO CHRIST

By Elam Horst

1. When Christ was born, midnight gloom lightened into midday brightness. Luke 2:5-9. When Christ suffered, midday light darkened into midnight gloom. Luke 23:44.

2. Christ's Cup of Suffering, is our Cup of blessing. Luke 22:20, 42.

3. Christ's **first three** words from the cross, give
   a. The object—Luke 23:34,
   b. The fruit—Luke 23:43,
   c. The power—Jno. 19:26, 27,

of redeeming love.

4. Christ's **last four** words from the cross, between the Father and Himself, give
   a. The price—Matt. 27:46,
   b. The extent—Jno. 19:28,
   c. The consummation—Jno. 19:30,
   d. The end—Luke 23:46,

of redeeming love.

Smithville, Ohio.

"DON'TS FOR PREACHERS"

By R. S. Burkholder

For the Gospel Herald.

Some time ago you published on the front page of the Herald, a list of "Don'ts for Preachers." The idea appealed to me. Note the following:

Don't forget that your life is a book which is constantly read by your members. Practice what you preach.

Don't have your congregation waiting. Meet them at the appointed hour.

Don't offer excuses for being late at church. You just didn't "get up" in time.

Don't drive too fast. Start on time.

Don't forget to be friendly to those with whom you meet. It matters not who, when, or where.

Don't say git, for "get" or yit, for "yet," etc., etc.

Don't take the time in your sermon to read a dozen or more references on one subject.

Don't read too much. Your hearers can read at home.

Don't invariably follow the other fellow's sermon with a "hearty yea and amen." It becomes monotonous. Does it do any good? Does it make him feel proud of his sermon?

Suggestion: If you are expected to assist; open the service and let the one who preached the sermon, held the attention, touched the hearts, and stirred the souls of the people, conclude the service.

Don't forget to preach with power that may be heard by the entire congregation. SOLUTION: Speak in tones as though you were speaking to those in the rear seats.

Waynesboro, Va.

POCKETS AND THE PULPIT

There is a tendency for preachers to preach with their hands in their pockets, which has called forth the following observations from **The Literary Digest:**

Sew up firmly and tightly the pockets in every pair of ministerial trousers in the country before next Sunday. Ministers' wives throughout the country are proffered this radical advice by the **Baptist Watchman-Examiner** (New York). The grace and dignity of the pulpit have been so jeopardized by the hands-in-pocket habit of American ministers, in the opinion of this Baptist editor, that the only remedy is for the wives to get busy with needle and thread, and sew those trousers up.

How many ministers, inquires **The Watchman-Examiner,** are conscious of the degree to which they are addicted to the hand-in-the-pocket habit? Yet—

"There are few things more grotesque and awkward than the sight of a well-dressed, well-set-up speaker at the very beginning of his address or sermon ramming his fists down into his trouser's pockets and keeping them there during a considerable part of the time he is speaking.

"It is a kind of slouchiness for which there is no excuse, and which would be tolerated in no other important place.

"Imagine, for example, the Ambassador of the United States to Great Britain, charged with a message from or concerning his country assuming in its delivery the undignified, hand-in-pocket, free-and-easy posture and manner of address to be observed in most pulpits on almost any Sunday in the year!

"This is no unimportant matter, for the manner of the delivery of a sermon has much to do with its effectiveness.

"One of the rules on preaching that ought to be emphasized in the theological seminary is: 'Keep your hands out of your pockets!' If the minister can not or will not, then let the minister's wife get busy with her needle and thread. If necessary, let every church insert an item in its budget to provide her with sewing material."

—Herald of Light.

THE ORDINARY PREACHER

Maybe if all preachers were pulpit geniuses the problem of getting people to attend public worship would be solved. But there are not enough geniuses to go around; and it may be just as well that there are not. For solving the problem of church attendance and solving the moral and spiritual problems of humanity might prove to be two different things.

But what we started out to say is that some people must be content with ordinary spiritual food, or rather spiritual food served to them in an ordinary way. It is a little humiliating, if not irritating, to some of us ordinary preachers to be told of the great audiences that wait upon the pulpit ministrations of some mighty man, or some adept at entertainment, and reminded that if we would preach the untarnished gospel in demonstration of the Spirit and of power like such a person does, we also would have our pews filled. Maybe so, and maybe there is something else to be considered.

It is to be remembered that the ordinary preacher is a product of God's creative handiwork, as well as is the extraordinary preacher, barring the part man has in his own making. Evidently it was part of the Master's plan to have His work carried on largely by ordinary folks, both in and outside of the ministry. When Jesus crossed the sea of Galilee, on one of His itineraries, the record says, "there were with him many little boats." We have no record that He ever expressed contempt of the little vessels or criticised any one for making or using them. They were as sound and serviceable as the larger vessels. So the ordinary preacher may be just as sound in his teaching and as sincere and serviceable as the man of extra-ordinary ability. He may be more so, for there are some pulpit geniuses, who have great crowds to their ministry, whose preaching would not bear too close inspection regarding its doctrinal soundness.

Hence, we must conclude that securing big crowds is not altogether a matter of sincerity and soundness and spiritual earnestness. Natural elements enter into it. Nor is the ability to catch the popular ear a proof of intellectual greatness. It is not wholesome spiritual food that the multitudes are clamoring for. In fact, most mental and spiritual appetites call for knickknacks, something agreeable to the taste but which may be lacking spiritual vitamins.

We will remember how, in our boyhood days, we did not always find on the dinner table the dainties a boy's taste calls for. We were reminded, however, that if we were to be strong, as a boy aspires to be, we needed simple but substantial food. It wasn't so popular, but it was safe and healthful for a boy.

And so the plain preacher of the plain truth who does his duty conscientiously, even though he cannot rank with the crowd-getter, may be just as useful and fruitful and acceptable in the long run, and that by every valid test. A Christian ideal, that we may not be taking as seriously as our fathers did, would impel us to perform our duty in the fear of God rather than with a view to the favor of men. Properly interpreted and applied, it is a true ideal, and one that will hold us true and steadfast, and will save us from much bitterness and discontent, whether we are classed with the ministry or with the laity.

—Religious Telescope.

VALUE OF CHURCH LETTERS

By N. L. Dettwiler

For the Gospel Herald.

The value of church letters can be considered from a number of different angles such as these: (1) Why have one? (2) Who should have one? (3) When should it be asked for? (4) When should it be granted? (5) Should it always be granted when asked for? (6) Should it always indicate the exact standing of the party concerned as far as possible? (7) Who then derives the greater benefit, the individual or the church as a body of believers in Christ? No doubt the value of church letters is largely determined by the nature of each letter. But a few of my impressions might give food for thought.

We will first consider Question No. 1 and then all in their order.

1. Why have one? It seems to me a letter serves much the same purpose for a Christian going from one congregation to another as a letter of recommendation given customers that are changing banks; only that they can and should cover more ground insomuch that in bank letters only business methods are involved, and a church letter should indicate not only a person's business methods but a person's spiritual standing as much as possible.

2. Who should have one? It appears to me everyone who is a member of the Church and has a desire to change locations and asks for a letter should be entitled to one. I know there is objection given here, and some say the Church cannot consistently give some members a church letter. And it might be that they had been inconsistent. It seems to me here would be an occasion where a bruised reed could be broken or some smoking flax quenched and a soul lost for eternity. Would not here be an opportune time for some timely admonitions and a good fatherly heart-to-heart talk with such as still have a burning desire within them to be counted with the people of God, and a letter be given according to circumstances?

3. When should it be asked for? I think it would be in order to ask for letters sometime previous to the date one expects to leave a locality which would allow time for adjusting any difficulty that might exist or have occurred unbeknown to the one leaving, which can usually be adjusted easier with a party face to face than by correspondence.

4. To my mind it should never be done hurriedly, only after a fair survey of things is taken, and soon enough so the parties concerned can consistently be allowed to commune in their new locality.

5. Should letters be granted in all cases? I would say, Yes.

6. Should a letter always indicate actual standing of parties concerned? I would also say, Yes. Because I do not think a ministry in charge would care to do otherwise but give facts in such matters as church letters.

7. Who gets the greater benefit, the individual or the Church as a body of believers in Christ? This last subject is really the burden of my heart for some time, and I have never heard much expression on it. Little thought seems to be given to this end of the

(Continued on page 1021)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

MESSAGES TO SHUT-INS

Tampa, Fla.

(1409 Ida St.)

Dear Shut-in Friends, Greetings in the name of Him who loved us:—Our mind often wanders to the homes of some of these friends, our prayers mixed with thoughts and supplications in your behalf; for we have some fond memories of your brightened spirits as we stood by your bed-side, or sat in conversation by your invalid chair, and you spoke of your sweet experiences in the Lord. May His abiding presence continue with you. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

On our last visit to the "Poor farm" here at Tampa, as we stood by the bed of a colored lady who can only move her head (otherwise she is paralyzed), cheerful and rejoicing in the saving grace of Jesus, she said, "When you come again and I am still alive, preach about Saul." And when I asked which one, we read of two Sauls in the Bible? she replied, "The one who went to 'rest the Chu'ch and he saw a great light, and fell off his hoss."

Simple, yet plain; and we can easily grant her her wish and accordingly are preparing to give a message in which Paul the apostle to the Gentiles, as a special vessel chosen of God will play a part. This simple folk are looking forward with joy from one month to the next when they shall hear a message of love. They are always happy to join in the worship.

Many of them, as well as others whom we have met, are after all happy in their lot, and seem to remember from time to time the rich promises found in God's Word—and more or less along the line of the words of C. A. Fox, "Life's disappointments are veiled love's appointments."

God says, "This thing is from me" (I Kings 12:24). Or, in other words, what comes from God can not be frustrated, and it is well to just be quiet. You know, the dew never falls unless the atmosphere is quiet. "I will be as the dew unto Israel" (Hosea 14:5). The dew is a source of freshness. It is nature's provision for renewing the face of the earth. It falls at night, and without it the vegetation would die. It is this great value of the dew which is so often recognized in the Scripture. It is used as the symbol of spiritual refreshing. Just as nature is bathed in dew, so the Lord renews His people.

In Titus 3:5 the same thought of spiritual refreshing is connected with the ministry of the Holy Ghost—"renewing of the Holy Ghost."

"Many Christian workers do not recognize the importance of the heavenly dew in their lives, and as a result they lack freshness and vigor. Their spirits are drooping for lack of dew."

"Dew will never gather while there is either heat or wind. The (temper)ature must fall, and the wind cease, and the air come to a coolness and rest—absolute rest, so to speak—before it can yield up its invisible particles of moisture to bedew either herb or flower. So the grace of God does not come forth to rest the soul of man until the still point is fairly and fully reached." "He giveth quietness" (Job 34:29).

"Cares cannot fret me if my soul be dwelling
In the still air of faith's untroubled day;
Grief cannot shake me if I walk beside Thee,
My hand in Thine along the dark'ning way.

"Content to know there comes a radiant morning
When from all shadows I shall find release;
Serene to wait the rapture of its dawning—
Who can make trouble when Thou send-est peace?"

"My child, I have a message for you to-day; let me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places upon which you may have to tread. It is short, only five words, but let them sink into your inmost soul; use them as a pillow upon which to rest your weary head. 'This thing is from Me.'

"Have you ever thought of it, that all that concerns you concerns me too? For, 'he that toucheth you, toucheth the apple of mine eye' (Zech. 2:8). You are very precious in my sight (Isa. 43:4). Therefore it is my special delight to educate you.

"Are you passing through a night of sorrow? 'This thing is from Me.' I am the 'man of sorrows and acquainted with grief.' I have let earthly comforts fail you, that by returning to Me you may obtain everlasting consolation (II Thes. 2:16, 17). Have you longed to do some great work for Me and instead have been laid aside on a bed of pain and weakness? 'This thing is from Me.' I could not get your attention in your busy days and I want to teach you some of my deepest lessons. 'They also serve who only stand and wait.' Some of my greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

"This day I place in your hand this pot of holy oil. Make use of it free, my child. Let every circumstance that arises, every word that pains you, every interruption that would make you impatient, every revelation of your weakness be anointed with it. The sting will go as you learn to see Me in all things."—Laura Snow.

"This is from Me," the Savior said,
As bending low He kissed my brow,
For One who loves you thus has led.
Just rest in Me, be patient now,
Your Father knows you have need of this,
Tho', why perchance you cannot see.—
Grieve not for things you've seemed to miss.
The thing I send is best for thee.

"Then looking through my tears, I plead,
Dear Lord, forgive, I did not know,
'Twill not be hard since Thou dost tread,
Each path before me here below.
And for my good this thing must be,
His grace sufficient for each test,
So still I'll sing, 'Whate'er be
God's way for me is always best.'"

I would have you learn when temptations assail you, and the "enemy comes in like a flood," that "This thing is from Me;" that your weakness needs My might, and your safety lies in letting Me fight for you.

Have you not asked to be made humble? See then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out my will. "I will be as the dew unto Israel."

"He giveth quietness." "This thing is from me."

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

Feb. 1, 1933. L. S. Glick.

Guerdon, Ark.

Greetings in the Master's Name:—I am just another shut-in. Many know what that means. I still love the Lord and want to do His will. I am paralyzed. I cannot do any work at all; cannot see to read. But the Lord blesses me each day. My mother reads the Bible to me, and I sure enjoy hearing God's Word, for it is our soul-food. Oh that more would get hungry for the Word of God. I have been helpless 15 years; ever since I was 12 years of age. Now I am 27. I used to sit and worry all the time. Thank the Lord, I could stop that. There is something we can do besides worry. Time is too precious to all be spent in worry. I just want to live such a life that it will be an inspiration to someone. I cannot do what others can, but by the help of the Lord I can do something for Him who did so much for me. I was 21 years

(Continued on page 1015)

SUNDAY SCHOOL LESSON

Lesson for March 12, 1933—Mark 6:30-44

JESUS MINISTERING TO THE MULTITUDE

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Introductory.—The feeding of the five thousand is a miracle recorded in the four Gospels; Matthew, Mark, Luke, and John. It is a very familiar scripture, yet we never cease to wonder and to learn as we continue to meditate upon its wonderful message.

Apostolic Report (30-32).—In the fore part of this chapter two important events are recorded. Christ, after having been rejected by His own countrymen, so that He could do no mighty miracles there, sent out His disciples two and two, to preach the Gospel of the Kingdom and to show by miracle-working power that they were sent out by one having all power. Then follows a narrative of the imprisonment and martyrdom of John the Baptist, after which we are given an account of the work of the twelve whom Christ had sent out. "And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught"—an example worthy of present-day disciples patterning after. Jesus listened to their report, then added, "Come ye yourselves apart into a desert place, and rest awhile." The disciples, like busy men to-day, needed rest and recreation, that they might gather strength for work ahead. Busy men to-day, like the disciples, should take their seasons of rest and recreation in the companionship and fellowship with Christ our Lord, rather than in the associations and dissipations of worldlings.

A Serious Problem (33-38).—But their season of rest was cut short because "the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." When Jesus saw the multitudes He looked upon them with tender pity, "because they were as sheep having no shepherd." This was invariably His attitude toward a lost world, in line with His Heaven-directed mission, which was "to save his people from their sins." He seized His opportunity and "taught them many things."

But now a serious problem confronted them. Where should this vast multitude (which may have numbered as high as 20,000 people, counting women and children) find enough to satisfy the cravings of hunger? Think of what you would think, if you were in a desert country, among a vast crowd numbering thousands.

The disciples had a plan—send them away in plenty of time so that they may go into the surrounding villages to buy themselves bread.

But Jesus had a better way. In all His ministry He was never known to turn any needy ones away without first supplying their needs. His first command was, "Give ye them to eat." The disciples manifested no spirit of dissent, even though they did not see their way clear. "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" they asked. Upon inquiry it was found that they had among them five loaves of bread and two fishes. This had been brought there by a little lad.

Enough and to Spare (39-44).—This was enough to serve our Savior's purpose, although to the disciples it must have looked like a totally inadequate amount of food to feed so vast a multitude. Nevertheless, when Christ gave the command that the whole multitude should be seated in companies of hundreds and fifties there was a readiness to obey that ought to serve as a good example to us when we are tempted to doubt our Lord's wisdom and power. The first thing that Christ did after this attitude of obedience on the part of the disciples and of the multitudes was to take the bread, look heavenward, and breathe a prayer of thanks, blessing the bread and passing it on to the disciples for distribution. Just how and when this small quantity of provisions was magnified and enlarged to an extent that it fed this vast multitude, we are not told. Men have guessed and made plausible explanations, but we have never taken these guesses and explanations seriously, for nobody knows. But this, however, we do know: After the multitude had all been filled, there still remained enough fragments to fill twelve baskets with provisions—more than they had in the beginning. There are unlimited quantities of blessings in the store-house of God, enough and to spare for all who call upon Him in faith. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Let us enumerate briefly some of the leading points in this lesson: (1) Unbelief stands as a barrier in the way of God's blessings. (2) Occasional rest is essential to efficient service. (3) Jesus has a compassionate heart toward all in need. (4) "With God all things are possible." (5) It pays to trust Jesus. (6) There can be no heavenly blessings except through obedience on the part of the blest. (7) There is no limit to God's blessings to those who comply with His conditions. (8) Grace before meals is exemplified in our lesson. (9) God works through human instrumentalities. (10) Obedience on the part of God's messengers encourages obedience on the part of those to whom the message is brought. (11) Loaves and fishes are but a small part of God's blessings to man.—K.

Bible Meeting Topic

PILLARS OF FAITH—JOSEPH (Jr.).—Gen. 50:14-26

Topic for March 12

MOTTO

"All things work together for good to them that love God"

OUTLINE STUDY

I. Joseph's Early Life.
1. Born to Rachel at Haran.—Gen. 30:25.
2. A favorite of Jacob.—Gen. 37:1-3.
3. Hated of his brethren.—Gen. 37:4-11.
4. His two dreams.—Gen. 37:5-10.
5. Sold into Egypt.—Gen. 37:12-28.

II. Joseph in Egypt.
1. As a servant in Potiphar's house.—Gen. 39:1-6.
2. As a prisoner.—Gen. 39:20-23.
3. As an interpreter of dreams.—Gen. 40:1-41:36.
4. As a ruler of Egypt.—Gen. 41:37-57.
5. Dealing with his father's house.—Gen. 42-45.
6. Preserving Israel's posterity.—Gen. 46-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, "Joseph."
2. Memorize a Select Passage from the Account of Joseph's Life.
3. Tell the Following Stories:
   a. Joseph and His Brothers at Home.
   b. Joseph as a Slave.
   c. Joseph in Prison.
   d. Joseph a Dreamer.
   e. Joseph an Interpreter of Dreams.
   f. Joseph Ruling.
   g. Joseph Returning Good for Evil.

For Seniors.
1. The Secret of Prosperity.
2. The Overcoming Life as Seen in Joseph.
3. The Vision of Faith in Joseph's Life.

MESSAGES TO SHUT-INS

(Continued from page 1014)

old when I was saved. I am not tired of the way. Although we all have trials and temptations, yet He will not suffer us to be tempted above that we are able to bear. I have been so discouraged since I've been afflicted; but the Bible says for us to endure affliction; also, "I will never leave thee nor forsake thee." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." I would be so glad if I could read for myself, so I could read the Bible more; but He tells us to "be content with such things as ye have." Please all pray for me, that I may live the life that will be acceptable in the sight of the Lord. I want you all to pray for me to be healed. Your sister,

Jan. 7, 1933. Bessie L. A. Craig.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, MARCH 2, 1933

Field Notes

A brother writes from Wauseon, Ohio: "We have 155 students enrolled in Bible school and are getting along finely. Revival meetings each evening. Several confessions."

Bro. E. W. Kulp of Bally, Pa., is at present engaged in the work of the Lord in Lancaster Co., Pa. His address during this week and next will be Elizabethtown, Pa., in care of Clarence Lutz.

Bro. Elmer E. Yoder of Allensville, Pa., filled the regular appointments at Rockton, Pa., on Sunday, Feb. 19. Bro. Y. expresses himself as quite favorably impressed with the present-day outlook of the church at Rockton.

The family of Bro. Joseph B. Kuhns, Chambersburg, Pa., desire to give this expression of their appreciation for the many letters and cards and help given them by friends in their sorrow in the passing away of the wife and mother in their home.

A letter from Birch Tree, Mo., informs us that five new members were recently received into the Church there by water baptism, and that the outlook for the Church at that place looks quite encouraging at present. We praise the Lord. May the little flock at that place be encouraged by the prayers of many who know the worth of prayer.

A letter from Newton, Kans., informs us that Sister Leah Erb ("Grandmother Erb," as she is commonly known), who had a severe fall a number of weeks ago, is recovering at a satisfactory rate and hopes to be restored to normal health in a few weeks. Sister Erb will soon reach the 91st mile-stone of her life, and her many friends are wishing her continued health and sunshine while the Master sees best to keep her here. Her long life has been marked for faithful service.

A brother writes us from Hubbard, Oreg.: "Bro. J. P. Bontrager is holding meetings at Bethel Church at present (Feb. 23). Bro. and Sister Troyer are failing in health." Bro. Bontrager has been in Oregon for several months, holding meetings in a number of places, and the Lord is blessing his work. The Bro. and Sister Troyer referred to are Bro. A. P. Troyer and wife of Hubbard; in charge of the Zion congregation in that community. They are above the three-score-and-ten mark, but the prayers of many are that they may again be restored to normal health and be used of the Lord for a number of years of service.

Correspondence

Reading, Pa.

(1202 Windsor St.)

"Trust in Him at all times: ye people, pour out your heart before Him: God is a refuge for us." Truly we need to put our trust and hope in God. Only as we go forth in His strength can we be victorious.

We rejoice to see the spirit of conviction working in the hearts of men and women. At the same time our hearts are saddened as we see the subtle work of Satan in trying to hinder. Then how we praise God for the service of prayer. When problems go beyond our ability to solve, when we have done what we could, how comforting it is to leave it all in the hands of Him who knoweth the hearts of men.

We look to God in thankfulness for the blessings received during and since New Year in our regular meetings. Our attendance average was lowered somewhat because of sickness, but it is encouraging to watch absent ones return as fast as health permits. Visiting ministers who were here since New Year, were Bros. Christian Lehman and Mark Swanenburg. The Lord through these servants and Bro. J. W. Hess has been giving us real soul-stirring messages.

The sewing school is continuing with good interest. Our church basement is filled to capacity with girls. The faithful support of sewing circles from neighboring districts, who come in to teach each Saturday afternoon, lends much encouragement.

We desire a special interest in your prayers in connection with our Sunday school work at this particular time. A branch school is about to be opened in the southeast section. Near fifty pupils, children and adults, are being hauled to our 12th and Windsor S. S. every Sunday. With the brethren who are hauling from that district a live interest has been worked up. They all have the conviction that work should be opened in that section. The "Word" needs to be taught. Many of these people are getting no other Bible teaching. It has been a pleasure to work with these people. They are responsive, always giving us a hearty welcome into their homes. These circumstances with others are looked upon as definite indications of an open door. This branch school, according to present plans, with God's continued blessing, will be opened early in March. We will need more teachers. Dear readers, will you meditate prayerfully? Possibly you could help! Some additional expense will also be incurred. Your contribution will be gratefully received.

Contributions for "The Way" will also be much appreciated, as a broader distribution would be made possible.

Dear intercessors at the throne of grace, let us again entreat your most earnest pleading for the working staff at this place, that God might give to us the Spirit of Wisdom and revelation that the eyes of our understanding might be enlightened to know what is the hope of His calling and what is the exceeding greatness of His power to all who believe.

Yours for His glory,
Feb. 17, 1933. Luke A. Hurst.

Minot, N. Dak.

Greetings:—Last week our Bible school closed which we were privileged to enjoy together for three weeks. Although one of the instructors we had engaged was unable to come, we allowed our disappointment to be His appointment, and were thankful for home talent to take up

the work. Bro. A. L. Glick taught "Life of Paul" and "S. S. Pedagogy," and Bro. L. A. Kauffman taught "Bible Doctrine" and "Old Testament Survey." We as students feel that our lives have been enriched through our studies together and believe that the efforts of the instructors will be rewarded. We feel that we can now think through the life of Paul better and appreciate more fully the hardships he endured to take the Gospel to the Gentiles. After our study in Pedagogy we as S. S. workers should improve our teaching and make the S. S. more effective. May God help us to lead our pupils to Christ, and to acquaint others better with Christ, which is the great aim of the S. S. Some of the great doctrines of the Bible were also made more clear to us and help us to feel the reality of them. Our vision of the Old Testament as a schoolmaster leading up to Christ was made more clear through our bird's-eye view through the Book. We hope that the success of the Bible school will be manifest through a practical daily walk with Christ in the life of each student who attended.

The Lord blessed us with ideal weather until the last week of school. The last three days were too cold and blustery to have school. The school was postponed until the next week. The attendance of the school averaged around 16 to 18 each day. Four young people were privileged to be here from Kenmare and two from Wolford.

Ellen Benell, who has been afflicted with infantile paralysis, is slowly improving.

Feb. 19, 1933. Cor.

Portland, Oreg.

(731 Savier St.)

The children's welfare work at this place has again been opened since New Year.

At present we are caring for six worthy children, one the daughter of a widowed Mennonite mother. The other five all belong to one family, ranging from two to twelve years. The mother of this home has been in the insane asylum for a year. The father was trying to keep the family together, but was forced by the city officials to place them in a home where the proper care could be given them. The parents of these children were before their conversion, movie actors: later, missionaries to Alaska.

We thank the sisters of this congregation for the help they gave us, as the children in various ways had been sadly neglected.

We also thank the country brethren for their donations. May the Lord bless and reward.

Pray that we may have wisdom to train up these children in the right way.

Feb. 22, 1933. Fannie Good.

Hubbard, Oreg.

Dear Herald Readers, Greetings in Jesus' Name:—Surely "lines have fallen to us in pleasant places."

Beginning Jan. 16 and continuing two weeks we held our evangelistic meetings. Bro. J. P. Bontrager of Winton, Calif., was the evangelist. There were six confessions and a number of reconsecrations.

Although a few whom we especially hoped would accept Christ failed to respond. We are still looking to God to answer our prayer.

We are still conducting services at the Old People's Home at Salem once each month. These men who attend our services seem to be very much interested in the Gospel.

On Feb. 19 Bro. E. E. Zuercher of Nampa, Idaho, was again with us both morning and evening services. There has been added interest in our weekly cottage prayer meetings. We would appreciate an interest in your prayers.

Feb. 22, 1933. Cor.

Detroit, Mich.

(15559 Curtis Ave.)

To the Readers, Greeting:—Indeed the Lord is and does a great deal more to and for His children than they deserve. We have so rich blessings from His hand that we feel ever to be striving to do His will. Will you pray with us to this end?

The economic situation seems to be growing worse constantly. The statewide bank closure has had a disturbing effect. Business in general is much hindered and money matters of all kinds are quite difficult. But again we rejoice that God has and is giving His children grace to look to Him from whence cometh their help. He is helping us to appreciate there is a brighter and better side to come. And if there is not in this life and world there will be in the next.

On Jan. 29 eleven souls were received into Christian fellowship here. (In the field notes of the Feb. 9 issue by mistake this number was given as seventeen.) May God bless each one, and may many others become children of the most high God before it is forever too late. The way things are going in the world at large surely makes us think it is time to do what we are going to do.

Provisions sent in for the month of January amounted to approximately twenty-one dollars. This came from the Clinton Frame congregation, near Goshen; the Ashley congregation, near Ashley, Mich.; Albert Wyse, of Midland, Mich.; and S. C. Hartzler of Wakarusa, Ind. May God reward each one of you. And also the sewing circles of the Clinton Frame Church, the Goshen College Church, the Clinton Brick Church, the Yellow Creek Church, sent in work for the dispensary. The Lord bless you.

We are planning to have communion service on Easter Sunday.

Let us ever continue to pray for each other.

Yours for the cause of Christ,

Feb. 23, 1933. Frank B. Raber.

Johnstown, Pa.

(Stahl congregation)

Dear Readers, Greeting:—We thank God for His many blessings we continually receive from Him.

Since Bible School has closed I am going to tell you how many students were present. There were 57 going to Bible School.

The instructors were: S. G. Shetler, Ezra Bender, Otis N. Johns, J. Irvin Lehman, Samuel A. Shotzberger, Bro. Frank Brilhart and wife (who were fine cooks), and the matron (Mabel Lefever). We greatly missed Sister Maggie Shetler because she was not our matron this year. I suppose every one else missed her too this year. One of the oldest members of the Bible School attended again this year. This was preacher Levi A. Blough. I hope he can still continue next year.

During Ministers' Week there were a good many visiting ministers who attended; and also during Sunday school week there was a very large attendance. I hope every one that has gone to Bible School can say the same as I can. It was good for all of us to be there. I have learned a lot of things from the Bible, which I would not have learned otherwise.

This was my second year at the Johnstown Bible School and I hope I can complete my six years. Aunt Lina Ressler also was there, and has given us some very good talks. I know I have enjoyed them.

Bro. Alexander Weaver was our preacher on Sunday and he preached us a very good sermon.

On Wednesday, March 1, the older sisters are having the sewing at the home of James Weavers. And on Saturday afternoon, March 4, the Juniors are having their sewing at the home of Oscar D. Yoders, and are looking forward to having Aunt Lina present to give us some suggestions.

Bro. and Sister R. M. Luther are in Florida for a few weeks on account of Bro. Luther's health. Bros. S. G. Shetler and J. I. Lehman went to Archbold, Ohio, to teach Bible school for two weeks.

Pray for our congregation. May the Lord richly bless you.

Feb. 25, 1933. Mary H. Weaver.

The degree of sincerity in a person's desire for life is revealed only by a diligent use of the means whereby eternal life might be obtained. What we really want we strive to obtain.—T. H. Atkinson.

Miscellaneous

MARCH

By P. E. Penner

For the Gospel Herald.

Make haste, O "Star of the early morning,"
To appear on the "eastern sky,"
For our enemies are scorning
As the dawning we would spy.
We are anxious to behold Thee
And to meet Thee in the air,
We are strangers in a desert,
Full of thorns and yet so bare.

"All our fountains are in Thee,"
While we tread the burning sand,
If it were not for this fountain
In despair we soon would land.
"Our Blessed Hope" Thou art,
"Our strength" when we are weak,
"Our light upon our pathway,"
"Our wisdom," when we speak.

Round about us—poor lost sinners,
Who are born and die in sin,
Help us through the Gospel message
Many of them yet to win.
Many now are Gospel hardened
That they can no more be reached,
Willfully they're Christ rejecting,
When they hear the Gospel preached.

Christ it is whom we are preaching;
Christ, the one they crucified;
Christ, who's risen from the sepulcher;
Christ, in heaven now glorified;
Christ, who's for us interceding;
Christ, who's coming back again;
Christ, who'll judge the godless nations;
Christ, who'll lift again the ban.

He will reign o'er all creation,
With a rod of iron strong.
Unto Him true homage bringing,
Every nation, tribe, and tongue.
O Lord Jesus, we are waiting,
For Thy coming in the sky,
We would rather be translated,
Than to lay us down to die.

Premont, Tex.

WHAT IT COSTS NOT TO BE A CHRISTIAN

By Ruth Grove

For the Gospel Herald.

It costs the sacrifice of eternal life and the endurance of eternal destruction.

There are many in the world to-day who will say that death ends all. Christ plainly taught of the hereafter, and the punishment of those who do not follow Him and the reward of those who do.

Self-denial and its Rewards

In John 14 we read of Christ telling His disciples, His followers, of the home He was going to prepare for them when He left this earth. They were grieved at the thought of His leaving them. Listen to His words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Christ has not only gone on to prepare a place for us, but He is coming again some day to receive us.

We all have friends here. We know how well we like to be with them and how sad we are when we think of them leaving us when we may never meet them again. That is the way the disciples felt when they thought of Christ ascending into heaven. Christ came into this world that those who would believe in Him might have eternal life —eternal life with Him, which will last throughout the endless ages of eternity. Eternal life will be spent with Him in heaven, where He has gone to prepare us a place.

We might wonder what this place is like. Several weeks ago Sister Bessie Yoder gave us a very descriptive talk on Heaven, how beautiful it was there, and who would be there.

Heaven is a better place than this world. For there "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). In Rev. 21:27 we read, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

What a blessed place that must be for the Christian. What a joy it is for the Christian to look forward to such a home, an eternal home with our dearest friend, Jesus Christ.

It costs the sacrifice of eternal life not to be a Christian. That means there is something on this earth, in this world, that we hold dearer, that we would rather have than eternal life through Jesus Christ as our Savior.

It is true that the Christian's life is not an easy life; for Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

It means some effort on our part. Are we willing to sacrifice a few of the things of this world that may seem pleasing to us in order to live for Christ and enjoy eternal life? Or are we more willing to sacrifice (give up) our chance for eternal life to put pleasure, pride, money, or some other worldly thing before Christ?

Inestimable Losses

Let us look now to the second part of this subject: It costs the sacrifice of eternal life and the endurance of eternal destruction. If we sacrifice this eternal life, let us see what we will have to endure in eternal destruction. For there are only two eternal destinies, eternal life and eternal destruction.

We have noted a few of the joys of eternal life for those who choose to endure the hardships of the Christian life in this world.

Let us see what is in store for those who do not so choose.

The names of those who accept Christ and are following Him are written in the book of life. But those who do not accept Him are recorded in books. Rev. 20:15 tells us "And whosoever was not found written in the book of life was cast into the lake of fire." This refers to the great judgment day. If you are not a Christian, a follower of Christ, think of spending the endless ages of eternity in a lake of fire, for that will be your lot if your name is not written in the book of life which permits you to enjoy life eternal.

May I relate to you the story of the rich man and Lazarus as is written in Luke 16:19-31:

> "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In these words of Christ we have a very vivid picture of hell, the lake of fire, into which are cast all those who refuse to follow Christ and accept His blood as a pardon for our sins.

This rich man in his earth-life thought of himself and his own interests. He was dressed in the best that money could buy and his table was loaded with good things to eat, much more than he ever could use. Lazarus, a poor man, asked for just the crumbs that fell from this rich man's table. He was refused. The rich man had the best this life could afford. But where does he spend eternity, after physical death?

"In hell he lifted up his eyes." He was tormented. He sees Lazarus this

poor beggar who on earth asked for the crumbs that fell from his table. Now he needed no crumbs to stay his hunger. He was at peace.

Now it was the rich man who was in need, who was asking for help. He is being tormented in this lake of fire. He asks that Lazarus be allowed to dip the tip of his finger in water and cool his tongue. He was asking for only a few drops of water. His request could not be granted. Why? Because there was a gulf fixed between heaven and hell and no one could pass from the one to the other. This rich man had to endure the tortures of hell forever, with no hope of ever getting relief.

Then he, who on earth had thought only of himself, began to think of others. He wanted Abraham to send Lazarus to the earth to warn his brothers so they would not come to this awful place. This request could not be granted. Moses and the prophets were on earth to warn them. They would not listen to one who rose from the dead any more than they would the prophets.

A person once said to me, "I am going to hell and that is where I want to go." The reason given was because there would be more people in hell and less work to do because there would be more to do the work while in heaven there would be only a few to do the vast amount of work to be done.

How deceived this person is. For in hell we will be called upon to endure torture rather than to work. I am sure that none of us here to-night want to be found among those who will have to endure this eternal destruction.

The All-important Question

Then, dear friends, think seriously on the question, "What shall I do then with Jesus which is called Christ?" Are we going to accept Him and look forward to the joys of eternal life? Or are we going to neglect and reject Him, choosing rather to enjoy the pleasures of this world? If we choose the latter, please remember that we will have to endure the tortures of hell forever. And that will be far worse than enduring a little ridicule and the hardships that will come to you as a Christian on this earth. For here you can look to Jesus as a kind Friend and helper who will help you to bear your burdens. In hell there will be no one to help you. You will be alone.

May I add a few words to you who do not enjoy religious services, who profess to be Christians, followers of Christ, and yet who enjoy going to fairs, shows, dances, and such like places of amusements. Would you like to be found at these places if Jesus should suddenly come for you as He will some day? Would you be willing to take Jesus there, have Him beside you and still have a conscience that does not condemn you?

Dear friends, these are some of the devil's snares that he is using to draw you away from Christ. He is trying to get your mind on other things and away from God. But Christ says, "Seek ye first the kingdom of God." This we cannot do if we allow Satan to draw us to such places of amusement.

If we are faithful in reading God's Word and in prayer and communion with Him, we will enjoy religious services and will not enjoy going places where we cannot take Jesus with us.

If we do not want Him with us here, He will not want us with Him in heaven enjoying eternal life. Then we will have to endure eternal destruction.

For, as in I Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable."

Our Christian life here will be a happy life if it is hid with God in Christ Jesus. Jesus satisfies the longing soul as nothing in this world can satisfy. Hope in Christ gives us joy, peace, comfort, and contentment.

If we sacrifice this hope in Christ and eternal life—then

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26).

South English, Iowa.

THE CURE FOR PRESENT ILLS

By Jonas H. Swartz

For the Gospel Herald.

> If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land.—II Chron. 7:14.

God at sundry times had to bring some nature of punishment upon His people in order to bring them into subjection. He was never troubled about those who were without the camp, but was very much grieved in His heart when His people began to rebel and chose to please their own inclinations and desires, not separating themselves from those who served strange Gods. In so doing they brought the wrath of the true God upon them.

In Jer. 8:6, 12 we read, "I harkened and heard, but they spoke not aright, no man repented him of his wickedness, saying What have I done? Every one turned to his own course, as the horse rusheth into battle. . . . Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord."

This condition existed among the children of Israel. Now the question that interests us is, Does the same condition exist among the professed Church of God to-day? It undoubtedly does. In response to a cold Church God is avenging judgment over the whole world. Nothing will cause God to lose interest in a church any sooner than in one called by His own name, whose salt has lost its savor. How much better off a church would be, how much sooner it would "go on to perfection," if the individuals who only have a form of godliness would crush the form and adopt Christianity in reality!

Counterfeit Religion

If the business done on commercial basis was only a form, how worthless the deal! Many such deals are being done and transacted on the basis of true discipleship, which are worthless in the sight of our heavenly Father.

Hypocrisy is one of the most abominable scenes the Lord has ever cast His eyes upon. When Jesus spoke to those Scribes and Pharisees He likened them unto "whited sepulchres," which do indeed appear to be beautiful on the outside, but inside are "full of dead men's bones."

Ananias and Sapphira reasoned together how they might keep back part of the money for which their possessions were sold in behalf of the development of the Christian Church. They wanted it to appear as though they had given all, and yet be benefited by keeping part of the amount. They only had a form of the true spirit of holiness, and when they presented the same they met with instant death. Ah! that men would remember when they commit sin concerning one another the Holy Spirit is grieved and beareth witness in every transaction.

Pride and vanity are prevalent in the Church to-day; the same pride that brought Lucifer down from his high and lofty position, into a flaming fire. It is he that is well satisfied when he has the heart of man for his habitation.

Pride

Sometimes we may wonder why we are not progressing in the Christian life. The question briefly answered, Because we are resisted of God, for He "resisteth the proud, but giveth grace to the humble."

Now as Satan is eternally doomed, and must suffer most terribly because of his haughty spirit, we should immediately realize it behooves us to put on the spirit of meekness, that we need not suffer the same fate. How beautiful and lovely do some of these natural things appear to the flesh; which when indulged in give only a sting! The rose is beautiful and produces a sweet fragrance, but when you go to pluck it you discover a thorn near by.

Pride causes rebellion in the Church

of God, and creates remorse among fellow men. It creates upheaval with all of its terrible results. Oh! that men would open the door of their hearts and let the humble Savior in, who would counteract all their attacks of pride; who is meek and lowly at heart. "And ye shall find rest for your soul."

Prayer

When once believers neglect to remember the Lord in supplication and prayer, this evidence immediately manifests that they no longer abide in the vine. "If ye abide in me and my words abide in you, ye shall ask what you will, and it shall be done unto you." But if we abide not in the vine, how can we, even expect to bear fruit of the Spirit whose works are works of righteousness? Prayer will not avail in the least if our soul's desire is not to fulfill the will of our Lord and Master, who speaks to us through His Word, and we to Him through prayer. The heathen offer prayer and prayer and prayer. But alas, they can see no working power proceed from their hand-made gods; they never will. "The prayer of a righteous man availeth much." If the Church would only have more valiant and righteous men she would maintain her power in all ages. A church is not on the standstill, neither can it remain as such. Christ says, "He that is not for me is against me. He that gathereth not with me scattereth abroad."

No man has seen the face of God at any time. Yet He says what blessings are awaiting us if we seek His face. We can not be interested in the heavenly Kingdom if we fail to seek the face of Him who holds ownership. Our God is a jealous God, and is greatly concerned as to who is receiving praise from the hearts of men, He or the adversary of our soul.

Conditions of Salvation

All men can be saved on conditions, regardless of how deep they have fallen into sin, if they only put away their sin by repentance toward God and faith in Jesus Christ. But so many professed Christians say, "It costs too great a sacrifice to put away **all** sin and worldly pleasure." Therefore, they reject His warnings and deny the authority of His law. Ah! the wisdom of our God concerning salvation to fallen humanity, that none need to perish! The devil is very wise with all his hypocrisy and cunning devices. But God was not perplexed because of his wisdom or experienced it a difficult matter to bring his work to naught.

"A kingdom divided against itself can not stand." A church divided against itself cannot stand. If the powers of the air had known that slaying the Son of God would mean release from the fetters of sin, from the power of Satan, to all those who believed in our Lord and Savior, they would not have put Him to death. For in so doing the enemy opened the door to his own prison and set his own captives free. Oh! the excellent wisdom of God. If each professed Christian could only realize that ignoring one of the least commandments given in God's Holy Word (I would say that which seems least, for one is as important as the other) will cause Him to suffer the same pangs of torment as those who have no profession of religion at all.

The poor heathen will not be held as responsible because opportunity has never passed their way. We don't hold each other in such great guilt if one or the other had no knowledge concerning their request. "Oh! Jerusalem! Jerusalem! thou that killest the prophets and stonest them that are sent to thee. How oft would I have gathered thee as a hen gathereth her brood under her wing, but ye would not." The people of Jerusalem were not seeking the face of the heavenly Father. Therefore, they ignored His Son who dwelt among them. Jesus felt as though He must compel them to come in. "Seek ye the Lord while He may be found; call upon Him while He is near."

The name Noah means "rest or comfort." Saying this same shall comfort us concerning our work and the toils of our hands, because of the ground which Jehovah hath cursed.

When the angel instructed Joseph concerning the first-born of the Virgin Mary, he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Oh! seek His face without delay. He may leave off calling.

The church of Laodicea was neither hot nor cold, and how wretched and miserable was she before the all-seeking God, who was ready to excommunicate them immediately if they did not awaken to the sense of their duty. She surely was in a critical condition spiritually, and the ray of hope was almost extinguished. God's Spirit shall not always strive with men.

"Search the scriptures." Have them before you at all times, to be ready to counteract the deadly poison which Satan inflicts. Even though we carry the name of Jesus, humble ourselves, pray, and seek His face, there is yet a great work to be done.

"The entrance of thy Word giveth light," and truly it does. Menno Simons held the office of a Catholic priest. He was ignorant of salvation for his own soul. When he began to search the Scriptures he realized his sinful condition, and saw he was a lost being without hope in the world; so he immediately began to amend his ways, was baptized, and taken into fellowship of the Christian Church. Read Jas. 1:7, 8.

Divine Guidance

It is but natural for us to fence chickens, hogs, cows, and horses into fixed places; they don't know enough to stay there on their own accord; they don't possess the spirit which shall lead us into all truth. But God has given man the power to discern between good and evil. That "still, small voice" is ever present, allowing or disallowing, a sure guide if we allow it to fully operate in our heart.

It is a sad condition when church members continually look to conference rules to be their guide; to see to the exact what things are not permissible and what things are not made mention of. If we keep ourselves true to church discipline, because of compulsion, can there be any blessing after all? It takes a heart service in order that our work may be acceptable unto God. The laws are for the lawless, not the obedient. If the Lord has our heart He has our life, possessions and all. Forsaking all our sin is the only means of salvation. If we are not sure, if our sins are under the blood, look into the mirror of God's Word, which will throw a ray of light on every dark spot of your life. Just invite the light. He will hide a multitude of sins, "whose own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed" (I Pet. 2:24).

It is the longing of every human life that the country be healed. Conditions on our part will heal it.

Spring City, Pa.

CULTIVATE A JOYOUS SPIRIT

By Chas. G. Miller

For the Gospel Herald.

There is one blessing that will come with an increase of the Christ-life in your soul, and that is genuine joyfulness. How can people expect sunshine in their rooms who keep the blinds all drawn and the windows shut? Joy is not to be gotten for the asking, but for the acting. We must walk with our Master every day if we expect to walk in the sunlight. There are a lamentable lot of moping, peevish, low-spirited so-called Christians, who are a disgrace to the name they bear. Such parents disgust their children with the bare name of religion. On the other hand, a healthy Christian carries a letter of recommendation in his cheerful countenance and sunny temper. What music did those two apostles make when they sang in the depths of Philippi's dungeon? Those early Christians drew honey out of the flintiest rocks and the black waves of tribulation and persecution phosphoresced with the sparkles of a holy gladness.

A well lighted Christian ought to fling out the steady rays of cheerful-

ness. An irritable temper is a sin and a gloomy, morose, desponding temper is a libel on a Christian profession. "Rejoice in the Lord alway," is the injunction of the Holy Spirit. Dark, foggy days are not as cheer-inspiring as are clear, sunny days. The natural note of a bird is not a shriek or a groan, but a song. When young men or women are converted, their companions ought not to say, "How mopy they have become," but rather they should say, "How cordial and happy, and kind they are; their religion seems to sweeten them." It was into a world, not only of moral darkness, but into a world full of difficulties and trials and tears and depressing influences that Christ sent His disciples with the injunction, "Let your light shine." I'll warrant that the house of Lydia and the home of Cornelius and the tent-makers' shop at Corinth were as much brightened by the advent of Peter and of Paul as was that dreary old dungeon of Philippi when Christ's two cheerful prisoners sang praises to God at midnight.

Jackson, Mich.

VALUE OF CHURCH LETTERS

(Continued from page 1013)

question. I have known church members to say in almost so many words that at last they did get a good church letter and they were going to hold to it a while, as much as to say it was a good passport to heaven. It seems to me that church members could be deceived in thinking that a letter (signed by the ministry in charge, who at times would know very little about a person's daily life) would so clinch and bind everything that surely heaven's blessings would be theirs. Now God alone can look in the heart and knows the intent of the heart. The minister's knowledge is limited, and church letters hurried so much so that things that were below the surface turned up later would put the ministry in a tight place. A good church letter could never atone for a sin unrepented of. The point I wish to make is that a good church letter does not in every case indicate a good Christian. And the opposite fact also remains true that we could possibly be good Christians, and some one through some misunderstanding or for other causes, could hinder a good letter being granted for a period of time. The point I want to make here is that when it is all said and done, praise the Lord, church letters do not make or mar our standing before God.

Now in conclusion, Where then is the greater benefit? Well, my experience is that when members move into our congregation with good letters it strengthens the forces of the church, it encourages the brotherhood to press on in the Lord's work, and members that are in good standing are bound to increase the influence of a church. In Jno. 17:21 Jesus used this language: that through us the world might believe that He was sent from God. We dare not attempt to measure or limit the influence of a Christian worthy of a good church letter. Eternity alone can reveal the result of the influence of our various forms of our regulations and church government. Let us work and pray to this end that we might all live such lives that our ministers need never hesitate to give us good church letters, and never have occasion for embarrassment because of things coming to the surface after we have our letters, that would cause them many sleepless nights because of negligence or carelessness on our part. I trust this message will promote healthy thought in the minds of others who are burdened for the welfare of our church.

Limon, Colo.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE HEART-LONGINGS OF AN IMPRISONED APOSTLE

By J. D. Mininger

For the Gospel Herald.

TEXT: Fulfil ye my joy.—Phil. 2:2.

It was at great cost to the apostle Paul that the church at Philippi was "hewed out." To him it meant being beaten with many stripes, likely a bleeding back, it meant confinement in the "inner" prison with his feet fast in the stocks, together with all other privations that go with prison life.

Later, he again finds himself in prison—this time at Rome. Here he has time to meditate. His mind is drawn to his dear children whom he has begotten in the Gospel at Philippi. And let us remember that Paul was just as human as you and I are to-day. So in his love-letter to the Philippian church, it would seem that his great heart is longing

"For a little Bit of Love"

In rapid succession in one verse (Phil. 2:1), he uses the little word "if" four times. Me-thinks his thought is: if you, Philippian jailor and your household, if you, Lydia and your household, if you, damsel who was gloriously saved, if you really appreciated the Christ who saved you with an everlasting salvation, if you enjoy the liberty wherewith Christ has made you free, (here read the four "ifs" in Phil. 2:1), if you really appreciate that you have been "redeemed from the hand of the enemy" then

"Fulfill Ye My Joy"

by doing the following sixteen things. It's a royal privilege to be instrumental in bringing joy and encouragement to a loyal minister of the Gospel. Notice below the things that Paul expects these Philippian converts to do.

"Fulfil ye my joy;"

1. That ye be LIKEMINDED—v 2.

"Fulfil ye my joy",

2. That ye have THE SAME LOVE—v 2.

"Fulfil ye my joy",

3. Being of ONE ACCORD—v 2.

"Fulfil ye my joy",

4. That ye be of ONE MIND—v 2.

"Fulfil ye my joy",

5. By being **without strife and vainglory;** but in LOWLINESS OF MIND let EACH ESTEEM OTHER BETTER THAN THEMSELVES—v 3.

"Fulfil ye my joy",

6. By LOOKING every man ON THE THINGS OF OTHERS—v 3.

"Fulfil ye my joy",

7. Let THIS MIND be in you WHICH WAS ALSO IN CHRIST JESUS—v 5.

"Fulfil ye my joy",

8. By OBEYING IN MY ABSENCE—v 12.

"Fulfil ye my joy",

9. By WORKING OUT your own SALVATION with fear and trembling—v 12.

"Fulfil ye my joy",

10. By being WITHOUT MURMURINGS—v 14.

"Fulfil ye my joy",

11. By being WITHOUT DISPUTINGS—v 14.

"Fulfil ye my joy",

12. That ye may be BLAMELESS, THE SONS OF GOD—v 15.

"Fulfil ye my joy",

13. By being HARMLESS, THE SONS OF GOD—v 15.

"Fulfil ye my joy",

14. By being WITHOUT REBUKE—v 15.

"Fulfil ye my joy",

15. By SHINING AS LIGHTS in the world—v 15.

"Fulfil ye my joy",

16. By HOLDING FORTH THE WORD OF LIFE—v 16.

"that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Here is an ideal that the wide-awake, loyal minister of to-day may well adopt for his congregation.

Show me a congregation where the

above sixteen heart-longings of the beloved apostle Paul are met, and I will show you a happy, victorious people who are a wonder to the ungodly, a blessing to themselves and a glory to God.

What am I as a minister or as a member of my congregation doing to bring my congregation up to this scriptural standard?

Why not clip this and put it in your Bible or some conspicuous place for ready reference?

Kansas City, Kansas.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

When the last letter was written the Christian Life Conference was just ahead. We received the blessings we were looking for—and more. God always gives more. Bros. Paul Erb of Hesston, Kans., and J. Irvin Lehman, Chambersburg, Pa., were the men whom God used to make the conference a most helpful one.

The first lecture of the Short Bible Term was given by D. W. Lehman on "Educational Methods in the Light of Modern Psychology." The lectures that followed were on these subjects: "Maintaining the Faith," by N. H. Mack; "Civil War Experiences," P. S. Hartman; "Bible Chronology," A. D. Wenger; "Problems of Modern Youth," A. J. Metzler; "Life Unevolutionary," D. R. Hostetter; "Inspiration of the Bible," J. L. Stauffer. A program of music was given by men's and ladies' choruses.

A trip to Endless Caverns was the feature of one Saturday afternoon while the 63 Bible students were with us.

This group of students called its newly organized literary society "Berean." Their motto was "For Christ and the Church." They entered heartily into their literary work of which interesting reports reached our ears.

The annual "drive" of the Young People's Christian Association was made on Feb. 9 after the regular chapel exercises. At this meeting the needs of different causes are presented and students are asked to pledge the sum of money they can give. They may pay this amount in a few weeks or may have the privilege of earning it during the coming summer and paying it in September. The goal was set at $400.00 and we are glad to report the goal was exceeded. The causes to which money was contributed this year were: Local Y. P. C. A. activities (jail services, cottage meetings, programs in outlying mountain districts, etc.); Evangelistic Fund (support of Evangelistic work done in the mountains by brethren who have long trips to make); Library; South America (this subject was discussed by Bro. Rutt); Africa, discussed by Bro. Mack.

The first semester's work with its attendant examinations came to a close on January 31. The registration for the second semester increased our enrollment of regular students for the year from 157 to 161. Two of the Short Bible Term people are staying for the remainder of the year. Some of the first semester dropped out.

Bro. Mack gave the third term address. He again illustrated the fact that when a message comes from a burdened heart full of the power of the Holy Spirit it reaches the hearts of the hearers. The challenge he brought was based on Dan. 1:8. He made an appeal for Daniel's and Esther's in the warfare ahead of Christian youth and through which he himself will soon have passed. That youth will soon be in the thick of it was impressed upon us when he said, "I'm going; you're coming." May the Lord help us to be true to our trust.

The revival meetings conducted by Bro. Oscar Burkholder, Breslau, Ont., began on Jan. 28. Souls received the "peace that passeth understanding." Two had never confessed before; others anew consecrated their lives to the Lord. Bro. Burkholder also took part in the Sunday school and the mission meetings.

The Sunday school workers' meeting was a new feature this year. Bro. Metzler was moderator and brought to the meeting the interest he himself has in this work. We were glad for his Church-wide view of the work as chairman of the General Sunday School Committee. The subjects discussed were: Objectives of the Sunday School; The Master's Methods of Teaching; Teaching Principles from the Bible; Qualifications and Duties of a Sunday School Superintendent; The Teacher's Meeting; Teaching the Word; The Teacher's Lesson Preparation; "Go Labor On." There was a Problems Discussion hour and a Workers' Meeting. The speakers were: J. R. Driver, Waynesboro, Va.; Oscar Burkholder, Breslau, Ont.; Elam Stauffer, Manheim, Pa.; Henry F. Garber, Mt. Joy, Pa.; and Noah Mack. H. D. Weaver led the workers' meeting.

The mission meeting began on Sunday morning at 6:00. We had a day full of good things. Bro. and Sister Rutt, home on furlough from South America, discussed subjects relative to their field. Local people talked on opportunities for work that can be done in any community such as distribution of Gospel literature, cottage and alms house meetings, jail services, and visiting our missions. Bros. Burkholder and Metzler each had part. "Go Labor On," was the Mission Meeting song.

Bro. and Sister Rutt stayed with us a little over two weeks. They seemed like part of our school family and we were sorry to see them go. They left for Florida Feb. 20.

The Short Term closed in the midst of the Ministers' Week program. A fellowship meeting was held by the instructors and students of the Bible term in the biological laboratory on the last Monday evening they were here. Our family has been reduced considerably. In halls and dining room and chapel we miss our recently found friends.

The registration of ministers and deacons during Ministers' Week reached 67. A good interest was also shown by the laity. Those who had part on the program were B. B. King, Geo. R. Brunk, Noah Mack, J. H. Mosemann, A. J. Metzler, A. D. Wenger, and Chester K. Lehman. Bro. Mack was also moderator.

Bros. J. L. Stauffer and Chester K. Lehman attended the Educational Board meeting in Indiana, held Feb. 6 and 7.

Two new specimens have been added to our museum collection; one a loon in winter plumage, the other a boa constrictor 33 inches in length. It was discovered at the Harrisonburg Candy and Fruit Co. in a shipment of bananas from one of the islands off the coast of South America. The maximum length of this species is 12 feet.

The Publishing House at Scottdale is now printing our School Journal. The new cover design also appeared for the first time on the January number. If you are interested in a sample copy of the Journal, send your request to H. D. Weaver, Business Manager, who will gladly furnish you with one.

Feb. 22, 1933. Sadie Hartzler.

Married

Smith—Schertz.—On Dec. 24, 1932, Bro. Tilman R. Smith of Roanoke, Ill., and Sister Luella M. Schertz of Metamora, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister E. R. Schertz, Bro. H. R. Schertz officiating. May the Lord bless them and make them a blessing.

Denlinger—Brubaker.—On Dec. 29, 1932, Bro. Milton Denlinger of White Horse congregation and Sister Mae Brubaker of Strasburg congregation were united in the holy bonds of matrimony by Bro. C. M. Brubaker of Lancaster, Pa., father of the bride. May the Lord bless them and make them a blessing.

Peachey—Kauffman.—On Saturday evening, Feb. 18, 1933, at the home of the officiating bishop, Bro. Eli H. Kanagy, Belleville, Pa., occurred the marriage of Bro. Solomon D. Peachey of the Locust Grove congregation and Sister Mary C. Kauffman of the Belleville congregation. May God's richest blessings attend them through life.

Rocke—Diebel.—On Saturday, Feb. 18, 1933, at the home of Bro. and Sister John Diebel, Cullom, Ill., parents of the bride, occurred the marriage of Eldon C. Rocke of Willow Springs, Ill., congregation and Ethel M. Diebel of Cullom, Ill., congregation, Bro. J. W. Davis of Flanagan, Ill., officiating. May the Lord bless this union abundantly.

Obituary

Leed.—Jacob S. Leed, seventy-four, died at his home in Lititz, Pa., Dec. 21, 1932, after a three-weeks illness. He was a member of the Landis Valley Mennonite Church, where he served as Sunday school teacher and superintendent for nearly thirty years. He is survived by seven children, seventeen grandchildren, one brother, and two sisters.

Moist.—Isaac Moist was born July 18, 1862; died of pneumonia Feb. 11, 1933; aged 70 y. 7 m. 24 d. He united with the Mennonite Church on Apr. 4, 1915, and continued faithful and loyal unto the end. He was a kind and patient husband, father, and neighbor, and will be sadly missed by all who knew him. He had been employed as a laborer by the Pennsylvania Railroad Co. for 50 years and had 40 years continuous service; but his labors are

finished, his toiling over, and he has gone to where the weary be at rest. He leaves his wife, 1 daughter, 5 grandchildren, and 6 great-grandchildren. Funeral services were conducted by S. E. Allgyer of West Liberty, Ohio, and Charley Heister and Harry E. Kauffman of Mattawana, Pa.

Rife.—Addie, daughter of the late Isaac and Katie Kauffman and wife of the late Bro. Philip K. Rife, was born near the Strasburg M. H., Franklin Co., Pa., Oct. 18, 1857; died Feb. 12, 1933; aged 75 y. 3 m. 25 d. She united with the Mennonite Church in 1886 and was a faithful member until her death. She united in marriage with Bro. Philip K. Rife in 1888 who preceded her to the spirit world in 1928, she being his second wife. She is survived by one brother (John H. Kauffman of Chambersburg, Pa.), and two step-sons (Harvey Rife of Miami, Fla., and Fred K. Rife of Chambersburg, with whom she had her home until her death). She was in feeble health for a number of years and was cared for by the family where she had her home.

Harshbarger.—Elizabeth (Miller) Harshbarger was born June 2, 1865; died Sept. 15, 1932; aged 67 y. 3 m. 13 d. She united with the Mennonite Church April 4, 1915, and attended services whenever possible. Her presence and prayers were always an inspiration and a help in the services. She leaves her husband (Bro. Joshua K. Harshbarger), 6 children, and 13 grandchildren. May the kind heavenly Father comfort and sustain the bereaved family and help us to see that our loss is Mother's eternal gain. Services were held at the Mattawana, Pa., Mennonite Church, conducted by J. S. Mast of Morgantown, Pa., Jonas D. Yoder of Belleville, Pa., and Harry E. Kauffman of Mattawana. Interment in the Pleasant View Cemetery, her body being the first to be laid to rest in the new cemetery.

Burkholder.—Henry R. Burkholder was born Mar. 4, 1876; died of influenza Jan. 29, 1933, at the home of his son, near Ephrata, Pa., after an illness of one week; aged 56 y. 10 m. 25 d. His wife preceded him in death 6 years ago. He was a member of the Mennonite Church for many years. He is survived by 1 son (John), 3 daughters (Mrs. Sadie Stoner, Ephrata; Mrs. Virginia Sensenig, New Holland; Mrs. Eva Clark, Kinzers), an aged mother, 2 sisters and 15 grandchildren. Funeral services were held at Groffdale Mennonite church Feb. 2, conducted by Bros. Amos S. Horst and Abram Landis. Interment in adjoining cemetery.

A near relative writes this poem to the family upon receiving notice of his death.

"Life so uncertain, death so sure,
Our Lord expels its gloom;
So let us now look heavenward
God grant us ample room."

Witmer.—Annie E., daughter of the late George H. and Anna Peoples Witmer, a former resident of New Providence, Pa., died Feb. 7, 1933 at the home of her nephew and niece Bro. and Sister David S. High; aged 78 y. 7 m. 14 d. She was the last of the immediate family. She was a faithful member of the Mennonite Church. Her place was seldom vacant when health permitted her to be there. Death was caused by three weeks illness of heart trouble, which she bore very patiently, waiting for the time that God should call her home. Services were conducted Feb. 9 at the home by Bro. C. M. Brubaker and at the church by Bros. John Myers and Jacob G. Harnish. Text, Matt. 25:34. Interment in the New Providence Cemetery.

"The chair is empty now,
Since Aunt Lizzie is at rest;
But we our heads do humbly bow
And say, God thought it best."

Martin.—Oscar Samuel, second son of Ben and Katie Martin, was born Oct. 21, 1911, near Beemer, Neb.; died Feb. 7, 1933, at the University Hospital in Omaha; aged 21 y. 3 m. 17 d. He was baptized and joined the Congregational Church in the spring of 1922 and was a faithful member until his death. He lived all his life in and near Beemer, and was universally loved and respected. He was a kind and loving son and brother and has left a place vacant that cannot be filled. On May 22, 1932, a horse which he was riding threw herself, and Oscar's skull was fractured. It was in this fracture that infection settled, causing his death. He is survived by his parents, 2 sisters (Ethel and Doris), 3 brothers (Lorin, Carl, and Merle), a sister-in-law (Emma), a nephew (Gene Martin), all of Beemer; a maternal grandfather (Samuel B. Miller of Kouts, Ind.) and a host of relatives and friends. Funeral services were held at the Methodist Church of Beemer with —— Matske in charge. Interment in Beemer Cemetery.

Stauffer.—Elvin H. Stauffer was born April 18, 1884; died in the Lancaster, Pa., General Hospital Jan. 21, 1933; aged 48 y. 9 m. 3 d. He had been ill for several months but was not thought serious till Thursday before his death, when he was taken to the hospital and gradually grew weaker until early Saturday morning he slipped quietly from us. His suffering at times was intense but always he said, "I am not sick." He leaves his companion (who was Stella E. Ressler before marriage) and seven children: Reba E., Anna M., M. Irene, A. Landis, Clarence L., Helen F., Harold L., all at home; also his aged mother (Margaret Stauffer, who was 86 years old the day we laid him to rest), and these brothers and sisters: Clayton of Bart; Mrs. Ora Peffley, Lancaster; Mrs. Anna Pickell, Lampeter; Mrs. Elmer Herr and John, Adda, and Cecelia, all of Bart. Funeral services were held Jan. 24 conducted by Bro. George Graham at the home followed by services at the Paradise Mennonite Church by Bros. Jacob H. Mellinger and Geo. Graham. Interment in the adjoining cemetery. He was received a member of the Mennonite Church at Strasburg, Pa., but after marriage transferred his membership to the Mt. Pleasant Church, where he was a faithful member at the time of his death.

Zimmer.—Samuel, son of Jacob and Katie Zimmer, was born in Ontario, Feb. 14, 1851; died at the home of his sister, Mrs. Katie Birky, in Beemer, Nebr., Feb. 14, 1933; aged 82 years. In his youth he accepted Christ and was received into the Mennonite Church where he retained his membership until his death. He was never married, but made his home with his parents, moving with them from Canada to Iowa, then to Illinois, then to Seward Co., Neb., then to Kansas, and then to Cuming Co., Neb., and after the death of his parents, he made his home with his sister, where he was tenderly cared and provided for until his death. He was preceded in death by his parents, 3 brothers, and 3 sisters. Those left to mourn his departure are 1 sister (Mrs. Katy Birky), 10 nephews, and 10 nieces, besides other relatives and friends. On account of bodily infirmities he was not able to attend church services for a number of years, thereby losing many of the blessings that those enjoy who are able to attend regularly and have the fellowship with believers, so much needed in the Christian life. Burial in Beemer Cemetery. Funeral services were conducted at the home by Bro. Peter Oswald (Text, Psa. 90) and at the church by Bro. P. O. Oswald (Text, Jno. 5:25-29) assisted by Bro. J. W. Oswald (Text, Jno. 14).

Weaver.—Isaac H. Weaver was born March 16, 1909; died Feb. 11, 1933; aged 23 y. 10 m. 25 d. He is survived by his parents (Bro. and Sister Martin M. Weaver of near Ephrata, Pa.) and two sisters (Hettie, a twin sister, married to Elam Wenger, and Lizzie at home), and three brothers (Daniel, near Ephrata, Pa., Paul, and Martin at home). Bro. Isaac was hired with Bro. Elmer Metzler, where he took sick of pneumonia. During his sickness everything was done that kind hearts could think of to make him as comfortable as possible, but notwithstanding all that was done he very peacefully passed away. While he was not able to be taken into the home of his parents, he went to his eternal home. Bro. Isaac united with the Mennonite Church in his young years and was a very faithful young man. He loved his Bible and was very much interested in the spiritual life of the Church. On his sick-bed he would over and over again repeat, "The just shall live by faith." By the request of the family this was used as a text at his funeral, which was held at Weaverland, Pa., on Feb. 14, where a very large concourse of people had assembled. Especially was there a deep impression on the many young people who walked around the lifeless body of one whom they loved, and who we believe will not so soon be forgotten. We believe the fragrance of this beautiful life will not so soon pass away.

J. W. W.

Lied.—On Feb. 14, 1933, Bowmansville Mennonite Church was the scene of a double funeral. Father and mother Lied were laid to rest. Daniel Lied was born May 26, 1855; died Feb. 9, 1933; aged 77 y. 8 m. 13 d. Lydia Ann (Ludwig) Lied was born Oct. 2, 1855; died Feb. 12, 1933; aged 77 y. 3 m. 10 d. They lived near Reamstown, Pa., were devoted Christians and loyal members of the Bowmansville congregation. The weather was never too cold nor too hot if health permitted, Bro. and Sister Lied would be seen wending their way to the place of worship. They truly left a commendable example of Church support by obedience and presence that we do well to emulate. Fifty-seven years they lived together in holy matrimony. Had born to them 8 children. Two daughters (Martha and Susanna) preceded their parents in death. These sons remain: Harvey, William, Stephen, Harry and Samuel; also one widowed daughter (Lizzie Bixler), 26 grandchildren, 16 great-grandchildren, 1 brother (Nathan); also 1 sister (Susie), and 1 brother (Jacob Ludwig) of the departed sister survive. Short services were held at the house, after which we proceeded to the Bowmansville Church where Bro. John M. Sauder preached from Gen. 22:8, 9. Choosing from the context these words: "So they went both of them together. And they came to the place which God had told him of." Interment in Martins Cemetery near Red Run union meeting house.

Hershey.—Catherine, daughter of John and Catharine (Hottenstien) Buckwalter, was born June 24, 1847; died Jan. 13, 1933; aged 85 y. 6 m. 19 d. She was united in marriage to Levi E. Hershey, Nov. 20, 1866. They started housekeeping on the "Hershey homestead," where they lived until 1899 when they retired and moved to Manheim, Pa., where her husband died in March, 1904. Realizing that she was growing more feeble she came back to her old home on Sept. 1, 1932, to spend her remaining years with her son and family. She was in good health and enjoyed Christmas to the fullest. Dec. 27 she fell and broke her hip. She was confined to her bed 16 days, suffered much at times, and often expressed a desire to depart to a better land, when on Jan. 13 she quietly passed away to be with her Savior and loved ones gone before. She had the privilege of giving her family good-by, and expressed the hope of meeting them all in heaven. She was the last one of her family to go, and was a member of the Mennonite Church for many years. She is survived by one son (John B.), 6 grandchildren, and 5 great-grandchildren. Two grandchildren preceded her in death. Funeral services were conducted Jan. 16 at the home, and at Erb's Church by Joseph Boll, Samuel Lehman, and Abram Risser. Text, II Tim. 4:6-8. Burial in adjoining cemetery.

"Beautiful rest for you, mother,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you."

The Family.

ITEMS AND COMMENTS

The New York multimillionaire, Murray Guggenheim, has recently paid into the national treasury the sum of $3,449,107 as a gift tax, the largest tax of the kind in history. A thousand Guggenheims would solve the problem of balancing the budget.

Giuseppe Zangara, the would-be assassin of President-elect Roosevelt, was recently sentenced to a prison term of eighty years at hard labor. Should any of those whom he wounded at the time that he shot at the President-elect die of the wounds received at that time, the state would ask that this long prison term be changed into a death sentence.

By a vote of 289 to 121 the U. S. House of Representatives passed the resolution previously passed by the Senate, referring back to the states the question of repealing the Eighteenth Amendment. This will mean the first direct referendum of the Prohibition question to the people, as the matter is submitted to conventions in each state and the delegates elected for that sole purpose, giving the people an opportunity to say whether they want the Amendment repealed or not. A hard fight ahead is predicted. It will require the vote of three-fourths of the states to effect the repeal.

The New York Bible Society, which is the only organization of its kind having for its sole work Bible distribution in the city and harbor of New York, held its 123rd annual meeting in January. During the Society's 123 years of existence a total of 18,177,452 volumes have been given out. In 1932 the total distributed was 802,563. Of this number 143,271 Bibles were given to the crews of steamers and freighters; 58,546 were given to immigrants upon arrival; and 600,746 volumes were distributed in hotels, hospitals, prisons, institutions and in the homes of the needy of all races.—Record of Christian Work.

The war between Japan and China has burst out anew, the Japs having begun an offensive on a wide scale to completely subdue the province of Jehol and make it a part of the new state of Mackoukuo, which is under Japanese domination. It is becoming increasingly clear that the outcome of this struggle between these two leading nations of the Mongolian race will depend mainly upon the extent of resistance which China will be able to put up against Japanese aggression. Europe and America are so involved and occupied in wrestling with their own problems that the most that they will probably be able to do, or at least feel like doing, is to make gestures and pass resolutions. The outlook for world peace is not bright, but God is able to overrule all things. "With God all things are possible."

SPECIAL NOTICE

If any of our readers have any used books that they no longer need, they would do well to send us a list of what they have. We may be able to use them. We again remind you that this business is a part of the work of the Mennonite Publishing House, therefore the property of the Mennonite Church. A number of our people have sent us some books as donations to the work. We appreciate this very much, for it enables us to use such in helping the Cause along in several ways. We buy entire libraries, no matter how large, if they contain the right kind of books. Let us know what you can use in this line. We may have just what you are looking for. It is very difficult to keep a list up to date. The better way is to let us know your needs and we will file them if we cannot supply them at once. We solicit your coöperation in this work.

Weaver's Book Store,
New Holland, Pa.

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Mennonite Publishing House, Scottdale, Pa.

THE BEAUTIFUL LIFE

By Harry H. Nissly

For the Gospel Herald.

When you go in the morning
To begin the work of the day,
Don't neglect the little chances
You will find along your way;
For in lifting another's burdens,
And speaking a word of cheer,
You will find your own cares lighter,
And easier for you to bear.

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it.
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lent you aid,
And be a grateful debtor.

Mountville, Pa.

A mind trained wrong is a power for evil.—Paul Horsch.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel." "Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY March 2, 1933 J. A. RESSLER, Editor

EDITORIAL

"For we know that all things work together for good to them that love God" (Romans 8:28).

* * * *

This text has, as you cannot help noticing, its limitations, even if we take only the portion of the verse here quoted and omit the remaining portion of the verse—the "good" is limited to those who love God. Even so, we must limit the "good" to the sense of "acceptably" if the text is not to apply to all mankind.

* * * *

In the providence of God, in the finally final outcome, all evil must be banished from His sight forever. The eternal torment of the wicked enemies of all that is good will be recognized as "good," for heaven would be torment to those who hate God.

* * * *

But it is the other phase of the "all things" that we started out to consider, and especially as the unpleasant, even painful, experiences of life influence us. No true missionary is in active service long before he learns that one of the greatest blessings of a Christian's life is our inability to see into the future. There are so many things that are "hard" to mortal life and being, so many things that we should try to avoid if we could see them in advance, that our life's plan would often be marred, our highest purpose according to God's infinite knowledge would be turned to our own destruction, if we could see around the corner and act upon our impulse.

* * * *

The Bible has many examples of unpleasant experiences that "turned out" for the everlasting good of those to whom they came. The history of Joseph is one of the striking early illustrations of this principle. Joseph did not like to be envied by his brothers, did not like the pit experience, did not like to be sold to strangers, did not like to go to jail, and did not like to have the butler forget him for two long years. Altho it is good English, I put quotation marks about "turned out," because the expression seems to indicate mere happening by chance. But this was by no means the case in Joseph's experience. It was the Lord's plan to preserve His people that gave Joseph all the anguish of soul which he endured thru all those years of trial. In all those unpleasant experiences Joseph was getting his training for the really hard things that came after he was ruler of Egypt. How could he maintain his self-control when he saw his brothers without Benjamin? Even before that, how many of us would have resisted the temptation to send a messenger to Canaan to find out the fate of the family? Joseph had learned his lesson well. His bitter trials were all essential to his complete character. If any one of these experiences of Joseph had been omitted, his life might have been patched up somehow, but it would not have that symmetrical completeness that we see in the life of Joseph—God's plan is best.

* * * *

Then Elijah. Here was God's plan: Israel needed discipline—famine—Elijah must live thru the famine—experiences by the brook—last drop of water gone—no word from God—Yes! the word comes, "Go to Zarephath"—severe trial there—next, "Go back and show thyself to Ahab"—the trial on Mount Carmel—eight hundred and fifty false prophets less to trouble Israel—the God of Elijah victorious—Jezebel, wicked queen, threatens Elijah—Elijah runs away and asks that he may die! It's a hard, hard sequel to the long drawn out battle. God allowed Elijah to go to the juniper tree and listened to his bitter complaint. Miraculously fed, Elijah goes on to Mount Horeb—still farther away from the post of duty. There God met him in the still, small voice and told him to go right back over the road he had run while deserting his post. He could take his time now. Mighty man of prayer that he was, God granted him something far better than the death he asked for—He took His prophet to heaven without going thru the portal of death.

* * * *

One more character, this time from the New Testament—John the son of Zebedee, the beloved disciple, the writer of five books of the Bible, the writer of the closing book of the Message of God to the human race. Now, this man John was just as much human as any of us who read his writings as they were given to him by the Divine Spirit. No more did he see where his life's course was leading than did Noah, Jacob, Joseph, Moses, David, Elijah, or any other of the Bible characters. But what a life he was permitted to live! In closest fellowship with the Lord Jesus Christ of all His human associates, granted special visions of His glory even before the Lord was crucified, one of the early witnesses to the resurrection and eternal glorified life of the Master, allowed to be among the first to suffer persecution for the name of Jesus, at last a companion of the saints in tribulation, and in the kingdom and patience of Jesus Christ in the isle called Patmos, suffering persecution for the testimony of Jesus Christ. Little did he know, as he climbed the rocky shore, what the Lord had in store for him on the desolate island. If he could have known, perhaps he might have regarded it with less of a sense of suffering, but God knew!

Let us not forget that all these Bible characters lived the kind of life we live, that the future was veiled from them just as it is from us, except in a few instances where God permitted a special revelation to chosen ones to give them courage for a specially hard trial—such as to Paul in Jerusalem and on the ship doomed to be wrecked—don't forget that word "except." Most of the worthies whom we now honor for their life of integrity, battled with each problem as it came to them just as we do with our problems. We look back and see God's plan in their lives after the whole life was complete. **They saw it only** moment by moment just as we see our lives. And, while the various experiences of their lives were coming to them, they often prayed for deliverance from the pain and suffering—the thorns in the flesh—because they could not see the final outcome and the benefit of the trials they were undergoing.

* * * *

The problems of our missions have not all been solved. There are individuals who have very serious problems of their own to meet. The problems of these individuals become the problems of the Mission Board, and the problems of the Mission Board become in the last analysis, the problems of the Church, and of each member of the Church; for the Church is what its individual members make it, and the Board is what the Church makes it. It is hard for the Board to meet an appeal for help that comes from a helpless one who has devoted the best part of a long life to the cause the Board is expected to manage with the reply, "We'd be glad to help you, but we have no funds." It is hard for an individual who faces the declining years of life, perhaps with dependents, to hear such a reply as this, and be made to feel that he or she is set adrift at the sunset of life to become an object of charity. Years ago the writer had seen, or thought he saw, the need of provision for just such circumstances as these. Looking at the matter thru the vista of almost two score years of very much varied experience, we feel that the three characters whom we looked at in the beginning of this editorial point out to us the proper way out of every difficulty. We cannot see the future—praise God we can't. Sometimes the only way that is open to us is upward—praise God because that is always open.

* * * *

Joseph, Elijah, John. Human to the very heart's core. Fallible, just like you and me. Praying often into ears that seemed deaf. Hearts failing for fear of the consequences of the next move. Misunderstood by their most intimate friends. Victims of treacherous enemies. Falling into the very jaws of heinous temptations (John wanted to burn up some Samaritans, and wanted the chief place in the kingdom), and saved from sin at times only by the intervention of the never-failing power of God. **But they won out in the long, long end of the race!** They were true to God in the face of the darkest storm, and God saw them thru. So will He see you thru—you and me—if we are true to Him. The others may be false if they choose to be—that's no excuse for us. They may hate us and say all manner of evil against us—we can't help that—let our defense be that what they say is untrue. We cannot see the end, but we know who is leading, so why should we wish to see the end? Manifold trials are a mark that God thinks us worthy of His trust. Trust on, pray on, and never fear nor doubt.

INDIA MISSION NEWS LETTER

Dear Brethren and Sisters:—Greetings of love in the precious name of Jesus, our Savior and our Redeemer. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings."

This is the touring season and quite a number of our missionaries are out on tour. In each district there are those who are counting the cost. A number have expressed a desire to come to Christ. Bro. Brunk has gone to Kanker State from Dondi, and Bro. Vogt entered the state from Ghatula. This seems to be a ready field, but so far the mission was not permitted by the authorities to put a station there. They do not object to our touring here and so this is the only effective way in sight at present, to work in this ripe field. The Gospel team appointed by the evangelistic "samaj" has returned from Garriaband where the Lord very evidently showed His presence in the work. Bro. Kniss and two other evangelists also accompanied them. The Lord's power is no less than it was in the time of which it was written, "The Lord added to the church daily such as should be saved." It is because of our lack of faith and prayer that we do not have more results visible. May we have a real burden for the lost.

Sister Shantz has moved to Mohadi and has taken up the medical work here. There are many opportunities in connection with the medical work at this place. There are also often heavy responsibilities in the absence of a doctor, but the Lord is near and we may call on Him at all times. Sister Hartzler has moved to Sankra and has taken charge of the medical work there. Sister Kanagy has gone to Ghatula and has again taken up the work in the Girls' Industrial School. The Hostetlers will soon come to Mohadi, and the Vogts will move to Balodgahan.

Sisters Sarah and Harriet Lapp with ourselves have arranged to sail on the City of Baroda, scheduled to leave Bombay Mar. 6.

Sarah, wife of Bro. Haidar, Pastor of the Sundarganj Congregation, is at present in the hospital where she underwent an operation. She seems to be getting on well. Sister Tijiya who is our Bible woman at Kamaipur is also at the hospital at present as she is weak with malaria and tuberculosis. We are hoping for her recovery as she can hardly be spared in her work and she has suffered much already, yet patiently.

May we continue to remember each other at the throne of Grace.

Yours in His Service,
Elizabeth Kniss.

Dhamtari, C. P., India, Jan. 26, 1933.

MORE ABOUT A HINDU LAWYER

Jamgaon P. O., Via Drug, C. P. India,
Jan. 10, 1933.

Dear Readers:—Just a note this week to inform those of you who are interested in facts concerning a very interesting case that came under our observation some months ago. I refer to a case which was written about under the title of "A Hindu Lawyer's Testimony" which appeared in the Oct. 20, 1932, issue of the Gospel Herald. Perhaps all of you who read that article wondered at the contents. I have not had opportunity to investigate and see if the testimony of that Hindu lawyer is really founded on fact or whether it is just the fancy of some mind. I will give the lawyer credit for firmly believing what he told me. In my own mind those who told him, the judge and former school teacher, either dreamed what they later related as fact or else made it up willfully to create faith in the minds of Hindu worshippers. We all believe that God is not working thru the Hindu religion, as such, nor does He manifest Himself thru this religion nor in the guise of the Hindu religious characters. What

is interesting to me is the way the Hindu lawyer is at least willing to learn of God and of Christ. I depend on the Holy Spirit to so reveal His will to this man that he may become a saved soul for the Master and a powerful witness. I herewith quote a letter I received from him in December. First, however, let me tell of a further incident in this experience.

You will remember, if you read that other article, that this particular lawyer gave me his address and wanted me to send him a Bible, promising faithfully to read it. This was on the night of August 3, as the Mail Train was speeding toward Calcutta from DehraDun. When I arrived at home and had time to catch my breath, I thought of this man and hunted up the address to send him an English New Testament with instructions or markings as a guide for his reading and study. Imagine my disappointment and surprise when I could not locate the address. This man was a burden on our minds and we had prayed for him and his wife and also wanted to send the Bible at once. I looked all through all my papers and books that I had that evening on the train. I felt sure that I knew just where I had written the address, on a page in my notebook that I have carried almost everywhere I traveled for the past 12 years. I leafed this book thru time after time, foreward and backward, yet could not find the address. Then I looked thru all the papers in my desk thinking perhaps I had put it away on arriving home and then forgotten it (although this was only a matter of a day or two). I could not find it. I made it a subject of prayer and finally left it to the Lord like this, "Lord thou knowest whether that man is ready for the Word just at this time. If not then withhold that address till he is ready to receive Thy Word and really study it with his mind and intellect and heart. If it is Thy will that Thy Word should go to him now then reveal that address."

I felt sure that the address was not lost. So was I impressed with it all that I asked our local congregation to pray in their family prayers that the address might come to hand. Months passed. I was still praying about the loss or mislaying of that address. Periodically I would go thru this notebook and all other papers where I thought the address might be written. I remembered writing it on the back of another paper.

The first of December I found the address, right where I thought I had written it, on a page in the notebook in question. How I missed finding it the innumerable times I searched that notebook for that same address is more than I can see. To me it was the Lord withholding the address perhaps because the man wasn't ready for the reception of God's truth. I had at first wondered if it was the devil who had made me lose the address as a hindrance for the spreading of the Gospel. If so then the address would never be found. I felt like shouting when I found the address. I announced the finding of the address in church with rejoicing.

Immediately I sent the lawyer a New Testament with a sheet of instructions as to what to read first and asked him to read it with a prayer that the Lord might reveal Himself to him and win him for Himself. I was frank with him. I reminded him of his promise to faithfully read the Book I would send him.

On the fourteenth of December I got the following letter from this lawyer:

J. S. J., Pleader, Bombay High Court, ——pur, (Province), Dec. 14, 1932.

Dear Mr. Smucker:—

I am in due receipt of your letter of the first instance and your Sacred Book, the New Testament. I thank you very much for the same. I shall very gladly go thru it as per your instructions. With all regards to you and your wife,

I am, Yours,
J., Advocate.

So much so far. A week later I got a letter from another man. You can draw your own conclusions. I conclude that this J. S. J., Lawyer, told about this to his friends. At any rate I got the following letter from another pleader (lawyer) as follows:

B. L. P., Pleader,
——pur, (Province),
Dec. 21, 1932.

Dear Sir:—

As I learn you are interested in spreading Christianity and as I feel in studying the Christian Literature, I would request you to send me a copy of the NEW TESTAMENT. I learnt from Mr. J. S. J., Advocate, of this place that you had a discussion with him on religion. I assure you that I shall give my best regard to the Religious Book and try to take all advantage of its study.

Yours faithfully,
B. L., Pleader.

This man likewise gets a book with instructions and marked passages just as soon as I can order one and get it to him. Will write again later when another chapter of this experience is ready for the telling. Pray—help these two men. Compel the Holy Spirit to impel them toward the Kingdom. PRAY.

Sincerely,
R. R. Smucker.

ARGENTINE MISSION LETTER

(December 26, 1932)

Dear Herald Readers, Greetings of Love:—Again we have passed the birthday of our King with its usual celebration. The program here was rendered to a large audience. The attention was unusually good. This is a wonderful privilege at each station to portray in a distinct way, the true Christmas story of salvation, "Peace and good will among men," just the message we need for to-day. In our home we had an unusually quiet day, thinking of our dear home folk. It affected our appetites somewhat.

During the afternoon, a big rainstorm burst over us, lasting all night. Consequently the Sunday evening services were lifted, as no one came out. People are not prepared for rain in this country, so generally remain indoors, especially when the temperature changes greatly, as was the case last night. To-day, was consequently very cool, ideal for the execution of Christmas preparation. Gardens have been wonderfully refreshed, making the gardeners very happy.

This week has its multitude of jobs that need finishing—S. S. registers, reports, etc., etc., with the coming Mission Council in mind.

To-day (Tuesday) we are in Meridiano Quinto preparing for the evening program. This road is quite bad; especially so to-day after the heavy rain of Sunday. But our old Ford, some time in the distant past, learned to jump the water holes.

In a previous letter I made mention of the grasshopper. Our hopes for a corn harvest seem to have been ungrounded, even though the rain came on time. We however did not take consideration of the millions of eggs the female grasshoppers had left in the soil on their first visit. To-day we crossed armies of tiny hoppers, the young of the former set, which came down from the Chaco. People do not fear the large flying grasshopper so much, but they really are the parents of the destructive set. The female lays eggs as she passes. Then they disappear. In forty days the tiny hopper appears in great, black armies which hop along rapidly on their destructive mission, stripping the green foliage, grass, weeds, and crops on its onward march northward.

Each female is said to lay 120 eggs. These can readily be destroyed if the ground crossed by the first invaders is properly cultivated. But many farmers are careless, and consequently the pest is allowed to reproduce, leaving all to suffer the invasion.

This pest reached our little garden. One day early in November we saw a peculiar grey cloud appear on the

horizon. Soon bevies of these creatures lowered to investigate the luscious green leaves of the cabbage, carrots, beets, spinach, lettuce, corn, and beans. All was stripped by the following morning. Then we noticed where the eggs were hidden under the cool green cabbage leaves in tiny holes in the ground. We knew what that meant. Foliage has all sprouted out green again, and up to the present we have not noticed any of the young. Of course our garden has been well cultivated. We hope the garden is spared for table use. Fresh vegetables, hand gathered, are a treat to the missionaries.

No news has been sent in from the other stations. We trust that our home church continues with courage in her loyal support of her work abroad. May God bless you all to this end is our prayer.

In His glad service,
Mary F. Snyder.

America, F. C. O., Argentina.

BI-MONTHLY INDIA NEWS LETTER

Jamgaon P. O., Via Drug, C. P., India
Jan. 4, 1933.

Greetings to all readers:—

It was our privilege to attend our Annual Conference held Dec. 28, evening and Dec. 29. At this conference we heard many encouraging messages and some not so encouraging reports. One must say, however, that many encouraging reports were given by the pastors of the churches. During the year there were 49 baptized for which we thank the Lord. There are more under instruction, altho I can't say the exact number. Here at Sankra we have two (Hindus) who are under instruction, man and wife. We have in the Mennonite Church of 8 congregations, approximately 1360 communicant members. These figures are only approximate as I just jotted them down as they were read by the Secretary during his report. I may have misunderstood the figures. The Jalsa or convention which followed the Conference was very well attended and we had spiritual feasts together from the evening of Dec. 29, till Sunday evening, Jan. 1. A New Year's watch service lasting from about nine-thirty or later till midnight was held on the night of Dec. 31. An appropriate service ushered in the New Year.

On Sunday, Jan. 1, an all day S. S. Conference, with a big attendance in the morning, was held. During the afternoon the young people had the floor with four speeches, the moderator also being a young man of about twenty years. They gave fine spiritual talks and it is a joy to see the consecrated youth of our Church here in India getting into the harness and eager for it.

During our Conference session we had some interesting discussions on various phases of our church work and I often had to just marvel at the growth our Indian leaders have made in Spiritual service and in their grasp of Church work and responsibilities since we first learned Hindi in 1920. It is a joy to note this. It is not a joy but a challenge—may we meet it—to also note that the devil seems to be correspondingly stronger as well, or at least more active. Isn't this a good sign tho? You see, he is afraid he will lose out altogether so he must needs work harder too. The Lord is blessing His work here in India and we praise His name for it.

The health of the missionaries in general is good. Some few have had slight ailments, but all are working hard as far as I know. Touring season is on now full blast and all who can will be going out on tour.

Some important changes made in appointments are as follows: Since Bro. and Sister Kniss will be leaving on furlough, their responsible work will be taken up by Bro. and Sister Hostetler. Sister Shantz also is to live at Mohadi and take up the medical work there as her first major appointment in India. May God bless these three in their struggle with the forces of the devil and sin at Mohadi. That is a particularly difficult field to work due to the particular situation in that so many of the surrounding villages belong to a man whose spirit seems to be against the work of Christ.

Sister Hartzler is at Sankra helping in the work here. She has been given charge of the medical work at this place. Is this a welcome relief to those who have been here the past two years? The two missionaries here say, "Yea and Amen" to her coming here. It means more time and strength and energy available for the necessary church work within the church and the equally important work among the Hindus in surrounding villages.

After Bro. and Sister Beare and Sister Lapp leave for their furlough from Balodgahan, Bro. and Sister Vogt will move from Ghatula. One doesn't like these moves but someone must shift occasionally to fill places left vacant by those proceeding on furlough. Sister Lapp's work will be taken over by Sister Vogt.

The work formerly in Bro. and Sister Hostetler's charge has been taken over by Bro. and Sister Kaufman and Bro. Miller. This will make added duties for some but the work must be looked after. We are all praying that Bro. and Sister Friesen may be able to return as per present plans.

May we have your prayers that the Lord may indeed prosper His work during the year 1933; that many souls will be won for Christ; that those of us who love the Lord may love Him more and find expression for this love in added service. Pray for us, brethren.

Sincerely,
R. R. Smucker.

CAN YOU TRUST A SAVAGE ON THE WARPATH?

This personal illustration was given by Arthur Chilson, a missionary to Africa for over twenty-five years. He was sent out by the Friend's church of Kansas.

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After we had been on the mission field for several months we received word that our supplies for the year were at a town on the east coast of Africa. My fellow missionary was sick with the fever at that time so I had to go alone after the much needed supplies.

Our station was near Lake Victoria, the largest fresh water lake in the world, which is quite a distance from the ocean. Fifteen of the miles I had to travel on foot was through a territory ruled by a cruel and savage tribe of negroes.

The trip to the coast was made all right because I had nothing the savages wanted. When I arrived and told the English general, that was in charge of that province, what my plans were he tried immediately to discourage me. He later helped me hire the 65 negroes as carriers. I made the bundles into smaller ones of 60 lbs. each so the carriers could take them on their heads.

The English general tried to get me to take a few soldiers along through the savage tribe to protect myself. He said it was very dangerous to go through unless fully armed. I told him I would rather not. He then told how he had to take a small army out to punish the tribe for killing a trader that went through the week before. Finally he said as I was leaving, "By all means don't try to pass through the savage territory after night or even camp on the border. If you do it will mean sure death." For that reason I got an early start as I entered the Mesa that belonged to the savage tribe. The ground was covered with grass from three to four feet tall.

My carriers wanted to go back when they saw spears bobbing along in the grass beside the path. I promised an extra reward if they would go all the way with me. However some turned back leaving their 60 lb. packs to be divided among the remaining ones. I took one pack to encourage them in their task. As the enemy got braver and appeared in larger groups the carriers left their packs on the trail and hid in the brush. Soon the loads were too heavy to carry so we had to start relaying them instead of dividing

as we had before. We would pile the bundles up and one would watch while the rest would go ahead and leave the bundles and somebody to watch. It was a very hot day, as you can imagine being almost on the equator.

By three in the afternoon we came to a stream that was almost half way across this savage land. I had only fifteen men left and they were too tired to move. I worked until almost dark getting the 65 bundles across the stream. As I was doing this the savages gathered in by the thousands with their spears and other weapons. It seemed that they wouldn't even wait until dark to do their awful deed.

It was at this time that I sat down on the pile of goods and began to pray to God for help. I had absolutely no other means of help. I told God that I was there for His sake only and willing to do anything He would ask. I reasoned that He should not let the new mission be broken up and stop the work but to send some kind of help or in some way protect me and the provisions for His sake. Then the Bible stories came to my mind, how the cloud and fire led the children of Israel out of Egypt; how God gave the vision of a great army to Elisha; and other examples.

After much prayer I felt that God had heard my prayer and that all would be all right even with the sea of savages all about just waiting to pounce upon me. I built a fire and prepared to spend the night on the river bank when one of the savages asked what I was going to do. I said that I was preparing to spend the night there. The savage leader pointed to the mass that was waiting and said that it was impossible. Without another word he made motions to a group which came and seized all the goods and started off on a run. I followed not knowing what else to do.

I was taken to the king's village and given a tent to sleep in. I thanked God for His kindness and slept in a savage village as soundly as I ever slept.

The next morning the king sent a number of his men to carry the bundles for me. These men started out on a trot with all the earthly possessions of the mission. I was nervous at first and ran from one end of the line to the other watching that none of the savages got away with anything. Finally I was worn out and commenced to think how foolish I had been not to trust God after the assurance He had given me the night before. I followed slowly along behind the rest of the way.

You can imagine my pleasure and surprise when we checked over the invoice and found every article there even to the smallest after the many times the bundles were opened and repacked and to think the carrying was done by a savage, thieving, untrustworthy tribe of negroes.

Yes, you can trust a savage, if you can trust God first.

Reproduced from notes by Calvin Holdeman.

Andrix, Colo.

THESE TROUBLOUS TIMES

"And He arose, and rebuked the wind, and said unto the sea, 'Peace, be still,' and the wind ceased, and there was a great calm" (Mark 4:39).

It was at the Lord's direction that the disciples went directly into the path of trouble. As they went on their divinely directed course, there arose "a great storm of wind, and the waves beat into the ship, so that it was now full."

The history of the Church has been similar to this voyage over the stormy sea. The Church of to-day is battling with threatening waves. "The floods have lifted up their voice; the floods lift up their waves" (Psalm 93:3)—"distress of nations with perplexity; the sea and the waves roaring" (Luke 21:25).

In such times of deep distress as these, it is comforting to realize that the Lord Jesus who was in that boat with the disciples, was unknown to them fully aware of their peril. It is enheartening that we who "do business in great waters,"—and are "at . . . wit's end" (Psalm 107:23, 27) too know that in the boat with us is the Lord Jesus, all-sufficient to save from present peril, ready to answer prayer, extend saving power, and bestow the blessing of peace. Thus we as they shall be constrained to glorify Him for "His wonderful works to the children of men" (Psalm 107:31).

Their danger was great, shared by all alike, produced by visible and invisible forces, and so great as to compel them to unite in prayer for His intervention. Their common prayer, brief, orthodox, marked by faultiness ("Carest Thou not?") was nevertheless immediately answered. Marvelous peace followed that concerted prayer. The seen and unseen forces subsided. There was tranquillity within and without. Nature and human nature were calmed.

The power producing that peace was inherent in Christ, all-sufficient, effectual, beneficent, and was manifested in response to unison in prayer. Through the grace of the Son of God blessing not only came to the praying disciples, but to those in "the other little ships" (verse 36) who were in equal distress, and who moreover were without the presence of the Savior. In a similar way the world of to-day is utterly dependent upon the loving-kindness of the Redeemer, made available through His praying Church.

His graciousness inspired the glorification of His Name. They were constrained to say: "What manner of man is this, that even the wind and the sea obey him?" (verse 41). The astounding display of the Lord's power loosened their grateful tongues in joyful praise of His person, word, and works. Is not our Saviour just the same to-day? Is He not equally present to bless and deliver? May we not, as they, unitedly call upon His Name? Is it not true that no matter how the Church may appear to the world, or feel herself to be, she is indissolubly ONE with her Lord? Is not her experience His care?

Therefore, has not the time come for the Church of the living God to cry to her Lord for His interposition against the forces that threaten her? Will you not then be one with your brethren in calling upon Him in this time of common distress?

"The Lord on high is mightier than the noise of many waters. Yea, than the mighty waves of the sea" (Psalm 93:4).

—Great Commission Prayer League,
808 N. La Salle St., Chicago, Ill.

THE BIBLE A CURE FOR DEPRESSION

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are

spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.—Robert E. Speer in The Missionary Review of the World.

MY GRACE IS SUFFICIENT

Only a few weeks ago we heard of a man who went to jail by his own effort and intention. He was a drug addict and in the grip of the growing habit he felt powerless as a leaf in the wind. "What have you done?" said the jailer. "Nothing to any one but myself. I have ruined my own life and I deserve to be locked up anyhow." But the jailer could not take him in without a warrant and proper custody. Somehow the man who was malefactor to his own soul only got the required commitment and to jail he went to fight the drug demon, where he could not get the means of his own undoing. Here is a man who seeks to get behind prison bars to escape chains more binding. Every victim of drug or drink will agree with you that it is better to lock up the enemy than the victim, better to take the stumbling-block from the path than hurry the victim to the hospital. "Ye shall know the truth," said Jesus, "and the truth shall make you free." "Wherefore, He is able to save to the uttermost all that come unto God by Him." There is nothing in earth or heaven that is so mighty as the tide of grace. Many a will held powerless on the sandbar of habit will float triumphantly again when His grace which is sufficient floods the soul.—Northwestern Christian Advocate.

HEAVEN A HOME

Home! Oh, how sweet is that word! what beautiful and tender associations cluster thick around it; compared with it, house, mansion, palace are cold, heartless terms. But home! that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn-down sons of toil. The thought of home has proved a seven-fold shield to virtue; its very name has a spell to call back the wanderer from the paths of vice; and far away, where myrtles bloom, and palm trees wave, the ocean sleeps upon coral strands, to the exile's fond fancy, it clothes the naked rock, or stormy shore, or barren moor, or wild Highland mountain with charms he weeps to think of, and longs once more to see.

Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth, by making them types of heaven. As a home, the believer delights to think of it. Thus, while lately bending over a dying saint, and expressing our sorrow to see him lay so low, with the radiant countenance rather of one who had just left heaven than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "I am going home!"—Selected.

VICTORY VERSES

The following are a collection of verses setting forth the possibility and blessedness of living the victorious life here and now. Listen to the testimony of one who has memorized them:

"I have been reviewing the Victory Verses recently and they are just as new and wonderful and blessed—yes, I believe much more so—than when I first learned them. I have thanked God for them over and over—and you too for having us learn them. I Cor. 10:13, II Tim. 4:18, Heb. 9:24, Isa. 41:10, and others I couldn't forget if I tried."

Why not memorize one each week, or better yet, hand them to your Sunday school superintendent and have him teach them to your Sunday school, as we did at the Kansas City Mission.

1. II Tim. 4:18, And the Lord shall . . .
2. I Cor. 10:13, There hath no temptation taken you but . . .
3. Rom. 6:13, Neither yield ye your members as . . .
4. Rom. 6:14, For sin shall not have dominion . . .
5. Isa. 54:17, No weapon that is formed against thee . . .
6. II Cor. 2:14, Now thanks be unto God which always . . .
7. II Pet. 1:10, Wherefore the rather, brethren, give . . .
8. Psa. 19:14, Let the words of my mouth . . .
9. Jno. 10:27-29, My sheep hear my voice, and I . . .
10. Rom. 5:20, Moreover the law entered that the offence . . .
11. I Jno. 4:4, Ye are of God, little children, and have . . .
12. Eph. 6:16, Above all taking the shield of faith . . .
13. I Jno. 5:4, For whatsoever is born of God . . .
14. Isa. 41:10, Fear thou not for I am with thee . . .
15. James 1:12, Blessed is the man that endureth . . .
16. Heb. 9:24, For Christ is not entered into . . .
17. Rom. 8:32, He that spared not his own Son . . .
18. Isa. 9:6, For unto us a child is born . . .
19. Psa. 65:11, Thou crownest the year with . . .
20. Matt. 6:33, But seek ye first . . .
21. II Cor. 9:8, And God is able to make all grace . . .
22. Heb. 7:25, Wherefore he is able also . . .
23. Heb. 4:15, For we have not an high priest . . .
24. Heb. 4:16, Let us therefore come boldly unto . . .
25. II Chron. 15:7, Be ye strong therefore and let not . . .
26. I Cor. 6:19, What? Know ye not . . .
27. I Cor. 6:20, For ye are bought with a price . . .
28. Eph. 6:18, Praying always with all prayer . . .
29. Rom. 5:1, Therefore being justified by faith, we have . . .
30. Rom. 8:1, There is therefore now no . . .
31. Rom. 12:1, I beseech you therefore, brethren, . . .
32. I Tim. 4:12, Let no man despise thy youth . . .
33. Jno. 14:23, If a man love me, he will keep . . .
34. Jno. 14:21, He that hath my commandments and . . .
35. I Cor. 15:57, But thanks be to God . . .
36. I Cor. 15:58, Therefore, my beloved brethren, . . .
37. Heb. 12:28, Wherefore we, receiving a kingdom . . .
38. Titus 2:14, Who gave himself for us . . .
39. Isa. 53:6, All we like sheep have gone . . .
40. II Cor. 5:21, For he hath made him to be sin . . .
41. Phil. 1:6, Being confident of this very thing . . .
42. Phil. 4:6, Be careful for nothing . . .
43. Phil. 4:7, And the peace of God which passeth . . .
44. Phil. 4:9, Those things which ye have both learned . . .
45. Gal. 1:4, Who gave himself for our sins . . .
46. II Thess. 2:16, Now our Lord Jesus Christ himself . . .
47. II Thess. 2:17, Comfort your hearts and stablish you . . .
48. Rom. 15:13, Now the God of hope fill you . . .
49. I Thess. 2:19, For what is our hope . . .
50. I Thess. 4:16, 17, 18, For the Lord himself shall descend . . .

—J. D. Mininger.

THE CALL FROM INDIA

J. D. Graber, Dhamtari, C. P., India

I greet you in the name of Jesus. I bring greetings also in that name from your brethren in India for they too have learned to love the same Lord and have gotten life, and light, and hope through Him. There are vast differences between the people of India and the people of the United States, but, in spite of these differences there is so much that we have in common through Christ that we can feel a true fellowship in the Spirit. I wish some of our Indian brethren could be here to speak for India in my place. We have men who could address you in the English language, somewhat brokenly perhaps, but you would enjoy their messages for they could not but speak of the blessings they have received in Christ. But since they cannot be present I shall try, by the Grace of God, to bring you a message concerning the needs of India.

Primarily and fundamentally India needs the Gospel of Christ. She needs this Gospel because we believe that any soul anywhere without a living faith in Christ is lost. I should like to make my appeal for India, not on the basis of her sinful practices or of her revolting heathenism. I shall not attempt to enlist your sympathies for India by telling you terrible stories of child marriage, of accursed widowhood, or of some of her customs that seem revolting to us,

I shall not attempt to draw the usual map of the world with India, China, Africa and other Oriental countries painted black and the rest of the world white. I do this not because I want to be original or different but because I believe in facing facts and in trying to depict truth as much as that is possible.

I acknowledge that it would be easy to enlist sympathy for India by relating touching incidents, and that a returned missionary by selecting his stories can produce plenty of sobs and can create an attitude toward the people of India that says, "Those poor, black heathen." I contend that this attitude and these tactics are not right and I earnestly hope I shall never be guilty of producing in anyone's mind this feeling of complacent race superiority. A good sister wrote to us in India, "I am glad that Jesus died, not only for us but also for the poor, black souls of India." Of course the statement is true; as true as the Gospel itself. But why not say it like this? "Jesus died, not only for the people of India, but also for the poor, white heathen of North America." There is a world of difference in these two statements of a Gospel truth, and that difference is one of attitude toward a foreign people. In general terms it is the old question of race prejudice; in aggravated form it amounts to what is known as the religion of being white.

There is always danger when we tell one people about another people that we feed the feeling of race superiority, and certainly in this day the myth of white supremacy does not need any nurturing. Pride of race and color is un-Christian and could be classed as one of the leading immoralities of the Church to-day. Of course we all admit that skin color does not extend in to the soul but in our loose thinking we are not always sure of this distinction. We are commanded in the Scriptures to love all **men,** and not all the **souls** of men. There is a vital difference in these two expressions. An Indian student who had gone to England for a few years returned to India still a Hindu. He said, "If they had loved my soul less and had loved me more their Christian message would have been a good bit more attractive." An Indian Bishop shocked a group of western missionaries by saying that some of them are so busy preparing thrones in heaven for the Indian people that they forget to offer them chairs in their living rooms.

I would say that the first need of India is for this sympathetic understanding and spirit. When we remember that Jesus likely was not white, even though our Sunday school pictures usually depict Him as such, and that perhaps most of the differences between the Oriental races and us are due to the lack of opportunity on their part to be educated as we are, and to a handicap in moral and spiritual development due to the stunting effects of false religions and systems of thought. When we remember that much of our reason for loathing the black man is caused by the fact that we are not used to him and that we do not understand him, we should become very humble in the sight of God. It should make us to take our place alongside the races of men, extend to them our hand of fellowship, and, looking them in the face, call them, "Brother."

But, you say, India is a heathen country. I maintain that heathenism cannot be bounded by geographical lines. There is a lot of heathenism in our own United States of America, and in the sight of God it is just as red and as horrible as human sacrifice in the depths of an Indian jungle. I wonder sometimes if not more so when we compare the opportunities and background of these peoples. Western nations are known in the East as Christian nations. We all know, of course, that this is a myth but it is a terrible stumbling block to the peoples of the East. Indian people say that if Christianity is the religion of those hated English I do not want any of it. If Chicago and Reno and Hollywood are Christian we should better remain heathen. I do not hesitate to say that the program of Gandhi in India, based as it is on non-violence and a belief in passive suffering, is a good deal nearer Christianity than some of the imperialistic and capitalistic policies of our own country. I hasten to add, however, that I believe neither is Christian. I draw the comparison merely to emphasize the fact that heathenism is not bounded by geographical lines.

But some people won't have it so. As we came through Europe we met a woman who represents this type. She had heard a few things about India that seemed terrible to her. She asked me if they were so. I said they were. That is all she cared to know about India. She went visiting with us and when we used to arrive at a home she would say, "Now tell these people some of those terrible things." I tried to correct her warped ideas of India by stressing the beautiful sides of Indian life and custom, but she wasn't interested. This is not the attitude that I believe Jesus wants us to take towards a foreign people. If a foreign missionary takes that attitude his work is foredoomed to failure. We are commanded by our Lord to take **men alive,** and not merely to see to it that their souls are saved when they **die.** We must learn to love **people,** men and women of other races, but human beings of like passions with us.

One of the beautiful things ingrained into the people of India is their attitude of reverence for that which they consider holy. This spirit, in the ignorant and backward non-Christian, runs into rank superstition, but when it becomes redeemed through Christ, and when the individual experiences that love "that casteth out fear" this attitude of reverence can be a thing of beauty. I wish you could drop into our congregation at Shantipur, made up mostly of patients suffering from leprosy, mostly illiterate men and women, converts from raw Hinduism. You would see our people coming quietly into the Church and with their bare feet making scarcely a sound on the stone floor. There is no whispering. Many bow their heads in silent prayer as they take their places. When the time for opening the service arrives the Pastor can ascend the platform and open the service with a quiet prayer of invocation. There is adoration and worship in a service like that.

The needs of India of which I have spoken thus far are needs that affect the home constituency. The need I now want to present further is a need we feel urgently in India. It is the need for a more effective evangelistic program, and you may place the emphasis on any word you choose. We need **more** evangelism; we need evangelism that is **effective;** we need **evangelism;** and we need a **program.** In presenting this need I do not aim to stir your emotions but to try to lead you to a sympathetic understanding of our problem.

It is a feeling shared by all our missionaries on the field and I believe by all Board Members that we are not satisfied with the success we have so far attained in our evangelistic program. When we look at our Church in India and see there the large group of redeemed and transformed men and women; when we think of the thousands of evangelistic messages that are delivered in the villages of our area every year and see evidences of the working of the influence of the Gospel there we are made to thank God for the great things He has accomplished. But, on the other hand, when we see the hundreds of thousands of non-Christians living in the villages of our Mission area untouched, as it were, by the Gospel; when we see Hinduism and Mohammedanism putting up its walls of cold and passive resistance to the Gospel approach; when we become conscious that often, in spite of much preaching, the personal challenge of Christ is not shaking the people; when we can stand on a mountain peak, as I did early one morning last winter, and see the lazy lines of smoke marking the location of fifty villages in which there is not yet one open believer—we begin to cry to God and say, "What **can** we do to break through this wall of opposition and bring people to the feet of Jesus? What **can** we do to bring every man and woman of our district face to face with the challenge of Jesus Christ?"

If you could live with us through these experiences you would be convinced with us that effective evangelism consists not only in shouting aloud in the village chauks, "Yishu Masih ki jai, Believe on Christ or you'll die!" The seventy were told by Christ to be wise as serpents. We are commanded by Christ not to sow the seed but to make disciples, according to the best translations, of all peoples. God forbid that we should be satisfied when we feel that we have sown the seed in every village, especially when we consider the preaching of a sermon as all that is involved in sowing the seed.

I believe I am voicing the sentiment of the India Mission when I say that we believe our program for advance in evangelism does not lie along the line of simply increasing our present number of evangelists and Bible women. We feel we must have a better trained worker. Now, I ask you to form no conclusions on this statement until you have given me time to say exactly what I mean by a better trained worker. We appreciate the fact that support for evangelists and Bible women is always more easily obtained than support for some other phases of our work. We would appeal to you to study the problem of evangelization in India with us and try to see the problem with us in all its phases.

Because of this need of a better trained worker the Mission has

opened a new and combined institution called the Dhamtari Christian Academy. This institution is a combination of three schools—The High School, The Bible School, and the Normal School. Only a very small percentage of our boys now enter High School, and this situation will likely remain unchanged for some years to come. It is in the Bible-Normal department where we hope to train the workers that we are needing. All pupils carry the regular school work to the end of the 7th or 8th year. This corresponds to common school training as we know it here in America, rather less than more when we consider the natural handicaps under which an Indian village boy acquires even these seven or eight years of education. So you see at once that when we talk about a better trained worker we are not speaking of college or seminary trained—not even of High School trained. Many of our present force of evangelists and Bible women do not have even a common school education and by better trained we simply mean that we shall now try to produce a grade of worker, or raise the standard, so that he will have a full, or at least be only one year short, of an ordinary grade school education.

Some people criticize this program by pointing to able evangelists and Church workers here at home who have not had as much as a common school education. I could point out some like that in India, but you must admit that these men are the exceptional ones—men who could have profited immensely by greater educational advantages. They are what they are, usually, in spite of their handicap. Such men are rare, so rare that we cannot hope to build a program of evangelism by depending on this type. In India, with our limited numbers especially, we are forced to adopt a program that takes the ordinary of the ordinary, in many cases the sub-normal, and tries to build them up into useful and able Christian workers. If we had a Church of 40,000 and our needs for workers were few we might be able to depend on the occasional, exceptional individual. But I believe you can see with me that in our India Mission, if we want a worker who is equipped to go into the villages and work his way into the confidence of the people to the extent that they will make him their religious and spiritual adviser we must approach the task of training him with intelligence and vigor. The Dhamtari Christian Academy is the Mission's attempt at the solution of this problem.

The importance which the Mission attaches to this institution in its program of evangelization and Church building is reflected in the fact that we are erecting a new plant of buildings to house it and we have three and four missionaries giving full and part time to the administration of the school and the teaching of courses. Secular subjects can be taught by others but we have few Indian men as yet whom we can rate as first class Bible teachers. The question of orthodoxy is not involved, but to teach Scriptures in India against Indian custom and a non-Christian background and give it a vital and practical interpretation is a task that requires plenty of God-given wisdom.

The native of India has a genius for memorizing, and it would not be at all difficult to teach a class of students an enormous amount of Biblical material and outline so that they could repeat it from memory. But along with this we must be sure that the students are making the applications to life. The teacher is also responsible to lead the student to get the dynamic for right living and a passion for service. With a corps of workers trained like this, whether they would attempt to reach their fellow countrymen through the avenue of primary schools or through a direct preaching and singing of the Word, we shall be able to move forward with an evangelistic program that will bring the call of Christ unto personal salvation to the ears of the non-Christians of our district with an effectiveness we have not yet seen.

Pray the Lord of the harvest that He will send forth laborers into His vineyard in India—Americans and Indians—and pray that the Lord may guide us and may bless the efforts put forth to win men and women, that many may believe on Him and be saved.

VOICES FROM OTHER FIELDS

Milo Kauffman

I Cor. 14:10, 11: There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

The apostle is here speaking about the gift of tongues, and says that there are many voices and each has a meaning, but unless the meaning can be determined both speaker and hearer are to each other nothing more than strangers or foreigners.

The world, since the fall of man, has been crying and groaning. There have been many voices, and they have not been without signification. Many voices, representing the needs of the world, have been rising for centuries. These voices have been difficult to interpret, and have often been misinterpreted. Every century has had its philosophers, religious and national leaders who have endeavored to interpret their own age, and the voices of their own nations and peoples. Socrates, Plato, and Aristotle tried to understand the many voices of their days. Stoicism and Epicureanism were efforts at the interpretation of the voices of their time. National and world leaders since the time of Christ have spent their lives in attempting to read the needs of the hour, and solve the problems of the day. Some have done nobly, while others have missed the mark widely.

Modern Interpretations of World Voices

As a result of modern efforts to interpret the yearnings and longings of the human soul, and to alleviate the misery, the distress, the conflicts, and the slavery of man, a number of interpretations to the world voices have been quite generally accepted, which later were found to be inadequate.

1. The first of these was that Science must be advanced, freeing man from superstition, disease, etc., thus ushering in the "Golden Age." It was declared that Science and religion were in conflict. But it was between the Bible and the conclusions of certain so-called scientists that there was a conflict. Science is truth. Any truth is God's truth. God's truth and God's Word will not conflict. After a few decades of the "scientific age" the world was disappointed that science had not succeeded in bringing in that golden age and meeting the needs of man.

2. When modern science had failed to cure the world's ills, men began to look for new interpretations of the groaning and voices of the world. People were living in poverty, poorly housed, poorly fed, neglected. Leaders began to study afresh the Sermon on the Mount, and to see that we had not done our duty to our fellowmen. Then came in the Social Gospel. The Social Gospel was the need of the world—it would usher in the Millennium. Again the world voices had been misinterpreted. The Social Gospel was merely an effort of man to meet man's needs, and was doomed to failure, for man was crying for God, not for man. It was seeds of Humanism that were being planted, and Humanism cannot satisfy the world.

3. A decade or more ago the religious leaders awoke to the fact that we were practically bankrupt religiously. Science could not answer the great questions of man as to "what," "why," and "whither." The Social Gospel, after all, was material. International peace was being preached, when the souls of individuals were torn by conflict. The needs of the body were being supplied, but men's souls were crying out for help that human beings could not give. As a result of the failure or inadequacy of the above interpretations the idea of religious education began to be emphasized. Religion must be made religious. We must have better worship programs, better buildings, better music, chanting choruses, great cathedrals. We must make the environment so that men must worship. Many ardent supporters of this movement felt that at last the solution to humanity's problems had been found. I heard one man say enthusiastically, "Adult Religious Education will usher in Christ's Kingdom." But again the world will be disappointed, for modern Religious Education is too often nothing more than a system of ethics.

These are some of the misinterpretations of the world voices of to-day. There has been truth in each, but the analysis has been too superficial. The heart of the matter remained untouched.

Right Interpretation to the World Voices

1. Christ was One who rightly interpreted the voices, not only of His day, but of all time. He saw the world as sheep without a shepherd. What the world needed was a Shepherd. He saw them as lost sinners, in need of a Savior and in need of life. He gave Himself that they might have that more abundant life. He

expressed it in these words: "Ye must be born again." "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

2. The Prophets of the Old Testament interpreted aright the voices of their day. The need of the people was God. Man himself was sick, and God was the Physician. Isaiah puts it thus, "The whole head is sick, the whole heart is faint, from the crown of the head to the sole of the foot, there is no soundness in it but wounds and bruises and festering sores."

3. Paul gave the right interpretation also. He saw the world in need of Christ; so much so, that he said, "I determined to know nothing among you but Jesus Christ and Him crucified."

To-day we live in a puzzling, baffling age. Many voices are heard about us. What is their signification? We cannot ignore these voices, even though they come from the uttermost parts of the earth. They come to us from all sides.

"From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sands,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain."

Voices, loud, confused, pathetic, come to us from all parts of the world to-day. Urgent and appealing calls come to us continually. These calls come in a babel of confusion. The world is sick and knows neither the cause of, nor the cure for, its ailment. Everywhere there is distrust instead of confidence, fear instead of trust. As never before, the foundations of our religious, social, political, and economic orders are being challenged. All is confusion. Surely the words of Isaiah apply: "The whole head is sick, the whole heart is faint, from the crown of the head to the sole of the foot, there is no soundness in it but bruises and wounds and festering sores." Nations, statesmen, philanthropists, parliaments, leagues of nations, are doing what they can to heal the world's wounds, but their efforts seem futile and of little avail. They seem to be unable to meet the needs of the world.

The voices from Africa, Russia, China, Japan, Poland, Czechoslovakia, Latin America, and from other countries are calling for spiritual balm. The world needs more than change in material conditions, for the world is dying from spiritual maladies, and only spiritual remedies will avail. The world may need some physical changes, but it needs still more a change of heart. The world needs to shift its focus of attention from material things to spiritual. The leprous sores of sin have set the world writhing in agony, pain, gloom, and despair, and only the balm of Calvary will suffice in bringing about a healing of these sores.

These groanings of the world become intelligible voices only to those with spiritual discernment. The world has been crying at Baal's altar, but has received no response; it has been shouting itself hoarse; it has been bowing itself at the shrines of science, a social gospel, and to other unknown gods who cannot hear. The world needs to be pointed to the true God. The voices of the world are calling the Christian Church to greater activity in prayer and in evangelism. The Gospel of Jesus Christ is the only thing that can meet the needs of the world to-day.

In Central America to-day there are signs of a revival, even where missionaries had been asked to leave a few years ago. Now there are many that are calling for the Gospel. They are crying to be delivered from the slavery of Catholicism. Central America calls loudly for our prayers and our Gospel.

The conflict in China and Japan has had an uncertain influence upon the former. Some think that she may turn again to communistic Russia and to her Godless program. Others fear that she may conclude that strong armaments and a militaristic policy are her only safeguards. With four hundred millions of people, or about one fourth of the world's population, she may become a real menace to the world. China is sorely in need of the Gospel of the Prince of Peace. China calls for our prayers and our help.

For some years our ears have heard voices from Communistic Russia. Many have faced the dangers bravely, and are giving to those hungry people the Bread of Life, for which they are starving. In spite of persecutions, meetings are being held and souls are turning to the Lord. One worker says, "If you could only see how hungry the people are for the Bread of Life your heart would be deeply moved." The need is urgent. If the Gospel is withheld from them many will perish. Religious leaders are experiencing relentless persecution. One writes, "The old year has gone, never to return again. Thank God that it is gone. We hope that instead of the old year of troubles there will come a new year, peaceful and quiet, having nothing of the old year in it, but entirely new. We hope that something new may come with the new year, and rejoice in its possibilities. Now, my dear brothers, forgive me. It is impossible for me to say anything more as to what is past." Russia has gone far from God, and calls for our help and prayers.

Recent developments in Spain are bound to have a far-reaching influence. The prestige of the Roman Catholic Church is bound up historically and organically with the Spanish State, and the Spanish spirit has been shattered. Spain is open to the Gospel as she has not been for centuries.

Latin countries of Europe are now open for the Gospel, offering to us 375 millions of unevangelized people. Souls are perishing for lack of missionaries. In these countries there is much idolatry, in the form of Mariolatry. Thousands have been taught by the priests and the Roman church to look upon Mary as their Mediator and Intercessor. Mary has been substituted for the Savior. At weddings the chorus boys shout, "Gracious Mary, intercede for us." The bride and groom kiss the silver image of Mary and offer their gifts to her. Certain images of the Virgin are supposed to have miraculous healing power. Someone has said that the Latin countries are the most irreligious part of the world. Traditional religious forms are prevalent, it is true, but true religion as a fountain of inspiration for conduct and transformation of life is practically absent. They have a dead Christ, and need to be pointed to a living Christ, who can give life. These Latin countries cry to be delivered from the bondage of idolatry and superstition.

Germany, known for its higher criticism, offers opportunities to-day. There seems to be a surprising hunger for the Word. Thousands are reported saved through evangelistic meetings, even communists, atheists, and destructive higher critics. Germany is calling for God.

In Europe there are ten million Jews that need the Gospel. Some have become interested and have turned to the One that their nation rejected long ago. Many are receptive and will listen to the Gospel and believe on the Lord Jesus Christ if they have a chance to hear. Many people feel that the efforts among the Jews yield little fruits. This is a mistake. The success of evangelistic work among the Jews is remarkable. Judaism would be stronger to-day by millions were it not for the continuous secession to Christianity. The history of Jewish missions places the number of Jewish converts of the past century at 224,000. It is estimated that the converts of the first quarter of the present century would number more than 100,000. Some may ask where these Jewish Christians are. The answer is they are absorbed by Gentile Christianity. God's chosen people are calling to the Christian world for the Gospel.

In Africa idolatry, superstition, and ignorance prevail. Much is being done, and the response of the Africans is encouraging. But many more are calling for salvation.

These, and other countries, call for our prayers and help. They call for the Gospel of Jesus Christ. The world to-day needs the example of Christians who know Christ and have experienced His salvation. Only those whose hearts have been touched, cleansed and satisfied with Jesus are in position to understand and answer the call of the world:—

"Wanted, hearts baptized with fire,
Hearts completely cleansed from sin,
Hearts that will go down to the mire,
Hearts that dare do aught for Him;
Hearts that will be firmer, braver,
Hearts like heroes gone before,
Hearts that will not quail nor waver,
Hearts to love Him more and more.

"Wanted, hearts to love the masses,
Hearts to help Him seek the lost;
Hearts to help Him save all classes,
Hearts to help Him save the worst.
Hearts to share with Him the weeping,
Hearts to bear with Him the Cross;
Hearts to help Him with the reaping,
Hearts to trust through gain or loss."

Have we heard, and do we hear, as individuals and as a Church, these voices. Not only are they voices from a lost world, but voices from God. The Macedonian call came from the lost, but it also came

from God. Christ says, "Go ye." We dare not ignore these calls. We must take to them the Gospel.

"Can we whose souls are lighted with wisdom from on high,
Can we to men benighted the Lamp of life deny?
Salvation, oh Salvation! The joyful sound proclaim!
Till each remotest nation has heard Messiah's name."

Hesston, Kansas.

NURSING AS A PHASE OF MISSION WORK

Ada Hartzler

A nurse has many opportunities to do good, but her good works are mere duties unless constrained by the love of Christ. Any nurse can give a cup of cold water, but unless it is given in "His Name" the Master's blessing, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me," is not appropriated unto her. Generally speaking, her opportunities come to her in the line of duty. Commonplace daily routine becomes Christian service and in this service mission work can often be done. When we look at the work of Christ during His three years' ministry it had much to do with the sick, thinking of individuals mentioned, He healed twelve of various diseases, cured five blind, eleven lepers, two mutes, raised three dead to life and cast out demons from six; a total of thirty-nine persons. Then we have after the healing of Peter's wife's mother that "all the sick were brought and healed and many devils cast out." At the feeding of the five thousand, "He healed the sick among them." In a group of five thousand there were, no doubt, a large number of sick folks. And when the four thousand were fed, "He healed the lame, blind, dumb, maimed, and many others." Surely God's blessings are upon those who care for the sick in the name of Christ. And if more were cared for in the name of Christ I believe more would be healed. We do not usually think of nurses curing or healing the sick; the credit goes to the doctor, and perhaps rightly so, so far as human knowledge goes. But let us think of the opportunities for mission work that come to nurses in their daily work.

In our own church hospital in La Junta, Colorado, the nurses read a portion of Scripture and have prayer with each patient each morning before the day's work is begun, and I often recall the pleasant talks I had with some of them. Some were not Christians and did not care; others were church members who had become cold and indifferent; and others were Christians who gave encouragement to us as we helped them. Too often mission work is thought of as work among the down and outs, or heathen, or those who never professed Christ, but there is a neglected class that needs Christ as badly. It is those who are church members but have lost out and are not saved people. This is often a hard class to reach because we are not sure just where they stand. It is this group that nurses can often reach. When an unsaved person is sick a Christian nurse has a great opportunity and responsibility. If he ever does care about his soul he will at this time and usually much can be done towards drawing him to his Savior. The nurse usually hears all the troubles, woes, and sorrows of her patient and this leads her to tell of the only One who can take away and relieve all these.

A Christian worker who is a nurse in any mission or charitable institution has opportunities that no one else has. As she goes from home to home in her visitation work sick ones are often found and in talking about them the conversation can often be directed to the Great Physician. Or in institutions the one who helps relieve pain and brings comfort and sympathy to the suffering is often the one called upon to help in soul sickness and other troubles. It is a great privilege to be able to pray with the sick and lead them to trust God instead of trusting the one caring for them. It is only too sad that not more of our nurses are not Christian workers. The work of a nurse in the foreign field is quite different from the work here in the homeland. When the sick come to her or she goes to their homes for the first time they are often not interested in religious things. But after they feel better and have been helped they will listen to anything the nurse has to tell. And they wonder who this Jesus is whom the white woman talks about? What book is the Bible? What do the missionaries have that makes them willing and want to take care of the loathsome sores, dress their bleeding wounds, give medicines and treatments to the very sick, and sit beside the dying, whether they are low caste or high caste? None of the natives would do it for anyone outside of their own caste.

Every step and move of the nurse is watched, every spoken word is listened to. They soon see she has something they do not have. Those who are not so seriously sick often do not stay in the hospital long enough to be taught all they should know about Christ and His saving power. Others who are serious often pass away and are not able to grasp what we try to tell them. Some have stayed with us a month and have enjoyed the Gospel story and songs very much. I remember very vividly one man who was brought to the hospital in his dying hours; we tried to help him but nothing we could do would help him. We told him and his relatives he was about to die. I told him about God and that it was His will that he should go or He would give him health again. Yes, they said it was God's will. But who was the God? When I spoke about Christ and His dying they seemed almost blank. They had never heard the name before. Who is Christ? Why should we pray to Him? What does it mean to believe on Him? These are no doubt questions that came to their minds. This poor man died without Christ—thousands of others are dying without Him every day and no one to bring them the Gospel. Many people who would never tell their story to anyone else will tell it to the nurse who cares for them when they are sick.

There are a number of homes where the missionary cannot see sick women, and no Bible woman had ever been allowed to enter into. The husband keeps his wife in the back of the house and behind walls and she is never allowed to go outside the door unless her face is heavily veiled. And very, very few people ever visit her. But when she is sick he will allow the nurse to see her. These women are usually very anxious to talk and seem to enjoy our visit, but it is hard to talk religion with them, and I sometimes felt the husbands had instructed them not to talk religion with us, because they all know we want to tell them about Jesus and what He will do for them. Much could and should be done for this class of women.

One very hot summer day a call came from a village about six miles away to see a very sick woman. The missionary doctor was away to the hills and no one was there to go but our native doctor and me. We had no car to go in, so we went in the tonga, which is a cart pulled by two oxen. We went over every kind of road and bumped up and down over rice banks; and after going what seemed to me about twelve miles instead of six, we arrived at the village. The woman was in a very critical condition and we worked long and hard with her. When we had done all we could for her and felt she had a chance to get well, we left some medicine for her and started to get ready to go back. Then the people began praising us and saying how wonderful we were, and called us gods. This was our opportunity to tell them of the true God, that it was not our power but by God's help that we were able to take care of them. This woman's husband came to the hospital about a week later and was a very happy man. His wife was much better and he thought she would soon be well. I felt this was an answer to prayer. God surely blesses our work when we trust Him and call on Him in time of need. I remember I offered more than one silent prayer while we were working with the woman.

Pardon me if I give one more instance of my work. One day soon after I began working in the hospital Brother George Lapp brought in a very sick man to be placed under the doctor's care. He had black water fever, which follows a severe attack of malaria and often proves fatal. He was an evangelist working with Brother Lapp at Ghatula. We at once did all we could to help him and relieve his suffering. Although he was very, very sick and very weak, he could talk a little. I remember he would ask me several times a day to pray for him. I do not remember of praying with him in his room because I had not learned to pray in Hindi, but I did pray for him when I was in my own room. In a few days he was improving and in just a short time he was sitting up and walking about. To-day he is one of our very active evangelists and is willing to give what time he can free for the Lord. He is moving into a village among the heathen, far from any other Christian family, and will there work enough to support his family and the remainder of the time he will be a living testimony for his Master. He always spoke about his appreciation of what was done for him at the hospital.

SEWING CIRCLE CORNER

"We are labourers together with God" (I Corinthians 3:9).

Perhaps if this thought were more often present with us, we could appreciate more our responsibility.

As spring approaches the time for re-organization in many of our circles comes to us. As we labor on, may we keep in mind the real importance of faithful coöperation in our organization, our meetings, and in all of our work.

We hear frequently an expression of anxiety because funds are so low that it is hard to keep on hand sufficient material to keep the work going. Sister M., in talking about this yesterday, wondered if it would not be a good plan occasionally to meet for a program without any sewing. Perhaps an inspirational meeting and a heart to heart discussion of our problems would be a help to all of us. Really, the work of our hands is not the only important part of our work. May we hear from you on this subject?

Here is a note from a letter from India:—"The response of the school staff, and also the girls, to Christian service is indeed a challenge to the missionaries in the station. They take an active interest in the Sunday schools for Hindu children, and in the station Sunday schools and other church activities. During the months from January to April we hope to begin a preparation class for girls who are to teach in daily vacation Bible classes among non-Christian children during the hot season. It will be a great opportunity of service for the girls. Please pray for the preparation class and for the classes to be in progress during the month of May."

It has been decided to issue a supplement to be used with last year's Booklet of Prayer, so please take care of your last year's Booklet, so that you can use it in connection with the Supplement for another year. The Supplement will contain corrections bringing the Booklet up to date.

Many of our readers have been interested in Sister Nellie Beachy, a school teacher on the Maryland mountains, near Grantsville, Maryland. Her home is near the Casselman Church, some distance from the place where she is teaching. A few weeks ago, while she was absent from home, her house, which she shared with her brother, was burned to the ground. As she had very few of her possessions with her in her mountain boarding place, most of their earthly goods were destroyed.

THE LITTLE MOUNTAIN MAID OF RUGBY

Rugby is a little village in the Tennessee mountains founded by Thomas Hughes, the English author.

Living on the outskirts of Rugby was a little mountain maid who kept house for her father. Her mother was dead and she had to do the cooking for her father and brother who worked at day labor. She did not live on the main highway, and few visitors ever called at her home. In the modern world she was passed by, as well as other members of her family.

Her work and responsibilities were heavy for a child of her age. She was bright, beautiful and promising, but had had only two years of schooling. She was a child of nature, listening to the birds in the early morning hours, and to the chattering mountain streams about her home.

In Rugby lived a Christian woman, a teacher in the Morgan County Daily Vacation Bible School, into which were gathered scores of mountain boys and girls. This lady thought of the little girl "back in the hills," without a mother and having a hard time, and she visited her and invited her to the vacation Bible school.

The father demurred; he was not sure of the girl's safety, and furthermore, he did not know what a vacation Bible school was anyway. Besides she was needed in the home to work. The lady asked that she might be permitted to attend just one day. This was granted, and early one summer morning the little girl was on her way to the school.

She had gotten up at four o'clock to cook her father's breakfast and to get ready. Having prepared her lunch to take with her she walked seven miles to a point on the main highway where the school bus would pick her up and transport her the twenty miles to Burrville. The school board had granted, free of charge, the use of their auto buses in conveying these mountain children to the vacation Bible school, and she was given free passage.

That day in the vacation Bible school was an event in her life. She found friendly teachers, recreation and study, and of course, she liked it and wanted to return. When she went home that evening she told her father all about the school, the nice people she had met and the program of the day, and asked him for permission to continue in the school. Her father now being satisfied that it was a good thing, granted the request.

For two weeks this little maid got up at four o'clock mornings, cooked breakfast, prepared her lunch and walked seven miles through sun and rain to catch the bus for the school. The day the writer visited the school she was called to the blackboard to do some work. It was pathetic to hear her say:

"I can't write very good."

A sympathetic instructor guided her in this exercise.

At recess the writer inquired of her: "Do you like the school work?"

"Oh, fine," she replied, "I am so happy to be here."

What a contrast to others in more favored sections who do not avail themselves of their opportunities!

In addition, there are scores of mission Sunday-schools organized, meeting every Sunday and gathering in neglected boys and girls for Bible instruction.

The Tennessee mountains are experiencing a rapid and widespread development at this time along economic, industrial, educational and social lines, and it is important that the inhabitants shall justly and fairly share in this spiritual life and progress. Through the Presbyterian church, in its extension program, higher standards are being achieved and a keener interest stimulated among the people in Christian and educational effort for which we praise God.—By James D. Burton, in Moody Institute Monthly.

MILL RUN

Many of our readers have been interested in the work at Mill Run, near Altoona, where one of our sisters has been living and working for several years. The missionaries in Altoona help in the work especially in the conducting of meetings in the little chapel.

Living quarters for the sister who remains there have been something of a problem, as the homes in Mill Run are not usually large and are generally crowded. Some folks have been thinking of building a small house on the lot occupied by the chapel and owned by the Mission Board. By faithfully coöperating it seems that a work like this should be easily accomplished. Would you be interested in helping?

Any one interested in this new building project will please correspond with Bro. C. B. Shoemaker, Treasurer District Mission Board, Scottdale, Pa.

REPORT

Of the Risser's Sewing Circle, from Jan. 1932 to Jan. 1933

Number meetings	12
Average attendance	6
Number garments made	162
Bal. on hand beginning of year	$ 7.61
Money received during year	$43.45
Expenses	34.71
Money in Treasury	$16.35

Anna Mary Snavely, Treas.

REPORT

Of Landis Valley Sewing Circle, Lancaster County, Pa.

From January 1, 1932 to January 1, 1933

Number of meetings	12
Average attendance	12
Number of Garments made	245
Cash on hand Jan. 1, 1932	$16.91
Collection for the year	56.72
	$73.63
Expense for the year	64.91
Cash on hand Jan. 1, 1933	$8.72

Mrs. Charles B. Landis, Secy.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

Special prayer services are being held every Thursday evening in behalf of an Evangelistic Campaign which will open in the near future in charge of Bro. R. J. Shenk as evangelist. We will be glad if you readers will share a part of this great work in intercessory prayer. We had the pleasure recently of having Bro. and Sister J. W. Hess, Akron, Pa., take active part in one of our prayer meetings.

On Sunday evenings Bro. Shenk is giving us a much appreciated series of sermons on Prophecy.

Feb. 19 Bro. Orie Miller, Akron, Pa., was a visitor here and gave us a very interesting talk on his mission experiences.

Feb. 20, 1933. Esther Histand.

Peoria, Illinois

(1101 Ann St.)

Dear Herald Readers:—Greetings in Jesus' Name. The attendance in all our meetings here at the Mission is increasing, for which we are thankful. It is evidence that people are seeking food for their souls.

Bro. and Sister C. Warren Long and two daughters, returned home Saturday, after a three week stay in Ohio and Indiana. Bro. Long taught at the Short Bible Term and gave talks at the Ministers and Sunday School Workers week at Goshen, Ind.

During Bro. Long's absence the pulpit was occupied by ministers from the neighboring churches: Brethren Leland Bachman, H. R. Schertz, Ed. Oyer, John Harnish, and Andrew Schrock. These messages were much appreciated.

On Monday evening following Bro. and Sister Long's return, their Sunday school classes of boys and girls, about eighteen in number, of high school age, came in and gave them a hearty welcome, spending the evening together in a social way.

Three years ago this Sunday school did not have any pupils of high school age enrolled, and from this we would gather our efforts are not all in vain.

Last Sunday evening an invitation was given, two young people responded and promised to consecrate their lives to the Lord. One lady and an old man decided to take the Lord as their Savior. May their prayers be like David's in Psa. 143:10, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."

Will you kindly remember us at this place in your prayers.

Feb. 18, 1933. Bonetta Gingerich.

MISSION NOTES

George Beare and family furlough granted for early in April from India.

Mary J. Holsopple, Dhamtari, C. P., India, Dec. 18: "I have passed the third year language examination. I am very happy to be allowed to remain here at the hospital. I enjoy this work very much."

Sarah Lapp, Balodgahan, via Dhamtari, C. P., India, Jan. 3: "Was out on tour for 23 days and went to some of the same villages when on tour the beginning of the year. Many still knew the songs we sang then, and a few the stories we told and those who bought Christian literature say that they read it, but a few say, 'We do not want to read your books, because if we do, we might accept it.' Many know that His Word is powerful and does convict. We are hopeful that some will come."

The Gideon Association, which places Bibles in hotels cannot keep up with the request from hotels for this service. Bibles have been placed in the leading hotels of India and Palestine and recently 10,000 were sent to China for the same purpose. Since the organization was founded in 1889 by three Christian commercial travellers, 1,750,000 Bibles have been placed throughout the world. The fact that the Bibles wear out and have to be replaced is proof of their use.

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go.
He needs them all,—the Open Hand
The Willing Feet, the Praying Heart—
To work together and to weave
A three-fold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.
Not all can Go; not all can Give
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can Pray;—
Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray that other hearts may Pray!

Annie Johnson Flint.

TEACHING OBEDIENCE IN THE HOME

If the home does not develop obedience, society will demand it and get it. It is better for the home with its kindliness, sympathy, and understanding to train the child in obedience rather than callously leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation.

The time when obedience can be taught best is in the pre-school age. At the ages of two, three and four years, the battle of obedience is fought.

It is the obedience by kindly suggestions and directions with the power of love rather than the use of physical force that not only makes for a happy life, but is more lasting in the life of the child; this commands the best thought of parents.—D. Carl Yoder.

REPORT

Of the 86th Pacific Coast Mission Meeting which was held with the Portland Mennonite Congregation, Portland, Oregon, January 2, 1933

Organization: Mods., Milton Martin, Reuben Reist; Secys., Paul E. Yoder, Melvin Mishler; Song Manager, Jacob Kauffman.

Gleanings: What is wrong with the world is that they have lost God Consciousness, the consciousness of His presence everywhere, His power over all, and His love for lost humanity. Does the Church lack God Consciousness? The United States is having the seed sown under cover that leads to the same condition as that in Russia, of not caring to retain God in their knowledge. In the early Church it became the supreme duty of each Christian to tell the story of Christ. All great missionaries have been men or women who forgot self and looked to God. When there is work to do, God finds a prepared man to do it. When a work is started and help most needed, few help, but when someone starts the work successfully, many then help. Twenty-eight children were present for the Children's service. A lesson was given by candles of various sizes and colors, representing different ages and races, to show how we can show our light for Christ. Ways of which that light can be extinguished were also shown as strong drink, money, and hiding under a bushel. Abiding motives for mission work are, our personal acquaintance with Christ, sense of the world's need for Christ, and obedience to Christ's Command. The aim is to present Christ so intelligently to men that they embrace Him as their personal Saviour. If Christ means nothing to us, we have no desire to show Christ to others; if He is invaluable to us, we put forth vigorous efforts to show Christ to others. While God is guiding His Church in spreading the Gospel all over the World, Satan also is putting forth immense effort to halt the Church's work. Ways to promote the missionary cause are, having the love of Christ in our hearts, to impart missionary knowledge to others, to realize that a great door is opened before us, by giving our lives as a living sacrifice to God, spending more time in prayer, to feed upon the Word of God, to be a witness where we are for Christ, and create peace among brethren.

Paul E. Yoder, Secy.

He that believeth on the Son hath everlasting life.—Jno. 3:36.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for January, 1933

GENERAL

Madison Co SS Ohio	$ 2 44
A Bro & Sis Iowa	10 00
Forks Cong Indiana	12 50
Mrs Katy Kauffman	5 00
Mr & Mrs P W Brunk	15 00
Creston SS Mont	6 04
Duchess SS Alta	66 25
D S & Cora Gingerich	20 00
Sugar Cr Cong Iowa	47 49
Manson Cong Iowa	22 60
Mt Zion Cong Mo	0 50
Shantz Y P M Ont	25 50
Yellow Cr Cong Ind	22 50
Orrville Cong Ohio	28 36
North Lima SS Ohio	15 00
Oak Grove SS Ohio	35 41
Martins SS Ohio	9 60
Bethel SS Ohio	12 41
South Union Cong O	39 00
Mt Pleasant SS Va	10 50
	406 10

INDIA

General

S C Miller	5 00
Johnstown Dist Congs Pa	500 00
Salem SS Alta	34 75
Mary A Greenwalt	500 00
Mr & Mrs B P Swartzendruber	450 00
East Bend Cong Ill	41 08
Geiger SS Ont	19 55
Lake Region Cong Minn	4 78
Lower Salford SS Pa	45 00
Oak Gr & Pleas Hill Congs Ohio	99 72
86th Annual Mission Mtg Ore	7 35
Zion Cong Ore	1 00
Bethel Cong Ore	1 00
Salem Cong Nebr	8 92
W Fairview Cong Nebr	33 57
E Holbrook Cong Colo	4 86
La Junta Cong Colo	4 91
Mt Zion Cong Mo	1 00
Palmyra Cong Mo	3 00
Crys Spgs Cong Kans	2 55
Reiff Cong Md	94 11
Cressman Cong Ont	9 31
Hagey Cong Ont	9 00
Roanoke SS Birth Offgs Ill	6 87
Amanda Kendig Legacy Interest Pa	20 00
Barbara McAllister Legacy Int Pa	10 00
Hettie Ann Bachman Legacy Int Pa	8 00
Orrville Cong Ohio	39 70
Bethel Cong Medina Co Ohio	16 00
Central Cong Ohio	12 50
	1,993 53

Missionary

Canton SS Ohio	6 22
Phil 4:19 Ind	125 00
Lockport SS Ohio	18 97
T S Cripe	5 00
Cousins of Ida Beare Ia	59 00
SW Pa SS Dist Conf	29 00
Thomas SS Pa	45 00
Deep Run & Plumstead Congs Pa	35 00
Perkasie SS Pa	112 50
Blooming Glen SS Pa	112 50
Holdeman Cong Ind	175 00
Sugar Cr Cong Ia	37 50
E Fairview Cong Nebr	50 95
Salem Cong Nebr	9 50
Manson Cong Iowa	57 02
Hesston SS Kansas	50 00
Spring Valley SS Kans	37 50
Kaufman Cong Pa	15 00
Elkhart Cong Ind	19 30
Belmont Cong Ind	9 41
Beech Cong Ohio	37 25
Bethel SS Young Girls cl Ohio	16 00
	1,062 62
S C Contributions:	
Crys Spgs S C Kans	12 85
Bethel S C Mo	7 50
Wichita S C Kans	3 00
Oak Gr S C Ohio	10 00
Berlin S C Ohio	20 00
Ashley S C Mich	13 00
Levi Sauder SS cl Pa	4 50
Lydia Sauder SS cl Pa	4 50
Hazel Stauffer SS class Pa	4 50
Susan L Musser	4 50
Mrs John Harnish SS class Pa	4 50
	88 85
Total for India Miss	1,151 47

Missionary Children

Thomas SS Pa	12 45
La Junta Y P M Colo	37 50
Cherry Box SS Mo	4 94
Toronto Miss SS Ont	1 77
	56 66
Junior Earnings:	
Pleas Hill SS Ohio	6 67
Zion SS Mich	3 61
Thomas SS Pa	25 21
E Bend SS Ill	14 19
Salem SS Alta	51 35
Mt View SS Alta	28 35
Acadia Valley SS Alta	10 15
Walnut Cr SS Ohio	5 19
Fairview SS Ore	0 70
Zion SS Mich	5 00
	150 42
Junior Savings:	
Pleas Hill SS Ohio	18 33
Thomas SS Pa	4 59
E Bend SS Ill	3 50
Souderton SS Pa	80 24
	106 66
Total for India Missionary Children	313 74

Evangelist

A Sister Pa	100 00
A Brother Pa	15 00
Biehn & Geiger YPM Ont	100 00
St Jacobs YPM Ont	75 00
Latschar YPM Ont	100 00
A Bro & Sis Elverson Pa	40 00
Manheim Bible Study class Pa	8 50
	438 50

Bible Women

Mary L Bower	5 00
Peter Garber	12 50
Blooming Glen SS L D Hunsicker cl Pa	12 50
Oak Gr SS M J Smucker class Ohio	15 50
Oak Gr SS Mrs P J Hartzler cl Ohio	23 00
Goshen SS Old Brethren class Ind	6 80
Beech Cong cl 14 O	10 38
Beech Cong cl 19 O	5 50
Bethel SS Old Sis cl O	12 50
	103 68

Teacher

Blooming Glen SS Pa:	
Wm M Moyer SS cl	30 00
T K Moyer SS cl	21 00
Chambersburg SS Pa	30 00
Ivan & Nora Groh	25 00
A Sis Hespeler Ont	120 00
Elkhart YPS & L A Ind	24 00
Goshen SS Older Sis class Ind	6 15
A Bro & Sis Mt Joy Pa	45 00
Masonville SS Chester & Anna Neff cls Pa	24 00
Bosslers SS Y M cl Pa	15 00
Ten Sis Lanc Pa	20 00
Several Sis Landis Valley SS Pa	7 50
A Sis Mellingers Cong Pa	5 00
A Bro & Sis Akron Pa	5 00
A Bro & Sis Lanc Pa	5 00
Ohio Menn SS Conf	155 00
	537 65

Orphan

Mollie Schrock	11 00
Dora Myers	10 00
A Bro & Sis Ohio	11 00
A Bro Sycamore Gr Cong Mo	15 00
Chicago Miss SS Beginners Dept Ill	16 00
Bethel SS Pri Dept Mo	18 00
A Bro & Sis Indiana	9 00
Forks SS Indiana	22 50
Mt View SS Alta	20 00
Metamora SS Martha Schertz cl Ill	9 00
Waldo Cong Ill	63 49
Peter Garber	11 00
Kitchener SS Ont:	
Annanias Shantz cl	6 80
Wm F Schisler	11 00
John Kehl cl	19 20
John Cressman	9 50
Harvey Snider	9 00
Metamora SS Mary Bachman cl Ill	4 10
A Sister Indiana	22 00
Oak Gr SS Mrs Musser Mrs Farver & Miss Musser cls O	7 85
Albany S S Ore	4 63
W Union Cong Ia	13 02
Alpha SS Minn	27 70
Cherry Box Cong Mo	20 00
Plainview SS cls 7 & 11 O	11 00
Friends Ont	40 00
Blenheim SS Ont	18 00
Shore SS cls 5 & 6 Ind	9 00
Shore SS Indiana	8 75
Goshen SS Freshmen Women Ind	2 00
Goshen SS Inter & Jr Dept Ind	36 00
Goshen SS Beginners Dept Ind	30 00
Fort Wayne SS Ind	19 00
Maple Gr Cong Ind	9 00
Strasburg SS Pri & Begin Dept Pa	10 00
Martins Creek SS Ohio:	
Classes 10 & 11	9 00
Classes 7 & 9	9 00
	581 54

Widow

Emma Rohrer	5 50
Mr & Mrs N N Schlabach	8 00
Los Angeles Cong Calif	44 00
Mattawana SS Pa	5 50
Kitchener SS Geo A Weber cl Ont	13 50
Katie E Hershberger	11 00
Portland SS cl 15 Ore	22 00
Portland SS cl 14 Ore	5 50
Zion SS cl 3 Ore	3 00
A Bro & Family Ind	11 00
Lower D Cr SS cls 14 & 15 Iowa	5 00
Shore SS cl 14 Ind	5 50
Elkhart SS cl 27 Ind	1 51
Olive Cong Ind	22 00
Bethel SS Mother's cl O	5 50
	168 51
S C Contribution:	
Alpha S C Minn	5 50
Total for India Widow	174 01

Medical

Mary L Bower	5 00
Almeda Gsell	10 00
Fairview SS Mich	15 77
Sonnenberg SS YM cl O	40 00
Emma Rohrer	40 00
Johanna Mahnke Birmingham	10 00
Sister Indiana	20 00
Lake View, Fairview and Spring Valley SS's N Dak	15 00
Oak Grove SS Ohio:	
Kenneth Burkholder cl	3 00
Mrs Joe Wenger cl	15 00
A Sister Pa	10 00
West Union SS Elsie Kinsinger cl Iowa	3 00
Lower Deer Creek SS Iowa	8 37
Fairview SS Mich	5 80
Goshen SS Mens Bible cl Ind	7 02
Elkhart SS class 17 Ind	15 02
Elkhart SS class 25 Ind	1 50
A Strasburg SS Teacher Pa	5 00
Crown Hill SS Young Sis cl Ohio	15 00
	244 48

Evangelistic Budget

G G Marner	5 00
A Sister Pa	15 00
A Brother & Sister Ind	13 00
Adeline Smucker	52 00
Mr & Mrs Noah N Schlabach	13 00
A Brother Va	52 00
Bethel Cong Ore	0 50
E R Miller	40 00
West Union SS Elsie Kinsinger class Iowa	6 00
Midland Cong Mich	15 78
Salem Cong Ohio	104 00
	316 28

New Testament & Tract Fund

Pleasant Hill SS Ill	24 39

Personal

Cert. of Dep. Interest	17 52
Sara A Lehman	5 00
	22 52

Gospel Literature

Science Ridge SS Jrs. Ill	4 25

Boys Hostel

Orrville Cong Ohio	20 00
Total for India	5,926 04

SOUTH AMERICA

General

Detroit Cong Mich	3 36
S C Miller	5 00
Boyertown Cong Pa	30 32
Milford A M Cong Nebr	15 00
Willow Springs Cong Ill	4 56
Roanoke Cong Ill	12 73
Skippack SS Pa	30 00
Deep Run & Plumstead Congs Pa	30 00
Springfield Cong Ill	2 00
Fairview Cong Ore	14 02
86th Quarterly Mission Mtg Ore	7 35

West Fairview Cong Nebr	33 50
East Holbrook Cong Colo	4 85
LaJunta Cong Colo	4 91
Palmyra Cong Mo	3 00
Crystal Springs Cong Kansas	2 55
Schellsburg Cong Pa	3 00
Masontown Cong Pa	5 65
Morrison's Cove Congs Pa	2 25
Wanner Cong Ont	14 25
Floradale Cong Ont	8 10
Clinton Brick Cong Ind	3 50
Barbara McAllister Legacy Int Pa	10 00
Kraybills SS Pa	19 68
Orrville Cong Ohio	34 01
Midway SS Ohio	13 76
Central SS Ohio	12 50
Medway SS Ohio	13 23
	343 08

Missionary

Maple View SS Ont	63 65
A Brother Sycamore Grove Cong Mo	20 00
T S Cripe	5 00
M C Cressman	75 00
A Brother Va	48 00
Souderton SS Pa	37 50
Salem Cong Nebr	7 41
Pleasant Valley SS Kansas	**8 50**
La Junta Cong Colo	12 05
Sycamore Grove Cong Mo	10 52
A Sister from Reiff Cong Md	5 00
Wilmot A M Cong Ont	59 75
East Zorra A M Cong Ont	75 00
Bosslers SS Pa	33 01
Weaver SS Va	22 38
	482 77

Missionary Children

Fairview SS Mich	4 23
Salem Cong Nebr	9 44
Daytonville Cong Ia	7 76
Pinto Cong Md	6 98
Elmira SS Ont	100 50
Biehn SS Ont	63 45
Cressman SS Ont	7 50
Wideman SS Ont	7 50
Western New York SS N Y	33 46
	240 82
Junior Earnings:	
Mt Pleasant SS Va	21 00
Sheridan SS Ore	11 68
Shore SS Ind	17 50
Gulfhaven SS Miss	5 05
Fairview SS Mich	13 39
East Holbrook SS Colo	4 00
West Zion SS Alta	24 00
Sharon SS Sask	6 00
Liberty SS Iowa	3 25
Spring Valley SS N Dak	11 00
	116 87
Junior Savings:	
Mt Pleasant SS Va	3 00
Sheridan SS Ore	1 23
Shore SS Ind	6 68
Fairview SS Mich	5 20
	16 11
Adult Savings:	
Western New York SS N Y	14 75
Total for S. Am. Missionary Children	388 55

Evangelist

Souderton T M Pa	6 00
Bethel Cong Ore	0 50
E R Miller	35 00
East Union Cong Ia	25 50
Shore Y P B M Ind	1 55
Ohio Menn SS Conf	320 00
	388 55

Bible Reader

Blenheim Y P M Ont	35 00

Orphan

Mr & Mrs Noah N Schlabach	16 50
Roanoke SS Jr Dept Ill	3 40
Zurich SS Pri classes Ont	2 50
Towamencin SS Pa	22 50
Alpha Cong Minn	15 00
Toronto Miss SS Ont	1 75
Wideman SS Ont	4 70
Excelsior Literary Society Ont	7 00
Blenheim SS Ont	22 00
Zurich SS Ont	25 50
Poole A M SS Ont	11 45
Goshen SS Soph & Jr cl Ind	26 00
Lanc SS Mrs Rohrer cl Pa	5 00
Plain View SS Ohio	8 78
	172 08
S C Contribution:	
Lower Deer Creek S C Iowa	6 50
Total for S Am Orphan	178 58

Bragado Station Bldg

Perkasie & Blooming Glen Congs Pa	20 00

Bible School

Canton SS Ohio	4 66
A Sister Pa	15 00
	19 66

Bibles

Central SS class 4 Ohio	5 00

Publication

A Bro & Sister Lanc Pa	5 00
Total for South Am	1,766 19

CITY MISSIONS

Altoona

SS Conf Treas Pa (S W Pa Dist)	6 55
Masontown Cong Pa	3 55
Rockton SS Pa	1 36
Weaver Cong Pa	4 87
Pinto Cong Md	2 36
Scottdale Cong Pa	22 17
Casselman Cong Md	2 30
Glade Cong Md	1 16
Morrison's Cove Congs Pa	2 00
	46 32

Altoona-Mill Run Work

Dist SS Conf Treas (SW Pa Dist)	6 50

Canton

Crown Hill Y P B M Ohio	8 62
Irvin Bauman	1 00
Canton SS Ohio	4 25
Turkey Run SS Ohio (Jr E)	6 40
Orrville Cong Ohio	17 85
Martins & Pleasant View Y P B M Ohio	8 72
Certificate of Deposit Interest from Ohio Dist Miss Bd	5 50
	52 34

Chicago

Miss Conrad	1 00
J W Shank	8 00
Dr Esther Smucker	2 50
Sister Yoder	5 00
Bro & Sis Littweiler	3 00
Los Angeles Cong Calif	5 27
Willow Springs Cong Ill	7 03
Goodfield Cong Ill	5 50
Morrison Cong Ill	6 00
Hopedale Cong Ill	10 00
Alpha Cong Minn	15 00
Holdeman Cong Ind	16 48
	84 78

Detroit

Detroit Cong Mich	11 04
Lockport SS Pri Dept Ohio	7 58
	18 62

Fort Wayne

Salem Cong Ind	7 25
Leo SS Indiana	6 07
Ohio Menn Board Cert of Dep Int	5 50
	18 82

Kansas City

Mr & Mrs W L Nice	5 00
E C Bowman	1 00
Esther Eshleman	3 00
Alverda Mininger	1 00
Grace Allebach	3 00
J C Miller	10 00
Elizabeth Longenecker	1 00
Mary S Benner	1 00
Cora R Kraybill	5 00
Conestoga Cong Pa	30 00
Lockport SS Ohio	7 58
A Bro Sycamore Grove Cong Mo	5 00
Two Sisters Ohio	6 67
Plum Creek Cong Nebr	8 00
Wood River Cong Nebr	18 00
West Fairview Cong Nebr	16 50
West Union Cong Iowa	40 60
	162 35

Knoxville

Towamencin SS Pa	20 00

Lima

A Bro & Sister Pa	16 00
A Brother & Sister Pa	22 00
Two Sisters Pa	5 00
Turkey Run SS Ohio	6 40
Orrville Cong Ohio	16 41
Salem Cong Ohio	50 00
Ohio Menn Conf Cert of Dep Int	5 50
	121 31

Los Angeles

Bethel Cong Ore	50

Peoria

Waldo Cong Ill	19 00
Willow Springs Cong Ill	7 03
Peter Garber	5 00
Martha Zehr	10 00
	41 03

Portland

Nampa Cong Idaho	1 62
Bethel Cong Ore	1 50
	3 12

Portland Mission Bldg

Filer Cong Idaho	4 94
Winton SS Calif	7 68
Bethel Cong Ore	2 75
	15 37

Iowa City

Sugar Creek Cong Ia	31 12
Plum Creek Cong Nebr	8 00
East Union Cong Ia	5 00
	44 12

John 3:16 Texas

Orrville Cong Ohio	5 00

Toronto

Zurich SS Ont	6 00
Latschar Cong Ont	18 00
Blenheim Cong Ont	10 15
Angus Weber	3 50
Local Contribution	5 00
	42 65
Total for City Missions	682 83

CHARITABLE INSTITUTIONS

Children's Home K C

Special Support	199 00
Wm Landis	9 98
Kansas City friend	1 00
Lizzy Miller	1 00
Clara Mumaw SS class	2 00
Larned SS class Kansas	1 50
S Hershberger	2 00
Milford A M Cong Nebr	10 54
A Brother Sycamore Grove Cong Mo	5 00
Metamora SS Ill	5 69
Goodfield SS Jr & Pri Depts Ill	7 48
Peter Garber	5 00
Zion SS Pri Dept Ore	13 75
Hesston Cong Kansas	8 04
Falfurrias SS Texas	3 55
Sycamore Grove Cong Mo	8 58
	284 11
Junior Earnings:	
Mt Zion Cong Mo	12 90
Sycamore Grove SS Mo	18 50
White Hall SS Mo	2 75
East Union SS Iowa	3 51
Duchess SS Alta	4 75
Coalridge SS Mont	0 75
Zion SS Ore	6 45
	49 61
Junior Savings:	
LaJunta SS Colo	0 75
Adult Savings:	
Mt View SS Mont	2 75
Total for Children's Home, K. C.	337 22

Children's Home Bldg

Zion SS Pri Dept Ore	13 75
Junior Earnings:	
Mt Zion Cong Mo	12 90
Sycamore Grove SS Mo	17 75
White Hall SS Mo	2 75
East Union SS Iowa	0 44
Coalridge SS Mont	0 75
Zion SS Ore	6 45
	41 04
Junior Savings:	
LaJunta SS Colo	0 75
Sycamore Grove SS Mo	0 75
East Union SS Iowa	3 07
	4 57
Adult Savings:	
Mt View SS Mont	2 75
Total for Children's Home Bldg	62 11

Orphans' Home, Ohio

Special Support	180 00
A Brother West Liberty Ohio	11 00
John S. Longacre	2 00
Two Sisters Ohio	6 66
Science Ridge SS Juniors Ill	17 81
Springs Cong Pa	1 67
Glade Cong Md	50
Toronto Miss SS Ont	8 91
Morrison Cove SS Pa	1 00
Salem SS Children Ohio	11 18
Orrville Cong Ohio	10 00
Leetonia SS Mtg Ohio	10 84
Beech SS Pri Dept Birth Offgs O	9 74
	271 31
Junior Earnings:	
Allensville A M SS Pa	13 85
Roanoke SS Ill	4 35
Bethany SS Mich	2 75

Chambersburg SS Pa	2 00
Morrison Cove SS Pa	14 85
Schellsburg SS Pa	13 69
	51 49
Junior Savings:	
Allensville A M SS Pa	1 00
Schellsburg SS Pa	5 00
	6 00
Total for Orphans' Home, Ohio	328 80

Home for Aged, Ill.

Special Support	525 86
Produce Sold	35 75
Mary Grieser	1 00
Annuity interest Anna Zimmerman	37 00
A Brother Sycamore Grove Cong Mo	5 00
Two Sisters Ohio	6 67
Metamora Cong Ill	5 69
Peter Garber	5 00
	621 97

Orphans' Home, O—Res.

Andrew King	40 00
Several Brethren Fulton Co Ohio	35 00
	75 00

Home for Aged—Support

A Sister Ill	4,000 00

La Junta Hospital & Sanitarium

Two Sisters Pa	5 00
A Sister in India	10 00
West Zion SS Alta	10 87
Willow Springs Cong Ill	4 56
Peter Garber	5 00
Springs Cong Pa	83
Glade Cong Md	0 24
Shantz Cong Ont	6 75
Sadie Roth	1 00
C E Rollins	10 00
Hospital Sales Charged	811 35
Hospital Sales Out Patients	21 00
Rent Incomes	180 00
Income Boxwell Farm	13 60
	1,080 20

Children's Welfare Home Portland

Filer Cong Idaho	0 57

Millersville Orphanage

Line Lexington SS Pa	90 00
Skippack Cong Pa	22 00
Swamp Cong Pa	14 50
	126 50
Total for Charitable Institutions	6,632 37

OTHER FUNDS

Annuity

A Sister Va	1,000 00
A Brother Mo	200 00
A Sister Ill	2,000 00
	3,200 00

Board of Education

S Brownsberger	5 00
Pleasant Grove Cong Pa	1 55
	6 55

Colportage & Tracts

Leo Cong Ind	6 40

District General

Springfield Cong Pa	3 00
Doylestown Cong Pa	12 96
Providence Cong Pa	15 00
Plain SS Pa	81 71
Doylestown SS Pa	11 55
Middlebury Cong Ind	7 80
Howard-Miami Cong Ind	13 28
Goshen Cong Ind	17 50
Shore Y P B M Ind	1 45
Clinton Frame Cong Ind	21 60
Hopewell Cong Ind	11 00
Midland Cong Mich	11 64
Maple Grove Cong Ind	16 00
Pleasant View Cong Okla	14 31
Falfurrias SS Texas	3 30
Pleasant View Cong Okla	23 60
J J Detwiler	2 80
Pleasant Valley Cong Kansas	7 50
Protection Cong Kansas	7 05
Mt Zion Cong Mo	3 50
East Holbrook Cong Colo	15 54
Cherry Box Cong Mo	5 00
LaJunta Cong Colo	8 73
Wichita Cong Kansas	6 35
Milan Valley Cong Okla	3 00
West Liberty Cong Kansas	10 25
Hesston Cong Kansas	8 54
Orrville Cong Ohio	10 46
Martins SS Ohio	10 00
Hopewell Cong Ore	3 70
Filer Cong Idaho	1 35
Sheridan SS Ore	18 90
Nampa Cong Idaho	2 52
Winton SS Calif	6 16
Fairview Cong Ore	45 31
Albany Cong Ore	5 94
Bethel SS Ore	1 03
For Virginia Menn Bd	153 25
	602 58

Church Bldg

Salem Cong Ind	12 70

Circle Letter

Sent by Lina Ressler	1 30
Kitchener S C Ont	2 20
Los Angeles S C Calif	1 00
Beech S C Ohio	0 20
Pearl Hummel	0 30
Fannie M Weber	0 20
Frank E Phillips	0 20
Molalla S C Ore	1 20
	6 60

Eastern Mennonite School

Pinto Cong Md	8 57

Evangelistic

West Liberty Cong Kansas	4 00
Birch Tree Cong Mo	0 75
Mt Zion Cong Mo	1 00
	5 75

Goshen College

Freeport Cong Ill	25 55

Prayer Booklets

West Union S C Iowa	1 00
East Union S C Iowa	1 00
	2 00

Pleasant Hill

Science Ridge Cong Ill	10 42

Missionary Preparation

Hagey SS Ont	64 88
Snyder SS Ont	18 15
	83 03

Rural Evangel

Henry Weldy	0 20

Rural Missions

Elkhart Cong Ind	20 00
Goshen SS Academy Girls Ind	13 00
Mt Zion Cong Mo	1 00
Blough Cong Pa	7 50
	41 50

SW Penna Conf Fund

Pleasant Grove Cong Pa	0 80
Total for Other Funds	4,012 65

RELIEF FUNDS

Russia

Conestoga Cong Pa	50 00
Sent by Harold Bender	15 00
Creston SS Mont	7 30
Metamora Cong Ill	100 00
Rockhill Cong Pa	54 85
Alpha Cong Minn	12 90
Lower Deer Creek Cong Ia	28 87
Mt Zion Cong Mo	0 25
	269 17
Total for Relief Funds	269 17

SUMMARY

Alta.-Sask. Dist. Board	277 06
Dakota-Montana Dist. Board	26 28
Franconia Dist. Board	917 31
Illinois Dist. Board	362 17
Indiana-Michigan Dist. Board	483 66
Iowa-Nebraska Dist. Board	619 74
Lancaster Dist. Board	305 69
Missouri-Kansas Dist Board	345 63
Ohio District Board	1,186 43
Ontario District Board	1,104 87
Pacific Coast Dist. Board	212 42
Southwestern Penna. Dist. Bd.	598 79
SW Penn. SS Dist. Board	123 61
Virginia Dist. Board	186 13
Wash Co Md Franklin Co Pa Dist Bd	129 11
Sewing Circle Contributions	109 45
Mennonite Board of Missions & Charities	12,707 00
	19,695 35
India Mission Funds	5,926 04
South America Mission Funds	1,766 19
City Mission Funds	682 83
Charitable Institution Funds	6,632 37
Annuity Contributions	3,200 00
General & Other Funds	1,218 75
Relief Funds	269 17
	$19,695 35

Respectfully submitted

and

Gratefully acknowledged,

V. E. Reiff, Gen'l. Treas.
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

National Christian Council Denounces War

Dr. C. Y. Cheng, General Secretary of the National Christian Council of China has issued a significant statement to the National Christian Councils in other lands concerning war. After describing the horrors of war, the statement concludes:

We, therefore, pledge ourselves anew, and urge all our fellow Christians to do the same, not merely to condemn the scourge of war but actively to support the movement for the outlawry of war that the relations of men may be builded upon other and more secure foundations.

In the political world the foundations of security are the rule of law and the sanctity of covenants, of which warlike acts are the negation. In the spiritual world the foundations of peace are living stones, men of sincerity and good will who will make the machinery of law and treaties work. We invite all who read these words to join us in turning to the cross of Christ, that we may be forgiven for all our pride and folly and inspired to follow in His steps, and in unceasing prayer and effort at whatever cost to maintain and strengthen the foundations of security and peace.

Siam Situation

The Presbyterian Missionaries have always enjoyed the friendly coöperation of the royal house of Siam. The late king, in his earlier days, gave his own title to the mission college at Chiengmai, naming it the Prince Royal's College. The present king attended the exercises celebrating the centennial of Christian work in Siam in 1928 and spoke appreciatively and encouragingly of it. In addition, their majesties have made gifts of money to the Presbyterian Mission in Siam, in recognition of what is being done for their subjects.

Is the Church Short of Faith?

I am well aware that the Church is short of money. No one knows that better than the missionary. But is the Church short of faith? In spite of our troubles here in China, and they are many, there never was a greater opportunity to bring these people to Christ. Sick at heart, disillusioned, harried from pillar to post by famine, floods, and war, with no hope or faith in anything, these people are only waiting for the Great Deliverer.

Our seminaries at home are crowded with students for the ministry—yet no ministers for the preaching of Christ's salvation to the heathen. For ten years not a

single minister for the district of Shanghai. Our medical schools at home are turning out doctors faster than they can be absorbed in stable practice. In eight years not a single doctor for the district of Shanghai. So much to do. So very few to do it. So very few willing to make the venture for Christ's sake. Where is the answer?—Hollis S. Smith, Changshu, Kiangsu.

The Will to Do in Burma

In spite of distressing economic conditions the Karen people are supporting their work, though on a reduced scale, of course. We have fourteen acres of land for the school compound, and we are getting it cleared of the jungle growth. The churches are apportioning the work bringing lime, sand, pebbles for concrete, timber for roofs, floors and interior walls. These are all contributions from individuals and churches. Some will send men to give free labor. One or two men have promised to send elephants to help pull out the stumps when they have been undercut. How really happy the people are in this planning!—C. L. Klein, Schwegyin, Watchman-Examiner.

Russian Work in Poland

"In Poland there are about ten million Russians and Ukrainians. The country is in the grip of Roman Catholicism, and I was several times in danger of losing even life," writes Rev. I. V. Neprash in the *Watchman-Examiner*. "The evangelical work grows remarkably, and the number of the converts is far beyond the ability of the workers to train them in Christian life. Of unusual success have been the six courses for workers. Two hundred and sixty-three students took the courses, besides one hundred and fifty or more who listened. The increased blessing after these courses was so evident that government officials became interested in my ministry. The work will be followed by letters and literature."

Syrians in America

Syrians who have emigrated to the United States are very widely scattered from the Atlantic to the Pacific and from the Great Lakes to the Gulf. On the whole their standing is creditable, and some fill responsible positions in civic affairs. In Brooklyn there is a considerable number who are organized, under Presbytery, into a Syrian Church which has more than two hundred members and is ministered to by a Syrian pastor. In Paterson, N. J., a considerable group worship regularly in one of the rooms in the First Church, which looks upon this as a regular part of its church activities. Many of the attendants are full members. In Canonsburg, Pa., services are held somewhat irregularly in a United Presbyterian Church. Individuals are encouraged to identify themselves with the Sunday school and other church organizations.

In Jacksonville, Fla., members of the Syrian colony are led in Arabic worship by a man educated in the mission schools of Syria. The difficulty in providing services for these Syrian groups is in the fact that the older generation has too imperfect a knowledge of English to enjoy worship in that language; while their children, born and educated in America, get very little from an Arabic service.—Syria News Quarterly.

Saved from Suicide

Life away from home without the restraints of parents holds many perils for youth. A young mountain lass from far back in the country in West Virginia was so far from a high school that the only way she could receive an education was to find board and room in the town where the school was located. There life became such a tangle for her that the only way out seemed suicide. She was dissuaded and faced life's problems again.

Jessie's father, a man of fine Christian character, heard of Pattie Stockdale School conducted by the Presbyterian Church. He made application for Jessie who was fourteen and a junior in high school. The old habits of lawless living bound her for several months; discouragement seized upon her, and in the quiet of the night a student found Jessie on her way to the dispensary to get poison. This girl, an earnest Christian, took Jessie and helped her over the hard places. During School of Missions Jessie was thinking about life service and said, "My mind is made up. Nothing can hold me back." With this same unflinching spirit she has progressed in her Christian life. She did outstanding work in both Sunday school and Vacation Bible schools. Jessie is now superintendent of the Primary Department of the Sunday school and assistant superintendent of the Junior Christian Endeavor. She has taught groups of illiterates to read in two outstations. Every Sunday she teaches two children's classes in Sunday school.

—Annabelle Stewart, Stockdale, W. Va.

To Aid German Protestants

Recent reports from Germany disclose distressing conditions among the evangelical benevolent institutions and welfare agencies. The economic depression has brought these institutions to the verge of bankruptcy. The Lutheran Inner Mission Union, the central organization which has supervision over 12,000 institutions, reports that from January 1, 1931, to March 31, 1932, 123 Protestant homes, equipped with full residential facilities, had already been abandoned, and the list was growing from week to week. This situation has led the Central Bureau for Relief of Evangelical Churches of Europe to inaugurate a special appeal for German Protestant Relief, realizing that this is a bulwark between the contending forces of demagogues and atheists.

On the "Wheat Standard"

Driven by existing circumstances the Clairmont Church in Grande Prairie Presbytery, Alberta, Canada, went on the "wheat standard" as a system of church financing. A new subscription list was composed of two sections, one made up of those giving through the duplex envelopes, the other for farmers who would contribute wheat, at the end of the half year if they had it in store, or at the end of the year if promised on the basis of crop just seeded.

One farmer, who found it difficult to keep his envelope subscription paid up, delivered 113 bushels of wheat in the fall, the sale of which netted considerably more than his promise. Another who promised 25 bushels for fall delivery was so encouraged by the yield of his wheat crop that he brought in 60 bushels in October (which netted $25.00), and without any hesitation resubscribed for the same amount on the 1932 budget. His average subscription he said had been ten dollars.

The results of this method were that at the end of the half year, instead of 12 or 13 per cent of the budget being raised, fully 40 per cent of the year's budget had been paid; and at the end of 1931, when the local bank closed, the church had raised more money for the missionary and maintenance fund and more for local support than in any previous year in its history.—United Church Record.

In Dark Days—"All Wrong"

The above was the caption on a handbill distributed some time ago on the streets of London. Under the caption was printed the following list of predictions:

William Pitt—"There is scarcely anything around us but ruin and despair."

Wilberforce, early in the nineteenth century: "I dare not marry, the future is so dark and unsettled."

Lord Gray in 1819 said he believed "everything is tending to a convulsion."

The Duke of Wellington, on the eve of his death, in 1851, thanked God that he would "be spared from seeing the consummation of ruin that is gathering about us."

Disraeli in 1849—"In industry, commerce and agriculture, there is no hope."

Queen Adelaide said she "had only one desire, to play the part of Marie Antoniette with bravery in the revolution that was coming on England."

Lord Shaftesbury in 1849—"Nothing can save the British Empire from shipwreck."

The circular concluded:

"We came through all right, and shall do so again."

In commenting on present conditions Sir Wilfred Grenfell says: "To adopt an attitude of defeatism is a negation of our heritage as a free race."—The Christian World.

Eager for the Gospel

Dr. George P. Howard, evangelist to Latin-American republics, has recently completed a series of evangelistic meetings in the city of Buenos Aires, Argentina. Commenting on these meetings, Dr. Howard writes in the *Christian Advocate*:

On the final evening over a thousand people crowded into the hall, and the police had to close the doors to keep more from crowding in, contrary to fire regulations. Nearly 200 cards were signed indicating a desire to know more of the Christ life. The most encouraging feature of these meetings was the large attendance of people not connected with churches. It is estimated that only about thirty per cent of the attendance was made up of evangelicals.

I am amazed at the rapidity with which events are taking place in South America. We must act quickly—this is Latin America's day of white heat. The firm impress of Christ must be laid now on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic life—are all creating a feeling of nostalgia for something imperishable and a willingness to listen to any who claim to have the way, the truth and the life.

GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 9, 1933 (Herald of Truth Established 1864) No. 49

EDITORIAL

"God sent not his Son into the world to condemn the world, but that the world through him might be saved."

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

Have you sent in your orders for Sunday school supplies? Our quarterlies are now being printed and by the time we receive your orders we will be able to fill them. Early orders insure prompt deliveries.

From each of our Church schools there come reports of a satisfactory enrollment for the second semester and that the classes have settled down to hard, faithful work. Let there be this goal for each school; that at the close of this semester there may come reports of a satisfactory record for the year—satisfactory to the students, to the teachers, to the patrons, to the Church, and to the Lord.

Mennonite Year Book and Directory.—The 1933 number of the Mennonite Year Book and Directory is now off the press and we are ready to fill all orders as they come in, so long as the supply lasts. You will find in this annual messenger a collection of Church statistics that is not equaled in any other publication of like size. Besides these statistics there is a supply of interesting reading matter that in itself is well worth the price of the book. It is a publication that should be in the hands of all whose desire it is to keep in touch with the work and progress of the Church. See announcement on last page.

Cost of Politics.—An expert, estimating the waste of money in the city of Pittsburgh, Pa., because of inefficient management in the government of the city, gives it as his opinion that an annual saving of nine million dollars could be made by substituting economic government. The loss he attributes to "politics." This is a sample. Similar estimates have been made of waste through politics in connection with the governments of states and nation, of cities large and small. And yet there are people who contend that "politics is next to religion." Banish "politics," and there will be no further use in discussing the problem of "balancing the budget."

"Jesus Ministering to the Multitude," is our Sunday school lesson for March 12. It is a lesson from which many applications may be drawn. Not the least of these is the fact that many people who are ready to receive all the loaves and fishes they can get rebel at the idea of accepting the bread of life, which is infinitely better. Perhaps the greatest lesson to be drawn from this miracle is the fact that in the hands of and under the blessing of God there is an inexhaustible store of spiritual wealth, for those who accept it in faith. As Christ, with a few loaves and fishes, fed that vast multitude, so there is enough and to spare for all who come to Him in faith for the bread of life.

Is it possible for one to recognize the fact of faults or shortcomings in the lives of others and still retain the charity for them that was felt before such faults or shortcomings were discovered? It was possible with Christ. For example, see the evidences of compassion for Peter when Christ reminded him of his coming danger (Luke 22:31-34), and later, when the predicted fall did come, how a gentle look from the loving Savior brought the erring disciple back to penitence (55-62) and saved him for a useful life. What Christ did in this case should be a challenge to us to do likewise under similar circumstances. Faults in others, whether they be small or great, should call forth sympathy and prayer rather than malice or ill will. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Bro. Milo Kauffman of Hesston, Kans., closed a series of meetings at the Scottdale Mennonite Church on Sunday evening, March 5. There was a good attendance from beginning to end, and the interest was quite marked. People were edified because the unvarnished Word of God was at the center of each message, and this Word was presented in a way that conviction seized the hearts of the people without any unnecessary wounds having been caused. As for visible results, there were quite a number of public confessions of Christ, including reconsecrations, but as it looks to thoughtful members of the congregation the strong feature of the meeting was the strengthening of the membership. The last few days of the meeting were enlivened by the presence of members of the Young People's Topics Committee who were here in meeting Saturday, March 4, to prepare a list of topics for our young people's meetings next year. The presence of both the evangelist and the committee, as well as visitors from neighboring congregations, was greatly appreciated.

The Why of Church Attendance.—Why do you attend church services regularly? Is it from conviction, or merely a habit? Is it from a sense of duty, or because of the satisfaction that you derive from it? Is your motive centered around self-interest, or are you drawn to the house of the Lord through a desire for fellowship with Him and His people? In a recent number of one of our exchanges we noticed a number of pointed answers to the question, "Why do I go to Church?" One of these answers,

by a college President, we pass on to our readers:

1. I was trained to do so by my parents. With me, Church-going is a deeply cherished habit.
2. I wish to set a good example to the young people in the college in which I work and in the community in which I live.
3. I think it gives encouragement to my minister and to the congregation of which I am a member.
4. I derive personal benefit from the sermon and from other features of the service, especially the hymns.
5. I want to worship God under favorable conditions and in company with my fellowmen.

How do these answers compare with the answer you might give to a similar question? Whatever our answers might be in response to this question, our joy of service, the benefits we derive from it, and the help we may be to others are all heightened when in our hearts we have an urge as expressed by the psalmist David: "I was glad when they said unto me, Let us go into the house of the Lord."

THE OXFORD GROUP MOVEMENT

By John Horsch

For the Gospel Herald.

"The Evangelical Christian" (Toronto) has in its current issue an editorial article on the Oxford Group Movement (Buchmanism). After pointing out a number of features of the movement which are, at least to an extent, in accord with Scripture, he makes mention of three things which, he says, "will indicate why some of us, when this movement began to pipe in our midst, did not dance to their music." Following is the concluding part of the article in a somewhat abbreviated form.

"We will use a simple alliteration to bring home our three points. First, its Worldliness. If Christ the Crucified ever comes into our life we shall find that the Cross He brings will crucify us unto the world. The Oxford Group Movement follows the fashions, the foibles and follies of the world. At their opening meeting the dress and the undress of the world was clearly in evidence and that not upon the visitors and the guests, but on the part of those who were supposed to be with the Movement.

"Secondly, the Wealthy Class Appeal. Its leader has definitely announced that while not ignoring the 'down-and-out,' they are after the 'up-and-outs.' We do not say that the wealthy do not need the Gospel. They do.

"Third, its Weak Foundations. After all these years no one in the Movement knows what the Movement believes. It has no anchorage. No one knows whether they believe in a fully inspired Bible or not. The fact that in this city the outstanding Modernist received them with acclaim is significant. The fact that they are welcomed in the Unitarian pulpits surely is not without bearing upon this discussion. And the Unitarian preachers commend it. The Movement steadily avoided all commitments on the great foundations of the Church. It is not a question of merely using different terms. It goes deeper than that. The great doctrines of the faith are avoided. The wonderful truths of Redemption are evaded. Never do they point a sinner to the Cross of Calvary and stress the great truth that 'He was made sin for us, Who knew no sin, that we might be made the righteousness of God in Him.' They refer sometimes to the Cross. There are men and women in the Movement who had their training elsewhere who occasionally introduce a reference to Calvary, but the Movement as such have a garlanded Cross —they really have no sacrifice for sin. They are coming by another way into 'changed' lives.

"It is a mixed Movement. Its best features are all in exercise in every living Church. Its weaknesses can well be left to the Movement."

Dr. A. C. Gaebelein, editor of "Our Hope," thus recently described a Buchmanite meeting held in New York:

"The Editor spent the second evening of the new year in the great ballroom of the Waldorf-Astoria Hotel in New York City. It was not an evening for dancing, but it was a religious meeting. It was the opening service of the famous 'Oxford Group Movement' or, as it is also known, 'Buchmanism.' There were over 2,000 people present. We never saw such gorgeous gowns as worn by a number of young women. It was a riot of color, and the arms and backs were bare. Then there were costly furs and diamonds and pearls displayed. The gentlemen came in evening dress. Many appeared in clerical dress. Three bishops, called 'right reverends,' were on the reception committee, among them the Right Reverend Francis McConnell, the well known modernistic Methodist Bishop. On the platform sat, among them a number of the evening-gowned ladies with bare arms and backs, the sponsors of the movement and the foreign delegates, some fifty of them, including great scholars, clerics, titled Englishmen, and a former Lady-in-Waiting on the Empress of Germany. A religious meeting! But there was no prayer offered. Dr. Sam Shoemaker of New York started this religious meeting without prayer. Nor was a verse of Scripture mentioned by the many speakers, except one. The first speaker made an appeal to the wealthy to help the unemployed in the city, and he quoted 'what ye have done to the least of my brethren ye have done unto me.' No other speaker mentioned the Word of God. The persons called upon to speak spoke of what the movement had done for them. They mentioned Jesus Christ having changed their lives. But not once was He called 'Lord,' nor did we hear Him mentioned as 'The Son of God.' Not once was the Cross and the Blood mentioned. Several spoke of the adventure they found in the movement or fellowship. While there was no prayer there was a great deal of mirth and laughter. Most of the speakers tried to say something funny, and there was a constant applause. We went home saddened, for God's Spirit was not in that meeting."

The editor of "Christianity To-day" wrote on Buchmanism:

"Such knowledge as we have of this movement does not lead us to rejoice greatly at the apparent success that is attending its advocates. We cannot agree with them that what they are propagating is in any adequate sense of the word first-century Christianity or even that the methods they employ are those that the apostles employed. The very fact that 'Modernists' and 'Fundamentalists' seem equally at home within its fellowship indicates that there is nothing very distinctively Christian about the movement. The apostles are about the last men this world has known who would approve when Mr. Russell (the principal literary advocate of the movement) writes, with Mr. Buchman approving: 'Through a unity in common action, many of divers religious beliefs, and more of none, have reached an attitude of Christian experience which may hold the one possible solution for modern world problems.'

"It seems to us that Harold T. Commons, pastor of the First Baptist Church of Atlantic City, N. J., has rendered a useful service in making available an account of his experience with Buchmanism. Mr. Commons, who was once actively associated with the Group, says: 'After three years on "the inside" I finally severed my connection with the Group out of loyalty to my Lord, for I realized that it is actually far removed from real New Testament Christianity.' In five small pages he sets forth the considerations that led him to take this step. His present judgment is that Buchmanism 'is another one of the many counterfeits and delusions of the "latter days".'"

Scottdale, Pa.

OUR HOPE

By Isaac R. Herr

For the Gospel Herald.

In God we know that our day is now in sight, in being. We do not know the tenure of it, for brevity and longevity are in the hands of the Almighty. Time is short and eternity is long. Time waits for no man, eternity rolls on forever and forever. Duty and cares are before us. We cannot shirk them; they demand of us to be real and earnest and entire in what we do. Our burdens are not so onerous and grievous that we cannot have His everlasting arms beneath us and His strength and Spirit to undergird us in every arduous duty and responsibility.

Lord, what manner of man is he; how slack, how stupid, how dense, that he cannot know that the abundant Spirit of Christ, the fullness of the Holy Ghost, is a sufficient warrant for any circumstance and any condition in life? No one needs to be a derelict in his devotions, a renegade to his faith. In God no one will play the poltroon or list himself on the roll of the indifferent nor dub himself as being void of reason and understanding in the face of duty urging our discipline and under burdens that must give way to the light of reason, the strength of good common sense and the power of the Holy Ghost. It is the Holy Spirit that we must woo and solicit and in His tender solicitude we shall gain the portals, "we shall run and not be weary, walk and faint not." A life in Christ augurs well, savors well, and ends well. Living steadfastly in our anticipations will surely lead us into our realizations, into that eternal blessedness in Christ Jesus.

Hope is an anchor to the soul, both sure and steadfast, and enters into the vale, into the holy of holies. As priests unto God we have a right to expect entrance into the holy of holies in time and in eternity, to delight and rejoice ourselves in the everlasting felicity, in the eternal joy of His holy and everlasting presence.

Lancaster, Pa.

MENNONITE GENERAL CONFERENCE

By Daniel Kauffman

For the Gospel Herald.

I. Historical

The Mennonite General Conference dates from the year 1897. It was in November of that year that a goodly number of us as representatives from various conference districts in the United States and Canada met at the Pike Church near Elida, Ohio, to consider the question as to whether the time had come when the Mennonite Church in America should organize a General Conference. After a two-day session, during which time the matter was considered from every angle, it was decided almost unanimously that such a step should be taken, an appropriate address setting forth our reasons was adopted, and the first regular meeting of Mennonite General Conference was called for the following year. This was held at the Holdeman Church near Wakarusa, Ind., in November, 1898.

Like every other great movement in the Church, the Mennonite General Conference was called into being only after years of thoughtful consideration and prayer. Nearly forty years before this Bishop Martin Burkholder of Virginia, who was an earnest advocate of the idea of a General Conference, started on a trip to Canada to ascertain the feeling of the brotherhood on this question. He met with much encouragement, but being convinced that the time had not yet arrived to launch the movement he returned to his home. From our earliest recollections of the Herald of Truth, published at Elkhart, Ind., we read articles in that paper warmly endorsing the idea of a central body to speak authoritatively for the Church at large. In the fall of 1893 it was the writer's privilege to assist in a series of meetings at the Bethel Church near Garden City, Mo. One day, in conversation with Bro. Norman Shepp, we talked over a number of Church problems, among them the matter of organizing a General Conference. He said: "Bro. J. S. Coffman told me not long ago that this is something that ought to be done by all means, and that I should try to get some one to write an article on the subject. And I believe that you ought to do it." I promised him that I would try, and a few weeks later I wrote the article.

To my surprise, in the same number of the Herald of Truth in which the article appeared there appeared also an illuminating editorial, warmly endorsing the article and urging that immediate steps be taken looking to the organization of the proposed General Conference. In the spring of 1894 a circular letter was sent out from the Mennonite Publishing House at Elkhart to the ministers and other workers in the Mennonite Church asking their opinion as to the advisability of organizing such a body. The response, as announced later, was quite general and quite favorable.

Several conferences passed resolutions favorable to the movement. In September, 1894, the Missouri-Iowa Conference passed a resolution endorsing the idea and proposed to sister conferences that each conference appoint a representative on a committee to consider the advisability of organizing a General Conference. The proposition was promptly responded to by a number of conferences, and in May, 1896, a meeting was held at the Union Church near Washington, Ill., attended by representatives officially appointed by the following conferences:

Kansas-Nebraska, Albrecht Schiffler.
Illinois, Emanuel Hartman.
Indiana (spring), D. J. Johns.
Southwest Pennsylvania, J. N. Durr.
Missouri-Iowa, Daniel Kauffman.

Several others were present, among them Brethren John Smith of Metamora, Ill., and J. S. Coffman of Elkhart, Ind. While only about a third of the Mennonite conferences were officially represented, we had evidence from many quarters that the movement was being favorably received. Accordingly this committee prepared an address to our several conferences, reviewing the evidences in our possession and appealing to those not already represented to appoint their members for a further study of the question.

The second meeting of the committee was held at Elkhart, Ind., about Thanksgiving. Besides the committee already named, there were representatives present, officially appointed by the following conferences:

Western District, John Smith, Joseph Schlegel.
Nebraska (German), Heinrich Fast.
Indiana (fall), David Burkholder.
Canada, Noah Stauffer.
Ohio, C. B. Brenneman.

The result of this meeting was another address to the Church and a call for a preliminary General Conference meeting.

This meeting was held at the Pike Church near Elida, Ohio, in November, 1897. The main question before this meeting was whether the proposed organization would be a help or a hindrance to the best interests of the cause of Christ and the Church. The discussions were both frank and marked for the spirit of brotherly love manifested. It was the most widely represented meeting of Mennonites ever held in America, and this fact helped to make it more apparent, as the discussions went on, that it was a positive help to the Church at large to have a central body where brethren from all sections of the Church could meet and as brethren study their problems together. Toward the close of the first day a committee was appointed to draft, for the consideration of this meeting, a plan for the holding of General Conferences. This report was submitted to the meeting the following day, discussed pro and con, and when the vote upon its adoption was called, this vote was all but unanimous. Since that time General Conference has been held every two years, with one exception. Following is the schedule of meetings to date:

Date	Church	Location
1898	Holdeman	Wakarusa, Ind.
1900	Science Ridge	Sterling, Ill.
1902	Pike	Elida, Ohio
1905	First Mennonite	Berlin (now Kitchener), Ont.
1907	Howard-Miami	Kokomo, Ind.
1909	South Union	W. Liberty, Ohio
1911	Blough	Johnstown, Pa.
1913	East Union	Kalona, Iowa
1915	Central	Archbold, Ohio
1917	Yellow Creek	Goshen, Ind.
1919	Assembly Park	Harrisonburg, Va.
1921	Sycamore	Garden City, Mo.
1923	Waterloo	Waterloo, Ont.
1925	Eureka	Eureka, Ill.
1927	Belleville	Belleville, Pa.
1929	Camp Grounds	Goshen, Ind.
1931	Central	Archbold, Ohio

From the start there has been a growing interest and a growing attendance at these meetings. It might be of interest to sketch the course of events and the nature of the problems encountered, but these will be taken care of in subsequent articles, and our present narrative has already exceeded in length what we had in mind when we began to write.

Subsequent articles in this series:

II. **Place of General Conference in the Work of the Church.**
III. **Outstanding Events and Achievements**
IV. **Dangers to be Counteracted.**
V. **What of the Future?**

Scottdale, Pa.

"ABBA FATHER"

By George Hostetler

For the Gospel Herald.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father.—Rom. 8:15.

What does the word Abba mean? Some say it means "Father," and some say it is a title of honor. One who claimed to know 14 languages—among them Hebrew, Greek, and Latin—told me it means "Forgive."

Let us look at the contexts and see what we can get out of it. If it means "Father Father," how would that prove or secure adoption? In Luke 6:46, we find some rebuked for calling Jesus "Lord, Lord," because they do not obey Him, and no amount of honor or lip service will secure adoption for them, for in Luke 13:25, we see the same class stand outside the door crying, "Lord, Lord, open unto us," when it is forever too late, and there is no

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Marietta, Pa.

(Mennonite Mission)

Dear Herald Readers:—"O sing unto the Lord for He has done marvelous things." The work at this place is going on with good interest. Meetings are well attended. There are those who are willing to come out on the Lord's side and accept Him as their personal Savior. There are four who are under instruction at present and four others who have lately been received into the Church. May they all prove faithful. Sewing school is very interesting, with a regular attendance of about 75 girls and boys; sometimes as high as 15 boys who do very nice work. Some making blouses for themselves. There are more teachers coming in to help, which is very good. We are very grateful for the many good things that are given to us through the relief station at Lancaster. Every Friday the Gospel bus goes to Lancaster to bring a supply. This is given to families who are members of our mission and received with much appreciation. Surely the Lord will not forget your labor of love (Heb. 6:10).

The Lord willing, we are looking forward to our tent meetings, which will be held this summer again conducted by John W. Hess. Remember us at the Throne, that we might continue to go forth carrying the Gospel to those who are yet in darkness.

Write Come Pray Send.

Feb. 27, 1933. David B. Groff.

Manitou, Colo.

Dear Herald Readers, Greetings in Jesus' name:—For some reason the letter which contained the reorganization of our Sunday school did not appear in the Herald so I will give it now: S. S. Supts., Emory Hartzler, Eli Miller; Chor., Florence Selzer; Secy., Lois Miller.

The same Sunday we also had church reorganization. The following officers were elected: Treas., Emory Hartzler; Libr., Mrs. Guengerich; Chor., Ed. Landis; ushers, Dan Hartzler, Elmer Hartzler; Cor., Katie Yoder.

On Sunday, Jan. 22, Bro. W. S. Guengerich gave his last message to this congregation. They have gone to their former home in Iowa, and Bro. L. C. Miller of Limon, Colo., has taken his place.

One Sunday afternoon a song service was held at the tuberculosis sanitarium, and a few Sundays later a similar meeting was held for Sister Bontrager at her home. She is confined to her bed.

Feb. 12 Bro. J. A. Heatwole of La Junta, Colo., was with us. In the evening he brought us the message, using as his text, Rom. 7:24, 25.

We are very grateful to the Lord that our Sunday school has increased some. Last Sunday, Feb. 26, our attendance was 70. We have had the privilege of making two more regular classes in Sunday school.

Bro. Miller brought us three very inspiring and helpful messages from I Cor. 13:13.

We trust that others are praying for the work at this place.

Feb. 28, 1933. Cor.

New Holland, Pa.

(Good Samaritan Home)

To the Readers of the Herald, Greeting:—"My Brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience: but let patience have her perfect work, that ye may be perfect and entire wanting nothing.'

The Lord is still caring for all our needs, for which He deserves our most devoted service. Since last report we received two inmates, a man and his wife. The man soon died being sickly when he came, the wife returned again to live with her son. One man is sick in bed about 5 weeks now. A few weeks ago he confessed Christ and was baptized by Bishop Abram Martin. Sunday school attendance for January, 56; February, 54—the decrease being in visitors.

Our brethren in the ministry and teachers for Bible study usually are willing to come whenever asked to, which is encouraging. We wish that more brethren and sisters would come along to encourage the work and be edified themselves.

March 1, 1933. John L. Musser.

OUR INDIA LETTER

By Ida Beare

For the Gospel Herald.

Dear Brethren and Sisters in the Homeland, Greetings:—In these days of uncertainty we are indeed glad for the promise, "And the peace of God, which passeth all understanding, shall keep your hearts and minds thru Christ Jesus." Truly the peace of God is something the world can not give, neither can it take the peace of God from His own.

As we take a retrospective view of the past year, we see that the Lord has truly blest us. The Lord also blest the Church here. There were souls added unto the Church and others expressed a desire to become Christians.

The congregation here has done some very commendable volunteer S. S. work in the surrounding villages. Nine Sunday schools were held weekly, with few exceptions. Hundreds of Hindu children heard the story of Jesus. As we met with these naked or half-clad children our hearts went out to them. Many of them were under-fed, some were blind in one eye because of neglect, others had itch, and most of them were in need of a bath. Little did the appearance of their body trouble them; they had come to hear what we had to say. Sometimes they found it hard to sit still fifteen minutes. These children are learning Christian songs and scripture verses. Will you pray for the many children who are hearing of Jesus' love? Unless they forsake the gods of their Fathers they will be lost.

The Balodgahan congregation has chosen Bro. Sukhlal pastor for the coming year. He feels the weight of his task and realizes that he must have help from above. Remember him in your private devotions.

It was our privilege last week to visit in a neighboring mission. We noticed that in dealing with the Indian church their problems and ours are very much alike. Because of the lack of funds their work is greatly handicapped. The missionaries must spend a great deal of their time trying to figure out how they can make the money reach. It must be very hard for a missionary to have to see his work reduced because of the lack of funds. We are indeed grateful to the Church in America for its loyal support of its work in India. May God bless every donor of the cause.

With few exceptions our flowers are not very nice any more. The trees are shedding their leaves. By this we know that the warm weather will soon be here. The grass is dry and it looks very barren in our yards. Most of the field work is done. The farmers realized fair crops this year and they are indeed grateful to the Giver of all things.

About the time this letter reaches you the children will be going to school. The time for separation will soon be here. The cold season has gone all too fast! Pray for the children as they go into the boarding about July first. They need your prayers.

This leaves us well and happy in Jesus. We are glad to be servants for the Lord in India. We love the people and the work very much. Continue to pray for your work in India. The Indian people often remember those in America who are supporting the work. I have heard many illiterate women pray for the people in America who send support for them. You will not be permitted to meet these people on this earth, but many will be in heaven when we are all gathered around the Throne.

Feb. 1, 1933.

NEWS LETTER FROM SOUTH AMERICA

(February 10)

By Lillie F. Lantz

For the Gospel Herald.

"The sower soweth the word" (Mk. 4:14), the Lord blesses the seed sown.

O'Brien.—The converts are encouraged to go on paying the rent for their hall, ten pesos per month, so that we can use that money to open up another hall in Warnes, where we have had insistent calls for more than a year.

Alberti.—Feliciano Gorjón and family have moved here from Pehuajó, where he graduated from the Bible School last November, and will begin his work by teaching the converts and conduct a Sunday school, his outside work being that of distributing the Camino Verdadero (True Way) and selling Bibles, etc.

Mechita.—Enemies of the Gospel have been sowing tares, telling lies about the members and converts, and we ask your prayers for abundant victory.

Carlos Casares.—Carlos Barbosa and wife have moved here from Pehuajó, where he graduated from the Bible School last November. He will help Bro. W. G. Lauver in Casares and in out-station work.

Pehuajo.—Bro. N. J. Litwiller is getting ready to sail for North America in April. Sister Edna Swartzentruber and the children have returned to Tres Lomas. The Webers are gradually taking over the work at this place, having studied the Spanish language very faithfully and can speak quite fluently.

Trenque Lauquen.—Sister Mae H. Hershey has been alone for several weeks, as Bro. T. K. Hershey has been in the British hospital in Buenos Aires for a medical examination, as he has had a lot of pain in his neck and back. The doctors made him go to bed. They are taking analysis and X-rays. We pray that the root of the ailment may be found and corrected very soon. There is nothing serious, however, but he is always bothered by the pain.

The locusts are cleaning up the young corn and other green plants in our part of the country. Many fields were picked clean. The barriers did not get here in time to help destroy the grasshoppers, and now it is too late.

Pray for the poor farmers and the working people in the towns who live on the corn crop, as times will be worse this winter than last. Pray for an awakening in all of our large districts, in order that the Gospel story may be accepted and bring forth fruit to the honor and glory of our Savior.

America, F. C. O., Argentina.

A DIFFERENT MESSAGE

By Martha Brunk

For the Gospel Herald

"God moves in a mysterious way, His wonders to perform." I have before me a letter written February, 1931, to the Gospel Herald telling of the glad news of three souls confessing their Saviour. Our hearts were filled with joy because we had the assurance that they had given their lives unreservedly to Him who knows all things. We still are rejoicing that we have never been disappointed in any one of these three. But at this time we have a different message—joy mixed with sadness. One of these three, Sister Bessie Plessinger, who at the time mentioned above lived in Newport News, Va., was a convert from the mission there, but since moved to the country and in the last year our church here built a house near by us to have a place for her and her family, as her husband would not provide for her.

Sister Bessie lived an obedient life to God and the Church, was devoted to her children and the Lord. She had many fiery trials and hardships, but through all clung to Jesus. The writer spent many pleasant times with her, as she had a cheerful disposition. At different times she told me how her husband tried to get her to leave the Mennonite Church, and she told him that would mean giving up Jesus and she could never do that. She also said, "My trials are so confusing before I leave home that when I get to church I can hardly get my mind together to understand the sermons," but at the same time she was happy in the Lord, which one could see by her countenance. She loved the songs we sang in the services and would say, "There is so much in these songs. I get as much out of them as many of the sermons."

This young mother of 30 years labored and struggled to try to provide for the family of seven children up to the very minute when she had to give up to suffering and lay her body down never to labor any more. She was preparing food for her family on Feb. 12 when she suddenly had to drop everything. The doctor was brought the next day. She was taken to the hospital and an operation was performed the same day for acute appendicitis, but other troubles developed. She bore her intense suffering patiently until Feb. 19, when God saw it was enough and took her to rest.

The first day we visited her at the hospital she said, "Bring my covering and Bible along when you come again; and when I am not so sick I want you to read to me." But soon the message came that she had made a decided change for the worse. A few of us went to the hospital, and after asking her if she had any requests she answered, "Pray for me; His will be done." We gathered around her bedside. Bro. Daniel Shenk led in prayer. A few days later a number of us gathered around her bedside again. Bro. Geo. R. Brunk talked and prayed with her. Her children all had the privilege of seeing their mother one time during her illness. Sister Mary Hostetter, being a nurse, was granted the privilege of giving her time to wait on her at night. Sister Mary heard her hum tunes to different hymns. One was the tune to "Shall we meet beyond the river," "Kind words shall never die." She could hardly be roused to give her medical aid at that time, but still she hummed these tunes.

Sister Plessinger could speak but little after the first few days of her illness, but she seemed to know most of the time until the last day. A few hours before her death I was alone standing by her bed and she had her eyes open looking up and I said to her, "You are looking to Jesus." She looked at me and answered in a way I knew she understood.

The saddest part of this occasion and which has brought tears to many eyes is her dear little children left behind with an unsaved father. Her oldest child (Virginia, 13 years old) accepted Christ with her mother. The others were too young to fully comprehend the seriousness of life, the youngest but a little over two years old. The court has taken the children in charge and gave them into our hands to find homes for them rather than to put them to an orphan's home. We have all of them here in different homes with those of our faith at present and we hope to keep them here. She was buried in the Warwick River Cemetery. Funeral services conducted by Bro. Geo. R. Brunk and Bro. Daniel Shenk. A very appropriate text was used: "She hath done what she could."

Denbigh, Va.

SOMETHING TO DO

There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part.
There's something for all to do.

The sick must be soothed and the hungry be fed,
Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.

The Master says "Work," and has shown us the way,
Something to do, something to do;
He says "Not to-morrow, the time is to-day,"
There's something for all to do.

"There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do."—Sel.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

NO PLACE LIKE HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home.
A charm from the sky seems to hallow us there,
Which seek through the world is ne'er met with elsewhere.

Cho.—
Home, home, sweet, sweet home,
There's no place like home;
There's no place like home.

Splendor dazzles in vain, oh, give me
My lowly thatched cottage again.
The birds singing gayly, that came at my call;
Give me them, and the peace of mind dearer than all;

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile.
Let others delight 'mid new pleasures to roam,
But give me, oh, give me the pleasures of home.

To them I'll return over-burdened with care,
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.

—John Howard Payne.

THE CHILD OF TO-DAY

By Arline Yoder

For the Gospel Herald.

Solomon, the man whom God proclaimed as the wisest of all men and who indeed was a great teacher, said, "Train up a child in the way he should go: and when he is old, he will not depart from it." What a vast responsibility is involved in that short command!

The child of to-day is the grown-up of to-morrow; children of to-day will constitute future America; children of to-day will rise up and assume leadership and responsible positions in the Church when to-day's laborers have ceased their toiling. What will the homes of to-morrow be? What will America be? What will our own beloved Church be? It should be of vital concern to all who are interested in the welfare of their children!

Children must be properly trained if they would grow up to be noble and useful men and women. Then where will they get this training? Paul says that women should be keepers at home. Children who have Christian parents can not appreciate enough what a wonderful heritage is theirs. It is a common occurrence in the non-Christian home for both parents to work in some office or factory, leaving a maid in charge of the children. They usually return in time for the evening meal, but are soon off again to some party or theatre. The children see very little of their parents. They are usually left to do just about as they please, and not infrequently assume that independent air of being their own boss. How much training are those children getting? Then we wonder at the evil that exists in the world to-day.

Children should be taught in early childhood to enjoy home. Home should be to them an earthly paradise. It is the task of parents, and it should be an easy and pleasant task, to make life at home so interesting that the children will enjoy it. Yet time moves so swiftly and is so fully occupied with such a routine of duties that ofttimes that part of the home program is neglected. The child goes to its mother and says, "What shall I do, what shall I play," or, "Read me a story." Perhaps the tired mother, still busy trying to finish some task at the close of a full day, says, "I should spend more time in guiding the thoughts and interests of my children, but maybe later on I won't be so busy and then"—but the then never comes. Then the child seeks its father to aid in the quest of "something to do." The father is seated comfortably, and deeply interested in reading the evening paper. The father may say, "I haven't time now, I'm reading." If this happens too often, the seeming lack of time and importance to talk over problems that come to the child or youth, parents will find that the child is seeking counsel from another source. Soon the children grow up and slip away—then what? Many fathers and mothers can grieve for lost sons and daughters when opportunities are past. If only they had thought a little more seriously when the characters of those sons and daughters were yet in the moulding process! It does not pay to push obligations and opportunities into the future—because the future never comes, so far as they are concerned. Now is the time—tomorrow may be too late.

Good books and literature should be found in every home, and the children taught to enjoy reading. The home should be a place where older boys and girls, perhaps of high school age, can entertain the best type of associates; where they can really enjoy an evening of wholesome entertainment. The parents also should be interested and manifest this interest. This is certainly far better than seeking entertainment and pleasure where some are seeking it. Parents can play a large part in fostering this interest in Christian association and entertainment. When the child or youth is forbidden to do this or that, do you substitute something better?

The child is going to receive training. If you parents do not train your children in the way you will wish you had trained them when you stand at the judgment bar of God, someone else will train them, either to their ruination or to their good.

The child is a great imitator. Usually when a child starts to school, the teacher, if the child likes her, is its idol. This is often manifested in later years too, even in high school. Whatever the idolized teacher does or says is absolutely the right thing as far as the child can see. And unless parents have drilled their children in knowing right from wrong there is danger of them starting on the wrong track. Not all things that children learn in school are right. But how is a child to discern right from wrong unless it be guided by a Christian father or mother? It is the duty of parents to know in what sort of environment the child is when in school—thus they will be more able to keep the child out of the enemy's snares. Some think that trivial wrongs in the elementary grades do not matter; yet they lead to larger wrongs, and by the time they reach high school they can participate in any activity without their conscience troubling them. And where does it lead? No conscientious Christian can or will take part in some of the high school activities which by no means build strong Christian character.

Perhaps some parents do not want their children to do as they do—yet they overthrow the wishes of wise parents to gain what they call pleasure. Wherein lies the fault? Have you failed to properly train that boy or girl, or have you done all you can yet in spite of that he or she has taken the wrong course? If the latter is true and you have put the case entirely into the hands of God you need have no fears. The conscience of that youth can not long be at rest. He or she will some day wake up and, like the prodigal son, admit sin and rebellion. One that has had proper Christian training can not indulge in rebellion and sin and remain at ease because that one has a knowledge of right and wrong.

Are parents always perfect examples for their children? Ofttimes they expect more virtue in their children than they themselves can claim. Godly parents will live lives that are worthy of being imitated by their children. They will be praying parents and they will teach their children to pray. There will be a family altar in the home. They will be interested in the religious activities of the Church—in the Sunday school—and in the prayer meeting. How can the children be expected to be interested when the parents are not, and receive no encouragement from

(Continued on page 1031)

SUNDAY SCHOOL LESSON

Lesson for March 19, 1933—Prov. 23: 29-32; Isa. 28:1-4; Dan. 5:1-4

THE EFFECTS OF ALCOHOLIC DRINKS

Golden Text.—At the last it biteth like a serpent and stingeth like an adder.—Prov. 23:32.

Introductory.—Never was a lesson more needed than this lesson is at the present time. With moonshiners, bootleggers, beer barons, designing politicians, and weak-kneed church members practically unanimous on the side of the "wets," it seems a God-send that at this time this Sunday school lesson should be on hand for the careful study of the Church-going world. Let us make the most of our opportunity—remembering that it is as a moral and religious problem rather than a political problem that we are to study this lesson. Added to the testimony of these three men of God who "spake as they were moved by the Holy Ghost," let there be the testimony of thousands of men of God at the present time—added to this testimony for the truth.

Woes of the Drunkard (Prov. 23:29-32).—We are introduced to a catalogue of woes that belong to and result from the drinking habit—"woe . . . sorrow . . . contentions . . . babbling . . . wounds without cause . . . redness of eyes," all belonging to those who "tarry long at the wine." We who lived before the advent of Prohibition days can well remember the scenes where all these woes were painfully in evidence. Should the saloon come back in America, as it has in other countries, these scenes would doubtless be repeated, with increased horrors.

The safeguard: "Look not THOU upon the wine when it is red," in other words, practice total abstinence. No one who refuses to be a tippler need ever fear of becoming a toper.

The end: "At the last it biteth like a serpent, and stingeth like an adder."

The Prophet's Warning (Isa. 28:1-4).—Isaiah, the most eloquent of the prophets, uses the power of his eloquence and logic, moved by the Spirit of the living God, in sounding the note of warning to those given to drunkenness. All that he says might well be spoken to Americans. There is not a sin known to man that is not intensified and made more abominable and destructive when touched by the power of strong drink. Listen to the prophet's words: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." In those days they knew nothing of distilled liquors. Alcohol has since come in to take the place of wine as to symbol of dissipation and its consequent degradation and ruin. They who claim to be against liquors but favor the coming back of light wines and beer should weigh well the force of the warnings given by the wise man and the prophet before they venture to carry out their destructive program. The Lord is against them, and should every man of God be against anything and everything that leads to drunkenness and debauchery.

Drunkenness and Sacrilege (Dan. 5:1-4).—We come now to a practical illustration of what dissipation leads to. Daniel gives us a graphic word-picture of King Belshazzar and his feast. In their great banquet hall where dazzling splendor and great hilarity were the attractions, the character of the revelries for the night is apparent at the mention of "golden vessels," "concubines," and other things and persons that belong to such an occasion. Who would want to be so "good" and so "old-fashioned" as not to have a part in that kind of a gathering!!!

But there is another side to this. It is said that "every cup of worldly pleasure has its bitter dregs." It so proved to be on this occasion. Suddenly, as they were dazed with drink (drunk with pleasure and idolatry as well as with intoxicating liquors) there appeared a hand upon the wall and a writing which no one present could read. Belshazzar was deathly afraid, so that his knees smote together. He called for the wise men of Babylon, but they were unable to help him out. He called for his queen, whom he should have honored instead of his concubines; who could do nothing but to remind the king of a man of God in Babylon who was not supposed to be at a meeting of that kind. Daniel came—but only on a mission that should be the only reason for a man of God entering a banquet hall—a mission of rescue. Daniel was fearless in telling Belshazzar that the writing on the wall spelled his ruin. That very night the Medes and Persians captured Babylon and Belshazzar was slain.

A long story might be made of this, and many are the lessons to be learned from it. But we have room only to remind us that in this event we have an object-lesson that is typical of what we may expect if we, like Belshazzar, give ourselves over to a dissipated life. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Surrounding it are its attending and resulting evils that no man can afford to trifle with. The only safe thing that any one can do, both in the matter of strong drink and everything else connected with evil, is to practice total abstinence.—K.

Bible Meeting Topic

THE PLACE OF ORGANIZATION IN THE MISSIONARY ENTERPRISE.—Acts 1:15-26; 6:1-6; 13:1-3; 14:26-28

Topic for March 19

MOTTO

"Set in order the things that are wanting."

OUTLINE STUDY

I. The Church is Authorized to Organize:
1. By ordaining and appointing needed men:
   a. As elders.—Tit. 1:5.
   b. As deacons.—I Tim. 3:8; Acts 6:1-6.
   c. Stewards of collections and representatives.—I Cor. 16:3, 4; II Cor. 8:16-24.
   d. Missionaries.—Acts 13:2, 3.
   e. Relief workers.—Rom. 16:1-2; Phil. 2:25-30.
   f. Missionary physician.—Col. 4:14.
   g. Scribe.—Rom. 16:22.
   h. Conference delegates and representatives.—Acts 15:1-4, 25-27.
2. By instituting ways and means:
   a. Ways of raising collections.—I Cor. 16:1, 2.
   b. Order in services.—I Cor. 11:33, 34; 14:26-40.
   c. Church discipline.—I Cor. 5:4, 5, 11-13.
   d. Dealing with officials.—I Tim. 5:1, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Gospel."**
2. Memorize a Passage from the Text.
3. Workers Set Apart for the Lord's Service:
   a. Ministers.
   b. Deacons.
   c. Bishops.
   d. Superintendents.
   e. Teachers.
   f. Mission Board Members.
   g. Missionaries.
   h. Editors of Publications.
   i. Schools for the Church.
   j. Sewing Circle Workers.

For Seniors.
1. Apostolic Organization for the Church.
2. Authorization for Organized Work To-day.
3. When Organization May Reach beyond Church Authority.
4. The Place Our Organized Mission Forces Occupy.

PERSONAL THOUGHT

Christ is the head. By the Spirit gifts are given to men. The Church is the instrument through which these men are separated to the work. As individuals we should be submissive to the work of the Lord as done in His ordained order.

(Continued from page 1030)

them? But interested parents will want their children to be in attendance at these meetings, and also active and enthusiastic in the work. And they themselves will be there to encourage and help. Above all there will be no destructive criticism of ministers or church or Sunday school officials, if the parents are interested in the child and the Church.

(Continued next week)

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, MARCH 9, 1933

Field Notes

A Bible conference is being arranged for Baden, Ont., Mission, March 18-21, with the Kitchener Bible School instructors in charge. F.

Change of Address.—W. A. Wideman, from Calgary, Alberta, to Mazeppa, Alberta. Those having correspondence with him will please note the change.

The brotherhood of Hess's Church near Lititz, Pa., is looking forward to the opening of a singing, conducted by Bro. C. K. Lehman, on Saturday evening, March 11. All within reach are invited to attend.

Request for Prayer.—A sister who has been in the service of the Lord for thirty-two years finds herself in great trouble and asks the prayers of God's people to the end that she may again enjoy peace and pardon.

Sunday evening, March 5, was the time set for the beginning of a series of meetings at the Mount Joy, Pa., Mennonite Church, in charge of Bro. A. S. Horst of Akron, Pa. The prayers of God's people are invited.

A letter from Kitchener, Ont., dated March 1, informs us that work at the Ontario Bible School is moving along at a satisfactory rate, the attendance keeping up well. March 23 is to mark the close of the school for the year.

The reopening of the Denver, Pa., union meeting house, lately remodeled, is announced for Sunday, March 19. A program for an all day meeting has been arranged, and we trust that the reopening of that church may be the signal for a reopening of aggressive labors in that community for the ingathering of souls.

Friday evening, March 10, is the time set for the beginning of a series of meetings at the Mennonite Mission in Canton, Ohio, with Bro. Maurice O'Connell of Lima, Ohio, in charge. This news came as an item in an interesting letter from that place, which will appear in next week's Gospel Herald, the Lord willing.

A card mailed at Archbold March 1 brings us this message: "We are having large crowds at the meetings. 170 enrolled in school so far. Souls confessing Christ. Nearly 100 confessions so far, not counting a few members who have reconsecrated themselves to God. Pray for us, that we may have strength, both physically and spiritually." Our latest report from this meeting is that 123 had already made the good confession. We praise the Lord.

The Banking Holiday declared by the proclamation of the President of the United States may cause a hesitancy on the part of our Sunday schools in ordering their supplies for the Second Quarter, as this is the time that the order should be mailed. If any difficulty should be experienced in sending a remittance with the order, we suggest that the order be sent to us without the remittance rather than to delay the delivery of the lesson quarterlies beyond the first of the new quarter. All orders reaching us will be entered promptly regardless of whether or not the remittances accompany them.

Correspondence

Hudson, Ohio

Dear Herald Readers:—It is perhaps a little late to mention the meeting held here at the Plain View Church, conducted during the holiday week by Bro. A. J. Metzler of Masontown, Pa.

As a visible result of these meetings, eleven young people were received into the church by baptism on Feb. 19. Services conducted by the home ministers.

We ask your prayers that as they grow in years they may also grow in the grace and knowledge of our Lord.

Feb. 23, 1933. Mrs. Joseph Walls.

Parnell, Iowa

(West Union congregation)

At our regular Sunday morning preaching service on Feb. 19, Bro. Levi Schrock of the Lower Deer Creek congregation brought to us an inspiring message from I Tim. 3:1. The liquor evil and various ways of pleasure-seeking were the principal points emphasized. May our brother continue to sound the warning on these unpopular subjects, is our wish and prayer. Feb. 17, Bro. Henry Kuhns and family left us for their former home at Thurman, Colo. On Feb. 9 he preached for us at our morning service. We feel loath to see Bro. Kuhns leave us, not only for the spiritual help that was rendered but materially as well.

Cold, very cold, the coldest for 32 years; but now it is luke warm and soon it will be hot again. It reminds us of what the Spirit said of the Laodiceans. They were neither cold nor hot in the service for their Master. Are we?

Bro. C. J. Swartzendruber is at this writing very low with heart trouble.

Feb. 27, 1933. Cor.

Goshen, Ind.

(Clinton Frame congregation)

Dear Readers, Greetings in His name:—On Jan. 22 Bro. Floyd Weaver preached here in the morning service, and that evening Bro. Clarence Bontrager brought us the Word.

A large number from here attended the Christian Life Conference at the College. The following week the Educational Board was in session at our church. Just at that time we had the biggest snow storm of the winter, so far.

Wishing all a renewed zeal in pressing forward toward that "mark," we are, Yours in Christian love,

March 2, 1933. Cor.

Roaring, W. Va.

Greetings to all Herald Readers:—Again we have many reasons to say, "Praise the Lord, for He is good," in this that He is still supplying us with the necessary things of life. We are also glad for the spiritual privileges we are still permitted to enjoy. We believe we have greater privileges in these times than in times of prosperity.

Attendance at our Sunday school and church services has been reduced somewhat on account of sickness; such as influenza, mumps, etc. Then too the weather has been cold and

stormy the last few Sundays. We are looking forward to an increase in attendance when health and weather conditions permit.

The work which was opened at Carr recently seems to be progressing nicely. At the regular services on the second Sunday of January an invitation was given for people to accept Christ and six responded to the invitation.

On Feb. 3 we were privileged to have with us the following visitors from near Harrisonburg, Va.: Brethren, S. H. Rhodes, E. E. Heatwole, G. H. Good, Jos. A. Brunk and wife, and Amos W. Rhodes of La Junta, Colo.

While with us Bro. S. H. Rhodes conducted baptismal services at Carr, at which time five of the above mentioned applicants were received into church fellowship. Pray for them, that they may remain faithful. This makes ten accessions since the work was opened last summer.

Three of the above mentioned brethren composed a committee sent here to investigate the matter of building a church house on Brushy Run. The committee made investigation and submitted their report, which was accepted and approved.

The work has gotten to the place now that we are ready to call for funds, and we take this means to appeal to the brotherhood in general that if any one wishes to give to this worthy cause, it will be gratefully received. Send all contributions to the writer.

Heretofore we have been using a schoolhouse to worship in, and this has proved unsatisfactory. We feel that it would be a help to the work if we could have a church.

The work has been progressing at this place, and we think the congregation there is worthy of a church; and since men are out of employment, and as there are several saw-mills near the church-site and other conditions favorable we feel that a church can be built without imposing a hardship upon the brotherhood.

When we see the value that Christ places upon one soul, and what it means to save a soul from death, and if by sacrificing we can save a few more souls from death and extend His cause and kingdom, we will be rewarded for it.

Pray for the work and the workers here.

Mar. 2, 1933. Paul Good.

Portland, Oreg.

(733 Savier St.)

Dear Herald Readers:—"For we are workers together with God" (I Cor. 3:9). This verse was Bro. J. P. Bontrager's first text in the beginning of revival meetings here which are now in progress. It was emphasized that we all have a place to fill in these meetings. There are five groups of workers: God, Son, Holy Spirit, the members, and the evangelist. Without the help of all of them our meetings will be no success. May the Lord have His way with each one and then we will be workers together and workers together with God.

Bro. E. E. Zuercher of Nampa, Ida., came into our midst and gave lectures about "The Tabernacle" on the evenings of Feb. 20, 21, 22, and 23. The services were well attended and good interest was shown. He impressed us with the importance of it and the many types which are typical of Christ.

In our jail service on Feb. 21 we were glad to take with us Pearl Kauffman, Delma Roth, Wilbur Nofzinger and Bro. Zuercher, all of Nampa, Ida., who spent a few weeks visiting in Oregon. Any one planning a trip to Oregon will be very welcome to spend some time in Portland and will have the opportunity of helping in the various outside meetings.

Good interest and attendance is shown in our S. S. and children's church. Quite a number of outsiders are attending our church services. The sewing circle is kept quite busy sewing for the needy, making comforters and fixing up second hand clothing. God has been answering our prayers in sending second hand clothing especially for men. Because of the many unemployed men there are more calls for such clothing. Will all readers help us in our work, especially by prayer, that in all our different activities the saving of souls might be our highest aim?

March 2, 1933. Myrtle Miller.

Scottdale, Pa.

Dear Herald Readers, Greetings:—Our congregation enjoyed a spiritual feast during the past two weeks, when Bro. Milo Kauffman of Hesston, Kans., conducted a series of evangelistic meetings. Bro. Kauffman preached the Word simply and fearlessly, bringing heart-searching messages for both saint and sinner. Quite a number signified their intention of taking Jesus as their Savior or of reconsecrating their lives to Him. The children's meetings, conducted before the sermon three or four times a week, were a very helpful feature of the meetings.

On Saturday, March 4, the Young People's Meeting Topics Committee met at Scottdale to arrange the young people's meeting topics for 1934. The committee is composed of Bros. J. R. Shank, Versailles, Mo.; J. C. Fretz, Baden, Ont.; Milo Kauffman, Hesston, Kans.; Harvey E. Shank, Chambersburg, Pa.; and J. L. Horst, Scottdale, Pa. Every member was present, and the preliminary work on the topics was completed. The committee's editor, Bro. J. R. Shank, will work out the outlines in full later on. Bros. J. R. and H. E. Shank remained for Sunday services. Other visitors over the week-end were Bros. Charles H. Bumbaugh, Harry Shoemaker, Gilson Wagaman, and George Bollinger, all of Chambersburg, Pa.

While Bro. Kauffman was at Scottdale he and Bro. C. F. Yake did considerable work in the preparation of Summer Bible School material. The Summer Bible School Committee of the General Sunday School Committee of which Bro. Kauffman is chairman, is preparing a series of Summer Bible School Manuals, some of which will probably appear in print soon.

We ask an interest in your prayers in behalf of the work here.

March 6, 1933. J. L. Horst.

"FOREVER" HAS NO END

By Noah H. Martin

For the Gospel Herald.

Some critics have limited the word "forever" to mean a man's life-time or dispensation.

First, we have the Sabbath day to be observed forever. God gave it as an example in the creation. It became a day of rest before God gave it as a commandment. He gave it as an ordinance to be established forever. It was observed to the letter under the ceremonial law. Any one who did secular labor on the Sabbath was to be stoned to death. The Sabbath was not abolished under the new covenant, but was transferred after Christ's resurrection into the first day to replace the seventh, thereby it is called the Christian Sabbath—first under law, transferred under grace, and to be continued in heaven a place of rest. The Sabbath is to be perpetuated forever. So we notice that forever means more than one dispensation.

Next, we have the priest's office forever. Eli and his sons were not faithful, and the Lord raised up Samuel instead. Hannah prayed unto the Lord for a son. When she promised to give him to the Lord forever she meant in the priest's office. "He shall walk before mine anointed forever," referring to Jesus who became the High Priest and His office shall have no end; "seeing that we have a great High priest that is passed into the heavens, Jesus the Son of God." We notice that the priests from Samuel on all followed in order until Jesus. So forever means more than a man's life-time.

Next, we have the prophets. Abraham was called a prophet, Aaron was the priest, and also a prophet. There were many prophets until John the Baptist, when his work was transferred to Jesus. The multitudes said, This is Jesus, the prophet of Nazareth.

(Continued on page 1036)

Miscellaneous

THE SOWER SOWETH THE WORD

By Barbara Cripe

For the Gospel Herald.

Hark! the sower went to sow
Precious seed that it might grow;
Some did fall on trodden ground,
Birds of air this seed then found;
Others fell on bed of rock,
Shallow ground, it prospered not.

Some among the thorns now fell
They choked the seed, we know quite well;
Others fell on good, loose ground,
Not a rock or weed here found;
Abundantly it brought forth grain—
Much seed lost, but here was gain.

The seed, dear friend is God's own Word,
A hardened heart the message heard;
The seed lay dormant on that heart,
Satan caused it to depart;
He's ever busy with his "birds,"
To snatch from sinners, Christ's dear words.

Shallow Christians, we believe,
Christ's precious words gladly receive;
But true faith is lacking there,
True repentance, love, and prayer;
So when persecutions come.
Alas, the Christian life is done.

Now the ground that had the weeds
The heart in faith received the seed;
Earthly pleasures became sweet,
Search for riches hid deceit;
The cares of life they hindered, so
The Christian could no longer grow.

The seed that falls on fertile ground,
The heart that truly Christ hath found,
By God's grace he daily grows,
Spotless through this life he goes;
Bears much fruit and great the yield,
Rich the harvest in this field.

Delavan, Ill.

IF JESUS WOULD HAVE COME

Or Impressions of a Funeral Service

By Titus Martin

For the Gospel Herald.

While attending the funeral service over the remains of a young brother whose faithful life had won for him a large circle of friends, as shown by the large concourse of people gathered to pay the last tribute of respect to the departed, and witnessing the tears in the eyes of many (not tears of sorrow but tears that come in parting with one we love) it brought the thought of what if Jesus would have come?

There was the aged grandmother, longing for the coming of her Saviour to take her home, wishing it had been she instead of the departed brother. Then the father and mother, sorrowing for their son so soon taken from life; the brother and sister, sorrowing for the loss of their brother and that the family circle had been broken. Then also, the young sister who cared for this brother in a very definite way, and possibly they had been planning together for a home of their own and her fondest hopes taken away for this life; and, finally, the large circle of friends whose hearts were grieved at his parting.

It brought the thought that if Jesus would have come, how much sorrow could have been avoided. Had Christ come, and together we would have been changed, and with the risen dead meet our Lord in the air, how blessed that would have been. If instead of breaking the circle we could all have been gathered together in the glory world, a reuniting of those circles that are broken, meeting our loved ones gone before—the very thought makes us pray, "Come, Lord Jesus, take us all home to Thee." How much more pleasant would such a condition be than the parting with our loved ones and seeing their bodies lowered to mother earth.

No doubt the thought of Jesus' coming seems very dear to many. It brings the question, Why does He tarry? Again, in looking over this concourse of people we notice some to whom His coming would not have brought joy; some that have not yet made peace with God. No doubt the reason that He tarries is that some of these may yet be gathered in. II Pet. 3:9. It is the privilege and duty of all His children to try to gather in these sheaves.

Perhaps it took this visitation of God's providence, calling a faithful young brother from time to eternity, to bring some of these sheaves in, as we can truly say, "He being dead, yet speaketh." As faithful children longing for His coming, we must patiently wait and labor that the lost sheep may be gathered into the fold, that when He does come, as He surely will, many more may join that innumerable throng.

We then followed the procession to the graveyard, saw the dead lowered to mother earth, and thought of the words of Job, "If a man die, shall he live again?" Then we heard the comforting words of the preacher when he quoted such scriptures as: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." "Whosoever liveth and believeth in me shall never die." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh I shall see God." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away." "Wherefore comfort one another with these words." "Forasmuch as it has pleased God in His wise providence, to take out of this world the soul of the departed, we commit the body to the ground, dust to dust, earth to earth, ashes to ashes, and commit the soul unto God who gave it, looking for the general resurrection in the last day and the life in the world to come through our Lord Jesus Christ, at whose second coming, in glorious majesty to judge the world, the earth and sea shall give up their dead and the corruptible bodies of them that sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself."

These words gave us comfort that death does not end it all; that our beloved dead who sleep in Him we can some day meet again, where tears are wiped away and partings never come. Though sorrowing for the loss sustained, we comfort ourselves with the promise of a reuniting of our loved ones gone before, going forth in life with this hope, waiting and allowing ourselves to be used in His service till He that shall come will come and shall not tarry. "Even so, come Lord Jesus."

New Holland, Pa.

THE SECOND COMING OF CHRIST

By Henry Ziegler

For the Gospel Herald.

> Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.—I Thess. 4:17.

We may truly rely upon the truth of Christ's coming again, for it is taught in many places, both by the apostles and by Christ Himself. But no man knows when; so we should seriously take it to heart and consider how it will be and what it will mean to us, for it concerns us whether we have been long dead or whether we are alive at His coming. He will then come to gather His elect. Only those that have lived or are living according to His will shall ascend to meet Him in the air.

Christ will come suddenly, "as a thief in the night," when nobody will expect Him. All at once the people then living will hear a great shout, with the voice of the archangel, and with the trump of God—loud enough to awaken the dead, and those that were dead will come forth but with changed bodies. We read in Phil. 3:21, "He shall change our vile body, that it may be fashioned like unto His glorious body."

How was His body when He had arisen from the grave? He could enter

a room though the doors were shut. The grave clothes in which His body was wrapped were in the grave lying in the same position as they were when the body was in them undisturbed, only the body had gone out in a miraculous manner. So will our bodies then be if we are prepared to meet Him, and this change will take place in the twinkling of an eye, as soon as you can wink the change will come. The clothes we have on will then drop off and be exchanged for pure white robes and we will then ascend and meet Him in the air and be ever with Him.

When once we hear that shout we will not have time to do this or that and to clean up a little and make ourselves more fit. No, we must prepare ourselves beforehand. I have often wondered what would those do if when Christ came and they had a large quid of tobacco in their mouth; what they would try to do with it. Wouldn't they do their best to get rid of it on the sly and wipe off their lips and teeth? Think of it, ye tobacco users. Can we imagine seeing even a picture of Christ with a cigar or cigarette or pipe or quid in His mouth? and we are to be like Him. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure" (I Jno. 3:2, 3). "He that is unjust let him be unjust still and he which is filthy let him be filthy still" (Rev. 22:11). Such scriptures and such thoughts had the desired effect upon me, and I hope they may be the means of helping some one else also.

There are many other things which we need to repent of. We may know what they are if we look into the Word of God and measure ourselves therewith, and every one ought to do so seriously for we go this way but once. How will it be with immodest clothing? Will they just simply drop off and be exchanged for pure white garments?

God does not compel any one, but has told us everything we need to know, and if we go wrong it will be our own fault. "For the day of the Lord of hosts shall be upon every one that is proud and lofty: and upon every one that is lifted up: and he shall be brought low" (Isa. 2:12).

Columbiana, Ohio.

"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED"

By Joseph H. Martin

For the Gospel Herald.

It is sure that God's Word never changes, but sometimes we meet people who think it makes no difference if they are a little worldly. They associate with people who are. Let's see what God's Word says. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch" (Matt. 15:14). Of course we must show our love toward them, that they may see their wrong. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17). "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

We can not judge, but God's judgment is true, and we know the tree by its fruit. In Heb. 12:13, 14 we read, "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord:" Again in Jer. 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." You know that the closer we walk with the Lord the happier we will be. Mal. 3:7, 14: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return" . . . "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"

In Col. 1:10 we read, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." "Doth a fountain send forth at the same place sweet water and bitter" (Jas. 3:11). No, it can not. So we can not afford to live like the world, nor can we walk together except we agree. "I know that whatsoever ye doeth it shall be forever" (Eccl. 3:14). Nothing can be put to it, nor anything taken from it; and God doeth it that men should fear Him.

David was a man after God's own heart, and in I Chron. 21:13 we read, "And David said unto God, I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man." David was like we sometimes are. We do not take counsel from those who watch for our souls. In Prov. 11:14 we have, "Where no counsel is the people fall: but in the multitude of counsellors there is safety." Oh, what joy it is that we take heed and watch! "Now I beseech you, brethren, Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. 16:17). But on the other hand, in Prov. 24:17 we read, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." We do not know how hard he is trying to live the life for Jesus. Let us pray for each other. "Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16). Jesus Christ is no respecter of persons.

"Then hear thou from heaven thy dwelling place and forgive and render unto every man according unto all his ways, whose heart thou knowest" (II Chron. 6:30). "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land" (II Chron. 7:14).

Mason and Dixon, Pa.

OUR RELATION TO OUR HEAVENLY FATHER

By John S. Burkholder

For the Gospel Herald.

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

As we enter into this all-important subject, and it is one that concerns us all, it will have a tendency to direct our mind upward for this reason as our Father is in heaven and our subject is putting a question to us as to the relation we have with the Father.

Jesus said, "I go to prepare a place for you." So here we already see the relation between us and the Father is (or should be) such as would bring us to the place that we feel like saying with the psalmist, "The Lord is my shepherd, I shall not want," and are entitled to ascending into the hill of the Lord. Paul says in Col. 3:1-3 what our attitude should be and where our affections shall be, and that our life shall be "hid with Christ in God." I Jno. 3:2 says, "Now are we the sons of God."

Jesus said in Matt. 12:50 that we are brethren and sisters of Christ, which entitles us to the inheritance in heaven with our Lord and Saviour Jesus Christ and be able to stand in His holy place. Nevertheless this is not all. The 4th verse says, "He that hath clean hands and a pure heart." We need to be on our guard, so that our hands and our hearts do not become defiled with the vain things of this world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). Christ says, "Ye are in the world but not of the world." So we need to be on our guard, to the end that we keep our hands clean and

our hearts pure. Jesus said, "Blessed are the pure in heart; for they shall see God," and I am sure all they that will ascend the hill of the Lord will see God and I believe that will be the time when our joy will be full and we can sing, "Blessed assurance, Jesus is mine."

Chambersburg, Pa.

"ABBA FATHER"

(Continued from page 1027)

spirit of adoption there. But it takes an humble, penitent, contrite, obedient, and loving spirit to secure and hold the adoption, then we will cry "FORGIVE, Father." This seems to settle it in favor of "forgive."

But there is Mark 14:36 that might seem to go against it: "And He (Jesus) said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not as I will, but as thou wilt," and since Jesus never sinned it seems that He could not say, "Forgive, Father." But there are two reasons why He may have said it. (1) He had prayed for something that was against the Father's will, and He knew it, and perhaps He wanted to ask forgiveness. (2) He had taught His disciples to pray "Forgive us our debts," and now He teaches it by His example, as He taught many of His teachings.

What a lesson for us. If He, the sinless Son of God, could humble Himself to ask the Father for pardon, even if it was only for an example to us, how much more should we retain humility whereby we may cry, "Abba Father," "For we all fail manyfold" (Jas. 3:2).

Hubbard, Oreg.

"FOREVER" HAS NO END

(Continued from page 1033)

Jesus said, Where are your fathers and the prophets? do they live forever? This office is also established forever in Christ which will have no end.

Next, we have the king and a kingdom forever. Saul was the first king of Israel. He proved unfaithful, and the Lord chose his neighbor, David. God told Samuel he would have established his kingdom upon Israel forever, but now God sought a man after His own heart, namely David. His kingdom shall be established through his seed forever, referring to Christ. God chose David to be king over Israel forever, and also told Solomon his kingdom shall be established forever. We notice this kingdom is to be established through Christ and He shall choose Himself a people and be their King forever. "We have heard out of the law that Christ abideth forever." God taught that David's kingdom would remain forever. He did not mean only a temporal but that it should be transferred into a spiritual kingdom forever—first upon earth then perpetuated in heaven forever.

Next, we have the passover to be observed forever. The passover was to keep in memory the deliverance of the children of Israel from the bondage of Egypt. It began in the evening, when a lamb or kid was to be roasted whole and was to be eaten with bitter herbs, to recall the bitter bondage in Egypt, the unleaven bread freed from seed purity, and the lamb typical of Jesus who became our passover, and yearly they were to observe this forever. "Ye shall keep it a feast by an ordinance forever, ye shall observe this thing to these and to thy sons forever. If your children shall ask what mean ye by this service? then ye shall tell how the Lord delivered us from the bondage of Egypt." Now this forever does not only mean this Hebrew dispensation but was transferred under the New by Jesus becoming our deliverer from the bondage of sin or Satan. He became the Lamb slain upon the cross for our redemption and the passover feast was transferred into bread, representing His broken body and the cup to represent His spilled blood. This was observed under the old economy as a passover, under the new as a communion for a memorial. Now we notice the Sabbath changed to a Christian Sabbath then a rest in heaven forever. The passover feast changed to a communion service and

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

Dear Friends:

School life is going on as usual, with everybody working, for the six-week tests are drawing nigh.

On Monday evening of this week we enjoyed a lecture on Abyssinia and its inhabitants. Do you know where it is? I'll give you a hint. Look in east Africa.

That reminds me that our sophomore men and women are studying a little book, "The New Africa," in their mission study class with Bro. Harold Bender as leader. The possibilities of mission work in this great field are also discussed.

The freshmen men and women are studying the South American field with Sister J. W. Shank. The first-hand information that Sister Shank gives to this group is inspiring.

Bro. Gustav Enss is teaching the upper classmen about the Living Religions of the World.

We were saddened to hear of the sudden death of Irene Chupp, a girl of only fifteen years, and a member of our East Goshen Sunday school. This brings to us again the need of a church building in this vicinity. Our Sunday school there is growing, more teachers are at work there since the beginning of the new year. The smallest attendance reported is over ninety and the largest is one hundred thirty-five. During our Christian Life Conference, Bro. Clayton F. Yake talked to the boys and girls of this Sunday school, and just lately Bro. Ira Johns was with them.

In our regular Thursday morning devotional meetings the topics studied and meditated upon were: "The Abundant Life" and "Through Christ." One meeting was devoted to the raising of funds for the mission stations in India and in South America.

Our Sunday morning sermons have been very helpful. On Feb. 12, Bro. S. C. Yoder preached to us from I Pet. 4:17: "For the time has come that judgment must begin at the House of God." We need to upraise our attitude toward Christians with what Jesus Christ said and then live that life. In olden times in times of trials the Christians stood together because they loved each other—they died together because they loved each other. "Love ye one another."

The following Sunday Bro. Yoder brought us a message on the life and character of Moses. What was there about Moses that caused God to choose him as a leader of His people was one of the interesting parts of the sermon that was analysed.

Bro. Gustav Enss used Job 38:1-18 and Job 42:1-6 as a basis for his sermon on last Sunday morning. The restlessness of the world was analysed. Examples of God's answer to men who wanted to know His plan were given. If we wish to know God's will, He will reveal it to us. God's purpose for the Church will be fulfilled.

Our Young People's meetings have been very interesting under the direction of Bro. Paul Bender. On the evening of Sunday, Feb. 12, our returned missionaries and missionary children were in charge of the meeting. This was one of the most interesting meetings of the year. A part of the service was in Spanish and some was in Hindi. All the talks were given by the young people. Elsie Shank told us of childhood memories; Lester Hershey about Religion in the Argentine; Robert Shank related experiences with the Bible Coach—and then we went to India. Sarah Esch gave us an interesting account of the Leper Asylum; Paul Kaufman told us of the Sacred River; David Esch about touring in India. Then Waldo Lehman gave us a few incidents showing the handicaps of the language and his sister Carolyn told us how the orphan boy goes courting.

At the close of this inspiring meeting, "Jesus Loves Me" was sung in several different languages.

Bro. John C. Coffman was leader of the next meeting. "Friendship" was the subject. Some of the points brought to our attention were: the value of friendship, the give and take of friendship, the test of friendship, and the inspirations that we receive from friendship.

The last hymn that was memorized for these meetings was "Nearer, My God to Thee."

At our last Sunday afternoon meeting, Bro. S. C. Yoder brought us a report of the Committee of the Layman's Foreign Mission Inquiry. This was a timely report on what is going on in the mission field as a whole. The necessity of living the Christian life among all people was stressed.

Over this past week-end Bro. Earle Brilhart made a trip to Scottdale to return his father's car which served in the good work during Christmas vacation of taking our Gospel teams on their way and just recently in taking a group to Kokomo, Ind., who gave programs at the Mennonite Church there.

A number of students from near Scottdale were pleased to accompany Bro. Brilhart on this trip.

March 1, 1933. Lydia F. Shenk.

HESSTON COLLEGE AND BIBLE SCHOOL

Greetings of Christian Love and Fellowship:—We are indeed grateful to our heavenly Father for the large number of young people who were able to attend the Special Bible Term. Fifty-five enrolled, having come from far and near to enjoy these six weeks of Bible study and Christian fellowship—from Oregon, Pennsylvania, Montana, Colorado, Missouri, Nebraska, and Kansas. From their testimonies, we know it has been a real blessing to them, as it has to us.

Courses in Old Testament History, Gospel and Epistle of John, Studies in the Epistle to the Romans, Prophecy, Sunday School Teacher Training, Missions, Young People's Activities, Mennonite Faith and Principles, English, and Music, were given.

Bro. John Thut, a Special Term instructor, gave a series of interesting lectures on "Prophecy."

Bro. J. D. Mininger, who also assisted in the Special Bible Term during the last two weeks, conducted a series of evangelistic and consecration meetings, Jan. 29 to Feb. 7. Again, God heard and answered prayer for which we praise Him. Ten young boys confessed Christ as their Savior, and a number of young people definitely reconsecrated their lives to Him.

Those desiring to become members of the church have been instructed, and baptismal services announced for Sunday, March 5.

A number of ministers and church workers took advantage of the Ministers' classes, Feb. 1 to Feb. 3.

A number of public programs were given Feb. 8-11. On Feb. 8 a program of sacred song was rendered by the ladies' and men's choruses. At the regular Thursday evening devotional, Feb. 9, Bro. Mininger spoke on the subject, "Nonconformity in Attire." The following evening, a very interesting and inspirational program of sacred songs and testimony was given by the Special Term students. Feb. 11, Bro. M. T. Brackbill gave a lecture on "A Thrill with the Stars."

The Y. P. C. A. cabinet is busy directing the student activities on the campus.

The Bible Study Committee of the Y. P. C. A. has organized a Tuesday evening class for the study of the "distinctive" doctrines of the Mennonite church. Not the least of its activities is sending out groups to sing at jails and for the sick and aged in the community.

The Christian Workers' Band meets at 8 o'clock each Sunday morning. We have been helped by a series of programs on the theme, "The Man God Uses:" His Consecration, Training, Call, Daily Life before God, and Daily Life before men.

"Wilt thou also go away?" was the theme used by Bro. Milo Kauffman in the morning sermon, Feb. 12. Our pastor, Bro. I. E. Burkhart, spoke on "Unity" the following Sunday morning.

President Milo Kauffman attended the Educational Board Meeting at Goshen, Ind. At the present time, he is at Scottdale, Pa., conducting evangelistic services.

Plans are being made for General Conference to be held here in August.

Pray for us as we continue to extend the Kingdom of Christ at this place.

Yours for His Cause,

Feb. 28, 1933. Alta M. Housour.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

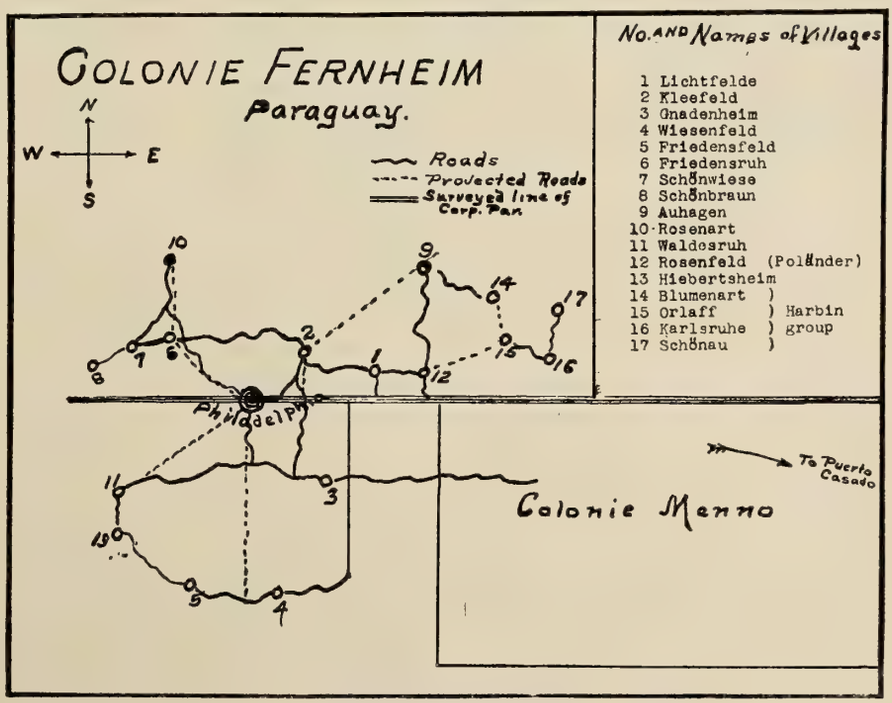
The response from our congregations in our effort to provide the necessary funds for the Paraguay movement has been very gratifying and the work has been greatly strengthened. Reports have been circulated in American and Canadian Newspapers about unsettled conditions in the colony in the Chaco but these rumors have not been verified by the leader of the colony. It is surmised that others have started the story and generally believed that no movement within the colony is in progress for any other location for the present.

It is to be regretted that the colonists have been thrown so close to the activities of the Paraguay and Bolivian armies. According to the latest information at hand the nearest outpost of the Paraguay army is about 35 miles west of the Colony. Paraguayan soldiers have been quartered in the villages at different times, and which has caused considerable annoyance, but no direct abuse of any kind has been reported thus far. The annoyance and appearance of soldiers in the villages was diminishing according to latest reports.

The illustration showing the location of villages and roads will be self-explanatory. In the village Philadelphia is located the central administration building of the colony, which is not yet completed. This promises to be of much more convenience for the administration of affairs in the colony than the former location in one of the villages originally settled.

A hospital is being constructed and now under roof. This promises to be of great help to the colony, although the continued reports of satisfactory health would indicate no special emergency need for the present. This hospital was built by contributions made largely by the group of young men originally brought into the United States in the early activities of relief work in Russia. The other items of interest include the saw mill, oil mill for peanut oil and cotton seed oil, grinding mill, cheese industry, etc.

In the effort to meet the remaining obligation connected with this movement, there is yet a balance of about $6,000.00 unprovided for. A part of this is in the form of loans and which can be carried on for a while longer, but nearly $2,000.00 is now due, or will become due by the first of April. It is very desirable that at least a part of this can be met from further contributions for this purpose. Those interested may direct their contributions to the Russian Relief fund.



Map of the Russian Mennonite Colony in Paraguay.

Sad reports are continually reaching us from Russia, telling of much suffering and starvation among the Mennonite people in that land. These reports have been coming to our relief organizations for a year or more, and conditions have become much worse in the past four or five months. It is feared that by spring many will have starved to death. No organized relief can be taken into that country. There have been provided certain remittance systems through which individuals can send help to individuals in Russia. Through this system many have been permitted to send limited help to their friends. In the past few months thousands of letters have been received in this country asking for help. Our relief organizations in closest touch with the work, located at Hillsboro, Kans., Newton, Kans., and Rosthern, Sask., have done much along this line, but the task is so great that only a small portion can be done for these needy ones. There is no way in which the work can be followed up or regulated. Because of this urgent appeal from Russia, the contributions for the Paraguay movement have practically ceased in sections where there have been personal ties of families and friendship. In a recent cable from Germany it was stated that conditions in Russian Mennonite colonies are even worse now than they were in the famine of 1921.

In view of these great world needs, we trust our people will not discontinue their contributions for relief purposes. The Relief Committee will use all funds available for the most needy purposes and solicits your support for this work.

Scottdale, Pa., March 1, 1933.

PACIFIC COAST CONFERENCE

Report of the Twelfth Annual Mennonite Church Conference of the Pacific Coast District, held at the Fairview Meetinghouse near Albany, Oregon, May 31-June 3, 1932

A Ministerial Meeting was held on the afternoon of May 30 and a few sessions during conference.

Officers of Conference: Moderator, H. A. Wolfer; Ass't Moderator, F. J. Gingerich; Secretary, E. Z. Yoder; Treasurer, C. I. Kropf; Song Manager, Milton Martin.

Committees: Nominating: Paul Roth, M. E. Brenneman, J. P. Bontrager, Chris Snyder, E. S. Garber; Resolutions: J. P. Bontrager, G. D. Shenk, Orrie Yoder.

Summary of Roll Call: Bishops present 6, by proxy 1; ministers present 12, by proxy 4; deacons present 5, by proxy 2; lay delegates present 25, by proxy 5.

Recognitions: John Hochstetler and H. A. Harder were accorded privileges of this Conference for this session. A. H. Kilmer was accorded the privilege of this Conference session on conditions. Motion made and carried that Brother Kilmer be received into the recognition of this Conference until he presents his letter to the Executive Committee of Conference.

Conference Sermon, by John Hochstetler.

Text: "For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9).

The nature of God's work is threefold. First, we must strive to enter in. Heb. 4:11. The enemy will try to sidetrack us, but we must be anchored upon the solid rock, Christ Jesus. Second, we need to labor for the lost. How can those who have not the Gospel get it if we fail to bring it to them? Third, we are to keep that which is committed to our trust. I Tim. 6:20. To the Mennonite Church is committed a trust which all churches do not have. We must keep, maintain, and practice the Bible teaching on all the fundamental doctrines, and especially should we take heed to those which are peculiar to our faith. The need of the day demands emphasis along special lines such as dress, the divorce evil, etc. We should be faithful in teaching to our children that which has been committed to us, that the future Church may be safeguarded. God needs those who are ready to die for Him, but much more does He need those who are ready and willing to live for Him.

We are God's building. God is the Master Builder. We are to fit in and be used of Him in whatever way He sees best. Our part is entire submission to His revealed will in all things, even though that may mean being the threshold upon which others will tramp. What are you and I ready to endure that we may be a part of God's great building?

Testimonies by a number of brethren followed the sermon and a rising vote of approval was also given by all members present.

SUBJECTS DISCUSSED

I. **The Yielded Life of the Ministry,** G. D. Shenk.

Resolution: Inasmuch as the sacred calling and office of our ministry demands a life wholly yielded to Christ and His Church, therefore be it

Resolved, That in order to attain more fully this divine ideal, we labor and strive by the aid of God's all-sufficient grace (II Cor. 12:9), through prayer and the counsel of His Word, to be real servants to the demands of God and the needs of the Church and the lost world:

1. By wholly submitting to God, who has enabled us and counted us worthy of this sacred calling. I Tim. 1:12.

2. By yielding unreservedly to the tenets of faith of the Church through whom God has called us, as determined by our Conference and authoritative bodies. Heb. 13:17.

3. By showing a whole-hearted concern with the peculiar needs of the respective church communities in which we are called to labor, giving due regard to the needs of the Church as well as to needy souls outside the Church. Acts 20:26-31; Rom. 1:9-12.

Finally to seek by a living faith in God (Phil. 4:19) and the crucified life (Gal. 2:20) to practice the Spirit of the Apostle Paul who said: "I will very gladly spend and be spent for you" (II Cor. 12:15).

II. **Bible Methods of Supporting the Ministry,** Henry Harder.

Resolution: Inasmuch as God's Word definitely teaches a supported ministry (Num. 18:6-13; Ezek. 44:30; I Cor. 9:13, 14; 16:16; Gal. 6:6-8; I Tim. 5:18), and His cause suffers and souls are lost when His divine methods are not followed, therefore be it

Resolved, That since the calling of the ministry demands first place in every minister's life, and requires much time, prayer, and effort, and also since secular needs must also be supplied; therefore be it

Resolved, That we encourage a more mutual relationship in a common faith and cause between ministry and laity:

1. By faithful teaching on the part of the ministry by both precept and example.

2. By a self-sacrificing ministry who exercise faith in God by wholly yielding themselves to their high calling, even at the expense of material things.

3. By the laity assuming an active interest in the minister's calling, work, and needs, ministering to their temporal needs as divinely enjoined by Scripture to the end that God's work be not hindered and the calling of the ministry do not suffer.

III. **Dangers of Compromise,** P. A. Heller.

Resolution: Realizing that compromise is deviating from God's standards and principles involved, and destructive, undermining, and harmful to individual, church, school, and home, therefore be it

Resolved, That this Conference appeal for a renewed consecration and determination on the part of all ministers and laity to stand boldly for the whole counsel of God's Word (Dan. 3:17, 18; Eph. 6:14; II Tim. 3:14-17; Acts 20:28-31), that there be no compromise and departing from the faith (I Tim. 4:1, 2; II Tim. 3:1-5), and thereby safeguard the future influence of the home and church. I Tim. 4:16; Rev. 3:11.

IV. **Woman's Place in the Church,** F. J. Gingerich.

Many references from the Bible were given showing the importance of woman's place, and the truth emphasized that the power of the Church will be weakened as woman disregards her sphere.

REPORTS

The work of the Sunday School Conference, District Mission Board, and the Sisters' Sewing Circle was approved.

Written reports were given by the Treasurer, District Music Director, Executive Committee of Conference, Church Membership, Committee on Colonization Work, Church History Committee, Portland Mission Building Committee. Information on these reports may be had on request.

A number of verbal reports were given and accepted.

MISCELLANEOUS BUSINESS

Further Resolutions:

1. We the Pacific Coast Church Conference in session June 2, 3, 1932, do hereby express our appreciation to the Alberta-Saskatchewan Conference for their interest in the Pacific Coast Conference, and the presence and help of their delegate, Bro. Henry Harder, also for the presence and help in this conference session of Bro. John Hochstetler, Creston, Montana.

2. Inasmuch as one or more ministers of one of our sister congregations not under conference (namely, Harrisburg) have been in attendance at this meeting we hereby express our appreciation for their presence and wish them God's speed in their work and pray that our fellowship may continually grow and increase.

3. We, the Pacific Coast Conference of the Mennonite Church, recognize General Conference as a parent organization, and appreciate their interest and attitude toward all district conferences, and, whereas, there is great danger of laxity in consecration and true discipline, and, whereas, there is an urgent need for all churches and conferences to continue steadfast in the Faith and Doctrines of the Bible, be it

Resolved, That we pledge ourselves as a Conference one to another, and to the General Conference that the work of the Lord be not hindered; that we will by prayer, consistent living, and teaching faithfully discipline in our congregations, and Conference, and by the grace of God seek to carry out the recommendation of General Conference. As a church and individuals, we pledge ourselves

to stand by and uphold the Faith of our fathers and doctrines of the Word, and Church (Jude 3), thereby safeguarding our homes and church from all forms of modernism and worldliness.

4. The Pacific Coast Mennonite Conference in session at the Fairview church near Albany, Oregon, this 3rd day of June, 1932, herewith express our appreciation and gratitude for the whole-hearted service rendered by Bro. Omar G. Miller in his official position in the Pacific Coast Mennonite Conference, and express our sad regrets of his absence from this conference session; also express our appreciation for his honest and whole-hearted confession made to conference March 30, 1932, and most gladly and in the name of our Lord accept his confession and fully forgive our brother and wish him God's speed and blessing, and that our brother may stand true to God and the Church to the end that God may bless and prosper him with a useful life for the Church.

Motions

1. On motion the matter of transferring the Creston, Montana, congregation from Alberta-Saskatchewan Conference to the Pacific Coast Conference was referred to the Executive Committee and Bishops for further consideration.

2. On motion the matter of electing ministers on Executive Committee was referred to Executive Committee and Bishops, and report at next regular conference session.

3. On motion the Building Committee Member of each congregation in coöperation with their ministry were to ask to take a monthly offering toward the paying of the indebtedness on the Portland Mission Building until paid.

4. On motion Committee on Colonization Work was retained.

5. On motion Bro. Allan Good's confession was accepted.

6. On motion the reappointment by the General Mission Board of Bro. P. A. Heller as Superintendent of Los Angeles was recognized.

7. On motion the Superintendent and Deacon of Los Angeles Mission were recognized as members of the Local Board with three other elected members.

8. On motion the appeal of the Hopewell congregation for supplying the office of deacon, also of Hugh Wolfer to locate elsewhere were granted.

9. On motion Bishop oversight of unsupplied congregations is to be arranged by Bishop body for this coming year.

Organization for the Coming Year

Moderator, J. P. Bontrager; Assistant Moderator, N. A. Lind; Secretary, E. S. Garber; Treasurer, Clarence Kropf; Music Director, Chris Yoder.

Member of Mennonite Board of Missions and Charities, M. E. Brenneman.

Member of Publication Board, L. F. Hilty.

Member of Education Board, Orrie D. Yoder.

Delegate to Dakota-Montana Conference for 1933, J. P. Bontrager.

Committees

District School Board: N. A. Lind (1 year), Orrie D. Yoder (2 years), H. A. Wolfer (3 years); for Idaho, E. S. Garber (2 years); for California, Irwin Wedel (2 years).

Special Committee (Colonization): N. A. Lind, E. S. Garber, J. P. Bontrager.

Remarks

On Monday evening a public meeting was held at which time Bro. Amos Kilmer spoke on the subject, "Strive to enter in."

A Gospel sermon Tuesday evening by J. P. Bontrager; Wednesday and Friday evenings by Henry Harder; and Thursday evening by E. S. Garber. The offering taken for the conference was $32.58.

Edward Z. Yoder, Secretary.

Married

Musser—Weber.—Bro. Enos Musser and Sister Esther Weber, both members of the Bowmansville, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. John M. Souder of East Earl, Pa., Jan. 21, 1933.

Shetter—Seylar.—On Dec. 22, 1932, Bro. Paul E. Shetter and Sister Dorothy E. Seylar, both of near Chambersburg, Pa., were united in marriage at the home of the officiating minister, Bro. Walter H. Lehman. May heaven's blessing attend them through life.

Marner—Rhodes.—Bro. Walter E. Marner and Sister Alta Rhodes, both of the East Union congregation of Kalona, Iowa, were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher, Feb. 22, 1933. May the Lord bless them as they journey through life together.

Householter—Zehr.—On Feb. 5, 1933, Bro. Raymond Householter of the Roanoke congregation and Sister Katherine M. Zehr of the Deercreek congregation were united in holy marriage at the home of the officiating bishop, Bro. Ezra Yordy near Eureka, Ill. We wish them God's blessings through life.

Rhodes—Branner.—On Feb. 11, 1933, Bro. Lloyd B. Rhodes of Harrisonburg, Va., and Sister Ollie Frances Branner of Broadway, Va., were united in marriage at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va. May God's blessings attend them and may this home radiate the blessings of peace, joy, and happiness.

Obituary

Shisler.—Claude, 11-day-old son of Claude M. and Susanna (Derstine) Shisler, was born Feb. 12 and died Feb. 23, 1933. Besides the parents, a brother (Arlin) survives. Funeral was held at the home of the parents in Souderton, Pa., Feb. 26, with Bros. Jacob M. Moyer and Elmer B. Moyer in charge. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Ebersole.—Amos K. Ebersole was born Dec. 21, 1891; died Jan. 20, 1933, at his home near Shippensburg, Pa.; aged 41 y. 30 d. He was a member of the Mennonite Church and is sadly missed by his family and community. He is survived by his widow (Annie Horst Ebersole), 5 children (David, Leroy, John, Menno, Paul), 4 brothers, 6 sisters, father, mother and many other relatives and friends. Funeral services were held Jan. 22 at the home and at the Row Church by the home ministers. Interment in the adjoining cemetery.

Weaver.—Isaac, son of Martin and Ellen Weaver, died Feb. 11, 1933; aged 33 y. 10 m. 25 d. He was sick only 9 days of pneumonia. He leaves his parents, grandmother, and the following brothers and sisters: Daniel, his twin sister Mrs. Hettie Wenger, Lizzie, Paul, and Martin; also a host of relatives and friends. He will be missed in the Sunday school as a teacher. He was a member of the Martindale Mennonite Church. He was faithful and ready to do his duty. His life is a testimony. Funeral services were held Feb. 14 at the house by Bro. I. B. Good and at the Weaverland meeting house by Bros. John W. Weaver and Frank Martin. Text, Rom. 1:17. Interment in the adjoining cemetery.

"Oh youth beware and do prepare
To meet the monster death,
For he may come while you are young
And steal away your breath.
Now I have gone—I can't return,
And me no more you'll see;
But all of you who stand to view
Must shortly follow me."

Gehman.—Mary Ann K., daughter of Henry B. and the late Anna (Kulp) Smith, was born Feb. 2, 1868; died Feb. 13, 1933; aged 65 y. 11 d. She was married to Pre. David L. Gehman Sept. 10, 1904, who preceded her in death Apr. 24, 1932. She is survived by 2 step-sons (William P. Gehman, Allentown, Pa., and Abram M. Gehman, Trenton, N. J.), 1 step-daughter (Lizzie, wife of Mahlon Alderfer, Souderton, Pa.), 1 foster son (James C. McDonald, Allentown, Pa.), her aged father (Henry B. Smith, Pipersville, Pa.), 3 brothers (Harvey Smith, Pipersville, Pa., Jacob Smith Quakertown, Pa., Henry Smith, Blooming Glen, Pa.), 1 sister (Mrs. Lizzie Stover, Blooming Glen, Pa.), 5 step-grandchildren, and 10 step-great-grandchildren. Services were held Feb. 18 from the residence of her step-son W. P. Gehman, with whom she resided, by Bros. John G. Gehman, Elias Kulp, and P. G. Beer, with further services at the Doylestown Mennonite Church by Bros. Wilson R. Moyer, A. O. Histand, and Mahlon Gross. Interment in adjoining cemetery.

Habecker.—Jean Louise, daughter of Jay C. and Gertrude (Heller) Habecker, died of pneumonia Dec. 17, 1932; aged 2 y. 5 m. 3 d. She is survived by her sorrowing parents, 4 grandparents (Christian and Minnie Habecker, of Rohrerstown, and Henry L. and Katie Heller, of Eden); 2 sisters (Betty Jane and Bernice) and 1 baby brother (Robert), besides a host of relatives and friends into whose hearts Jean quickly won her way. Our darling was in apparently good health until two days before her death, when she very suddenly became ill. Her suffering was intense while it lasted. Funeral services were conducted at the home near Rohrerstown, Pa., by Bro. Jacob Hess and at the Reformed Church in Rohrerstown by —— Behrens.

"Dazed by our grief we wonder 'Why?'
'Til through our darkness comes Christ's reply:
'To-day thou mayst not know,
Nor understand why Jean should go;
But to-morrow in Heaven you'll understand
The workings of My tender hand;
You will know why I needed Jean with Me,
To plan for your good in eternity.'"

—A Cousin.

Stoltzfus.—Elizabeth, daughter of the late Joseph and Caroline (Hertzler) Blank, was born in Lancaster Co., Pa., July 31, 1874; died Jan. 22, 1933; aged 58 y. 5 m. 22 d. On Jan. 24, 1901 (just two days less than 32 years ago) she united in marriage to Amos S. Stoltzfus. She is survived by her husband, 3 sons, 2 daughters (Joseph B. of Sadsburyville, Pa.; Olive, wife of John H. Eunis, Westover, Md.; Amos Jr., of near Smyrna, Pa.; Geo. B., and Ruth, wife of Elmer J. Kauffman, Gap, Pa.), 5 grandchildren, 2 brothers (Joseph and Samuel Blank, Gap, Pa.), 2 sisters (Annie, wife of Emanuel Mast, Parkesburg, Pa., and Mrs. Matilda Stoltzfus, Atglen, Pa.). One infant son and one grandchild preceded her in death. She united with the Amish Mennonite Church in her youth and remained faithful in the same till death. Mother was not strong for a number of years, but death came very suddenly from apoplexy. Funeral services were held Jan. 26 at her late home by Amos B. Stoltzfus (Text, Lk. 12:40) and at the Millwood A. M. Church conducted by John A.

Kennel (Text, Phil. 1:21) assisted by John M. Stoltzfus. Interment in adjoining cemetery.

"She gave us examples of truth
And willed us sweet memories of love
Then went to be with her Savior
In the heavenly Canaan above."

Zendt.—On Monday Feb. 20, 1933, all that was mortal of Sylvia Lauver Zendt was laid to rest in the Lost Creek Mennonite Cemetery. The spirit returned to the God who gave it and all that is left to us is the memory of a beautiful loyal life. Her unselfish devotion to her home and family is unsurpassed; her interest and usefulness in the Church and Sunday school is well known. She taught the beginners' class in the Lost Creek Sunday school for a number of years. Her paramount purpose in life was promoting the welfare of others. After an illness of 3 months during which she suffered intensely at times, at six A. M. Friday, Feb. 17, 1933, at the family home near Mifflintown, Pa., Mother passed on. She was aged 48 y. 7 m. 9 d. The large concourse of people who gathered to pay a last tribute of respect gave mute evidence of her host of friends. She is survived by her devoted husband (Howard M. Zendt, Supt. of the Lost Creek Sunday School), 2 daughters and 5 sons (Mrs. Carl G. Shelley, Minerva L., John H., Charles H., W. Andrew, J. Lloyd and Wilbur), her parents (Mr. and Mrs. William M. Lauver of Oakland Mills, Pa.), 6 brothers, 3 sisters, and many other relatives.

"And you—oh you who the wildest yearn
For the old time step and the glad return,
Think of her faring on, as dear
In the love of there as the love of here.
Think of her still as the same, I say,
She is not dead—she is just away."

Gross.—John Stanton, son of Isaac M. and Elizabeth Gross, was born near Roseland, Nebr., March 21, 1907; died late in the afternoon of Feb. 18, 1933; aged 25 y. 10 m. 26 d. John met with a fatal accident while he and two brothers were returning from a woodsawing expedition on the Blue River a few miles from home. Part of the equipment had been tied to the rear end of the Ford roadster which they drove and when half way home, John, who was driving, turned the wheel over to one of the brothers while he stepped to the running board to see if everything on the back was still in place. The brothers had gone only a short distance when they missed John and, looking back saw him lying in the road. He was found in an unconscious, critically injured condition. A physician was immediately summoned who rendered first aid and with the help of one brother placed him in a car and started for the Gross home, but John passed away before home was reached, death being due possibly to a broken neck, a fractured skull, and internal injuries. He was a conscientious Christian young man with noble ideals and aspirations. He early gave himself to Christ, uniting with the Mennonite Church where he remained a faithful member. He lived a clean life, encouraging others who came in contact with him to want to enjoy the blessings which he had possession of through Christ. All of his life was spent at Roseland except 8 months which were given to working for a farmer near Sterling, Ill. Truly we, the family and invalid father, miss his presence and yearn to see him but think as a well known poet once thought and wrote

"We cannot say, and we will not say
That he is dead. He is just away.
With a cheery smile and a wave of the hand,
He has wandered into a better land."

He leaves father, mother, 5 brothers (Sam, Charles, Ethan, Justus, Wayne), 5 sisters (Mary, Timna, Bernice, Rhoda, Lois) and many relatives and friends. A sister (Eunice) and a brother (Vernon) preceded him in death. Funeral services were held Feb. 21 at the home and in the Roseland Mennonite Church conducted by Bro. Kore Zook assisted by Otto Quaife. Text, Matt. 11:26.

ITEMS AND COMMENTS

In the midst of the great Japanese drive against the Chinese in the province of Jehol, the island empire was stricken with a great tidal wave followed by severe earthquake shocks. Several hundred people are reported to have been killed, by drowning or otherwise. As between wars and earthquakes, the latter are to be preferred every time.

After a hard struggle for life, Mayor Cermak of Chicago, who was one of the victims of an assassin's bullets intended for President Roosevelt, died early Monday morning, March 6. While most people may receive such news with a feeling of revenge toward the assassin, let us rather receive the news with a prayer that the convicting power of the Spirit may bring that man to repentance before he pays with his life the penalty for his crime.

In response to the resubmission of the Prohibition question to the American people, a number of states are preparing to have the matter submitted to their people, looking to the repeal of the Eighteenth Amendment. It is admitted on all sides that a bitter struggle is ahead. It may not be too early to remind all nonresistant people that their greatest opportunity along this line lies in proper example and testimony and not in the realm of politics.

It is announced authoritatively that millions would be spent in the hunt of the kidnapers of young Boettcher of Denver, Colo., recently released after a ransom price of $60,000 is said to have been paid. Whether this will be any more successful than that which followed the kidnaping of the Lindbergh baby remains to be seen. As the liquor traffic and the white slave traffic are at the depths of the social evil, so is the kidnaping of human beings the lowest point in the present curse of racketeering.

"JEWRY LEADERS Rally to Finance New Palestine": A New York Herald Tribune headline. "The foremost leaders of American Jewry met at the Astor Hotel yesterday to make a combined plea for funds with which to maintain Jewish reconstruction activities in Palestine," says the report. It explains that Zionists and non-Zionists have united in their efforts, that Palestine is not suffering from the depression, that the Holy Land has 200,000 Jews at the present time, and that Zionism is a "pillar of world peace."

The nation was both startled and electrified to learn that, within thirty-six hours after his inauguration, President Franklin D. Roosevelt declared a 4-day holiday among the banking institutions in the United States and called Congress into extraordinary session to meet Thursday, March 9. According to the newly adopted amendment to the U. S. Constitution this will be the legal time for Congress to go into regular session hereafter. The immediate causes for the speedy action are best known to those at the helm in Washington and elsewhere. At the time of this writing the action seems to have general support, and hopes are entertained that any possible crisis that may have threatened the nation will be averted.

The recent elections in Germany resulted in an overwhelming endorsement of the policies of Chancellor Adolf Hitler. The indications seem to many to point to a Fascist dictatorship for Germany, sooner or later. Stirring events are reported from various quarters among the nations. The war in several spots in South America, the war between Japan and China, the murmurings in various parts of Europe, the current events in the United States, all are indications of strenuous times. But God is able to overrule all things. If people are wise they will seek shelter under the wings of the Almighty, walk humbly with their God, pray earnestly, make the Golden Rule the rule of their lives, and trust the Lord for whatever comes. "We know that all things work together for good to them that love God."

An event of more than ordinary interest was the inauguration, on Saturday, March 4, of Franklin D. Roosevelt of New York as President and John N. Garner of Texas as Vice President of the United States. The gaieties of the occasion were somewhat modified by the recent unexpected death of Senator Walsh, who had been Roosevelt's choice for Attorney General. The new officers took their places in the midst of the best wishes of the American people who are looking forward with a fervent wish that the return to normalcy in the financial condition of the times may be not far distant. Among those who join in this wish are many who recognize that, important as the financial problem may be, a greater problem exists in the overshadowing issue of how to get the American people to accept the sovereignty of God.

"FOREVER" HAS NO END

(Continued from page 1036)

then eating and drinking in heaven forever. King David's throne is changed into a spiritual kingdom of which Christ is King and then into a heavenly where Jesus is king forever. The priests' and prophets' work is changed into spiritual teachers and then Jesus will be our Prophet and Priest in heaven forever.

I believe this is enough to convince anyone that forever has no end. May we all strive to enter that heaven of rest, eat and drink at the Lord's table and have Jesus as our King forever and ever.

Hagerstown, Md.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 16, 1933 (Herald of Truth Established 1864) No. 50

EDITORIAL

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

If every one in America obeyed this command instead of worshiping self, riches, fame, pleasures, and other modern idols, how different things would be! And then we could use more of our energy and means to bring the Gospel to the lands where people still worship idols of wood and brass and stone.

Mennonite Year Book and Directory.—The new Mennonite Year Book and Directory, of which mention was made in these columns last week, is now in print. Through oversight we failed to make announcement on last page, as we promised in our editorial writeup of last week. You will please turn to the last page of this issue and read what we promised you last week. The book should be in the hands of all who are interested in the work and progress of the Mennonite Church.

The hours that you spend with your Bibles, if spent in holy reverence for the God of the Bible, prepare you to spend other hours profitably with the people for whose benefit the Bible was given. If "reading maketh a full man," Bible reading holds out a wonderful opportunity to become filled with the wonderful truths which this Book brings to us. The whole Bible being "given by inspiration of God," all of it is of necessity "profitable for doctrine, for reproof, for correction and for instruction in righteousness."

The best way to win a soul for Christ is to go after him as a friend, and not to hound him down as an enemy. It was the loving look of the Master that won the erring Peter back to a penitent attitude. Jesus told that rich young ruler his lack, not because He hated him but because He loved him. And while the unfortunate rich young man chose to cling to his riches rather than cling to Jesus, this loving attitude on the part of our Savior has been an inspiration to many soul-winners, to say nothing of its effect upon thousands of seekers after salvation since that time.

There are two things that we can not afford to lose: (1) Members, especially ministers. We need them all, until the heavenly Father touches them with the finger of love and bids them "Come up higher." (2) Christian principles—faith, standards of life, the doctrines of the Bible as exemplified in faithful Christian living. It goes without saying that the latter is the most essential, for if a church drifts from the faith of the Gospel its members are gone also, even though we may seem to have them. Remove the Rock, and there is nothing substantial upon which to build the Church.

Our Sunday School Lessons.—A very interesting series of Sunday school lessons is being studied by our Sunday schools. While the series for the quarter is drawing to a close, this same series will continue throughout the next quarter. Let all our Sunday school attendants, young or old, make full use of their opportunities. The value of the Sunday school lesson depends upon (1) how faithful we are in the preparation of the lesson and how attentive we are during the lesson recitation; and (2) how faithful our teachers are in preparing the work for their classes. "As we have therefore opportunity, let us do good."

We have watched with interest the reports from many places where during the winter months revival meetings were held in many places. Not a week went by that the Word of God was not proclaimed in many congregations. Now that the winter months are over and prospects for spring seeding are before us, the temptation is to look upon the season of revivals as being about ended. Let us not yield to this temptation. This is still harvest time. Souls are dying. Funerals are being preached daily. Loved ones are leaving us. Let not the work of the Lord be neglected nor the harvest of souls be allowed to go by default. Let us keep on working, praying, hoping, remembering that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Just now the eyes of a nation, to say nothing of peoples in other nations, are turned in the direction of Washington, D. C. What will the new administration there accomplish? Is there a brighter day ahead? Will the present era of depression give way to an era of prosperity? What will be the influence of the government at Washington upon the policies of other nations? Are we heading toward another World War, or is the dream of a warless world about to become a reality?

Let those who will, meditate upon that line of questions; while the rest of us turn our eyes and our ears in a higher direction. From the Supreme Ruler of the Universe there comes the appeal: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." While others look no farther than this world for the desires of their hearts to be satisfied, let us remember that "they that trust in the Lord shall not lack any good thing." Earth's severest present afflictions arise from the fact that the masses of people have forgotten God.

"If ye will inquire, inquire ye." Only let us make sure that with our queries we seek the best and safest sources of information. Rehoboam went to men of ripe experience and judgment for information, but their advice did not suit him. Then he went to inexperienced men and got just what he wanted. Result: disaster. Many people of to-day make a similar mistake. They are not slow to make inquiry,

but they are not always wise—yea, not always sincere—in seeking places where they may get safe and helpful answers to their queries. The psalmist says, "Blessed is the man who walketh not in the counsel of the ungodly." Parents may help their children by helping them to form right associations, by keeping them supplied with the right kind of literature, and by seeing that they are in the best and safest schools available. Young people can spare themselves many tribulations in this life (to say nothing about the life to come) by going to their best friends (parents, consecrated Christian leaders, etc.) for counsel, and avoiding liberalistic schools in their search for an education. No young man is safe in a school that teaches the evolutionary hypothesis as a substitute for Genesis —and upholds other unscriptural standards that usually go with this Darwinian heresy. Modernism is the half-way station toward infidelity. See that you keep out of touch with its baneful and soul-damning influences. "Take heed **what** you hear." "Take heed **how** you hear."

THE HOLY LIFE

By Elias Swartzendruber

For the Gospel Herald.

> Now Joshua was clothed in filthy garments and stood before the angel.—Zech. 3:5.

There is a Joshua mentioned in the Bible who was the leader of the children of Israel to the land of Canaan. The Joshua that is mentioned in our text lived in the time of the Babylon captivity, and was high priest, and he was very much instrumental in the second settlement of Israel to Canaan and Jerusalem after the captivity. Jesus is the same name as Joshua and means "Saviour." These two Joshuas were a figure of Him who was to come, our chief High Priest who has taken away the partition and middle wall between the holy and the most holy place. They were figurative of Christ in the sense that both Joshuas were instrumental in bringing God's people to a rest which is typified by the land of Canaan, and was only a temporal rest, if it was a rest at all.

Of this temporal rest the Hebrew letter speaks like this: "For if Jesus (that is Joshua) would have given them rest, then would he not have spoken of another day: There remaineth therefore a rest for the people of God." This third chapter of Zechariah points forward to a time of a better rest than the land of Canaan could provide at the hand of Joshua. Some of the things that are referred to in this chapter are that Satan is rebuked, and Joshua is given a change of raiment. It is said, "Behold, I will bring forth the Branch." The Levitical priesthood was especially allotted with a beautiful garment made of pure white linen which stood for sanctification or holiness, and for Joshua as high priest to appear in a polluted and filthy garment was a violation of the sanctified position of the priesthood under the law.

This Joshua was no doubt closely associated with the prophet Zechariah and a very familiar friend of his, and no doubt the prophet often met him in his high priestly garb of pure white and clean. Now the prophet in this vision, it seems, was made to see the priest as he was in the eyes of the Lord, and not a pleasant sight at that: "He was clothed in filthy garments as he stood before the angel."

All men are only what they are in the eyes of the Lord. There is no doubt that Joshua was very precise in executing all the laws that pertained to the Levitical priesthood, and was very much looked up to for his piety and service to the Lord.

No doubt in his own sight Joshua thought he was righteous and Holy before the Lord. This is a picture of all self-righteous, of those who measure themselves by their own good works in trying to please God. In fact, it was all that could be expected of one who lived under the Mosaic law, as did this priest. The law of Moses never saved any man, in that the law was "weak through the flesh." By this we understand that by the weakness of the flesh in man, the law was made to be a failure, and therefore what we need more is Jesus Christ through whom we have redemption. Through Him we have the Holy Spirit as our helper, and then we are saved by grace through faith.

With all the goodness and devotion that Joshua could set forth by the help and direction of the law, he was recognized as appearing before the Lord in a polluted garment, and Satan was standing at his right hand to resist him.

Let us notice how Joshua received help from the Lord. The Lord said to Satan, "The Lord rebuke thee, O Satan." No doubt this rebuke to Satan is the blow that Satan received by the redemption through Jesus Christ. And to Joshua the Lord said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." It is noticed that before the Lord would give Joshua a change of raiment the polluted garment was ordered to be put away. The curse by the law, that brought on self-righteousness, is here branded as a filthy garment, and which absolutely disqualifies any one to the throne of grace.

Paul in his Roman letter teaches how possible it is even under the law of grace that one can fall under the bondage of the law of sin and become self-righteous. We do not condemn works: "Faith without works is dead." A living faith always has works. No doubt there are many Christians today who, by the way they rely on some good works, try to serve Christ. When they are asked for a reason of their hope of eternal life, they can only testify of the good works they have done. They have observed the communion and washed the saints' feet; may have given to the poor, and occupied their seat in the Church each Lord's day; and they may testify to many other commendable things they have done. But when they are examined in their daily walk of life, they do not measure up to a Gospel standard at all as the Lord Jesus has taught it in the Gospel. They have spoken evil and harshly of their brother, and come far short of exercising love to their fellow man. They may have made a sharp bargain in a deal with fellow men; may have sold a horse and said some of the good things of the horse and held back a few faults which they should have said; were asked to go with him a mile, and did not go the second mile; and many other minor things may have come up in one day.

Now these things are commanded in the law of the Gospel, and man may have trespassed the Gospel law more than did the Jew trespass the law of Moses by which he was condemned.

Now if transgressors will learn to know themselves they will find that they must receive salvation from some other source than by good works. We will find that the very best deeds that we can produce are only imperfect and that we stand before the Lord in a polluted garment, and all our righteousnesses are but filthy rags before the Lord. We are then made to exclaim, "O wretched man that I am: who shall deliver me from the body of this death?"

We then come to seek righteousness from some other source. As Paul says, "Not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). When our lives become so devoted to the Lord, and let the Holy Spirit have His way in us, the Lord will do wonderful things through us. Notice what the Lord has promised that He will do through us: "After those days, says the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every Man his neighbor, and ev-

ery Man his Brother, saying know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:33, 34).

It is noticed in the above quoted verses that the Lord said four times, "I will." That is, after we have given ourselves wholly over to Him; and it also says, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord."

After we are saved, and the Holy Spirit has His way in us, this will not be necessary: "They shall all know the Lord." No man having the Holy Spirit will commit sin knowingly. As clouds between heaven and earth hinder the dew to come upon the earth, so does sin between you and God hinder the Holy Spirit to come into your life.

Manson, Iowa.

MENNONITE GENERAL CONFERENCE

By Daniel Kauffman

For the Gospel Herald.

II. The Place of the General Conference in the Work of the Church

The Mennonite General Conference —like the district conference, the mission board, the school, the publishing house, the Sunday school, the mission station, the charitable home, the meeting house, and other things belonging to the organization and work of the Church—is a means to an end, not an end in itself. None of the organizations or institutions mentioned can qualify as an absolutely essential part of the organism, the Church. In other words, we might dispense with either of them, General Conference included, concentrate our efforts on the rest, and somehow get along. It is from the standpoint of what either or all of these may mean in the furtherance of the cause of Christ and the Church that we should appraise their real value or desirability. The worth of any Church institution or enterprise must be reckoned by what it means in the way of winning souls for Christ and building them up in Christ; what it means in the way of strengthening the Church and in unifying it upon a whole-Gospel basis.

The Mennonite General Conference is largely, but not wholly, an advisory body. Its function is to do for the Church at large what the district conference does for the Church within its district boundary lines, or the congregation does for the Church within its own community. The General Conference has never assumed to dictate to the district conferences what they shall or shall not do, but on the other hand has kept a vigilant eye on its opportunities to help strengthen the work in all fields, knowing that added strength to the various organizations throughout the Church means to justify the very purpose for which the central body was called into being. To this end advisory measures have been adopted from time to time, with the hope of thereby helping the district conferences, Church-wide boards and committees, and other organizations within the Church in meeting the issues before them and successfully grappling with their own problems.

The question has often been raised as to whether General Conference is to be considered a legislative or an advisory body. We answer, Both. But to be legislative does not necessarily mean to be dictatorial, or autocratic, neither does advisory mean to be weak or spineless. The record of the General Conference itself is the best answer to the question, and this will be brought out in our next article.

Another question that has sometimes been raised is that of how the General Conference can lay claim to the name when there are yet a few Mennonite conferences that have never given it official recognition. Our answer to this question is two-fold: (1) Any organization is "general" in its make-up to the extent that it is empowered to speak for two or more similar organizations. Thus the General Conference, being authorized to speak for about five-sixths of our Mennonite conferences, is not assuming a title to which it has no rightful claim. (2) The General Conference has from the beginning followed the policy of not aggressively championing any cause to which any considerable portion of the Church is antagonistic, and, on the other hand, has spoken authoritatively on such matters only as are recognized as general Mennonite standards regardless of conference affiliations. On such matters as the publication of Church hymnals, of non-resistance, of dress, of Christian fundamentals, and of other matters pertaining to the welfare of the general Church, the General Conference has spoken without hesitation, and its action on such legislation has been quite as warmly endorsed in districts that were without official representation in the central body as in districts that did have official representation. There is no ground for misapprehension along this line.

There are a number of reasons why the General Conference fills a place which no other organization can possibly fill:

1. When we speak of the Church having a "position" on certain standards of faith and life and policy it naturally suggests the idea that the most appropriate way to give voice to such position is through a central body in which all sections of the Church are represented.

2. In the days of our forefathers there were quite a number of Mennonite confessions of faith adopted; but the one Mennonite Confession of Faith that has come down to us through the centuries and is still recognized as a standard in Mennonite faith and life is the one that was adopted at the Mennonite General Conference held at Dortrecht, Holland, in 1632. During the past two decades there have been a number of statements of Christian doctrine drawn up by individuals and conferences; but the one that now holds most prominent place among us is the paper on the Fundamentals of the Christian Faith adopted by the General Conference held at the Sycamore Grove Church in Cass Co., Mo., in 1921. These are but two among many illustrations that prove the lasting qualities of work done or accomplished when the whole Church is looking in one direction and working unitedly to have some desired end accomplished.

3. There is no other unifying body in the Church to-day that equals that of the General Conference. This is not because of the superiority of this body over other bodies in the Church, for the "multitude of counsellors" assembled at these biennial meetings are the same men and women that are found at other kinds of conferences and gatherings in the Church on other occasions. The advantage lies in the fact that men and women from many fields, having similar problems, coming together, comparing notes, studying their problems together, are thereby naturally drawn closer together in faith and fellowship through these meetings.

While there is no other organization in the Church that can take the place of or do the work that the General Conference is doing, it is equally true that the General Conference can never do the work that is being done by our district conferences, by our Church-wide boards, our other organizations in filling certain places and performing certain functions in the work of the Church as directed by the Lord. Their mutual helpfulness to one another lies in the matter of coöperation. And the longer this coöperation continues the stronger will be the bond between us, the more helpful to one another we will become, the better we will understand one another's aims and problems, the more cordial will be our faith and fellowship, the greater the number of souls won for Christ and the Church. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Subsequent articles in this series:

III. Outstanding Events and Achievements
IV. Dangers to be Counteracted
V. What of the Future?

Scottdale, Pa.

"In everything give thanks."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third Street, S. E.)

Dear Readers of the Herald, Greetings:—It is with mingled feelings that we write this letter. We are glad for what the Lord has been doing for us. He has been blessing us. He has been supplying the financial needs of the Mission. He has been supplying material blessings—provisions, clothing, etc.—so that we have been able to make other hearts happy. Especially are we glad for the spiritual blessings. The Lord has made His presence felt with us. We are glad to report fair attendance in our services. Our Sunday evening services are still not very well attended.

But then our hearts have been made to feel sad because the messenger of death came into our congregation and has taken away one of our most faithful workers, Mrs. D. J. Schwary. She had been teaching the beginners' class in the Sunday school for the last fourteen years. We do indeed miss her. But our loss is her eternal gain. Others of our number are failing in health. We have quite a few who are in the seventies and eighties. We are glad for these aged pillars in the faith.

Next Friday evening, Mar. 10, our revival meetings are beginning, with Bro. Maurice O'Connell in charge. Pray for these meetings. We are looking to the Lord for the blessing. May not only the mercy drops fall, but may there be showers of blessing.

Since our last letter we have had quite a few visiting brethren who brought the bread of life: J. A. Liechty, Clarence Bontrager, David Lehman, I. B. Witmer, O. N. Johns, E. B. Stoltzfus, and Stanford Mumaw. We are glad for these visits. Bro. N. E. Troyer was with us for our prayer meeting this last week.

We are glad to acknowledge the following provisions received during the months of December, January, and February:

Friends, Beech Cong.	$0.90
Friends, Canton Cong.	.10
Chris Grabers	2.00
Alvin Maurer	1.00
Berlin Cong.	19.55
Frances Eberly	5.00
Sara Hartzler	4.85
Mrs. Milnes, Canton Cong.	.30
Becher's Dairy, Beech Cong.	15.54
Mrs. Allan, Canton Cong.	1.08
Bro. Kauffman, Beech Cong.	.60
Crown Hill Cong.	29.92
Fannie Hershberger, Canton	.60
Friends, Canton Cong.	.85
Yoder sisters, Oak Grove Cong.	.30
A Brother, Columbiana Co.	.65
Sonnenberg Cong.	66.64
Wm. Wade	.20
Katie Nussbaum	.20
John D. Miller and Elmer Smucker Beech Cong.	1.14
A. L. Miller	1.20
	$152.62

Also the following clothing:

Oak Grove S. C., Wayne Co.	$3.00
Sonnenberg S. C.	20.45
Beech Ever Ready S. C.	5.77
Mrs. Paul Brunk	1.00
Martin's Creek S. C.	7.20
Sugar Creek-Shanesville S. C.	6.00
	$43.42

Wm. G. Detweiler, Supt.

March 3, 1933.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—"See that ye walk circumspectly . . . redeeming the time, because the days are evil," is the exhortation coming to us from the Word.

Very little relief work has been done for the past two months, with the exception of several times when the most needy of our former families were served with potatoes, flour, cornmeal, and cereal.

Since that work was closed we have had large opportunities of making more definite spiritual contacts by visitation work. But oh, the confusion of spiritual darkness we find—some who are taught that they dare not venture to pray to a holy God, others asking us whether God really **hears** when we pray. To have the opportunity of giving the message of the living Christ and seeing it unfold to them is quite encouraging.

All of the services continue to be well attended. The adult Sunday school is held in the adjoining building, and with the present attendance can be comfortably taken care of there. The children and young folks' Sunday school which is held in the mission building at the same hour, however, is over-crowded so that it has become a real problem. At most of the evening preaching services our room is filled until it has reached the "packed" stage. The Lord has laid the burden of prayer upon us regarding this matter. Will you not join with us? We have experienced the leading and blessing of the Lord in various ways, including the providing of room thus far, and we feel encouraged to ask Him for further leading and blessings in the situation as it faces us now.

We are especially moved concerning the definite need of teaching the Word to as many as possible as we are confronted with the fact that there are Communistic schools springing up in the city where the children are taught that there is no God. These schools are conducted three and four evenings each week.

Economic conditions do not seem to be improving. According to reports it appears as though the city relief organization may close down their orders about April 1st. This will again present a need for our reopening of that work.

Among our recent visitors who favored us with Gospel messages were Bros. Noah Risser, Abram Metzler, John Bressler, Jacob Moyer.

Mar. 6, 1933. Emma H. Rudy.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—It surely is good to know the Lord, in these trying times we are living in at present. The condition of the world looks dark, but "while the outlook is dark, the uplook is bright." These words hold a message of cheer, for the child of God. Praise His name.

There is still a crying need for help daily. Our supplies have been running very low, and we will be compelled to turn some away without helping them, unless more supplies come in. People call on us to help them, to give them something to eat, clothing to wear. Shall we turn them away empty? when at the same time we know that they need Christ? When we are able to help them in a temporal way, it gives us an opportunity to give them the Gospel also. We are made to think of the times when Jesus fed the multitudes. The disciples said, "Send the multitudes away;" but Jesus said unto them, they need not depart; "Give ye them to eat." Jesus supplied their physical as well as their spiritual needs. Is He not able to do the same to-day, if we call upon Him in faith? "Jesus Christ the same yesterday, to-day and forever." I verily believe the Church is being put to a test. Is she going to stand the test? Is our God able? He said, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Again He said, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"

We are glad to report that the attendance and interest at our weekly as well as our Sunday services are still encouraging. Folks are coming in contact with the Gospel, and we have had them tell us that they never came in contact with a place or a people just like here at this little mission. They are very much impressed with the simple Gospel message that is being given here. They tell us we are doing a good work. We want to give all the honor and glory to God for this, because it belongs to Him, not to us.

We want to thank all who have contributed to the work at this place in the past month, and we also thank you in advance for what you will do in the future. We know the Lord will

reward you in due time. We ask you to continue to pray for the work and workers at this place. "Prayer changes things."

In His service,
March 8, 1933. Anna Winters.

Millersville, Pa.
(Mennonite Children's Home)

The Board of Trustees of the Home met in their regular monthly meeting at the Children's Home on Tuesday, March 7. Bro. Amos H. Hershey, New Holland, Pa., a member of this Board, was claimed by the messenger of death, since the monthly meeting held in February. He will be missed. We are reminded again of the uncertainty of life and the certainty of death.

Three children were received from the Juvenile Court of Lancaster Co., recently. There are twenty-five boys and eight girls in the Home at present. We are anxious to place a number of boys into free homes in Pennsylvania. Are there not a number of brethren and sisters who are willing to take one or more on a three-month trial? In this way others could be cared for in the institution. There are many needy children to be cared for in these distressing times. God is able to supply all our need. He has never failed us in the past twenty-two years of labor in the Home.

A Sunday school class of small boys brought their offering to help pay provisions for the Home. Another brother sent a substantial contribution in cash, which will help along nicely. We are looking to the Lord for the balance that is needed to pay the bills for the month of March.

Pray for the work of the Home and ask the Lord to direct YOU in the matter of taking a child into your home. May God bless those who are helping along so nicely in this way.

In His Name,
March 8, 1933. The Workers,
Per Levi Sauder.

Reading, Pa.
(1202 Windsor St.)

"Oh, magnify the Lord with me, and let us exalt his name together." His name is above all other names, and greatly to be praised. Now in these distressing times we are made to feel and know more and more, that the promises of our God are sure,—that He is the same "yesterday, to-day, and forever." Our hearts well up with praise and gratitude that His Spirit is still striving with souls. We are so glad that He does not allow the unsaved soul rest or peace. That comes only when the Spirit has had His way and the soul has yielded. Oh, the joy and security of a life hid with Christ in God. And that others might know of it, too!

God has so marvelously led in the beginning of a branch Sunday school in the southeast section of the city. A suitable house has been secured at reasonable rent. March 19 is the date set for the opening of this work. Bro. Luke Hurst will act as superintendent and Bro. Emerson Gehman has been appointed as his assistant. Many in the community are interested and have promised to attend. This new project will effect quite a change in the present Sunday school. From a small beginning it has grown to a membership of over 200. Some fifty pupils are being hauled each Sunday. When the new Sunday school opens these will attend there. But we hope that the places vacated by these children will soon be filled by others, for there are many in this city who never get inside a church door. We are anxious to obey Christ's command "Give ye them to eat." Those souls are starving because no one is feeding them. Pray with us for this new work, especially that the Word may be taught in its purity and its simplicity.

Another phase of the work that is just beginning, and that needs wholehearted, consecrated effort is the home department work. Busy mothers with small children welcome gladly the girls who come weekly to spend an hour with them discussing the Sunday school lesson. More and more homes are being opened for this work. There are some thirty Mennonite girls working here in the city and they go out two by two into these homes. Pray, too, for this work that there may be unity in teaching and that the Word sown may fall in good ground, for God has promised that His Word shall not return unto Him void.

During the past month several of the sisters living some distance from the city were taken ill with the grippe. It was indeed a haven of rest to them to be able to come here to the Mission home. The girls feel sure that the kind care and fervent prayers of the mission workers hastened their recovery.

A visit tendered us by Bro. and Sister Nissley of Altoona was much appreciated. He used as the theme for his sermon, "Six Steps to the Throne." Twice during the month visiting brethren assisted in the Thursday evening Bible Study. Once Bro. John Burkholder of East Earl was here, and another time Bro. Harry Lichty discussed the Sunday school lesson for us. If the country brethren and sisters realized what a source of encouragement their visits are to the small city mission stations, more would avail themselves of this opportunity.

Those of you who know the value of prayer, we beg that you pray earnestly that Satan's inroads may be checked and that the Spirit of God may have full sway in the hearts of men and women, so that the Lord's work may go on to victory.

Yours for the advancement of His Kingdom,
March 10, 1933. Cora Kauffman.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Lillie F. Lantz

For the Gospel Herald.

Greetings to all in Jesus' Precious Name:—This writing finds the missionaries back at their stations again after being absent at the Mission Council and also the annual conference.

December and January were two very busy months. About 60 attended the daily vacation Bible school in Bragado and studied four psalms, The Ten Commandments, Beatitudes, Books of the Bible, The Lord's Prayer, The Apostles' Creed, 13th Chapter of I Corinthians (the love chapter), and a new verse daily. One little girl 10 years old learned them perfectly, reciting them all on the evening of the 24th, in connection with the Christmas program which brought out an extra large number of people who were very much pleased with the Work.

The watch-night services were very spiritual and a help to all. The next week we packed our Ford rural omnibus with the necessary things—such as tent, cots, bedding, chairs, cooking utensils, shovels, and ropes—and started out for the place appointed for the Council. Carhue is 100 miles from Bragado but nearer to the other stations. After the business was over we had three days of spiritual life conference. Then all left for their homes, looked after their appointments, and three days later started for Pehuajo, where the annual Conference was held. About sixty attended. Some men and boys slept in tents while the girls occupied the school rooms and the missionaries other rooms which were available.

The Committee on Arrangements tried the "cafeteria" way of providing the eats, and we believe that all were pleased, as it turned out to be very cheap. The Local Board placed the workers for the current year. Feliciano Gorjon was sent to the Bragado circuit, Carlos Barbosa to the Carlos Casares circuit, and Santiago Batagglia in charge of the Trenque Lauquen station, relieving Bro. Hershey for Bible coach and evangelistic work among the other towns.

Pray for these young men who have been given more work, that they may be filled with the Spirit and useful to our Lord in His Work.

Bragado, F. C. O., Argentina.

Family Circle

As for me and my house, we will serve the Lord. —Joshua 24:15.

THE CHILD OF TO-DAY

By Arline Yoder

For the Gospel Herald.

(Continued from last week)

"A beautiful girl had been killed in an automobile accident on the Sabbath while out for pleasure. As the father bade goodbye to the loved form, he turned to his friends and in a choking voice said, 'We have spent our Sabbath playing golf or in joy-riding. Our children have followed our example and have outstripped us. My son has disgraced me, and my daughter is dead. I tell you there is only one way to raise a family, and that is in the Sabbath school and in the church.' What sort of an example are you?"

Why are not our church houses filled at young people's meeting and at prayer meeting? Lack of interest, usually. Lack of time? No. Anyone who is interested enough in any project will find time and plenty of it. Attend for the sake of your children, if for no other reason.

The third and by no means unimportant training school of the child and youth is the Sunday school. What great opportunities have the ministers, S. S. superintendents, and teachers in moulding characters. Ministers have a wonderful influence with the young people when they show a keen interest in their welfare—when the young people feel free to talk over their problems with them. The hearty handshake, the smile, and the "God bless you" of ministers have spurred many young folks on to nobler lives. Youth demands live, enthusiastic leaders—because youth is itself full of boundless energy, activity, and enthusiasm. And unless they have energetic leaders to spur them on they are apt to become cold or indifferent, or else go where they can find that interest and enthusiasm.

"Next to the minister of the Gospel the office of the S. S. superintendent and teacher is more responsible than that of any other person in the Church. It is a work to which one should be divinely called, and for which one should be equipped of God." The S. S. teacher should certainly be a professed Christian, but he must be more if he would have the blessings of God on his work. He must be a conscientious student of the Word of God. He must be able to interpret it and also able to impart that knowledge to the pupil. To be an instructor in the day schools one must have the knowledge of the subjects taught, and also the gift to impart that knowledge, or the position can not be held. But how much more important that is in the Sunday school where character and destiny are at stake! Yet that is still not enough. The S. S. teacher must be fully consecrated and wholly given up to the will of God and His work. He must know and understand thoroughly the doctrines and principles of the Church and have it forever settled in his mind that they are right and should be carried out. He should walk circumspectly and practice in his own life what he teaches—otherwise his teaching is all in vain, his words are as tinkling cymbals. The scholar, you know, is a keen critic.

Some teachers will ofttimes wait until the last minute to prepare the lesson, and think, "I can easily get by this time." Yet it should require their every effort, and much prayer, thought, and time. To teach a S. S. class is not merely to stand before the class and tell the story of the lesson, read the lesson, and perhaps argue on some points that will never do anybody any good. It is to teach the way of salvation, how to be Christ-like, how to live nobly, how to help others, and finally, how to gain heaven. These are the essentials. So teach that you would not be ashamed if Christ should enter your class in visible form. Yet He can hear every word and knows every motive. A certain minister told of a certain playmate of his, who at the time of the minister's conversion was also deeply moved. It was during a special meeting held in a certain S. S. But there being no one to lead her to a decision, she left the school. The minister met her years after in Paris and asked her if she ever became a Christian. With a sneer on her face which had once been wet with tears, she said: "Why I never think of it, and have not for years. I have clearly made up my mind that I shall never be a Christian. Had her S. S. teacher given her a helping hand her life might have been different.

It is time to wake up to our obligations and duties! Some seem to think that the teaching of children is quite unimportant—but the Catholics have said, "If you will give us your children for the first nine years of their lives, you can never win them away from us." If we but had the reverence and steadfastness of the Catholics along with our own faith what a power we as a church, would be. And remember that "in all probability the S. S. teacher stands between the scholar and life or death." How could it be any other than a position of grave responsibility? If you should be asked to write on a piece of parchment a line which was to stand for or against you at the judgment, how carefully you would write! Yet in the teaching every Sunday in the schools lives and destinies are being moulded for eternity. A flippant teacher might turn a child forever against sacred things. A careless teacher might plant in that little life seeds that would produce in after years all that is bad.

"Thou must be true thyself if thou the truth
wouldst teach;
Thy soul must ever follow if thou another
soul wouldst reach.
It needs the overflow of heart to give the
lips full speech."

Many great workers for God testify that they were saved through the influence of their S. S. teachers. But where would they be now and what would they be had they fallen into the hands of teachers who were flippant, or careless, or unsaved?

The teacher should know each pupil, his needs, his temptations, his failures, weaknesses, his ambitions and strong points to more ably help him in his Christian life; or, if unsaved, to find Christ. He must be vitally interested in their welfare and a real pal to them. The pupils should feel free to take their problems to him, and have the assurance that he has the knowledge and ability to help solve them.

Every teacher should be a firm believer in the prayer meeting of the Church, and a regular attendant. The prayer meeting is the life of the Church, and if the teacher is at all interested in his charges he will be there with a live interest and also encourage his pupils to attend. Nothing kills the spirit of a work more than when folks do things because they think they ought or because they must. They should do things because they want to and find pleasure in doing them. Christ gave His life willingly for us, yet when He asks us to do something for Him we complain and seem to think it is a great trouble. Your child to-day will be what and where to-morrow? It depends upon us as Christians, to the type of examples we are. It depends on you as parents, and you as teachers, and how you teach and what you teach the little ones.

A poet has fittingly said:

"'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told:
A grown-up that had gone astray,
From the ninety and nine in the fold.

"Out on the hillside, out in the cold,
'Twas a sheep the good shepherd sought.
And back to the flock, safe into the fold,
'Twas a sheep the good shepherd brought.

"And why for the sheep should we earnestly
long,
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

"For the lambs will follow the sheep you
know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be
long
'Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,
For the sake of the lambs to-day,
If the lambs are lost, what a terrible cost
Some sheep will have to pay."

West Liberty, Ohio.

SUNDAY SCHOOL LESSON

Lesson for March 26, 1933—REVIEW

Golden Text.—Jesus of Nazareth . . . went about doing good.—Acts 10: 43.

Introductory.—We come to the close of the lessons of the quarter, well satisfied that a profitable series of lessons were studied during the quarter. Whether we are as well satisfied with the efforts which we as individuals have made in the study and recitation of these lessons is another question. Let us carefully and briefly review the ground covered during the quarter. All of these lessons, excepting the regular temperance lesson, were taken from the first six chapters in the book of Mark. Let us briefly notice the lessons as thus studied:

I. **John Prepares the Way for Jesus.**—This is John the Baptist, the forerunner of Jesus, as foretold by the prophets. He was second cousin to Jesus, son of Zacharias the priest, evidently consecrated to the priesthood at the age of thirty, preached the baptism of repentance, preparing the ground for the One whose forerunner he was. He baptized Jesus, and his ministry was continued for some time after the ministry of Jesus began. He died as a martyr because he dared to tell Herod his sins. Even in his death he may be said to be a forerunner of Jesus.

II. **Jesus Begins His Work.**—His opening message was precisely the same as the opening message of John: "Repent, for the kingdom of heaven is at hand." First among His disciples were those who had been directed to Him by John the Baptist. An important part of Jesus' beginning work was that of overcoming the tempter, thus setting us an impressive and important example.

III. **Jesus at Work.**—Jesus had not proceeded very far in His ministry until His marvelous Miracle-working power began to be manifest. It drew large crowds of people to Him, which has led Bible commentators to refer to this period of His ministry as "the year of popularity."

IV. **Jesus Forgiving Sin.**—This is the story of the man being healed who was lowered down through the roof by four of his companions. The new point in this lesson was the fact that Christ was not merely a healer of the body but much more the Healer of the soul. This fact, more than the mere healing of diseases, brought forth the bitter opposition of the Pharisees.

V. **Jesus and the Sabbath.**—The fact that Christ healed some people on the Sabbath day was the occasion for the Pharisees to accuse Him of being a law-breaker, disobedient to the laws of Moses. But Jesus quickly silenced them, showing that He had not violated the laws of Moses any more than some of them had done, and that, furthermore, Christ Himself was "Lord also of the Sabbath" day. This is a very important point to keep in mind when it comes to distinguishing the Lord's day from the Jewish Sabbath.

VI. **Jesus Chooses the Twelve.**—In the midst of His busy ministry Christ did not fail to give attention to the organization side of His work. At the appropriate time in His ministry He ordained the twelve, that they might be with Him and that He might send them forth to preach, which He afterwards did. The purpose of Church organization is forcibly set forth in Eph. 4:11-16.

VII. **Jesus Teaches by Parables.**—In other words, He used the illustration method to enlighten His disciples. The teacher recognizes this method as "going from the known to the unknown." A sample parable is given, the parable of the sower, representing four kinds of hearers.

VIII. **Jesus Teaching by Parables.**—Here a number of parables are mentioned, illustrating the principle of growth in the Kingdom. Growth is an essential of life. But there is a growth of evil as well as a growth of that which is good. It is a lesson which all thinking people should bear in mind.

IX. **Jesus Shows His Power.**—The two miracles presented in this lesson were the stilling of the storm and the healing of the man who had been afflicted with a legion of devils. In both instances Jesus demonstrated His marvelous power. When Jesus said, "All power is given unto me in heaven and in earth," He said something that was marvelously demonstrated in His ministry.

X. **Jesus Giving Life and Health.**—The leading miracle recorded in this lesson was the raising of Jairus' daughter, the first of three instances recorded in the Gospels where Jesus raised the dead to life. The greatest miracle along this line will be that on the morning of the resurrection.

XI. **Jesus Ministering to the Multitude.**—In this lesson is recorded the miracle of the feeding of the five thousand, which is typical of the feeding of "whosoever will" with the Bread from heaven. It is significant that many of those who had been fed with the loaves and fishes refused to be fed with the bread of life.

XII. **The Effects of Alcoholic Drinks.**—This is the regular quarterly temperance lesson, usually out of connection with the regular lessons of the quarter. At this time there is an urgent need for this kind of teaching. It is to be hoped that superintendents and teachers make the most of their opportunities, remembering to keep politics out of their teaching.—K.

Bible Meeting Topic

THE SINFULNESS OF MAN.—Psa. 14

Topic for March 26

MOTTO

"There is none righteous, no, not one."

OUTLINE STUDY

I. Born With a Sinful Nature.
1. Naturally contrary to God.—Rom. 8: 7, 8.
2. Shapen in iniquity.—Psa. 51:5.
3. By nature the children of wrath.—Eph. 2:1, 3.
4. Unable to do the good known.—Rom. 7:14-24.
5. This nature passed down from the fall.—Rom. 5:12.

II. Defilement of Sin.
1. Desperately wicked and deceitful.—Jer. 17:9.
2. Full of unrighteousness.—Rom. 3:10-18.
3. Willfully against the good.—Rom. 1: 28-32.
4. Rejecting God's remedy.—Jno. 3:18-20.
5. Unable to cleanse itself.—Rom. 7:23.
6. Necessitating a Redeemer.—Rom. 7:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, "Sin."
2. Memorize a Passage from the Outline.
3. What is Sin?
   a. All Unrighteousness.
   b. Thoughts of Foolishness.
   c. Transgression.
   d. Doing the Doubtful Thing.
   e. Not Doing the Good Thing We Know.
4. Sin in Us:
   a. Brings Us into Bondage.
   b. Leads Us to Death.
   c. Needs a Savior.

For Seniors.
1. The Nature of Sin.
2. The Condition of the Sinner.
3. The Results of Sin.
4. The Only Remedy.

PERSONAL THOUGHT

It is a great blessing to man to have the spirit bring conviction of sin that he might be inclined to seek God and His pardoning grace.

SEED THOUGHTS

Sin is essentially a departure from God.—Luther.

Sin is insurrection and rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God.—Richard Alleine.

He that hath slight thoughts of sin, never had great thoughts of God.—John Owen.

I learn the depth to which I have sunk from the length of the chain let down to updraw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Henry Melvill.

Though the scorpion be little, yet will it sting a lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—Thos. Brooks.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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Harry A Diener, Hutchinson, Kans.
Simon Gingerich, Wayland, Iowa.
W. C. Hershberger, Johnstown, Pa.
J. Irvin Lehman, Chambersburg, Pa.
Aaron Loucks, Scottdale, Pa.
Levi Mumaw, Scottdale, Pa.
Robert Myers, Surrey, N. Dak.
H. B. Ramer, Duchess, Alberta.
J. R. Shank, Gravois Mills, Mo.
Edwin J. Yoder, Topeka, Ind.
E. E. Zuercher, Nampa, Ida.

THURSDAY, MARCH 16, 1933

Field Notes

Change of Address.—Bro. I. S. Mast and family, from Durbin, N. Dak., to Casselton, N. Dak.

A brother writes from North Lima, Ohio, "The Lord willing, we will receive a class of ten applicants for baptism and reclaim one at the Midway Church next Sunday, March 12."

The brotherhood in North Lima Ohio, has made arrangements for a special meeting on Good Friday, with communion services following on Easter Sunday. We consider this a most appropriate way to spend both days.

Bro. B. B. King of Harrisonburg, Va., closed a series of meetings at Martinsburg, Pa., on Sunday evening, March 5. There was good interest, and a number of young people made the good confession. May the Lord bless and prosper the work at Martinsburg.

A brother writes us from Parnell, Iowa: "We are planning to start a Sunday school at Nira, a place where we have had a preaching point since last fall." We are glad to see that the work at Nira is being extended. May it be fruitful in winning many souls for the Master.

Recent visitors at the Mennonite Publishing House included the following: A. J. Metzler, Masontown, Pa.; Alvin Steiner, Dalton, Ohio. The latter was on a return trip from Harrisonburg, Va., where he had attended the special Bible term held in Eastern Mennonite School.

Sister Melinda Ebersole of Sterling, Ill., a pioneer Mennonite mission worker connected with the early days of the Mennonite Home Mission in Chicago, passed to her eternal reward on Tuesday, March 7. She had retired from active mission work a number of years ago but had never lost her interest in the work. May God comfort the bereaved.

Bro. J. A. Liechty of Orrville, Ohio, has been housed in for several weeks, so that he has been unable to attend services at the house of the Lord. We are glad he is getting better, and hope to hear of his complete recovery. Our brother has not been too sick, however, to write out a sermon and to send it to us, and so the thousands will have the privilege of reading his message, even though he has been unable to deliver it from the pulpit.

The sad news reaches us that while Bro. and Sister J. M. Smucker of Orrville, Ohio, with their son Welker, were on their way to St. Petersburg, Fla., their car turned over at Valdosta, Ga., near the Florida line. Sister Smucker was instantly killed, while Bro. Smucker's leg was broken and he was internally injured. Many of our readers will remember the pleasant apple butter manufacturer of Orrville. His many friends extend to him and his family their deep sympathy in the trial that has come to them.—R.

Bro. I. E. Burkhart, Hesston, Kans., writes: "We had baptismal services, Sunday, March 5. Bro. H. A. Diener had charge. Eight young boys were received into church fellowship. The entire class had been instructed in the faith and practice of the church and gave evidence of having a true idea of faith in Christ and church membership. Bro. Maurice Yoder had a serious accident in his workshop last Monday. A gasoline blow torch exploded while he was pumping air into the pressure chamber. It threw gasoline over him and the shop which immediately burst into flames. He rushed out and extinguished the fire on himself, then got the waterhose and put out the blaze in the shop. He was badly burned on one arm, both legs, both feet, and his face. His condition is serious, though the doctor is sure he will recover unless unforeseen complications arise. We will miss him in the ministry of the Hesston congregation until he recovers sufficiently to preach again. Remember him, his family, and the Hesston congregation at the throne of grace." Bro. Yoder's many friends will be sorry to hear of his serious injury. May God hasten his complete recovery.

Correspondence

Middlebury, Ind.

Greeting In Jesus' Name:—We are again made to rejoice when men and women are made to see their need of a Savior, as 4 were added to the church; 1 by letter, and 3 that had fallen by the wayside renewed their vows. Our prayers are that they will be faithful and workers for their Master.

We also had Bro. Jesse Martin of Waterloo, Ont., to preach to us. His text was Psalm 95:6, Worship. The same evening we had Bro. Jones Miller a return missionary of Africa to speak to us. We are also waiting and praying for our revival meeting to begin the latter part of this month with D. A. Yoder as our evangelist. Pray for the work that many may turn to the Lord these trying times.

March 2, 1933. Anna Messinger.

Miner's Village, Pa.

Dear Readers, Greetings in the blessed name of Jesus, our Saviour and Redeemer:—It is time again to make the monthly report for this place. The work seems to be going along nicely. Some are showing increased interest, for which we are thankful. Others seem to be getting cold and indifferent towards the Gospel.

The ministers who brought the messages in February were as follows: Feb. 5, Noah Sauder (text, Sol. 6:10); Feb. 12, Jos. Boll (Acts 16:28); Feb. 19, Samuel Lehman (Matt. 4:4); Feb. 26, no minister was present so Brother Harry Shreiner read a lesson from Mk. 5:9-19, and then we had a short testimony meeting. The responses were Spirit-filled and were of interest to us. Also visiting in February were Henry Lutz, Martin Metzler, J. W. Weaver, Jos. Boll, Aaron Wenger, Tobias Bomberger.

On Feb. 26 Bro. Ezra Brubaker led the children in the singing of some hymns after Sunday school. The attendance for the month was: Feb. 5, 185; Feb. 12, 154; Feb. 19, 250; Feb. 26, 206. Interest in Bert Coleman seems to be increasing so that transportation is becoming a real problem. We are glad for the interest. Average for the month was 198 plus.

The prayer meetings in the homes continue. On Feb. 14 we had prayer meeting in Frank Jeanette's home; Feb. 28, in Daniel Livering's home. Thursday evening prayer meeting has been changed to a Bible study in which we expect to study different Bible subjects. Our first study will be March 9, when we will study "Repentance." Every two weeks thereafter we will have Bible study.

Continue to pray for the work and the workers. We see a wonderful opportunity in the Bible study just started. There are a number of people coming to our services who are really interested in what God's Word says concerning them, and we have confidence that the Word sown will spring up and bring forth fruit. But it means added work for us, therefore we ask your prayers for us, and your attendance if possible. We desire to give nothing but God's Word in its purity and simplicity, that the faith we preach might be a simple faith in Christ Jesus the Light of the world.

In Jesus' name,
March 5, 1933. Benjamin Stauffer.

Winton, Calif.

Dear Readers:—The work at this place has grown considerably in many ways. At present the average attendance of our Sunday school is eighty-five, for which we are very grateful.

Bro. J. P. Bontrager, our pastor, is still holding evangelistic meetings in Oregon and is expected to return the nineteenth of this month. The success in the meetings there as well as here is pleasing to many.

Due to the absence of Bro. Bontrager, Bro. L. E. Weaver has labored very hard to keep up the success of the meetings at this place. "I can do all things through Christ which strengtheneth me." On the evening of March 5 the service following the young people's Bible meeting turned into a Christian endeavor meeting. Many received a great blessing and several reconsecrated their lives to Christ. Special prayer was held for two souls who came forward. Upon the return of our pastor several are expected to become affiliated with the Mennonite Church. In order that the labor in this part of God's vineyard may prosper, we ask a special interest in the prayers of God's people.

March 6, 1933. Lena Dirks.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Bro. Levi Mumaw of Scottdale, Pa., who was on a business visit to this community, worshipped with us over Sunday, Feb. 18.

Two instruction classes, junior and senior, are held at the present time by our pastor, Bro. C. F. Derstine, and will be received by baptism in a few weeks. On March 5 three were received into church fellowship; two by confession and one by letter.

The mid-term program of the Ontario Mennonite Bible School was given on Feb. 18. The program was well rendered. The school is getting along nicely on the second part of the term. Closing exercises will be given on the evening of March 23.

Groups of students are making practical use of the week-ends by visits to various churches in the county as well as points as far away as Bothwell, Vineland, and Markham and taking part in the work.

Bro. S. F. Coffman is favoring our young people's meeting every Thursday evening with lessons from the life of Christ as taken from the book of Luke.

March 7, 1933. Geo. A. Weber.

Stuarts Draft, Va.

(Valley View congregation)

Dear Readers of the Herald, Greetings:—Surely in this day and age we all should be more prayerful and watchful than ever before, as we can readily see that the majority of people are more concerned about this world in which they are living than they are in the home that has been prepared for all those that do His will.

We are glad to report that we are still having services every Sunday, with very good attendance. We are giving the average attendance for Sunday school as follows:

Yearly average—	1930	73
	1931	101
	1932	126

We are hoping for a better average for the year 1933.

There will be a singing program on Easter Sunday at Mountain View Church, given by some of the workers at Valley View and Hildebrand congregation.

Let us ever continue to pray for each other.

Bessie L. Brydge Hailey.
March 7, 1933.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greeting in our Master's Name.—We surely enjoyed a feast of good meetings Feb. 24 and 25 at the Ministers Conference held at our church. About 40 bishops, ministers and deacons were present. Many good and practical truths were given, and we are thankful to the Conference for holding this meeting here. May God bless the work. We hope the seed sown has not fallen on stony ground.

Feb. 19 Bro. P. R. Lantz of Wooster was with us and gave an inspiring sermon from Jude 20. On Jan. 8 Bro. J. A. Leichty of Orrville was in our midst preaching for us. He took for his theme, "Fishers of Men." In the evening he spoke on "Power." Both were wholesome messages. Bro. Moses Swartzendruber, a young minister from the Conservative church of Holmes Co., preached for us on Jan. 22.

The delayed reorganization of our S. S. and Y. P. B. M. took place March 5 but the old saying, "Better late than never," may be applied. The reorganization should have taken place before Christmas, but was delayed till last Sunday. It resulted as follows: Supts., Paul Amstutz, Isaac Zuercher; Chors., E. P. Gerber, David P. Lehman; Asst. Treas., Lloyd Sommers; Y. P. M. Com., Reuben Hofstetter, George Amstutz, Delvin Gerber; Ushers, Gilbert Gerber, Levi Lehman, Victor Amstutz, Reuben Byler. May they with new zeal work together for the glory of God and edification of the Church, and may the Holy Spirit guide them that they might do their work without fear.

Our last sewing circle meeting was held at the home of Bro. and Sister John P. Lehman and was also reorganized. Mrs. Amos B. Amstutz was again elected as President, Mrs. E. P. Gerber Vice Pres., Sec., and Treas., Esther Sommer, Cora Hofstetter; Com. Mrs. Nathan Gerber, Mrs. Amos J. Nussbaum, Mrs. Allen Bixler.

March 7, 1933. Cor.

Rockton, Pa.

Dear Herald Readers, Greeting:—We had the privilege of having with us the week-end of Feb. 5 Sister Mabel Lefever of Lancaster, Pa., matron at Johnstown Bible School, who spoke on "The mission work in the West Virginia mountains." Sister Jennie Alberts, Canton, Ohio, told of the life of the Syrians. Sister Anna Stull of Scottdale, conducted a very helpful children's meeting. We enjoyed the program given.

Feb. 18 Sister Katie Wingard of the Altoona Mission came into our midst and remained till Feb. 20. She took part in the Y. P. meeting Feb. 19. We also had with us Bros. Elmer Yoder, Paul Roth, —— Yoder, all of Allensville, Pa. Bro. Yoder preached both morning and evening. The other brethren also rendered their help in the services.

Sisters Ruth and Mabel Hummel had the opportunity to attend the Johnstown Bible School for two weeks. They report profitable meetings.

Saturday, March 4, we organized a Jr. sewing circle and are sewing for the Altoona Mission.

Mar. 5, Bro. J. Frank Brilhart had charge of the regular meetings.

We enjoyed the help of these different ones and ask each of you to continue to remember us at the throne of grace. E. Pearl Hummel.

March 10, 1933.

Miscellaneous

A PRAYER OF GRATEFULNESS AND CONSECRATION

By Elmer Schrock

For the Gospel Herald.

A loving Saviour, Lord, Thou art,
To cleanse my sinful aching heart;
I know not how You entered in
A heart so hard and black with sin.

Unhappy and wretched was I,
Condemned I stood, and doomed to die;
But You came in and set me free
For me You died on Calvary's tree.

I cannot fold my arms and rest,
And be content that I am blest;
For Your great love does send me out
To go and tell others about

Thy saving grace and cleansing power,
That in their last and dying hour,
They may receive a crown so bright,
And wear a robe of spotless white.

Much, dear Savior, I cannot do,
But to my talent make me true;
My all, dear Lord, I give to Thee
Because You gave Your life for me.

I care not, Lord, where I must go,
Only help me Thy will to know;
I'll stay at home, I'll go away,
It matters not, have Thine own way.

I pray, dear Lord, send others too,
That they may help Thy work to do;
Great is the field already white,
Far spent the day, 'twill soon be night.

Sad 'twill be for those left behind,
No joy for them, no rest they'll find;
Help us, O Lord, to do our best
That many yet may find sweet rest.

Flanagan, Ill.

BLESSINGS OF A CONSECRATED LIFE

By Mildred N. Gehman

For the Gospel Herald.

"Consecrate" is a word that in modern use means practically the same as the word "sanctify," as it is used in the Bible. Both words mean to make holy and set apart for God's service.

We divide this subject into two main divisions. (1) The blessings a consecrated life brings in the experience of the consecrated; and (2) the blessings a consecrated life brings to the souls touched by the consecrated.

Fellowship with God

A consecrated person has a place in God's fellowship. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19: 5, 6). This promise is on condition of obedience and faithfulness to God, and one who is really sanctified will always be obedient and faithful, and therefore has a place in God's fellowship.

Another scripture which also bears this out is John 15:14, 15: "Ye are my friends if ye do whatsoever I have commanded you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Other scriptures which show the close relationship of those consecrated to God are Heb. 2:11, which says, "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren," and John 17:21-23: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Heavenly Possessions

Consecrated people have a right to heavenly possessions. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Again: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). One who is entirely consecrated will not give up, but will be faithful unto death. It then follows that a consecrated person will have right to a crown of life.

Acts 20:32 also speaks of heavenly possessions of the sanctified: "And now, brethren, I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified."

Joy

We also want to notice a little of the joy a consecrated life brings. The following illustration is taken from "God's Revivalist:" "How can you look so pleasant to-night?" a man asked his friend; "You've had a score of interruptions this afternoon, when you had hoped to do a lot of work." "That's alright," was the answer, "Every morning I give my day to Christ, then I take what He sends. Then interruptions come in the way of duty. Why should I complain about the service He has appointed?"

This is a wise, trustful saying. So many of us offer a partial consecration and then the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time and then take every action as prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted.

Phil. 3:4-14 tells how Paul considers all his fleshly gains as loss for Christ and the privilege of knowing Him. In a prison cell he writes a wonderful letter to the Church, the key-note of which is joy. He speaks of looking toward the end and with a crown in view he forgets all his trials and rejoices in the victories.

Blessings to Others

What blessings does the consecrated life bring to the souls touched by the consecrated?

First, consecrated souls are a salt to the earth. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and be trodden under foot of men" (Matt. 5:13). Salt is a preservative. Just so, really consecrated Christians are a preservative, and when they become too few or have lost their zeal, the Lord will not tarry longer and the world will be judged.

Second, a consecrated soul is a winning power for God. There is power in the witness of a soul that is devoted to Christ whose Spirit is the only source of power. For this we have the promise, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). Absolute surrender means the indwelling of the Holy Ghost, or God; and God and a surrendered man are the world's conquerors.

Consecrated souls are instruments of goodness. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children obey your parents, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: Knowing that of the

Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ" (Col. 3:12-24).

Wadsworth, Ohio.

WHY DO WE FAIL SO MANY TIMES IN OUR CHRISTIAN LIFE

By Elmer Schmucker

For the Gospel Herald.

Speaking directly to the Christian people, reasons why we fail. Because we fail to ask of Jesus our Mediator for guidance and protection and keeping watch over us at all times. Jesus said to His disciples, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38).

We know that temptations come to all of us. It is no sin to be tempted, but to yield is sin. "Yield not to temptation, for yielding is sin."

In the scriptures we read of many things which are sin in the sight of God, but in I Cor. 10:13 we read, "There hath no temptation taken you but such as is common to man." We take Jesus for our example—"Driven of the Spirit into the wilderness to be tempted of the devil." The same thing is true with us as Christians. We are in this wicked world and many temptations come to us in various ways and forms.

God requires of us to live a pure and a holy life, for He says in His Word, that without holiness no man shall see the Lord. It is the devil's aim to overthrow God's people, and therefore continually tries to entrap us wherever he can. But God says (I Cor. 10:13) "He is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Therefore God promises to keep us in the hour of temptation.

We fail because we fail to read and meditate on God's Word. The psalmist says, "Thy word have I hid in my heart, that I might not sin against thee." We must be seekers of the truth and pray God to keep us by the truth, for God says in Jno. 14:14, 15: "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments."

We fail because we fail to keep His commandments. When we read God's Word we must remember that He is speaking to us. "He that overcometh shall inherit all things." Therefore by not yielding to sin you shall grow stronger day by day. So victory is of the Lord. "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. 2:18).

"Yield not to temptation, for yielding is sin,
Each victory will help you some other to win.
Fight manfully onward, dark passions subdue,
Look ever to Jesus, He'll carry you through."

Jesus is the only one who can give us victory over every trial and temptation that is set before us. Therefore we must come often before Him in prayer and fasting and reading of His Word and ask of Him help in time of need. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall walk and not faint" (Isa. 40:31).

Louisville, Ohio.

A STRIKING CONTRAST

Two farmers, well known to myself, owned adjoining farms when I was a boy. They were about the same age, both old. Farmer No. 1, was a devout Christian and believed that there were good Christians in other than the Mennonite Church, but he took a great interest in his own Church, and sacrificed a great deal for it. but he seldom went to other places of worship, and never when there were services at his own place of worship. His children, seven in number, all united with his Church; his grandchildren, forty-nine in number, followed their parents. Practically the only exceptions being one or two who married outside the Church. To-day his posterity form the large part of one of the largest Mennonite churches in United States.

Farmer, No. 2, was a member of the same congregation with No. 1, but he was not very particular where he attended Church. Most of the time he attended his own place of worship, but frequently went elsewhere. His children united with other congregations where the father had gone occasionally. To-day, I have been informed, there are only two of his posterity, numbering more than a hundred, in the Mennonite Church. You say, there must have been other factors entered in. That may be possible, but I would not know what they could have been for the environment was the same, the Church was the same. The outstanding difference was the attitude which the two men took with regard to building up their own congregation. These illustrations can be duplicated by the score. We are sowing now. Are we ready to reap the harvest of our sowing? It is a God-given law, we reap what we sow. There is a reaping with joy; there is also a reaping with tears. You may reap and weep; or you may reap with joy. Which shall it be? We may throw things like this away with a fury, but that does not change it. The reaping is the same, only there is more added. Permit me to say that this matter has become a real concern, not only for one, but for all of your ministers.—J. S. Hartzler in congregational letter.

DO WE WORK FOR SELF, OR FOR GOD?

By A Sister

For the Gospel Herald.

We are well into another year's work, and many changes have taken place here and there and everywhere, which brings us to a keener realization of the calling of God.

We are told in God's Word, "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). What kind of laborers? Those who are selfish and want things their own way, or those who are consecrated and submissive to the Lord's will?

There are many different calls of God, but let us consider a few of those that come closest home to us. Some folks have been called to the mission field. Some have been called from Sunday school work to the ministry. Some have been called from teaching to superintendency. Some superintendents have been called from one place to another. Some teachers have been called from one place or class to another. Not all have a special call, but certainly all Christians have a call for something. They can at least get to Sunday school on time and do every possible thing to lighten the burden of the superintendents. And we must remember too that some have been called from this life to the life beyond the grave.

Now, how do we accept our call? or, in other words, Do we work for self or for God? Those who were called to the mission field might say, "It means too much for us to leave our home and go out there, we can't go." The minister might say, "I would rather stay in Sunday school work than to go through with all the hardships that a minister and his family have to go through, some one else can." The superintendents might complain and muster up some sort of excuse. The teacher might say, "I'm so attached to the class which I have had, I'd rather be there." And the pupils might lament and grumble and say, "I want my teacher; I just think I can't give him (or her) up." And instead of looking to God from whence cometh the call, they yield to the selfish desires of the flesh. What a sad and pitiable picture to those who are submissive!

I do not mean to say that we should never have a desire for the former things we have done, for that is human nature; but I do mean to say that we as Christians—I say, Christians—must get beyond human nature and not let human nature get beyond us. Dear reader, ask yourself the question, "Am I guilty of that kind of work before God?"

When we are called to do and to go, what is wrong when we cannot see that the call is from God and say, "Lord, I'm willing to be used anywhere and in any way; the call is from Thee, and I must obey?"

Truly, God Almighty has placed each and every one of us on this earth for a purpose. Are we filling the place which He put us here to fill? or, Are we so self-centered that He cannot have full sway in our lives? If all were so minded, whence would laborers come for greater service?

Do we have the Lord's work at heart? or do we work for selfish desires and praise of a few men and women with whom we have been working? Are you doing so, and by so doing, bring to naught the good influence you have had in the past, over those who do obey God's call?

If we are working for God who created us we will be so consecrated and so fully given over to Him that we will not only say, "Not my will, Lord, but thine be done," but we will say, "Lord, what is Thy will is my will; let it be done."

And then, when the last and most important call comes—when we are called from time to eternity—must we say, "I haven't served God as best I could; I did not live in a way that He could have His own way with me, and I am ashamed to meet Him?" Or can we say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do?"

Harrisonburg, Va.

IS THIS A TIME TO BE DISCOURAGED?

By W. H. Martin

For the Gospel Herald.

Perhaps there has never been a better opportunity to do work for the Lord than just at this present time. It seems as if nations and individuals have come to the end of the road, so to speak. May the words of Moses ring out at this present time: "Stand still, and see the salvation of the Lord."

Remember, dear reader, God never shuts one door on His people but that He will open another. Men of the Bible who have accomplished God's plans are those who have waited on the Lord and then obeyed when He called. "Many are called, but few chosen."

We are living in a fast-decaying age. A great many people would rather hear most anything except the pure Gospel. Just recently the writer met a man sixty years of age who was reared in a Christian community, who said no person on earth could convince him that there is a hell. It was discovered that he had been reading man's opinion instead of God's Word, which always results in such cases. Jesus says, Beware of false teachers, for they shall be many in the last days, deceiving the very elect if possible.

It was my privilege to get some books from the library of a departed Mennonite brother and sister. We firmly believe they died in the true faith. But, among other books, there was a set of five, all having the same author, filled with poison from lid to lid, teaching there is no punishment for the sinner. Those books were bought to get rid of a high powered salesman, put away, and never read. There were no children in the home, but suppose there had been and in later years would have been led astray by such doctrine to a lost eternity. Fathers and mothers, we are impressed with the truth that we are responsible for those placed in our care. Let us search our libraries and literature, and see if it will stand the light of God's eternal Word.

It seems that the greatest problem that confronts fathers and mothers at the present time is what can we do to save our boys and girls from the evils of the day. This can be done only through the help of God for He is faithful and will supply our every need. "Call upon me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3). Oh what comfort we should receive from such promises. It remains to be proven what God will do with a band of Christian believers wholly yielded to His will. God will open the windows of heaven "and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10). "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee" (Jer. 32:17). May we cry unto the Lord in the words of the psalmist: "Wilt thou not revive us again, that thy people may rejoice in thee."

It is surely time to let the Lord work, for men have made void His law. We are going through a time of severe depression, but it is not a time of discouragement. Those who have faith in God and faith in the Bible shall never be discouraged. Every Christian should realize that these trying times are opportune times for Jehovah to step in and work in the hearts of men. Man's extremity is God's opportunity. God wants our united prayers in faith and results must follow. "The effectual fervent prayer of a righteous man availeth much."

No one will attempt to deny that we do not need a spiritual revival. The lawmaker, the daily press, organizations having to deal with the crime situation of our country, all agree it has reached an appalling height and is still on the rapid increase; and that if Christians and peacemakers do not do their part to check it, it will carry the nations to anarchy and destruction. New light from God is the only cure for this sinful world, to stem the awful tide of immorality, crime and unbelief. Science, education and law, and all of man's efforts will never save the world from sin. It will take an outpouring of the Holy Ghost, as on the day of Pentecost. Jesus taught the

(Continued on last page)

A MISSION FUNERAL

By Paul Mininger

For the Gospel Herald.

It was on one of the coldest days this winter that we received word that a certain man died. He and his wife had both been members of the Mission Church years ago, but they had moved around so often that we finally lost track of them. There had always been something about this man and his family that made us love them and it was quite a shock when we learned of his death.

As soon as we could, we went to visit the home. Upon approaching it one would not have guessed that it was the place that ten people call "home." It seemed to be nothing more than boards from boxes placed upright on the ground and other boards and tin put over the top for a roof.

After some difficulty we found the door. The mother invited us into the larger of their two rooms. Upon entering, the first thing that struck us was that there was no floor. Surely nothing but sickness could be expected in a place like this. In the smaller room around the fire were the boys. Some were sick. There seemed to be boys everywhere. In fact, there were nine of them. One could not help but think of the future awaiting these fatherless boys.

We were soon talking about the father, his sickness, and the cause of his death. The mother, who had a simple faith in Christ, said with some feeling, "He was ready to die. He died a Christian, and the boys and I were sure that he would want Bro. Mininger to preach his funeral sermon. You folks have done so much for us and have been just like parents to us." We assured them of our interest and concern and tried to comfort them. After completing the plans for the funeral, we left.

At the funeral the next day there were only a few friends there, outside the Mission family. Again was verified that unfortunate truth that to be poor in this world's goods so often means to be poor also in friends. As usual, at a funeral of this kind a sermon was preached to the unsaved. The boys listened attentively. The friends seemed interested. The mother drank in every word. At the close the invitation was given for the unsaved to accept Jesus Christ as their Sav-

iour. Four of the boys responded and promised to live for Christ.

And then something took place that I shall never forget. After the boys had looked upon their father's face for the last time, the mother stood by the casket and sobbed out a prayer in words similar to the following, "O Jesus, I thank you that Daddy was ready to go. I thank you that you saved him. Jesus, Jesus bless me and the boys for **You are all we have!"**

Since then two of the boys have been baptized and the mother has again been received into the Church. When seeing the conditions in which these folks live, I frequently am tempted to wonder, "Can any good thing come out of this place?" We are praying that Christ may bring light and life into these darkened lives and demonstrate to the world the power of His wonderful grace. Only He can do it.

Kansas City, Kans.

MENNONITE BOARD OF EDUCATION

Annual Meeting of the Mennonite Board, Held at the Clinton Frame Church, Goshen, Ind., Feb. 6, 7, 1933

The meeting was called to order at 1:30 P. M., Monday, Feb. 6, by the President of the Board, D. A. Yoder.

The song service was conducted by C. L. Graber, and H. A. Diener read the Scripture lesson and led in prayer.

The roll was called by the Secretary and the following persons were present or represented by proxy: S. C. Yoder, Edwin J. Yoder, Milo Kauffman, A. N. Troyer, (Proxy, Milo Kauffman), Silas Hertzler, H. S. Bender, Paul Erb, J. N. Byler, D. D. Miller, Chester K. Lehman, Aaron Loucks, C. L. Graber, J. D. Mininger, (Proxy, H. A. Diener), D. A. Yoder, S. F. Coffman, O. O. Miller, Leidy Hunsicker (Proxy, D. A. Yoder), Harvey Shank (Proxy, O. O. Miller), J. B. Smith, O. N. Johns, Menno Esch, J. L. Stauffer, H. R. Schertz, Daniel Kauffman, J. M. Kreider, Abner G. Yoder, P. J. Blosser, Orie D. Yoder (Proxy, A. G. Yoder), M. C. Lehman (Proxy, S. C. Yoder), J. W. Shank, Ira S. Johns.

The minutes of the meeting of 1932 were read by the Secretary and were approved.

Aaron Loucks was appointed to act in the capacity of President while the report of the President, D. A. Yoder, was given. The report of the President was accepted.

Nominations were accepted by the meeting for the office of Vice President, Pro. Tem. and H. R. Schertz was elected to that office.

Nominations were presented for the office of Assistant Secretary, and Milo Kauffman was elected for this office.

The Secretary's report of the meetings of the Executive Committee meetings was read, and included the report of the members of the Board, and the action of the Conferences concerned regarding the proposed plan for operating Hesston College as an institution under the Barnes' Law, and concerning which no further action was taken. Report accepted.

The report of the Treasurer and the Financial Agent was given and included the finances of the Board, the Endowment Custodian's report, and Goshen College and Hesston College. The report was presented by the Financial Agent, O. O. Miller. The report was considered at some length and accepted.

The following names were presented by the Executive Committee to act as a nominating Committee: O. O. Miller, Ira Johns, Daniel Kauffman. The committee was approved by the meeting.

The report of the President of Goshen College was given by S. C. Yoder, and was accepted. (Report published.)

The report of the President of Hesston College, Milo Kauffman, was given.

"For the present year the college department has been discontinued. The Academy enrollment exceeds that of last year, while the Special Term enrollment is the second largest in the history of the institution. Interest in the work at Hesston, and moral support is encouraging.

"Likely there will be no college work given next year. For the present, the proposed high school proposition whereby free tuition may be secured for local students, and county money received for the support of the school is considered inadvisable.

"During the current year the 1931-1932 deficit has been reduced about $1000.00. The school is operating this year on its income. Plans for the next year are to further reduce student expenses and do considerable student solicitation."

It was moved that the report of the President of Hesston College be accepted, and that the Barnes' Law plan for Hesston College be tabled for the present. Carried.

The following report and recommendations by the Faculty Committee was presented by the Chairman, S. E. Allgyer:

"We, the Faculty Committee, beg to submit the following report:

"During the year we have passed upon two papers submitted by applicants for positions in our schools, one for Goshen College and one for Hesston College and Bible School.

"Recognizing the right and wisdom of the heads of each school to take the initiative and to make the final choice in the selection of faculty members, we nevertheless feel the weight of the responsibility resting upon us in our coöperation with them. To the end that our schools may, in the very highest and best sense, serve the purpose for which they were founded, we therefore recommend (1) That in the selection of teacher, when it comes to a question of choice between soundness in the faith and in Christian life and qualifications from the viewpoint of world standards, the former be given the preference. (2) That the new faculty committee to be appointed by this meeting, together with the heads of our schools, consider the advisability of revising the questionnaire submitted to prospective teachers, make whatever changes they see best, and submit their report to the next meeting of the Board. (3) That every effort be made, consistent with the welfare of our schools, to hasten the day when all members of all faculties in the schools under this Board will not only be professionally qualified to fill places for which they are chosen, but will also be members of the Mennonite Church who are defenders, exemplifiers, and promulgators of the standards and doctrines of the Church; and until this desired standard shall be reached such non-members be retained as are sympathetic with the spirit and aims of the institution which they serve, and not antagonistic with the doctrines and standards of the Church. (4) That in these efforts our school heads have the hearty support of the members of the Board."

Upon motion the report and recommendations were approved and adopted.

The session was closed by singing a hymn and a closing prayer was offered by J. S. Shoemaker.

Tuesday Forenoon Session, Feb. 7

A brief song service was conducted by Edwin Yoder.

A scripture was read and prayer was offered by Milo Kauffman.

The Secretary read the report of the Executive Committee meeting held at Goshen College Feb. 6. Report accepted.

A communication from the Iowa-Nebraska Conference, stating the position of the Conference regarding the indebtedness of Church Boards and in relation to the school problems, was read before the meeting and was accepted.

A request was received from the Secretary of the Mennonite General Conference for permission to use the grounds and buildings of Hesston College in connection with the meeting of General Conference at Hesston.

Upon motion the permission to use the grounds and buildings for the purposes of General Conference was granted.

The Topic, **"Membership of the Board,"** was assigned to the Brethren, J. L. Stauffer and S. F. Coffman, and was given consideration by them during this session of the meeting.

A recommendation from the Executive Committee that the basement wall on the Hesston campus be razed, was adopted.

It was decided that the present management of the Hostettler house at Hesston be terminated and the control transferred to the management of Hesston College.

The report of the Nominating Committee for the election of officers for the ensuing year was presented by O. O. Miller.

The tellers appointed were Oscar Hostetler and Clifford Martin.

Election of officers. Report following.

It was moved and accepted that the first name on each committee be the person responsible for convening his committee for organization.

Following a presentation of the financial affairs of Goshen College action was taken as follows: Recognizing the difficulty of managing the accounts payable at Goshen College in their present form, we hereby authorize the Executive Committee to make whatever change in the nature of the obligation that may be deemed advisable.

Resolved, That we express our appreciation to the School Committee of the Missouri-Kansas and the Iowa-Nebraska Conferences for their interest and coöperation in meeting the 1931-1932 deficit of Hesston College, and be it further

Resolved, That this Board relieve these committees from further responsibility as regards this unprovided deficit and that the Executive Committee be instructed to coöperate with the Hesston administration in an equitable liquidation of the same.

Whereas, it has pleased Almighty God, during the past year, to remove from our midst our beloved Brother, A. I. Yoder, Vice President of the Mennonite Board of Education, Therefore, be it

Resolved, That we humbly bow in submission to His will and pray that the distinct loss occasioned by his passing may be effectively filled; also that our sincerest sympathy be extended to the bereaved family and congregation over which he had bishop oversight.

Resolved, That this resolution be spread upon the minutes, and that a copy of these resolutions be handed to the bereaved family. Carried.

Upon motion the communication from Chester K. Lehman to

the Executive Committee was asked to be read before the Board. After a consideration of this communication, it was decided that the communication be referred back to the new Executive Committee for further consideration and action.

A communication from the School Problems Committee of the Indiana-Michigan Conference was read before the Board.

It was decided to refer the communication to the Executive Committee for consideration with the communication from C. K. Lehman.

Resolved, that we appeal to all of our young people seeking higher education to patronize our own schools which the Church has provided, and that we urge our ministry to encourage our young people in this direction.

Resolved that, since the annuity plan is a wise plan of investment, and since the Mennonite Board of Education has such annuities to offer, and since annuity gifts at the present time would be of great assistance to the Board in its present financial needs, we commend the annuities of the Board to all those interested in such investments, and urge the officers of the Board to be active in promoting this plan.

After a closing prayer the meeting adjourned at 3 o'clock, P. M.

Secretary.

SPECIAL MEETINGS

Dalton, Ohio

Report of the Eastern Ohio Annual Ministers' Meeting, held at the Sonnenberg Church, Wayne Co., Ohio, Feb. 24, 25, 1933.

Organization.—O. N. Johns and E. F. Hartzler, moderators; D. M. Friedt, secretary.

Subjects Discussed:—Open thou mine eyes that I may behold—(1) Wondrous things out of thy law, (2) That I may behold my field, (3) That I may behold my responsibility; How Maintain a Living Testimony in These Times? Sermon on, "And I if I be lifted up from the earth will draw all men unto me;" Christian principles, what they include and exclude: (1) Of Peace, (2) Of Separation, (a) The Unequal Yoke, (b) Holiness; Sins of Israel; A Sermon on Repentance.

Speakers.—C. Z. Yoder, I. W. Royer, Stanford Mumaw, Venus Hershberger, E. B. Stoltzfus, Noah Hilty, S. D. Rohrer, A. J. Steiner, I. B. Witmer, and H. N. Troyer.

Gleanings. — Among the many good thoughts gleaned are the following: The Word of God is wondrous because of its Author. God is the Author, yet many writers. Wondrous because it is eternal. Wondrous because of its cleansing effect. Jesus beheld His field; not the country, but the people. As I look on my field there are many adversaries, many briers and thorns. The minister has a great responsibility to live an exemplary life. The man who takes heed to himself, and to the doctrine, will not have much trouble with his ministry. A definite experience with Jesus Christ is necessary to maintain a living testimony in these times. There is no depression with God. When we think of what Jesus has done for us, and think of the fact that He is coming again, it helps us to maintain a living testimony. It is one thing to preach Christ, it is quite another thing to live Christ. The same Bible that teaches of heaven and its glories, teaches also of eternal punishment. Peace is manifest through love. Peace is demonstrated, not by power but by love one for another. Jesus is our teacher and example. The principle of separation is evident even from the beginning. Pharaoh's attempt to compromise with Israel was rejected. "What God hath joined together, let not man put asunder;" and what God hath separated let not man put together. Holiness must have its root and origin in an experience with Christ. Holiness consists in a conformity to the mind and will of God. Holiness distinguishes the saint from the unrenewed world or mind. A holy life is not governed by the maxims and customs of the world. Holiness is the avenue through which Christ reaches the lost. We ought to pray, "Open thou my eyes, that I may behold the sinfulness of sin." Mixed marriages bring mixed principles. Four steps in the sins of Israel: (1) dwelt among the other nations; (2) intermarried; (3) served their gods; (4) forgot their own God. People minimize sin and eternal punishment. Let us see what David did when he got out of the way: he learned that it was a fearful thing to trifle with God. He said, "Forgive the iniquity of my heart, for I have done foolishly." Sin may rob us of something that we will never again attain to.

O. N. Johns and A. J. Steiner were elected moderators for the ensuing year.

The meeting was well attended. Eight bishops, twenty-two ministers, and ten deacons were present.

D. M. Friedt, Secy.

Eureka, Ill.

Report of the 98th Quarterly Meeting held at the Metamora Mennonite Church, Sunday, Feb. 19, 1933.

Organization.—Mod., Glenwood Schertz; Secy., Edna Ulrich; Chor., Andrew Schrock, Jr.

Program.—Devotion, Henry R. Schertz; Children's Meeting conducted by Mrs. Lloyd Bariga; The Challenge of the Church Toward Modern Intemperance, C. Warren Long; Lessons to be Gained from the Present World Situation, Leland Bachman; Special Music, William Schrock; Devotion, Tilman Smith; The Christian Home Defined, Mrs. Elmer Nofsinger; Importance of Religious Instruction in the Home, David Plank; Meeting the Problems of the Modern Home, Mrs. Walter Yordy; Special Music, Martha Smith.

Thoughts Gleaned.—Neglect and forgetting God is one of the causes for the present world situation. We are putting ourselves and possessions first and God second. It is necessary for us to be prayerful, watch, wait, and prepare ourselves. We must be in season, not too far ahead or too far behind. As Christian people we must be in season of soul to challenge the world of sin. "Mother, home, and heaven" are said to be the three most beautiful words. The influence of the home is far reaching. No home can be truly Christian unless love is there. Religious instruction ought to begin in the home. The responsibility of the parents is tremendous, especially during these times. We should bring up our children "in the nurture and admonition of the Lord." This should be our motto: "As for me and my house, we will serve the Lord."

Secretary.

Married

Shertz—Zehr.—On Tuesday, Feb. 7, 1933, at the home of the bride's parents, occurred the marriage of Bro. Lloyd Shertz of Metamora, Ill., and Sister Clara Zehr of Fisher, Ill., Bro. J. A. Heiser officiating. May the Lord's blessings attend them through life.

Myers—Godshall.—Bro. Charles G. Myers of the Doylestown congregation and Sister Mary A. Godshall of the Salford congregation were united in marriage on Feb. 8, 1933 by Bro. A. G. Clemmer, Franconia, Pa. May the rich blessing of God attend them through life.

Sweigart—Sauder.—On Feb. 18, 1933, at the home of the bride's parents, Bro. Samuel S. Sweigart, of the Churchtown congregation and Sister Cora Sauder of the Lichty congregation were united in marriage by Bro. John M. Sauder, East Earl, Pa. May God bless this home.

Hackman—Nice.—On March 4, 1933, Bro. Arthur K. Hackman of the Plain congregation and Sister Lizzie L. Nice of the Franconia congregation were joined in marriage at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia, Pa. May the Holy Spirit guide them through life's pathway.

Obituary

Carver.—Claud Marshal, son of Carl and Bessie Carver, Gravois Mills, Mo., died Feb. 28, 1933; aged 1 m. 19 d. His stay of 50 days, though brief, was long enough to make his life a memory to loved ones and to form a tie that will draw as a beckoning hand to the happy place to which God has called him. Funeral services were conducted at the Willson Bend school house by the writer. Text, Job 19:23-27.

J. R. Shank.

Smith.—Edith Mae, eldest daughter of Bro. and Sister Harry A. Smith, was born March 20, 1913; died at the Good Samaritan Hospital, Lebanon, Pa. (after an operation), Mar. 3, 1933; aged 19 y. 11 m. 14 d. She is survived by her parents and the following brothers and sisters: Walter, Mary, Amy, Lester, Clifford and Harry Jr. The grandparents surviving are Mr. and Mrs. Levi Miller and Mrs. Leah Smith. Funeral was held at Gingrich's Church by Bro. Noah Risser (Text, Psa. 39: 4, 5), assisted by Bros. Martin E. Weaver and Simon Bucher. May her death be a warning to others.

Graybill.—Ida Graybill was born Aug. 2, 1869, near Thompsontown, Pa.; died Feb. 15, 1933, at the home of Mrs. Annie Graybill, Bareville, Pa.; aged 63 y. 6 m. 13 d. She was the youngest daughter of Bish. Jacob S. and Mary Graybill (deceased). She was a member of the Mennonite Church for 40 years and a teacher in the primary department of the Groffdale Church a number of years. Her amiable disposition won for her many friends, her presence and help being sought on numerous occasions. She is survived by 2 sisters and 2 brothers (Lydia, wife of Abram Brubaker; Sarah, wife of David Benner of New Holland, Pa.; Joseph of New Holland; Caleb of Hershey, Pa.). Funeral services were conducted at the home by Eli Souder and at the Groffdale Church by Benj. Wenger and Noah Mack. Interment in the New Holland Mennonite Cemetery.

By a nephew.

Bowman.—Ezra Samuel Bowman was born in Mahoning Co., Ohio, Sept. 14, 1894; died at the age of 38 y. 5 m. 12 d. His father and mother, Bro. and Sister John Bowman, died March 16 and 17, 1932, respectively. A double funeral for them was held March 19, 1932. Bro. Ezra, at the age of 16, was converted during a series of meetings at East Lewistown, conducted by the late Bro. C. K. Breuneman. Shortly after his conversion he united with the Mennonite church, remaining faithful until death. He was united in marriage to Naomi Shoup, of Wayne Co., O., to which union were born two sons, Paul Ezra, and Lauren William, who with their mother are left to mourn the early departure of husband and father. Bro. Bowman was in failing health for some time, but the end came rather suddenly, after only a few days' sickness. Funeral services were held March 1 at the home and at Midway

church, with Brethren A. J. Steiner, Paul Yoder, and E. M. Detwiler in charge. Text, II Tim. 4:7. Burial in Midway Cemetery.

Schnupp.—Kathryn Irene, daughter of Howard and Hettie Schnupp, was born near Intercourse, Pa., Nov. 14, 1919; died Feb. 12, 1933; aged 13 y. 2 m. 28 d. She passed away suddenly of a hemorrhage following two years of illness with Tuberculosis. She had been at the Rossmere Sanatorium, Lancaster, Pa., for 14 months, where she endeared herself to those around her by her kind and smiling disposition. She spent the last 6 months at home. She was very patient through her sickness, never complaining. She is survived by her parents and these brothers and sister: Elmer W., Morris L., Anna M., and Roy H. Funeral services were held Feb. 15 conducted by Bro. Abram Martin at the home, followed by services at Hershey's Mennonite Church by Bros. Ira Hershey and Abram Martin. Interment in the adjoining cemetery.

"The room is quiet and empty now,
Kathryn's smiles no more we see;
But it pleased God to take her,
With Him forevermore to be."

Metzler.—Amanda Brubaker Metzler, wife of Deacon Herman H. Metzler was born Oct. 5, 1879; died Feb. 21, 1933, at her home near Lititz, Pa.; aged 53 y. 4 m. 16 d. She suffered from diabetes for the last few years but was confined to her bed for only ten days. She was a member of Erb's Mennonite Church. Surviving are her husband, her mother (Mrs. Lizzie Stauffer Brubaker) and the following children: Mrs. John Brubaker, Hammer Creek, Homer B. Penn Twp., Cora, John, Elam and Howard at home; also 4 grandchildren. One daughter and 1 son preceded her in death. Her call came suddenly, but He who knoweth all doeth all things well. Funeral services were held at the home and at Erb's Church conducted by Bros. William Heisey, Henry Lutz, and Joseph Boll. Texts, II Cor. 1:3-7 and Psa. 34:17-22. The body was laid to rest in Hernley's Cemetery.

"The room is quiet, all is still.
Her place is vacant, 'tis God's will.
So long you waited for your rest,
Our blessed Lord knows what is best."
Family.

Glick.—John Lewis, son of Isaac N. and Leah (nee Zook) Glick, of Smoketown, Pa., died Feb. 22, 1933 (after a 12 days illness of enteritis); aged 1 y. 3 m. 1 d. He left this world of sorrow and pain, to shine eternally in the realms of glory. Besides his parents, he is survived by two grandmothers (Elizabeth Zook, at home, and Lydia Kettering Glick of Annville, Pa.), and the following brothers and sisters: Mrs. Aaron Riehl, David B., Daniel M., Aaron S., and Jacob A. Glick,—all of near Smoketown, and Mary B. Glick, at home. Brief services at the home Feb. 25, with further services at the Weavertown Amish Meeting House, conducted by George Beiler, Isaac G. Kennel, John A. Kennel, and John A. Stoltzfus. Texts, Job 14:1, 2; Mark 10:13-16. Interment in adjoining cemetery.

"Oh! the bitterness of parting cannot be done away,
Until we meet our darling, where his feet can never stray; . . .
Be patient, heart! while waiting to see the shining way,
For the little feet in the shining street can never go astray."

Swartzentruber.—Leah Oesch was born Oct. 28, 1842 in Wilmot Twp.; died Feb. 5, 1933, at the home of her daughter in Zurich, Ont.; aged 90 y. 3 m. 8 d. On April 10, 1864, she was united in marriage to Christian Swartzentruber who preceded her 14 years ago. This union was blessed with 4 sons and 2 daughters who mourn the loss of their mother (Magdalena, wife of John Erb; Barbara, wife of the late John Gerber; Rudy, Jacob, Christ and David); also 13 grandchildren, 22 great-grandchildren, and a host of relatives and friends who mourn the loss of a very dear mother and grandmother and great-grandmother. Five grandchildren and 3 great-grandchildren preceded her. Funeral services were held Feb. 7 at the home by Moses O. Jantzi of Baden, Ont., and at the Amish Mennonite Church by Peter Nafziger, Baden, Ont., and Chris Schultz of Poole, Ont. The body was laid to rest in the cemetery adjoining the church.

"Yet again we hope to meet thee
When the day of life is fled;
When in heaven in joy to greet thee
Where no farewell tear is shed."
—By the family.

Klopfenstein.—Joseph, son of John and Anna (Kauffman) Klopfenstein, was born in Switzerland Nov. 22, 1849; died Feb. 26, 1933; aged 83 y. 3 m. 4 d. The early years of his life were lived in Alsace-Lorraine. At the age of 14 years he, with his parents, came to America, locating at Wayland, Iowa, but after one year the family moved to Missouri and the last 20 years of his life were lived in Garden City. At an early age he was baptized by his grandfather, a bishop in the Mennonite Church in Alsace-Lorraine, to which faith he was ever faithful. For the last 38 years he was a member of the Sycamore Grove Mennonite Church near Garden City, Mo. Dec. 10, 1874, he was united in marriage to Fanny, daughter of J. P. and Mary Stoll. To this union were born 2 sons: John Edward and Jacob Elmer, who died in infancy. He is survived by his wife, his son (John E.) and his wife, a granddaughter (Mrs. Glen R. Miller), 2 great-grandsons (John Keith and Jerold Miller), 2 brothers (John B. of Garden City and Chris W. of South Gate, Calif.); 1 sister (Mrs. Abe Gilliom of Garden City); 2 nephews, 5 nieces, and a host of friends. Funeral services were held at the Sycamore Grove Mennonite Church and were conducted by Bros. I. G. Hartzler, assisted by S. S. Hershberger. Texts, Zech. 1:5; Job 14:14.

Ray.—Amanda (Donovan) Ray was born at Palos, Va., Dec. 10, 1877; died of cancer of the liver, at her home near Mt. Clinton, Va., Jan. 27, 1933; aged 55 y. 1 m. 17 d. She had been ailing for about a year prior to her death. On Jan. 13 of this year she was taken to Rockingham Memorial Hospital, where an incision was made, but no operation was performed. When coming out from the ether she repeated the 23d Psalm. She also said, "Lord, take me just as I am." After being in the hospital seven days, she was taken to her home, passing away seven days later. During her sickness she said, "All I have to do is wait on the Lord." Twenty-four years ago she united with the Mennonite Church, in which faith she continued to the end. On June 21, 1896, she was united in marriage to Joseph M. Ray. To this union were born 8 children, 3 having preceded their mother in death. She is survived by her husband and the following children: Marion, Leonard, James, Addie (married to James S. McDorman) and Mamie. She is also survived by 7 grandchildren, 3 brothers, 1 sister, and 3 half-sisters. Funeral services were held from the Mt. Clinton Church, conducted by Bro. S. H. Rhodes, assisted by Bro. J. S. Martin. Text, I Pet. 1:2, 3. Laid to rest in the cemetery nearby.

Schwary.—Amelia C., daughter of John J. and Fannie Sommer, was born in Canton, O., on Feb. 9, 1879; died at her home in Canton on Feb. 25, 1933; aged 54 y. 16 d. She was united in marriage to David J. Schwary on April 17, 1904. She is survived by her husband, 2 daughters (Grace Irene and Dorothy Arlene, both at home), parents (now residing in Akron, O.), 2 brothers (Edwin D. Sommer of North Canton, O., and Willis J. Sommer of Canton), and 1 sister (Vesta, wife of L. D. Ruch of Akron). She passed to her rest after a lingering illness of a number of months. Death was due to complication of diseases. She was a faithful member of the Canton Mennonite Church for a number of years, and was actively engaged in the work of the Church and Sunday school, being the teacher of the beginners' class for the past fourteen years. Her love for the children, her devotion to the Lord and the Church made her successful in her work, and beloved of those whom she served. She will be greatly missed in the home and in the Church. Funeral services were held Feb. 28 from her home, followed by a service at the Canton Mennonite Church, where a host of friends and relatives assembled to pay their last tribute of love and respect. Interment followed in the Forest Hill Cemetery, Canton. Services conducted by Wm. G. Detweiler, N. E. Troyer, and O. N. Johns.

Kaufman.—Elizabeth, daughter of Henry A. and Sarah Kaufman, was born Jan. 17, 1888; died at the home of her father near Walnut Creek, O., Feb. 25, 1933, following an illness of dropsy of the heart; aged 45 y. 1 m. 8 d. In her youth she accepted her Savior and was received as a member into the O. O. Amish Mennonite church, and remained loyal to her vows to the end. Sister Kaufman was never married. Since the death of her mother in 1913 she had been engaged in keeping house for her father, and died in the home where she was born and reared. Surviving relatives include her father, 4 brothers (Moses Kaufman of Plain City, O.; Abraham, Alvin, and Andrew Kaufman of Sugar Creek, O.) and 2 sisters (Mrs. David Stutzman, Fredericksburg, O., and Mrs. William Schrock, Berlin, O.). Mother, 2 brothers, and 1 sister preceded her in death. Our sister had been confined to her bed since October, 1932, and at times suffered considerable because of difficult breathing, but bore it all patiently and with Christian fortitude. By her constant desire to have portions of scriptures read and prayers offered daily, at her bedside, she left a bright testimony that all is well with her soul. The heavenly expression displayed on her radiant countenance, as she breathed her last, convinced us anew that Holy angels hover near the bed of the dying saint. Funeral services were held from her late home on Feb. 28, conducted by Bros. Enos Yoder and N. P. Beachy. Text, I Thess. 4:14. Burial in the Kaufman Cemetery nearby.
D. J. S.

Weaver.—Jesse E. Weaver, aged 58 years, departed this life Feb. 25, 1933 at his home near Oronogo, Mo. He was born and lived all his life on the farm which his parents, the late Pre. Joseph and Susanna Weaver, purchased after moving to this country from Virginia many years ago. In his young manhood he was a member of the Mennonite Church, but later united with the Congregational denomination. Through his influence and direction a country church was built a few miles from his home in 1910, where he served faithfully as pastor for 23 years. He also served as pastor of a church 25 miles from his home, where he held services once a month and at a school house 10 miles from his home where he preached once a month. His patience, kindness, and Christian fortitude won for him many friends in the surrounding country. He was called into many homes to speak words of comfort to the sick and dying. In his last illness, when delirious, he preached the Word of God and sang and quoted spiritual songs. In the 23 years of his pastorate he officiated at 517 funeral services. Surviving are his wife (Mary Elizabeth Rohrer Weaver), 3 sons (Frank, Harry, and Chester), 2 daughters (Dorotha and Pauline), 4 brothers (Jerry J. Weaver of Kansas City, Kans., Wm. H. Weaver of Twin Falls, Ida., Charles A. Weaver of Alba, Mo., and Jonas R. Weaver of Oronogo, Mo.), 2 sisters (Mrs. Mary Cockley of Elkhart, Ind. and Mrs. Alice Driver of Versailles, Mo.) and a large number of nephews and nieces. Funeral services were held Tuesday afternoon, Feb. 28, at the Tower of Light church, of which he was pastor, where approximately 2000 persons gathered to pay tribute to one who has spent a life of service among them.

ITEMS AND COMMENTS

"CAIRO, March 10.—Dr. James Breasted, director of the Oriental Institute at Chicago, announced to-day upon his arrival here from Persia that new light may be thrown on the ancient history of that country by recent discovery at Persepolis.

"Under the ruins of a great palace built by Darius and Xerxes, he said, hundreds and probably thousands of cuneiform tablets in the Elamite language have been found."—News Item.

Will there be a substantial reduction of armament on the part of the nations? Not if the militarists can prevent it. The war between Japan and China, the disturbed relations between rival nations in South America, the report that Europe "is sitting on a powder keg" which is liable to explode at any time and plunge the nations of Europe into another war, all point to the possibility that national armaments may be increased rather than reduced. Only the fact that nations are facing bankruptcy stands in the way of such increases. What this world needs, more than any one thing, is to enlist under the banner of the great King, the Prince of Peace.

The American Congress convened at Washington, D. C., on Thursday, March 9, in special session. The first few days marked an almost unanimous approval of President Roosevelt's emergency measures looking to a restoration of confidence in existing institutions. As the special measures for slashing governmental expenses were laid before Congress, however, it became apparent that some opposition on the part of the interests affected was rising. At this writing the President is still supported by overwhelming majorities, and the indications are that he will be loyally supported, at least until the crisis is past. In all these moves he has been supported by leaders of both parties in Congress.

The sympathy of the public goes out to southern California which on March 10 was stricken with violent earthquake shocks. Los Angeles, being in the midst of the stricken area, stands out as one of the chief sufferers. First reports estimated that the dead would probably mount up into the hundreds and the injured would number thousands. The hospitals were crowded with sufferers, and later shocks were adding to the losses. There is a side to such occurrences that people too often overlook. It brings out the more sympathetic side of life. It is a reminder of the helplessness of man when God stretches forth His hand of mighty power. And, if we are thoughtful as we ought to be, it is a reminder that the masses are not prepared to meet the final coming Storm. Such occurrences are of ever increasing frequency, and point to the fact that the end is nearing. "In such an hour as ye think not, the Son of man cometh."

The following is clipped from one of our exchanges:

"**The National Survey** of Social Trends, initiated by President Hoover in 1929 had on its committee Prof. Hornell Hart, of Bryn Mawr College. He has written a book about the findings of this committee, entitled, 'Recent Social Trends in the United States.' In this book he makes this statement: 'The most fundamental change in the intellectual life of the United States is the apparent shift from Bible authority and religious sanctions to scientific and factual authority and sanctions. It seems possible, indeed, that a new religion may develop—a religion as different from traditional Christianity as Christianity is from Judaism.'"

In other words, this "new religion," whatever its final form, is the same that we now know as "Modernism." The real religion, namely the religion of Jesus Christ, is "the same, yesterday, and to-day, and forever." All other religions, whether new or old, by whatever name known, will fall by the way when the great testing time comes.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

When a church member, because of a selfish motive or through jealousy, makes an unreasonable demand, should his desire be granted or should an effort be made to win him from the error of his ways? J. S.

First, let us be sure that we have correctly judged his motives, and know of a surety that his demands are unreasonable. Then let us remember also that jealousy usually springs from weakness, and a jealous-hearted person needs sympathetic, helpful friends quite as much as he needs criticisms or chastisements. Your opportunity under such circumstances is to prove yourself big enough to prove yourself a real helpful friend in time of need. But whether it is through sympathy or other corrective powers that you are laboring, you have your instructions in Gal. 6:1, where Paul advises us: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

MENNONITE YEAR BOOK AND DIRECTORY

for 1933

Ready for Delivery

This annual publication needs no introduction, as it has made for itself a place in the literature of our Church that cannot be filled in any other way. The Year-Book section deals with the usual Church and Mission activities of the year by articles written for this purpose.

The Directory is revised and brought up to date. Many changes occur during a year's time. To have an accurate Church directory, it must be revised at certain intervals.

The distribution of this issue will be undertaken in the same manner as in former years. Sample copies will be sent to each congregation. As long as the supply lasts, we will send the number required for distribution in each congregation, either on sale as in the past, or if desired to do so remittances may accompany the order on the following basis:

Single copies	$ .10
Dozen copies, postpaid	.75
100 copies, prepaid	5.50

50 or more copies at the 100 rate.

Order from

Mennonite Publishing House.

Scottdale, Pa.

DISCOURAGED

(Continued from page 1068)

disciples that hard cases were accomplished through prayer and fasting. Surely prayer is the Christian's greatest weapon and avenue with which he has to work. It may not be hard for some of us to be convinced we are losing great blessings by not spending more time in prayer. One thought the day ill spent if he did not spend eight to ten hours in prayer. When his wife complained he said, "Ah, woman, I have the souls of three thousand to answer for, and I do not know how it is with many of them."

How many are we responsible for? God still hears and answers prayers as He did in the apostles' time. Who has a remedy for this sin-sick world? What are you doing to counteract the famine in the land. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Brother and sister in the Lord, does it dawn upon you that such a condition as this exists to-day? If so, then let our prayers be to God that He may reveal to the nations that the word spoken to Israel in Deut. 11:26-28 means identically the same to us in nineteen thirty-three. It is a dark and sad picture that multitudes are dying daily without Christ. Have we heard the pathetic cry of the world, "No man careth for my soul."

Menges Mills, Pa.

Ungodly people do not want to live too far away from the shadow of the Church, even though they say that they have no use for the Church.—Harvey Shank.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 23, 1933 (Herald of Truth Established 1864) No. 51

EDITORIAL

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

This is what we sometimes call "other worldliness." The advice that Paul gives the Colossians (and the Americans also) is the same that John gives us when he says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

It is they whose affections are set on things above whose souls are filled with things heavenly, whose lives are free from the vain and foolish things of a vile and sinful world. Tell me what you love, and I'll tell you where you live, and what your life is like. The Church has little trouble with the member whose love scales above the things of earth and reaches into the heavenlies.

"He that winneth souls is wise.' There are several applications that we may make of this quotation. In the first place, we get the idea that when a man gets into the soul-winning business he makes a wise choice of his opportunities. Again, we are reminded that if we would be successful in winning souls for God we must go about the work wisely. In other words, other things being equal, the more wisdom we exercise in our work for the Lord, the more successful we will be in winning souls for Him. Recognizing this we can understand why Christ instructed His disciples, just before He sent them out as missionaries, to be "wise as serpents, and harmless as doves."

A group of brethren were talking one day about would-be leaders and benefactors of the Church who haven't even enough interest in the Church to join it. Perhaps they have something to sell, or some of their pet theories that they would like to hand out. Or perhaps they dearly love to pose as leaders for leadership's sake. They have no notion to unite with the Church, yet they can not see why the Church should not run after them—to buy their wares, to be charmed with their oratory, or to admire their excellent qualities. But they should not think it strange when the sheep in the fold refuse to become enthusiastic over them, for Christ Himself says that "a stranger will they not follow."

The Present Beer Imbroglio.—As we meditate upon the present rage to bring beer back to a status of respectability, we think of a verse found in the 28th chapter of Isaiah: "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

Of course, the priest and the prophet herein named belong to the class of false priests and prophets. Those worthy of the name have a different kind of vision and record. To-day a numerous horde of this school of priests and prophets, both religious and political, is very active and loud-mouthed in their teachings and testimonies as to what the people need in the way of having their liberties restored and strong drink legalized. The judgment of God, as voiced by the prophet Isaiah, is upon them. Let no man with a clear conscience allow himself to be deceived by their mouthings. "They err in wisdom, they stumble in judgment."

"My Brother's Keeper."—When Cain tried to establish his innocence before God he blatantly asked, "Am I my brother's keeper?" The Lord very quickly gave him to understand that not only ought he to have been his brother's keeper but that rather he proved to be his brother's murderer. Too many people make the same mistake that Cain made. Instead of them being their brother's keeper they are rather their brothers' murderers—not in the sense that Cain was, but in the sense that through neglect, through improper example or leadership, or through other neglect of duty or opportunity they lead their brothers to ruin when they might have been the means of saving them.

There is a solemn responsibility connected with this matter of being our brother's keeper. There never was a soul saved or lost but that some one shared in the responsibility. Our life, our example, our testimony, our social contacts, our active Christian life (or the lack of it), the attitude that we take toward God and His Word, our personal conduct towards others, all have a bearing on the question of how we exercised our stewardship in being our brother's keeper. "Am I my brother's keeper?" I most certainly am—if I am true to the responsibility which God has placed upon me.

"As we have therefore opportunity, let us do good."

Belshazzar's Feast.—You that followed the daily readings connected with our Sunday school lessons were reminded anew of the folly of this son of the great Nebuchadnezzar. It makes a valuable study for us, not because of what happened two and a half millenniums ago but because of the applications that may be made to present conditions.

As we read the story of this feast we are reminded of the following order: "A great feast . . . a thousand of his lords . . . drank wine . . . commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem . . . his princes, his wives, and his concubines . . . drank

wine and praised the gods . . . in the same hour came forth fingers of a man's hand, wrote . . . the king's countenance was changed, and his thoughts troubled him . . . the astrologers, the Chaldeans, and the soothsayers . . . the queen . . . there is a man in thy kingdom . . . Daniel . . . ."

Notice, the man of God came last in this order. It is always thus when it comes to the rollicking, frolicking times sought by the pleasure-loving world. Their own carnal lusts come first, and things which please the flesh are invariably given preference over the things which enlighten and ennoble the soul. In this case, even the concubines were given preference over the queen, and the wise men of earth were sought out before any one thought of the man of God. When out of sheer necessity the man of God was brought in, it was to hear the judgment of Almighty God upon the sensual, idolatrous king and his kingdom. How much better it would have been had the man of God been the first to be called in, his counsels taken, this awful orgy of sin would never have taken place, and the God of heaven given first place in the kingdom. But that was the last of their thoughts; and so is it the last of the thoughts of a pleasure-loving world to call upon the name of the Lord first, that they may be led into the joy of the Lord rather than into the foolish, lustful, hurtful, ruinous course of the worldling. It may be, "Rejoice, O young man," but in the end it is, "But know thou that for all these things God will bring thee into judgment!"

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

THE DARKNESS BEFORE THE DAWN

By M. S. Amstutz

For the Gospel Herald.

We are living in the time of "The Darkness before the Dawn." What reason do you have for thinking that the Lord is any more likely to come to-day than in any other since His ascension? This question is often asked by those who have made no particular study of the subject. A man cannot do justice to so great a subject as this, in so small a space, but I would like to touch a few of them.

"Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly, he find you sleeping" (Mark 13:35, 36). Many professing Christians are sleeping to-day and are not watching, that do not know what is taking place. Prophecies are being fulfilled right before our very eyes, but we are too blind to see it. There are 318 references to Christ's coming in the New Testament and 490 in the Old Testament. The hour or the day no man knoweth, not even the angels in heaven, but we have certain signs we can go by. Many events are crowding with incredible swiftness upon the heels of one another and the stage of world events to-day gives such indication as never before that preparation is being made for the acting out of the last of the drama of this present age.

We have the "signs in nature," famines and pestilences. In recent years 70,000,000 people died of famine in China, India, and Russia. We have the "economic signs," "rapid transit signs," "religious signs," "political signs," "earthquakes." The seismograph records reveal at Stanford University that 41 earthquakes have been recorded from Dec. 20 to Dec. 30, 1932. We have many other signs, but space does not permit to mention them. Another sure sign is the Jews returning to Palestine in unbelief. You can talk about the Jews all you want to, but they are God's great time-piece. When God's clock strikes the hour, things are going to happen. I can see the crash coming. Even the very atmosphere that we breathe is charged. There is unrest everywhere. Look at the unsettled conditions, men's hearts failing them for fear; chaos in every nation of the world, trying to make peace, when there is no peace, and never will be until Christ comes. The crime wave is continually on the increase. How many nations are off the gold standard, in the "red" with their budgets? Some great statesman said, "The world is sitting on a powder magazine." A great financier and business man said recently, "Between the years of 1930 and 1940 is a year marked with an X. We can't look over it, under it, around it or through it, something is going to happen but I know not what. Astronomers tell us that a great catastrophe is going to take place in the near future." Listen to this statement of Lloyd George of January, 1933: "We are not confronted with an ordinary trade cycle or crisis, but with gigantic changes and that all efforts to deal therewith have been superficial and trivial. I see no future except a dishonorable grave for liberalism. In my judgment there are only two men who are really grasping what is occurring in the world to-day, Mussolini and Stalin. Unfortunately they have insufficient resources."

Mussolini made the statement that between 1935 and 1940 the greatest change in the maps of Europe will take place. Is the old Roman Empire going to be revived? Read Revelation 20 and other prophecies. Mussolini lately said, "Within five years Rome must become the most wonderful city in the world in the eyes of all people of the globe—vast, well-ordered, powerful as in the days of the first empire of Augustus; Rome must again become the wonder of the whole world."

Let us take a peep at Russia. They are a godless nation; by the end of the second 5 year plan they want God and all religion stamped out. The communists said, "We pulled the Czar from the throne, now we are going to pull God out of heaven." What nation is faster getting ready for war than Russia? The working class of people in Russia, and Stalin and others also, have the fear or feeling that the other nations of the world are getting ready to invade Russia. Here are Stalin's words to Dr. Jenkins who visited him recently. "Don't you know that the world powers are uniting their forces and getting ready to crush the life out of Russia? But wait! If we can only keep them back till 1934 we will be ready for them by that time. Let them come for by that year our country will be electrified, nationalized, and industrialized." By 1934 they want a standing army of seventeen million men, a militia of five million men and three million women.

By 1934 Mussolini expects to have an army of 5 million Italians and an army of fifty million men taking in the whole Roman empire. Listen, dear reader, what does it all mean? Are the nations getting ready for the battle of Armageddon? Read Ezekiel 38 and 39 prayerfully and carefully. The war drums have been beating ever since the last world war. Some might think I am a radical and a pessimist. By the guidance of the Holy Spirit, the careful study of God's Word, the unfolding of events, I am thoroughly convinced that we are in the "Darkness before the Dawn." If the allied diplomats fear such a war; the leaders of modern thought believe it; present-day happenings prove it, and the Bible prophesies it, who would be foolish enough to deny it?

Young men and young women, Christ will come, and He may come any moment to take His Church to Himself. Only those who have accepted Christ as Savior and Lord are the true Church, and only those who are in this Church will be saved out of the awful time to come. Just because you joined Church, took catechism, were baptized, etc., and have not been born again, it won't mean a thing to you. Dear reader, if you have not accepted that precious Saviour and Lord, do so now and be washed clean

in the blood of the Lamb. Remember, Christ is coming soon.

Apple Creek, Ohio.

MENNONITE GENERAL CONFERENCE

By Daniel Kauffman

For the Gospel Herald.

III. Outstanding Events and Achievements

Reduced to plain English, this means that we want to talk about the principal things which God through the service of the General Conference has accomplished. Here we want to start in with a word of caution. In the first place, all credit belongs to God; without Him we can do nothing. Then again, the General Conference is only one among a number of helpful agencies through which the Church has been greatly strengthened during the past third of a century. We shall attempt to notice but a few among the foremost things accomplished through the work of this body.

1. **Growth of the Church.**

Here again let us take up our word of caution. While the Mennonite Church in America has nearly three times the membership that it had when General Conference was first organized, it would be just as wrong to attribute this growth wholly to the General Conference as it would be to attribute it wholly to the Sunday school, to the evangelistic efforts, to the mission activities, to our schools, to our literature, to the young people's meeting, or to any other one organization or enterprise in the Church. Because all these have been "laborers together with God," a little has been accomplished for the Lord. Yet no one acquainted with facts fails to recognize the energizing and unifying influence which General Conference has had in all of these coördinated activities.

Speaking of the growth of the Church, have we anything to boast of? No; we ought to have done more than we did. Few people, and few congregations, and few other Mennonite organizations, ought to attempt to say that they have done all that they might have or could have done. But we are glad for what little there has been accomplished. But now about the growth of the Church. The first religious census that fell under the writer's observation was that taken in 1890. At that time the main body of Mennonites in the United States was credited with a membership of about 17,000 and all the Mennonite branches together about 43,000. If we can accept the estimates of earlier Mennonite historians—Shem Zook of Mifflin Co., Pa., Christian Herr of Lancaster Co., Pa., and others—this was about half of what was claimed for the total Mennonite membership in America a half century earlier. The decline may be attributed, at least in part, to a lack of aggressive Christian work; such as Sunday schools, evangelistic meetings, mission work, etc., etc. In the awakening that occurred toward the latter part of the nineteenth century we see evidences of a gradual gain in membership, and a mighty impetus was given this awakening when our general meetings came into vogue which brought our workers together from many quarters. Aside from the General Conference we should not forget to give credit to such general meetings as mission meetings, Sunday school meetings, Sunday school conferences, and increased attendance at our district conferences. Our Mennonite Year Book and Directory for 1933 gives the total membership in the Mennonite Church as 49,272, while the combined membership of all Mennonite branches in America has risen to considerably over 100,000.

2. **Mennonite Hymnals.**

One of the first enterprises undertaken by our General Conference was the compiling of Church hymnals. The Mennonite Church and Sunday School Hymnal was published in 1903, and a number of others have been published since that time. The fact that so many conferences coöperated in this work is responsible for the success of this movement.

3. **"Mennonites on Military Service."**

This is the name of a document drawn up during war times and adopted by the Mennonite General Conference held at Yellow Creek Church, Elkhart county, Ind., in August, 1917. It is a concise statement of the Mennonite position on war, and was signed by nearly 200 Mennonite bishops, ministers, and deacons. Quite a few of these were members of other branches of Mennonites. The paper was heartily endorsed by most of the other branches of Mennonites, and did much in clarifying our position on the war question and making it plain to others as well as Mennonites. Be it said to the credit of Mennonites, there was a larger percentage of Mennonites sent to prison because they were true to their faith than any other nonresistant church that coöperated with them during this eventful struggle.

4. **Fundamentals of the Christian Faith.**

This is the name of a paper adopted by the Mennonite General Conference held in the Sycamore Grove Church, Cass Co., Mo., in 1921. It sets forth in clear and concise terms, backed with an abundance of scripture references, the fundamentals of the Christian faith, including our "distinctive doctrines," as believed by the Mennonite Church. The carefulness with which this document was compiled is evident from the fact that a committee was working on it for several years. It is typical of our way of working when it comes to weighty matters—deliberate, prayerful, studious, exactly scriptural. May we never depart from this method.

5. **Committee Activities.**

A long list of activities could be noted under this head. Early in the history of General Conference the rule was followed to send a committee of three around to all of our Church institutions and report their observations to next meeting of General Conference. This was finally changed to reports from the several Church-wide Boards to General Conference. A Dress Committee was maintained for a number of years, and the position of the Church on this subject was clearly defined. At the present time a study of any ordinary report reveals a rather long list of committees—such as the Peace Problems Committee, the Young People's Problems Committee, the Music Committee, the General Problems Committee, the Historical Committee, the Interboard Committee, etc.—the purpose of which is to make a careful survey of the field for which such committees are appointed and report their observations and recommendations to our General Conference from time to time. A number of valuable papers have been submitted through these agencies and the Church enlightened and strengthened. That the central body is not indifferent to the condition and activities of the various enterprises in the Church is evident from the fact that it is represented upon all the Church-wide Boards, and appoints all the Church-wide committees. A prayerful, studious, united working together ought to result in the collection of valuable information that should enable our General Conference and the Church at large to accomplish great things for God.

Subsequent Articles in this series:

IV. **Dangers to be Counteracted.**

V. **What of the Future?**

Scottdale, Pa.

DRINK'S WRECKAGE

Drink has drained more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.—Evangeline Booth.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Millersville, Pa.

(Mennonite Children's Home)

On Tuesday, March 7, while the Board of Trustees of the Children's Home was in session, the bosom companions of those present were busy with a quilting project, which was undertaken by the workers of the Home. Two quilts were almost finished during the day. Some of the Trustees brought others from their respective communities and when the day was done quite a lot of other needed sewing was finished. Sister Alice Bushong of Rohrerstown, Pa., took one of the five quilts that are to be used in one of the boys' bedrooms and with the assistance of the Rohrerstown sewing circle, completed that one in a day. We want to thank all the dear sisters that helped so faithfully, and pray that God may bless you in this, your labor of love.

Yours in His service,
The Workers,
Mennonite Children's Home,
March 14, 1933. Per. Lydia Sauder.

Altoona, Pa.

(2504 Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

Bro. Clarence Bontrager, Haven, Kans., stopped with us over night, Jan. 17.

Bro. Isaac G. Kennel and wife, Parkesburg, Pa., Bro. William H. Shetler and wife, Atglen, Pa.; Bro. Joshua B. Zook, Allensville, Pa.; Bro. Christ J. Kurtz, Elverson, Pa.; were with us Sunday Jan. 29. Bro. Kurtz preached at Altoona in the morning and in the evening at the Mill Run Chapel. Bro. Zook preached at Altoona in the evening. The other brethren and sisters allowed themselves to be used in the services.

Feb. 4 W. B. Stoddard, Eastern secretary of the National Christian Association, stopped with us.

The sister workers attended the Sunday school week at the Johnstown Bible School.

We are busy instructing the converts at Mill Run every Monday since Jan. 15. They came out to the meetings faithfully. On Sunday, March 12 twelve in number were received into Church fellowship—6 baptized, five received by right hand of fellowship, and one was reclaimed. Services in charge of Bro. I. K. Metzler of Martinsburg. The house was crowded. This makes a total of forty members in the Mill Run community since the work started there five years ago. The Sunday school enrollment has increased to 126. We give the Lord the praise for blessing the work.

We believe the time is now here for us to build a home for the workers to live in at Mill Run. We have taken up the matter with the Local Board regarding building a house on the plot of ground where the Chapel is located. The home where Sister Weaver, one of our workers, is staying has been sold and there is no other home in the community to secure a room. By building a house it would stop paying rent, and it will be much more satisfactory. We are able to build a house with cellar not exceeding $500.00. The District Mission Board of the Southwestern Pa., Conference has granted us the privilege of building a house. The Board not having any money for the house, it has commissioned me to solicit funds for this building. A number of brethren are offering themselves labor free, which is much appreciated. But beside this we need money to buy building material. We are thankful for the contributions received thus far. May you give this your prayerful attention and, as the Lord directs, send your contribution to Bro. C. B. Shoemaker, Treas., Dist. Mission Board, Scottdale, Pa., or to the writer, mentioning the Mill Run Workers' Home.

Recent visitors: John Mosemann Jr. and wife, Lancaster, Pa.; I. W. Sensenig, Roy M. Hurst, Howard J. and Harvey E. Spangler, Jacob Snader.

The Blough congregation provided us with provisions for the month of February.

Cash Receipts for February

Mattawana S. S.	$10.00
Blough Sewing Circle	3.00
Mt. Joy S. S.	50.38
C. Kurtz	5.00
Anna M. Stehman	5.00
S. W. Conf. Mission Board	39.77
S. W. Sunday School Conference	6.55
For Mill Run	6.50
Total	$126.20

Mill Run Workers' Home

S. H. Heistand, Salunga	$10.00
Cora Kaufman, Reading	5.00
Total	$15.00

Cash Value Clothing

Allensville and Belleville S. C.	$ 4.69
Reid S. C.	6.25
Mattawana S. C.	3.43
Maple Grove S. C.	6.25
Allensville Jr. S. C.	6.11
Cross Roads and Lauvers	9.26
Beech S. C., Ohio	7.00
Crown Hill S. C., Ohio	3.66
Total	$46.65

Many thanks for your support. We beg a continued interest and your prayers.

March 15, 1933. J. M. Nissley.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—"O give thanks unto the Lord, for he is good: for his mercy endureth forever." At the present time we have a class of nine precious souls under instruction. They are all young in years. We rejoice to see these young souls start in the Christian life before the evil days come. When we have a young soul saved we have a soul saved plus a life. Will you pray for one young girl in the class who wants to be a Christian but has trials and difficulties confronting her in her home? Also pray for a number of older folks who have confessed Christ but are not willing to make a full surrender.

All the meetings are well attended, the average attendance of the Sunday school in February being 249. The attendance of the sewing school is from 120 to 130 each Saturday. We do greatly appreciate the help the sisters give us in coming to help in this work. The Lord richly bless them.

Prayer meeting is held every Wednesday evening in the different homes. We rejoice for the active part the young members take in the meeting.

On Feb. 19, the following sisters from Reading visited us in our Sunday school: Lizzie Musser, Myra Stoltzfus, Alma Weidman, and Ella Saylor. Visitors are always greatly appreciated. We very greatly appreciate the help of a number of brethren and sisters who come every Sunday afternoon to help in teaching the boys and girls.

Bro. C. Z. Martin was away for two weeks holding meetings at Mechanics Grove, lower Lancaster County.

Visitors at the Mission have been Bro. and Sister Noah H. Mack, Sister Eva Yost, and Lois Janet Martin.

The brethren who preached for us since the last writing have been Noah H. Mack, John K. Charles, Henry F. Garber and C. Z. Martin.

At the present time we have nine families who are receiving help in food supplies. These families are members of the Mission. About twenty tickets for coal are given out each week to either the father or mother who comes to church on Sunday evening. Last Monday some of these men who receive help along this line gathered at the Mission and trimmed the trees, digged garden and filled up the lawn. They are always very willing to work. So far this month we had thirty men come to the door and ask for something to eat. This is more than usual. We generally give them some work to do, which they do very willingly, (with but very few exceptions). We always give them the different Church papers and a "Gospel." Most of these men are travellers looking for work. Pray for them.

The Lord willing, our council meeting will be held on March 26. We are

looking forth to our Sunday school meeting which is to be held on Decoration Day. Pray for the work here. Come and help by your presence.

Yours "till He come,"

Mar. 16, 1933. Gertrude M. Lefever.

Lancaster, Pa.

(Mennonite Old People's Home)

Greetings in Jesus' Name:—As another month has passed around, and the good Lord has left us stand as living monuments of His great love, we want to thank Him for all the blessings we enjoyed. We have at this time two that are very sick, and also a few on the weak side of life, who are in the heights of the allotted age and wishing to exchange time for eternity. We all know that God knows what is best.

We had one brother (Frank Smith) who was such a great help to us in the work but who passed away. But what God does is well done. We want to be satisfied with His will. Bro. Smith died March 23. We held the funeral here at the Home the 25th, by Bros. Henry Lutz and Henry Garber, who spoke from Matt. 25:13. Bro. Smith was aged 66 y. 8 m. 22 d. Burial in Kraybill's Mennonite Church Cemetery.

Our regular services were conducted on Feb. 26 by Bros. Elmer Martin and Clayton Brubaker. March 12, by Bros. Simon Garber and Martin Graybill.

March 15, Mrs. Isaac L. Groff died. We will have services here on Friday evening at 7 o'clock by Bro. Jacob Harnish, after which the body will be shipped to Rochester, N. Y. She was aged 84 y. 10 m. 11 d. This makes two deaths in March.

March 17, 1933. T. E. Moyer, Supt.

NEWS LETTER FROM INDIA

Greetings to Gospel Herald Readers:—Strange that I should attempt to write this edition of the Bi-Weekly News Letter for India. Sankra has recently been spoken of as being, "out of civilization," and we are not even at Sankra, which is our home. We are in camp about six miles from home. There are two reasons why we are here; the first being that Dr. Troyer thought it wise that I for physical reasons get away from the burdens of our Church and station for awhile. Second, it is a splendid chance for Bro. Smucker to work with Bro. Harchand in his district, Balod. He had wanted to do this in March after I go to the hills, but is doing it now instead. The remainder of our evangelists are out on tour in still another district.

It is Wednesday morning. The boys and I are in camp. Both boys are working at the Hindi language. Oh, of course they speak Hindi, but are now learning to write and read it. The Hindi characters are quite picturesque, though not as much so as are the Japanese or Chinese. Just now a caravan of camels arrived with their bells rhythmically tingling, loaded with their burdens. They brought the baggage and camping outfit of a young British survey officer. This gentleman is one of many who are surveying India for the purpose of making new accurate maps of India, this being supposed to take several years. He stopped with us several times at Sankra while working in that district. He is putting up at a rest-house a stone's throw from our camp. The boys were glad to see the camels, especially a baby one about half grown. Camels are rare in this part of the country, but very numerous in the Punjab, north of here.

This being Wednesday, Ralph has gone to the leper clinics. He with Sister Hartzler and several assistants make this trip every Wednesday. Three places are on the roll; Sikosa, Pairi, and Tekapar. Messages are given at each place, and lepers treated as well as other patients who come for medicine. On Monday two groups are treated, one at Jalmala and one at Balod while Tuesday is the day for an outdoor clinic at Sankra itself. This leper work is an important part of our medical work here at Sankra, there also being leper clinics at Kurud, Dhamtari, Dondi, with the large group at Shantipur forming the largest center. Leprosy is indeed a dread disease. Many of them are hopeless cases and can never expect relief in this life. Others are helped but stop coming before they reach the stage in which we can call them symptom free and discharge them from the clinic. This is especially true at Sankra. Still worse is their sinful condition of the soul. Leprosy indeed is an awful disease, disfiguring, causing torture, pains and aches,—yet we know it is but a small taste of the agony these souls will experience in hell unless they accept Jesus openly before men as their personal Savior. A number of these lepers are convicted of sin, but as yet are not willing to forsake all, take up the cross and follow Jesus. Please pray earnestly for them. We know God's grace is sufficient for them, but so long as their faith is not such that they can wholly trust Him and forsake caste, Hinduism, etc., then it avails them nothing.

On Monday of this week Bro. Smucker had a long talk with a man who once had been a Christian. He and his wife were at an outstation school (Government) and he fell into sin and deserted his wife who has since lived in adultery these many, many years. He also lived in adultery, having gone back to caste and living with "kept" wives. He recently lost his second kept wife who died in Dhamtari from a difficult confinement, a lost soul. He still has a chance for life and Bro. Smucker talked with him for a long time. His own wife told me at Christmas that she is tired of sin and wants to make things right with God and the Church. Help us to pray for them. Their names are Kabulas and Dularin Bai. Oh the many lost ones. Help us carry their burden till they see fit to let the Lord carry it.

All of the other missionaries have similar experiences and souls for whom they are burdened. Indeed it is to undertake such burdens for the Lord that we are here in India. Help us to discharge our responsibilities faithfully. Let all of you who know the power of prayer, **Pray,** PRAY, **PRAY.**

Last Sunday evening Bro. Troyer and family visited us at our camp. They with their little George Weldon were welcome visitors. Likewise Bro. Kaufman and family and Sisters Holsopple and Hartzler visited us a week earlier, spending the evening with us. Such visits are welcome and helpful.

A week or two ago Bro. Hostetler and family moved to Mohadi to take over the work of Bro. and Sister Kniss so they can prepare for their furlough to U. S. A. Sister Shantz has begun her work at Mohadi, in charge of the medical work there. Sister Hartzler was a welcome addition to our force at Sankra, but we must also report that she has been asked to move to Ghatula when Bro. Vogts leave for Balodgahan to take over the work of Bro. and Sister Beare. Sister Hartzler will again return to Sankra on the arrival of Bro. and Sister Friesen. Sister Wenger has been having a siege in the Bilaspur hospital (Mission). She is at present taking treatments for rheumatism. Her condition was none too good for a time, but we trust that she may speedily be raised up that she may return to her work at Balodgahan, in charge of all the medical work at that place. Pray for all of us. May God bless you all.

Feb. 16, 1933. Alma Smucker.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Lillie F. Lantz

Dear Herald Readers, Greetings:—"Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

Bro. T. K. Hershey is back again in Trenque Lauquen, after two weeks in the British hospital in Buenos Aires for medical examination. He had laryngitis. Sister Hershey was quite anxious for his return, as the charge of the "Home" together with other responsibilities was more than she could do.

Bro. N. J. Litwiller is conducting a series of meetings in Tres Lomas. Meetings are well attended, and there is much interest manifested in the Gospel story.

(Continued on page 1084)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

GOD FIRST

By Bertha Mae Bechtel

For the Gospel Herald.

In my bedroom hangs a motto,
And its place is near the door;
So that it must e'er remind me
God all else must be before.

Never do I cross the threshold,
Than that motto seems to say,
"Just a word for God thy Father,
Ere thou goest on thy way."

Duties, worries, burdens, troubles,
All may come to me that day;
How can I expect to meet them,
How I ask, except I pray?

When I plan fresh undertakings,
Then the motto seems to say,
"Don't in thine own strength begin it,
First of all about it pray."

When I'm ready dressed for walking,
Perhaps with little time to spare,
Still I cannot leave my bedroom
When I see the motto there,

Till I kneel for just a moment,
And in secret, earnest prayer,
Place myself and all my doings
In my heavenly Father's care.

Nightly, too, this motto speaketh,
When for rest I would prepare;
Then it whispers its sweet message,
First God go and meet in prayer.

Yes "God first" must be our motto,
If we would succeed each day,
Wish we all our ways to prosper,
Then we must about them pray.

Dear friend, won't you have this motto
Put into your room as well,
That to you its own sweet message
It may daily, hourly tell?

EMBROIDERED IMMORALITIES

How well I remember a certain linen tablecloth which my mother had in my days of boyhood. Some accident happened to it, marring one corner with a stain which would not come out. Then my necessarily thrifty mother devised a plan of embroidering a little design over the damaged place, and of putting a similar figure upon the other three corners.

It seemed to be such a success that she showed it, rather proudly, to the neighboring women. All went beautifully until it became necessary to launder the linen. I can yet see that cloth hanging on the line, fluttering in the summer winds. Where the lovely pattern had been so skillfully worked, there was a great ragged and jagged hole. Whatever had soiled the linen had also spoiled it like the touch of an acid. When newly repaired the cloth looked wonderful, but Mother's careful work was nothing but the embroidering of damaged goods.

Jesus of Nazareth once met a group of men who had damaged souls which they had embroidered with the niceties of very formal religious ceremonies. He saw through their shoddiness and called them "white-washed tombs," beautiful externally, but inwardly full of dead things.

Nothing is quite so easy of accomplishment as the artistic surfacing of individual and of social meanness and badness. If people "look all right" we naturally take them at their face value, but alas, often, they will not stand the wash.

A lad took his Sunday School nickel and put it in a slot machine, thereby gaining five other nickels. He became the hero of the class, and even his father commented upon his son's "shrewdness." Shrewdness is the fancy-work name by which people like to cover gambling. Sometimes great fortunes are built up by dishonesty which was counselled to "stay within the law." "Within the law" is an embroidery by which crooks of all kinds try to cover up criminal dishonesty.

I know a woman whose appearance would make an artist's model for a figure of rectitude. She can pose with uplifted eyes in the church, and yet that woman causes more trouble in her neighborhood by her suspicious judgments of her sisters, and by her double-edged tongue than can be made by four other people. She looks piously perfect, but "the law of kindness is not under her tongue."

Nakedness in life is disgusting, even to our liberals, but let nakedness be cut into stone, painted upon canvasses, or shown upon our highly sexed movie screens, under the name of art, and we accept it beneath its embroidery of culture. The seventh commandment has ever been considered highly sacred because of the evils which social looseness brings upon innocent people, both living and unborn. Yet allow some genius arise and play fast and loose with the moral laws of God Almighty, and some vacuum-brained critic will sanction his immorality upon the grounds of "genius." A great American orator once said that Napoleon, the Great, was so great he might not be judged by the ordinary standards of humanity. That is embroidered social suicide.

Many of our social philosophers are telling us that the American race is degenerating; that the softening influences of luxury are sapping our physical and moral stamina: that the old moralities are a-rot. In short, they say that as a race we are decaying before we are ripe.

I cannot agree fully with them, but there are evident trends and bends in our human stuff which we must redirect, and that right soon, or many of the dire things they predict may come true.

Meantime, there are certain distinct and eternal things which all people of purpose and Christian principles must ever remember, and teach to their children. Some of these things are:—Wrong is ever wrong, however beautifully it may be covered up. Stealing is wrong, even though the thief operates "under the law," and endows a house of God with the plunder. Social uncleanness and marital infidelity are wrong, even though their filthiness be embroidered artistically.

The opposites of these wrongs are ever and always right, and do not need the coating of fine phrases to show their rugged strength and beauty.

Finally, the stand which the HOME takes, in these fine, high sincerities of the soul, will dominate the future of American life and destiny.—Dr. John W. Holland in "Farmer's Wife." Sel., by a Sister.

A SPIRITUAL TREASURE

A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty-stricken, and in his old age decided to go to his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves $5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in our Bibles, but there are treasures within the covers which money cannot buy. Shall we live in spiritual feebleness and want, and then, at the end of life's journey or in old age, perhaps, find that we had vast treasures at our command which have lain unused, neglected? Shall we not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you and for me?—The Evangelical Herald.—Sel., by a Sister.

It is not surprising that people want to show the baby and to talk about it, for it is the best thing in the world. —S. F. Coffman.

SUNDAY SCHOOL LESSON

Lesson for April 2, 1933—Mark 7:24-37

JESUS MINISTERING TO JEWS AND GENTILES

Golden Text.—Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—Jno. 10:16.

Introductory.—The lessons of this quarter are a continuation of the lessons of the last quarter. Together they present a complete life of Christ, as presented in the Gospel according to Mark. The same compassionate, sympathetic, true, pure, holy, all-powerful Savior is in evidence throughout the entire series of lessons. The lesson before us is especially rich in material for devout meditations.

Jesus Testing Faith (24-28).—While Jesus was in the borders of Tyre and Sidon there came to Him a woman, requesting that He heal her daughter who was vexed with an unclean spirit. This woman was a Greek, a Syro-Phoenician in nationality. For all this she might have been of Jewish extraction, or at least a proselyte to the Jewish faith, but the Bible is entirely silent on this point. This was simply incidental, however. The lesson narrative leads us to conclude that she was a Gentile woman, not entitled, by Jewish law, to the favors extended to the people of the Hebrew race. But to Christ this made no difference, only He tested her faith severely and, thank God, she stood the test.

When this woman approached Christ she asked that He might cast forth the demon out of her daughter. Jesus' first pass was, "Let the children first be filled: for it is not meet to take the children's bread, and cast it unto dogs." At first glance one might think that such a reply would instantly discourage the woman and drive her away. But her faith was too deep-rooted for that. She replied promptly: "Yes Lord: yet the dogs under the table eat of the children's crumbs." The woman had stood the test and, as we shall see presently, her faith was honored and her daughter was made whole.

Faith Honored (29, 30).—So impressed was Jesus with this importunate woman's faith that He granted her request, saying, "For this saying go thy way; the devil is gone out of thy daughter." Here, as in many other instances, events proved that Christ has a responsive attitude toward every one who comes to Him in faith. And faith this woman had, for she immediately took Him at His word, believed that her daughter was healed, though she had no other evidence besides His word that He had told her the truth. Have we this same trusting faith? Jews and Gentiles, rich or poor, intelligent or ignorant, white or black, all have access to this same sympathetic Savior; all may receive whatever blessings He sees are good for the soul, if we only come to Him and accept Him by faith. His promise is, "Him that cometh unto me, I will in no wise cast out."

A Deaf-mute Healed (31-37).—After the healing of the Syro-Phoenician woman's daughter Jesus and His disciples left the regions round about Tyre and Sidon and came to Decapolis. Here was brought to Him a man who was deaf, and had an impediment in his speech. In this case Jesus took a little different method from what He employed in the healing of the Syro-Phoenician's daughter. In fact, He was not confined to any one method; He adjusted Himself to circumstances. Taking the afflicted man to a side away from the multitude, He put a finger into the man's ears, and also touched his tongue. Looking up toward heaven, He sighed, and said, "Ephphatha" meaning, "Be opened."

Immediately the afflicted man's eyes were opened, his tongue was loosed, so that he spoke plainly. Again He proved that there was no case so difficult that He was not able to meet it successfully. And what is true of the body is also true of the soul: "Though your sins be as scarlet, they shall be white as snow." When Christ said, "All power is given unto me in heaven and in earth," He uttered a truth that was verified in His entire ministry from beginning to end. We are yet to notice two things that followed this miracle:

1. "He charged them that they should tell no man." He was not for notoriety. In fact, He had other duties more pressing and more important than that of healing the body. "He came to save his people from their sins." In His quiet, humble yet powerful way, "He went about doing good," in many ways the very opposite of the modern self-advertized "divine healer" who is more of a fraud than a healer. But His presence and His work could not be hid. His fame was published throughout that whole country.

2. He got due recognition for His services. The popular verdict was, "He hath done all things well." The people were astonished beyond measure. It was only those who were blinded by prejudice or self-interest that withheld praise and recognition from Him. The reason why He did not open the eyes and unstop the ears and loosen the tongues of praises and thanksgiving on the part of the scribes and Pharisees was that they refused to come to Him in faith. They who will be finally lost and suffer eternal doom must confess, in eternity if not in time, that it was their own fault. "To-day, if ye will hear his voice, harden not your hearts." Ye who have forsaken your sins, come out from the world, and choose Christ as your Savior and Lord, "Rejoice, and be exceeding glad; for great is your reward in heaven."—K.

Bible Meeting Topic

THINGS WORTH HOLDING.—Heb. 3: 1-19; Rev. 2:18-3:13; I Tim. 1:19.

Topic for April 2

MOTTO

"Hold fast that which is good."

OUTLINE STUDY

I. Things Not Worth Holding:

1. People wedded to evil.—Rev. 2:14, 15.
2. Traditions of men.—Mark 7:1-13.
3. Strange doctrine.—Heb. 13:9.
4. Deceit.—Jer. 8:5.
5. Bribes.—Isa. 33:15.

II. Valuable Things to Hold:

1. Regard for faithful self-sacrificing men.—Phil. 2:29.
2. The traditions of spiritual overseers.—II Thes. 2:15.
3. That which is good.—I Thes. 5:21; Rom. 12:9.
4. Faith.—Heb. 4:14; 10:23; Rev. 3:11; II Pet. 3:17.
5. Hope.—Heb. 3:6; I Pet. 1:13.
6. The name of Christ Jesus.—Rev. 2:13; Acts 11:23.
7. Righteousness of life.—Job 27:6; 17:9.
8. Faith and a good conscience.—I Tim. 1:19; 3:9.
9. The faithful word.—Tit. 1:9; Acts 2:42.
10. Salvation.—Heb. 2:1-3.
11. The practices of godly people.—Heb. 10:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Hold."**
2. Memorize a Passage Containing the Word, **"Hold."**
3. Things good to Keep:
   a. The Instructions of Parents (Prov. 1:8, 9).
   b. The Instructions of the Bible.
   c. Faith in the Lord Jesus Christ.
   d. The Pathway of Righteousness.
   e. A Good Conscience toward God and Man.
   f. Things That Endure Forever.

For Seniors.

1. Assign Topics from the above Outline for Discussion.

PERSONAL THOUGHT

Lord, give spiritual understanding that I may know what is good, and that I may have courage and strength to hold fast to that which is of real value.

SEED THOUGHTS

Conscience in the soul is the root of all true courage. If a man would be brave, let him obey his conscience.—J. F. Clark.

I believe the promises of God enough to venture an eternity upon them.—Watts.

You have the Gospel because missionaries came your way.—Sel.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

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THURSDAY, MARCH 23, 1933

Field Notes

Brethren I. W. Royer of Orrville, Ohio, and A. J. Metzler of Masontown, Pa., spent Friday of last week in Scottdale, laboring in the interests of the Sunday school cause.

Bro. J. D. Graber, missionary on furlough from India, preached to the Plain and Souderton congregations in Montgomery Co., Pa., on Sunday, Mar. 12. His services were well received.

Steps have been taken in the Howard-Miami congregation near Kokomo, Ind., looking to the ordination of a minister in the near future. May the Lord have His full way in this work.

Bro. J. B. Epp, a former teacher in Hesston College and Bible School has a position in one of the churches at Meno, Okla. He spends much of his time traveling, giving information concerning the persecuted Mennonites of Russia.

The family of Bro. Simon Hershberger, Goltry, Okla., desire to give this expression of their appreciation for the many letters and cards of sympathy sent them in their sorrow in the passing away of the wife and mother from their home.

Bro. J. M. Nissley of the Altoona, Pa., Mennonite mission sent us the following: "Six baptized, five received from other churches, one reclaimed, on Sunday, March 12. Services in charge of Bro. I. K. Metzler. Crowded house. We praise the Lord."

Bro. Harry G. Brackbill of Frazer, Pa., sends us the following: "Kindly announce in your field notes that Bro. John K. Charles will be at the month-end Christian life conference at Frazer on Saturday evening, March 25, and Sunday morning and evening, March 26."

Mission Board Meeting.—The annual meeting of the Eastern Mennonite Board of Missions and Charities will be held, the Lord willing, at the Mennonite Church in Paradise, Pa., on Tuesday afternoon and evening and Wednesday, April 4 and 5. An interesting program has been prepared, and the public is invited to attend.

Bro. A. J. Metzler of Masontown, Pa., is scheduled to preach for the brotherhood at Lancaster, Pa., over the week-end of March 26, as follows: Saturday evening and Sunday afternoon and evening, at the East Chestnut St., Mennonite Church; Sunday forenoon, at the Vine St. Mennonite Mission. All are invited to attend these meetings.

We are in possession of a program of the annual meeting of the Mennonite Board of Missions and Charities to be held at Springs, Pa., May 20-22. An executive meeting of Board members is to be held on Saturday afternoon previous to the Board meeting proper. A full announcement of this meeting will appear on the announcement page of the Gospel Herald in the near future.

Bro. Milton R. Good of Waterloo, Ont., has our thanks for his kindness in sending us a complimentary copy of a neatly bound 58-page booklet gotten out by the Interrogative Literary Society. The work contains carefully written articles by several of the active workers in the Mennonite Church in Ontario, as well as historical matter pertaining to the work of the organization, and retails for 50 cents.

Notice to "Youth's Christian Companion" Readers.—In some mysterious way the last installment of "Them that Honor Me, I Will Honor" by Julia Ann Thorpe failed to get into the March 26th issue of the "Youth's Christian Companion." This installment, No. IV, will appear in April 9th issue. We regret this inconvenience to our readers, but trust that through this announcement there may be no serious disappointment.—C. F. Y.

The February financial report, issued by our General Mission Board, to be published in our next Mission Supplement, will report a total contribution of $14,089.66 for the month. This is considerably below what the contributions were before the present financial depression came on, yet considering present conditions we consider the contribution quite commendable. As times become more nearly normal, we hope to see these monthly contributions rise to former levels.

A brother writes us from Kitchener, Ont., under date of March 14: "We are having interesting meetings at our church. Last Sunday three were received. Bro. Derstine has a class of about twenty under instruction, most of whom expect to be received by baptism in the near future. There will be a number of special services in neighboring churches shortly, a special program having been arranged for a series of Bible studies at the Baden mission the latter part of this month."

Summer Bible School Conference.—By authority of the Executive Committee of the Sunday School Conference in the Southwestern Pa. District, a conference of those interested in Summer Bible School work has been called to meet at the Masontown, Pa., Mennonite Church on Thursday evening and Friday, May 18 and 19. It will be remembered that this will be just previous to the annual Mission Board meeting at Springs, Pa., so that interested ones attending this meeting may start from home a few days earlier and take in both meetings.

The following communion dates have been arranged in several congregations in the Franconia, Pa., district:

April 16, Line Lexington.
April 30, Salford.
May 7, Plain.
May 14, Towamencin.
May 21, Franconia.
May 28, Rockhill.
June 4, Souderton.
June 11, Swamp and Eastern Mennonite Home.

Baptismal services as follows:
March 19, Rocky Ridge Mission.
April 2, Towamencin.
April 23, Souderton.

Suggested Day for Special Prayer.—In a recent meeting held in Kansas, at which time there were present several members of the Mennonite Central Committee as well as representative brethren from several Mennonite bodies, the situation among the persecuted

Mennonites in Russia was gone into at some length. After considering the unspeakable and unbearable conditions existing among Mennonites in Russia because of Russian Soviet tyranny and oppression, this meeting went on record as advising the Mennonites of America (all bodies) to set aside Wednesday, March 29, "as a special day of prayer for the persecuted and starving brethren of Russia and other stricken nations."

Correspondence

Gridley, Ill.

(Waldo congregation)

Greeting in Jesus' Name:—We were reminded again that we have no permanent abiding place on earth. Since the last writing from this place the Lord has called one of our aged sisters, Mary Schertz, from our midst. The funeral was held from this place on Saturday Feb. 25.

Bro. and Sister Enos Schrock of Ohio were visiting in this community several days. They were called here by the death of Sister Schrock's mother.

Bro. David Conrad and wife have recently united with our congregation, by letter. We appreciate their presence and worship with us.

Bro. Simon D. Stalter and wife and family are moving from this community to Alberta, Can., where they expect to make their future home. After visiting with relatives and friends several days, they left Thursday, March 9, by auto and truck for Milford, Nebr. Visiting there about two weeks, they expect to arrive at their destination in April. We wish for them a safe journey, and also that the Lord may bless them and help them to be a blessing to others. Bro. Ervin Stalter went with his uncle, Simon D. Stalter, as far as Lincoln, Nebr. From there he will take the train and go on to California.

On March 5 Bro. Chancy A. Hartzler of Tiskilwa, Ill., preached for us in the morning, bringing us a very good message from God's Word.

May God bless you all.

March 13, 1933. Barbara Stalter.

Archbold, Ohio

Greetings in the name of Jesus to all Herald Readers:—Feb. 20 there was begun at the Central A. M. Church a two-week Bible school with Brethren S. G. Shetler of Johnstown, Pa., J. I. Lehman of Chambersburg, Pa., and D. A. Yoder of Elkhart, Ind., as instructors. If rightly informed, there was an enrollment of 175. Great interest was manifest throughout by teachers, pupils, and visitors.

During these two weeks meetings were held each evening at our three churches: Central, West Clinton, and Lockport, with the above named brethren in charge. They preached the full Gospel to well-filled houses every night, encouraging the children of God to be true to their vow and warning sinners to flee from the wrath to come. As a result of these meetings there were 136 public confessions, several reconsecrations, and the brotherhood strengthened and encouraged to press on.

Pray for these dear young people, that they may have the victory by faith in Jesus Christ, go all the way with their Savior, and become valiant soldiers of the Cross of Christ.

March 15, 1933. S. D. G.

Wolford, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—On March 9 we held our annual business meeting when we reorganized our Sunday school and Y. P. B. M. and Church work in general. The following organization was effected: S. S. Supts., Abe Stoll and Jerry P. Yoder; Chor., (for three months), Albert Stoll; Sec.-treas., Rhoda Hochstetler and Bertha Yoder; Libr., Henry Rhodes; Y. P. B. M. Supts., Sylvan Yoder and Joseph Bacher. Church officers: trustee (for three years), Albert Stoll; Chor., Priscilla Bacher; Cor., E. G. Hochstetler; Mission Board member, Jerry P. Yoder. Some miscellaneous business was attended to also. We trust and pray the Lord will bless the new organization during the year for the good of all concerned and to the praise and glory of our Lord and Master.

The long winter is drawing to an end, and all eagerly await the spring and summer season in which vegetation will again be resurrected to life according to its order in Creation. May the work of the Lord also revive with these seasons of renewed opportunities.

Yours for His glory,

Mar. 15, 1933. Eli G. Hochstetler.

Kenmare, N. Dak.

Dear Herald Readers, Greetings:—On Sunday, March 12, we reorganized our Sunday school. The following officers were elected for another year: Supts., Alpha Kauffman, Geo. Kauffman; Sec.-treas., Eva Kauffman, Hazel Kauffman; Chors., Elsie Kauffman, Esther Kauffman; Libr., Stella Lehman.

We have had a long and quite severe winter. We were reminded of early days on the prairies by a three-days and nights blizzard, and with the mercury at 44 below zero part of the time.

Our Y. P. M., prayer meeting and sewing circle were discontinued for the winter.

Our pastor, Bro. Archie Kauffman, expects to be with the Coalridge, Mont., congregation over Sunday, the 19th.

Bro. Raymond Jacques, who spent the winter in Colorado and Kansas, has returned. Bro. Albert Yoders are moving here this spring from Wolford, N. Dak.

We crave an interest in your prayers.

March 17, 1933. Stella Lehman.

HOW TO HONOR THE LORD'S DAY

By Florence B. Lauver

For the Gospel Herald.

(Talk given in our annual Spanish conference in South America)

Sunday is a day of rest. During the week we are very busy with school, work, and domestic duties.

In the first place, Sunday is a day of rest for the body, Secondly, it should be a day of worship, reading God's Word, and prayer. He who has no desire to be in God's house on Sunday is not spiritually where he should be. Again, it is a day of opportunities; to visit the sick and unsaved, and witness for the Master.

Paul says that we should "not forsake the assembling of ourselves together as the manner of some is."

Sunday Pleasures

These are so very numerous in these last days that Satan must be real happy about it. Sunday pleasure does not increase our spiritual life, but does the opposite, and takes away our peace and communion with God. When I was a child in Big Valley nearly every one observed the Lord's Day, or at least did not work where the public could see them. In later years, when out west, I saw people working on the farms, harvesting, working in the gardens, washing clothes, etc. It seemed different and irreverential. Later, in the Argentine, what seemed even worse, were the Sunday carnivals and the people with false faces dressed and acting as though Satan were leader, and such terrible noise on the Sunday when Carnival was in progress. We felt surely the Lord's coming is nigh.

Ex-President Harding went to visit in Alaska. They prepared all kinds of games in his honor for Sunday. But thanks be to God, on Sunday morning he attended a Gospel service. May we let our light shine wherever we go. Jesus gave us an example. On the Lord's day He was in the synagogue.

A certain mother sent her child instead of accompanying her to church one Sunday, and on her return asked her about the sermon. The child said, "Oh it was about heaven. It is a lovely place, with music, dances, theaters, base-ball games, foot-ball, races, and all kinds of entertainments." The mother said: "Why, child, where did

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Miscellaneous

HOLD FAST TILL I COME

O spirit, o'erwhelmed with thy failures and fears,
Look up to the Lord, tho' with trembling and tears:
Weak faith, to thy call seem the heav'ns only dumb?
To thee is the message, "Hold fast till I come."

Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness, Oh, cling to the cross.

Thy Savior is coming in tenderest love,
To make up His jewels and bear them above:
O child, in thine anguish, despairing or dumb.
Remember the message, "Hold fast till I come."—Mrs. E. W. Griswald.

SUMMER BIBLE SCHOOL WORK

By A. J. Metzler

For the Gospel Herald.

There is a growing conviction, on the part of Christian workers, regarding the need of more Bible instruction for our boys and girls. Many of these workers are finding the summer Bible school a valuable means of meeting this need. It has proven a blessing in a goodly number of communities, and this number in the Mennonite Church is growing.

In common with other phases of work for the Lord, it carries with it problems which need to be met and solved. One of the major problems has been the choosing or the preparation of suitable courses of study.

Several years ago there was prepared, under the direction of the General Sunday School Committee, a Summer Bible School manual. This gave an outline of a course of study, together with suggestive programs and other helps. This was a step in the right direction, and a valuable help to our schools in their start in this work.

However the need of a more complete course, worked out in detail for the teachers of the various grades, was keenly felt. Accordingly a Summer Bible School Committee, working under the General Sunday School Committee, proceeded to lay plans for the preparation of such manuals. Competent writers were chosen to prepare the courses for the various grades.

This committee and the writers chosen by it have been working faithfully and strenuously. It had been planned to have this work ready for our school this summer. But this end may not be fully realized.

An endeavor is being made to clearly sense the desires and needs of the Church in this work. The experiences, observations, and problems of those active in Summer Bible School work are being pooled and studied. All this is being done in order that the courses in process of preparation will, as far as possible, meet the needs of the Church at large. It is realized that careful and prayerful study, planning and foresight, rather than speed, is needed in the development of these courses.

Therefore it is likely that all of these courses will not be ready for use this summer. It is planned to publish them in manuals, with one or two years' work in each manual, making five or ten manuals. It is hoped to have several of these ready for distribution in time for this summer's schools. More definite announcement will be made in the near future.

Any further information regarding these courses, or Summer Bible School work in general, may be secured by writing either to Bro. Milo Kauffman, Hesston, Kans., who is chairman of the Summer Bible School Committee, or to Bro. C. F. Yake, Scottdale, Pa., who is editor of the forthcoming courses.

May we encourage Christian workers, who have not had the privilege of seeing the blessings come through this work, to at least give it some careful and prayerful consideration. We believe the deciding factor in many congregations, as to whether or not there will be a summer Bible school this summer, is whether or not there are a sufficient number interested with vision, faith, prayer, and a spirit of "It can be done, D. V."

May God bless and direct this work for His glory.

Masontown, Pa.

FRIENDSHIP OF CHRIST

By Chas. G. Miller

For the Gospel Herald.

Any man, any soul, may have this friendship, or His words are without meaning. His heart aches with pity for our loneliness and for the poverty that we misname "riches." He will listen to what we have to tell Him, however simple the story, however humble the fare. He will give to us the heavenly food wherewith His earthly life was sustained—the meat that men know not of. While we talk with Him and He with us, He will unfold to us the secret of His earthly career—the blessed open secret that He would have us share with the whole world "not to be ministered unto but to minister." Filled with His Spirit, we shall not desire to claim Him for ourselves alone. Our hearts will unfold with His open-heartedness, and lonely souls will seek shelter with us attracted by the light and warmth of His presence. They who have set wide the door of their being to Him have caught from the presence of this divine guest their first hint of the possible rapture of living, they have had in the face of Christ their first true glimpses of God.

Jackson, Mich.

AN INCOME THAT DOES NOT SHRINK

By V. E. Reiff

For the Gospel Herald.

The Annuity Contract with the Mennonite Board of Missions and Charities is a legal contract entered into by the donor who is called the annuitant.

The rate, once established, never changes. The income is fixed, sure, and regular. The method of handling the annuity funds, the nature of the investments behind them, the resources that can be called upon, all unite to make the annuity contracts with the Mennonite Board of Missions and Charities comparatively safe investment.

Payments are always made regularly, promptly, and in full on July 1 and January 1 of each year after you have made your donation on the Annuity Contract Plan.

Annuity gifts promote home and foreign missions, and just at this time the General Mission Board could use to a good advantage annuity gifts which may be used after you have gone to your reward for one of the following funds:

India Evangelistic	$ 600.00
India Hospital	500.00
India Bible School	900.00
South America Orphanage	1,000.00
South America Evangelist	1,000.00
City Missions	800.00
Charitable Institutions	1,200.00

In the past annuity gifts have helped to make possible the building of the La Junta Hospital, City Mission Buildings, The Home for the Aged, Orphans' Homes, and mission work in India and South America. Money contributed on the annuity plan is not subject to tax and consequently your income is net.

You may execute your will so as to help the mission activities of our own beloved Church in the remote future, while taking care of yourself or your loved ones for the time being.

These investments may be added to from time to time as may suit the convenience and purpose of the donor, and thus increase the size of your income.

Annuity contracts may be purchased in any denomination of $100.00 or over. Scores of persons have invested in our annuity contracts. In the year 1932 $12,650.00 was contributed on the annuity plan. Members of the Church who are interested in the program of carrying on the mission activities of the Mennonite Church through the various missions and charitable institutions at home and abroad may do this now by contributing on the annuity plan.

You may safely follow the advice of our brethren J. S. Shoemaker and S. E. Allgyer, and many others who recommend this form of investment.

Mennonite Bishop Gives Good Advice

(Letter dated Jan. 5, 1933)

"Your letter came yesterday and check of $69.00 for the interest on my Annuity Contract. Many thanks for it. I realize now what it is to earn money when a person is young and lay it up so that when he gets old to have something to rely upon. If we had not put some of our money in Annuity Plan it would be real hard on us, as Mamma is sick and not able to do much, and I am nearly 80 years old and cannot work like I could when I was young. I would like to give more to annuity if I could. I say to the young people, make all the money you can and give all to the Annuity you can. Inclosed find check of $10.00 for India and South America."

Elkhart, Ind.

"GIVE YE THEM TO EAT"

By Mabel Brubaker

For the Gospel Herald.

In view of the continued and increasing need for help, especially in our cities, I have felt led to remind ourselves again of the great opportunities, yea the responsibility that is resting upon God's people, because of the many contacts we are enabled to make with the Gospel by means of giving material help.

Perhaps there are some of our own people who are in real need because of present living conditions, yet I believe there are many who have not given "until it hurts." This is no time for God's people to withdraw their support of this great work, for the situation is becoming more acute all the time; and if the supplies are not on hand to meet the physical needs our efforts with the Gospel are curtailed. Consequently, we lose a blessing, **you** lose a blessing, and some souls may suffer the loss throughout all eternity, because we have failed.

The Gospel is still "the power of God unto salvation to every one that believeth," and there is discouragement, distress, and despair on every hand. Men's hearts failing them for fear, what can give them hope except the Gospel of our Lord Jesus Christ and His power to save. Oh, we must use every means to get it to them. The time is short; we're living in momentous days. I really believe that God is putting His people to a test, that these wonderful opportunities are a challenge to the Church. After all, it is God with whom we have to do. We know that He can supply the need; there is no depression, no shortage with Him. But perhaps He wants to use you in meeting these needs and you are withholding. Have you asked Him what He would have you to do about it? Remember we are only stewards of what we possess. Should the Lord ask you for your "five loaves and two small fishes," would you give them all, as did the little lad, and trust Him for the rest? You remember too that in that incident when Christ said, "Give ye them to eat," He did not make any distinction or investigation, as we are often compelled to do, but He fed them all; though He knew what would happen the next day, for after giving His discourse on the Bread of Life (John 6) it is said that "from that time many of his disciples went back, and walked no more with him."

We never lose anything by giving to the Lord, for "in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." What we give to the Lord is returned with compound interest. In Prov. 11:25 we read that "the liberal soul shall be made fat" and that "he that watereth shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

There are certain blessings promised, certain conditions that are dependent upon our helping the needy. For instance, read Isaiah fifty-eight, a few verses of which I will give here: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; The Glory of the Lord shall be thy reward. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. and thou shalt be like a watered garden, and like a spring of water, whose waters fail not," etc. Does not this all speak of fruitfulness and enrichment? Yet it is conditional, you will notice.

Paul has much to say about giving, and the blessings that attend it. In writing to the Philippians about giving he said, "not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:17). Again in II Cor. 9:7, 8 he says, "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work." Notice how rich, how exhaustive this is, and yet I believe the two verses are linked together.

James says that our good works are the evidences of our faith. In James 2:14-16 we read, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; What doth it profit?"

If we stop to prayerfully consider these scriptures and others which might be added, can we be indifferent about it? "Is it nothing to you, all ye that pass by?" "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith The Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

God is "the same yesterday, to-day and forever." What are we going to do about it? Are we going to say, "Lord, have thine own way," and consecrate ourselves, our money, and our all to Him? If you give as unto the Lord you can't help but receive a blessing.

Above all, may we pray definitely about the matter. Already there have been marvelous answers to prayer in regard to the relief work. There is nothing too hard for the Lord. But we hope that you may have a share in it, for it is the open hand that receives the blessings, not the closed one.

"'For giving is living,' the angel said,
'Go feed to the hungry sweet charity's bread.'

'And must I keep giving again and again?'
My selfish and querulous answer ran.

'Oh, No!' said the angel piercing me through,
'Just give 'till the Master stops giving to you.'"

Lancaster, Pa.

"They say Billy Speedmore drives his new car seventy miles an hour."

"Don't say 'drives;' say 'drove.' The paper this morning says his funeral will be to-morrow."—R. L. Lilly, in The Christian Advocate.

THE LORD'S DAY

(Continued from page 1081)

you get that idea?" "From the preacher; he said it would be always Sunday and that is what you do on Sunday."

Sunday is a type of our eternal rest. The hymn says:

"Thine earthly Sabbath, Lord, we love,
But there's a nobler rest above,
To that our ardent souls aspire,
With ardent pangs of strong desire."

The desecrating of the Lord's day has become so general that it seems like a secular holiday.

Work is Commanded

In Exodus, we have two commands: "Six days shalt thou labor and do thy work." The other is, "Remember the Sabbath day, to keep it holy." It is as necessary to work as it is to observe Sunday. There is no place for the lazy in God's plan. He who does not work cannot keep the Lord's day holy properly, and he who does not keep the Lord's day cannot work well.

We shall hear these words some day: Have you remembered the Lord's day, to keep it holy? Did you enjoy doing other things more than being in the house of the Lord? Was your reading material everything else but the Bible, and did you pray on the Lord's day? We are stewards, and must give an account on the judgment day. The world is forgetting God and the observance of the Lord's day; and the result is disastrous for the human race.

Saturday is not the Holy Day

The Adventists say that Saturday is the day that should be observed, and that the Catholic Church changed it to Sunday; but that is not true. Sunday was observed by the disciples before the Catholic church existed. Saturday is the day under the old creation and Sunday under the new. We are born anew in Christ, and have new life in Him.

The disciples came together for worship on Sunday. No doubt Christ had indicated that they should do so. One Sunday, when they were together, Jesus appeared among them and said, "Peace be unto you." On another occasion the early Church had the Lord's Supper on Sunday. Paul told the Church that they should lay aside their offering every Sunday for the Lord's work. We should do likewise; not only in Sunday school, but for the mission cause give it weekly. In a certain mine mules were used in the work, but every week they had to be taken out to the light or they would eventually become blind. Just so it is with us. We must observe the Lord's day or we lose our vision for divine things; and we shall not have eyes, ears, nor a pure heart for the things of God.

A certain merchant made this declaration: "If it were not for Sunday with all my work, I would be out of my mind." Another who was an unbeliever and did an extensive business answered, "I do not need a day of rest. Sunday is my best day to make plans, to make journeys," etc., and that in his mind there was no room for a day of rest. But for some time the latter has been in an insane asylum.

A certain young man worked in a factory. His boss was an unbeliever. One Sunday he said all his men should work. The boy being a Christian, did not want to desecrate the Lord's day, but was afraid he would lose his job. Finally he decided to go to church, as was his custom. On Monday, when he entered the factory, the boss said, "Where were you yesterday?" "I went to church," was the answer. "All right," said the boss, "you can go again today, as I do not need you any more." The poor boy looked many days for work without success. Finally a certain man asked why he stopped working at his former job. "I was fired because I would not work on Sunday," was his answer. The man thought this must be a young man of confidence, and gave him work where such a one was badly needed, paying double the amount of his former wages. God blessed him because he kept the Sabbath.

Honoring God

A certain man passed by a certain summer resort where everyone seemed to be seeking pleasure. The booths were all open doing an extensive business, selling candies and drinks. He noticed that one was always shut on Sunday and wondered if really there was a man at this summer resort who was honoring God. So he went to the next booth and inquired, "Is the man next door sick?" "Sick nothing," was the reply. "That is Caswell's place. He is religious, and always shuts down on Sunday. I think he must be crazy, but they say he does well." A man who still believes it is well to remember the Sabbath and keep it holy in a place like this must be a man of conviction.

The following is what Mr. Caswell himself told him of his experience: "I have been in this business 26 years and have always closed on the Lord's day. They told me I was crazy, and that I would be unable to pay my rent. I heard them make fun and say, 'Look at the Christian,' but they did not know the Lord I served. The devil tried to discourage me too. The men who worked for me said it was absolutely necessary to keep open on Sunday, and that they would do all the work, I need not help. But I said as long as the name Caswell is over the place the doors would remain closed on Sunday. There were trying times in the beginning, but it changed. Those that made fun were surprised. I sold a special

(Continued on last page)

WEEKLY NEWS LETTER

(Continued from page 1077)

Last Friday, on arriving in Alberti, we found the hall filled and the people encouraged because we have rented a larger hall and Bro. Gorgon will live there and conduct Sunday school and convert classes for Bible Study.

A sad accident had occurred the day before, when a young man only child of a police officer had drowned in the river while bathing, having been drawn under by an eddy, into a hole about 12 feet deep. While hundreds were looking on, a convert dived into the hole to try to get the body and succeeded. Pray for the stricken father and mother that they may have their hearts softened and accept Christ. (The officer closed our meeting one time).

A convert from Holland, Mary Poehlman, died on the 15th, after a severe illness. That night we preached and read portions of the Bible to the mourners. The next day we had a short service at the grave where many paid strict attention and many declared that they were pleased with the teachings.

The locusts are now beginning to fly toward the north. The other day near Com. Py, where we had a meeting we had an experience that was new for us. The road was covered with the grasshoppers and made a noise like a drove of horses. People were busy with sticks and bags trying to keep them out of the gardens, truck-patches and the houses as they had entered in some ranch houses and eaten the clothes in the wardrobes and trunks and entered the beds.

Our congregations are rejoicing with that of Mechita inasmuch as the General Manager of the Western Railway, Mr. Cecil A. Roberts has made a donation of $500.00 pesos Argentine money to go toward paying off the debt on the Mechita Chapel. This is an answer to prayer. Praise the Lord.

Bragado, F. C. O., Argentina.

THE WORK AT HUTCHINSON

By Clarence Bontrager

For the Gospel Herald.

In addition to our work already started in Hutchinson we now have another Sunday school. Every Sunday morning Bro. and Sister Brunk conduct a Sunday school at the home of our colored sister, Mollie May, for the colored people of the city. While the attendance is rather small, interest is reported to be very good. Some visitors were favorably impressed with the interest and the future possibility of that small start.

Recently the committee of ministers and workers of both the West Liberty and the Yoder congregations met at Bro. Brunk's home to discuss the probability of building a basement in which to hold our services, and thus avoid paying the rent that we are now pay-

ing for the use of the Reorganized Latter Day Saints church house. Our aim is not to go into debt for the building of this proposed 40 by 50 ft. basement, and then let the building of the church go until the depression days are over.

The liberal offerings we have already received from the Hydro, Protection, West Liberty, and Yoder congregations and with what we believe we shall receive from a number of other neighboring congregations leads us to believe we shall see our new basement before so very long. Already we have a number of days of labor promised, and through the kindness of our brethren we believe we shall be able to complete the basement without any outlay of money for labor except for the foreman. Pray for this work, for this will be a great asset to our mission activities.

I will record a few testimonies I heard from our converts on our visitation tours:

"I am glad for what the Lord has done for me and my family."

"Oh, I find just so much contentment in reading the Bible; it drives away all my sorrows and discouragements."

"I am very busy, but never too busy to pray and go to church."

"I used to have plenty spare-time, but since I am a Christian my time is all taken up in reading the Bible and helping others."

"No, Mamma, I am not too sick to go to Sunday school," even if she was too sick to go to day school.

"Oh, I am so glad for the food and milk you brought us; now the children have something again."

Since our last article Bros. Earl Buckwalter and Paul Erb, both of Pennsylvania congregation, preached at the Mission. There are still a few other neighboring ministers we expect to call before long.

Haven, Kans.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

MARK OF THE BEAST

By J. A. Liechty

For the Gospel Herald.

TEXT.—Matt. 8:23-27.

Greetings to all in the ever blessed name of our Lord and Saviour Jesus Christ.

The scripture lesson from which we have selected our text is Matt. 8:23-27. Compare with it Mark 4:36-41 and Luke 8:22-25. In verse 25 we have these words: "Lord, save us: we perish;" in Mark 3:38, "Master carest thou not that we perish?" in Luke 8:24, "Master, Master, we perish." Is it not strange that the disciples should have Jesus with them all the time and just forget all about Him until a calamity threatening their destruction faces them, when suddenly they remember Him and in great anguish cry out, "Lord, save us, we perish;" and yet when we stop to think a little, are we who have named His name any different?

He said to the disciples, "And lo, I am with you alway, even to the end of the world" (Matt. 28:20). He is ready to share our joys as well as our sorrows, our prosperity as well as our reverses, and yet we too often fail to call on Him except some danger threatens us. It ought not so to be.

Most frequently we have heard this miracle spoken of to prove that He who has power to command the wind and the sea and they obey Him can be none other than the Son of God. Others use this incident to point out **faith** and **doubt.** Where **faith** exists in the heart, **doubt** must leave, and the reverse is equally true, if **doubt** be permitted to come into the heart **faith** leaves. We find no fault with that teaching, but it seems to us that this "storm-on-the-lake-of-Galilee" experience has another significance. It seems remarkably strange to us that we should find hidden in the "we perish" the number of the beast (Rev. 13:18), and yet it is there. Among the thousands of Greek words in the New Testament there have been found only five words that have this mysterious number of the beast (666) concealed in them.

"Apollumetha"

The first of these is "apollumetha" and stands for "we perish."

In our Roman alphabet only the letters I, V, X, L, C, D, M have values as we all know, but in the Greek and Hebrew alphabets every letter had a value, and were used to express numbers and aside from this the Holy Spirit frequently used words containing values throughout the Bible to prove God's authorship of His Word through the Holy Spirit inspiring men to write.

Now applying the value of each letter in "apollumetha," we have the following: A-1; P-80; 0-70; L-30; L-30; U-400; M-40; E-5; TH-9; A-1; added together make 666, the number of the Beast. May we not therefore conclude that the devil must have had something to do with the storm on the lake (Eph. 2:2 and Job 1:18) to prove, or test, the disciples? To us it seems entirely possible and also probable.

We understand that "water" represents the world. A ship on the sea or on the lake is entirely in its place and it usually serves a good purpose; but when the sea gets into the ship it is then that there is cause for alarm. It was then that the disciples cried out, "Lord, save us: we perish." Now when Jesus was here He established His church on earth. The **Church** in the **world** is in her rightful place; but when the **world** gets into the **Church,** like the sea into the ship, there is again cause for crying out "Master, carest thou not that we perish?" And asking Him to "come quickly" (Rev. 22:20).

Let us now try to see if possible just how **worldliness** gets into the **Church.** Ever since the Church at Ephesus left her "first love" (Rev. 2:4) we have had more or less worldliness in the Church. The key as to how it gets there may be found in Matt. 15:2, 3, 6. When the Scribes and Pharisees said to Jesus, "Why do thy disciples transgress the **tradition** of the elders?" (v 2) Jesus said to them, "Why do ye also transgress the commandment of God by your **tradition?**" (v 3). "Thus have ye made the commandment of God of none effect by your **tradition**" (last clause, v 6).

"Paradosis"

The second of the five words is "paradosis" and is the word for tradition as in the apollumetha; P-80; A-1; R-100; A-1; D-4; O-70; S-200; I-10; S-200—again the sum is 666. Thus we see that the Holy Spirit brands tradition with the number of the beast. How many times have we seen men in high authority who would rather cling to the traditions (customs) of men than to the pure Word of God.

This is more or less true in all of our Protestant churches as well as in the Roman church where the teaching of the "Mother Church" is set above the "God-breathed scriptures." When men's notions and ideas are followed we have in our churches, conformity to the world, church suppers, bazaars, movies, card parties, dances, entertainments of all kinds, farm bureaus, milk associations, and various kinds of insurances and what not? and all in the name of religion. Yes, we said it right —religion, but absolutely not Christianity as our Lord taught it. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent" (Acts 17:30). Notwithstanding this, many of our good church leaders have just quietly gone to sleep and say nothing.

"Pleuran"

In John 19:34 we have the third word. The Saviour on the cross had already cried "it is finished, and gave up the ghost." He had expired. The atonement was made once and for all, and needed no repetition; when here comes a Roman soldier with a spear and pierced the Saviour's side—daring enough to want to complete the job that others may not doubt as to His death. To-day this Roman has many imitators. Jesus came to save the world. His followers are seeking lost sinners to bring to them the Gospel message of salvation. They pierced the Saviour's side. They tell one untruth after another about God's children to destroy their influence, thus virtually putting them out of business at every turn. "Pleuran" is the word for side P-80; L-30; E-5; U-400; R-100; A-1; N-50, the sum is again 666, and we see once more that persecution is also branded with the number of the Beast.

"Euporia"

We find our fourth word in Acts 19: 25, last clause. "Sirs, ye know that by this c r a f t we have our w e a l t h." Through Paul's preaching at Ephesus many turned from their idol worship, and one Demetrius, a silversmith suffered very materially because he was making shrines of the goddess Diana and evidently lost sales. So he calls together his craftsmen and makes the above statement. The Greek word for wealth is "Euporia" E-5; U-400; P-80; O-70; R-100; I-10; A-1, the sum is again 666. You see here that wealth is also branded. Paul said "For the love of money is the root of all evil" (I Tim. 6:10 first clause).

To-day men are money-mad and their policy is get it any way you can. Like Demetrius, men engage in many forms of unscriptural business because there is money in it. Brother, sister, beware how you acquire wealth. The Holy Spirit branded it with the number of the beast.

"Diasporas"

The fifth and last of our five words is found in I Pet. 1:1 where Peter in addressing his epistle he addresses it to the strangers scattered in Pontus, Galatia, Cappadocia, Asia and Bithynia. The Greek word for scattered is "diasporas." D-4; I-10; A-1; S-200; P-80; O-70; R-100; A-1; S-200; and once more the sum is 666. To us this indeed is very singular and marvelous. We have seen that how through the traditions (Paradosis) the world gets into the Church. Also how those who seek the lost are pierced in the side (Pleuran), this is a death blow to kill influence. Then how these ungodly men acquire wealth (Euporia) at any cost. Then finally scatter (Diasporas). These things are taking place now and many of God's children are crying out, "We perish," (Apollumetha). O God, have mercy on us and help us to pray more for one another, that whether we be pierced or scattered, neither tradition nor wealth will affect us, that we may be found faithful when He comes for His bride. May the Lord bless His Word.

Orrville, Ohio.

Married

Heintz—Martin.—On Feb. 8, 1933, Bro. David Heintz of near Wallenstein, Ont., and Sister Nancy Martin of Conestoga, Ont., were united in holy marriage at the St. Jacobs, Ont., Mennonite Church, Bro. Moses M. Brubacher officiating. May the Lord bless them as they journey through life together.

Miller—Myer.—On March 12, 1933, Bro. Everett Miller of the Hanover, Pa., congregation and Sister Ruth K. Myer of the Mummasburg, Pa., congregation were united in holy marriage in their home in New Holland, Pa., Bro. A. W. Myer, father of the bride, officiating. May Heaven's blessings attend them through life.

Benner—Weaver.—On March 4, 1933, Bro. Norman Benner of the Franconia, Pa., congregation and Sister Ethel Weaver of the Blooming Glen, Pa., congregation were united in holy marriage at the home of the officiating bishop, Bro. A. O. Histand of Doylestown, Pa. May God's richest blessings attend them through life.

Obituary

Fenninger.—Harold, infant son of Bro. Jere and Sister Ruth Kreider Fenninger, died Dec. 8, 1932; aged 1 d. He is survived by his parents and grandparents on both sides. Private funeral services were held Dec. 10 at the home by Bro. John H. Mosemann. Interment in Mellinger's Cemetery. He budded on earth to bloom in heaven.

"Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartache
That is hidden all the while."

Kerlin.—Shirley Marie, daughter of Karl and Maud Kerlin, was born at Decatur, Ill., Sept. 3, 1932; died Feb. 19 at the home of B. W. Rocke, Tiskilwa, Ill. She leaves her father and mother, 1 sister (Metty Mae), her 4 grandparents and other relatives. The child was sick for only a few days. Although her stay in this world was very short she filled the home with cheer and sunshine and her presence in the family circle will be greatly missed. Her life was truly but a bud here, to bloom forever in heaven. Services at the Tiskilwa Mennonite Church by C. A. Hartzler assisted by H. E. Nunemaker. Text, Jno. 16:20, last clause.

Smith.—Dean Edward, only son of Edward and Marjorie Smith, was born near Tiskilwa, Ill., Oct. 30, 1924; died Feb. 17, 1933; aged 8 y. 3 m. 18 d. While playing in a bin of shelled corn, some corn was being taken from a spout underneath. The rush of corn from all sides to the spout in the center carried little Dean in and to the bottom of the bin. His father who was working underneath did not know of his plight until the alarm was given by a boy who had been playing with him. Every possible effort was made to extricate him but by the time he was released life had fled. Little Dean was a bright, cheerful lad, much interested and a regular attendant at Sunday school where he had endeared himself to many and where he will be sadly missed, as well as in his home. He leaves father, mother, 1 sister, 1 grandfather to mourn his unexpected and sudden departure. Funeral services were held at the Willow Springs Church by C. A. Hartzler and I. H. Eigsti.

Bechtel.—Bertha Mae, daughter of Jacob and Leah (Lehman) Bechtel, was born June 30, 1899, near Nappanee, Ind.; died at the home of her parents Feb. 24, 1933; aged 33 y. 7 m. 24 d. Death was caused by a complication of diseases. Although she suffered intensely during the last days of her life she expressed her desire to go home and be at rest. She is survived by her parents, 2 brothers (Wm. Henry Bechtel of Goshen, Ind., and Warren Bechtel of Nappanee, Ind.), 5 nieces, 2 nephews, and many other relatives and friends. At the age of 12 years she united with the Mennonite Church at Yellow Creek. She was deeply concerned for the salvation of the lost and prayed especially for each one that united with the Church since she was converted, also for all the saints.

"Not now, but in the coming years
It may be in the better land,
We'll read the meaning of our tears
And there, sometime, we'll understand."

Funeral services were held at the Yellow Creek Frame Mennonite Church conducted by Bro. Benj. Good of Orrville, Ohio, assisted by Bros. Wm. Ramer and Paul Hoover.

Plank.—Alberta Virginia, daughter of Oscar and Alice Plank, was born in Fairview, Mich., Aug. 12, 1916; died Feb. 24, 1933; aged 16 y. 6 m. 12 d. Her sudden death which was caused by being run over by an automobile while she was walking on the highway in company with several other young people another of whom also met death at the same time, came as a severe shock to the family and to the community. At the age of 14 she gave her heart to Christ and united with the Maple Grove Mennonite Church. Alberta was of a happy, loving disposition and will be greatly missed by her friends and companions. Surviving her are her parents, 1 grandmother, 3 sisters (Mrs. Eva Philips of Goshen, Mrs. Irene Cripe of Middlebury, and Florence), 2 brothers (Kenneth and John), 2 nephews (LeVon and Eugene Philips), and a large number of relatives and friends.

"Alberta's gone to glory,
Her happy voice is stilled;
A place is vacant in our home
Which never can be filled."

Funeral services were held Feb. 26 at the Maple Grove Mennonite Church conducted by Edwin J. Yoder. Text, I Sam. 20:3. Burial in the Maple Grove Cemetery.

Marner.—William Thomas Marner was born June 27, 1864, in Johnson Co., Iowa; died Mar. 4, 1933; aged 68 y. 8 m. 7 d. He was married to Sarah Cassie Bontrager in 1889. To this union were born 2 children (Elmer Leroy and Pearl Agnes). His wife preceded him in death and a year later he was married to Belle Sager of Seymour, Iowa. To this union were born 3 children (Vaughn Jacob, Elza Marshal and Velma Jane). Father, mother, 5 brothers (one being George O. Marner of North East Amish Church, Loogootee, Ind., who just passed to his reward Feb. 13) and 3 sisters all of whom have preceded him in death. Funeral was held at the home being conducted by — McKay of Seymour, Iowa. Text, I Cor. 15. In his youth he accepted Christ and became a member of the Mennonite faith at the Timber Church. He has been a loving father and has been a good provider. He leaves his wife and children.

"You are gone, dear Father, but we cannot forget
Those by-gone days of care you have met.
You've made a friend everywhere.
We know you will not be lonely over there
'Twill not be long: we know not when
God will gather us together again."

Burkey.—Christian, son of Andrew and Lena Burkey, was born in Tazewell Co., Ill., Mar. 7,

1847; died at the home of his daughter (Mrs. Anna Guither) Feb. 13, 1933; aged 85 y. 11 m. 6 d. His childhood days were spent near the place of his birth. At the age of 18 years he was soundly converted, and united in Christian fellowship with the Mennonite Church in Tazewell county. On his removal from Tazewell Co. to Bureau Co. in 1868, he transferred his church relations to the Mennonite Church at Tiskilwa, of which congregation he remained a faithful and consistent member to the time of his death. On Dec. 26, 1869, he was united in marriage to Catherine Albrecht, who passed on to her reward in August 1920. To this happy union were born 8 children, 5 of whom remain to mourn his passing namely: Andrew of Mt. Pleasant, Iowa; Daniel of Chicago; Fred of Oak Park; Edward of Ohio; Mrs. Anna Guither, of Walnut. Three children preceded him in death: Jacob, Mrs. Amelia Eigsti, and John. One brother (Valentine Burkey), 15 grandchildren, and 2 great-grandchildren remain. A short funeral service was held Feb. 16 at the Guither home by H. V. Albrecht, followed by services at the Red Oak Church by C. A. Hartzler. Text, Acts 7:56.

Shenk.—Abraham J., son of Bishop J. M. and Fannie Shenk, was born Oct. 23, 1871; died at his home near Harrisonburg, Va., Mar. 6, 1933; aged 61 y. 4 m. 11 d. He was in ill health for seven years and was confined to his bed one year. He had a desire to regain his health, but was fully resigned to God's will and expressed his desire and happiness to go home two days before his death. He was born near Elida, O., and lived there until 13 years ago, when he and his family moved to Virginia. On March 8, 1895, he was married to Malinda, daughter of Henry H. and Susan Good. To this union were born 6 children. One son (Irvin) preceded him in death. He leaves his wife, 4 daughters (Edith and Elsie at home; twin daughters Lydia F. Shenk of Goshen College, Goshen, Ind., and Lillie S. Shenk, M. D. of Laurelton, Pa.), 1 son (Ezra at home). His aged father, 1 sister and 8 brothers also survive him. In his youth he united with the Mennonite Church and was faithful to the end. He was interested in the spiritual welfare of others and had a special desire that his family enjoy the assurance of heaven. Funeral services were conducted on March 8 at the Pike Mennonite Church with Bro. S. H. Rhodes in charge, assisted by Bro. B. B. King. Texts, Psa. 66:20; Matt. 11:28. They were chosen by the deceased. Interment in cemetery nearby.

Schrock.—Susie L., daughter of Levi and Barbara Frey, was born in Holmes Co., O., May 15, 1868; died at Plevna, Ind., March 11, 1933; aged 64 y. 9 m. 26 d. On Sept. 9, 1888, she was united in marriage to Ananias Schrock. To this union were born eight children, four of whom were called to their heavenly home early in life (Ira L. and Ora E. (twins), Prudence, and Homer). Those surviving are Charles of Kokomo, Harry of Plevna, Mrs. Lona Myers of Amboy, and Mrs. Marine Zook of Plevna. She also leaves 14 grandchildren, 5 brothers (Peter Frey of Topeka, Ind., Emmond of Shipshewana, Ind., Alvin of Middlebury, Ind., and Benjamin and Menno of near Waupecong, Ind.). On Sept. 27, 1913, she was left a widow to face the problem of raising her family as best she could. When the children were established in their own homes, she again faced a great task. Her son Harry's wife was called away through an accident and he and six small children were taken into her home and cared for. Some twenty years ago she confessed Christ as Savior, united with the Howard-Miami Mennonite congregation, and remained faithful to the end. The fact that the children asked for the reading of the last chapter of Proverbs concerning the virtuous woman as the Scripture reading at the funeral shows with what esteem she was held by them, and others. Funeral services were held March 13, at the Howard-Miami Church, conducted by Joseph Horner of the local congregation and Jacob Bixler of Elkhart, Ind. Burial at the Schrock Cemetery one-half mile east of the church house.

Yoder.—Fannie (Miller) Yoder, widow of the late Simon Yoder, was born Aug. 10, 1846, in Somerset Co., Pa.; died at the home of her daughter, Mrs. O. S. Hostetler of Topeka, Ind., March 7, 1933; aged 86 y. 6 m. 27 d. In the year 1866 she with her parents came from Pennsylvania and settled in LaGrange Co., Ind. In this immediate family there were 8 boys and 10 girls, of whom only one now remains, Mrs. Polly King of Topeka, Ind. In the year 1868 she was married to Simon Yoder of LaGrange Co., Ind., who died Feb. 23, 1894. From this time on unto her death she struggled faithfully with life's problems as a widow. She was the mother of nine children (Elizabeth Kauffman, Jacob S., of near Topeka, Ind.; Albert H., of Oakland, Calif.; Mrs. O. S. Hostetler of Topeka, Ind.; Simon S., of Middlebury; Mrs. Edward Hostetler and Mrs. Leroy Hartzler, of Goshen, Ind.); also Barbara and Samuel, two infants having preceded her in death. Besides those already mentioned there are 23 grandchildren, 33 great-grandchildren, and many other relatives and friends. In her early life she accepted Christ as her personal Savior. Her choice for Christian fellowship was in the Mennonite Church, which faith and practice she exemplified unto her death. She set a good example in regular attendance at all religious services according to her privileges. Less than two weeks before her death she attended S. S. and church services. At these services she met with the accident of falling and breaking the femur bone in one of her limbs which led to her death. Funeral at Emma Church by Menno Yoder, D. J. Johns, and D. D. Miller.

Diller.—Anna Rebecca, daughter of David and Sarah Shank, was born Nov. 9, 1872; died March 7, 1933; aged 60 y. 4 m. 28 d. On June 28, 1891, she was united in marriage with William Diller who preceded her in death nearly five years. To this union were born 8 children, 5 of whom survive—Lessa (Mrs. A. S. Brenneman), Arthur, Clara (Mrs. Carlton Wyse), Wilmer and Della. Six grandchildren, an aged step-mother and 2 sisters also survive. Early in life she united with the Mennonite Church and served faithfully until death. She was in failing health for nearly one year but bore her suffering patiently, being more concerned for the welfare of others than for her own comfort. She possessed a hopeful, cheerful disposition, always looking for the bright side and encouraging her family to do the same. Sometime following the death of her husband she composed the following lines:

"Why left so lonely; But, if I can live to make some dear face brighter, or to give a lustre to some tear dimmed eye, or to impart one throb of comfort to some aching heart, or cheer some way-worn soul in passing by; if I can lend a strong hand to the fallen, or make right a wrong against a single enemy, (my life tho bare perhaps of much that seemeth dear and fair to those of earth) will not have been in vain. The purest joy, most near to heaven, is bidding clouds give way to sun and shine, and 'twill be well if on that day the angels tell of me, She did her best for some of thine."

The funeral was held at the Mennonite Central Church, Elida, Ohio, on March 10, 1933, in charge of S. E. Allgyer, West Liberty, Ohio, and Andrew Brenneman of the home church.

Garber.—Christian C., son of Abraham and Veronica Garber, was born March 9, 1862 in Miami Co., Ind.; died in Harper Co., Kans., March 2, 1933; aged 70 y. 11 m. 23 d. He was married to Sarah Kuhns Nov. 6, 1884, in McPherson Co., Kans. To this union were born ten children. The widow, two brothers (Ben Garber, North Grove, Ind., and Silas Garber, Amboy, Ind.) and the following children survive him: Sam D., Harper, Kans.; Mrs. Rebecca Hilliard, Copeland, Kans.; Mrs. Nettie Miller, La Junta, Colo.; Abraham, Brethren, Mich.; Irvin, Argonia, Kans.; Monroe, Columbiana, Ohio; Earl, Almeda, Calif.; and Mrs. Lulu Bear, Harper, Kans. Two children (Maggie Matilda and Mrs. Lottie Bear) preceded him in death. He is also survived by 29 grandchildren, and 4 great-grandchildren. The surviving children were all present except Abraham of Brethren, Mich. They lived in McPherson Co., Kans., for three years, after which they moved to Miami Co., Ind., and lived there eleven years. From here they moved to Jet, Okla., living there for six years. They then moved to Manistee, Mich., and from there they moved to Argonia, Kans., and a few years later to their present home northeast of Harper. He with his wife united with the Mennonite Church (West Liberty congregation in McPherson Co., Kans.), in the spring of 1885 and lived in this faith until called home. He was in his usual health until a few days before his death. While about his daily work he overexerted himself, which caused complications of the heart, resulting in death. Crist (as he was familiarly known), will be missed not only by his family, but also by his neighbors and friends, because of his valuable assistance which he cheerfully rendered whenever called upon.

"Father's chair is vacant now.
Since he has gone to rest;
But we our heads do humbly bow,
And say God thot it best."

Funeral services were conducted at the house by Bro. R. M. Weaver, at the church by Bros. John Thut and S. A. Yoder, at the grave by H. J. King. He was laid to rest in the Pleasant Valley Mennonite Cemetery.

Ebersole.—Melinda, daughter of David and Anna Martin Ebersole, was born in Elizabethtown, Pa., Aug. 20, 1860; died at the Sterling Public Hospital, Sterling, Ill., March 6, 1933; aged 72 y. 6 m. 16 d. In the spring of 1869 the family decided to move to Illinois, locating on a farm near Sterling, where the family of eight children grew to manhood and womanhood. In the year of 1891, during a series of meetings conducted by Bro. J. S. Coffman, she confessed Christ as her personal Savior and united with the Mennonite Church, of which she was a faithful member. Soon after her conversion she felt the call to give her life in service in a definite way, in any place or in any way that the Lord would direct. In 1894 she went to Chicago, intending to enter nurses' training, but just at that time the work of the Home Mission was begun, and the conviction was very definite that this was her field of service. She was the first permanent worker at the Mission, then located at 145 West 18th St. Here she gave twenty years of her life in helpful service to humanity. It was her privilege to see many souls confess Christ as Savior and Lord and unite with the Church. Many prominent workers in the Church to-day gave some time to missionary work at the Home Mission, who received inspiration from her life, to consecrate their lives in service in a more definite way. Among them was Bro. A. H. Leaman of Lancaster Co., Pa., who too, soon after his conversion felt the call to service and came to Chicago, and afterwards became the superintendent of the Mission for twenty-five years. In 1914 she felt that the path of duty lay in the direction of her home at Sterling, and returned to give aid in caring for her aged mother, who passed away Aug. 1, 1919. She is survived by 3 sisters (Amanda and Anna of Sterling, and Mrs. A. W. Book of Oregon, Ill.), and a number of nieces and nephews. Her father and mother, 2 sisters (Adaline and Mrs. Amos Wise) and 2 brothers (Ephraim and David) preceded her in death. Sister Melinda won for herself many friends, because of her quiet, unassuming life, and her ever readiness to be of service to those about her. Funeral services were held March 9, from the home, conducted by E. C. Harris and at the Science Ridge Mennonite Church by A. H. Leaman, assisted by A. C. Good. Interment in the cemetery near the church.

ITEMS AND COMMENTS

The Kentucky farmer who had deposited $35,000 in a hay-stack but decided to take it to the bank because he feared that lightning might strike the hay-stack, failed to say which lightning he feared the worst, a bolt from the skies or a bolt from the law which prescribed a severe penalty for failure to comply with the law against hoarding.

In the recent past the United States has suffered three serious injuries: the earthquake in California, the tornadoes in a number of the southern states, especially the recent tornado which passed through portions of Arkansas, Missouri, Kentucky, and Tennessee, and the bill legalizing intoxicants which recently became law. Compared with this last named calamity, the other two are but trifles.

A dispatch from Florence, Italy reports that Pope Pius, by pressing an electric button in the Vatican on Easter night, will light by wireless a large steel cross which is to be erected on the summit of La Verna, the mountain sacred to St. Francis of Assisi. The beacon will be visible for hundreds of miles as the mountain is 6000 feet high. Most of the money for the erection of the cross has been collected in the streets by Franciscan friars.—News Item.

In New South Wales, Australia, there is an association of aged Christians called "Past the Seventieth Milestone Fellowship." They meet annually for a luncheon together and religious gathering. At the last meeting there were 110 present. The oldest man, who presided, was in his 96th year. There were none present under seventy years of age, the average age being 76½ years. Their aggregate ages were 8,423. It must have been an interesting gathering of Christians.—The Gospel Minister.

Leon Trotzky, former Russian Soviet leader but now in exile, is reported as prophesying that the United States would emerge from its present conflicts as complete master of the world's financial status, but that would mean a gloomy outlook for the rest of the world. Trotzky, like most of the world's prognosticators, looks at world problems from the angle of dollars. No matter whether this view is taken from the standpoint of socialism or capitalism, it binds the world to materialism. For a prophetic vision of what there is ahead of us as a world, let us turn to the Bible.

It is estimated that the beer-making capacity of the United States is about 25,000,000 barrels annually; and that at the rate of 5c a glass or 10c a bottle the price would yield enough to pay the farmer for his grain, the brewer for his work and cost of manufacture, the government for its license, and the retailer his profits. This still leaves two important questions to answer: (1) Who pays the bill? (2) And since the food and medical properties in beer are at least questionable, would not the nation be better off—financially, physically, morally—if that beer had never been manufactured?

As one of the results of the recent emergency measures adopted by the Roosevelt administration, the stock gamblers are busy plying their trade. A recent news item stated: "More than $3,000,000,000 of paper profits poured into the laps of American stockholders to-day when the stock market bounded up 3 to 11 points in the biggest bull jubilee in months." Such operations may seem delightful to the stockholders, but how will they feel when the "bears" get in their inning? If America is ever saved from its present financial ills, it must be through other channels than the manipulations of "bulls and bears."

Mussolini, the Fascist dictator of Italy, is out in a new role as the champion of peace. His plan is to arrive at an understanding between Italy, France, England, and Germany as to the basis of preserving peace among nations and thus make it possible to bring about a substantial arms reduction by the nations of the world. It is too early to predict what will be the outcome of this movement, but if some kind of an understanding can be reached that will bring about a lightening of the military load and help scatter the war clouds hovering over the nations, all lovers of peace will have occasion to praise the Lord.

THOUGHTS AND WORDS

Your thoughts and words seem little things;
Do not forget that they have wings,
With wondrous power to travel far
Around the earth or toward a star.

Your hidden thought, whose secret nest
Seems snug and safe within your breast,
Cannot be stayed—it soars away
On every careless word you say.

A thought may mar the whitest soul,
A word spread havoc, grief and dole;
A thought may be a beam of light,
A word may make the whole world bright.

Think noble thoughts, and every word
Shall be a blessing where 'tis heard;
Think worthy thoughts, for they are seeds
That blossom into shining deeds.

—Publisher Unknown.

THE LORD'S DAY

(Continued from page 1084)

kind of candy, but on Sunday no candy could be bought. Finally on Saturday I sold double the amount of others, and had to take out walls and put in two machines to be able to supply the demand for candy. In 1908 I began to put scripture texts in each box. I believe I have used over 800,000 verses, which have gone all over the world. My candy is often referred to as Scripture-verse candy. I have always given my tithe, and it has been as high as $1,000 a year." Mr. Caswell honored God, and received the promise, "I will honor them that honor me."

I hope that the Mennonite Church will always be one that preaches the entire Gospel; a praying church and one that keeps the Lord's day holy. If as a church we honor God, He will honor us.

Carlos Casares, F. C. O.,
Argentina, S. A.

A NEW ARITHMETIC

"I am not much of a mathematician," said the Cigarette, "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and I can discount his chances for success."—Exchange.

ANNOUNCEMENT

The annual meeting of the Eastern Mennonite Board of Missions and Charities is to be held at the Paradise Mennonite Church, Paradise, Pa., on Tuesday afternoon and Wednesday, April 4 and 5, 1933. All are invited to attend.

H. L. Herr, Secy.

ANNOUNCEMENT

The 43rd Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at the Chestnut St. Mennonite Church, Lancaster, Pa., Monday, March 27, 1933.

All interested are invited to attend.

Secretary.

MENNONITE YEAR BOOK AND DIRECTORY

for 1933

Ready for Delivery

This annual publication needs no introduction, as it has made for itself a place in the literature of our Church that cannot be filled in any other way. The Year-Book section deals with the usual Church and Mission activities of the year by articles written for this purpose.

The Directory is revised and brought up to date. Many changes occur during a year's time. To have an accurate Church directory, it must be revised at certain intervals.

The distribution of this issue will be undertaken in the same manner as in former years. Sample copies will be sent to each congregation. As long as the supply lasts, we will send the number required for distribution in each congregation, either on sale as in the past, or if desired to do so remittances may accompany the order on the following basis:

Single copies	$ .10
Dozen copies, postpaid	.75
100 copies, prepaid	5.50

50 or more copies at the 100 rate.

Order from

Mennonite Publishing House.

Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 30, 1933 (Herald of Truth Established 1864) No. 52

EDITORIAL

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Who makes this promise? The worth of a promise depends upon two things: (1) the kind of promise it is; (2) who makes it.

In this case there is no flaw about either of these tests. To be filled with God's righteousness is among our highest privileges. And when Christ gives the assurance, we have no reason to doubt that the assurance is genuine.

There remains one thing, however, as an essential condition before any of us can realize the promise: Have we met the condition? Is it true of us that we are really, truly, hungering and thirsting after the bread and the water of life, craving to be filled with the righteousness of God? If there is any lack it is with man, not with God.

"We Know."—There are many things that we do not know. But we thank God that in His Word there are many assurances of things we may and **should** know. Here are just a few. Let the kind reader search the eternal Word and find many more:

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"We know that we have passed from death unto life, because we love the brethren."

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."

"We know that when HE shall appear, we shall be like him; for we shall see him as he is."

"Where are the Nine?" We thought of this question by our Savior about the nine missing lepers as we read some figures recently giving a record of Sunday school and church attendance in Scottdale, possibly an average American town when it comes to attendance at public services. For some time an every Sunday record of church attendance has been kept there with a view to encouraging regular attendance by the church-going people. Here was the report for one Sunday:

Sunday school, 2271.
Preaching service following S. S., 1461.
Evening preaching service, 697.

This represents the attendance at eleven churches. Why the difference? The high mark represents less than a fourth the population in the town, and of these less than a third were in attendance in the evening services. Where were the rest of the people? "Where are the nine?" Is there any way of reaching them?

Worth Reading.—Some time ago we were privileged to read a letter which one brother had written to another who had inquired about certain things connected with the temperance question. The message suited us so well that we decided to pass on a few of the paragraphs to our readers:

"In Gal. 5:19-21 there is a very black and ugly list of sins that exclude people from the kingdom of God. Among them is drunkenness. Among the different features of the 'fruit of the Spirit' is found 'temperance.' I Cor. 6:10 says the same thing about drunkards. Examine Eph. 5:18, and you may find a solution to the problem that is evidently a very real one in your community. 'Wine wherein is excess' is that which has the intoxicating principle of alcohol in it. The Greek uses the same word for the fresh, unfermented juice of the grape as it does for the wine that is a mocker because it has in it the poisonous alcohol. The context, or words that go before and after, must determine which use is intended.

"Since there are so many warnings against the use of strong (alcoholic) drink in both Old Testament and New, we could hardly think of Paul recommending Timothy to take alcoholic wine, nor of Jesus making such wine for wedding guests to get drunk on. The fresh, unfermented juice of the grape is wholesome and nourishing, and it can be preserved in this condition in the same way that fresh fruit is preserved in air-tight bottles or cans. The 'wine' made by Jesus was 'good wine,' not 'wine wherein is excess.'"

Amen to the teaching. It was of the "wine wherein is excess" that the wise man wrote: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Gospel Herald, Volume XXV.—With this number of the Gospel Herald we close the twenty-fifth year of the history of this periodical. It was twenty-five years ago that the first number of the Gospel Herald appeared, as a result of the merging of the "Herald of Truth," which started in Chicago in 1864, and the "Gospel Witness," which started in Scottdale, Pa., in 1905. During this time we have endeavored as best we could to uphold the standards of a full-Gospel faith, and the table of contents which you find on the last few pages of this number will give the reader an idea of the ground covered during the past year.

As you look at this table of contents you might notice that each department therein listed covers a wide range of subjects. And you that have kept your papers on file and have occasion to glance over the pages of this weekly visitor to your homes will doubtless be impressed with the fact that our contributors as a rule discussed their subjects from the standpoint of full faith in a full Gospel. In behalf of our readers, we thank our contributors for their faithful service.

During the past few years our subscription list has not grown as in former years. We are hoping, however, that as times become more nearly normal, financially, that the former pace of continual growth will again be taken up. In this connection we desire to call attention to "An Open Letter to Our Subscribers," which appears elsewhere in this issue. Whatever you can do to get this periodical into new homes will be appreciated. Our aims for the coming year will be discussed in next week's Gospel Herald.

We thank you for your help and coöperation during the past, and ask a continued interest in your prayers.

WHAT THE VICTORY BRINGS WITH IT

By Emma King Risser

For the Gospel Herald.

The victory over death means life. How Satan and hell and sinners rejoiced when Christ was crucified and buried! That was victory, they thought. And victory it was in the truest sense, for that very death, resulting in resurrection and life, brought victory once and for all over every foe. Instead of the work and life of Jesus ending at the cross it only began and spread.

But just what does this victory bring with it? in our own lives? in the world? First, life—"Because I live, ye shall live also;" life in this world and in eternity. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19) The victory goes far beyond the grave.

Christ's death upon the cross was necessary. "Without the shedding of blood there is no remission" (Heb. 9:22). "The soul that sinneth it shall die." Jesus took our place, paid the price. His blood, and that alone, atoned for our sin and guilt. "With **His** stripes we are healed." Yet with all this sacrifice and suffering, salvation's plan was not complete without His resurrection and life. That completed the victory. He is now **our** life and "ever liveth to make intercession for us." His life must permeate our whole being. Our own goodness, our faith, our praying, our very best effort is not the source or secret of our spiritual life. **He** is our life. We must take Him moment by moment for both our physical and spiritual life, for "this life is in his Son," and comes with His victory over death.

Victory

"He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Therefore justification—a right relation with God—comes with this victory. This means imparted righteousness, even the righteousness of Jesus. How utterly unable would we be to live up to the Gospel requirements! Utterly sinful and depraved, unable to even think a good thing, yet He "that justifieth the ungodly" imputes and imparts the righteousness that meets the highest demands of grace. This were impossible were it not for the victory over death—the death that has taken us all away from God and purity and made us vile and exceeding sinful.

Not only did this victory bring life—a justified and righteous life—but fullness and abundance of life. Victory over sin and self has been made possible. Are we living up to our highest privileges, or are we in failure and defeat? Do trifles, or even worse than trifles annoy and vex? Do we keep calm and sweet and patient in trying circumstances? Are we vexed and irritable and cross when things do not go our way? Do we really love those who hate us? Do we truly "in honor prefer one another?" Dissatisfied with failure and losses, poor crops, inclement weather, upset plans? Are we truly separated at heart from chilling and entangling worldly alliances? What has our first and greatest interest?—business? pleasure? self? or the kingdom of God? Is it failure and defeat, or victory? Can we say with Paul: "Thanks be unto God, which **always** causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14)? Is "by us . . . the savour of His knowledge . . . made manifest . . . in every place?" Has His victory over death brought this present, personal, every day victory over sin and self into our own lives? For this He suffered, died, and rose.

The Blessed Hope

This victory also brings with it hope and assurance—not only for the present but for the future. The realization of promises in the past insures their fulfillment in the future. God's faithfulness in the past is His pledge for the future. And His children can rest and trust in child-like confidence and repose in most trying and perplexing circumstances. This experience must come from some outside source—from Christ Himself.

Hope and assurance bring joy. A joy that, again, does not come from within man or outside circumstances—pleasant or unpleasant—but from the Lord Himself. "The joy of the Lord is your strength." How wonderfully this source of secret joy sustains and strengthens "through all changes life may bring!" John Wesley said: "The bottom of the soul may be in repose even while you are in many outward troubles; just as the bottom of the sea is calm while the surface is strongly agitated."

God is able to keep the trusting heart in peace and rest, and removes the fear of death. Truly the sting of death has been removed for those who know the meaning of victory. Touching and impressive have been the experiences of those we've known who have met this last great enemy in peaceful confidence. Some funeral occasions are filled with sacred memories because of the victorious, triumphant departure of loved ones. Their own testimony, together with the quiet, submissive joy of heart-broken friends, are unmistakable witnesses of what the grace of God can do. If He can remove fear in the dying hour, give joy and peace instead; if He can give the "oil of joy for mourning," "the garment of praise for the spirit of heaviness," and solace and comfort in crushing sorrow, great indeed is the victory over death!

The Resurrection Power

This is physical death. Far greater the victory over spiritual death. Christ brought victory over both. We are "dead in trespasses and sins"—dead, lifeless, helpless, hopeless. But through His power we may be "buried with Him . . . into death" and "as Christ was raised up . . . so we also," and "planted together in the likeness of His death," that we may "be also in the likeness of His resurrection" and thus escape the second death. "Born twice, die once; born once, die twice."

All these—eternal life, resurrection from spiritual death, joy, peace, assurance, comfort in sorrow, preparation for eternity, and many more, come with the victory over death through our Lord Jesus Christ.

Hesston, Kans.

MENNONITE GENERAL CONFERENCE

By Daniel Kauffman

For the Gospel Herald.

IV. Dangers to be Counteracted

There never was a noteworthy enterprise, either in the Church or out of it, that did not need watching, that was not surrounded with dangers lest it be subverted to unworthy purposes. If Paul was impelled to say, "I keep under my body and bring it into subjection, lest . . . " and if Jesus was called upon to resist the devil who vainly attempted to overthrow His ministry on earth; we should not think it strange that all the individuals and enterprises in the Church of God need a vigilant care that a hundred per cent efficiency and purity may be maintained in every one of them.

The Mennonite General Conference has so far been kept comparatively free from the subverting influences that have brought other worthy enterprises to nought, but from the beginning there have been certain things that needed watching, and that wide-awake leaders have continually kept in mind as the work of the Conference proceeded. From the beginning the policy has been to meet each issue from a Gospel standpoint, to keep on the lookout for dangers, to make the most of opportunities, to follow the path that would mean most for the strengthening of the Church and safety of its members and most for the furtherance of the cause of Christ. Mistakes have been made in the past, and other mistakes will probably be made in the future. But so long as we are faithful, not only in profiting by the mistakes of the past but also in improving the opportunities of the present and safeguarding the work of the future, we have the promise and the assurance that our labor "is not in vain in the Lord."

Speaking from the school of experience and observation, we wish to note a few of the dangers to which we should be awake, and which we should by God's grace seek to avoid and to counteract:

1. **Hasty legislation.**

Some one gets an idea in his head, and thinks it should be adopted forthwith. He urges its adoption at each opportunity. As his arguments seem plausible and nobody is especially opposed to the thing he proposes, the idea is railroaded through conference with scanty consideration, only to be found later that there were defects which were not apparent at the time the measure was adopted. Remedy: "Prove all things; hold fast that which is good." There is a world of common sense and of safety in the old adage, "Look before you leap." Railroading something through conference hurriedly is good for neither General Conference or any other conference.

2. **Over-organization.**

When it comes to organization, we have an excellent example in the apostolic Church. As the Church grew and more officials were needed, they ordained more men. First we had only apostles; but as the Church grew they installed deacons, pastors, bishops, elders, evangelists, teachers, etc. In this the Church was true to the "God of order." We do well to pattern after this, for every thriving business must of necessity be well organized. But there is such a thing as making a church top-heavy through over-organization. The temptation is for a small church, such as the Mennonite Church is, to ape after churches that number their members by the millions, and thus load down their organization with machinery that becomes a burden rather than a help. We need all the committees that can be profitably used in carrying out the will of the Lord in the work of the Church, but not a single committee more. Both General Conference and district conferences need to exercise constant diligence in weeding out all committees and officials that are not needed for efficient, effective work.

3. **The popular current.**

By this we mean "the course of this world" (Eph. 2:2) which Paul hastens to assure us is dictated by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." There is no Bible doctrine that is more clearly and extensively and emphatically taught in the Word than the fact that the people of God and the people of this world are two separate and distinct bodies and that the former can not walk in the way of the latter without corruption of both life and doctrine. And no matter whether you call that which you find in this popular current of the world "worldliness," or "liberalism," or "modernism," or know it by some other name, you have here an ever-present something that you MUST avoid if you would keep on the highway of holiness. No conference, whether General or district, that walks on "the narrow way," both in doctrines and in methods, will ever be seriously afflicted with the ruinous sins found in the popular current. In this, as in many other things, "eternal vigilance is the price of liberty." The Bible doctrine of non-conformity is founded on the fact that "evil communications corrupt good manners."

4. **Unsanctified strife.**

Perhaps some of us need this warning from the beloved apostle: "If ye bite and devour one another, take heed that ye be not consumed one of another." I recognize a number of things which other people do which I can not sanction. I immediately fill the air with vaporings against their awful sins. They take note of my criticisms and, paying me back in kind, they satisfy themselves and others that the things that they do are not half as bad as the things that I do. Result: before the church or the world (possibly both) we are all discredited, and our influence for good is greatly crippled if not altogether lost. This method is sometimes called "washing dirty linen before the public." As a rule it defeats its very purpose, leaving not only bleeding wounds but also a weakened cause and a failure to win many that otherwise might be saved. If we are wise, we will take the Biblical course of seeking to win those in error by following the advice found in Gal. 6:1, 2. As Paul advises: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). "A multitude of counsellors," "dwelling together in unity," is the remedy for evils that can not be corrected by means of the methods just described.

5. **Inefficient organization.**

The policy of our General Conference has been to meet and overcome obstacles rather than to ignore them. To this end organizations and methods have been changed to cope with changed conditions. For example, if we would conduct our meetings now, since we number our attendants by the thousands, in the same way we used to when the crowds were numbered by the hundreds, the worth of the meetings would be negligible because it would shut off a deliberate consideration of important questions by the delegate body of the General Conference. To meet this problem a number of changes have been made in our methods, and still more changes are in contemplation. After these changes will have been made, this may possibly be the order of the procedure in our meetings: All sermons, public addresses, and reports delivered before the assembled multitudes; all questions for deliberate discussion, including the consideration of reports, to be brought before the delegate body, together with others vitally interested in these discussions, while an inspirational meeting is provided for in the tent for the main body of those in attendance. In this way provisions will be made for both the inspirational and practical part of the work of the Conference. Following the rule of adjusting the methods to the situation confronting the attendants from time to time, and profiting by past experiences, there is no reason why we should not expect these meetings to continue to improve in efficiency and in practical work accomplished, no matter whether the crowds in future meetings will be larger or smaller than crowds in the recent past have been.

6. **Over-confidence.**

Yes, we want to be hopeful; but it is also possible that we may become so over-confident that we will become negligent in our efforts and thus defeat our purpose as a church. The history of fallen churches has not been that they fell because they dwindled in membership but rather because of pride in their achievement. Conferences, like individuals, can live only by the grace of God. King Saul, little in his own eyes, accomplished mighty things for the Lord; great in his own eyes, he dwindled in power and died in defeat and ignominy. That has been the history of many churches whose growth puffed them up with pride, and in their over-confidence they gradually drifted into the popular current. Whatever may be our numbers, let us "humble ourselves under the mighty hand of God," stay little in our own eyes, keep a watchful eye upon both doctrines and methods, and we will not be liable to stray out of sight of the heavenly benediction, "Fear not, little flock; for it is the Father's good pleasure to give you the KINGDOM."

Scottdale, Pa.

Topic for next week: **"What of the Future."**

SALVATION VS. SWINE

It seems strange that after Jesus came into the country of the Gadarenes to bring salvation and deliverance from sin to them that the people prayed Him to depart again. They wanted swine more than they wanted salvation. They thought more of commerce than Christ. They would rather have gold than God. They wanted lard not the Lord. Sad it is when people want hogs more than they want heaven.

—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

DIVINE GUIDANCE

By Bertha Mae Bechtel

For the Gospel Herald.

As thou goest, step by step, I will open the way before thee.—Prov. 4:12. (Heb. Trans.)

Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see to-day the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future finds thee
In all thy journey I go before.

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—In these days of so-called depression and the trials and hardships which we have to pass through, we are glad there is no depression in the love and mercy of God; for "God is love," and He so loved the world that He gave His Son to die for us. We know His mercy is as deep as the sea, and it endureth forever. We praise His name for what He has done for us.

We were truly glad for our brother, P. A. Heller of Los Angeles, Calif., who delivered several inspiring messages while in our midst. Other visitors lately were Bro. D. Bontrager and Sister Fannie Gingerich of Kalona, Iowa, and Bro. Herman Smucker of West Liberty, Ohio.

We are looking forward at this time to a week of prophetical teachings by Bro. J. B. Smith of Elida, Ohio, March 19-26. We trust God may use him and bless his service while laboring among us.

Quite a number of our people are sick, but we hope they may soon be restored to health and again worship with us. We are not many in number, and keenly feel the absence of those who are faithful in attendance.

We have the promise of a young people's program to be given by members of Goshen College on April 2. May the Lord bless their efforts.

We crave an interest in your prayers for the work at this place that we may all work together for the upbuilding and extension of His kingdom.

March 20, 1933. The Workers.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—The attendance here at the Mission is good, for which we are thankful.

Subjects studied thus far this year at our mid-week Bible study class were: True happiness; Love; Obedience; Path of Life; Heaven; Hell; Prayer; Evils of Tongue; Non-Resistance; Prayer Head Covering; Non-Conformity and Separation from the World. The subject for to-night is, The Lord's Day.

As a result of last week's prayer meeting there is one applicant for Church membership. Pray for him that he may be a bright and shining light for Jesus.

On Saturday evening, Feb. 25, Brethren E. F. Heatwole of Waynesboro, Va., Melvin Heatwole of Dayton, Va., and Timothy Showalter of Broadway, Va., arrived at the Mission, coming in the interest of mission work. They stayed with us until the morning of Feb. 28, when they returned to their homes. While they were here we were favored with a gospel message from each one of them. Bro. Melvin Heatwole preached to us on Sunday afternoon on the subject, Continuing in the Word. Sunday night Bro. Timothy Showalter gave us a message on Trust. Monday night Bro. E. F. Heatwole preached on the subject, Riches in Christ. All these messages were appreciated and, we feel, helpful as well.

While in Tennessee these brethren also preached several sermons at the Concord Church.

Our hearts were saddened because of an accident which happened last Saturday evening, when a car hit a small boy five years old who is one of our Sunday school pupils. Instead of being in Sunday school on Sunday he was in the hospital. A few days later we all felt thankful and were made to rejoice when his condition proved to be not serious, and he is able to leave the hospital to-day.

We beg an interest in your prayers in behalf of the work and workers here that God's will may be done.

In His glad service,
The Workers,
March 22, 1933. per. Hiram Weaver.

ARGENTINE MISSION NEWS LETTER

(January 15)

Dear Herald Readers, Greetings in Jesus' Name:—The missionaries this year decided to make their Annual Mission Council a time of rest as well as business, so we all went to a beautiful woods beside Lake Epicuen near the town of Carhue. The quietness and fresh air was good for us all. We lived in tents and, except for a few scares at night, all went well. The sisters, with the occasional help of a masculine hand, got the "puchero" ready—to eat. So we ate—everything from ice cream to loose sand, for it rarely rains there. For the two weeks that we were there the time was divided about evenly between business and spiritual life conference. There is no place like a quiet woods and a quiet evening to sing old hymns from memory—and in English or in German.

The following are a few of the business items that were passed on:

1. That our mission should have a special worker among the Jews in our district.

2. That we adopt a twenty-year plan by which in twenty years the Argentine Mennonite Church will be self-supporting. This plan aims to deduct five per cent annually from the North American budget for rents and native worker allowances, adding it on to the Argentine Mennonite Church's budget.

3. That we should have a Gospel tent to take with the Bible Coach for meetings in the towns that it visits.

4. The election of officers resulted in the following being named:

Executive Committee; Pres., T. K. Hershey; Secy., E. V. Snyder; Treas., A. Swartzentruber; other members—W. G. Lauver, D. P. Lantz, L. S. Weber.

Department secretaries; religious education, L. S. Weber; secular education, E. V. Snyder; building, A. Swartzentruber; Spanish publication, T. K. Hershey; English publication, D. P. Lantz.

Committees: Orphanage, Brethren Hershey, Swartzentruber and Lauver; Auditing Com., Brethren Weber and Lantz; Com. on Arrangements, the Lauvers and the Swartzentrubers.

5. That the Mission Council suggest the following location of workers:

Pehuajo, The Webers, Santina Cavadore, Angela Cavadore, Laura Rivas.

Trenque Lauquen, The Hersheys, Santiago Battaglia and wife, and Maria Cavadore.

Madero and Passo, Jose Zagami and wife.

America, Meridiano and Cuenca, The Snyders.

Bragado and District, The Lantzes.

Tres Lomas, and 30 de Agosto, The Swartzentrubers.

Carlos Casares and District, The Lauvers.

Santa Rosa and District, A. Luayza and wife.

Pellegrini and Maza, P. Cavadore and wife, and Anita Cavadore.

Mechita and Alberti, F. Gorjon and wife.

Moctezuma and Smith, C. Barbosa and wife.

Every morning at seven o'clock the group met for morning worship, and the last week was spent in the discussion of spiritual problems and Bible study. The following summaries or citations are some of the things that "do remain."

"The Pentecostal Method of Working is the result of the Pentecostal method of Waiting before the Lord." Edna Swartzentruber.

Discussion—Why do our methods not bring the same result? Because we try to do too much. There is too much machinery and not enough oil.

"I thought I was living. Then I died. Now Christ lives in me so I LIVE by faith and because of love." W. G. Lauver.

Discussion—The most unlikely can and may and must be saved. "Seek earnestly the best gifts, enlarge thy tent, strengthen thy stakes, lengthen thy cords and spare not." D. P. Lantz.

"Ephesians three fourteen to twenty-one wants us to be full of the love of God, full of the strength of God and full of the knowledge of God." T. K. Hershey.

"Romans eight, one and two is the story of law and its consequences, and of the Gospel and its Grace." Mary F. Snyder.

"The mistakes of the Men of the Bible center around selfishness." N. Litwiller.

"And so do ours." Mae Hershey.

"Do we act as though we believed anyone was lost?" Ada Litwiller.

"It is an actual condition now that instead of being a force for evangelism the church has become the field of evangelism." L. S. Weber.

"Obedience may be hard for the moment, but it is the easiest in the long run." A. Swartzentruber.

"The Holy Spirit is practical because He does for us, and in us, and with us what we could not do ourselves." Edna B. Weber.

"What went ye out for to see? A fickle quitter? A dude, a snob or a prince? A poet or a prophet? More than a prophet? The people did not go to the desert to see a man; they went to see God." E. V. Snyder.

"I will MAKE YOU to become Fishers of men." JESUS.

With these and many other inspired thoughts we pulled up our stakes, wended our ways back to the multitude, which, though they do not know it, need to be fished.

Elvin V. Snyder.

OUR OBJECTIVE

By George H. Beare

For the Gospel Herald.

The drawing force in any work is the goal to be reached, or the objective. Any one building a house must first see in his mind's eye the finished product ready for occupancy. He knows there will be details to be worked out and much expense, but these have all been considered; therefore he looks only at the finished plan.

We think also of a great ocean liner, and sometimes wonder how long it was in the building and how much it cost. The cost and time required to build the ship were considered before he started building. Therefore the working out of the details and the amount of time it took to build the ship did not discourage him, for he had considered that first. He saw only the liner carrying a load of human beings to its destination.

The worker must keep in view the desired objective. If he can not see the object of his labors he may become discouraged. The missionary's objective is not as some people think, economic or social reform, but spiritual regeneration. Moral and economic reform are details to be worked out, but they are not the objective proper.

The objective of the missionary is to make Christ known to people in such a way that they will accept Him as their Saviour and thus be fitted for service in this life and in the life to come. The final objective being a throng of blood-washed saints living with Christ in the place which He has prepared for them.

The details to be worked out in connection with our objective are difficult, and the working out of them requires prayer and supplication. Let us consider a few.

We must present Christ to the people so that they will feel a real need. Not only a need of better homes, better farming methods or better schools; but a need of power in their lives to defeat sin. People will not leave what they seemingly now enjoy unless they realize a lack in their lives. And we must help them realize that need.

After the people feel the need we must help them to decide to accept Him. Some people seem able to show people wherein they lack but can not help them find what they need. We can only lead people into as much of an experience as we ourselves enjoy.

A very important detail which many people forget is the guiding of those who have accepted Him. It is sad but true that some people have gone back into the world because a worker thought his work finished when the one with whom he was working accepted Christ.

The working out of these details is as varied as individuals and places. Some methods used are preaching, others teaching, some social reform and still others rural reconstruction. It seems that some have lost the vision of the objective and are placing all their effort on some particular method. We can not do away with methods but they are not the objective.

May the Lord help us to keep the vision clear and follow the leading of the Holy Spirit in choosing methods and in working out details.

Balodgahan, C. P. India.

THE CROWN ROYAL

By Zella Irene Davis

For the Gospel Herald.

We are informed that the crown of the English ruler has recently been altered. It was originally made to fit Queen Victoria, and was imperfect for the present sovereign. Under expert control the gold frame-work of the sign of royal power was taken apart and put together again. Resetting the jewels was part of the task, and no chances were taken that any of those valuables should be missing when the crown had been assembled.

A survey of this insignia of earthly authority shows that it contains 2,783 diamonds, 277 pearls, 16 sapphires, 11 emeralds, and four rubies. These are in addition to several larger gems of note. The latter include the Black Prince's ruby, declared to be five centuries old; Queen Elizabeth's pearl ear drops, the Star of Africa diamond or a part of that stone; a big sapphire from the crown of King Charles II and another sapphire, which once adorned the coronation ring of Edward the Confessor.

As might be expected, the crown with this wealth of jewels is kept in the Tower of London.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of Life, which the Lord hath promised to them that love Him" (Jas. 1:12). Next to the Crown of Jesus, that will be the most costly and beautiful crown there is. "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

It has been tried in the fire and will not burn. It has been exposed to the elements, but it will not fade away. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

"And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold" (Rev. 4:4).

It will be a reward fit to offer to the King of kings and Lord of lords. "The four and twenty elders fall down before him that sat on the throne, and

(Continued on page 1097)

SUNDAY SCHOOL LESSON

Lesson for April 9, 1933—Mark 8:27-38

JESUS REQUIRES CONFESSION AND LOYALTY

Golden Text.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Introductory.—The power of the miracle-working Christ was continuing to be manifest, and His fame continued to spread. But while His fame was extended the opposition to Him was becoming more and more hostile. Naturally differences of opinion existed as to who this wonderful man was, and this forms the first part of the lesson before us.

Two Views of Christ (27-30).—Being in the country of Caesarea Philippi with His disciples, the conversation drifted to the question as to who Christ really was. Christ precipitated the discussion when He asked, "Whom do men say that I am?" Several answers were given: "John the Baptist," "Elias," "One of the prophets." Notice, all these answers were in a manner complimentary. That Christ was a wonderful man, nobody disputed. As Nicodemus expressed it at one time, "No man can do the miracles that thou doest, except God be with him." But all these answers were based on the supposition that Christ was but a man, ignoring His Deity.

The second view of Christ was brought out in response to the question, "But whom do **ye** say that I am?" Promptly there came the answer from the quick-spoken Peter, "Thou art the Christ." While Christ was a wonderful man, He was (and is) also a wonderful God. Ignore His Deity, and you deny Him. But true to His humble nature, He charged His disciples that they should not attempt to magnify Him before the people; "that they should tell no man of him." It was not He, but the salvation of the people for whom He came to offer Himself, that He wished to emphasize before the people.

His Sacrificial Death (31-33).—Christ then went on to tell His disciples what was just ahead; that He should suffer many things, should be rejected by the elders and chief priests and scribes, and finally be killed but the third day He should rise again. The impulsive Peter was just as ready to speak now as he was at the time Christ asked the disciples as to who they thought He was. But this time he spoke on the wrong side of the question. Apparently forgetting that he was speaking to "the Christ of God," he rebuked Him, told Him that that could never be, and assumed to correct His error. And this time Christ, instead of saying, "Blessed art thou, Simon Bär-jona," reminded Peter of his dangerous error, saying, "Get thee behind me, Satan." The best that we can say of Peter on this occasion was that he did not know any better. But that did not lessen the gravity of his error, for the point at issue was very vitally connected with the redemptive plan of God. As Peter afterwards said, Christ "was delivered by the determinate counsel and foreknowledge of God." Mistaken zeal and well meaning loyalty are no justification for opposing the plan of God for the redemption of His people. All that Christ here said would come to pass was actually brought about, just as Christ had prophesied.

Conditions of Discipleship (34-38).—After Christ had called the people, including His disciples, together, He continued His instructions. Among other things, He told them of three conditions of discipleship, teachings as applicable to us to-day as they were in the day that He first uttered these sayings:

1. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Luke says, "take up his cross daily." Self-denial lies at the very gateway of friendship and favor with God. It is the first essential of discipleship. If we would be disciples of Christ, we must deny self, take Christ as our all in all, and faithfully follow Him.

2. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." The self-life and the Christ-life can not live in the same person. The crucifixion of the old man must precede the birth of the new. The spirit of "not my will, but thine be done," is an essential part of every accepted prayer. Even though we may gain the whole world, and yet lose our own soul, life is a miserable, lamentable failure; for "What shall a man give in exchange for his soul?"

3. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Let no man count himself the disciple of Christ so long as he is ashamed to publicly own Christ as his Savior and Lord, or to stand in defence and support of and obedience to "all things whatsoever" Christ commanded us. The Gospel of Christ, as Paul reminds us, "is the power of God unto salvation unto every one that believeth."

It is among our highest privileges on earth to be numbered among the faithful disciples of our Lord Jesus Christ.—K.

Bible Meeting Topic

PILLARS OF FAITH—ELISHA (Jr.).—II Kings 2:1-25

Topic for April 9

MOTTO

"The Chariot of Israel."

OUTLINE STUDY

I. **Called of God:**
   1. To be prophet in Elijah's room.—I Kings 19:16-21.
   2. Endowed with a double portion for faithfulness.—II Kings 2:1-15.

II. **Performs Miracles by the Power of God:**
   1. Divides the Jordan.—II Kings 2:14.
   2. Heals the waters at Jericho.—II Kings 2:19-22.
   3. Children are destroyed for irreverence.—II Kings 2:23, 24.
   4. Multiplies the widow's oil.—II Kings 4:1-7.
   5. Restores the child to life.—II Kings 4:18-37; 8:5.
   6. The meal in the pottage.—II Kings 4:38-41.
   7. Feeds one hundred men with twenty loaves.—II Kings 4:42-44.
   8. Cures Naaman's leprosy.—II Kings 5:1-19; Luke 4:27.
   9. Gehazi is smitten with leprosy.—II Kings 5:26, 27.
   10. Causes iron to swim.—II Kings 6:6.
   11. Reveals where the king of Syria is.—II Kings 6:12.
   12. Asks for open eyes to see invisible forces.—II Kings 6:17.
   13. Smites Syrians with blindness.—II Kings 6:18.
   14. Predicts wonderful facts.—II Kings 7; 8:9-13; 13:14-19.
   15. A dead man revived whose bones touched Elisha's.—II Kings 13:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Elisha."**
2. Memorize a Verse with the Word Elisha.
3. Prepare to Tell One or More of the Miracles of Elisha.
4. What Prophecies Did He Make? Tell One of Them.
5. Lessons from the Life of Elisha.

For Seniors.
1. Elisha's Mission to Israel.

PERSONAL THOUGHT

Elisha was a light to Israel by the life of faith which he lived before God. So let our lives be God's instruments to lead other lives to know Him.

A miracle is a supernatural event, whose antecedent forces are beyond our finite vision, whose design is the display of almighty power for the accomplishment of almighty purposes, and whose immediate result, as regards man, is his recognition of God as the Supreme Ruler of all things, and of His will as the only supreme law.—A. E. Kittredge.

Have faith in God, and trust His might
That He will conquer as you fight,
And give the triumph to the right
Have faith, have faith in God.

Have faith in God; press near His side;
Thy troubled soul trust Him to guide
In life, in death, whate'er betide,
Have faith, have faith in God.
—El Nathan.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania
Aaron Loucks, General Manager

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $2.00 per year in advance.
Sample copies sent free on application.

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Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, MARCH 30, 1933

Field Notes

A series of meetings was begun at the Pike Church near Harrisonburg, Va., on Thursday evening, March 23, with Bro. S. G. Shetler of Johnstown, Pa., in charge.

A brother writes us from Ephrata, Pa.: "Bro. John F. Bressler will conduct the Bible Study at Cocalico on Tuesday evening, April 4. Children's meeting will precede the study. All welcome."

A Sunday school will be opened at Denver, Pa., on Sunday evening, April 2, at 7 o'clock. This is to be followed by preaching at 8 o'clock. We invite all of neighboring districts to join with us in the work. C. H. M.

A brother sent us the following news from the Beech Church near Louisville, Ohio; "Preparatory services will be held Sunday, April 2, at the Beech Church, and on Easter Sunday communion services will be held."

A message from Hanover, Pa., says: "We are planning to have a Sunday school meeting on Ascension day, May 25, at the Mennonite Church in Hanover. Instructors, Brethren John H. Mosemann and Noah W. Risser."

Following are among the recent visitors at the Publishing House, and with friends in Scottdale: Pearl Hummel, Rockton, Pa.; Mabel Berkshire, Masontown, Pa.; George Leibbrant, Washington, D. C.; Carl Smetana, Vienna, Austria.

We copy the following from the "Mission News Bulletin":

"P. A. Heller, Los Angeles, Calif., March 11: 'We passed through the quake unharmed except the damage to the nervous system. Just a small patch of plaster off in the church. Our water filterer toppled over in the home. Tremors lasted all night.'"

Baptismal services were held at Pleasant View Church near Bowdil, Ohio, on Sunday, March 19. Eleven precious souls were received by baptism and six by letter. God be praised. Counsel meeting held. Peace expressed. Communion services to be held April 2. Pray for the work. B.

Bro. J. L. Rutt, missionary on furlough from South America who is spending some time with the brotherhood at Tampa, Florida, writes a letter to a friend from which we take the liberty to clip the following: "We enjoy the climate here in Tampa and the privilege of working among the Cubans."

Important to Those Interested.—This request comes from the Kansas City Mission: "Will the readers of the Gospel Herald who have relatives or friends in or near Kansas City kindly write or give us their names and addresses? We are interested in having them come to the Mission and hear the Gospel. Address your communications to J. D. Mininger, 2409 Farrow Ave., Kansas City, Kans."

Bro. C. F. Derstine and wife of Kitchener, Ont., accompanied by two **of their children** expect to spend several weeks in Pennsylvania, Virginia, and Maryland for evangelistic and Bible conference work. Mail may reach them as follows:

Johnstown, Pa., c-o Levi Weaver, till April 4.
Allensville, Pa., c-o J. B. Zook, till April 6.
Souderton, Pa., till April 12.
Richmond, Va., 123 Libby Ave., c-o Jacob Jantz.
Pinto, Md., till April 21.

Bro. B. B. King and wife arrived at Elida, Ohio, March 23, to make this their future home. As known to many of our readers, Bro. King has bishop oversight of the Pike and Salem congregation near Elida. Bro. and Sister King will be joined later by their daughters who at present are in school at Harrisonburg, Va. May the Lord make their service profitable in their new field of labor. Arrangements have been made for a series of meetings April 2 at the Blanchard Church near Continental, Ohio, with Bro. King in charge.

The following, taken from "India Mission News," giving the location of our India missionaries for the year 1933, will be read with interest by many readers. The list is also found in the Mennonite Year Book and Directory, just published.

Medical Station: G. D. and Kathryn Troyer, Mary Holsopple.
Sundarganj: J. N. and Elsie Kaufman, E. E. and Ruth Miller.
Shantipur: G. J. and Fannie Lapp.
Balodgahan: M. C. and Esther Vogt, Mary Wenger, Mary Good.
Sankra: R. R. and Alma Smucker, Ada Hartzler.
Dondi: A. C. and Eva Brunk.
Mahodi: S. J. and Ida Hostetler, Dora Shantz.
Ghatula: P. A. and Florence Friesen, Minnie Kanagy.
Proceeding on Furlough: G. H. and Ida Beare, Sarah Lapp, L. A. and Elizabeth Kniss.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following overchecked amounts, as being needed by March 31. We suggest that those interested and desiring to send contributions will do so in time to reach him at Elkhart, Ind., by the time specified.

India Missionary	$1,746.93
India Teacher	458.25
India Orphan	1,784.05
India Widow	207.60
India Evangelistic Budget	372.43
South America Missionary	1,847.42
South America Evangelist	682.79
Chicago Mission, Ill.	431.91
Detroit Mission, Mich.	489.42
Ft. Wayne Mission, Ind.	274.63
Lima Mission, Ohio	438.94
Los Angeles Mission, Calif.	451.83
Peoria Mission, Ill.	432.60
La Junta Hospital & Sanitarium	1,642.47
Total	$11,261.27

The above list of overchecked funds includes checks issued during the month of March. We have asked the Conference District Mission Board Treasurers to send us their March reports on April 4th and this will give each congregation, each Sunday School and each individual in the Mennonite Church an opportunity to give an offering the first Sunday in April to provide the above overchecked funds. R.

Correspondence

Canby, Oreg.

(Bethel congregation)

Greetings to the Herald Readers:—"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Psa. 75:1).

On Feb. 14, Bro. E. E. Zuercher of Nampa, Ida., was with us and continued each evening until Feb. 18. He gave some very interesting as well as enlightening talks on the Tabernacle.

On Feb. 16 our evangelist, Bro. J. P. Bontrager of Winton, Calif., came into our midst. He preached the Word with power and without fear or favor of man. The meetings closed Feb. 26 with ten confessions as a visible result. We rejoice for these who were willing to accept the call while still young in years. They need your prayers. But, we are saddened by the fact that many about us were not willing to accept the gift of salvation.

The organization for this year is as follows: S. S., Supts., Menno Snyder,

Milo Schultz; Chors., Alice Rogie, Mary Schrock; Secy.-Treas., Allan Snyder; Libr., Aaron Nofziger; Menn. Mission Com., Lester Burkholder. Church: Trustee for three years, S. P. Schrock; Secy.-Treas., Chris Snyder; Chors., Jacob Kauffman, Menno Snyder; Cor., Ruth Kauffman; periodical agent, D. H. Kauffman; Ushers, Paul Snyder, Julius Schultz; Supt., Molalla S. S., Joe H. Yoder; Children's Meeting Leader, Anna Snyder; Libr. Cir. Com.: Aaron Nofziger, Julius Schultz, Anna Snyder; V. B. S. Com.: F. J. Gingerich, S. P. Schrock, Anna Snyder.

March 15, 1933. Cor.

Tuleta, Texas

To the Readers, Greetings in Jesus' Name:—We now have a decrease in one of our number since my last letter to the "Gospel Herald." Sister Lydia Martin, who had visited Bro. E. S. Hallman and family for the past three months, left for her home in Vestaburg, Mich. Bro. and Sister Hallman, accompanied by the writer's mother, took her as far as San Antonio. They returned to their homes the next evening.

On last Sunday, the 12th inst., the congregation decided to have one night service on the third Sunday of every month, D. V. Gas lights will be installed in the church. The other services in the p. m., however, will be in the afternoon as usual.

Yesterday Bro. P. E. Penner, of Premont, Texas, whom many of the readers know through his poetry, spent the day with Bro. E. S. Hallman and family. In the evening the congregation, with him in charge of the service, met at the writer's parents' home where we enjoyed a Bible study on the "Second Coming of Christ." Bro. Penner later took the one o'clock train for Salem, Texas.

March 17, 1933. A. C. Unzicker.

Roanoke, Ill.

Dear Herald Readers, Greetings:—As one visible result of the stirring messages given to us by Bro. J. A. Heiser of Fisher, Ill., during last December, ten precious souls were received into the Church by water baptism on Jan. 22. One reconsecration was also made at that time.

We were privileged to have with us for fellowship Bros. Ellis Zook and Chris Graber of Wayland, Iowa. Just at present the young people are preparing a cantata which is to be given at Easter time. The Roanoke sewing circle is providing a nearby welfare organization with Christian tracts to be distributed with clothing, etc. We trust God will guide the sowing of this seed that some needy souls may thereby be led to our Savior.

March 20, 1933. Cor.

Ashley, Mich.

Dear Herald Readers:—At present we are having a severe ice storm making traveling rather dangerous and difficult. In spite of the unfavorable weather conditions a goodly number attended services to-day. Bro. George Summers brought us an inspiring message using as a basis for his sermon Isa. 41:10 and 13: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "For I the Lord thy God will hold thy right hand saying unto thee, Fear not; I will help thee."

Earl Slagel, Dennis Summer, Titius Morningstar and Mary Kauffman have returned from spending a number of weeks in Kitchener, Ont., where they attended the Bible School.

May 20, 1933. Arline D. Conrad.

An Open Letter to Our Subscribers

In approaching the First of April, we, by our past experience, think more particularly of the many renewals usually received at this time. During the past few years special statements have been sent out by mail, and the responses to these have been very satisfactory. Because of certain circumstances and changes in postal requirements we are not sending out these statements at this time. We are sending instead the special order blanks which will be found in each paper having expired or which will expire in April. We trust we may have the same ready response to these silent messengers as we have had to the statements.

Our fiscal year closes May 1, 1933, and the Annual Report will be made to the Church a few weeks later. It will be greatly appreciated to have as many as possibly can, to have their renewals in our hands before that date. A glance at your label will reveal the amount due for the past and the coming year.

We again call attention to the special standing offer for the Gospel Herald for 3 years in advance for $5.00. Many have taken advantage of this in the past few years. All others who wish to do so may exercise this privilege. In order to help those who may be in arrears, we are willing to accept remittances on this same basis to bring such delinquents up-to-date if the renewal reaches us before May 1, 1933, the closing date of this fiscal year.

Our readers in Canada may remit in Canadian Funds, either by check or Bank Money Order. Currency will be accepted, but the risk of loss in the mails is greater than the other forms of remittances, unless the letter is registered.

It is well known that there are circumstances facing some of our people making it impossible to send their renewals at this time. It is the policy of the Publishing House to exercise patience with all such. The papers will be continued without notice. If however any are being received in error, notice of such should be sent to us at once. It is our purpose to serve in the most efficient manner possible and we are sure our readers will exercise the same interest towards the welfare of the Publishing House. Your patronage is appreciated.

Mennonite Publishing House,
Scottdale, Pa.

Wadsworth, Ohio
(Bethel congregation)

Dear Herald Readers, Greetings in His name:—On Sunday forenoon, Jan. 29, Bro. J. A. Leichty of Orrville, Ohio, was with us. He gave a very helpful talk on the "Sabbath Day" in the Sunday school. He then brought us the message, using as his text Acts 1:8.

Bro. P. R. Lantz of Wooster, Ohio, worshipped with us on Feb. 5, in both morning and evening meetings. In the morning service he used Jude 20 and 21 as his text. Bro. Lantz was again with us on March 12 and preached for us in the morning service from Rom. 15:29. The brother also worshipped with us in the evening.

One of our ministering brethren at this place, Bro. J. M. Kreider, has been on the sick list for several weeks and has been unable to attend the services. We hope for his speedy recovery and also that of Sisters Maria Stover and Fannie Hunsberger who have not been with us for some time.

March 20, 1933. Cor.

Corner, W. Va.
(Carr congregation)

Dear Herald Readers. Greeting in Jesus' Name:—We have so many reasons to be thankful to our heavenly Father for the goodness we are permitted to enjoy. On March 12 we had the privilege to meet at the Carr schoolhouse with Bro. Paul Good and wife and Sister Clara Arbogast of Roaring, W. Va., and Bro. Estle Bennett of Spruce Mountain. Bro. Paul gave us an interesting sermon. The little schoolhouse was more than full and there was good interest. We do pray that each soul went to their homes with their hearts full of the message that was spoken. If the Lord wills, our little Sunday school will start the 1st Sunday in April, which will be a great help to this community. In the month of January Bro. Paul Good and family were visiting the homes of this community and leaving some clothing with the needy families, as the most of the homes are without work. But we are so thankful that the state aid is furnishing a little work now, which will be a great help to the people. These times will try the poor people who have put more trust in life insurance than in their Saviour. We met a lady some time ago who was in need of food supply and was taking her money to pay her insurance. She said if she missed her payments she would lose

what she had paid in. We do not put our trust enough in God who has promised us to never leave us or forsake us. G. W. Dolly and wife.

March 20, 1933.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings:—On March 5 Bro. A. H. Leaman of Chicago was present at this place and preached on II Cor. 4:5. In this message he painted a beautiful word-picture of the glory of God in the face of Jesus Christ, portraying both the human and divine nature present in our Lord. Jesus was so human He could weep, grew tired and sleepy and hungry, yet His divine nature comforted those in trouble, hungering ones received the bread of heaven, and He gave rest to the weary. A number of visitors from the nearby churches were present and we welcome them and others to worship with us again.

Jacob Peltz, representing the Hebrew Christian Alliance of America, delivered two inspiring addresses on Jewish Life. Friday evening March 17, Rom. 1:16 was used. He said the converted Jews of to-day are much the same as in Christ's time. When the light of the Gospel shines into their hearts they, like Paul, feel debtors to unsaved souls and immediately want to preach Christ and Him crucified. Saturday evening he gave a talk on the Jewish Passover in relation to the Lord's supper. It was very interesting, as he took up each symbol and explained how every one pointed to and typified the life of Christ. During this feast of unleavened bread each year the orthodox Jew will place an extra chair and wine cup at the table waiting for Elias, the forerunner of their King.

Many of the readers will be interested to know that Bro. Henry B. Weaver, who had a very serious operation for appendicitis at the Elkhart hospital on Feb. 28, was anointed the following day and at this writing is getting along nicely.

A class of three converts is under instruction at the present time, to be received into the Church at a later date.

March 21, 1933. Lucile F. Culp.

Detroit Lakes, Minn.

Dear Herald Readers:—We were glad to have Bro. Orva Wenger and family of Manson, Iowa, move here in February. On March 12 we reorganized our Sunday school for the coming nine months. (After this we expect to reorganize and the new officers take their places the beginning of the new year.) Officers are as follows: Supts., Emery King, George Johnson; Secy.-Treas., Golda Hershberger; Chor., Joe Stoll.

March 21, 1933. Fannie Stehman.

Fair Oaks, Ind.

(Burr Oak congregation)

We had our communion on March 12, Bro. D. D. Troyer officiating. We also had baptismal services. Six precious souls were taken into the Church by water baptism. May the Lord bless them in their Christian life, and may He give them grace to overcome every temptation of life.

Bro. and Sister Lehman and Bro. and Sister Weaver also spent the Sunday with us.

May the Lord find us **all** watching and waiting for His return to take us to His home in glory is our prayer.

March 21, 1933. Simon Leichty.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings in Jesus' name:—Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

May we together praise the Lord for salvation of souls. Sunday, March 19, we had a twofold morning service, baptismal services and counsel meeting. Bro. O. N. Johns was with us and brought us the message. There were eleven precious souls received into the church by baptism and two by certificate. Four others will be received soon.

In the evening following the Y. P. B. meeting Bro. Eli Hostetler of the Brethren in Christ church preached, giving a timely message in connection with the main topic.

There have been mid-week instruction meetings for the converts and we are having teachers' meeting also which was just started lately.

It has been planned now to have alternating prayer meeting and teachers' meeting on Wednesday evenings.

We are continuing in joint Y. P. B. Meeting with the Martins congregation, having the meetings alternately. In place of the regular Y. P. B. M. program, Sunday evening Feb. 26, a message on, "Social Purity," was given by Bro. O. N. Johns.

March 22, 1933. Gladys Eschliman.

Ephrata, Pa.

Greetings to all Herald Readers:—We enjoyed a spiritual feast at the all-day service at Denver, Pa., March 19. This was the reopening service after a number of improvements were made. This church was built in 1877 by five denominations who worshiped here for a number of years. It is now used by the Reformed Mennonites and our people who shared equally in the expense and making changes recently. Bro. John B. Bucher has had charge of the work for many years and is assisted by Bro. Noah Hurst. The ministering brethren of the Ephrata Church are interested and help in the work. Services are held every four weeks in the evening. In the winter the services are discontinued. There are a number of our people living here, holding their membership in nearby districts who are interested to the extent that they give liberally of their means and time to renovate the church. The old benches were replaced with substantial and comfortable pews. The walls were replastered and the ceiling repainted, besides other improvements. There was a fine response on the part of the brotherhood in helping to make all this possible. It has been the feeling that the work ought to be pushed more aggressively. It has been decided to hold Sunday school before the preaching service. The brotherhood of neighboring districts are invited to support and assist in the work as much as possible. Pray for the work. "Except the Lord build the house, they labor in vain that build it" (Psa. 127:1).

March 23, 1933. C. H. Mosemann.

THE CROWN ROYAL

(Continued from page 1093)

worship him that liveth forever and ever, and cast their crowns before the Throne, saying" (Rev. 4:11).

The high water mark of some crisis marks the turning point for failure or for triumph in every person's life. But the crown that the Lord gives His chosen ones is not only for overcoming in this life, but is a promise of going on from victory to victory in the Holy City. "And I saw and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer."

It is a regal crown that only kings can wear. "And hath made us kings and priests unto God and his Father: to whom be glory and dominion forever and ever. Amen."

This crown is the sign of authority and the holding of a kingdom. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

With this most glorious of all crowns for believers go certain royal favors and privileges, among which are an open highway to the Tree of Life, the Hidden Manna, and the white stone of mystery. Think of it. These alone are worth striving for. Other incidentals are raiment of fine needle work in gold and precious gems, a place in the throne with the Lord, a royal wardrobe and a habitation in the garden of God where luxuriant foliage waft perfume on every zephyr, and crystal waters flow on through orchards of golden fruit that bear every month.

Will you not enter the Door of John 10:9, by the way of Acts 2:38 right NOW, that you may be ready when Jesus is revealed from heaven?

Grand Rapids, Mich.

Miscellaneous

STREAMS THAT MAKE GLAD THE CITY OF GOD

By F. B. Showalter

For the Gospel Herald.

The prophet Ezekiel was brought to the door of the Temple at Jerusalem, where God had set up His throne, and he saw a vision. In that vision, he saw waters issue out from under the threshold of the house at the south side of the altar.

Ezekiel was brought out of the city, by the way that looked eastward, and he saw a man that had a line in his hand, go forth. He measured a thousand cubits, and he brought him through the water, the waters were to the ankle. Again he measured another thousand cubits, and the waters were to the knees. Again he measured a thousand cubits, and the waters were to his loins. Afterward he measured a thousand, and it was a river impassable.

There was a time when God's dwelling, and blessing, and fellowship were chiefly with Israel.

The waters were not so deep and wide. True, the promised land was divided to the twelve tribes by lot. Nevertheless God did not forget the stranger that sojourned among them, and their children that were born unto them. They were also to have an inheritance among them. Ezek. 47:22, 23.

In God's favor and mercy being extended to them, the waters became wider and deeper; His blessings were increased.

The Gentiles also came for their share of blessings. "If ye be Christ's then are ye Abraham's seed, and heirs according to promise" (Gal. 3:29).

God's love and favor were extended to the Gentiles. The waters became still deeper. God's blessings were enlarged another degree. And at last God's love and mercy, and pity, became as a mighty river, which human minds could not fathom; and were extended to all people, and to all nations; and wherever this love and mercy are accepted, it shall be a river whose streams shall make glad the City of God; through the blood of the everlasting covenant, through Christ our Lord.

Jesus in His intercessory prayer to the Father said: "I have glorified thee on the earth, I have finished the work which thou gavest me to do" creating a stream of obedience, whereof "shall make glad the city of God."

Just shortly before the Father glorified His Son He took three of His disciples and passed over the brook Kidron, to Mt. Olivet; where was a garden into which He entered, and there while His disciples slept He battled with the raging billows of sin. So earnestly did He pray to the Father that great drops of blood oozed from His face, and fell to the ground, as a testimony of His great agony, and suffering which He endured for humanity.

Shall the writer forget the time when in company with six others, in the eve of Dec. 27, 1928, when all was hushed and dark, not a sound nor a voice heard in the city; when there was more than an hour spent in prayer and silent meditation, somewhere, not far from the spot where our Master prayed? We are unable to express the awe and reverence which passed through the soul, while on that sacred ground.

Just the day before we had viewed Pilate's judgment hall, where the unjust tribunal of Jesus was held, and He was condemned. He was robed in scarlet, and a crown of thorns was placed upon His head. He was mocked, He was spit upon, and smote upon the head with a reed. He was brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so He opened not His mouth. Isa. 53:7.

We walked the way which Jesus was supposed to have gone bearing His own cross, until His physical strength gave way, and then one Simon of Cyrene was compelled to bear the cross after Him, and up to Calvary. And while standing at the place where it was pointed out to us by the gardener, where Jesus was suspended between heaven and earth; guilty and condemned we stood.

While on the way to Calvary Jesus addressed those that followed Him, "Daughters of Zion, weep not for me; but weep for yourselves, and your children," because they were guilty of the great transaction that was taking place.

Six dreadful hours Jesus hung on the cross, during three of which the earth was shrouded in darkness, and the vail of the Temple was rent in twain. Jesus cried with a loud voice, "It is finished," and gave up the ghost.

A soldier pierced His side, the fountain of King Emmanuel was open, and His blood flowed freely in streams of salvation, a river whose streams shall make glad the city of God. Out of love for Adam's lost race, Christ has opened a fountain for sin and uncleanness.

"Oh! love divine, so full and free;" a stream whereof shall make glad the City of God. "When the ransomed of the Lord shall come to Zion, with songs and everlasting joy upon their heads," they shall obtain joy and gladness. Oh! redeemed soul, rejoice, rejoice ye with Jerusalem, and be glad with her all ye that love her. For thus saith the Lord, behold I will extend peace to her, like a river, and the glory of the Gentiles, like a flowing stream. Isa. 66:12. A stream whereof shall make glad the city of God.

May God speed the day when the knowledge of the glory of our crucified Lord shall cover the earth, as waters cover the sea.

Roscoe, Calif.

SPIRITUAL SOWING

By Florence Burkholder

For the Gospel Herald.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.—Hosea 10:12.

Before we can do any spiritual sowing, our hearts must be full of the love of Jesus Christ, our hearts Spirit-filled. In Galatians the fifth chapter, Paul explains how we through the law of love should be led by the Spirit, live in the Spirit, walk in the Spirit; and he gives us the fruit of the Spirit.

Sowing spiritual seed is bringing the truth of God's Word to others. We alone cannot make seeds grow, but by arranging the circumstances and fulfilling the conditions, the growing is done by God. When conditions are met, fruits will grow whether in the soil or in the soul. How careful then we must be **what we sow.** Christ said, "Do men gather grapes of thorns, or figs of thistles?"

When we think of sowing, we also think of reaping. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

God has given us a field, the Sunday school, where all of us can sow spiritual seed. So let us broadcast seeds of golden truth, watered by God's grace; and through the sunshine of His great love, and by the help of the Spirit of God, the grower, there will some day be a harvest. If we sow seeds of love, kindness, joy, happiness, or whatever sowing we do, so likewise shall we reap what we sow. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him" (Psa. 126:5, 6).

Nampa, Idaho.

Married

Jones—Chupp.—Bro. Neal Jones and Sister Lizzie Chupp, both of Shipshewana, Ind., were married Jan. 17, 1933, by Bro. Eli J. Bontrager. May the Lord bless their home.

Yoder—Miller.—Bro. Lawrence Yoder and Sister Lydia Miller of Shipshewana, Ind., were married Jan. 26, 1933, Bro. Eli J. Bontrager officiating. May God's blessings attend them through life.

Hershberger—Bontrager.—On Thursday, Mar. 2, 1933, Bro. Eli Hershberger of Kokomo, Ind., and Sister Katie Bontrager of Middlebury, Ind., were united in marriage by Bishop Eli J. Bontrager. May the Lord bless them.

Schumann—Groves.—On Sunday, March 5, 1933, at the home of the bride's parents near South English, Iowa, occurred the marriage of Bro. William Schumann to Sister Ruth Ora Groves, Bro. P. J. Blosser officiating. May God's richest blessings attend through life.

Bowman—Wilson.—On Saturday morning, March 18, 1933, Bro. Ivan Bowman of Weaverland, Pa., congregation and Sister Mae Wilson of the Paradise, Pa., congregation were united in holy marriage by Bro. Abram Martin at his residence in Intercourse, Pa. May the blessings of God be with them.

Sherman—Bleile.—Bro. Romayne Sherman of the Olive, (Ind.), congregation and Sister Ruth Bleile of the Nappanee, Ind., congregation were united in holy marriage on Feb. 12, 1933, at the home of the officiating bishop, Bro. D. A. Yoder near Elkhart, Ind. May the blessings of God attend them through life.

Smith.—King.—On March 7, 1933, Bro. Joseph B. Smith of the Bethel congregation and Sister Ineh Mae King of the Sycamore congregation were united in holy matrimony at the home of the officiating bishop, Bro. Joe C. Driver, Garden City, Mo. May the rich blessings of God attend this union.

Bucher—Herr. — On Wednesday evening, March 22, 1933, Bro. John Bucher of the Hess congregation and Sister Miriam Herr of the Willow Street congregation, Lancaster Co., Pa., were united in marriage at the home of the bride's parents, Bishop Abram Martin officiating. May God abundantly bless them.

Newswenger—Felpel.—On Saturday morning, March 11, 1933, Bro. Aaron Newswenger and Sister Bertha Felpel, both of the White Horse congregation near Gap, Pa., were united in holy marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May God direct their journey through life.

Swisher—Snaveley.—On Wednesday morning, Mar. 22, 1933, Bro. Lloyd Swisher of the Millersville, Pa., congregation and Sister Elsie Snaveley of the Strasburg, Pa., congregation were united in marriage by Bishop Abram Martin at the home of the bride's parents. May God bless them in their journey through life.

Obituary

Lefever.—Elizabeth (Kreider) Lefever, widow of Isaac D. Lefever, was born Oct. 24, 1845; died Jan. 9, 1933, after an illness of four weeks at the home of her son Elias K. Lefever, Lancaster, Pa.; aged 87 y. 2 m. 15 d. She was a member of Mellinger's Mennonite Church for many years. She is survived by the following children: Abram, Enos, Edwin, Harry, Elias, and Emma (wife of Enos B. Landis); 4 sisters, 1 brother, 17 grandchildren, and 11 great-grandchildren. Funeral services Jan. 13 at the home and at Mellinger's Church, conducted by Bros. John H. Mosemann and David B. Landis. Texts, Job 5:26; Acts 9:39. Burial in the church cemetery.

Hunsberger.—Esther, widow of the late Bro. Jacob Hunsberger, was born May 11, 1852, in Montgomery Co., Pa.; died Feb. 25, 1933; aged 80 y. 9 m. 14 d. She had good health until 2 years prior to her death she suffered a paralytic stroke. Nine months ago she fell fracturing her right hip never gaining use of her limb, remaining bedfast. She was a patient sufferer, waiting for the call to come home. Funeral services were held at the residence of Abram Hunsberger conducted by Bro. Warren G. Bean assisted by Bro. Jesse H. Mack. Further services and burial at Vincent Mennonite Church, Spring City, Pa., and were conducted by Bros. Amos Kolb and Henry Bechtel. Text, Psa. 119:127-129.

Canen.—Floyd, son of Levi and Barbara Canen, was born in Elkhart Co., Ind., June 11, 1884. In the year 1911 he was united in marriage to Sadie Pletcher. One daughter (Evelyn) was born to this union. A number of years ago he was converted and united with the Mennonite Church at Olive, in which faith he died. After an illness of a number of weeks, beginning with influenza and resulting in complications, he peacefully passed away on Sunday afternoon, March 5, 1933; aged 48 y. 9 m. 24 d. Besides his sorrowing wife and daughter, he leaves 2 sisters (Mrs. Monroe Risser and Goldie Canen), 4 brothers (Rufus, Clayton, Alpha and Voil), also many other relatives and a host of friends. Funeral services conducted by Bros. —— Rassi, C. A. Shank, and D. A. Yoder at the Olive Church.

Feeback.—Elisabeth Frances Cheesman was born June 12, 1890, near Des Moines, Iowa; died March 17, 1933, at her home in East Lynne, Mo.; aged 42 y. 9 m. 5 d. She was united in marriage to Will Feeback Sept. 18, 1913. Six children were born to this union (Letha, Oscar, Alice, Iva, Ira, and Fredy) all of whom survive except Ira. When about 15 years of age she united with the Christian Church at East Lynne. She leaves her husband, 5 children, 1 sister (Mrs. Cleve McBride of Baldwin Park, Calif.), and 3 brothers (Chas. K. Cheesman of Portland, Oreg., James Cheesman of East Lynne, and Harry Cheesman of Wellsville, Mo.), and a number of other relatives and friends. Funeral services were conducted March 18 at the Christian Church in East Lynne, by I. G. Hartzler (Text, Rev. 14:13) assisted by N. E. Woods. Interment in the Pitts Chapel Cemetery.

Longenecker.—Barbara R. Longenecker (nee Lehman) was born July 1, 1857; died of complication of diseases at the home of her son Benjamin, Feb. 14, 1933; aged 75 y. 7 m. 13 d. She was a faithful member of Good's Mennonite Church for many years. Her husband preceded her in death 5 years ago. She had been in feeble health for a few years bearing her affliction patiently, having a desire to depart and be with Christ. She is survived by 2 sons (Benjamin and Henry), 1 granddaughter, 1 sister and 1 brother. Two brothers preceded her in death. Funeral services were held Feb. 17 at the late home and at Good's Church near Elizabethtown, Pa., conducted by Bros. Ira Miller, Simon Garber, and Noah Risser. Text, Job 5:6-8. Burial in adjoining cemetery.

"Mother, dear your wish is granted
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you,
Over on the peaceful shore."

Neuhauser.—Abner S., son of Christian B. and Katherine (Stoltzfus) Neuhauser, was born Nov. 17, 1865, in Lancaster Co., Pa.; died March 7, 1933, in his home in Slidell, La. Abner came to Knox Co., Tenn., with his parents in 1871, where he grew to manhood. In 1894 he went to Slidell, La., where he was engaged in mercantile business until his sudden death. He is survived by 1 brother and 3 sisters (U. G. Neuhauser and Mrs. T. B. Lee of Slidell, La.; Mrs. John Yoder of Smithville, Ohio; and Mrs. I. W. Royer of Orrville, Ohio). All these attended the funeral at the Concord, Tenn., Mennonite Church where the body was taken for burial in the adjoining cemetery. "Mr. Abb," as he was affectionately called, had many friends wherever he lived, and though he had been away from the Tennessee community 40 years, a large number of old friends met to pay a last tribute of respect. Funeral was held March 8 by Wm. Jennings.

Bair.—Daniel S. Bair was born Aug. 8, 1859; died March 4, 1933; aged 73 y. 6 m. 26 d. He suffered a stroke August a year ago, then complications set in. He bore it all patiently. He was a faithful member of the Mennonite Church for many years. We deeply feel the loss of a kind and loving father, but we know our loss is his gain. He is survived by his widow (who before marriage was Annie Batterman Hostetler), 2 sons (John of near Littlestown; Oliver of Hanover), 1 daughter (Edith Schmuck of York), and 2 step-daughters (Mary Coulson and Martha Frey of Hanover). Funeral services were held from his late home March 7 with further services in the Mennonite Church at Hanover, Pa., by Bro. John Mosemann of Lancaster and Bro. Harvey Grove of near Littlestown. Text, I Sam. 20:18. Burial at Canadochly Church, Lower Vinsor Twp.

"Dearest Father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Ulrich.—Samuel, son of John and Kathryn (Rediger) Ulrich, was born Nov. 6, 1877, in Woodford Co., Ill.; died March 14, 1933, at the Iowa City Hospital; aged 55 y. 4 m. 8 d. On Feb. 22 he became so ill and his condition proved so serious that it was found necessary to remove him to the hospital for treatment. But it was found that his condition was too serious to stand an operation. He gradually grew weaker, quietly passing away on the eve of March 14. At the age of 17 he came with the family to Manson, Iowa, which has since been his home. His trade of recent years was shoe and harness repairman. He united with the Mennonite Church in his youth, to which faith he held to his death. He is preceded in death by his father, 1 sister, and 1 brother. He is survived by his aged mother, 3 brothers (Peter of Manson, Ia., John of Estlin, Sask., and Chris of Storm Lake, Ia.), 4 sisters (Lena Schertz of Manson, Ia., Lizzie Bachman of Washington, Ill., Kate Moery of Carlisle, Ark., and Fannie of Upland, Calif.), and many other relatives and friends. Funeral services were held March 17 at the Mennonite Church in Manson by Bro. Nick Stoltzfus assisted by Bro. A. R. Egli. Text, Amos 4:12.

Zeigler.—Sarah W., daughter of Jonas and Magdalena Wisler, was born near Leetonia, O., Feb. 8, 1862; died Feb. 25, 1933, at her home near Leetonia, where she lived since three years of age. She was united in marriage to Manasses Zeigler on Feb. 22, 1887. To this union was born 1 son, Paul. She leaves her husband, 1 son, 1 brother (J. L. Wisler), 1 sister (Mrs. E. M. Detwiler), 4 grandchildren, and a host of friends and relatives to mourn her departure. She was a faithful and devoted member of the Leetonia Mennonite congregation where she was regular in attendance. She was much concerned about the eternal welfare of all she knew and associated with, was very zealous in the work of the Church, always ready in works of charity. In her death there is a vacancy in the home, and the Church loses a faithful member. Services conducted from the Midway Church, by Brethren David Lehman, I. B. Witmer, and Paul Yoder. Texts, II Cor. 5:1; Luke 24:5 (latter clause). A very large concourse of people had gathered to pay respect to one they had learned to love.

"Dearest mother, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Jones.—Mollie (Mary), daughter of David E. and Mary (Miller) Jones, was born March 27, 1916; died at the home of her grandmother, Mrs. N. J. Jones near Shipshewana, Ind., on March 13, 1933; aged 16 y. 11 m. 16 d. She was a great-granddaughter of the late Bishop David S. Kauffman. About 18 months ago her symptoms showed that she was suffering with tuberculosis. She spent about 10 months at a T. B. sanitarium near Ft. Wayne, Ind. Last summer she was brought home for several days and desired to be baptized upon her faith in her Lord and Savior Jesus Christ. This was done and she became a member of the Amish Mennonite Church (O. O.). The last six months she was cared for in the room where her great-grandfather died 14 years ago. She had a great longing to go to her heavenly home but waited patiently until the summons came. She was glad that she was privileged to escape the many temptations to which the young people of her age were exposed. Her mother preceded her to the better world one day less than 5 years before, and

her eldest sister followed her mother about 4 months later. She also died of consumption. Funeral services were held March 15 at the residence of Mrs. N. J. Jones, conducted by Eli J. Bontrager and John D. Miller. Burial in the Bontrager cemetery.

Gibb.—Ellis H. Gibb was born near Newton, Kans., Dec. 22, 1913; died near Limon, Colo., Mar. 12, 1933; aged 19 y. 2 m. 21 d. Ellis had an attack of influenza the latter part of January which left him in a weakened condition. A relapse developed colonitis and affected his heart, causing his death. He fell peacefully asleep at midnight, in spite of all that loved ones and medical skill could do to nurse him back to health. Ellis came to this community in which he closed his earthly career with his parents from Goshen, Ind., in June, 1929, and, with them, located on a farm seven miles southwest of Limon where he was at home until the time of his death. He united with the Goshen (College) Mennonite Church at the age of 14 and has lived a consistent Christian to the close of his life. His adherence to Christian principles made of him a young man of sterling character, respected by all who knew him. In the work of the Church, though a young man, he was always ready to serve in his quiet, unassuming, forceful manner so typical of his entire Christian life. He leaves his father and mother (Bro. and Sister Lee Gibb), 3 sisters (Lucille, Edith, and Faye, who are all at home with their parents), grandmother (Sister Elizabeth Gibb of Newton, Kans.), 2 aunts (Sister Emma Grove of Newton, Kans., and Sister Maggie Hauder of Garden City, Mo.), and other relatives and a host of sorrowing friends. Funeral services were conducted Mar. 15 at the Limon Mennonite Church by Bro. L. C. Miller, assisted by Bro. C. G. Ringler, and Bro. Paul J. Hooley. Texts, Phil. 1:21; II Sam. 12:23. The body was laid to rest in the cemetery near the church.

Schertz.—Mary M., daughter of Jacob and Magdalene Saltzman, was born near Lacon, Ill., Nov. 13, 1859; died of a paralytic stroke at her home in Flanagan, Ill., Feb. 23, 1933; aged 74 y. 3 m. 10 d. She was united in marriage to Peter M. Schertz of Metamora, Ill., March 5, 1878, who preceded her in death Sept. 2, 1913. To this union 7 children were born: William J. and Ben F. of Gridley; Mrs. Anna Schrock of Orrville, O.; Mattie, Eureka; Mrs. Emma Hartzler, Gridley; Mrs. Carrie Grieser, Panola; Lora, at home. These, with 15 grandchildren and 2 great-grandchildren, also 1 brother (Ben Saltzman) and 1 sister (Mrs. Lizzie Stalter of Flanagan) survive to mourn her departure. She is also preceded in death by 2 grandchildren and 3 brothers (Peter, John, and Joseph). She accepted Christ as her personal Savior in her youth, united with the Mennonite Church, and lived a consistent Christian life to the end. Quiet and unassuming in her manner, her heart went out in deepest sympathy to those in need. She enjoyed a wide acquaintance and in the homes of these friends she was always welcome. In her passing the family loses a devoted mother and grandmother, the community an exemplary friend and neighbor. Thus closes a Christian life of the allotted three score years and ten that was ever filled by the noblest desires and best of interests. Funeral services were held at the Waldo Mennonite Church with Bro. Joe Davis and Bro. D. W. Slagel in charge. Burial in Waldo Cemetery.

"No one heard the footsteps
Of the angels drawing near,
That took from earth to heaven,
The one we loved so dear."

Hershey.—Amos H., son of the late Joseph and Fanny Hartman Hershey, was born June 1, 1858; died very suddenly of heart attack in New Holland, Pa., Feb. 27, 1933; aged 74 y. 8 m. 26 d. In November, 1878, he was married to Susan (Rohrer) Hershey. To this union were born 8 children, 5 daughters and 3 sons. Two sons preceded him in death. He also leaves 34 grandchildren, 12 great-grandchildren and 2 sisters. He was a member of the Hershey congregation until 9 years ago, when he transferred his membership to the New Holland congregation. At the time of his death he was a trustee of the New Holland congregation, a trustee of Hershey's burying ground, trustee of the Millersville Children's Home. He was one of the organizers of the Welsh Mountain Mission, Red Well S. S., and the New Holland congregation. His sudden death came as a shock to all. Of him fond memories are left, (1) because of his loyalty to his home congregation; (2) his consistent example as a father in Israel; (3) his faithful companionship; (4) his untiring devotion to his offspring, (5) his loving smile, tender and peaceable attitude toward every one. Funeral services were held March 2. Brief services at the home followed by services at the New Holland Church conducted by Bros. Noah Mack and Noah Sauder. Further services at Hershey's Church conducted by Brethren Jacob Mellinger and Abram Martin. Texts, Psa. 30:5, and Josh. 1:11. Burial in adjoining cemetery.

"Deep in our hearts lies a picture,
Of a loved one laid to rest;
In memory's frame we will keep it,
Because he was one of the best."

Oesch.—Ivan, youngest son of John M. and Annie Oesch, was born June 26, 1911; died at his home on the Goshen Line near Zurich, Ont., March 14, 1933; aged 21 y. 8 m. 16 d. He with his mother and sister (Mrs. Susie Oesch) were taken ill very suddenly on March 12, and Ivan, after three days of illness, fell asleep in Jesus. Death due to poisoning from eating home-canned tomatoes, from which his mother and sister are still suffering, also being unable to attend the funeral. Ivan confessed Christ as his Savior and united with the Mennonite Church some years ago. He was greatly loved by all who knew him, and he had a wide circle of friends who miss him greatly. But "we know that all things work together for good to them that love God," and we humbly bow to His will. Ivan has left this world of pain and sorrow for the better land and to meet his eldest brother Elmer who preceded him just 13 months before. He leaves his deeply bereaved parents, 4 brothers (Edmund of Blake, Menno and Milton of Zurich, and John Jr. of Pigeon, Mich.), 3 sisters (Mrs. Wm. MacGregor of Kippen, Mrs. Norman Gascho of Zurich, and Mrs. Susie Oesch at home), and many other relatives and friends. The funeral was held at the Evangelical Church and was largely attended. Burial in Goshen Line Mennonite Cemetery. Services by Bros. Chris Schrag and C. Burn. Text, John 11:25.

"Short and sudden was the call
Of one so dearly loved by all;
And only those know who have loved so well
The pain of saying a last farewell.
But tho' cast down, we're not forsaken.
Tho' afflicted, not alone,
Thou hast given and Thou hast taken,
Blessed Lord, Thy will be done."

By a Friend.

Zehr.—Katherine (Martain) Zehr, widow of the late Michael Zehr, was born in Alsace-Lorraine, France, Dec. 5, 1841; died at the home of her daughter, Lena (Zehr) Yousey, at Beaver Falls, N. Y., Dec. 26, 1932; aged 91 y. 21 d. When three years old she came with her father, sister, two brothers, and grandmother to America, crossing the sea in a sailing vessel, requiring 59 days to make the voyage, her grandmother and one brother dying during the voyage. Prior to the last six months, the last thirteen years of her life, after the decease of her husband, she lived with her daughter, Katherine (Zehr) Lehman, until her death about six months ago. Besides her late husband, five children preceded her in death, leaving four sons and four daughters (Joseph of Indian River, Mrs. Christ Lehman of New Bremen, John and Mrs. Joe Yousey of Beaver Falls, Michael of Alden, Mrs. Burton Thompson of Worth, Mrs. Harold Chaffee of Naunburg, and Ben of Croghan), 41 grandchildren, and 75 great-grandchildren. Her illness was heart trouble and the infirmities of age. She bore her sufferings patiently to the end and said the Lord would not forsake her, that she would soon be called home, as she felt ready to go. She was a faithful member of the Amish Mennonite Church since her girlhood days. She led a Christian life and was true to her faith and her many friends. She was a loyal and active member of the Church by example and precept. She was ever hopeful and looking upon the bright side. Her smiles and sunny disposition carried sunshine wherever she went, and those who made her acquaintance learned to love her. The funeral was held at the A. M. Meetinghouse near Croghan, N. Y. and was conducted by C. M. Nafziger and J. J. Zehr. Her body was laid to rest in the Kirschnerville Cemetery.

"Some morning bright we'll meet again,
On heaven's happy shore;
Yes in that land, where is no night
We meet to part no more."

By a grandchild.

ANNOUNCEMENT

The annual meeting of the Eastern Mennonite Board of Missions and Charities is to be held at the Paradise Mennonite Church, Paradise, Pa., on Tuesday afternoon and Wednesday, April 4 and 5, 1933. All are invited to attend.

H. L. Herr, Secy.

SUMMER SCHOOL

Eastern Mennonite School

Plans are in the making for the Fourth Annual Summer School at Eastern Mennonite School, June 13—Aug. 11, 1933. Will those who are considering summer work here kindly state the College, Teacher Training, and High School subjects you wish to pursue by writing at once? Address, Director of Summer School, Eastern Mennonite School, Harrisonburg, Va.

ANNOUNCEMENT

Prices Reduced on Velvet & Suede Mottoes

A sharp cut in retail prices on all designs of the old favorite Art Velvet and Art Suede mottoes becomes effective **April 1, 1933.**

Old Prices	Reduced	New Prices
50c	15c	35c
45c	15c	30c
40c	15c	25c
30c	10c	20c
25c	10c	15c

Sets No. 50, 51, 52, 53, were 75c each and now are only 50c

Mark the colored circular in back of your copy of our 1933 catalog. Folks are turning to God and the Bible for the help and encouragement they need. Your opportunity to distribute these encouraging texts is great. Send your orders now at these reduced prices.

Book Department

Mennonite Publishing House,

Scottdale, Pa.

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